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# The Living Church

[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LXVIII

MILWAUKEE, WISCONSIN, APRIL 7, 1923

NO. 23

PRINTED IN THE UNITED STATES OF AMERICA BY THE MOREHOUSE PUBLISHING CO., MILWAUKEE, WIS.

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*A Weekly Record of the News, the Work, and the Thought of the Church*

Published by the MOREHOUSE PUBLISHING CO., 1801 Fond du Lac Avenue, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

### OFFICES

Milwaukee: 1801 Fond du Lac Avenue (Editorial headquarters and publication office).

New York: 11 West Forty-fifth Street.

London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

### SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, \$4.00 per year in advance. To the clergy, \$3.50 per year. Postage on foreign subscriptions, \$1.00 per year; on Canadian subscriptions, 50 cts.

ADDRESS ALL SUBSCRIPTIONS TO THE LIVING CHURCH, MILWAUKEE, WISCONSIN.

DEATH NOTICES (without obituary), free. MEMORIALS AND APPEALS, 3 cents per word. MARRIAGE AND BIRTH NOTICES, \$1.00. CLASSIFIED ADS., replies to go direct to advertisers, 3 cents per word; replies in care THE LIVING CHURCH, to be forwarded from publication office, 4 cents per word. These should be sent to the Milwaukee office, and reach there not later than Monday for the issue of following week.

DISPLAY RATE: Per agate line, 15 cents, or \$2.10 per inch, per insertion. Quarter, pages 3½ x 5½ inches, \$18.00; Half pages, 5½ x 7½ inches, \$36.00; whole pages, 7½ x 11¼ inches, \$72.00 each insertion. *No discounts on time or space contracts.*

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All copy subject to the approval of the publishers. Copy must reach publication office not later than Monday for the issue of any week.

Address advertising business to C. A. Goodwin, Mgr. Advertising Department, 1801 Fond du Lac Ave., Milwaukee, Wis.

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AS ALL THINGS are God's, so all things are to be used and regarded as the things of God.—*William Law.*

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## EDITORIALS AND COMMENTS

### Religion and Mysteries

FROM the most ancient times religion has been intimately bound up with mysteries. God has always been the Mystery supreme. Men have always sought Him by some means other than the ordinary every day methods of intercourse of man with his brother. When men can fathom God—that is, when mysteries are no longer needed as means to get into touch with the Mystery—religion has evaporated. The Christian Gnostics are a case in point; they took the mysteries out of religion and had nothing left but a philosophy, and a poor one at that.

Magic is, of course, closely connected with the mysterious. When one is completely at sea, when he discovers that he is in a totally unprecedented situation, almost anything, no matter how absurd, no matter how unreasonable, may furnish a clue to the way out. Magic is a "scientific" attempt to fathom the unknown, a pragmatic philosophy to deal with the irrational, a system of mechanics to work certain effects, and an irrational method to deal with the unrational. Magic was not more unscientific than were many experiments in science. The result of an experiment is often obtained by a hit-or-miss method, technically called the method of trial and error. For the thousands of absurd failures, there is one sensible success—which, just because it is a success, is dubbed "scientific". Now magic claimed to have found just the right irrational method to deal with an unknown—that is, a fundamentally irrational—entity. It wasn't at all foolish; it had the highest possible recommendation: it worked.

What is the relation between magic and mysteries? One distinction is that there is nothing very ethical about magic; another is, that there is nothing particularly religious about magic. All the old-fashioned "magics" are of themselves neither ethical nor religious. But, in the ancient religions of the world, there was always something both religious and moral (though we would have some difficulty in discerning it in every case) about *mysteries*. A mystery always took it for granted that the mysterious deity or power with whom one was dealing, was something uncontrollable, something hidden, something "whose ways are not our ways, nor whose thoughts our thoughts". Plain magic really debased the whole coinage of the mysterious and awful. Mystery preserved at least a sense of awe. Magic "worked" the god—in the modern colloquial sense of the verb. All awe vanished when man had once discovered the key to the Power. You could control him or it, coerce, use, and bend the deity to your own purposes. The *will* of the deity, for good or ill, had nothing to do with the whole transaction. It was a factor which cancelled out in the process. You had, when you learned the proper magic, a method and a means which could render you superior to the god, for the god could no more resist or combat your magic, once you learned the proper combination. It put the god into your power, for you knew that to which he was himself subject. So magic has always done away with the moral and ethical in religion, just as it has always destroyed the mys-

terious. It does away with the ethical and religious, inasmuch as it was something superimposed upon the will of the god; and will is essential to the most primitive conception of true ethics or religion. It destroyed the mysterious in that it reduced the deity to the manageable, and consequently to the comprehensible, in a pragmatic sense. Magic and the mysterious have, then, little in common—while they have much, so to speak, in antagonism.

People say that we who believe in sacraments believe and practise "magic". Other people say that we are simply the modern continuation of the ancient "mystery" religions of the Roman world of the first century. There is something in both contentions.

How can we distinguish between a belief in the Real Presence, for example, and magic? If we believe that the Presence of our Lord in the consecrated elements becomes real at the Consecration, independent of the faith or belief of officiant or congregation, is that tantamount to magic, pure and unadulterated? Does the whole theology of the sacraments, with its principle *ex opere operato*, make for the most obvious form of magic?

No, it does not: the Presence of our dear Lord is vouchsafed by His promise, and in virtue of *His Will* alone. That Presence becomes effectual to us, working in us the fruits of sacramental grace, by virtue of *our wills* coöperating and uniting with God's. If there is anything which does *not* deserve the name "magic" it is the doctrine of the Real Presence. As the Prayer of Humble Access puts it: "Grant us therefore, gracious Lord, so to eat the *flesh of thy dear Son* Jesus Christ, and to *drink his blood*, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us". The Presence of our Lord is due to His Will in instituting the Eucharist—and not either to our faith or even to the proper carrying out of the rite by the proper minister; what is consecrated has become "the flesh of thy dear Son . . . and his blood". In order to avail for our salvation and spiritual benefit we ask for grace to strengthen our wills "so to eat the flesh . . . and drink his blood . . . that our sinful bodies may be made clean", etc. It is essentially moral and religious; it is not in any sense magical; for the interrelation of God's and man's will is everywhere essential for the consummation and application of the sacrament.

But are not the Christian sacraments merely the survival, or, rather, the naturalized, alien elements of heathen "mysteries"? It is now becoming more and more the last word in criticism to allege that St. Paul introduced sacramentalism into Christianity. The argument runs somewhat as follows: Catholic Christianity can be traced back definitely to the earliest books of the New Testament; for example, all the fundamentals of Catholic sacramental doctrine may be found in I Corinthians. St. Paul, not Jesus, was the founder of Catholic Christianity, and in establishing it, he first distorted,

then destroyed, the religion of Jesus of Nazareth. The great apostle, with the insight of a religious genius, saw the latent possibilities of fusing together the simple teachings of an obscure Jewish sect, the Nazarenes, with the practices and beliefs of the mystery cults, which were religions of salvation, international in their outlook, and widespread throughout the Roman Empire. They were Gentile in provenance, adequately equipped—with mysteries, rites, terminology, and accompanying theories—to meet the dominant religious needs. The new sect of Judaism contained elements of universal application, had as its founder one who in grandeur of character excelled all the "lords" of the mystery cults, and at the particular time of St. Paul's "conversion", was without effective leadership. Endowed with certain psychological peculiarities, and, perhaps, with mediumistic powers, St. Paul conceived the story of the Institution of the Eucharist to have been revealed to him in a vision, thus establishing as an historical fact, a theory justifying existing sacramentalism by attaching it to Jesus. The venture was so successful, from a pragmatic point of view, that it swept all over the Christian communities, and even the primitive Judeo-Christian Churches had to adopt it or be swept under. Consequently, in the assurance of the imputed sanction for it in Jesus' institution, it was incorporated into the written tradition of the Church, and thus into the Synoptic Gospels, after it had established itself in oral teaching. Thus does the argument read.

Now this argument *does* hang together. It explains a good many things; how it was, for example, that Christianity spread with such phenomenal rapidity, and how its constituency so quickly became dominantly non-Jewish. It is ingenious, and dangerous; for it is partly true. Half-truths are infinitely worse, of course, than whole lies. The two bits of half-truth that are imbedded in this queer speculation are: the use of a new terminology by St. Paul, which was largely drawn from the common speech of his day, and had been created by the mystery religions; the truth of deeper significance is this, that Christianity speaks in the terms that men can understand, offering them, to the full, the satisfaction of their deepest religious needs. But what about the facts in the case?

TO BEGIN WITH, there is not the slightest evidence that there was any sacramental innovation in the early Church. St. Paul had his troubles—which his Epistles reflect—with Judaizers and, perhaps, with Judeo-Christians, some of whom might be described as of that mental type which constitutes the "old guard" in all movements, the folks of the "thus far and no farther" type of mind. Surely there was plenty of opportunity for them to have created a serious disturbance. They were not at all enthusiastic about St. Paul. They caused him much trouble; and many of them were undoubtedly sincere in their allegiance to Jesus, as they construed that loyalty. But nowhere have we the slightest inkling that they took exception to his sacramental teaching and practice, that they opposed the rites of worship of the early Church (in which, by the year 95, *Eucharist* had already become a technical term), or that there was any disagreement with the Apostle on this point. Again, there is not the least shred of manuscript evidence to suggest any interpolations of the Gospels, in the interest of injecting the Institution as the authority for the Eucharist. In fact, the very lack of accuracy and literal exactitude would suggest the confluence of at least two oral or written traditions behind the synoptic accounts. Again, St. Paul's own language about the Institution of the Eucharist by our Lord (I Cor. 11:23 ff., and cf. 10:16 ff.) suggests a "tradition": "For I have *received* of the Lord"; which is exactly parallel with his language in regard to the Resurrection: "For I delivered unto you first of all that which I also *received*, how that Christ died for our sins . . . that he was buried . . . and rose again the third day" (I Cor. 15:3-4). The Resurrection is so firmly imbedded in the Synoptic narrative that it must be taken to be part of the fundamental tradition, and so could not have come from St. Paul. How then could a precisely similar passage have been inserted due to his influence?

Besides, when St. Paul discusses the Eucharist he does so incidentally, but in a significant connection; it is in the first instance in relation to Jewish and heathen *sacrifices* (cf. I Cor. 10:18-21). This bespeaks the inevitable connection with the central point in his teaching—the Cross and Resurrection of

Jesus, together with the fruits and benefits flowing therefrom. Even in its aspects as *Communion* the Apostle is careful to teach the Real Presence (cf. I Cor. 11:29-30), for how else may be construed the dire results of eating the Bread, "not discerning the Lord's Body"? As *Covenant* the account of the Institution of the Eucharist connects it with sacrifice, and several of the narratives embody the vicarious element in the Sacrifice of Calvary in the words of Institution. In short, the account of the Institution of the Eucharist links up so thoroughly with both evangelical and epistolary narrative and thought, that it is impossible to excise it without deliberately rewriting the whole New Testament.

We can, then, repudiate this attack upon the foundations of Christian sacramentalism with the fullest confidence in our position. Whatever of value has been brought to light by recent studies in the mystery religions goes far to promote our wonder and admiration at the method God has used for our salvation. The simple faith of the believer, the experience of saint and sinner, the reverent speculation of the theologian, all unite in the great Eucharistic hymn of the West:

"That last night at supper lying,  
Mid the Twelve, His chosen band,  
Jesus, with the Law complying,  
Keeps the Feast its rites demand.  
Then, more precious food supplying,  
Gives Himself with His own hand.

"Word-made-flesh, true bread He maketh  
By His word His Flesh to be;  
Wine His Blood; which whoso taketh  
Must from carnal thoughts be free;  
Faith alone, though sight forsaketh,  
Shows true hearts the mystery."

THE verdict of the Patriarchate of Jerusalem in favor of Anglican Orders, following so closely upon that of Constantinople, is another evidence that the Holy Spirit is gradually leading the Church into all truth. Slowly, very slowly, truth prevails. All the patriarchates must ultimately come to this conclusion, because it is the truth. Rome may accept it last of all; but that Rome will some day accept what Constantinople and Jerusalem have accepted, on the evidence that is sufficient for these, can scarcely be doubted.

We desire now to submit to all Churchmen that the time has come when, in sheer decency, we are bound to strike from the nineteenth Article of Religion the charge that "As the Church of Jerusalem, Alexandria, and Antioch have erred, so also the Church of Rome hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith".

That there is no single part of the Church that has not, at some period of its history, "erred", no one having the most cursory knowledge of Church history could doubt; and among those that have erred, the Churches of the Anglican Communion may well declare that they are chief of sinners. As the article stands, it conveys to the reader the idea of self-righteousness on our part, with an indictment of four of the oldest patriarchates of the world.

It was not so intended, and for the purpose for which it was written, it once fulfilled a really useful, if not necessary, function. The Church of England, one of the smaller and most remote of the national Churches that were under the suzerainty of the Patriarchate of Rome, suddenly declared her repudiation of that suzerainty. It was necessary that her contemporary documents should establish her right to do so and to assume a separate position for herself; precisely as a "decent regard for the opinions of mankind" led the American colonies to justify their revolt from the British crown in the Declaration of Independence.

The nineteenth article set forward the contemporary view "Of the Church". But "the Church" that was familiarly known to the Englishman of the sixteenth century was western Christendom alone; and in venturing to differ with western Christendom, as the Church of England was then doing, it became necessary to justify the opposition of a small minority to the great majority in the Church of the West. If the "visible Church of Christ" had those marks which are set forth in the nineteenth, twentieth, and twenty-first articles, did it not follow, the thoughtful Churchman of the sixteenth century would ask, that a minority portion was not justified in this revolt from the overwhelming majority—a majority that included the only ancient patriarchate of the West? No, because, in the opinion of the Church of England, the Church

of Rome had erred. But, holding the doctrine of the Church that was current, could it be said that the Church of Rome was liable to error? Yes, because, as history proved, "the Church of Jerusalem, Alexandria, and Antioch have erred", "not only in their living and manner of Ceremonies, but also in Faith". Consequently, it was argued, what could happen in these patriarchates could happen in the patriarchate of Rome. Thus the facts recited in the article established the precedent upon which the Church of England maintained that the Church of Rome could err, and, consequently, that the Church of England, alleging present error against the Church of Rome, was justified in withdrawing from the leadership of Rome.

All this is perfectly explainable and justifiable from the point of view and the conditions of the middle sixteenth century; and England was, for all practical purposes, so far from Jerusalem and the other eastern patriarchates that nobody could have dreamed that this recital of obvious fact could be construed as a discourtesy from one Church to another.

But today all this is changed. Americans have been brought into close relations with the patriarchates of the East, and their communicants and ours are living side by side in our American cities. A superficial reading of Article XIX divested of its history, undoubtedly indicates a position of smug self-righteousness for ourselves and a discourteous slap at these older patriarchates. The members of the latter cannot fail so to regard it.

We are trying to establish closer relationships, each with the other. The olive branch, held out, perhaps, by us a half century ago, is now being held out by them to us. Can we, with any sort of self-respect, continue to publish broadcast against these patriarchates a reminder of certain weaknesses of their own that developed a thousand or more years ago?

The necessity for this statement has long since past away. The issues of four hundred years ago have dropped out of sight. The Church of England is no longer bound to justify the novelty of her sixteenth century break with Rome. And her daughter Churches never were under the Roman yoke, and no obligation rests upon them to continue to direct attention to the precedents that justified the mother's revolt. If we are to confess the errors of any Church, let it be those of our own.

So every consideration of courtesy, of diplomatic propriety, and of common decency, demands that the indictment now be withdrawn from our formularies. England, probably, is unable to act. We are free.

Let us act with unanimity in the matter.

**R**USSIAN savages have carried through their threat to kill the Roman vicar general, says the latest report, while the archbishop is consigned to prison for a term of ten years.

It is no more than they have done to a long array of high ecclesiastics of the Russian Church, and this demonstration of what a national apostasy from the Christian religion will do for a people is illuminating. With their religion have gone their morals, their civilization, their right to be treated as a nation. Nothing could prove more forcefully how great are the issues that hinge upon the religion of a people.

May Almighty God yet intervene to stay the hands of these savages before they have wrecked the whole citadel of the world's civilization!

**W**E COMMONLY assume that the unsophisticated ecclesiastical reporter is a sole and original product of our exclusive American civilization. Apparently we are in error, for the (London) *Church Times* has discovered

one of his craft in England, whose brilliancy is not surpassed by any American product. "In Bournemouth", says the *Church Times*, "the Church has been hard at work instructing all who desire instruction, for two or three generations. And yet a Bournemouth paper gravely informs its readers that three important 'festivals' last week were 'Pancake Tuesday, Ash Wednesday, popularly known in the latter centuries as St. Valentine's Day, and the commencement of Lent.'"

ANSWERS TO CORRESPONDENTS

T. V. W.—There is a tradition, recognized by some writers but scarcely to be called a rule, against the use of altar flowers on Lenten Sundays as being thought inconsistent with the rugged character of the services.

ACKNOWLEDGMENTS

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FIRST SUNDAY AFTER EASTER

Almighty Father, who didst give Thy Son  
To die for all our sins, and rise again  
That we be numbered 'mongst Thy righteous men;  
Grant us that we with malice may be done,  
And wickedness, the curse of every one,  
So we may serve Thee well and truly, then  
To be by Thee commended fully, when  
Our reign with Him in heaven is begun.

As in the older days the search was made  
For leaven through the house, so let us search  
Our hearts, and cast therefrom all seed of ill,  
All disobedience to Thy holy will,  
That Thou may'st find the price He paid  
The offering of a pure and spotless Church.  
H. W. T.

HE IS RISEN

He is risen! He is risen! Alleluia!  
From the sleep of death awaking,  
From the tomb's dark gloom arising,  
From the bands that bound Him breaking;  
Chains of death and sin's devising,  
In the glory of the morning,  
He is risen! Alleluia!

He is risen! He is risen! Alleluia!  
Now no more the night of crying  
Shall oppress us; no more weeping  
Shall distress us, for the dying  
Who but pass into His keeping!  
Love has conquered death this morning!  
He is risen! Alleluia!

He is risen! He is risen! Alleluia!  
Let the earth break forth in singing,  
Woods and hills and rocks rejoicing,  
Trees and grass and flowers, springing  
Into life, His triumph voicing;  
While the Church, her censers swinging,  
Hymns aloud her high thanksgiving,  
And her rich oblation bringing,  
Lauds the Lord of all things living,  
Celebrates her Saviour's dying,  
His transcendent self-denying,  
All His love, His goodness praises,  
As her heart she heavenward raises,  
Singing: "Christ, the Lord, is risen!  
Sursum corda! Alleluia! He is risen!"

(REV.) JOHN H. YATES.

## DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER

April 9

**R**EAD Psalm 122. Text for the day: "I was glad when they said unto me, Let us go into the house of the Lord."

Facts to be noted:

1. The writer's joy in the Church.
2. The temple at Jerusalem was the center of the life of the people.
3. He prays for the Holy City.

It was a rainy Sunday morning. The minister was on his way to his small church that stood in the midst of a lovely pine grove. Across the street lived a man who had not been on the inside of a church for ten or fifteen years. On this particular Sunday morning, he was standing at his door as the minister came along, and returned his "good morning" heartily. The minister invited him to attend the morning service and, after some hesitation, the invitation was accepted. A number of years later that same minister returned to pay a visit to his old parish. He found that his friend of the rainy Sunday morning had passed away. He met his widow, and this is what she said: "That rainy Sunday morning was the beginning of my husband's new outlook on life. From that day he never allowed a Sunday to pass without going to church. Church attendance became one of the most important factors in his life, and how he did love the Church." "I was glad when they said unto me, let us go into the house of the Lord."

April 10

Read Isaiah 9: 1-6. Text for the day: "And His name shall be called the Prince of Peace."

Facts to be noted:

1. Zebulon and Naphtali had been conquered by Tiglath-pileser (II Kings 15:29).
2. This prophecy was fulfilled when Christ came.
3. A description of the One who was to bring in the era of peace.

You have heard the two descriptions of peace. The one represents a bird sitting up in a lone tree far from anything that could possibly disturb or frighten it. There it sits in perfect peace and safety, singing its song of praise and joy. But that is the peace of stagnation. The other picture is that of a bird sitting on the tender twig of a small bush that clings to the side of a mighty rock, within a few feet of which thunders a mighty cataract, and swings to and fro with the branch on which it sits, and sends forth its song of joy and praise. This bird represents one who knows peace, turmoil, and danger. It is this peace that Jesus Christ brings to His sincere followers. To live in the world and take our full part in its struggle and perplexities and to know true peace—this is Christ's plan for His people.

April 11

Read St. John 14: 27-end. Text for the day: "Let not your heart be troubled, neither let it be afraid."

Facts to be noted:

1. The peace that Christ promises is far more than earthly joys and prosperity.
2. Our Lord realized that His time was short.
3. Satan had no power over the sinless Christ.

This is a great verse with which to begin this new day of opportunity. The comic papers tell us frequently how to begin the day wrong, and, as we read the papers, we laugh because the pictures are only too true of life. Why not practise beginning the day aright? We are Christians. We do believe in Christ. Let us take Him today at His word. Ahead of you there is perhaps that routine that seems so deadly. Is this to be just another day of the routine that you dread, or will you begin the day with Christ's words and glorify that routine by following it as in His sight? You know that today there are problems to be solved—problems, perhaps, that seem to offer little in the way of solution. Well, what of them? It all depends upon how you meet them. "Let not your heart be troubled, neither let it be afraid." God is for us; who can be against us? Keep the text in mind all through the day. Live it. Let it become a part of your life. It will change the whole atmosphere in which you live.

April 12

Read I Corinthians: 15:20-26. Text for the day: "Even so in Christ shall all be made alive."

Facts to be noted:

1. From Adam we derive a corrupt nature. In union with Christ we receive spiritual life.
2. Christ's Advent and the Resurrection conclude this dispensation.
3. See the prophecy in Psalm 110.

No one in this world is exempt from the devil's temptations. He came to our Lord and tempted him in every possible way. And he carried on the battle to the very cross itself. But Christ never yielded. On the cross the power of the devil was overcome. Temptation itself is not a sin. Sin comes in when we yield to temptation. The one who is living in sin is missing the mark set for us by Christ Himself. Sin must be cured. It must be conquered; and as the patient, sick with some deadly disease, allows the physician to inject the serum that destroys the germs of that disease, so must the sinner allow the spirit of God, through Christ, to enter in and cleanse his soul. And death! This is man's last enemy. If we have overcome the devil, if we have overcome sin, why should there be any fear of death? Death is but the gate to the larger life that Christ Himself has promised.

April 13

Read I Corinthians 15: 51-end. Text for the day: "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Facts to be noted:

1. Our mortal nature must clothe itself with immortality.
2. The early Christians thought that Christ would return in their generation.
3. Through Christ we win the victory over sin and death.

Why go on? Why not play the world's game in the world's way? Why not let diamond cut diamond? Why not let us eat, drink, and be merry, and forget about tomorrow? What is the use anyway of keeping on in the Christian's way when the other way of life has so many attractions? One wonders. But is the other way attractive? In the first place, it only seems so. I remember so well the remark of a man who had spent his life in nothing but money-making, and he had been very successful. "But," said he, "what is the use of this kind of life? I don't know a single thing but money." And it is the same with every life lived apart from God. Man is made in the image of God, and his spiritual nature is always reaching up to his Creator; when it is not allowed to grow and develop, the soul of man becomes small and warped, and misses the whole object of life. St. Paul's advice is good. Carry on in Christ's way. Your prayers, your work, and your service to humanity, can never be in vain.

April 14

Read Revelation 21: 1-7. Text for the day: "And there was no more sea."

Facts to be noted:

1. The enemies of the Lord have been conquered.
2. The judgment is over.
3. St. John sees in a vision the blissful glory of the heavens.

The immigrant stands on the shores of America. He looks back over that vast expanse of restless water, and he sees the old home where his childhood was spent, he sees the father and the mother for whom he yearns with a longing that cannot be satisfied, and he thinks of the day when they will be all reunited, when the sea will no longer separate them, one from another.

Just as the immigrant looks forward to the day when there shall be no longer any separation, when there shall be no more sea, so do we, who believe that there is a life beyond the grave, look forward to the time when the restlessness of life shall be over, and we shall be reunited with those who have gone before.

So long Thy power has blest me, sure it still  
Will lead me on  
O'er moor and fen, o'er crag and torrent, till  
The night is gone;  
And with the morn those angels' faces smile,  
Which I have loved long since, and lost awhile.

## The "Living Church" in Russia

By the Rev. H. H. Spoer, Ph. D.

THE great political upheavals which are changing the face of the countries of the Near East are necessarily reflected in the conditions of the various branches of the Oriental Churches which, as is well known, have admittedly a closer relation with things political than is the case with the Churches of the West.

We have the changed conditions of the Ecumenical Patriarchate, we have the Orthodox Church of Czecho-Slovakia seeking reunion with the Greek Orthodox; we have Albania refused autonomy by the Ecumenical Patriarchate, having been granted, however, the use of the vernacular, unless Greek is requested by the parishioners; but perhaps the most fundamental change of all is that of the revolution of the Orthodox Church in Russia resulting in the creation of a new Church organization called the Living Church.

An article by Dr. E. Hurwicz in the *Prager Presse* of Feb. 2d gives some interesting details of a more intimate kind than we have seen elsewhere, as to the recent pan-Russian Congress of the Living Church in Moscow, the first manifestation of the new revolutionary clergy, the first expression of the ecclesiastical reformatory movement. This, Dr. Hurwicz observes, is perhaps the greatest Church revolution since Luther, and is the direct consequence of the famous trial in Moscow of the counter-revolutionary clergy under the leadership of the Patriarch Tikhon in May last, which ended with the deposition of the Patriarch, and the imprisonment and the passing of the death sentence on nine of his clergy, upon the charge of resisting the State in the confiscation of Church property. This opened the question of the relation of Church and State, and from this there was but one step to the discussion of the relations between the old clergy and the new, who had been stirred up by the Government to act as witnesses against the accused. More than eighty-seven of the old clergy were brought before the Court, and, although the Bolshevik press described their entrances as "the funeral procession" of the old clergy, and ridiculed them as "having no spirituality of expression, no new thought, no elevating sentiments", it was forced to express an involuntary respect for the Patriarch himself, who entered the Court with a blessing upon those assembled, so that three-fourths of the public rose silently from their seats. He conducted himself with dignity, the journalists declared, and spoke clearly and well.

It is an interesting point that the opposing party had to admit that the facts brought out by the trial struck a blow at the new clergy themselves, in the person of their leader, the vice-President of the newly formed Supreme Church Administration, the pope Krasnitzki, who, in his evidence, maligned his former colleagues and superiors, in a shameless manner. Moreover, the counsel of the Patriarch Tikhon elicited the fact that Krasnitzki was formerly a member of the society called the "Russian Assembly", and had delivered an address on the use of Christian blood by the Jews during the notorious Beilis trial. The effect of this was not merely to depress the New clergy present but it so impressed the Bolshevik Public Prosecutor that he confessed: "The Old Church was detestable, but

I cannot see any good in the New Church. In view of the personal character of the new clergy, the fight with the New Church will be still more difficult than that with the Old."

Dr. Hurwicz sketches the portraits of various of the leaders of the Living Church—of Vladimir Lvov, the former Supreme Procurator of the Holy Synod, known by his association with the Komilov-Kerenski affair, who fled abroad at the outbreak of the October Revolution, but succeeded in returning to Soviet Russia as one of the leaders in the Supreme Church Administration, with the recantation of all his former "errors", religious and political.

Bishop Antonin, the president of the same Administration and of the entire new group of the Living Church, is described in the *Novoyi Ruskoyi*, even by the leader of the American Russian Bolsheviks, who visited Soviet Russia a short time ago, as "an atheist, as he does not believe in a Triune God but only in the force of creative life" and who regards the bishops and popes of the traditional Church as "shamans"—mere heathen sorcerers.

The leaders of the Living Church deny that they have any schismatic intentions, and the priest, Kalinovski, declares that their organization has "an ecclesiastical orthodox character", and does not propose "to touch the dogmas and the canons".

Nevertheless their scheme provides for the revision of Church dogmas, the doing away of all which arose out of the conditions of the ancient regime, namely the removal of "historical misrepresentations", and "the reestablishment of the primitive Christian rule of life". "We wish to make no innovations, but rather to recall that which is good, which has been forgotten in the past," says the well-known champion of the Living Church, the archpriest Vvedenski. "The Church", he continues, "has been kept too long in Babylonian captivity by the State, and has thereby lost the Spirit of Christ." Such declarations suggest that it is not merely the restoration of primitive Christianity which they seek, but rather a new stage in the historical development of the Christian Church.

The practical outcome is the repudiation of the Patriarchate and of the monastic order. The former is regarded as an institution created by the Monarchy, and "the bishops", says Krasnitzki, "have so little vitality that they must make way for the genuine clergy". Vvedenski suggests the renewal of the office of deaconesses as taught by the early Church. The use of the old Slav language in the Liturgy is to be replaced by the Russian tongue, the secret prayers are to be uttered audibly, and the Iconostasis is to be done away with, so that the faithful may see and hear what is done, and may take active part in the Divine Service.

The Congress of August 10 to 26, 1922, decided upon the closing of all monasteries in the towns, and their conversion into parish churches—while those in the country are to be utilized for practical and humanitarian purposes. The bishops may be chosen from the married priests. Those only who are in personal touch with, and in canonical obedience to, the priest of their district, and observe the principles of the Living



THE PATRIARCH TIKHON  
Repudiated by the "Living Church" of Russia

Church, are to be accounted as members of the Church. A Church Council is to be held every three years.

The Congress issued an appeal to the entire clergy, in which capitalism is described as "the highest degree of ungodliness"; the hope is expressed that the faithful will follow the New Church, from which the Clergy in opposition to its principles will be expelled.

It was decided to declare the excommunication of Tolstoy as invalid.

The originators of the Living Church, observes Dr. Hurwicz, deny every schismatic intention, but the fact of division is inherent in the movement. The Supreme Church Administration at the Congress of Karlowitz excommunicated those clergy who had emigrated from the country, and who were represented at the Congress, and, on the other hand, the Metropolitan Antonius, who is living abroad, has solemnly anathematized the originators of the Living Church, above all their leader Antonin, of whom he says that he was "illegally appointed Bishop" and that "his lawlessness, immoral life, and infidelity have long been known".

### THE MODERN ICARUS

BY THE REV. CARROLL LUND BATES.

THEY stood looking into each other's faces, Pilate and Jesus Christ. Pilate stirred uneasily under the gaze of those extraordinary eyes, and asked, somewhat disconcertedly, "Art thou a king then?" The answer came back clear cut, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth My voice." But Pilate did not hear His voice. He sank into a fatal negative mood, as evidenced by his cynical response: "What is truth?" So Pilate had his chance, and lost his chance. He had had the Truth before him in Person and he had sent the Truth away.

Lent has come and gone again. Again Christ stands before us. It is no new thing. He stands, as He has always stood, before our age as before any other age: before us personally as He stands before others personally. He awaits acceptance or dismissal; that is all. No half-way choice will do. He is Truth. Will we have Him, or send Him away?

From that moment, when Christ claimed Kingship in the realm of Truth, He has been easily King of all truth seekers. See the centuries run out from His feet on an eager truth quest. We have sought for truth and we have found truth, too. Truth! We have wrested it from the Heavens. Truth! We have pried it from the rocky strata of the earth. Truth! We have forced it out with blowpipes in our chemical laboratories.

There is something fascinating about this search for truth, but there are signs that it is intoxicating us with misplaced vanity. Is there a realm where human reason will function in this quest for truth, and another realm where it will fail us?

We are not ready to own that yet. Read Eucken and read Bergson. They are trying the tool of reason in the sphere of spiritual thought. How do they get along? They remind us of nothing so much as fishes in a tank. They start out with fair promise of getting somewhere, but they never arrive. Listen to modern psychologists as they attempt to redefine the Personality of Christ. They say something, but does it mean anything.

Let us recall an old Greek fable, the story of Icarus. Icarus aspired to fly. He made himself some wings of wax. He could fly all right so long as he remembered to fly in the lower levels of the air for which his wings were made. But he forgot that his wings were of wax. He flew too near the sun, and with fatal results.

This is our danger today, and it is very real. This search for truth by reason is good as long as we pursue it in a realm where reason was made to work. But the modern Icarus gives evidence already of having his wings scorched. God pity us! Will we expect, by searching, to find out God? Can we find out the Almighty to perfection?

When scientists had long sought in vain for the achromatic lens, they wisely studied carefully the physiology of the human eye. They made their lens by the Divine pattern, and it was successful. When God had long sought how to reveal Heaven's

truth to man, He hit at last upon the method that we call the Incarnation. He that sees Heaven's Truth takes this lens; he that refuses it fails of knowing Truth.

So Christ stands before us to be accepted or sent away. He stands here to be accepted; not defined. Admittedly, no human words can, or should be expected to, define the Personality of Christ with absolute accuracy. Even the Creeds themselves present Christ more to the affections and to the will than to the intellect, for the intellect cannot gauge what is fathomless to reason.

We may not absolutely define Him then, but accept Him we may and accept Him we must, or we can never know the Truth of which He and only He is the Revealer.

And, if we accept, Him, He proves Himself. "He that doeth My will shall know of the doctrine." For those who accept Him there comes a definite day when Truth begins to arrive.

Old relationships take on a look that is different. The relationships of home appear different, and the idea of home so frequently presented in the movies disgusts. Social, economic, and political relationships look different, and a passion is born for a better social order. International relationships look different, and a loathing comes for war. Life and its circumstances and happenings take on a different look, and one begins to see how, back of this struggle and strain, there verily is a God of purpose and of love.

There was a thrilling moment in the life of Galileo, the inventor of the telescope. It was when he used the telescope for the first time. He had it ready and he grasped the eyepiece with a trembling hand. He put the eyepiece to his eye and saw the rings of Saturn! No modern Icarus can do more than scorch his wings. No modern Icarus can see Truth, for wings of wax will never bear him within even distant sight of it. He sees Truth who accepts and uses Christ. A critical moment in our search for Truth has come. We may have Christ or send Him away.

### AN ALTAR CANDLE

I symbolize,  
While here I burn,  
A heart of love, where men may turn,  
And feel my warmth, and in me see  
The world's great need of sympathy,  
And in my light, so soft and mild,  
Find something for each hungry child;  
I gleam above this sacred board,  
In token of the Blessed Lord.

I symbolize—  
Although I know  
My staleness must soon burn low,  
Still, that this wax is pure and fair,  
A richer light spreads everywhere—  
Here in this form as best I can,  
The virtues of a simple man.  
Perchance some kneeling here may see,  
The perfect One of Galilee.

I symbolize—  
My flame though spent,  
By wavering smoke still heavenward sent,  
The passing of a fervent prayer,  
The shifting of some burdening care;  
Until the evanescence gone,  
The thought for which I stand, lives on.  
I daily on the altar shine,  
To typify the Love divine.

EMMA B. KING.

EASTER IS more than a prophecy; it is a token of our present attainment. The risen life with Christ, not only is to be, but is already. In many of its experiences it is hidden—yet but "hid with Christ in God". But in the conditions and the range of possible expression belonging to our present experience, that life is manifest, it is immortal life today. We are alive with Christ, sharers of his gift, his purpose, and his companionship. "Because I live ye shall live also" is not a message of promise and postponement, but good news of a gift in hand, and to be developed to its uttermost now.—*The Congregationalist*.

## Jesus Christ as God

Synopsis of the Final Address of the Friday Afternoon Series at the Cathedral of St. John the Divine, New York

By the Rt. Rev. Wm. T. Manning, D.D.

Bishop of New York

THE final address by Bishop Manning in his Friday afternoon series at the Cathedral was entitled *The Ground for our Belief in Jesus Christ as God*. He expressed appreciation of the interest shown by the large numbers who had attended the Friday afternoon series of services regularly through Lent, remarking that "we do not need sensationalism to draw people to our churches. There is nothing which interests people so deeply and so permanently as the Gospel of Jesus Christ."

He had been speaking, throughout the series, of the need of a revival of personal religion. If we would bring the world to know Jesus Christ, it would not be necessary to discuss the way to put an end to war or to the wrongs of our economic and industrial systems, or the prohibition of the drug and liquor traffic, or the problem of indecent plays and literature, or the divorce evil.

In this final address, the Bishop asked his hearers to think of the Lord Jesus Himself, of His relation to the world and to our own lives. He stands before the world revealed as the Son of God with power. But for His Resurrection, you and I would never have heard of Him. From the beginning the message of the Gospel has been that God so loved the world that He gave His only begotten Son.

The faith of the Christian Church, continued the Bishop, is, and has been from the beginning, that He is both "Perfect God and Perfect Man". This is the very meaning of the Incarnation. How it is possible for the man Christ Jesus to be also God, how it is possible for God so to limit and humble Himself as to take our nature upon Him, we are not able to explain. The Scriptures do not explain it. They simply declare it, and in this great fact which they declare, we find the revelation from God which our souls need, the message of life and salvation for ourselves and for the whole world.

By so much as we fail to believe fully in both the true Godhead and the true manhood of Jesus Christ, we weaken and impair the message of His Gospel. Because He is man, we see in Him the image of what we are to be. Because He is God, He has power to change us from day to day into that image. Because He is God, He is able to be our Saviour, to hear our prayers, to lift us up into fellowship with Himself. Because He is man, we see in Him our true example, the Captain of our salvation, the salvation, redemption, and complete realization of our human nature in fellowship with God.

As Bishop Gore says, "I suppose such becoming man was possible for God because man was created originally in the image of God, and this manhood can therefore become the organ in which God can express Himself without ceasing to be human". "But I say that there is no sufficient account to be given of Jesus, in view of all the facts, except that which declares that He truly was the Eternal Son of the Father, and of the Being of God, came down and was born and lived and suffered and died under the limitations of a real human nature that He might exalt our nature into the fellowship of God."

As we study the Person of Jesus Christ in the New Testament, we see that He is indeed very man. We see also with equal certainty that He is very God.

He who stands before us in these pages is not only the Son of God, He is also God the Son. He says that which God only has the right to say, He does that which God only has the power to do, He places Himself in a relation to His followers in which God only has the right to stand. He shows us in Himself, in His own perfect life and character, that which the life and character of God is and must be.

No one can accept what St. Paul and the other New Testament writers say of Jesus Christ without believing in Him as God.

Jesus Christ is Himself the proof of His own Divine claims. The supreme miracle is the Personality of Jesus Christ. This

is a miracle which cannot be gainsaid. It is a fact, not a theory, and it is the central fact of human history. It has influenced the world as no other fact has in the whole of time. It is this great miracle which leads us to believe in the lesser miracles. Standing before the wonder of His Personality, we see that it is natural that He who lived as no other has lived, who spoke as no other has spoken, should do works such as no other has done.

It is not the fact that He was born of the Blessed Virgin which makes us believe in Him as God and Saviour; it is the fact that we believe in Him as God and Saviour, that He came down from Heaven to take our nature upon Him, which makes us believe the Scriptures which tell us that He so entered into our life by act of His own Divine power. As Dean Inge says, those "who believe that Christ has a Divine and unique Being will certainly not be guilty of the presumption of denying that the circumstances of His birth into the world and of His withdrawal in bodily presence from it, may well also have been unique".

In three great respects the Life of Jesus Christ stands absolutely alone in history, separate and apart from all others:

(1) His life stands alone in its perfect purity, its acknowledged sinlessness. He was without sin. Why is it that this can be said of no other?

(2) His life stands alone in its perfect fellowship with God. In all things He does the Father's will. In mind, heart, and will, He is in perfect oneness with God. Of what other in human history can this be said?

(3) He stands alone in His claim to complete spiritual sovereignty in this world and the next. He says, "All power is given unto Me in Heaven and in earth". What other in history has dared to make such a claim?

They are the words of One who speaks with Divine authority; they are the words of One who is able to bless and uphold us and to answer our prayers; they are the words of One who knows Himself to be, and declares Himself to be, the Saviour of each one of us and the Saviour of the whole world.

Our Faith in Jesus Christ, your faith and my faith in Him, is not a matter of argument, or of mere assent to intellectual propositions. It is a matter of living, personal experience. It is a matter of faith in One whom we have come to know at first hand, each one for himself. The mind must have its part in religion, but clever intellectual discussion of Jesus Christ is, of itself, of little worth. Faith is a moral and spiritual movement of our being, not merely an intellectual one. It is the Divine Spirit within us which tells us of our fellowship with Christ. It is the Spirit witnessing with our spirits which enables us to see the truth in Him.

Our religion as Christians means that we are called to live our lives in a relationship with Jesus Christ which is a reality to us. How vain and mistaken to say that the fact that Jesus Christ is God is a mere matter of metaphysics! This fact is the very soul of our religion.

Because He is God, He is able to stand in this relationship to us and we to Him. Because He is God, we are able to know Him, to speak to Him in prayer, to live in fellowship with Him. If He is not God, the Gospel is without meaning and our faith is vain.

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O GLORIOUS Lord, who after three days, having overcome and triumphed over Death and Satan, didst rise again out of the grave, and visit Thy disciples and friends; revive me from the death of sin, cause me to walk in newness of life, and to seek after heavenly things, that when Thou comest again I may appear with Thee in glory; and be merciful unto me.

—Bishop Andrewes.

## Parochial Year Books

By the Rev. Walter Lowrie, D. D.

Priest in Charge of Calvary Church, New York

SOME time ago a Baptist missionary in Italy was explaining to me the difficulty he had to get his converts to submit to immersion. It was not so much a religious prejudice that stood in the way as a prejudice against the bath. He told me of one woman who, being compelled to wash her whole body as a cure for a malady which she had contracted, exclaimed pathetically, "What would my mother have said when she bore me, if she had known that it was to come to this?" I felt the same sort of pity for myself when I was informed that it was my duty to write a preface for a year book. I could not refuse, but instinctively I found a way out by writing a preface which could not be printed as a preface lest it might seem to damn one year book in particular, instead of all year books. I was advised, however, by a competent judge that it ought to be printed somewhere—and, substantially, here it is.

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I am embarrassed by the necessity of writing a preface to a year book, for about year books I have always had my doubts, and now I am more than ever disposed to abhor them.

It is a subject for curious reflection that the year book for which I am writing this preface can take no account of my presence here beyond printing my name in a conspicuous place, while the next year book cannot bestow even so much attention upon the person or the labors of one who, for the better part of a year, serves you as chief parochial pastor. This reflection does not suggest to me any pique or bitterness: it simply reveals the limitations of the conventional "year book". If the Archangel Gabriel were to minister here, the year book would take no account of such an event; and if a stupid or unworthy priest were in charge, the next year book would be precisely like the last in every detail. If the parish were alive, the year book would not prove it to a candid, enquiring mind; and if it were dead, the year book would not reveal it.

That is the trouble with year books: they seldom tell anything that one would like to know. For many years I have meditated upon the costly year books which are sent me by my friends who are the proud parsons of opulent metropolitan parishes. There is some reason to complain at the cost of them. It is true that the opulent parishes can easily afford the expense; but the Church at large cannot so well afford to have them afford it. I note that many of the "priorities" listed for this triennium, and which likely will not be honored, cost less than a single parochial year book. In fact, many fruitful missions of the Church, at home and abroad, cost less than a pretentious year book. I reckon that the maintenance of our American worship in Rome, which is in itself a matter of no slight importance, which is indeed a stately worship and helpful to a great many people, is supported by a sum which would barely provide for five New York parish year books. Coming back to America as an "observer" from Europe, I am very much scandalized by the wastefulness of our parishes. I ask myself whether an individual parish has any more right than has an individual Christian to waste money in unproductive ways. It might seem logical to reply that it has *just as much right* (which is not saying a great deal), in case the wealthy parishioners desire to spend their money in that way. But it might still further be asked whether the parishioners, *who ostensibly give their money to God*, do really desire that it should be spent in unproductive ways, or would vote for such a thing if the matter were fairly presented to them. The case is put in a very different light when the parish is chiefly or largely supported by endowments given "for the glory of God" by pious souls who have now gone to their rest.

It is obvious that what I have just been saying applies to other things besides year books. I have sometimes tormented myself with the thought that the slogan, "The World Won for Christ in This Generation", might have been realized (granting that money could realize it) if the Churches at home had been willing to give up pipe organs and use melodeons. And I wonder if I have lately been disturbing myself in vain

by certain very simple mathematical calculations which reveal the fact that the expense of maintaining public worship in a certain church amounts to over four dollars for every man, woman, and child every time they enter, though it be for a service which lasts only twenty minutes. It seems as if it costs too much to stage the show. It is not a question whether such such money is ill spent, but whether it might not elsewhere be spent to better advantage.

But so far as year books are concerned, I am not disposed to complain exclusively of their expense. That is not even my chief complaint. If they are to exist at all, it is a matter of course that they will be costly, for ostentation is the chief reason for their existence. They go upon the principle of letting the left hand know what the right hand does—and a good deal more. And yet the complaint is commonly made against year books that they are not interesting. That is a very damning charge. It is explained by the fact that year books are not *written* but compiled. For my part, however, I am disposed to complain chiefly of the fact that the year book does not really tell what it pretends to tell. Not only does it reveal little or nothing about the spiritual or religious state of the parish, but it fails to give a comprehensible account of the financial situation and of the moral and social work which is done in the parish.

In seeking to discover what spark of religious fervor there may lurk behind a list of names which announces the membership of this or that parochial organization, I am apt to study the account of contributions made in its behalf. For I am inclined to think that (so far as year books are concerned) the financial statement is the most ostensible index to the presence (or absence) of religious life. It can be said of it at least that it is an "acid test". As a matter of fact, financial statements occupy a large place in every year book and are commonly regarded as the chief reason for the existence of such a publication. Yet I have never seen a year book which gave a just, and clear, and comprehensive statement of the financial situation of the parish. In about four pages the thing could be done, in such a way that all who are interested could see at a glance from what sources the parish is supported and for what purposes its income is used—and they could therefore judge whether there is need for them to make a personal sacrifice in its behalf. This being an easy thing to do, the fact that it is never done is presumptive proof that there nowhere exists any intention of doing it. The year book that I particularly have in mind is no exception to the rule, in the fact that it does not tell what salary is paid to the rector of the parish, to the curates, to the various members of the staff, or to other employees, and one may be intimately associated with the parish without knowing any of these facts. The year book does not even tell what the year book costs. That item is always lumped under "Printing". If there is some Christian principle which prescribes that just so much must be allotted to printing, it occurs to me that it might be more profitable to print some of the pastor's sermons. Six could be printed for the price of a small year book, and a good round dozen for the price of the more ambitious sort. If the pastor does not compose in the course of the year so many sermons as that, which are worth printing, it is questionable whether he ought to be paid to preach.

There is one thing which all year books which I happen to see do clearly and conclusively show—namely, the chaotic condition of parochial organization. There is a reason. It is seldom the work of one hand, logically and coherently planned with a view to the real needs of the place and the forces which are available to meet them. Apart from the conservative tendency which is broadly characteristic of religion in general, there is a special reason for the conservation of every parochial organization which has ever come into existence. Any parochial activity may reflect the genius of the pastor for the time being, or it may represent the enterprise of some few of the leaders among the people, and it may be designed to meet a transient need. Needs change, pastors come and go, and the people depart to a better life, but an

"organization", once formed, is hardly allowed to lapse: it may die, but it is denied a Christian burial. With regard to these things we are like the Christian Scientists; and the year book repeats twenty times the refrain: "Day by day, in every way, we are getting better and better." But there are some cases which call for the surgeon's knife, and there are others which require the undertaker. The trouble is that to pronounce any parochial organization *dead* is regarded, quite unjustly, as a confession of failure. Ordinarily it is the rector who must make this solemn pronouncement, and he of all men is most afraid to do it because it will be regarded, still more unjustly, as *his* failure. So it comes about that one parochial organization succeeds another without superseding it, and that the clergy and the staff, being obliged to expend most of their energy in galvanizing corpses into action, are themselves extenuated by the fatigue of discouragement. Viewed in this light, the year book with its ostentation of many "activities", may be a demonstration of gigantic impotence. Many a parish is muscle-bound.

The idea of the transmigration of souls and their reincarnation might be helpfully applied in this case, for it is really applicable to parochial organizations. The spirit which once informed them with power should be rendered free to incorporate itself in a new body. That does not mean failure and death. It occurs to me that the Church Service League might be used to bring order out of chaos. If it were only one more organization added to the too many that already exist, it would be superfluous. But it seems as if it might succeed in embracing all the other organizations—if only it would begin by embracing the men! So that in the end there would be but one organization of the sort that the parson must deal with *officially*—and he, poor man, might have time to prepare six good sermons for the year book. This body would be so important and representative that it could cheerfully bear the brunt of any blame that might attach to the dissolution of defunct agencies.

"Institutionalism" in our city churches has got out of hand. At this stage of its development it hardly shows a trace of the idea which originally inspired it. For the modern institutional church had its inspiration, I take it, in the work of the great Chalmers; and his ideal, expressed in a nut shell, was that of assimilating the conditions of the city church to those which commonly obtained in the country parish, where the spirit of neighborliness and mutual help is spontaneously shown wherever there is any religious life at all. This aim ought to define all parochial institutions for social welfare, in so far as they are directed to fellow-members of the parish. Often the members of our city churches are not literally neighbors; but they are bound to behave as if they were, and the organizations of the parish ought to be regarded as a means for facilitating such behavior.

Here in America, however, our problem is very much complicated by the fact that the persons who chiefly need social help are not commonly members of our parishes and cannot properly be treated as prospective members. I have used the word "complicated", but it would be more correct to say that this situation *radically alters* the conditions of our problem. If this were clearly recognized, our problem, instead of seeming more complicated, might be simplified. For there is something now very ambiguous about our institutional Church work. It is neither clearly a parochial activity, nor frankly an extra-parochial one. It is rarely so simple a thing as a friendly provision for the recreation and culture of fellow-members of the Church—persons who are sincerely attached to the Christian religion. It may be, in fact, their only attachment to the Church; and in that case it is a delusion which works great harm to them. More commonly there is no attachment to the Church at all, and no thought of it. And in that case we are inevitably under suspicion of seeking to make proselytes. It would very much simplify matters if we were to keep these two cases distinct, though not necessarily separate. We really want to do good to neighbors who are outside of our fold. Why not do it in a way which would raise the whole thing above suspicion and really unify instead of divide the neighborhood? Several of our own churches may be working in the same field and dividing it. They could readily get together and do a work in common. But this would not suffice: they must also engage the coöperation of the Roman priest and the rabbi. Their flocks have

little to contribute in the way of money, and still less in the way of leadership in a program of uplift; but they themselves might be expected to give wise counsel about the way to deal with the people whom they best know, and it is obvious that no such work could greatly succeed without their cordial coöperation.

I do not descry any obstacle in the way of such a plan, except the fact that the parish would not have all the credit. In the last resort it is a question of the year book, which would be shorn of much of its glory.

## JERUSALEM RECOGNIZES ANGLICAN ORDERS

THE Rev. J. A. Douglas, English Church expert in matters pertaining to the Eastern Churches, is authority for the statement that the Holy Synod of Jerusalem has decided to join with the Ecumenical Patriarchate in recognizing Anglican Orders. This information will be received with the greatest satisfaction by all Churchmen who are praying for the reunion of Christendom.

It will be remembered that after the decision of Constantinople the Ecumenical Patriarch addressed letters to the other Eastern Churches inviting their concurrence. The fact that none of these Churches has protested, while the Church of Jerusalem has replied in the affirmative, is regarded as enough to settle the question for all practical purposes. The decision came to by the Holy Synod of Constantinople was based upon the exhaustive researches of eminent Orthodox theologians, and even if it had not gained the concurrence of the other autocephalous Churches of the East, it would have remained as an historic fact of the first importance. The other Churches concerned will consider the letter from the Holy Synod of Constantinople, formally, in synod, in the near future, and may be expected to follow suit.

Scarcely less important than this, is the announcement in the (London) *Church Times*, that the Holy Synod of Athens has unanimously elected the Archimandrite Chrysostom Papadopoulos as Metropolitan of Athens in succession to Theokletos, who resigned recently on account of ill-health.

It is of significance that the new Metropolitan is an intimate friend of the Ecumenical Patriarch, Meletios, and it is known that he is decidedly friendly to the Anglican Church.

In commenting upon these interesting items, the *Church Times* says:

"His Holiness the Patriarch of Jerusalem, Damianos, and the Synod of Jerusalem, have now recognized the validity of Anglican ordinations, as Constantinople had already done, and the accession of the remaining Churches of the East to the decision may be expected to follow. The decision is very welcome to every English Churchman who cares that the intention of our Lord for His Church shall be expressed in the reunion of its separated parts. We learn also with satisfaction of the election to the see of Athens of the Archimandrite Chrysostom Papadopoulos, who accompanied the present Patriarch of Constantinople on his visit to England in 1917, and who is himself a friend of the English Church."

## EASTER CHIMES

Ring out, O chimes of Easter Morn!

The shadows from the tomb are gone,  
Its heavy stone is rolled away,  
Proclaim Christ's resurrection day!

Ring out, O bells, while we forget

The worldly things which vex and fret,  
Whilst we acclaim the Christ that bled,  
Our Saviour risen from the dead!

Ring out, ring out, with blithesome voice,

Be jubilant, rejoice! Rejoice!  
And, far and near, announce to men  
That Jesus Christ now lives again.

Ring out, O joyful, joyous chimes!

Proclaim the advent of good times;  
Dispel forever fear and doubt—  
Ring out, O Easter bells, ring out!

CHARLES NEVERS HOLMES

## 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 7.

#### THE LOGOS AS GOD IMMANENT IN CREATION

##### A.

##### THE HYPOSTATIC UNION AS A FACT

WE HAVE been considering the Incarnation, hitherto, in its relation to human salvation and therefore primarily for the light that it throws on the evolution of human personality. We have seen that Jesus Christ as our salvation is the key to that evolution and that in Him Godhead and Manhood are manifested in an indissoluble unity. We have felt the difficulty of forming any clear conception of that unity which shall do full and equal justice to each of the elements of which it is composed. The question recurs again and again and will not be put aside: How can manhood be raised to the height of Godhead, or Godhead confine itself within the limits of manhood, without in either case ceasing to be itself?

It may be that, as Professor Sanday thought, help may come from a deeper analysis of the subliminal regions of human consciousness. Certainly the recognition of unexplored depths in our own being makes it easier to conceive of the existence of latent faculties in human nature, and of the presence of "an inner man" in each of us where spirit with spirit can meet. But this sheds no light on the other side of the problem. How can a Divine Being inhibit the activity or withdraw the manifestation of every one of its distinctive attributes but love?

It is worth while reminding ourselves again, at this stage, of Dr. Mackintosh's (see Lecture 3) contention that the root of the difficulty is "logical", not real. The person of Jesus Christ is a living whole. Each side of His twofold nature taken by itself is an abstraction. We only know either in its combination with the other. They are "two aspects of a single concrete life, which are so indubitably real that apart from either the whole fact would be other than it is".

Dr. Forsyth's criticism of the traditional formula "One person in two natures" is on the same lines. The term "nature" is unsatisfactory. It is a term of "substance rather than of subject, of metaphysics rather than ethic, of things rather than persons". He prefers, therefore, "to describe the union of God and man in Christ as the mutual inter-relation of two personal movements raised to the whole scale of the human and the divine".

As such, it is only the supreme example of the mutual involution of the human and the divine of which the whole history of the race is the expression. Prayer that ascends is moved by a spirit that comes down from heaven. "Man's word to God is interlocked with God's word to man. To conceive history as the field of these two movements on the upright plane of spirit—the upward movement of man's quest for God and the downward of God's conquest of man—is far more congenial to the mystery, grandeur, and tragedy of the soul than the simple, evolutionary, and culminating process on the level plane of Time alone".—*The Place and Person of Jesus Christ*, p. 335.

"What we have in Christ, therefore, is more than the co-existence of two natures, or even their interpenetration. We have within this single increate person the mutual involution of the two personal acts or movements supreme in spiritual being, the one distinctive of man, the other distinctive of God, the one actively productive from the side of eternal God, the other actively receptive from the side of growing man; the one being the pointing in a corporeal person, of God's long action in entering history, the other the pointing of man's moral growth in the growing appropriation by Jesus of His divine content as He becomes a fuller organ for God's full action on man."—*ibid.*, p. 344.

"God's union with man in Christ was a relation that had its roots in eternity, a relation within the absolute God, an immanence of the world in the Transcendent, of the corporeal personality in the spiritual."—*ibid.*, p. 344.

In other words, the union of God and Man in Christ is the expression in Time of the union and communion of Father and Son in the unity of the Eternal Godhead.

I have quoted Dr. Forsyth at some length because he ex-

presses, I believe, quite independently, a conception of the Incarnation, which is in its main features identical with that of Dr. DuBose. And though DuBose did not find it necessary, or even possible, altogether to discard the use of the term Nature, on the main point of the essential inter-relation of the human and the divine, his conclusions coincide all along the line.

"In fact the natural and spiritual in us, the human and the divine, are not separate compartments, distinct elements in our being; each is perfect and complete only in and through the other, and all are one in an organic whole."—*Reason of Life*, p. 241.

"Indeed any movement on our part is already His motion in us:

"Every inmost aspiration is God's angel undefiled,  
And in every "O, my Father" slumbers deep a "Here, my child"."  
—*ibid.*, p. 172.

"Grace is never bare operation: it is effectual coöperation. The subjects of grace are only those in whom its working is in, with, and through their own working. The perfection of the operation of Divine Grace in human coöperation is manifest in Him who could say 'I and My Father are one'. 'My will is His, and His is Mine: My works are, of course, Mine; and yet not Mine, but His in Me.'—*ibid.*, p. 146.

"The divine is present and efficient in the human, while the human maintains all its integrity and acts freely in the divine, so that one and the same act is both human and divine; as altogether in our Lord one and the same person is both human and divine. The coöperation is not the semi-pelagian one in which each side does so much in different parts; it is rather that of the hypostatic union in which each does all, in perfect union or unity with the other."—*ibid.*, p. 147.

The fact would seem to be that human personality, as it is constituted by, so it can only be defined in the terms of, its relationships, and of these relationships the deepest and most fundamental is its divine sonship.

##### B.

#### THE LOGOS AS GOD IMMANENT IN CREATION

This brings us to the last and crowning stage of any study of Christology—the light that it throws on the inner being and character of God. In considering this aspect of the problem, DuBose started, as before, from the fact of Jesus Christ and the interpretation of that fact in the New Testament—especially in this connection—in the Prologue to the Gospel and in the First Epistle of St. John. It is the main theme of the last and most mature of his treatises, *The Reason of Life*. His attention is concentrated from the first on the relation of the Logos to God and to creation. He accepts fully St. John's subtle and profound distinction between, and identification of, the Logos of God.

"The beginning of all distinction between a pantheistic and a theistic conception of the world lies in recognizing the world as the expression, not of God Himself or as we say 'of His substance'—but of His Logos, His Thought, Will, Word. The Logos of God, then, is not God ( $\delta$  Θεός); we distinguish Him. And yet certainly the Logos is God ( $\Theta\epsilon\acute{o}\varsigma$ ); we identify Him. Moreover, when once we have conceived and accepted God as Eternal Father, we are in a position to assume that the Logos, not merely as the principle of the Divine self-expression, but as God Himself self-expressed, must manifest Himself universally as Son, or in Sonship; since universal and everlasting Sonship is the only self-expression of eternal and essential Fatherhood."—*Gospel in the Gospels*, p. 283.

Again:

"Reason in God comes from itself, and is the principle, the effective beginning, and the constitutive cause, of all processes of evolution. Thus, that which was for God the beginning, for the world is the end: reason in God is eternally complete and perfect; reason in the world is incomplete, imperfect, progressive; it has to make and remake itself through deaths and births; to become itself through a thousand self-contradictions, which have to be survived and overcome.

"There is a deity immanent in the world which is God, and yet which is not God; which as God cannot be thwarted or defeated, and yet which, unlike God, is constantly thwarted and defeated, is resisted, grieved, quenched in ourselves, blasphemed and contradicted in the world without us."—*Reason of Life*, p. 19.

DuBose, it will be seen, though he disclaims any right or intention to trespass on the province of the biologist, yet thinks habitually on evolutionist lines of "creative evolution". He realizes so intensely the fact that, on the spiritual side of our being, we are living in what Robert Browning calls "the everlasting minute of creation", that he must have welcomed heartily, if it came his way, Bergson's reminder that the physical universe is still in the making. Indeed it is impossible to read his account of the "Evolution of Life" (*Reason of Life*, p. 25 f.), without being reminded at every turn of the *élan vital*. And the distinction that he draws above, between the Logos as "God immanent in the world" and the Father as "God transcendent" is in striking harmony with the thought expressed in his *Evolution and the Trinity* by J. S. McDowall who, like Bergson, is a philosopher and a biologist.

Nor is this the only instance of a striking harmony between the conclusions of DuBose and McDowall in regard to the spiritual truths suggested by, if not directly implied in, the facts of biology. In this respect the biologist is even bolder than the theologian. He claims on the strength of his own experience a place of its own for biology in the *Praeparatio Evangelica*.

McDowall's experience as outlined in *Evolution and the Atonement* was this. The study of biology opened out before him a consistent scheme of physical evolution. It showed him how, in each case, the creation of a new organ can be traced to the action of the environment on the organism: e.g., how the evolution of the eye came in response to the action of the light, so that not only the light that we see by, but the development of the very faculty of sight itself, is the gift to us of the sun. When, therefore, he found that after the line of physical evolution had culminated in man, man developed a spiritual faculty, he felt that this could only be explained on biologist principles as the response to a spiritual environment. Nothing short of the existence of God can account for the origin in man of faith in God. He thus arrived, on scientific grounds, at the same conclusion that Professor Pringle Patteson maintains, as we saw in Lecture 2, as a philosopher.

DuBose arrived independently at what is substantially McDowall's position:

"If we so readily recognize reaction and inter-action with environment in natural things, why not equally expect and look for it in spiritual things? 'Word' and 'Spirit' most simply and exactly express media of relation and reaction between us and God, out of, or apart from, which we can as little become ourselves as the seed can, apart from sun and soil."—*Reason of Life*, p. 56.

"A function supposes an organ, as also an organ assumes a function. As a matter of creative evolution or evolutionary creation, it makes no difference which was prior or produced the other. The point is the present fact or actuality of personal relationship and inter-communion with God. If religion is to exist at all and is an integral factor in human life, and if it is a matter between us and God—God and the soul, the soul and its God—then God is no more conjectural inference from known facts, no more conclusion of speculative reason, but an object of actual experience and direct knowledge. In some way the Eternal Spirit bears witness with our finite spirits, of the relationship between them, and the mind and affections, the will and purpose, the actions and character, the nature and life of God, have entrance into, and influence and shape, those of men."—*Reason of Life*, pp. 219 f.

#### FEARLESS WHERE NO FEAR WAS

How unctuously men mouth and turn a word  
Which smacks of intellectuality!  
Such pass-words to the principality  
Of minds superior are often heard  
These days, when lightly 'tis inferred  
By mental superficiality  
That to deny the Creed's reality  
Bespeaks a fearless soul, unbound, unblurred.

"A fearless thinker with unshackled mind",  
They call the man who scorns th' Incarnate God.  
Why Fearless? He has but himself aligned  
With Pilate, Herod, Annas—those who trod  
The popular and easy path—and twined  
Fresh thorns and fashioned a new rod.

GEORGE MOORDYKE

#### THE PROPHETESS

A SPIRITUAL EXPERIENCE IN CHINA.

BY THE REV. M. H. THROOP

AS THE individual child is said to pass through the various stages which mark the development of the human race, so, many of the phenomena which characterized the early Church are found in the mission field. Here, in the infant Church of China, one meets with such "spiritual gifts" as St. Paul speaks of in the twelfth and fourteenth chapters of the first Epistle to the Corinthians, "gifts of healing, workings of miracles, prophecy, discerning of spirits, and divers kinds of tongues".

An interesting experience of this sort came recently to one of our priests. One Sunday morning after service an elderly and well-to-do widow of an old Church family urged him to come to her house without delay about a matter of importance. On arriving, the priest was warmly welcomed by the widow, whom we shall call Mrs. Waung, and another widow, a very zealous one, Mrs. Loo, and by them seated in a comfortable chair in the reception hall. Then Mrs. Waung explained that on St. Paul's Day, at church, the heavens had opened for her and she had heard distinctly the Lord Jesus speaking to her and assuring her that she was a beloved disciple, and that she was to be the means of awakening many of those Christians who were spiritually asleep, and of bringing many heathen to the faith.

She went on to state that a certain wealthy and respectable heathen man, whom we shall call Mr. Lee, married to a sickly and barren wife, wanted to take a secondary wife, according to Chinese custom, that he might have children by her; that it had come to her as a revelation from the Lord that she should give him her servant girl (now a believer though yet unbaptized) in order that she should lead him to salvation; and that Mr. Lee, on hearing this proposal, had eagerly accepted it and had expressed a desire that they both should be baptized before the wedding which was to take place within a fortnight.

On the priest demurring, Mrs. Waung demanded that they should pray for light. She began calmly enough but soon became more and more excited; the phrases became short and rhythmical, and in a minute she was unconscious and speaking in an entirely different voice, evidently under the impression that she was the mouthpiece of the Lord, just as a medium behaves as though under the control of a spirit. All the time she tightly compressed her eyes, swung her body back and forth, and struck her breast violently with every phrase. The purport of the message was that the priest should approve of the arrangement already made and forthwith admit Mr. Lee and the servant as catechumens.

The priest, knowing the clear teaching of the Gospel according to St. Matthew and the stringent rule of the Church on this matter, could, of course, not comply. Then the voice began to abuse him as carnally minded and hidebound, judging according to the outward appearance rather than the inward reality, as timid, and lacking in faith. The situation was becoming tense, and Mrs. Loo was evidently terribly distressed at the turn which events had taken, so the priest began to recite loudly and slowly the Lord's Prayer, interrupting Mrs. Waung's railing. It calmed her immediately. Then he went on to pray that light might be granted to Mrs. Waung, and that she might have grace to search the Scriptures.

Arising from his knees, he urged her to study the teaching of the New Testament on the subject of marriage, rather than the stories of the Patriarchs, and to remember that the decision of the Church on the subject of polygamy was most certainly the voice of God. And as he went away he felt a keen sympathy for St. Paul in his troubles with the "pneumatic" converts of Corinth.

INTO OUR LIVES, dear Christ, cause the light of Thy truth to shine, that the shadows of doubt and the glare of error may not hinder us in our journey towards heaven. Sometimes the way seems long, and the feet grow weary; but when we see the light of love shining before us we will take new courage. And at last, we know, Thou wilt bring us to the home Thou hast prepared for Thy children. Amen.—*The Church Helper*.



## 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.

### MIRACLES AND LAW

To the Editor of *The Living Church*:

**I**N YOUR editorial of March 17th there is the expression of a truth, in which your position as to the possibility of miracles is in exact accord with the position taken by no less a scientist than Prof. Huxley.

In his essay on *An Episcopal Trilogy* he says: "I repeat that it is not upon any *à priori* considerations that objections, either to the supposed efficacy of prayer in modifying the course of events, or to the supposed occurrence of miracles, can be scientifically based. The real objection, and, to my mind, the fatal objection, to both these suppositions, is the inadequacy of the evidence to prove any given case of such occurrences which has been adduced."

Again, in his essay on *Pseudo-Scientific Realism* he says: "We have any quantity of genuine miracles of our own, and if you will furnish us with as good evidence of your miracles as we have of ours, we shall be quite happy to accept them and to amend our expression of the laws of nature in accordance with the new facts. . . . You are quite mistaken in supposing that anybody who is acquainted with the possibilities of physical science will undertake categorically to deny that water may be turned into wine."

Quotations of like character with the above might be multiplied from his writings. Prof. Huxley insists over and over again that it is all a matter of evidence. One wonders if present day scientists, near-scientists, and would-be scientific preachers, give consideration to this scientific principle as laid down by Prof. Huxley.

Are you not just a little unscientific when you write, "There can be no contradiction, then, between the so-called 'natural' and 'supernatural'?" It seems to me that if there be one thing established beyond doubt, it is that there is conflict throughout the natural world, force operating against force, law against law (using the term "law" in its popular rather than its scientific sense).

Prof. Moseley, in his *Augustinian Doctrine of Predestination*, draws an illustration from the forces set in motion by the tossing of a stone into the air. By the "law" of motion, the stone would continue in a straight line forever; by the "law" of friction, it would stop in mid air; by the "law" of gravitation, it would fall to earth immediately; by the operation of the three forces it comes to rest on the bosom of the earth some distance from the point of its original impetus.

One sees illustrations every day in the changes wrought in atmospheric conditions by the operation of conflicting forces. A few weeks ago Florida was threatened with a cold wave from the northwest that might have done serious damage to the fruit crop. The force that was bringing the cold down from the northwest was met by a body of warm air from the tropics. The tropical force met and prevailed against the northwest force.

In these conflicts of natural forces, of course the stronger always prevails.

When we look into the "laws" governing the spiritual world, do we not find exactly the same conflict between force and force? Our source of information here is in revelation. There we find the foreknowledge and the foreordination of God taught; just as strongly we find the conflicting truth of the free agency of man. One writer teaches justification by faith; another teaches justification by works. There is conflict.

Natural forces conflict; spiritual forces conflict. When natural force, or the laws deduced from conflicting natural forces, come in contact with spiritual force, or the laws deduced from conflicting spiritual forces, may we not expect conflict here also?

It seems to be a deduction that is justified by observed facts that in both these realms the stronger force has weight above the less strong in determining the resultant effect. Is there, then, harmony in conflicting natural forces? Of course there is. Is there harmony in conflicting spiritual forces? Of course there is. Harmony is the resultant of conflicting forces in contact.

Cannot conflicting natural and supernatural forces then be harmonized? Of course they can. There is harmony; we may

not have discovered the law governing, may never discover it, but it is unthinkable that it should ever be otherwise. In the grand harmony of the universe, natural and supernatural, the stronger force, or combination of forces, prevails over the less strong.

The Christian believes that God, the source and center of all, holds them all in the hollow of His hand. The physical scientist cannot find God in his science; his study is with phenomena that can be seen, measured, weighed; that is, the material. Spiritual phenomena are beyond the range of his vision, beyond the reach of any instruments in his laboratory; hence beyond his comprehension. Is he not therefore unscientific when he goes beyond his observed facts to speak? Where does he get his data for such deductions as to spiritual things as he makes? What right has he to speak, any more than the theologian who leaves his theology and builds a theory on physical phenomena which he has not observed?

I have used the term "conflict" instead of your word "contradiction" as it is a milder term, but essentially means the same thing.

C. H. JORDAN.

Crescent City, Florida.

March 18, 1923.

### ETHICS VERSUS DOCTRINE

To the Editor of *The Living Church*:

**T**HE modernist agitation for more intellectual freedom is falling on many deaf ears, in spite of much advertising.

The matters it is concerned with have their necessary place, but they bulk far less in the consciousness of the average man than most of our leaders realize. In a college community, they should be considered carefully, and by experts. Generally speaking, however, these intellectual excursions, while they are a good thing, are not *the* thing. They deal with the manner of presenting the message, not the essence of the message.

Clergymen who have practical experience tell us that so-called intellectual difficulties if closely inquired into, usually resolve themselves into moral, not intellectual, problems. Stated otherwise, the Sermon on the Mount and the Ten Commandments keep more people out of the Church than do the doctrines of the Virgin Birth and the Resurrection. Anyone can test it for himself by talking Christianity to any of his friends who are not Christians. I think he will find that saints and sinners are alike in this, that obedience is more difficult than belief.

The things that the world hopes and dreams about don't change very much from one age to another. I doubt whether man's attitude toward the Christian revelation has changed from the beginning. I am not able to see that it has changed in thirty years' time, in our colleges or out of them, so it is hard for some of us to see how Modernism has a peculiar message for men today. If it had, that fact ought now to be in process of demonstration in the Congregational Church, which has no creed, plenty of intellectual freedom of the kind apparently desired by the Modernists, and has, moreover, an honored place in Protestantism.

I am persuaded that the opportunity lies with the Catholics. If they will, they can prove their faith by their works. The message of the Catholic Church has not changed since the day when Peter said, "Repent and be baptized". It does look as if the English Catholics are on the right track in joining forces for a demonstration of the power of Christianity. Protestantism has no compelling message. Roman Catholicism is held in by an insurmountable wall of popular prejudice and foreign domination. Anglo-Catholicism, which stands for personal religion and for nothing else except incidentally to that, has established itself in a position where it can, and should, present its claims openly and to the unchurched masses, as it is doing in England.

I believe we need united effort to reënforce the devoted labors of individual priests and societies. The task will call for more, not less, sacrifice from most of us, and most of all it will call for sustained effort. Our brethren in England are showing how it can be done. Can we do it? Is it worth while?

69 West Washington St., Chicago, Ill.

March 23, 1923.

VICTOR D. CRONK.

## NEGLECTED PRIVATE PRAYER

To the Editor of *The Living Church*:

HERE is simply one test and one question about certain persons and certain recent events.

Have not certain persons neglected private devotion?

If they have, can they be surprised if faith dies, inner life becomes hollow, and the persons themselves become simply the corpses of Christians, not real Christians, but lies masquerading as truth, death in the appearance of life? And then, after they have denied their faith, neglected prayer, cultivated their "own idols of the den" in secret, sweet flattering idolatry, then they pose as wounded heroes to whom the Church should hasten with sympathy.

They pose as superior, ultimate philosophers who can instruct the world in the sublime ways of doubt and agnosticism. Why advertise them as worthy of criticism? I am surprised that any reputable paper should take them seriously, since they themselves have never taken their own vows seriously. Our bishops know more than they tell, and ignore what is best cured by being ignored. They treat a corpse as something that has no business on earth, but ought to be buried.

B. S. LASSITER.

Marion, N. C.

## A PROTEST

To the Editor of *The Living Church*:

WITHOUT any wish to revive the dying embers of the Grant-Manning controversy, I do wish to protest most emphatically against the republication in THE LIVING CHURCH of an editorial directed against Dr. Grant, which appeared originally in the *Wall Street Journal*. It was reprinted in your esteemed paper recently in "Blue Monday Musings". I protest against it in the name of Christian charity.

The editorial in question intimates that Dr. Grant is anxious not to lose his salary. Such a remark comes with very ill grace from the editor of the *Wall Street Journal*. Let him that is without sin in this respect cast the stone, if it is to be cast at all. But worse than this, to say that Dr. Grant should be tried, not by an ecclesiastical court, but by an alienist, is a remark of the brutal sort which springs from the uneasy conscience induced by the leaven of mammonism. The Spirit of Christ engenders no such incivility. Your own editorials during the recent controversy in question were, Mr. Editor, written in so Christian and gentlemanly a spirit as to deserve the highest praise. They hardly needed to be supplemented from any outside source, especially from one so manifestly un-Christian in spirit.

JOHN H. YATES.

Waterville, Me.,  
March 14th.

## PRAYERS FOR THE DEPARTED AMONG THE JEWS

To the Editor of *The Living Church*:

WOULD you please allow a Presbyterian minister, who is by nationality a Hebrew, to give some information on the above subject?

Ever since I have been a Christian (Nov. 12, '82) I could not forgive the Protestants for ignoring their relations and duties to their dead regarding prayers. Must every positive practice be proved from the Bible? Can the Protestants, who boast of having the Holy Scriptures as a rule of faith, prove that their scores of practices are in accordance with the Holy Word of God, e. g., the many thousands of non-Methodist pastorless churches, as well as hundreds of idle ministers, etc., simply because of the chaos and confusion there? The Jews can prove the sacred custom of prayers for the dead from the Apocrypha.

A year after my father's death, in Jerusalem, my mother departed. I have not only prayed for her three times at every morning service for a whole year, but I most studiously managed to rise early to pray at dawn in a Spanish synagogue, then at sunrise and at an hour later in synagogues of Western Jews. After this I felt how God fed me in a heavenly manner; it was a celestial breakfast. At vespers and evening services, of course, I could not pray more than twice because these services are held simultaneously. On Monday and Thursday mornings everybody is given the opportunity to have his dead relatives remembered before the worshipping assembly. Who can describe the most solemn hush and devotion when, on three feasts, only those remain for a certain part of the morning service who have lost either one or both parents, or widowers with their small boys, and inaudibly pray for their dear departed? Minutes of weeping and silence are passing, and all the special lamps burn until the Cantor with a modulated voice and most emotionally begins his *Yezkor*.

No Priest is a Cantor in the Holy Land, because he has to pronounce the benedictions at the close of the morning and of solemn vesper service on fast days. When my uncle, a prominent Scribe, died, many men and women put burning lamps around his body and sat down and prayed for his repose and made intercession on account of his exceptional piety. I have felt proud when I marched with this funeral procession, and stopped at the gate of a synagogue on Zion street where the Chief Rabbis of Palestine and Jerusalem waited to say "Amen" to my prayer for the dead, and then to accompany the bier to David's Gate, where I offered another prayer, and the last one at the grave on Mount of Olives. I had to pray for him a whole month until his sons abroad commenced this duty. Candles and lamps at every service are burning for the dead. The burning candles during the *Missa pro Defunctis* and the *Requiem Aeternam* in the *Breviarium Romanum*, etc., etc., are from the Jews.

The Jews in Europe appear before feasts, at the graves of their beloved, in festal attire to pray and to distribute gifts to the needy. Even the most Reformed Jews in America, not only use the prayers for the dead at worship, but they also pay their theological seminarians to offer special prayers on the anniversaries of their dead. The Lutherans in Russia, Poland, and the Baltic states, have their pastors say prayers for their dead. Years ago, in Pennsylvania, a parishioner of mine asked me to pray at the anniversary of her mother's death. But I did so rather at her home than in the church. She was satisfied.

Affection for close kin is stronger than iron, yea, than customs of some sects with brutal traits. Catholics and Protestants have everything, except images and malice, from the Jews.

JOHN B. KALORIA.

Villa Nicodema, St. Albans, Vt.

## THE AMNESTY PETITION

To the Editor of *The Living Church*:

IT IS truly most comforting, and reassuring, to many of us in the Church, to know that Bishop Brent, together with fifty-four other bishops of the Church, have petitioned President Harding for the release of all "political" prisoners. Without entering into the pros and cons in regard to the matter, it is enough to say, that the bishops, who thus petitioned, have given a noteworthy exemplification of the basic and essential principle of true religion, namely, divine charity, and have fulfilled the blessed Master's injunctions in regard to showing mercy and forgiveness. Thank God that so many bishops have had the grace and courage to stand for, and to seek fulfillment of, the high ideals, and exalted spiritual standards of the Christian religion! Charity, mercy, and forgiveness, are always to be preferred to technical and legal quibbling, both in the life of the Church and in that of the Nation.

Newark, N. J., Passiontide, 1923.

JOHN O. FERRIS.

## MUSIC FOR THE HOLY COMMUNION

To the Editor of *The Living Church*:

IN a recent issue you expressed disappointment that no setting of the Holy Eucharist contained a *Gloria in Excelsis* worthy (as compared to the Creed) of its position in the office.

May I recommend to your readers the services by Healey Willan in C and E flat, Martin in A, and Macpherson in E-flat, as containing *Glorias* worthy of any music whatever which could precede it in the musical Service? Of course these settings are difficult, but if a climax is wanting in the ordinary setting, choirs might with advantage use one of the above *Glorias* alone, by some extra work. The effort will be well spent.

While writing on this subject, may I state that I have run across a service which fills that vital want, viz. a service capable of being participated in by the congregation, without being stodgy, and unworthy of the Liturgy? I refer to a new service by Basil Harwood in E flat (not to be confused with the fine, well-known setting in A-flat). Organists and clergy are to avoid judging this music from a playing only; it needs the weight of voices to bring out its beauty. Here in All Saints', where we use only the finest (and most elaborate) settings, this simpler setting has met with great appreciation this Lent, by reason of its reverent beauty, a certain nobility of expression on simple lines, and its wearing qualities. There is an edition, priced at a few cents, for congregations, and those churches which are crying for a setting "for the people" which will bear comparison with the finer secular music may prepare this one with certainty as to its beauty and acceptability.

GEORGE C. PHELPS.

All Saints' Cloister,  
Boston, March 20.

## Church Kalendar



### APRIL

- 8. First Sunday after Easter.
- 9. Annunciation B. V. M.
- 15. Second Sunday after Easter.
- 22. Third Sunday after Easter.
- 25. St. Mark, Evang.
- 29. Fourth Sunday after Easter.
- 30. Monday.

### CALENDAR OF COMING EVENTS

- Apr. 10—District Convocation, Idaho.
- Apr. 13—Diocesan Convention, Montana.
- Apr. 18—Diocesan Convention, Florida, Georgia, Western North Carolina.
- Apr. 24—District Convocation, Utah.
- Apr. 28—Diocesan Convention, East Carolina.

## Personal Mention

THE REV. L. H. DANFORTH, assistant at St. Augustine's, Wilmette, Ill., has been elected rector of the Church of the Holy Comforter, Kenilworth, Ill. Mr. Danforth will divide his time between Wilmette as curate, and Kenilworth.

THE REV. CASSIUS G. HUNT has resigned his position as curate at All Saints' Cathedral, Milwaukee.

THE REV. CHARLES E. KENNEDY, assistant at Christ Church, Stamford, Conn., has accepted a call to be second assistant at St. Luke's, Evanston, and will begin his work there on May first.

THE VERY REV. FREDERIC C. MEREDITH has been recently appointed Dean of the Cathedral of St. Luke, Ancon, Panama Canal Zone. Mr. Meredith has been Vicar of St. Luke's Church, (now the Cathedral of St. Luke).

THE REV. HERBERT W. PRINCE, rector of St. Mark's, Denver, Col., and formerly rector of the Church of the Epiphany, Chicago, has accepted a call to the Church of the Holy Spirit, Lake Forest, Ill.

THE REV. ERNEST PUGH, who has been for the past year in Porto Rico and the Virgin Islands, has accepted a call to Chicopee, Mass., and will take charge about the end of April.

THE REV. GEORGE C. WADSWORTH, rector of Grace Church, Cleveland, Ohio, has accepted a call to the rectorship of Christ Church, Oil City, Pa., and will enter upon his duties on May 1st.

THE REV. J. MARSHALL WILSON has resigned St. Mary's Church, North East, Md., and leaves May 1st, to become curate of Grace Church, Newark, New Jersey.

### ORDINATIONS

#### DEACONS

ERIE—On Palm Sunday, in the Cathedral of St. Paul, Erie, Pa., the Rt. Rev. John Chamberlain Ward, Bishop of the Diocese, ordained F. WINFIELD ROCHELLE, Jr., to the Diaconate. Dean Blodgett preached the sermon. Mr. Rochelle, who was a pupil in the General Theological Seminary, under the Dean, will begin his work as Dean Blodgett's assistant at the St. Paul's Cathedral on July 1st.

#### PRIESTS

ALBANY—On Saturday, March 24, 1923, in the Cathedral of All Saints', Albany, New York, the Rt. Rev. R. H. Nelson, D.D., Bishop of the Diocese ordained to the priesthood the Rev. EDWIN B. RICHARDS. The candidate was presented by the Rev. F. W. Creighton, who also delivered the charge, preached the sermon, and read the Gospel. Th Rev. E. J. Walenta read the Epistle and acted as master of ceremonies. The Rev. C. R. Storey, said the Litany.

Members of the vestry and parish of the Church of the Messiah, Rensselaer, of which Fr. Richards will be given charge, were present.

ERIE—On Maundy Thursday, March 29, 1923, the Rt. Rev. John Chamberlain Ward, Bishop of Erie, ordained to the priesthood the Rev. GUYON A. GOLDING in St. Andrew's Church, New Castle, Pa., where he has been serving as deacon for the past year. He was presented by the Rev. Wm. T. Reynolds, late rector of Trinity parish in the same city, now Executive Secretary-elect of the diocese, who

also preached the sermon. The Rev. Robert G. Roscamp joined in the laying on of hands. The Rev. Mr. Golding will continue his work at St. Andrew's.

OKLAHOMA—ON TUESDAY, March 20, 1923, the Rev. CHARLES L. WIDNEY, minister in charge of St. Luke's Church, Ada, and St. Paul's, Holdenville was ordained to the priesthood by the Rt. Rev. Theodore Payne Thurston, D.D., Bishop of the District, in St. Luke's Church, Ada, Oklahoma. The service of ordination was of particular interest to the District, because Mr. Widney is the first man, raised in Oklahoma, to be ordained to the priesthood of the Church.

### DIED

BISSELL—Entered into life eternal at Watkins, N. Y., March 22, 1923, EMERSON ROGERS BISSELL, father of the Rev. F. E. Bissell, curate of Christ Church, Rochester, N. Y. The burial office was said at his summer home in Tyrone, N. Y., Saturday, March 24th. The Rt. Rev. D. L. Ferris, D.D., Suffragan Bishop of Western New York, assisted by the Rev. Dr. Summerville rector of St. James' Church, Hammondsport, officiated.

### MEMORIAL

Rt. Rev. Charles David Williams, D.D.

"I heard a voice from heaven, saying unto me, Write, From henceforth blessed are the dead who die in the Lord: Even so saith the Spirit; for they rest from their labours; and their works do follow them."

At the Diocesan Convention held in Christ Church, Detroit, in 1905, the Rev. CHARLES D. WILLIAMS, D.D., of Cleveland, Ohio, was elected Bishop of the Diocese of Michigan.

Subsequent to the election, but prior to his entering upon the duties of the office, at a gathering of prominent and representative men of this city, the Rev. Rufus W. Clark, of sainted memory, spoke of the coming Bishop as follows: "I feel that in the coming of Dr. Williams we have an event in which we can feel unqualified pride. He is a notable example of Christian manhood. He is a man of righteous and strong convictions. Under his guidance, as he is led of God, the work in the diocese will take on new life."

On Ash Wednesday, February 28th, 1906, Bishop Williams preached his first sermon in St. Paul's Church, Detroit. On Ash Wednesday, February 14th, 1923, suddenly his work on earth was laid down, and his spirit took its flight to realms above.

To the very last he had been engaged in plans for the prosecution of his work and the news of his death came as a shock to the entire community. On Sunday, February 18th, throughout the city from pulpits of all denominations, words of praise and appreciations of his life and character, and the work which he had accomplished during his seventeen years among us, bore witness to the truth of the prophecy uttered by Dr. Clark.

His life had been one of service, marked by courage, sincerity, and devotion. Seldom has there been seen such a demonstration of affectionate interest, of deep sympathy and sincere grief, as that which marked the last rites paid to the beloved Bishop.

To the Woman's Auxilliary of the Diocese, the news of his death came fraught with a sense of personal loss. He had, from the first, been very near to us in our work, inspiring us to greater zeal and devotion. We knew how his heart yearned over the needs, the suffering, and the irreligion, which prevailed, and how ardently he strove to arouse in others a desire to aid in bringing in the Kingdom of Christ to the world.

He told us, from time to time, of specific needs, and of the help which we could render him. The pathos of his words, mingled at times with humorous touches, as he told of existing conditions, still lingers in our memories. Among these memories are those of Quiet Mornings, spent in this Church when he led us in prayers and meditations of deep spiritual significance.

To such a service, which had been planned for today to be held in this place, with him to lead us as before, we had been looking forward with earnest anticipation, but our Heavenly Father has otherwise ordered, and we bow in submission to His will.

Let us read and take into our hearts the New Year's message sent out by our Bishop, concluding with this blessing:

"May the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." Read at the Memorial Service held by the Woman's Auxilliary, Diocese of Michigan on Monday, March 5, 1903.

Rev. Henry B. Wilson.

MEMORIAL MINUTE adopted by the Bishops and Clergy of the Diocese of Newark, at the conclusion of the funeral of the Rev. HENRY B. WILSON, on Saturday, March 10, 1923:

With profound sorrow and sincere affection, we, the Bishops and Clergy of the Diocese of Newark, record the death of our beloved brother in Christ, the Rev. Henry Blauvelt Wilson, S. T. B., rector of St. John's Church, Boonton, N. J.

Our brother has endeared himself to us by the eager spirit and lovable qualities with which he entered upon and continued indefatigably his work amongst us. The faces of his people as they thronged his church and the thoroughfares outside, at the time of his funeral, evinced the esteem they held in their hearts for him. The silent eloquence of their demeanor was a wonderful tribute to his memory.

Into his life, he had pressed many activities. As an administrator of his parish, he had built up a strong center of church life and usefulness. With the able coöperation of Mrs. Wilson, he carried on a successful school for girls. In the contribution he has made to the subject of Christian healing, he has made an international reputation for himself. In this last connection, he was the founder and director of the Society of the Nazarene.

Our loving sympathy goes out to his family and to his people, in their bereavement.

His simple child-like faith and sincere desire for holiness will be an inspiration for us all.

May he rest in Peace, and, may Light perpetual shine upon him.

EDWARD P. HOOPER,  
HENRY B. BRYAN,  
THOMAS A. HYDE.

### MAKE YOUR WANTS KNOWN THROUGH CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

Rates for advertising in this department as follows:

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No advertisement inserted in this department for less than 25 cents.

Readers desiring high class employment; parishes desiring rectors, choirmasters, organists, etc.; and parties desiring to buy, sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

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

In discontinuing, changing, or renewing advertising in the classified section always state under what heading and key number the old advertisement appears.

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WANTED PRIEST (CATHOLIC) FOR June and July: \$125 per month and rooms. Write A. G. VAN ELDEN, Joplin, Mo.

#### MISCELLANEOUS

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.

WANTED GOVERNESS TO CARE FOR three small children—Best References required. MRS. ANDERSON MCLEOD, 449 State St., Albany, New York.

### POSITIONS WANTED

#### CLERICAL

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.

**NEW YORK CITY CLERGYMAN WOULD** be glad to hear of preaching opportunity for August in pleasant country or suburban place. Please state conditions, address C-838, care 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.

**PRIEST DESIRES CHANGE—GENERAL** missionary or parish. Sons in School. Minimum salary \$1800 and residence. W. 146. LIVING CHURCH, Milwaukee, Wisconsin.

**PRIEST, EXPERIENCED, SINGLE, DESIRES** Parish, Mission, Chaplaincy, or curacy, highest references. Address N-834, LIVING CHURCH, Milwaukee, Wis.

**SUMMER SUPPLY CLERGYMAN, DESIRES** educational and parish work, extempore preacher, married, in early thirties, would supply parish, preferably in vacation season, for moderate stipend, during June, July, and August. Address Supply-828, LIVING CHURCH, Milwaukee, Wis.

**WANTED—BY AN EXPERIENCED** priest—a Catholic Parish—address S-837 care of LIVING CHURCH.

**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.

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**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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**CHURCH EMBROIDERIES, ALTAR HANGINGS,** Vestments, Altar Linens, Surplices, etc. Only the best materials used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major Street, Toronto, Canada.

**CLERICAL COLLARS AND CUFFS, DIFFICULT** to secure during the war, are now available in nearly all the former sizes and widths, in both linen and cleanable fabrics. By ordering now the manufacturers will be encouraged to complete and maintain this stock so that further delays will be avoided. Reduced prices—Linen (Anglican or Roman styles), \$2.25 per dozen. Cleanable fabric collars (also now carried in both single and

turnover styles), 3 for \$1.00, postpaid. Cuffs (both materials) double the price of collars. CENTRAL SUPPLY Co., Wheaton, Ill.

**WE MAKE SURPLICES, CASSOCKS, COTTAS,** Clerical Vests, Rabats, Stole Protectors, Purificators, and Altar Linens. Also do repair work. Price lists sent on request. SAINT GEORGE'S GUILD, 508 People's Nat'l Bank Building, Waynesburg, Greene Co., Pennsylvania.

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**MADONNAS AND SUBJECTS ON THE** Life of Christ. Reproductions in colors of the great masters. \$1.00 per dozen, assorted. M. ZARA, Box 4243, Germantown, Pa.

**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.

**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.

**MISCELLANEOUS**

**FOR THE GARDEN. GLADIOLI IN MANY** beautiful colors. Send for price list of bulbs and hardy border plants. F. J. TYLER, Perry, Ohio.

**YOUR BOY MAY NOT BE USING HIS** full ability of body or mind: an experienced psychologist and hygienist will take one such boy in his small seashore camp and personally train him in development. PSYCHOLOGIST, 807 care LIVING CHURCH, Milwaukee, Wisconsin.

**WANTED: TO ADOPT A BRIGHT, TRACT-** able, boy not over 12 years old who needs a refined home and an education. Good references given. Send particulars and kodak view to: "SOUTHERN TEACHER"—840 care of THE LIVING CHURCH, Milwaukee, Wis.

**UNLEAVENED BREAD AND INCENSE**

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

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

**PRIESTS' HOSTS: PEOPLE'S PLAIN AND** stamped wafers (round). St. EDMUND'S GUILD, 179 Lee Street, Milwaukee, Wis.

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**SISTERS OF THE HOLY NATIVITY** 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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**CRAGSMOOR, N. Y., FURNISHED FOR** summer cottage to small family—address for particulars, Miss C. H. MORGAN, Chestnut Hill, Pa.

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

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

**A FEW GUESTS CAN BE ACCOMMODATED** with board and sunny rooms at the Episcopal DEACONESS HOUSE, 542 South Boyle Ave., Los Angeles, Calif. Rates, \$15.00 and \$18.00 per week.

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"There is no gain to one person that is not shared by others; no blow to one but is felt by others."

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"The family needs religion; and religion needs the family."

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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. 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.

### BOOKS RECEIVED

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

Thomas Y. Crowell Co. 426-428 W. Broadway, New York, N. Y.

*Specimens of Biblical Literature.* Arranged and Edited by James Mullenburg, A.M., of the Department of English in the University of Nebraska. Price \$2.50 net. Postage extra.

*Man and Culture.* By Clark Wissler, Ph.D., curator-in-chief, Division of Anthropology, American Museum of Natural History, New York City.

*Crowell's Social Science Series.* Edited by Seba Eldridge, University of Kansas. Price \$2.75 net. Postage extra.

E. P. Dutton & Co. 681 Fifth Ave., New York, N. Y.

*The Earliest Sources for the Life of Jesus.* By F. Crawford Burkitt, D.D., Norrisian professor of Divinity in the University of Cambridge. New and revised edition. Price \$1.75 net.

*The Coming Renaissance.* By the Lord Bishops of Truro, Lichfield, and Plymouth, the Rev. Canons T. A. Lacey, W. Barry, the Rt. Hon. C. F. G. Masterman, the Rev. Dr. Carlile, the Rev. Dr. W. Adams Brown, the Rev. Dr. Shakespeare, Lady Frances Balfour, Mrs. St. Leo Strachey, Dr. David Starr Jordan, Dr. J. C. M. Garnett, Professors Patrick Geddes, J. Arthur Thompson and A. E. Zimmermann. Edited and Arranged by Sir James Marchant, K.B.E., LL.D., with an Introduction by the Very Rev. W. R. Inge, D.D., C.V.O., Dean of St. Paul's. Price \$5.00.

Harcourt, Brace & Co. New York, N. Y.

*Life of Christ.* By Giovanni Papini. Freely translated from the Italian by Dorothy Canfield Fisher. Price \$3.50.

B. W. Huebsch, Inc. New York, N. Y.

*Immigration and Labor.* By Isaac A. Hourwich, Ph.D.

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

*Christianity and Liberalism.* By J. Gresham Machen, D.D., assistant professor of New Testament Literature and Exegesis in Princeton Theological Seminary. Price \$1.75.

*The New Testament Today.* By Ernest Findlay Scott, D.D., professor of Biblical Theology in Union Theological Seminary, New York. Price \$1.50.

*Christian Ways of Salvation.* Lectures delivered before Auburn Theological Seminary, Auburn, N. Y., on the Russell Foundation, Easter Week, 1922, by George W. Richards, D.D., LL.D., professor of Church History in the Theological Seminary of the Reformed Church in the United States, Lancaster, Pa. Price \$1.50.

*Books in Black or Red.* By Edmund Lester Pearson. Price \$3.50.

*Social Civics.* By William Bennett Munro and Charles Eugene Ozanne.

Fleming H. Revell Co., 158 Fifth Ave., New York, N. Y.

*Between the Lines in Asia Minor.* By Mary Caroline Holmes. Price \$1.50.

*Learn to Live: Straight Talks.* By Daniel A. Poling. Price \$1.50.

*Sidelights on the Daily Vacation Bible School.* By E. C. Knapp. Price \$1.00.

*The Problem of the Working Boy.* By Wm. McCormick. Price \$1.25.

Frederick Kimball Stearns, Beverly Hills, Calif.

*Unfamiliar Verse.* A collection of verses, nearly all heretofore unpublished, of writers little known.

### BULLETINS

Hobart College, Geneva, N. Y.

*Hobart College Catalogue 1922-1923.* Hobart College Bulletins. Vol. XXI. No. 2. January, 1923.

Lake Forest College, Lake Forest, Ill.

*Catalogue 1922-1923.* Lake Forest College Bulletin. March, 1923. Volume 2. Number 2.

Seabury Divinity School, Faribault, Minn.

*Seabury Divinity School, Faribault, Minn.* Catalogue Number 1922-1923. Seabury Divinity School Bulletins. Vol. 6, No. 1. March, 1923.

### PAMPHLETS

Church Missions Publishing Co. 45 Church St., Hartford, Conn.

*The Story of a Hospital.* By Mary V. Glenton, M.D., Supt., St. Agnes Hospital, Raleigh, N. C. Soldier and Servant Series. Publication No. 130. February, 1923.

MORAL CERTITUDE is valid when we follow the extended line, or curve, of human experience in its highest magnitude.—*B. E. Welsh, D.D.*

### IN THE INTERESTS OF THE LEAGUE OF NATIONS

THE LEAGUE OF NATIONS Non-Partisan Association, of which former Justice John H. Clarke of the United States Supreme Court and former Attorney General George W. Wickersham are presiding officers, has organized a Committee on Churches, of which Dr. Charles S. Macfarland is chairman. Prominent representatives of all forms of organized Christianity in this country are included in the membership, Bishop Gailor being among them.

The Committee plans to submit to the entire clergy of the United States, in printed form, a statement of the basis, aims, and achievements of the League of Nations, in an effort to enlist the aid of the Church forces in developing an independent, non-partisan cultivation of public opinion on that very important subject—a public opinion which will "induce the present Administration, or if not this, the next one, to enter the League of Nations on such terms as to such Administration may seem wise, provided only that they be consistent without Constitution, and consonant with the dignity and honor, the moral responsibility and power, of our Republic."

A statement issued on behalf of the Association points out that there are two possible alternatives ahead of the American people and of the world; a war much beyond the scope of the recent war, or a definite organized substitute for war. The people of the United States and of the world must undoubtedly choose between these two.

### THE DEAN OF WINDSOR VISITS LEXINGTON

THE VERY REV. A. V. BAILLIE, Dean of Windsor and Chaplain-in-ordinary to King George V. of England, who has been visiting colleges in the United States and Canada, came to Lexington Va., to address the student body of Washington and Lee University there.

The Dean preached twice on Sunday, March 11th, in Lee Memorial Church. His congregations were made up largely of young men and his direct appeal on the high plane of idealism and sacrifice made a deep and lasting impression. He wore the scarlet cassock of a Chaplain to the King, and his Cambridge hood, and also the insignia of Registrar of the Order of the Garter. He said that he does not always wear these vestments when away from St. George's Chapel, but thought that Americans would like to see them and they certainly did. The glamour and romance of the Old World came with him, and the continuity of the Church found visible expression.

The prime purpose of his visit was the address in the Washington and Lee Chapel on Monday morning. After a prayer led by the Rev. Churchill J. Gibson, rector of the parish, the President of the University, Dr. Henry Louis Smith, introduced the Dean as a representative of the English Speaking Union. His address was not political nor partisan. He spoke for the same integrity between nations which is expected between persons of honor, and referred to Anglo-American friendship as the beginning of universal understanding and good-will, not as an alliance against the rest of the world.

After this address the Dean visited the V.M.I., and then drove over the Blue Ridge to Charlottesville to visit the University of Virginia.

## English Priests' Memorial Presented to Labor Party

A Revised Psalter—Films for Catholic Propaganda—An Eight-hundredth Anniversary.

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

A MEMORIAL, signed by over five hundred priests of the Church of England, and of the Episcopal Church of Scotland, was presented at the House of Commons last Tuesday to Mr. J. Ramsay MacDonald, M.P., and the Labor members of Parliament. Among the signatories who attended were such well-known sympathizers with the Labor movement as Canon Donaldson, of Peterborough (who made the presentation); Fr. Adderley, of St. Paul's Covent Garden; the Rev. T. P. Stevens, Succentor of Southwark Cathedral; Fr. Hart, of the Community of the Resurrection; and the Vicar of Margate.

The memorial was in the following terms:

"Sir: We, being priests of the Church of England, who have followed with deep sympathy the recent struggle of Labor to secure more effective representation in Parliament, respectfully offer our sincere congratulations to you and the 144 members of Parliament who, under your leadership, now constitute the official Opposition, a development which carries with it momentous and far-reaching consequences to the nation. As a result of this, we look forward to the more serious consideration and the more adequate treatment of the pressing problems and difficulties of our time, which such a combination of talent, earnestness and first-hand experience will certainly secure.

"Our particular calling, with its pastoral experience, gives us direct knowledge of the sufferings and deprivations, mental, moral, and physical, to which millions of our fellow-citizens are subjected in our present social and industrial order, and to find remedy for which is the chief purpose and aim of the Labor movement. It is, therefore, a matter of great satisfaction to us that this increased opportunity is now open before you in the great assembly of the nation, and we shall support actively, in whatever ways are legitimately open to us, the efforts you assuredly will make for the spiritual and economic emancipation of the people."

Mr. Ramsay MacDonald, in reply, spoke of the feelings of good-will and gratitude with which the Labor party received the memorial. He said that he valued most highly their coöperation. They were working pretty much in the same parish, and the two of them meeting frequently together would help each other to do their own special work more effectively than if they worked apart.

Too much importance need not be attached to this manifesto—it is well known that there has always been a strong Socialist element in the Church, and the Christian Social Union has been the center of it. Most of the signatories, as I have hinted, have been identified already with the Labor movement.

The manifesto itself makes an astonishing statement when it says that "we look forward to the more serious consideration and the more adequate treatment of the pressing problems and difficulties of our time", as a result of the Labor party becoming the official Opposition. It may

fairly be asked why it should be supposed that there will be a more serious consideration given to problems and difficulties by the Labor party than has been given by either of the other great parties in the State?

### A REVISED PSALTER

The text of the measure which, if it is passed by the National Assembly, will sanction the use of a revised version of the Psalms of David as an alternative to present Prayer Book Psalter, has now been published. The Revision Committee followed, for the most part, the proposals drawn up previously by a joint committee of Convocation. The most noticeable changes are the omission of the whole of Psalm 58 ("Are your minds set upon righteousness, O ye congregation?") and portions of eight others. These are the well-known passages expressing vengeance and denunciation. The remaining changes are for the most part small emendations of the text, evidently intended to enhance the devotional value of the Psalter by smoothing out difficult passages. The new version is in no way a new translation.

One change will come as a surprise, so familiar are the old words, "I will lift up mine eyes unto the hills from whence cometh my help." The revisers claim that the last clause asks a question; but in the old punctuation of Psalm 121, verse 1, the passage has passed into common thought. Here is a case where the wrong interpretation is more acceptable than the scientific.

Considerable opposition to the measure will, no doubt, be manifested when it comes before the Assembly at the summer session. Criticism will probably be directed not so much to the new Psalter in detail as to the grave principle involved in excluding from it passages which have been in constant use in the Hebrew and Christian Churches for so many centuries. It may, of course, be argued in support of the omissions that it is held permissible during the reading of the Law in Hebrew synagogues to omit phrases and passages which to modern ears might be unnecessarily offensive.

### FILMS FOR PROPAGANDA

The proposal to which I alluded in my last letter, to make films of the Seven Sacraments for the purpose of Catholic propaganda, has been received with a good deal of adverse comment, and in some cases with great misgiving, almost amounting to alarm. It has been opposed on the ground of commercialism, and also on that of secularization of things held sacred. It is felt that the peculiarly private and personal nature of the sacraments ought not to be made matter for a public show, however beautifully or symbolically presented.

Making every allowance for these points of view, the question still remains whether the Church should be satisfied with a mere negative attitude, and not make use of a powerful means of propaganda—and one which is already being used by her opponents, as, for example, in furtherance of divorce.

The opposition may, of course, be ascribed to the reason that what is proposed has not been sufficiently explained in the circulars of invitation to support the project. But the plan might well be

held in suspense until the feeling of Catholics has been more fully ascertained. It would be most unfortunate to cause dissension among Catholics on the eve of the great Congress, and it is not a matter in itself so important that a serious division of opinion need be risked.

### AN EIGHT-HUNDRETH ANNIVERSARY

The eight-hundredth anniversary of the founding of the church of St. Bartholomew the Great, in West Smithfield, was celebrated last Sunday. The records say that it was in the month of March, 1123, that Rahere began the fulfilment of his pious vow to build a church and hospital for the poor. In 1123 the Feast of the Annunciation fell on March 11th, and as it was thought that this feast was probably then chosen for the foundation ceremony, last Sunday was the correct date on which to commemorate the far-distant event. The Bishop of London preached at the morning service, and the Archdeacon of London at Evensong.

The Governors of St. Bartholomew's Hospital are making their own representations to celebrate the foundation in June. Church and hospital will then unite in a special service at St. Paul's Cathedral. By that time, it is hoped, all that is known to still exist of Rahere's church will be in a fair way to complete restoration, free of the abutting houses and of every other encroachment on the beauty of its design.

When finished, the restoration of St. Bartholomew's will represent thirty-eight years of unceasing effort. It was in 1885 that the Rev. W. Panckridge resumed, under the direction of Sir Aston Webb, the work begun in 1863 by the Rev. J. Abbis; while in 1888 the Rev. Sir Borrodale Savory took up the task, handing it on, in turn, to the present rector, the Rev. W. F. G. Sandwith. During all that time the old church suffered no risk greater than that from German aircraft in the war raids. It most fortunately escaped unharmed, and a lectern made from some of the church's old oak, stands as a perpetual thank-offering from the parishioners and congregation for this mercy.

### A TABLET TO AMBASSADOR PAGE

As was generally anticipated, the Dean and Chapter of Westminster have decided to erect a memorial tablet in the Abbey, to the late Dr. Walter H. Page, the American Ambassador to Great Britain, and it will be placed near the Chapter House, in close proximity to a monument which commemorates another great representative in London of the American people—James Russell Lowell. The appropriateness of the Dean and Chapter's decision and of their choice of a site for the memorial is obvious. If ever an American friend to England deserved to be honored in this manner it was Mr. Page, whose services during the war, to the country to which he was accredited, have now justly become common knowledge. There need be no fear that a tablet to him in Westminster Abbey will ever become, as so many monuments in the course of time become, a source of curiosity as to why it was erected. The Dean and Chapter can be assured on that point, high and exceptional an honor as commemoration in the Abbey will always be, and rigorous as must be the scrutiny made of the qualifications of possible candidates for it.

GEORGE PARSONS

It is highly desirable that you should be one man, all of one piece, and appear outwardly such as you are inwardly.—*William Law.*

## Experiences of a Church Van On the Saskatchewan Prairies

General News Notes of the Church  
in Canada.

The Living Church News Bureau }  
Toronto, April 2, 1923 }

THE March issue of the official monthly bulletin of the vast prairie Diocese of Saskatchewan thus describes the tour of the diocesan Sunday School and Mission Van:

"The Sunday School and Mission Van was presented to the diocese by Miss Hasell of Penrith, Cumberland. She had it made in Regina, and provided running expenses and a chauffeuse, Miss Jackson, who came out from England for the express purpose of driving the van. She had driven ambulances during the war, and had since been driving in France and Belgium for the American Social Service, so was well able to undertake our one-ton Ford truck and the questionable roads we were to encounter in our five months' journey.

"We had a great send-off from Saskatoon, as Miss Bashford kindly invited the I. O. D. E. to come and see the van and to give a shower of tinned and other foods, and these proved of the greatest interest in the Sunday school by post, and the response was wonderful.

"We spent Synod Sunday in Prince Albert, and in the evening the Bishop dedicated the van before St. Alban's Pro-Cathedral, and on Monday morning we made the grand start.

"Our instructions were to tour between the Carrot and Saskatchewan rivers, and to push across into White Fox if possible, starting Sunday schools wherever practicable, holding services and gaining new members for the Sunday school by post.

"The first few days were occupied in visiting already existing members of the Sunday School by post in their homes, and in gathering in new ones. It was a real joy to meet those to whom we had been writing for years, and it was like meeting old friends. The real work however, began when we reached Tisdale, we first went south, and soon found that, if we were to get Sunday schools started, we must stay at least a week in the neighborhood. So we decided to work two districts together, whenever possible, teaching in the morning, each day, in the school of the one where we were camping, and then going on to the other to teach in that school and visiting every house in both districts as the days went by. We usually held a service in each place on the Sunday, and, where it was possible to start a Sunday school, held an organization meeting when service was over. Everywhere we met with the greatest kindness and received the warmest welcome possible, and the children, too, were very keen on having "real" Sunday schools. We were able to start nineteen altogether, and, since our return, we have heard that in two places where we failed absolutely to start one, owing to the fear of neighborly criticism on the part of the would-be teachers, Sunday schools have been started through the persistency of the children.

"We gradually worked north, and, at last, crossed the great Saskatchewan River with a feeling that we were indeed entering on new ground. It was a beautiful country and the children particularly nice. The parents, too, gave us the kindest welcome, and, because the roads

were not good enough for us to travel far with our van, they lent us ponies and we did our visiting by their aid.

"We were out just five months until the 2d of November, and had travelled over four thousand miles, with only one mishap, thanks, humanly speaking, to Miss Jackson's wonderful driving. We gained over 1,000 new members for the Sunday school by post, and paid over 1,300 visits. Everywhere we received the greatest kindness, and as the clergy and students, as well as the laymen, gave us every assistance in their power, we felt most grateful. We thoroughly enjoyed the tour and all through had the wonderful feeling that we were being led and guided, and also that we were being upheld by the prayers of our friends.

"The memory of those lovely summer days and autumn nights, the crisp mornings, the gorgeous coloring, the wonderful vegetation, the brightly hued birds, has made a vivid impression upon us that will never be effaced, but the most of all is that of the worth-whileness of the work. The thought of these lonely homes, and of the spiritual needs of the children, haunts one continually. Sunday school by post is all very well as far as it goes, but it is the real teaching that they need, and the personal touch. In one district, children of twelve did not know who God was, and had not seen a Bible. In another a mother was going to buy a Bible and a New Testament, quite innocent of any idea of the one being contained in the other. In another district, a little girl said, "The new teacher told us dandy stories, but she did swear"! In some cases when children repeated what they had been told in the Bible lesson, the parents were astonished to find that they had not known it before, but if the parents are too busy to teach them at home and the schools don't teach them, how can they learn?

"In many districts the people spoke with great appreciation and gratitude of the catechists and students who had

visited them before the war and were eager to hear of them. They remembered what they had taught them and how they had tried to help them. In many cases the teaching given them was all that their children had received, but that little had laid a foundation."

GENERAL NEWS NOTES

The Bishop of Qu'Appelle was the preacher at St. Martin's-in-the-Fields, London, at the 225th anniversary of the S. P. C. K.

Bishop Mowll sailed from Vancouver on March 13th, and expects to reach China during Easter Week, after which a three weeks' journey will take him to the headquarters of his diocese.

A helpful conference on Personal Service was held at St. James' parish hall, Toronto, under the auspices of the joint committee on Winter Conferences representing the M. S. C. C., the G. B. R. E., the C. S. S. and auxiliary organizations. Canon L. W. Broughall of Hamilton spoke on The Glory of Service, the Rev. W. P. Robertson, of Hamilton, on The Call to Service, and H. A. Mowatt, General Secretary of the Brotherhood of St. Andrew, led the discussion on Fields of Service.

The Rev. Canon Scott, C. M. G., D. S. O., D. C. L., rector of St. Matthew's, Quebec, will be the preacher at the Synod service kindest welcome, and, because the roads in Montreal on April 10th.

Dean Llwyd, of All Saints' Cathedral, Halifax, is to be the preacher at the closing exercises of Bishop's College, Lennoxville.

Anglican Boys' Camps are to be held this summer in the diocese of Saskatchewan at Saskatoon, Lloydminster, and Humboldt, under the direction of Rev. A. E. Minchin, of St. George's College Prince Albert.

The Synod of the Diocese of Nova Scotia will hold its annual session in Halifax, N. S., in April this year instead of in June, as has been the usual custom. The session will commence on Tuesday, April 24th.

The Rev. W. F. Seaman, priest-vicar at St. Alban's Cathedral, Toronto, gave a delightful address to the Cathedral men's club on the Habitat of Quebec.

## New Rector of Trinity, Boston, Described as Stalwart Churchman

The Witness of Men at Church—  
Palm Sunday and Missions—  
Death of Mrs. Gookin.

The Living Church News Bureau }  
Boston, April 2, 1923 }

THE Rev. Henry K. Sherrill, rector of the Church of Our Saviour, Longwood, has formally accepted his call to become rector of Trinity Church, Boston. He will begin his rectorship at Trinity Church on May 21st, Trinity Sunday.

Mr. Sherrill is the youngest rector that the new Trinity Church has had, Phillips Brooks having been slightly older when he came to Boston from Philadelphia. He will be no stranger at Trinity, for he served as curate under Bishop Mann for three years.

The question is being asked, Is Mr. Sherrill a conservative or a radical, High Church or Low Church? These questions are not easy to answer. I have never

heard Mr. Sherrill spoken of as conservative or radical, High or Low. And most emphatically I have certainly never heard any suggestion of neutrality or compromise in the new rector of Trinity. In all of the informal discussions in which I have seen him take a part and an emphatic part, I have been impressed by his considered judgment. His address carries confidence. His voice will have no difficulty in being heard in the large Trinity Church. He speaks deliberately and distinctly, and, when the need arises, is able to clinch his thought with deep moral earnestness that touches the heart.

The Boston *Herald*, before learning of Mr. Sherrill's decision, contained the following leading editorial, publicly urging him to accept the call:

"We hope the Rev. Henry Knox Sherrill accepts the unanimous call to the famous church in Copley square. The influence of the Trinity pulpit is hardly second to any in the United States; a comparatively small number of other preachers may occupy places of equal,

but hardly of greater, eminence than will the successor of Phillips Brooks and Alexander Mann. The importance of Trinity parish is surpassed by only a few other congregations in the country. The church itself, its situation, its associations, inevitably must make its rector a man of mark in the ministry and before the public at large. The call is distinctly a compliment, an award of merit to one whose life has been open to close inspection at short range for ten years, for Mr. Sherrill studied in Cambridge and served Trinity as an assistant, and, now for four years, he has been with a Brookline church. It means more, therefore, to be called to a great church in the home city than to be invited to a great church in a distant city. Let the call be considered, as surely it will be, with humility and deference. Somewhere in the Old Testament is this passage: 'Thou hast set my feet in a large room.'

#### THE WITNESS OF MEN AT CHURCH

The corporate witness of seventy-five men at church each Sunday, writes the Rev. F. W. Fitts, rector of St. John's Church, Roxbury Crossing, would revolutionize a parish. In a parish announcement he wrote: "We did not succeed in getting every one of our seventy-five men to Communion on Passion Sunday, but we made a great jump, about five hundred per cent over the preceding months. It was most heartening to the rector to see so large a group: moreover, he heard, through the mail or by verbal message, of a number more who wanted to come, but were prevented by sickness or work. We must, as a body of Churchmen, get together. The loss of power that seventy-five men could exert in our parochial life has gone on long enough, and we believe that the majority of our men have only been waiting to have the opportunity for their cooperation made clear.

"With seventy-five men all at church every Sunday, at Communion every month, and engaged in active service for the spread of Christ's Kingdom among

men and boys, there is hardly anything, by God's help, we could not accomplish. It would revolutionize the parish. Shall it be? It is up to the men to answer. Come and cast your vote Palm Sunday evening, and above all, pray for our guidance and a rebirth of holy zeal."

#### PALM SUNDAY AND MISSIONS

St. Paul's Church, Newton Highlands, utilizes its Children's Service on Palm Sunday as an impressive witness for the life of the whole Church. In speaking to THE LIVING CHURCH representative, the rector of St. Paul's, the Rev. Theodore R. Ludlow, said:

"We have what I believe is a unique form of service on Palm Sunday. The entire service is taken by four of the older boys with the exception of the sermon and the benediction, which I take. At the beginning of the service all of the members of the Church school march in, dressed as Pilgrims to the Holy Land, and with palms in their hands. They line up on either side of the aisles, forming an arch with the palms, and the choir marches in through this archway. At the time of the offertory, each one of the missionaries from this parish, that is at work in one of the five fields of service, is represented by a boy or a girl, who comes forward and tells briefly what that particular missionary is doing. The whole thing helps to visualize the work of the Church in a way that I have found exceedingly helpful for both old and young."

#### DEATH OF MRS. GOOKIN

Mrs. Virginia Cleveland Gookin died last week after a long illness at the home of her son, the Rev. Warner Foote Gookin, 11 Newcomb Street, South End. She was the widow of Allen S. Gookin, and spent most of her married life in Brooklyn, N. Y. Besides the son, with whom she made her home, she leaves another son, William C. Gookin, of Wayne, Pa. The Rev. Mr. Gookin is vicar of the Church of the Ascension, South End.

RALPH M. HARPER.

## The City Mission Society Ministers to New York Poor

High Society Neglects Holy Week  
—Welfare Legislation in Danger  
—The Church and Labor.

The Living Church News Bureau }  
New York, March 30, 1923 }

THE New York City Mission Society has just published its 91st annual report. It is packed full of the records of real achievement in its special and difficult field. It is very heartening reading, when compared to that served up in the daily papers, revealing the sordid life of the underworld and the vapid life of the socially elect, which recently have disclosed much that is common to both.

In the forty-eight public hospitals, prisons and city homes visited last year some interesting figures reveal the kind of work done. There were 748,311 visits made; 2,516 religious services held, at which the aggregate attendance was 144,293; 640 public and 1,827 private celebrations of the Holy Communion, at which 10,748 communions were made; 253 adults and 689 children were baptized; 113 were confirmed; 3 marriages were solemnized and 5,585 funerals conducted.

In the five chapels and institutions con-

ducted by the Society, there were 3,607 religious services with an aggregate attendance of 236,437; 923 public and 1,928 private celebrations and 21,306 communions made; 248 were confirmed; 264 adults and 927 children baptized; 65 marriages and 5,666 burials. The Sunday schools were served by 44 teachers, and the enrollment was 855.

The significance of these figures lies not only in their size—which is large—but in the fact that, had it not been for the City Mission Society, these numbers of men, women and children—sick, sinful and friendless—would have been without these ministrations of grace and mercy.

The Fresh Air and Convalescent work looked after 14,775 people. The Goodwill industries employed 116 handicapped workers and paid them \$9,868 in wages. The total sales (for six months only) amounted to \$6,557. At Ellis Island 8,038 cases were dealt with in various helpful ways.

Such work, city-wide in its scope and equally great, judged either by its extensive quality, could be multiplied indefinitely if every parish in the city would definitely seek a share in it by a contribution to some one of its manifold ministries.

#### HIGH SOCIETY NEGLECTS HOLY WEEK

"Aside from luncheons, informal dinners, opera and theater parties, there will be little in a social way until Easter week." Thus does the society editor of a prominent New York newspaper chronicle the observance of Holy Week among the socially elect in this city. Comment is superfluous. The influence of the non-Christian element in New York is largely responsible for this state of affairs. So-called "society people" seem to have lost the capacity, if they ever had it, for even a week of serious thinking or of polite deference to the well-nigh universally reverential observance of Holy Week. "Parsifal" on Good Friday salved the consciences of many and saved them from a too utterly unbearable ennui!

#### WELFARE LEGISLATION IN DANGER

The Social Service Commission of the Diocese of New York is appealing to the moral sentiment of the churches of the diocese and throughout the state in support of the Minimum Wage and Eight Hour Day bills now pending before the Assembly. These bills have been carefully studied by the Legislative Committee of the Commission, and it is on the recommendation of this committee that this determined effort is being made to separate them from the political complications which have arisen in Albany, in order that they may be considered on their merits. Appeal is being made for recognition of the fact that existing conditions affecting women and children in industry make claim upon the attention of the legislature which no political quarrel should be allowed to obscure. For the same reason the Commission is opposing the subterfuge which would refer the matter to a committee of investigation. Attention is called to the fact that numerous progressive states already have similar laws in successful operation, among them being Arizona, Arkansas, California, Colorado, Kansas, Massachusetts, Minnesota, North Dakota, Oregon, Utah, Washington, Wisconsin, and the District of Columbia. So have Great Britain, Canada, Australia, and New Zealand.

#### THE CHURCH AND LABOR

On the evening of Tuesday, April 10th, at the Church Club, 53 East 56th St., there will be held a very interesting meeting to discuss the Church's attitude to Labor, and Labor's attitude towards the Church. Dean W. P. Ladd, of Berkeley Divinity School, and Mr. R. Fulton Cutting, senior warden of St. George's, will speak for the Church. Mr. Paul Blanchard, educational director of the Amalgamated Clothing Workers of America, and Mr. Martin C. Keogh, secretary of the Central Trades and Labor Council of Greater New York will present Labor's point of view. A general discussion will follow the speeches.

#### DIOCESAN GIRLS' FRIENDLY SOCIETY

The 38th annual report of the New York Diocesan Girls' Friendly Society reveals the fact that there are now eighty-nine branches in existence with a total membership of 5,622. During the year four branches were disbanded and five are reported as inactive. The largest branch is at St. George's New York City, where there are 418 members. The new Lodge has now twenty-four rooms furnished by branches and individuals and reports a successful year financially and in every other way. The Holiday House of Huntington was sold very advantageously last year, but no new one has yet been selected. However, a Camp, at Lake Cohas-

set, Interstate Park, will fill this gap for the present.

## BRIEFER MENTION

The Rev. Percy T. Edrop, minister of the First Reformed Episcopal Church, will leave that Church and communion to enter the ministry of the Church. He will serve his diaconate as assistant to the Rev. Dr. Worcester, of Emmanuel Church, Boston.

The very sudden death is announced on

Monday, March 26th, at Camden, S. C., of Emily Alma Rainsford, wife of Dr. W. S. Rainsford, formerly rector of St. George's Church, New York. Mrs. Rainsford was the daughter of Frederick Green, of London, England, and was married to Dr. Rainsford when he was assistant rector of St. James' Cathedral, Toronto, Canada. The funeral was held from St. George's Church.

FREDERIC B. HODGINS.

it has already made a part of its ministry.

Arrangements have been made by WIP for a Good Friday service to be sent out by the Rev. John H. Lever, rector of the Church of the Advocate, at six o'clock.

## YEAR'S WORK AMONG JEWS

In the annual report of the Work Among the Jews in the Diocese of Pennsylvania, the Rev. John L. Zacker, in charge of that work, pointed out that its year's existence has already justified the confidence placed in the cause and bespeaks wonderful possibilities when properly supported.

"Communications have reached us from many quarters of the globe," the report says, "expressing deep interest in our movement and informing us of their hope that they will feel enabled to derive inspiration from our future activity." In order to reach Jewish intellectuals, the report adds, special English discourses were delivered Sunday evenings. Friday evenings Yiddish meetings were held for the benefit of Orthodox Hebrews.

Mr. Zacker pays a tribute to the work done by Mr. John Solomon, engaged as a special Yiddish missionary. During the eight months that Mr. Solomon has directed the Yiddish Department he has conducted approximately sixty Yiddish services and has had a total attendance of 920. He has made many visits, including special calls on inquirers and the sick.

In order to fill the vacancy opened for a superintendent for Work among Women and Children," the report adds, "Bishop Garland has arranged with Deaconess Carter for Miss May Ormsby to give her full time to the Hebrew Christian Synagogue immediately following her graduation the coming May."

In expressing appreciation of the support given the work, Mr. Zacker refers to the loyalty and faithfulness of those who have been associated with him in the work. Bishop Garland is referred to as having been the "burden bearer" of all our trials. Nothing has been accomplished without his personal deliberation and sanction. It is well to mention that Bishop Garland is responsible for the national awakening of our Church to its responsibility of Jewish Evangelization.

## GENERAL NEWS NOTES

Mrs. Walter W. Pharo, president of the Committee on Colored Missions, at the March meeting read a letter which had been received from the Rt. Rev. Edward Thomas Demby, D.D., Suffragan Bishop for the colored race in Arkansas and the Province of the Southwest. Bishop Demby referred to a letter he had received from the president as giving him a new inspiration and a hopeful vision of his work.

The \$50 which the Bishop received from the Auxiliary of the Diocese of Pennsylvania last November, through Miss Dorothea Tingley, the Bishop writes, was used to have Christ Church wired for electric light to replace oil lamps. This is the mission which was built and paid for by the Woman's Auxiliary of Pennsylvania.

St. Mary's Church, Hamilton Village, West Philadelphia, will, next year, celebrate its centenary. The parochial committee in charge of arrangements is endeavoring to procure documents, records, and photographs pertaining to the early history of the parish, particularly any-

## Bishop Rhinelander Recovering: Resumes Diocesan Headship

Educational Day at St. James'—  
Diocese Determined to Raise  
Quota—Shut-ins and Radio.

The Living Church News Bureau }  
Philadelphia, March 31, 1923 }

THE Diocese is rejoicing that Bishop Rhinelander's health has improved so much that he is now able to resume his duties as "Ecclesiastical Authority". He was granted a year's leave of absence, and has spent the winter in California. He takes up his work again on Easter Day.

## EDUCATIONAL DAY AT ST. JAMES'

It is significant of deep interest in Church work, when a parish gives an entire day to a consideration of problems connected with the foreign-born population, or negro, or other departments of the Church's program, and it is suggestive to other parishes to hold similar educational Days or Missions.

Under the supervision of Mrs. Henry Dillard, Jr., the following excellent program was carried out at St. James' Church, on Wednesday in Holy Week.

The first session was devoted to the subject of National Unity, and was introduced by a meditation by the rector, on Unity the Mind of God in Creation. Then followed addresses on The Emphasis Laid upon the Importance of Unity by the Founders of our Country, by Mrs. Robert C. Drayton; A Composite Nation, by Miss Elisabeth Mockridge; What is Being Done by Federal, State, and Municipal Agencies for the Immigrant, by Edwin E. Bach, of the Chamber of Commerce; and Our Country from an Immigrant's Point of View, an impersonation by Miss E. W. Fisher.

The textbook for this session, was *Foreigners or Friends*. The second session considered Negroes in Our Country and the Call for Leaders, the meditation being, Preparation for Leadership; The Unifying Faculty of a True Leader. Miss Olivia Willing spoke on Negro Tribes in Liberia, Mrs. Walter Pharo on Educational and Evangelistic Work amongst Negroes in the United States, and Miss Julia Sinkler on Negro Work in our own Diocese. *Wanted Leaders* was the textbook used.

The evening session, having as its subject Foreign-born in the Diocese, opened with a meditation on Our Unity, and Deaconess Norris spoke on The Poles, Miss Eleanor Deane on The Italians, the Rev. J. L. Zacker on The Jews, and Archdeacon White on Our Diplomatic Relations with Hungarians and Roumanians.

In announcing the program, the rector, Dr. Mockridge said: "I hope very many of you will give up this day to serious study of the great work the Church is doing amongst these new Americans. You do not know how widespread

and how efficient the work is, nor do you realize how great an opportunity for true Americanization is in your hands."

## DIOCESE DETERMINED TO RAISE QUOTA

This Diocese is determined to raise its quota this year, and is leaving no stone unturned in its efforts to stir up the parishes. For many years it was necessary to make strenuous last minute efforts to make up deficits in diocesan remittances to the national office, and often the Bishop has had to appeal personally to individuals to come to the rescue.

Now the Diocese has adopted a policy of forehanded prevention rather than belated cure. It wants to ensure early response and prompt remittances.

A table of receipts for the first two months of 1923 compared with the quota for the same period as just been issued by the Executive Office, showing givings amounting to \$34,000. The quota is arbitrarily divided into monthly proportions, though of course remittances from parishes are usually "seasonal" as, for instance, the Lenten Offering from the Church schools.

The purpose of this statement is to inform the parishes of the progress being made and to urge regular remittances by parochial authorities.

## SHUT-INS AND RADIO

The Shut-in Society has appealed to users of radio for crystal sets which may be no longer in use (or for money to purchase simple sets), hoping to be able to furnish each "shut-in" with radio equipment.

It is also suggested that Boy Scouts could do a "good turn" by installing the sets for these invalids.

This movement should be productive of much pleasure for those prevented from mingling in society, and deprived of public entertainment. The number of concerts and addresses, and the quality of the transmission are increasing continually, and the agreement between stations to adhere to a sending schedule avoids confusion.

Holy Trinity Memorial Chapel broadcasts its morning service regularly each Sunday, much to the delight of the faithful who are unable to attend church, but who, by this means, can take part in the service, similar to that which is being conducted in their own parish churches.

Other services are broadcasted at various times during the afternoon and evening.

Some may feel that "radiated" services induce laziness on the part of Church members—and one diligent pupil of a Church school in the city asked if she might be given credit for Church attendance if she "listened-in" at home (!). But there is another side to the question which the Church may well consider, and which, in many sections of the country

thing pertaining to the first church, which was demolished in 1872. In order to complete the collection of photographs of rectors, a picture of Dr. Yarnell in his

earlier years is eagerly sought, as the only one in the possession of the parish represent him at the time of his fiftieth anniversary. FREDERICK E. SEYMOUR.

who met in that famous room, has also been given by Mr. Shepherd.

The third memento is a little stool owned by Canon Farrar and used by him while writing the history of Westminster Abbey.

#### LAWRENCE HALL TO DEDICATE TABLET

The alumni and residents of Lawrence Hall, the Rev. K. O. Crosby, superintendent, will dedicate an honor roll memorial tablet on Easter Even, for the boys of the home who served in the Great War. The tablet was purchased by funds earned through odd jobs done by the boys now there. The tablet has fifty-four names, one of which is marked by a gold star. The work is of bronze, of artistic design, with a spreading eagle at the top, and the dates of the war in laurel wreaths. The tablet is four feet long by two and a half feet wide. Besides giving this memorial tablet, the boys are sending an offering of more than \$50 to St. Andrew's School, Sewanee, Tennessee.

#### NEW RECTORY AT TRINITY, HIGHLAND PARK

A new rectory is to be built for Trinity Church, Highland Park, the Rev. Dr. P. C. Wolcott, rector, to replace the old and dilapidated building now there. It is planned to begin the work on the new building within sixty or ninety days. Mr. E. A. Mayo, who designed the church, has submitted an attractive design for the rectory, which, with the church and the parish house, will make an attractive group, built of brick, and forming an open quadrangle.

The rectory will stand north and east of the old house, and will cost it is estimated, \$30,000.

#### BEAUTIFUL WINDOW AT GRACE CHURCH OAK PARK

A beautiful sanctuary window made in the Willet studios in Philadelphia, has been installed in Grace Church, Oak Park, the gift of Mr. and Mrs. Curtis B. Camp, and will probably be dedicated on Easter Day. The subject of the window is The Apocalypse. In it, the Lord regnant in glory, surrounded by the rejoicing angels with harps and censers, receives the soul of the believer, while below marches a procession of martyrs, with the leaves of the tree of life overshadowing them. The window is executed in segments of color, and has hundreds of pieces of choice imported glass to every square foot.

H. B. GWYN.

#### ARCHBISHOP BLESSES PALMS

THE PALMS at the Church of the Redeemer, Brooklyn, the Rev. Dr. Lacey, rector, were blessed Palm Sunday, by the Most Rev. Panteleimon, Archbishop of Neapolis, who was present in the full vestments of the Orthodox Church.

At this service the Archbishop gave the American Church a message of greeting and made a plea asking that the Patriarch of Jerusalem be assisted in caring for the Armenian Christians. His plea was answered by a generous contribution from the congregation present.

#### TO SERVE IN SALINA

MISS ELEANOR RIDGWAY, of the Alaskan Mission, who is at present at home on furlough, has accepted work for the next two years in the District of Salina, before returning to her work in Alaska. Miss Ridgway's duties will be in connection with work among young people at the new St. Faith's Mission in Salina, and throughout the District generally.

## Chicago Holy Week Services Attract Tremendous Crowds

Sunday School Life in Chicago—  
Mementos of Westminster Abbey  
—Lawrence Hall to Dedicate  
Tablet.

The Living Church News Bureau }  
Chicago, April 3, 1923 }

IT IS estimated that 10,000 a day skip luncheon for religion. "The 'standing room only' sign is being hung out daily by several loop theaters—for noon day religious services," says the Chicago *Daily News*. With due allowance for customary overstatement in the press, these utterances are substantially true. During Holy Week four noonday services are being held in theaters in the loop: at the Garrick by the Church; at the Olympic by the Protestants, under the auspices of the Chicago Church Federation; and in the Woods and the La Salle theaters by the Lutherans. The Church and the Protestant bodies have held their services throughout Lent. It was hard to get a seat in the Garrick where Bishop Anderson was preaching this week. The main floor has been filled to the back, and the gallery and the boxes were filled also. Mr. S. D. Gordon has been speaking at the Olympic to crowded houses every day.

This is the twentieth season that the Church has held Lenten daily services down town. The services have been successful from the very beginning, and it is encouraging to have other religious bodies following our example. Everybody comes to hear Bishop Anderson. His subjects have had a wide range, appealing to all kinds of people. One of his addresses this week was on Christianity and Race, with special reference to conditions in Chicago. "Chicago is a polyglot and cosmopolitan city", said the Bishop. "Forty-five languages are spoken here, and we have people who are white, black, yellow; Jew and Gentile. It offers a great opportunity for service in the way of practical Christianity.

"When the race question arises, science points out to us ethnological differences and philosophy throws up its hands. There is only one thing that claims the power to make peoples of different nationality or blood live in peace and harmony, and that is the religion of Jesus Christ. Tried on a small scale, it has always worked. Chicago is the laboratory where it may be tried on a large scale.

"There are 110,000 negroes in Chicago," he continued. "They were brought here by industry, and exploited by politics, until racial angers arose, and riot and destruction resulted. Blame industry, if you will; blame politics, if you will; but no white should blame a black man for doing what the white man himself has always done—namely, seizing an opportunity for advancement."

Another impressive address by the Bishop was on Citizenship. Speaking of political responsibility, he referred to himself as "an unhappy Republican", and went on to say that we do not get a grip on religion and so do not get a grip on politics. Our religion must affect our politics. The greatest enemy to the na-

tion is the standpatter. The independent voter is the hope of the country. Referring to local politics, he pleaded for the right kind of Americanization in Chicago. He urged his hearers to support the man who is elected mayor.

#### SUNDAY SCHOOL LIFE IN CHICAGO

Many of the Church schools of the Diocese of Chicago are telling encouraging stories of growth and activity. Some of them, in spite of discouraging conditions and surroundings. At old Trinity, the Rev. Dr. Grant, rector, the attendance averages ninety per cent of the enrollment of the school. Last fall, according to Mr. Roy Herold, the superintendent of the school, twelve of the faculty attended the normal school down town, more than any other parish in Chicago. None of the teachers are ever absent except for illness. These results have been attained by a school situated in a neighborhood of most illiterate foreigners, with a colored district on the side and the city's automobile industry on the other. The best teachers and scholars are always moving away to better parts of the city, and many who attend come twelve and fifteen miles because they love their Church and school so much.

Christ Church, Woodlawn, has always been a leader in religious education. The record made in the Church school by the former rector, the Rev. Charles H. Young, is being maintained by the present rector, the Rev. H. J. Buckingham and his associates. The parish is conducting a Church School Membership Campaign. All records were broken with a total of 337 on March 11th. An attendance of 460 is sought for on Easter Day. St. Luke's school, Evanston, Mr. George K. Gibson, superintendent, is also making a drive. The attendance on Feb. 11th was 510, and 600 is the goal for Easter.

#### MEMENTOS OF WESTMINSTER ABBEY

Saint Luke's Church, Evanston, has just received from Mr. W. T. Shepherd three very welcome gifts. They are from Westminster Abbey, and Mr. Shepherd has given them because he says St. Luke's is the only distinctively Abbey church in Evanston, and he wishes these mementos placed where they will be appreciated and treasured.

The first is a genuine piece of the moulding from the Jerusalem Chamber in Westminster Abbey, the chamber where, five hundred years ago, Henry IV, son of John of Gaunt, died in his 47th year.

This piece of the molding is made from cedars of Lebanon, and was brought back by the Crusaders to London. It will be incorporated in the panelling of the priests' sacristy, which is now being so beautifully constructed as a memorial to Mrs. R. A. Keyes. It has been decided to call this sacristy the Jerusalem Chamber, and to call the working sacristy the Bethlehem Chamber. These rooms should become treasure houses of just such relics as this one so recently given.

A cup and saucer of delicate china, one of a set used by the revisers of the Bible

## To Carry Forward Completion of the Washington Cathedral

A Request from the Orthodox—  
Large Gifts for Washington  
Charities—The G. F. S. Holiday  
House.

The Living Church News Bureau }  
Washington, D.C., March 28, 1923 }

**A**FTER a canvass of the situation, a committee appointed by the Chapter of the Cathedral of Sts. Peter and Paul, the National Cathedral in Washington, has decided that an effort should be made at the present time, to carry forward to completion the structure of the great edifice on Mt. St. Alban.

At the request of the Bishop of the Diocese, the vestry of Epiphany parish has offered to the Bishop and Chapter the services of their rector, the Rev. James E. Freeman, D.D., for such part time as may be desired. Dr. Freeman is to be relieved temporarily of the details of parochial administration in order that he may present to the Church throughout the United States the claims of the National Cathedral.

### A REQUEST FROM THE ORTHODOX

The clergy of the Orthodox Greek Church of St. Sophia, in Washington, recently requested Dr. Freeman, of the Church of the Epiphany, to send a member of his staff to take part in the funeral service of the son of the Chancellor of the Greek Legation. The clergyman attending was given a place in the sanctuary, and said prayers in English, in the service.

### LARGE GIFTS FOR WASHINGTON CHARITIES

At the annual meeting of the Bishop's Guild, composed of representatives from the various women's organizations of the diocese, and held at St. Alban's Church, Cathedral Close, last Saturday, Mrs. David Meade Lea, president of the Board of the Episcopal Home for Children, announced the following gifts to the building fund of this diocesan activity: \$15,000, from Dr. and Mrs. William C. Rives; \$5,000 from Miss Mary Duncanson, and \$7,500 from the will of Lucien Jones. The Board expects to build in the near future and in a more accessible neighborhood.

Mrs. Lea also made the announcement that \$2,000,000 was being raised, to be called the William Holland Wilmer Eye Foundation of the Episcopal Eye, Ear, and Throat Hospital. This will give the hospital a research laboratory, and will be an expression of gratitude of the many patients of Dr. Wilmer, who has a worldwide reputation and practice. This fund will also give Dr. Wilmer a laboratory where he can continue direct research work in the study of diseases of the eye. When this foundation is established, it will make the hospital one of the foremost institutions of its kind in the world.

Sister Cora, in charge of St. John's Orphanage, announced the gift of an additional building for the summer home property of the Orphanage by the Misses McKeane.

### THE G. F. S. HOLIDAY HOUSE

The Girls' Friendly Society has just issued its statement in connection with its vacation home called Holiday House. Holiday House is located not far from Washington and is a very beautiful estate. The property was formerly a part of the original Mt. Vernon property, and commands a view of the Potomac River.

It comprises eighteen acres of land, with three large, modern bungalows, electrically lighted, outbuildings, stables, etc., a tennis court, gardens, pasture, orchard, and woodland all combined, making an ideal spot for happy and restful vacation days.

The houses are to be ready for occupancy by May 1st, and are to be kept open nine months in the year.

There is needed a large summer kitchen and one or two sleeping porches, so that the capacity may be as large as possible, and a fund is needed for the payment of running expenses until the institution becomes self-supporting. There is also interest to be taken care of and some notes to be paid off. An attractive folder has been mailed throughout the Diocese asking for contributions to the Purchase Fund, Maintenance Fund, or the special funds for special objects.

The original cost of the property and the improvements added since make the estate now worth \$23,500, of which \$7,000 has been paid. There is a diocesan committee of fourteen leading laymen and laywomen in charge of Holiday House.

### GENERAL NEWS NOTES

The funeral of the late Maj. Gen. W. P. Biddle, U. S. M. C., retired, was conducted at the Church of the Epiphany, the Rev. Dr. Freeman officiating. General Biddle was buried with full military honors, with the escort of marines that the Army Regulations provide for an officer of his rank. The interment was in the Arlington National Cemetery.

Messrs. Mercer and Hadley are to conduct a mission at the Church of the Ascension from April 15th to the 22d.

On Good Friday night the Litany was sung in procession at the Episcopal City Mission, after which Stainer's *Crucifixion* was sung, and three actor-communicants of the Church gave a dramatic rendering of Kennedy's *The Terrible Week*.

An attempt is to be made to raise the endowment of the Church of the Epiphany to \$500,000, and of the Epiphany Home of the Aged to \$300,000. During the past year the Home has received several bequests, one amounting to \$20,000.

### SUPERINTENDENT OF ST. LUKE'S HOSPITAL, ST. LOUIS

THE REV. RUFUS D. S. PUTNEY, rector of St. Philip's Church, St. Louis, for the past three years, has been appointed superintendent of St. Luke's Hospital, St. Louis. Miss Frances Chappell, who has been for many years superintendent of the Hospital has resigned and will take a long rest.

The Rev. Mr. Putney has been chaplain of the hospital for several years. Before entering the Church, he was a business man of wide experience in New York City. He is a graduate of Berkeley Divinity School and was ordained priest by Bishop Johnson at St. Peter's Church, St. Louis, in 1916. St. Luke's Hospital was founded in 1866, and is among the foremost hospitals of the middle west.

### PRIORITY NUMBER FORTY-TWO

SITUATED in the extreme southwestern portion of the Diocese of Georgia is the flourishing town of Moultrie, which increased in population from 4,000, in 1915, to 10,000, in 1920. There

are eight churches in this town, and the Episcopal Church is represented by a partially completed building, which the citizens of Moultrie, regardless of creed, have helped to erect to its present state. This enterprise appears on the Church's Program in the "Askings" for the Diocese of Georgia as Priority No. 42. The members of the congregation of St. John's have bought and paid for a lot costing \$1,400, upon which they have been required to pay paving assessments of \$325, and they



PRIORITY NO. 42  
ST. JOHN'S CHURCH, MOULTRIE, GA.

have spent \$3,000 on the erection of the building up to this time. The Bishop of the Diocese says of this project: "The city of Moultrie is a large and progressive town and, in order to make our work effective, it will require a creditable building, substantially built, and of good appearance." The estimated cost of the church lot will be between \$9,000 and \$10,000. Besides the pledges already made, \$2,500 more is needed, and then there will be pews and furnishings to buy. The building is on a corner lot in an excellent location and will be very pretty when finished. The citizens of Moultrie are much interested in seeing the building completed.

Many opportunities abound for the ministrations of the Church in this "wonder-city of the southeast", as it is called. Bishop Reese has authorized the vicar, the Rev. R. G. Shannonhouse, to send out a printed appeal to solicit donations for this diocesan project. Donations to be credited on "Priorities" sent to the Treasurer of the National Council will be credited on that portion of the parochial and diocesan quota which is designated for priorities.

### BISHOP DARLINGTON IN CONSTANTINOPLE

(NEAR EAST RELIEF CABLEGRAM)  
CONSTANTINOPLE, MARCH 15.

NEAR EAST RELIEF welcomed the Rt. Rev. James Henry Darlington, Bishop of Harrisburg, who arrived, with three hundred American tourists on the *Rotterdam*, and conducted him to the Patriarchate where Meletios, the Greek Patriarch, surrounded by the members of the Holy Synod, presented him with an engrossed address expressing the gratitude of the Greeks to the American people. After luncheon at the Patriarchate, Bishop Darlington was taken to Halki Island, where, in the presence of 2,000 Anatolian exiles who are receiving asylum at the Greek Theological Seminary, the degree of Doctor of Theology was conferred on the American Prelate.

After making a substantial money gift to provide milk for refugee babies, Bishop Darlington praised Near East Relief, saying:

"While other nations have been promoting political and commercial ambitions, Christian America, through the medium of Near East Relief, has been caring for the children orphaned by war and oppression. In addition to transporting

to safety and providing new homes for 50,000 orphans, Near East Relief is now called on to prevent the death from exposure and starvation of thousands of deportees from Anatolia, 30,000 of whom are in Constantinople alone, not counting the thousands of other exiles now crowding the neighboring shores of the Black Sea."

#### MEMORIAL REREDOS IN MANILA

THROUGH THE untiring efforts of Mrs. George C. Bartter, wife of the priest in charge, St. Luke's Church, Manila, has just installed a new reredos. It is

and one half feet. There are also needed four statues three feet high for the niches. Those now set in the concrete altar were given by Mr. I. Kirchmeyer, the famous sculptor, through the kind efforts of Mr. Clipston Sturgis. Statues of the Blessed Virgin and St. Joseph, and of St. Francis of Assisi and St. Francis Xavier, are hoped for. Will some lover of the beautiful in God's house help to secure these adornments? Either painting or statues might be shipped to the Church Missions House, 281 Fourth Avenue, New York, marked for St. Luke's, Manila. The shipping department will attend to the rest.



SANCTUARY OF ST. LUKE'S MISSION CHURCH  
MANILA, PHILIPPINE ISLANDS

made of a beautiful Philippine hard wood known as red narra. With plain wax finish it is an unusually handsome piece of work. The work was done by Filipino woodcarvers, from drawings given Mr. R. Clipston Sturgis of Boston, the architect of the church building.

Mrs. Bartter raised the necessary funds—nearly \$1,500—by the purchase and sale of Philippine baskets. In this work she was ably seconded by the late Miss Jessie S. Hendrie, of Grosse Pointe Farms, Michigan. Miss Hendrie gave a year of her life as a volunteer worker at the House of the Holy Child, near the church. Her interest in the work continued unabated on her return to her family, and she undertook to sell baskets which were shipped to her to raise funds for the church. The reredos is dedicated to her memory.

Those who bought Philippine baskets at the last General Convention also helped with the reredos fund. The Oregon Woman's Auxiliary very kindly undertook to sell them for that purpose. No one was asked to contribute to the fund. The amount represents a fair profit on the baskets after paying for them at wholesale in Manila and paying the expenses of shipping them to America.

The architect planned that the central panel should be filled with a picture of our Blessed Lord seated in glory. The mission needs a picture for this panel. Provided the subject is a suitable one, and the treatment worthy of the glorious setting, they do not insist on the architect's subject. The size of the panel inside the frame is six and one half by four

#### PATRIARCH OF CONSTANTINOPLE ON NEAR EAST CONDITIONS

IN AN interview with the Ecumenical Patriarch of Constantinople concerning conditions in the Near East, printed in *A Million Lives Saved*, a pamphlet in the interest of Near East Relief, his Holiness is quoted as saying:

"The divisions among the Christian nations are giving the Turks new life and hope. Great Britain seems to be the only nation which realizes the real situation. If Great Britain should fail to check the Turkish advance, it will be a lasting disgrace to Europe, and even to America, that no nation gave Great Britain coöperation to prevent continued Turkish atrocities. If the American Government thought it to be its duty to intervene to make the world safe for democracy against the assaults of Germany and to uphold the ideals on which the United States Government is based, why should she not consider it her duty to continue to uphold the same ideals, and to prevent these awful crimes against humanity, to say nothing of democracy? All the Eastern Christians look up to the United States, and it is hard to understand her refusal to take action to protect the innocent and helpless from outrage and slaughter. It is believed by our people that the United States could prevent the atrocities if she declared positively that they must cease."

And then the Patriarch, with the same feeling which a father would show for his own children, said:

"What can be done to save my poor, despairing, dying people? We must appeal to your people to save them from starvation, disease, and death. God has blessed you with food and clothing, and you have big hearts. Take your people our thanks, but ask them to continue to help us in this day of death."

#### THE GENERAL CONVENTION OF 1925

INITIAL STEPS have already been taken by the Bishop of Louisiana in making arrangements for the meeting of General Convention in New Orleans in 1925. An executive committee has been appointed as follows: honorary president, Bishop Sessums; general chairman, Warren Kearny; vice-chairman, George A. Wiegand; treasurer, C. S. Williams; secretary, George H. Terriberry; the Rev. Dr. Robert S. Coupland, the Rev. Messrs. Alfred R. Berkeley, Wm. S. Slack, James M. Owens, J. Dirickson Cummins, and Messrs. F. H. C. Fry, E. G. Palmer, A. A. Wilson, A. C. Symmes, and Chas. L. Uhlhorn. Chairman of various special committees when appointed will be added to this executive committee.

#### AT ST. MARK'S IN-THE-BOUWERIE

THE EFFORTS made at St. Mark's Church-in-the-Bouwerie, New York City, to reach non-Churchmen and non-Christians have been widely commented upon in the daily papers, which, according to the belief of the rector and others at St. Mark's, have not succeeded in giving the spirit of the services.

The morning services at St. Mark's are the customary services of the Church. There has been, for some years, a series of afternoon pageant services intended to draw from the artistic and other colonies of the lower East Side a sort of people that are not found in our churches, and, by appeal to their better nature, to give them an introduction to the Christian religion.

The pageant service on the afternoon of Palm Sunday, which was also the festival of the Annunciation, and which received sensational headlines in some of the daily papers, began with customary prayers and hymns taken from the Hymnal, with five carefully edited selections of prayer and praise taken from the devotional treasures of ancient Egypt, three thousand to fifteen hundred B. C. After the service, the sanctuary curtains were closed, and a reading, with harp music interposed, was given from a reconstruction of the religious myth of Osiris and Isis. It was in the course of this pageant that a symbolic dance was given by six young women. The general effect of the pageant was believed to suggest that the best of ancient Egyptian religion was at one with our Christian consciousness. "Our service was, of course", says the rector, the Rev. William Norman Guthrie, "worship of the one God." "We have done this sort of thing", he adds, "for a good many years, and we find that these liturgical studies in comparative religion are spiritually edifying. Our difficulty is that we have to justify methods in use for one special sort of 'wholly different' public to members of another, who are not in the least interested in drawing 'all sorts and conditions of men' to Christ, but mainly in having their own preferences carried out with vigor and rigor; which outsiders must receive *in toto* or be considered without the pale. All of which is most natural, but

unfortunate. There are 'all sorts and conditions' of us, and somehow they all need Christ; and His ministers must do what they can to make those they can reach come to Christ—by hook or by crook. This particular Egyptian service, under present criticism, is part of a larger scheme which stands or falls together. The five sorts of service that I use, together set forth my desire to establish at the afternoon services all possible contacts with religiously susceptible 'intellectuals'; and I may testify that the effect of these services is not to disturb or diminish the faith of any one that comes, but to strengthen it by the sense of the universality of true religion, and make people who have hitherto thought little about religion open their minds to a Christianity that approaches and reverently uses holy things outside its ecclesiastical pale."

#### SPECIAL CONVENTION FOR MICHIGAN

A SPECIAL Convention for the Diocese of Michigan has been called by the ecclesiastical authority for May 15th, for the purpose of the election of a bishop to succeed the late Rt. Rev. C. D. Williams, D.D., who died Feb. 4th. At this Convention the sermon will be preached by the Rt. Rev. T. I. Reese, D.D., Bishop Coadjutor of Southern Ohio. Bishop Reese had been closely associated with Bishop Williams, and the sermon will take the form of a memorial to him.

The regular annual convention of the Diocese of Michigan begins on the next day, May 15th.

#### LEXINGTON'S ANNUAL CONVENTION

THE CHIEF EVENTS of the annual Council of the Diocese of Lexington, which was held at the Church of the Ascension, Frankfort, Ky., Feb. 7th and 8th, the reporting of which was delayed by the illness of THE LIVING CHURCH correspondent, were the appointing of a committee to investigate the plan of a Bishop and Council for the Diocese, the confirmation of the action taken by the Bishop and Minor Chapter in accepting the proposition of the Foreign-born Department of the National Council in regard to the work among the Hungarians of the diocese, and the announcement of a gift for Margaret Hall of \$10,000 contingent on the Diocese raising \$50,000 in the next three years.

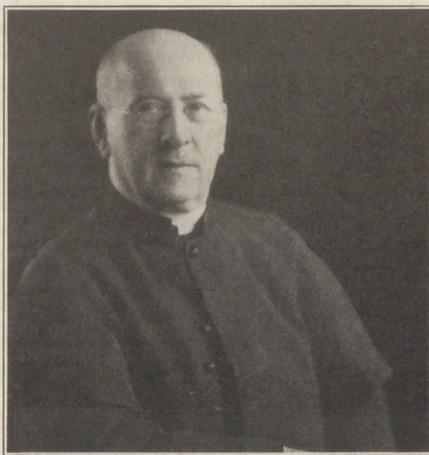
The Rev. J. Howard Gibbons and Mr. W. W. Pettis were elected to the standing Committee.

#### APPRECIATION OF EDITOR

THE STOCKHOLDERS of the *Southern Churchman* have adopted the following resolutions signifying their confidence in the Rev. Dr. Bowie, their editor:

"RESOLVED: That the stockholders of the *Southern Churchman* do affirm their loyalty to those principles of Evangelical Churchmanship for which the *Southern Churchman* has always stood and now stands, and we do declare it to be our purpose to hold the *Southern Churchman* true to those principles.

"RESOLVED: That we express to the Rev. W. Russell Bowie, D.D., our appreciation for the service he has rendered the paper as editor, and believe him to be in full sympathy with the Evangelical principles for which the *Southern Churchman* stands."



THE LATE REV. CHARLES C. QUIN

#### PLANS FOR NOTABLE DIOCESAN COUNCIL

THE DIOCESE OF EAST CAROLINA has levied upon the whole Church for speakers and inspirational leaders, in order to carry out its intention of making the annual meeting of the Diocesan Council, May 11th to the 17th, inclusive, the most notable one in the annals of East Carolina. "The Annual Council and Training Institute for Christian Leadership" is the name given to this meeting, and already a thorough canvass of the Diocese is being made in order to secure the presence of 500 delegates.

The list of speakers and leaders already secured include, the Very Rev. Berryman Green, D.D., of the Virginia Seminary, as special preacher to the Council; the Rev. R. W. Patton, D.D., of New York; Miss Grace Lindley, Executive Secretary of the Woman's Auxiliary; Miss Frances Withers, of the Department of Religious Education of the National Council; Miss Eva Corey, member of the executive board of the Woman's Auxiliary; Mr. W. A. Aery, of Hampton Institute, a specialist in discussion group methods; Mr. C. A. Tompkins, assistant treasurer of the National Council; the Rev. F. D. Goodwin, a specialist in rural Church work; and Mr. G. Frank Shelby, General Secretary of the Brotherhood of St. Andrew.

The Council is to meet with St. James' Church, Wilmington. The Wilmington clericus at a recent meeting mapped out plans for the entertainment of the large number of guests expected. The Rev. Wm. H. Milton, D.D., is chairman of arrangements, and the Rev. W. R. Noë is secretary.

Two highly successful preaching missions have been held in the Diocese of East Carolina by the Rev. W. J. Loaring Clark, D.D.: one at St. Paul's Church, Beaufort, March 4th to the 9th, inclusive, and one at St. Paul's Church, Edenton, March 11th to the 17th. Both missions were preceded by painstaking and prayerful preparation, and the response was most encouraging to the rectors and the missionary. The large congregations which greeted Dr. Clark in both places included many from other religious bodies.

#### LINCOLN CATHEDRAL FUND

DEAN FRY, who spent several months in this country in the interest of the fund for the restoration of the Central Tower of Lincoln Cathedral, reports that about £5,000 (approximately \$24,000) was received from this side the water as the result of his appeal, of which £500 was from Canada, and is to be kept entirely

distinct from contributions from the United States.

The very serious condition in which the structure of Lincoln Cathedral was found a year or more ago compelled large funds to be raised for structural repairs. The Central Tower is to be restored from contributions from the United States, and a record in bronze, showing the contributors to the fund, is to be incorporated into the permanent fabric. About half the sum required has thus far been subscribed. Canadian contributions are assigned to another portion of the structure.

#### PLAINSONG SOCIETY ACTIVE

THE PLAINSONG SOCIETY, which was founded in New York in 1921, has continued and extended its activities during the past winter. Four meetings have been held at churches and clubs in the city, and a fifth, and final one for the season, is set for Monday, April 9th. At these meetings, there have been papers, discussions, demonstrations of plainsong by choirs, and singing by the members, under the direction of the secretary, Dr. Harold Becket Gibbs. In November, at the meeting of the Clerical Union at St. Ignatius' Church, a choir under the direction of the Rev. Winfred Douglas, Mus.D., the president of the society, and Mr. Edmund Goldsmith, its librarian, sang the *Missa pro Defunctis*; and in December repeated the music at the Church of St. Mary the Virgin, at the annual Requiem for the Rev. Thomas McKee Brown. The Society observed the feast of its patron on St. Gregory's Day, March 12th, by two Masses: one, for Roman Catholic members, at the Church of our Lady of Lourdes, and one, for Anglican Catholics, at the Church of St. Edward the Martyr. At both of these Masses the liturgical music for the feast was rendered in its completeness by choirs of men, under the direction of Dr. Gibbs and Mr. Goldsmith respectively. On the same day the members met for dinner together, and spent the evening in informal discussion of their work and plans. It was generally agreed that effort should be made to extend the membership of the society throughout the country. It was a source of deep regret that the founder and president, Canon Douglas, was absent. A letter from him was read, and a message of greeting was sent to him in Colorado. It is the sincere hope of all the members that the society may soon again have the benefit of his presence and leadership.

#### RELIGIOUS INCREASE FOR 1922

THE CHRISTIAN CHURCHES of America had an increase during 1922 fifty per cent greater than the average annual growth during the preceding five years. The gain for all religious bodies in the United States during the year was 1,220,428.

The present membership of all religious bodies is placed at 47,461,558. This is said to indicate a total religious constituency in the country of 98,878,367, which includes communicants, baptized, and those who have some vague attachment to some religious body. The Methodist churches have the largest constituency in the country, their figures being 23,253,854 persons. The Baptists form the second largest group, with a constituency of 22,869,098 persons. Roman Catholics are third with 18,104,804 persons. Lutherans make up the fourth body with 7,043,854 constituency, and Presbyterians are fifth with 6,726,698 constituency. Probably the most remarkable gain of the year is that of the Eastern Orthodox Churches,

which show a ten per cent increase, jumping from 411,054 to 456,054 members. This is apparently due to the fact that the Greek Orthodox Church is more effectively organized and is reaching the Greek immigrants in America. The increase in the Protestant Episcopal Church is placed at 36,818, which is the figure shown in the *Living Church Annual*. The Christian Science Church reports 1,799 congregations and 3,598 readers, but gives no figures as to membership.

This statistical information is given out by the Federal Council of Churches from its Washington office.

**THE ROYAL CROSS CHANGES MANAGERS**

IT WAS DECIDED at the recent meeting of the National Council of the Order of the Daughters of the King, that the *Royal Cross*, the national magazine of the Order, should in future be issued in February, May, August, and November.

Owing to the resignation of Mrs. John G. Ruge, of Florida, Mrs. W. J. Loaring Clark has consented to act as Business Manager, and the publication will be produced by the University Press in Sewanee under her supervision.

The next meeting of the Council will be held in Nashville in the fall, by invitation of the National President, Mrs. Felix G. Ewing.

**COMMISSION ON RELIGIOUS EDUCATION OF THIRD PROVINCE**

A MEETING of the Commission on Religious Education of the Province of Washington will be held in Pittsburgh, Pa., on Thursday morning, April 19th.

**THE SCHOOL OF THE PROPHETS**

THE SCHOOL OF THE PROPHETS will assemble at Hart Memorial House, Evergreen, Col., from Tuesday evening, Aug. 7th, to Friday, Aug. 24th. Evergreen is twenty-five miles west of Denver in the beautiful Bear Creek Canyon.

Hart House is a commodious Conference House which offers accommodations to about fifty clergymen; and, by reason of the erection of an additional house, it will also be possible to furnish accommodations for eighteen wives or daughters of the clergy, who wish to accompany them.

The faculty for the year 1923 will consist of Bishop Johnson, of Colorado, Father Hughson, O.H.C., Canon Winfred Douglas, and the Rev. Robert S. Chalmers, of Toledo, Ohio. Bishop Burleson and Bishop Roberts of South Dakota, have also been invited to serve on the faculty for the coming season.

The school is conducted in the following manner: There are no lectures on Sundays, Mondays, or Saturdays, during the Conference. On Mondays and Saturdays the time is given to mountain walks and other outdoor recreations. A swimming-pool will be available.

The lectures and conferences will be held on Tuesdays to Fridays inclusive. These lectures will cover the following subjects: Spiritual Counsels, by Father Hughson, who will be the chaplain of the Conference; Preaching and Preaching Missions, by Bishop Johnson; Liturgy and Music, by Canon Douglas; Religious Education and Pastoral Work, by the Rev. Robert S. Chalmers.

It is also proposed to have lectures

on Missions, which Bishop Burleson has been asked to give; and conferences on Town and Village Problems, which Bishop Roberts has been invited to conduct.

The cost of bed and board at the Conference will be \$1.25 per day. Evergreen is connected with Denver by a fine auto road which is part of the Denver Park System, and may be reached by stage from Denver.

Reservation fee for the Conference will be \$2.00 which should be sent with your registration, specifying just what accommodations are required. Registrations will be accepted until the total number which can be accommodated is reached. They should be sent to the Rt. Rev. I. P. Johnson, D.D., 323 McClintock Building, Denver, Colorado.

**THE MADISON SCHOOL OF RELIGION**

THE UNIVERSITY COMMISSION of the Church in Wisconsin, in coöperation with the national Church, has planned to make an experiment at the State University this next fall. Since many Church boys and girls in the colleges and universities of the country have not the necessary equipment to furnish them, intellectually and spiritually, for the readjustments, difficulties, and problems, that university life presents, it has seemed well to attempt an all-year-round School of Religion, the object of which will be this very end. In accordance with this aim a number of courses will be offered, of university standard so far as preparation, attendance, quality of lecture, and recitation work, is concerned, enrollment in which will be open to Churchmen of both sexes who are students at the university, as well as others who might profit by them. The matriculation will be entirely voluntary, will not secure university recognition, and will not be recompensed by credit given by the University. Some of the teaching staff of the State University are highly interested in the project, with especial reference to the possibility of the students' voluntarily submitting to the labor and effort demanded, in courses for which no university credit will be extended yet in which the same endeavor and work will be required as for regular university courses. The Commission has elected and called the Rev. Dr. Frank Gavin to be Dean of this School, and he has resigned the chair of New Testament at Nashotah House in order to accept.

**THE THREE TEXAS SEAMAN'S CHURCH INSTITUTES**

WITH EXCELLENT prospects of opening a Seaman's Institute in Beaumont before the end of the summer, the Diocese of Texas will be the only one in the Church having three Institutes.

The Institute at Port Arthur, under the superintendency of the Rev. J. A. Frampton, is rendering a valuable service to sailors. Its efficiency has been increased during the year by a gift from the Woman's Auxiliary of New York, whereby many improvements have been made. Last year 11,595 men, representing twenty-six nationalities, slept in the building. They were provided with a clean, decent, home-like place to sleep instead of having been compelled to put up at cheap, dirty, and vicious sailor boarding houses.

Mr. Frampton's report says that "more and more seamen, making this port, use the Institute as their post office address. Last year 3,161 pieces of mail were re-

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ceived for seamen. In addition, this department furnishes free stationery to encourage the men to keep in touch with their families. During 1922 we checked 1,470 pieces of baggage. It is a source of great comfort and relief to the seaman to know that their belongings are safe and secure". The shipping department shipped 3,112 men last year, which means that this number of men secured jobs afloat through the Institute. Through coöperation of the Port Arthur American Red Cross, a number of men received gifts of clothing, meals, and transportation.

The second Seaman's Institute in the Diocese is located at Houston. Through the efforts of the Coadjutor Bishop, Dr. Quin, the City of Houston purchased two lots at the turning basin and leased them to the Diocese for a long term of years, and the Rotary club of Houston gave the Church about \$4,000 with which to put up a building. On January 4th, the building was dedicated and the work started.

With an additional institute at Beaumont, it will be seen that Texas is doing a most praiseworthy work for the sailor, and is carrying on a mission which is worthy of the Church.

### OPPORTUNITY IN THE VIRGIN ISLANDS

THE FOLLOWING STATEMENT of opportunity is received from the Rev. Hubert M. Pigott, St. John's Church, Christiansted, St. Croix, Virgin Islands.

"A wonderful work is being done for the prisoners at the Richmond penitentiary and I am most anxious that it should have every possible help and encouragement. The Richmond penitentiary is in the municipality of Christiansted, a matter of a mile or so from the town.

"This work is in charge of Mr. Charles Bastian, a blind man, full of zeal and fervor, and who has collected around him a band of earnest helpers who are all members of the Church. Mr. Bastian conducts divine worship every Sunday at 4:00 p. m., and several visitors from the town go to it. The prisoners are not only from this parish, but also from St. Paul's, and from the Island of St. Thomas. We are accorded the greatest courtesy and facility by the kindhearted chief of police and his staff, and the prisoners greatly appreciate our effort to give them a regular service every Sunday. These services have been the means of restoring several to their Church allegiance and to their communion.

"Mr. Bastian is anxious to have a portable folding organ for use in these services and has asked me to try to get one for him. May I look toward you for help? I am most anxious that the blind helper should receive the encouragement that the gift of an organ would mean to him in this work to which he is giving of his best. He himself is a musician and still plays."

Will anyone provide the organ? Details may be obtained from the Rev. Arthur R. Gray, Secretary for Latin America, 281 Fourth Avenue, New York, N. Y.

### TO SAVE A MISSION

FROM A CORNER in the far west of the United States comes a very human appeal. At Fort Bragg, California, the Rev. Hubert C. Carter has been conducting a mission station of peculiar value. It is in the heart of the redwoods country, and in the adjoining lumber camps are hundreds of men who have grown to place real depen-

dence on Mr. Carter and his little log mission. They are rough, untutored, unchurched lumberjacks of a dozen nationalities, for the most part, but among them are some men, even some university graduates, who have sought the wilds for adventure, or as a refuge from errors of the past. Sundays, these latter have formed a habit of leading their rougher brethren down to Mr. Carter's mission house, and, by dint of their example and the ministrations of Mr. Carter, a quite large congregation has grown up.

Up to a short while ago, Fort Bragg was a prosperous little community. Pretty nearly everybody had some money in the bank, business was flourishing; and, by close application to the task, Mr. Carter had succeeded in reducing the mortgage on his mission to \$2,000. It was self-supporting, and he even had written pledges for the amount needed to free the church from debt. Then came a bank failure, in which small fortunes were swept away, the savings of years were wiped out, and practically no one in the community escaped the effects of the disaster.

Under the circumstances, of course, the pledges for the amount necessary to lift the mortgage on the Mission House cannot be redeemed, and the venture for God, which was going forward so prosperously, faces a crisis which threatens its extinction.

In his hour of need, Mr. Carter is therefore appealing to the general Church to assist him in making possible the continuance of this work. He has already secured a pledge of \$500 toward the \$2,000 necessary to save the Fort Bragg mission, but \$1,500 is still needed. It is a most worthy cause, the need is great, and the response, if the mission is to be saved, must be immediate. Checks or pledges sent to Mr. Carter, at the Church Missions House, 281 Fourth Avenue, New York, will be gratefully acknowledged by him.

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VOL. XIII, No. 2

Subs. \$3.00 per yr., Single Copies 25 cts.

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**THE REV. HENRY B. WILSON**

THE DEATH of the Rev. Henry B. Wilson of Boonton, N. J., an account of which appeared in THE LIVING CHURCH of March 17th, takes from the diocese of Newark a clergyman who has held a marked place not only in the Diocese, but in the General Church, because of his interest in the revival of spiritual healing.

He had given much thought and study to the subject, and had reached very strong convictions upon it. He founded the Society of the Nazarene, and also a periodical of the same name. His correspondence with persons in every part of the Church was very large. He had visited many parts of the country, and had also been to England in the interest of this work.

He was held in high regard by all of his brethren, who mourn his death in early life.

**THE MARION CRANDELL MEMORIAL**

ST. KATHARINE'S SCHOOL, Davenport, Iowa, is to have the first memorial to the first woman killed in active service in the late war. The memorial will be a faculty house, dedicated to the memory of Miss Marion Crandell, who lost her life while serving among the French soldiers in March, 1918. The account of her death was printed in THE LIVING CHURCH, with mention of a proposed memorial to her in the school, and our readers may be interested to know that this memorial is now about to be realized.

Marion Crandell was a devoted Churchwoman, a teacher of French in St. Katharine's School. She had been educated in France, and she loved the French people. When the war came, she was eager to devote herself to their cause. As soon as she could be released from school duty, she took up work with the "Y" early in 1918. The morning she left, in the school chapel which she loved, she was made an Associate of the Sisters of St. Mary, and with their medal upon her breast, followed by loving thoughts and prayers of all, she sailed for service overseas.

Her heart was deeply in her work during her short period of service. On March 27th, 1918, being Wednesday in Holy Week, the town of Ste. Menehould was bombarded. In the evening the foyer in which she worked was struck. She had just sent her French woman companion on to a safer place. Miss Crandell was severely injured, and died without regaining consciousness. She was buried on Maundy Thursday, in the cemetery of Ste. Menehould—the only woman whose body lay among the six thousand soldiers buried there. The same honors were given her that soldiers who die in battle receive, and on Easter Day a memorial service was held for her in Paris, conducted by Dr. Anson Phelps Stokes, of Yale.

A faculty house has been a long desired project of St. Katharine's. A fund had been started for building, but the plan had of necessity been temporarily abandoned. This spring a pleasant, commodious house on one of the steep terraces of the school grounds is available and can be remodeled into a charming Faculty House. About one third of the cost is now at hand in the building fund, and alumnae, pupils, faculty, and other friends are working enthusiastically to increase it. It is hoped that the entire amount may be raised and the house ready for use by next September.

The war has left to us, as its choicest fruit, the bright records of its heroes, especially those whose names are emblazoned in the red and gold of their life's blood. It belongs to us who hold these memories to cherish and perpetuate them, for the sake of those who come after. So St. Katharine's is proud to honor the memory of one who went out from them to make the supreme offering, and whose "good report" comes back to them as a treasured heritage.

The Faculty House will be known as the "Marion Crandell Memorial". It will make room for sixteen more students in the dormitory, by releasing rooms now occupied by members of the faculty; and pupils are being refused admission to the school for lack of room.

At last report, about \$7,000 of \$17,500 required for the purpose, was in hand.

**DEATH OF DR. W. S. HILL**

ST. MARK'S CHURCH, Augusta, Maine, the Rev. Stuart B. Purves, D. D., rector, has met with a great loss in the death of its senior warden, Dr. Winfield Scott Hill. Dr. Hill had been identified with the parish for nearly sixty years, and for many years was its senior warden. The burial services were conducted by his rector.

Dr. Hill was first drawn to the church when he was a surgeon on one of the ships of the United States Navy during the Civil War. The chaplain on the ship to which Dr. Hill was assigned was a priest of the Church, and the solemnity and reverence of the services deeply affected Dr. Hill, and from that time the Church became to him the Church of his head and his heart.

As a Churchman, his example was a blessing to the community and he gave most liberally of his means. He was not a wealthy man, but he bequeathed to St. Mark's \$15,600, the income to be used at the discretion of the vestry. This bequest will be used to provide for his annual subscription, and his many extra donations.

**DEATH OF W. B. CONKEY**

THE DEATH of Walter B. Conkey, head of the W. B. Conkey Co. at Hammond, Ind., and a leading Churchman of the Diocese of Northern Indiana, occurred at his winter home in St. Petersburg, Fla., March 5th. Mr. Conkey had sat in several General Conventions and was very highly esteemed among the lay deputies. He had built up in Hammond one of the largest printing and bookbinding establishments in the world, and it was through his personal interest and intervention that the Publicity Department of the Church was able to begin publication of the Church at Work three years ago, when paper was almost impossible to obtain at any price. Mr. Conkey's firm has continued to print that periodical to the present time.

He was born in Canada in 1858 and is survived by his widow, two sons, and a daughter.

**NEWS IN BRIEF**

ARKANSAS.—A "mission of help and comfort" is being held this week at St. John's Church, Fort Smith, conducted by the Rev. Dr. John S. Bunting, of St. Louis. The rector of the parish is the Rev. M. W. Lockhart.

ARIZONA.—Owing to the increasing size of the congregation of Grace Church, Tucson, the Rev. E. C. Tuthill, rector, steps

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are being taken to enlarge the present edifice at a cost of \$6,000.—The rapid growth of the work in St. Paul's Church, Yuma, Canon W. J. Dixon, rector, necessitates the building of a new parish house, the money for which is now being raised.—The new administration building at St. Luke's Hospital, Phoenix, is near completion, the cost being over \$20,000. The new Sturges memorial wing of St. Luke's-in-the-desert Hospital, Tucson, was dedicated March 12th by the Bishop of the District, the Rt. Rev. Dr. Atwood. A new piano and a completely outfitted bed were given at the same time.

ALBANY.—The Rev. Arthur M. Sherman, of Boone University, Wuchang, China, who is in this country on furlough, conducted a very successful Preaching Mission during Holy Week in St. Paul's Church, Albany, N. Y., carrying out a custom which has been in vogue in this parish for many years. The Mission was attended by large congregations which were deeply impressed by the simple and sincere presentation of great spiritual truths of the Christian Life.

COLORADO—Noonday services were held during Holy Week in St. Andrew's, Denver; St. Andrew's being a downtown church, and easily accessible. Bishop Johnson, Bishop Ingley, and the Rev. Henry S. Foster were the speakers.—The Easter music at St. Mark's, Denver, was a setting of the Communion service composed by the Rev. Erwin J. Skinner, a priest of the diocese, and was sung in Denver for the first time.—A moving picture of Near East Relief work, *Seeing is Believing*, was shown in the parish house of St. Barnabas', Denver, on the evening of Palm Sunday, and an offering taken for the relief work.—Bishop Johnson conducted a Quiet Day for the united Woman's Auxiliaries in St. Barnabas' Church on Wednesday in Holy Week.

EAST CAROLINA—The example of Mr. Edison, in preparing a questionnaire, has been followed in this diocese in an effort to find out whether the people are educated in the affairs of the Church. The practice was started by the Rev. Alexander Miller, rector of St. Paul's Church, Wilmington, who prepared a set of questions for his Lenten study group. The women were astonished at their ignorance of terminology, diocesan history, budgets, programs, etc. The Rev. W. R. Noe, Executive Secretary of the Diocese, hearing of the discomfiture of the women, was moved to examine still further, so he has had these questions presented in the *Mission Herald*, the diocesan organ, and has offered a prize for each correct set of answers. Appropriately enough, the prize will be a copy of *The Story of the Program*.—The women of the diocese have held a number of "get together" meetings recently at New Bern, Greenville, and Warsaw. The diocese is divided into twelve districts, and the parishes and missions of each district send representatives to a central point to enjoy a day of fellowship, to talk over their problems, and to swap experiences.—St. Mary's Church, Kinston, has made its plans for the erection, in the near future, of a parish house to take care of its rapidly growing activities. It is to be a two-story structure, with classrooms for the Church school, an auditorium, a gymnasium, etc. Such a building was projected several years ago, but the matter was deferred to make way for the N. W. C.

ERIE—The Rev. Wm. T. Reynolds, late rector of Trinity parish, New Castle, Pa.,

has been elected Executive Secretary of the Diocese, and entered upon his duties April 1st.

GEORGIA—At the young people's Lenten service of Christ Church, Savannah, the Rev. Ellis B. Dean, priest in charge, a wooden processional cross, made by a class of boys in the Junior Department at the weekly meetings of the Church School Service League, was dedicated on the afternoon of March 21st. At these services the choir was composed of boys and girls, and the cross will be used for similar services and at all festivals and services of the Church School.

HARRISBURG—The Rev. B. Talbot Rogers, D.D., rector of St. Matthew's, Sunbury, and Chairman of the Department of Religious Education of the Diocese of Harrisburg, is sponsoring a plan to place the Gospel according to St. Luke in every cell of all the penal institutions in the Diocese.—The Boy Scout Troop of St. Paul's Parish, Columbia, the Rev. G. F. Caruthers, rector, has won the Lancaster County Rotary Club Efficiency Contest, and was banqueted at the Stevens House, Lancaster, by the Lancaster Rotary Club recently.—The Rev. G. F. Caruthers, of Columbia, was the speaker of the evening on the occasion of the first annual banquet of the Craftsman's Club of Columbia, Lodge No. 286 F. & A. M., held on March 7th. His subject was Backgrounds and Foregrounds of Masonry.—On Feb. 27th, the inaugural recital on the new organ was given in Trinity Church, Williamsport, the Rev. Charles Everett McCoy, rector. The organist is Albert E. Och, and he very ably demonstrated the scope and range of this splendid new instrument.—On March 4th, Bishop Page, of Spokane, was the guest of Trinity Parish, Williamsport. He met forty men of the Men's Club of the parish at breakfast, after their corporate communion. He spoke to a large congregation at the morning service. On Monday he addressed the children at evensong, in the chapel.

IDAHO—The Bishop of Idaho, the Rt. Rev. F. H. Touret, D.D., having been obliged to go to Chicago, arrangements are being made to take some of his visitations in the southern part of the state. Bishop Remington, of Eastern Oregon, will be at Payette, April 5th and Bishop Hunter will possibly take some of the other services. Bishop Touret hopes to be able to take the work in the northern part of the state in May.—Archdeacon J. A. Hiatt, who went on to Salt Lake City to visit his daughters at the close of the convocation, and who has since been laid up with the grip, is now back at work.—Church students in the State University at Moscow, number ten per cent, which is far in excess of the proportion of Churchfolk in the State as a whole. Their attendance at the Sunday morning, 11 o'clock service is remarkable, making up fully half of the congregation. At the monthly corporate communion, the attendance averages thirty. Three members of the Orthodox Russian Church, who are taking agriculture and engineering at the State University, in order to be able to take part in the reconstruction of their country later on, have affiliated with the Church while here.

IOWA—The *Iowa Churchman* is publishing, from month to month, portions of the diocesan canons, especially those relating to parishes and missions, that the people may have and know those canons which relate to the conduct of the parish life in its relation to the vestry, and rector,

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and the rector's relation to all the organizations of the parish.—The Church of St. Mary the Virgin, Keokuk, the only work for colored people in the Diocese of Iowa, is looking forward to the appointment of a colored priest in charge of the work, as the National Council has made a grant for this purpose. Heretofore the work has been carried on by the rector of St. John's parish, assisted by the St. John's Chapter of the Brotherhood of St. Andrew.—The amount received in this diocese for the Nation-wide Campaign during 1922 was \$27,906.90 as against \$34,576.46 in 1921. The one self-supporting parish in the diocese to overpay, or even pay, its quota for the three years, was St. Luke's, Des Moines, one of the smaller parishes. Its quota was \$1,800 a year.—St. John's Chapter of the Brotherhood of St. Andrew at Keokuk celebrated the thirteenth anniversary of its founding recently. During these years, it has been in continuous existence, and has had a wonderful record of service. One of the many letters they have received is from Bishop Tuttle, in which he expressed his appreciation for the service this Iowa chapter has given in helping to keep open some of the Missouri missions across the river.

KENTUCKY—In addition to conducting the noonday services at McCauley's theater during the third week in Lent, the Rev. E. H. Ward, D.D., held a teaching Mission in the Cathedral, preaching a series of sermons on Sunday morning and the following week-nights on the Fundamentals of the Faith.—A very successful week's Mission has just been concluded at the colored Church of Our Merciful Saviour, Louisville, conducted by the Rev. F. A. Garrett, of Philadelphia.—The united Branches of the Woman's Auxiliary have completed a very helpful series of meetings on the Fiday afternoons during Lent, held at six of the larger parishes in rotation: the attendance has been unusually large and the programs particularly interesting and varied. A specially encouraging feature of the Auxiliary work is the fact that, in spite of large allotment for the Easter boxes, the goal set for the two Specials for 1923, National and Provincial of \$1,000, has been raised all but a few dollars, in cash and pledges, so that this amount will probably be exceeded. A special United Service has been arranged for the Louisville branches on April 12th, when at a corporate communion service, the first installment of the 1925 United Thank offering will be presented.—A series of unusually beautiful musical services have been given at Christ Church Cathedral at choral evening, beginning on Quinquagesima Sunday when Gounod's *Gallia* was sung, followed on the first four Sundays in Lent by the successive parts of Gaul's Passion Music. On Passion Sunday afternoon, Mendelssohn's *Hear My Prayer* was sung, and on the afternoon of Palm Sunday, Stainer's *Crucifixion*. On Maundy Thursday evening in accordance with a custom of many years' standing, Gaul's Passion Music was sung in its entirety, this being the nineteenth annual rendition.—On Passion Sunday, at the Cathedral, were dedicated some beautiful gifts for the sanctuary: a beautiful set of altar linens, the second given by Mrs. Morris Belknap in memory of her mother Elizabeth Stewart Dumont, and two handsomely bound Prayer Books in scarlet with gold crosses and book-marks with monogrammed cross, were given for the Bishop's chair and Dean's stall by Miss Susette G. Stewart, in memory of the Rev. James Craik, a former rector of the church.—Another particu-

larly handsome and beautiful memorial was given to St. Andrew's Church, Louisville, in the shape of an organ, which was dedicated on a recent Sunday when special music was rendered and an organ recital given before the evening service. The organ is the gift of Mrs. Spalding Coleman in memory of her parents, William A. Robinson, for many years a vestryman of the parish, and Virginia Tyler Robinson, his wife.

LOS ANGELES—St. James' Church, South Pasadena, the Rev. C. R. Barnes, rector, is about to undertake the erection of a massive church tower, which will provide for sacristies, a choir room, and the rector's study. The contemplated improvements, amounting to about \$30,000, have been made possible by a recent gift of \$20,000. The vestry have agreed to raise the balance. This construction will complete the church as originally planned by Bertram G. Goodhue, of New York City.—A large chapter of the Guild of St. Barnabas for Nurses has been organized by the Rev. V. D. Ruggles, civic chaplain, at the Los Angeles County Hospital. It will have a large opportunity among the 400 nurses in the institution.—St. Luke's mission, Calexico, which was recently admitted into union with Convention, is starting construction on a church. As its name would indicate, Calexico lies on the Mexican border. The Rev. M. K. Crawford, of El Centro, is priest in charge.—St. Mark's Church, Upland, recently received an anonymous gift of a \$1,000 railroad bond.—St. Mary's Japanese Mission, Los Angeles, has organized a *Haha no Kwai* or Mothers' Meeting, to bring the influence of the Church upon non-Christian Japanese mothers.—Regular monthly services have been started at Owensmouth by the Rev. Anthony H. Dexter, deacon, officiating at San Fernando.—After several years' quiescence, St. Mark's mission Holtville, has been reorganized. It is one of the four stations in the Imperial Valley Mission.—On March 18th the Rev. Charles L. Barnes, dean of the Convocation of San Diego, dedicated the new parish house of Trinity mission Escondido. The Rev. G. W. Dunlap is priest in charge of this enthusiastic mission.



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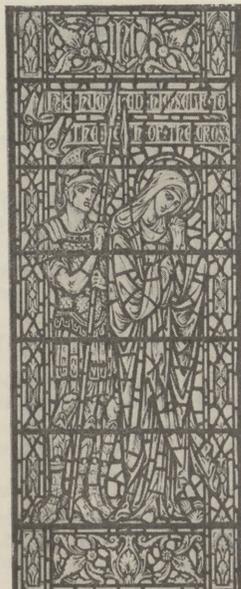
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LOS ANGELES—On St. Matthias' Day, Bishop Johnson observed very quietly the twenty-seventh anniversary of his consecration by celebrating the Holy Eucharist in the chapel of the newly opened diocesan Home for the Aged, in Alhambra.—The Church of St. Augustine-by-the-Sea, Santa Monica, is about to start construction on a new parish house to cost about \$20,000. Beside a large gymnasium and ample club rooms, there will be a hall to accommodate 750 people. The present small parish house will be retained as a choir hall. Under the leadership of the Rev. Wallace N. Pierson, St. Augustine's has grown to a parish of over 500 communicants.—The Los Angeles Clericus met on March 12th at Harvard School, Los Angeles, as guests of the Headmaster, the Rev. Robert B. Gooden, D.D. The Rt. Rev. L. C. Sanford, D.D., Bishop of San Joaquin, spoke on Failures and Successes in the Ministry.—The monthly meeting of the Woman's Auxiliary of the diocese was held at St. John's Church, Los Angeles, on March 13th. Deaconess Julia A. Clark, a member of All Saints' Parish, Pasadena, who has just returned on furlough from service in China, made the address.—The Diocesan Men's Club made a pilgrimage to the Neighborhood Settlement, Los Angeles, on the evening of March 15th. After Evening Prayer, said by Bishop Stevens in the Settlement chapel, supper was served in the Settlement house. Bishop Johnson, Deaconess Mary, the headworker, and others on the staff spoke briefly. Members of the club then looked in on a typical boys' entertainment.

LOUISIANA—Noonday services under the auspices of the Church Club of Louisiana were held at the Strand Theater and united Lenten services of the several parishes were divided between the various churches and held on Tuesday evenings. Speakers at those services were Bishop Sesums, Bishop Finlay, Bishop Maxon, Bishop Quin, Bishop Moore, and Bishop Green.

MILWAUKEE—The see city has greatly enjoyed and profited by the visit of the Bishop Coadjutor of Southern Virginia, the Rt. Rev. A. C. Thomson, D.D., who conducted the noon-day services during Holy Week in the Pabst Theater, and preached at All Saints' Cathedral on the morning of Palm Sunday, and at St. Paul's Church on Wednesday evening. He also spent an evening and night at Nashotah House where he was cordially received. He produced a most favorable impression upon all who met him or listened to him.

QUINCY—On Sunday, March 18th, the parishioners of St. Paul's Church, Peoria, Ill., presented an automobile to their rector, the Rev. Campbell Gray.—On Wednesday, March 21st, a pageant was given in the St. Paul's guild hall, Peoria. It was a dramatization of letters from Fr. Deis in Shasi, China, where St. Paul's is supporting St. Paul's preaching mission.—On Wednesday night in Holy Week, the choir of Trinity Church, Rock Island, the Rev. W. L. Essex, rector, sang the Lenten Cantata, *The Message from the Cross*, by Will C. MacFarlane. The offering received at the service brought the fund for modernizing the organ close to \$600.—On Tuesday, April 10th, at Trinity Church, Rock Island, a Day of Devotion for women will be conducted by the Rev. H. L. Bowen, rector of St. Peter's Church, Chicago.

QUINCY—The Bishop of the Diocese, Dr. Fawcett, commended very highly a Mis-

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sion at St. John's Church, Henry, Ill., by the Rev. Fr. Joseph, O.S.B., from March 11th to the 18th.—The rector of St. Paul's Church, Peoria, the Rev. Campbell Gray, and the vicar of St. Stephen's, the Rev. F. C. St. Clair, are coöperating in the establishment of a mission in Peoria Heights, a rapidly growing suburb.

PITTSBURGH—The Rt. Rev. Alexander Mann, D.D., had his first confirmations in the diocese on the Fifth Sunday in Lent, March 18th. In the morning, at the Church of the Redeemer, Squirrel Hill, he preached and confirmed 28 candidates, among them his elder daughter. In the evening, at Calvary Church, he confirmed a class almost unprecedented in numbers, 108 candidates being presented by the rector, the Rev. E. J. van Etten.—On May 1st the Diocesan Church rooms will remove from their present location at 317 Jenkins Building to the third floor of Trinity parish house, and will be known thereafter as the Diocesan offices. Trinity House.—Preliminary announcement has been made of the Conneaut Lake Summer School and Conferences, to be held from July 5th to the 14th, for the Dioceses of Pittsburgh and Erie. The Bishops of Pittsburgh and of Erie will serve as chaplains, and the chairman of the organization will be the Rev. E. J. Owen, of Sharon. The Rev. Messrs. T. J. Bigham and Harold Jenkins will serve as registrars for their respective dioceses. Miss Charlotte E. Forsyth will be executive secretary.—Christ Church, Allegheny, served as host at a supper given on Tuesday evening, March 20th for the men and boys of the Diocese of Pittsburgh, held in connection with mass meetings in the church and parish house later in the evening. The attendance was remarkably large, nearly five hundred being present.—On March 16th, 17th, and 18th, an educational mission was conducted in St. Mark's parish, Johnstown, by Mrs. Marcellin C. Adams, chairman of the Educational Department of the Diocesan Woman's Auxiliary, and Miss Charlotte E. Forsyth, superintendent of Religious Education in the Diocese.

RHODE ISLAND—The Diocesan Headquarters, after April 1st, will be at 12 South Water St., Providence, in a building in the center of the city, which has been suitably fitted up. Two floors will be used for the offices of the Bishop, the Executive Secretary, and the several divisions of the Church Service League. A third floor will be used for the work of the committee of the commission on Faith and Order.—The Rev. Roberts A. Seilhamer, rector of St. Paul's, Pawtucket, conducted a successful and largely attended five days' preaching Mission at Christ Church, Providence from March 7th to the 11th.—The Rev. Albert C. Larned, priest-in-charge of St. David's mission, Meshanticut Park, and the chaplain at the State Institutions, and Mrs. Larned were tendered a reception by the people of St. David's, March 5th, in the parish hall, at which Bishop Perry and Mr. Larned made addresses.—On Friday in Passion Week, Bishop Perry dedicated a beautiful rood screen in the Church of St. John the Evangelist, Newport, given by parishioners in memory of their late rector, the Rev. Charles Frederick Beattie.—Dr. John W. Wood, Executive Secretary of the Department of Missions of the National Council, is to give the address at the Presentation Service of the Lenten offerings of the Sunday schools of the diocese, to be held in Grace Church, Providence, on

the afternoon of Saturday, April 28th.—There was a "Get-together Luncheon" of the clergy, social service representatives of the parishes, and trained social Workers, at Grace Church parish house, Providence, Saturday, March 14th, at which speeches were made by Mr. Charles R. Haslam, chairman of the Social Service Department, the Rev. Albert Crabtree, warden of St. Andrews Industrial School, formerly prison chaplain in Massachusetts, the Rev. Albert C. Larned, the newly appointed chaplain at the Rhode Island state institutions and Mr. Boland, a member of the Penal Commission. The gathering fostered the social service feeling, and brought preëminently forward opportunities for rendering such service.

SACRAMENTO—The Rt. Rev. W. H. Moreland, D.D., Bishop of the Diocese, who is an enthusiastic Rotarian, made an address at a luncheon at which were present the Rotary, the Lions, the Kiwanis, and the Exchange Clubs, and the Governor and the Legislature of the State, on March 8th. The Bishop spoke on Unselfish Service as the Constructive Force in World Civilization.

SOUTHWESTERN VIRGINIA—The Rev. W. J. Loaring Clark, D.D., Chairman of the National Council's Commission on Preaching Missions, has just completed a Mission at Christ Church, Roanoke, the Rev. G. Otis Mead, rector.—The Rev. Karl M. Block, President of the Diocesan Summer School for the Session of 1923, has just received the information that the Rev. W. E. Rollins, D.D., Professor of Ecclesiastical History and Christian Missions at the Theological Seminary of Virginia, will again be on the faculty of the School, which opens this year on June 18th. This year Dr. Rollins will have for his subject The Acts of the Apostles.—Church Clubs of six colleges in the Diocese of Southwestern Virginia sent delegates to a Conference of Students in the Province of Washington, which was held at the University of Pennsylvania, March 16th to 18th, under the auspices of the National Student Council. The colleges in this diocese which were represented were Hollins, Sweet Briar, Virginia College, Washington and Lee University, Virginia Military Institute, and Virginia Polytechnic Institute.

WESTERN MASSACHUSETTS—The annual Spiritual Conference of the clergy of the diocese was held at the Bishop's house in Springfield, Thursday, March 8th, in the morning. Bishop Davies read a little booklet, which he had prepared for the occasion, called *A Life of Christ for Priests*, which contains helpful lessons and encouragements. After luncheon various general problems were discussed, especially how the clergy might increase their intellectual equipment. Each member present received as a gift a book from the Bishop's library.

WESTERN MICHIGAN—Young people of St. Luke's Church, Kalamazoo, Mich., have been using the dramatic method of presentation in their study of the Rev. George Atwater's well known book, *The Episcopal Church: Its Message for Men of Today*.

#### MAGAZINES

REVOLUTION may be avoided, according to the last issue of the *Nineteenth Century*, by encouraging small holdings, and by giving the "Right Education to the Worker's Child". Major E. Hammond Foot writes on the former subject, which is, of course, not so urgent here as in Great Britain; but it is worth while for



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  39. HOLY WEEK CEREMONIES.
  40. STATIONS OF THE CROSS FOR THE DEPARTED.
  41. HOLY WEEK IN JERUSALEM, NAPIER WHITTINGHAM.
- WHAT IS RELIGION? G. P. Ford. 50c. An attempt to show from the words of our Lord, 'Ye are my friends' (St. John xv. 14, 15) that Religion is 'Friendship', and that the Catholic Faith is the means whereby this 'Friendship' is perfected.
- PRACTICAL PRAYERS. No. 45, 5c, \$2.50 per 100. 'Before the Tabernacle.' For the Forty Hours. By Bishop Jeremy Taylor.
- BOYS' CAMPS. How to organize and run them. L. Richards Lewis. Note by Canon Francis Underhill. 25c.
- 'All who are interested in running co-operative holidays should read "Boys' Camps," by L. Richards Lewis, which is packed with invaluable hints.'—*Morning Post*.
- 'Full of very useful and practical details both for the material organization of a boy's camp and for the psychological management of the boys themselves—especially "the tiresome ones." It is thoroughly sensible.'—*Universe*.
- SPIRITISM AND THE CHURCH. Lecture by the Rev. Charles H. Rouse. With open letter to the Bishop of Hereford, who resented its criticism of the Lambeth Resolution. 15c.

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## ANGLO-CATHOLIC CONGRESS LONDON, JULY 10—12, 1923.

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The great number of persons at home and abroad who cannot come to London, but who wish to be identified with the Congress, are invited to enrol themselves as ASSOCIATES. For 2s.6d. they will receive (1) a ticket, bearing the words "Associate of the Congress now being held in London," which they are invited to wear during the Congress Week (July 8-13); (2) a free copy of the official handbook.

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Americans to ponder the latter article, by Mr. H. W. Household. Even in this land of educational opportunity there are sections where Mr. Household's words should be taken to heart, that economy in expenditure on education results in "an ignorant or half-hearted people, dupes for the extremist". The particular educational method which he advocates, developed by that educationist of genius, Miss Mason of Ambleside, and propagated by the Parents' National Education Union in England, is unfortunately as yet little known here. "Between England and America", by Mr. Wickham Steed, formerly of the London *Times*, offers some suggestions as to ways in which France and England may themselves ease the economic situation in Europe, and by thus giving practical proof of their readiness to help themselves, may "modify the American disposition to hold aloof". Another Englishman, Mr. Stephen Graham, writes on "The New America", i. e. Panama, observing incidentally, and with some acuteness, that "if America were so eaten up with graft as her reputation says, the Panama Canal would never have been constructed". The first of a series of articles by Col. Repington on "The Old Diplomacy" describes the enlightened policy of the first Cecil, under Queen Elizabeth. The Rev. John Lendrum's account of "Nicholson the Hero" reminds us that romance is not yet dead; he retells the fascinating story of the great "Nikalsain", beloved of Indian natives. There is an interesting study of a very different type of man, Erskine Childers, by Capt. Scott James, of Keats as a classical scholar (Sir Herbert Warren), the Renaissance of Japan (Dr. Ingram Bryan), and other excellent articles.

#### COMMENDS BISHOP WILLIAMS

AN APPRECIATIVE RESOLUTION relating to the life and work of the late Bishop of Michigan has been adopted by the Los Angeles Single Tax League, in which full appreciation is given to Bishop Williams' well known position with respect to the single tax. "We commend his life and example," declares the League, "to all those earnest souls who are laboring to bring order out of our industrial confusion".

#### RECRUITING FOR THE MINISTRY

"IN CHINA," wrote the Rev. S. H. Littell, in *The Spirit of Missions* some months ago, "we keep our eyes open for the very best of the young men and women in our schools and congregations and lay upon them the duty of considering the call to the ministry, or to study medicine, or to become teachers, or nurses, or catechists, or Biblewomen, or deaconesses, and the result is that we are rapidly training the future leaders of the Church."

Writing of a South Carolina clergyman who had marked success in winning men for the ministry, a writer in *The Holy Cross Magazine* says: "History tells us that when the great St. Bernard used to pass through the country on his journeyings, mothers hid their sons until he had gone by lest the power of his word and presence should draw them to leave all and follow Christ.

"Does any one think for a moment that this Bernard of the Nineteenth Century contented himself with an occasional sermon of an impersonal quality on the subject of the ministry? Far from it. Like a lion of the Lord he went forth and fell upon the young men of his little parish and bore them away in happy captivity to the power and service of the Holy Ghost."

#### DISINTERESTED VIEWS ON MISSIONARIES

A KEEN EYED, sharp featured business man, employed by some of the biggest firms in the Ohio valley, was talking to an old friend, a clergyman, of two years spent in China introducing American goods.

"Did you see any misionaries?" asked the clergyman timidly. "Yes", said the business man, "going up the Yangtze River, I ate with them and lived with them. I found a refuge in their compounds, and saw their work in mission, in school, and in hospital, and I truly believe that any man or woman who has done such work in such a country for ten years is entitled to retire on a pension of one and a half times his regular salary for the rest of his life."—Southern Ohio *Church Messenger*.

#### EDUCATIONAL WORK IN HONOLULU

BISHOP LAMOTHE, writing from Honolulu, on Oct. 11th, just after his return from the General Convention, says:

"The schools are in full swing and have a larger enrollment this year than ever before. I wish you could have attended service with me this morning at 9:15. There wasn't a vacant seat in the Cathedral and even the choir stalls and chairs in the choir were filled. It was one of the most inspiring services I have ever known and makes one realize the worthwhileness of the educational work we are trying to do here at the Cathedral."

#### RELIGIOUS IDEALISM

WHAT THE WORLD NOW wants is not geniuses but the recovery of great tradition, based on the fervid religious faith which is called Catholicism, together with the fastidious clinging to purity, noble simplicity and dignity which may be called the Higher Puritanism. The age we live in is a vulgar one, but the better minds are feeling after the austerity

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and loveliness which are inseparable from simple and sincere idealism. If the artist must steep his mind in past ages, it is not in an antiquarian spirit of imitation, but because the unity of life had not then been lost, and artistic production was not an artificial and self-conscious effort, confined to a few especially aesthetic people, but the interweaving of the ideas of an epoch with a splendid tradition of artistic perception. Protestantism has cut itself away from that tradition. Can it offer any spiritual contribution of its own, capable of external expression? If so, where is such contribution to be found?—*The Church Times*.

**EASTER IN INDIA**

WRITING HOME to St. Augustine's College, Canterbury, England, a missionary in India says: "On Easter Day at the Hindi celebration in the Ranchi Cathedral, at which I assisted, we had over six hundred communicants at 6 and at 8 A. M. It was wonderful to see those native Christians, some of whom had come in over night from their villages in order to be there in time; others had walked ten or fifteen miles in order to be present—so reverent and entering into the spirit of the service."—*National Council Service*.

**BUSINESS MAN BECOMES A CATECHIST**

IN 1917, an earnest Japanese Christian of the Upper (healthy) Village, who had been converted by the lepers, offered himself to the Church and went to Tokyo for training at Bishop McKim's Catechetical School. He is a middle-aged man with a wife and child, but he sold his prosperous little business and went to study for three years, graduated, and returned as catechist in 1920. He is a man of steadfast faith and great missionary zeal, and is doing very good work with untiring faithfulness. The Bishop hopes, before long, to ordain him deacon, and subsequently priest, for Kusatsu.—*Church Work for Lepers in Japan* (Department of Missions).

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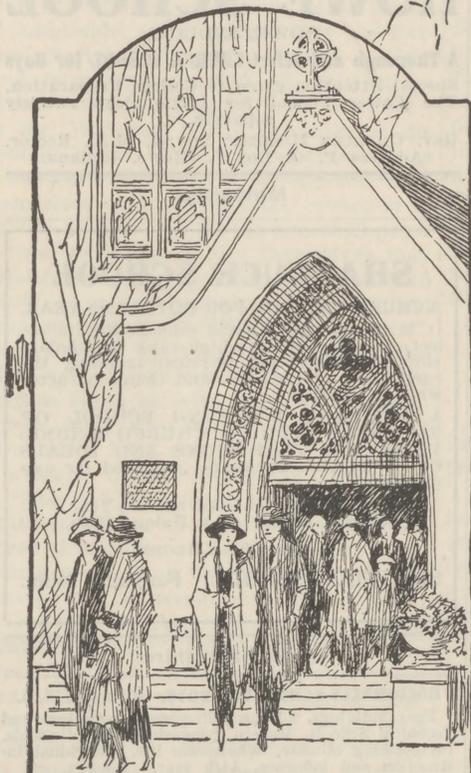
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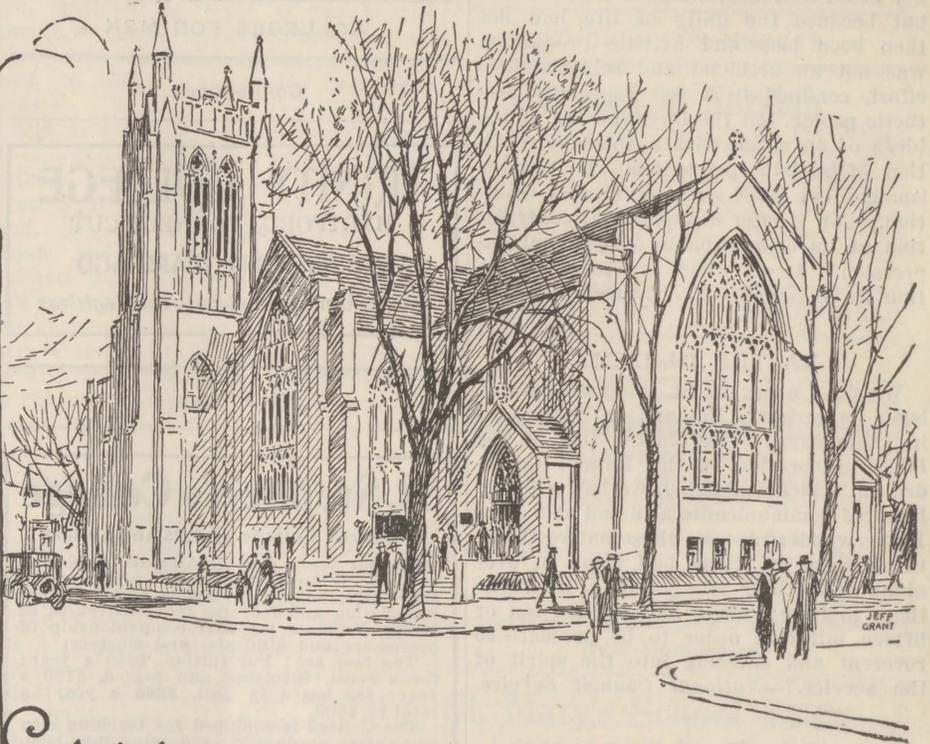
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