

Miss Isabel Schell
1410 Spruce 30dec23

The Living Church

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NO. 17

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EDITORIALS AND COMMENTS

BEFORE the Grant case fades into history, it is a pleasant duty to bear testimony to the intelligent manner in which the issue has, very generally, been treated by the secular and by most of the religious press.

We have received great numbers of clippings showing editorial comments from all parts of the country. Their general tenor is that if Dr. Grant cannot accept the position of the Episcopal Church he is not justified in remaining in her ministry or in his rectorship as an exponent of her doctrine, nor in expounding his peculiar views from a pulpit of the Church. We had marked a number of these clippings for publication, but the very quantity of them that followed seems to make any selection invidious. On the whole they are quite satisfactory.

And the comments from religious leaders outside our communion have generally been to the same effect. The [Roman] *Catholic Standard and Times*, of Philadelphia, has been especially generous and deserves appreciation. "Dr. Grant", it says in an extended editorial that we should like to quote in full, "turns out to be a very sorry hero. His case is well treated, indeed, in THE LIVING CHURCH of this week. His letter to Bishop Manning is styled an evasion. He has carefully covered up his negations by putting them into the mouths of imaginary persons. For example, it is not Dr. Grant who denies the Divinity of Christ, but it is 'clergymen educated in the large universities' whom Dr. Grant knows. It is not Dr. Grant who says that dogma is 'bunk', but the young men who do not go to church. As to the 'consecration of churches' to which he took so much exception, it would be hard to prove that it was heresy to say that the ceremony arose in an age of witchcraft, because witchcraft exists in every age, especially to-day! So it seems that Dr. Grant has a fair chance of avoiding a trial. But it is surely at the expense of self-respect, to say the least. We understand that what has happened is this. Dr. Grant desires the trial, but he has been prevailed upon by his friends to avoid it if possible. They have realized that it would do a great deal of harm even if Dr. Grant were to be acquitted. . .

"The opposition is new. There is a distinct Christian movement. We might call it a Catholic Movement. The people that used to like 'liberalism' do not go to church at all now. Those who do go to church are getting quite 'Catholic'. We can give instances. Take the case of Dr. Campbell, who was actually the English leader in the New Theology movement. He is now a High Church Anglican who calls himself a Catholic and defends the Mass and the Sacraments. The leading Congregational church in Mayfair, where Mr. Asquith and his brilliant wife attend service, is now announcing that Mass is said every day. What this announcement can really mean, we are at a loss to state. But certainly it must be an approach to the Catholic ceremony—in appearance at least. In England, Germany, Scotland, and also America there are flourishing pro-Catholic Movements. We might instance the conversion of Mr. Chesterton as a sign of the times. Far from thinking that there is evidence of a dying faith in Christianity, it would seem that the reverse is true.

"The fact is that the 'Grants' are out of date. They are not, as one newspaperman expressed it, 'the younger clergy'; they are rather the old fossils. Young men no longer go into the ministry unless they have faith. There are no attractions for those from the 'large universities' who think that Christian doctrine is 'bunk'. Such persons may go in for welfare work

(that pays well), but they are not anxious for a pulpit that hardly offers a bare living.

"We repeat our statement of last week that the Episcopal Church as a whole is solidly back of the Bishop. It will be interesting to see what steps he takes. If he is wise, he will accept Dr. Grant's letter as a 'crawl' and a very unworthy 'crawl'—and leave him to obscurity."

And representative of a very general sentiment on the Protestant side, we cite the following from a letter in the *New York World*, signed by Dr. E. Ethelred Brown, minister of the Harlem Community Church:

"In the face of the letter of Bishop Manning, published this morning, it seems to me that the demand for a clear, unequivocal statement should at once be met by Dr. Grant.

"He has come forth as the herald of the larger truth, and there should not be the slightest semblance of compromise, much less of equivocation on his part.

"Does he believe that Jesus was God or that He was man? In other words, in so far as Jesus and God are concerned, is he a Trinitarian or a Unitarian?

"A clean-cut answer is due to all who have applauded his courage and honesty."

Even where sympathy for Dr. Grant's position seemed to be felt in advance, his patent evasion when directly confronted with the questions to which he ought to have been anxious to reply has cost him the sympathy of most of those who were tempted to uphold him at the start. That two or three Jewish rabbis have hastened to his defense is interesting and perhaps significant.

One wishes that all the comments from within the Church, from individuals and from the press, were equally discerning. Have our good friends of the *Churchman* gone into the issue as deeply as one might have anticipated? Is not Bishop Manning entitled to a little more consideration than they are giving him? Do they find Dr. Grant so truly representative of the best thought and practice of the Church as to justify their full support?

In any event, the spontaneous applause that was given Bishop Manning at the Church Club dinner, as reported last week in the *New York* letter, shows that he has the hearty support and sympathy of his laity, while the comments of his clergy, notwithstanding a few exceptions, are equally appreciative. Outside of New York and its immediate environs the Bishop has scarcely a critic within the Church.

GROWING out of the Grant case comes one reflection that we submit to conservative Churchmen for careful reflection.

A reporter, visiting the Church of the Ascension when the excitement was at its height, commented on the fact that the Creed was sung by the choir while priest and people remained silent. He would have found the same thing at many very conservative and orthodox churches, and especially at all those that have a sung Eucharist as their chief service of Sunday morning.

On Singing
the Creed

Are we wise in perpetuating that practice? That it was legitimate in an age of faith is beyond question. But its revival in this country is not altogether creditable. It is said that the first American parish in which it was introduced was All Souls' Church, New York, in the rectorship of Dr. Heber Newton, when it afforded an exceedingly convenient method for priest and people to evade the utterance of the historic affirmations. Are we Catholic Churchmen playing into the hands of these "liberals" by similarly vesting the choir with the monopoly of the Creed while our priests and people also remain silent? We have an uncomfortable feeling that we are.

As a matter of fact, the Anglican service does not justify the selection of the Creed as the musical centerpiece of the service, as is so often done. Rather should the eucharistic music ascend gradually and continuously from the *Kyrie* until it finds its climax in the *Gloria in excelsis*. With the Creed as the centerpiece all that follows is an anti-climax, which, for the *Sanctus*, at least, is unworthy, while the *Gloria in excelsis*, a prelude in the Roman service, is generally anything but the triumphant masterpiece of praise to Almighty God, that its position in the Anglican service entitles it to be. We are not familiar with a single musical service in which the *Gloria in excelsis* is adequately treated, and we believe that the false climax created for the Creed is chiefly the cause of it.

Is it not likely that, both from the confessional and from the musical point of view, we are making a grave mistake?

THE death of Bishop Williams, of Michigan, removes from the Church Militant one who filled a very unique position. His strength was in his sympathy with the laboring man and in the confidence which laboring men very largely gave to him. As a student of social economics he had strong convictions and his utterances were, at times, such as to challenge strong opposition. His writings were more careful than his off-hand utterances, and were a real contribution to social science. His last writings of moment were the series of papers on the Labor Movement in England that were published in THE LIVING CHURCH last year. He was an urgent advocate of a more direct interposition of the United States in the European chaos, where he believed we could be of infinite value in pointing the way to real peace.

The Death of Bishop Williams

His death is a loss to our episcopate in a way different from any other that might occur, and he will be mourned by great numbers who do not realize that Bishop Williams was far from being alone in the real sympathy that he always showed for labor and the laboring man.

May he rest in peace!

MANY have written us with anxiety in regard to the report printed in a number of papers to the effect that the Russian Metropolitan Tikhon was negotiating with Rome for the purpose of exchanging some form of acceptance of the Roman position for some degree of protection from the Vatican.

Tikhon in Danger

We have tried to verify the report, and it appears to be groundless. Moreover with the patriarchate's turning to the Anglican Communion for closer relations and alliance, it seems scarcely likely that Russian ecclesiastics would adopt a policy so clearly at variance with that of the other Eastern Churches.

Tikhon is no stranger to the American Church. He will be remembered for his residence in this country at the head of the Russian mission for a number of years. It was he whose presence at Bishop Weller's consecration created such a furore (How we have grown since those days!) after which he received a doctor's degree from Nashotah; and who afterward ordained a priest deposed by one of our bishops, over the protests of the Presiding Bishop and others. It does not seem likely that Tikhon would prefer a Roman to an Anglican alliance.

But Tikhon is in an exceedingly difficult position. He is probably in prison at the present time. An ecclesiastical council called by his enemies is to meet in March, and it is said that Tikhon will probably be deposed by it and then immediately put to death. Neither England nor America seems to be interested in protesting against such action, neither does their appear to be any way in which a protest could be made effective.

It is possible that, if some official invitation could be extended to Tikhon to visit this country, his enemies might be glad to be rid of him and to let him go. It may be that some branch of our own Church might feel justified in extending such an invitation. Certainly if we can do anything to save his life we are bound to do it; and any hope is worth a trial.

ANSWERS TO CORRESPONDENTS

IOWA—The Second Sunday before Easter is called Passion Sunday, "because the Gospel speaks of the preliminaries to the Passion", says the *Prayer Book Dictionary*. It adds: "There is good reason for calling the last fortnight 'Passiontide', but there is no authority for calling the last week but one 'Passion Week', which only leads to confusion with Holy Week."

This is a matter of tradition in the Church, and those who do not have the tradition of the Church are apt to insist upon an extreme literalism.

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CHURCH FAILS TO TRAIN FOR MARRIAGE—DISASTROUS RESULTS

THE *Herald of Gospel Liberty* is convinced that the Church is sorely failing in meeting its obligation to train young people for the marriage altar. The *Herald* says: "The real trouble is at the marriage altar, and not in the divorce courts. The reason why there are so many unhappy marriages and violations of the marriage covenant is, in a great measure, because young people have rushed unguardedly into matrimony without any real understanding of the sanctity and significance of it all. They have never been taught a sublime appreciation of marriage nor warned of the terrible consequences which are almost sure to follow a carelessly and hastily conceived union. In the home, in the school, and in the social circles, every where they have heard courtship and marriage made matters of joke and ridicule from their earliest memory. Always they have been teased about the opposite sex and teased about 'getting married' as though the whole subject were a joke. And it is rarely ever that they have heard any sane and kindly counsel upon the sweet privilege and holy obligation of home building and parenthood. On every hand, in this and other ways, they are educated to think lightly and superficially and even skeptically of the whole question of marriage. The jokes in the funny papers, the tremendous amount of ridicule and fun-poking at marriage and divorce in the vaudeville, and on the stage, and the constant teasing from childhood up, in school and at home—all tend to break down a sense of the moral and sacred equations involved." The *Herald* is right. This is a matter of such supreme importance as to deserve large and enthusiastic attention at the hands of the Church and of parents everywhere.—*Christian Advocate*.

THE SECOND SUNDAY IN LENT

Almighty God, who seest that we hold
 No power of ourselves to help at all;
 Keep us both in our bodies' outward wall,
 And in our souls, that we may e'er be bold
 To fight, with Thy defence, against the old
 Arch enemy of man that he may fall
 Eternally destroyed, when Thou shalt call
 Thy people to Thine everlasting fold.

From all adversities that hurt the flesh,
 From evil thoughts that hurt the soul, and seek
 Thy people in captivity to mesh,
 Defend us, Lord, for without Thee we find
 Whatever strength we have is far too weak
 Us unto Thee eternally to bind.

H. W. T.

A SHAKESPEREAN
 LENTEN KALENDAR

COMPILED BY AGNES CALDWELL WAY

THE SECOND SUNDAY IN LENT	Look you, get a prayer-book in your hand. <i>King Richard III, III, vii.</i>
MONDAY	Fall to thy prayers.—2 <i>King Henry IV, V, v.</i>
TUESDAY	God bids us do good for evil.— <i>King Richard III, I, iii.</i> The will of heaven Be done in this and all things . . . <i>King Henry VIII, I, i.</i>
WEDNESDAY	We, ignorant of ourselves, Beg often our own harms, which the wise powers Deny us for our good; so find we profit By losing of our prayers. <i>Anthony and Cleopatra, II, i.</i>
THURSDAY	Our remedies oft in ourselves do lie, Which we ascribe to heaven; the fated sky Gives us free scope, only doth backward pull Our slow designs when we ourselves are dull. <i>All's Well That Ends Well, I, i.</i>
FRIDAY	There be souls must be sav'd, and there be souls must not be sav'd.— <i>Othello, II, ii.</i> Forbear to judge, for we are sinners all. <i>2 King Henry VI, III, iii.</i>
SATURDAY	True prayers That shall be up at heaven and enter there Ere sunrise; prayers from preserved souls, From fasting maids, whose minds are dedicate To nothing temporal.— <i>Measure for Measure, II, ii.</i>
	God is much displeased That you take with unthankfulness his doing. In common worldly things 'tis called ungrateful With dull unwillingness to repay a debt Which with bounteous hand was kindly lent; Much more to be thus opposite with heaven, For it requires the royal debt it lent you. <i>King Richard III, II, ii.</i>

THANKSGIVING FOR THE GROWTH OF THE
 SOCIAL CONSCIENCE

WE THANK THEE, O God, for the revelation of Thine Eternal purpose, in the fullness of the time to gather together in one all things in Christ and we pray Thee to steady Thy Church in this assurance, especially in these coming days when, if we are faithful to our high calling in Christ Jesus, we may have to bear an increasing share in the suffering of Christ, our Lord. Amen.

From *A Book of Social Progress and Devotions* issued by the National Council.

WHAT MAKES me even the kind of Christian I am is that I dare not turn my back on Jesus, and put Him out of my life.
 —Dr. James Denney.

A LITANY OF LABOUR

JESUS, born in poverty,
 Born to bring peace among men,
 Workman at Nazareth,
 Have mercy upon us.

Jesus, in whom the proud were scattered and the
 mighty put down,
 Giving good things to the hungry,
 Exalting them of low degree,
 Have mercy upon us.

Jesus, in whom all the nations of the earth are one,
 In whom is neither bond nor free,
 Brother of all,
 Have mercy upon us.

Jesus, preaching good tidings to the poor,
 Proclaiming release to the captives,
 Setting at liberty them that are bound.
 Have mercy upon us.

Jesus, friend of the poor,
 Feeder of the hungry,
 Healer of the sick,
 Have mercy upon us.

Jesus, denouncing the oppressor,
 Instructing the simple,
 Going about doing good,
 Have mercy upon us.

Jesus, teacher of patience,
 Pattern of gentleness,
 Prophet of the Kingdom of Heaven,
 Have mercy upon us.

Jesus, forgiving them that love much,
 Drawing all men unto thee,
 Calling them that labour and are heavy laden,
 Have mercy upon us.

Jesus, who camest not to be ministered unto, but to
 minister,
 Who hadst not where to lay Thy head,
 Loved by the common people,
 Have mercy upon us.

Jesus, betrayed for the sake of money,
 Taken by the chief priests,
 Condemned by the rulers,
 Have mercy upon us.

Jesus, crucified for us,
 Have mercy upon us.

Jesus who hast called us to the fellowship of Thy
 Kingdom,
 In whom is no respect of persons,
 Who wilt know us by our fruits,
 Have mercy upon us.

Thou Voice of Justice who dost say to us: "Inasmuch as ye have done it unto one of the least of these My brethren ye have done it unto Me,"

Have mercy upon us.

From *A Book of Social Progress and Devotions* issued by the National Council.

THE DEAN OF ST. PAUL'S CATHEDRAL, London, Dr. Inge, says, "If I were asked to state in one word the cause of the failure of our civilization, I should answer 'Secularism' . . ." How very near the Dean comes to the still more potent cause of this disastrous situation, but he has not informed us that State, and Capital, and Labor, and the individual, and the Church, have forgotten God Almighty, and have left Him out of their calculations. That is the basic reason for the present convulsion of society, as it has been the cause of ancient destructions recorded by history.—*Bishop Leonard.*

DO NOT THINK that you can go just half way and keep the other half to yourself! Half way yielding is worse than none.
 —Rev. H. R. Weir.

DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER

February 26

READ St. Matthew 15:21-28. Text for the day: "O woman, great is thy faith."

Facts to be noted:

1. This woman belonged to a nation that the Jews had been told to exterminate.
2. The "children" are the Jews; the "dogs" are the Gentiles.
3. This heathen woman's persistent faith wins a blessing from our Lord.

"This woman gained comfort in her misery by thinking great thoughts of Christ. The Master had talked about the children's bread. 'Now', argued she, 'since Thou art the Master of grace, I know that Thou art a generous housekeeper, and there is sure to be abundance of bread on Thy table; there will be such an abundance for the children that there will be crumbs to throw on the floor for the dogs, and the children will fare none the worse because the dogs are fed.' She thought Him one who kept so good a table that all she needed would be only a crumb in comparison. Yet remember what she wanted was to have the devil cast out of her daughter. It was a very great thing for her, but she had such a high esteem of Christ, that she said, 'It is nothing to Him, it is but a crumb for Christ to give'. This is the royal road to comfort. Great thoughts of your sin alone will drive you to despair; but great thoughts of Christ will pilot you into the haven of peace."—Spurgeon.

February 27

Read Exodus 3:1-12. Text for the day: "Certainly, I will be with thee."

Facts to be noted:

1. God manifests Himself to Moses.
2. Fire is frequently used as an emblem of God.
3. Moses hesitates to accept God's call, but God reassures him of His intention to be with him.

It so often happens that those who are doing the greatest work for God are the very ones who are the most conscious of their own weakness and incapability to do the work well. But it is this very consciousness of their own weakness that results in their real strength. They become efficient workers for God because they depend upon God and not upon themselves for their power. All through his life Moses felt that he could do absolutely nothing by himself, but God's "Certainly, I will be with thee" was the staff upon which he leaned, and this assurance spurred him on to undertake the work to which he had been called.

In one way or another, we are all called to do God's work and if we will only keep constantly in mind that it is God's work and not our own that we are to do and never forget that we can do nothing without His power, then we are ready to make some headway in the task assigned.

February 28

Read I Samuel 16:1-13. Text for the day: "There remaineth yet the youngest."

Facts to be noted:

1. Saul's sin had caused his rejection.
2. His successor was to be called from the family of Jesse.
3. Samuel does not trust to his own judgment in making the selection of Saul's successor.

"There remaineth yet the youngest." Jesse did not think it at all necessary to bring in his youngest son when Samuel demanded that all the sons be brought before him. What could Samuel want with this slip of a lad? "No, don't call him; leave him over yonder with the sheep. Bring in the grown men." But it was David, and not one of the grown men who was to become the next king of Israel. His neighbors thought of Abraham Lincoln as a quiet, honest, plodding-along citizen. "We love honest Abe." But to them, that is all he was. The day came, however, when the United States needed a leader, and it was "Honest Abe", the citizen, who just plodded along, who was chosen and who became one of the first citizens of the whole world. How often it happens so. How our poor judgment is overturned by the judgment of the Most High. Who, of all the Jewish women, would have thought of the humble Mary as the one to be chosen by God to be the Mother of our Lord? But it is God's way. "He hath

put down the mighty from their seat, and hath exalted the humble and meek."

March 1

Read St. Matthew 18:10-14. Text for the day: "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish."

Facts to be noted:

1. "Little ones", humble Christians.
2. "Angels". This passage and Acts 12:15 teach that each individual has a guardian angel.
3. The parable shows God's love for the erring.

"We must hate the sin but love the sinner." How hard it is to make people realize this. You go into a sick room and you find one stricken with cancer or some other dread disease, and instantly all your love and sympathy are aroused and you would do anything to give the sufferer relief. A great sorrow comes into a total stranger's life, and immediately there are hundreds of people who will go to almost any length to alleviate that sorrow and suffering. The world is shocked by some one who has committed a terrible crime. It is discovered that some trusted official is as low down in the scale of humanity as he can get. He seems to have lost all sense of shame. How the world forgets that such a man needs every bit of help that can be given to him. His soul is sick, it is diseased. No, the world forgets that. But Christ doesn't. Foolish sentimentality about crime and its punishment is one thing; the bringing of the power of Jesus Christ to a sin-sick soul is another.

March 2

Read St. John 3:14-18. Text for the day: "Even so must the Son of Man be lifted up."

Facts to be noted:

1. Sinners receive remission of sins through our Lord.
2. Eternal life begins when we are reconciled with God through Jesus Christ.
3. The love of God knows no limits.

"Even so must the Son of Man be lifted up." Some time ago I read an advertisement in a Saturday evening paper in which the pastor of a church announced his theme for the following Sunday evening. As I remember it now, the advertisement made it clear that he would avoid all reference to religion. It was a Christian church, of which he was the pastor. On one occasion a man persuaded his non-Church-going friend to attend a Church service. The preacher was a brilliant young man. As the two friends left the church the non-Churchgoer said: "Do you people stand for that kind of stuff in church? I can hear that sort of thing any day at any of these club meetings when they have special speakers. I thought that was a Christian church." One wonders if, in some places, the Christian Church has forgotten her mission. "Even so must the Son of Man be lifted up."

March 3

Read St. John 10:1-11. Text for the day: "I am the door."

Facts to be noted:

1. This parable rebukes the Pharisees.
2. It is also an instruction for Christian pastors.
3. Our Lord Himself is both the Door and the Good Shepherd.

Dr. Dummelow says: "To understand the imagery of this parable, it must be remembered that Eastern folds are large open enclosures into which several flocks are driven at the approach of night. There is only one door which a single shepherd guards, while the others go home to rest. In the morning the shepherds return, are recognized by the doorkeeper, call their flocks around them, and lead them forth to pasture. Every pastor is shepherd. 'I alone', says Christ, 'can endure pastors and teachers with spiritual authority over the flock of God.' The false pastor, loving popularity, follows his flock. The true pastor leads them by the teaching that he himself has received from our Lord, and he leads them by the example that he has learned from our Lord. To true Christian leaders Christ is the 'door' through whom all must pass if they would be leaders of the flock of God."

THE CENTRAL Christological problem cannot be reduced to a formula. The mystery of the Incarnation must be accepted by faith, and not reduced to a logical exposition. What transcends thought cannot be embraced in propositions.—*The Church of Ireland Gazette*.

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 2.

HIS MESSAGE AND ITS FOUNDATION: CONFIDENCE
IN TRUTH

A. UNITY AND TRUTH

WE HAVE considered the spiritual background of DuBose's thinking; his training on the battlefield and in the lecture-room; his sincerity, his independence, and the breadth, or rather the catholicity, of his intellectual sympathies. Such being the man, what was his message? In brief, it was the sovereign claim of Unity as the master-key to all the problems of spiritual life and thought. This conviction was implicit in his thinking from the beginning. It came into clear expression in the opening chapter of *The Reason of Life* (p. 9):

"The Kingdom of God is nothing if it is not organized and ordered unity—unity with God and unity in God, unity of spirit, of law, of life. And the Church of God is no living thing if it is not something more than human organization—the divine organism and organ of unity, human and divine. Unity is absolutely the first and the one thing. What is Love but oneness with God and with all else in Him? The Church is first 'One'—and then, and therefore, 'Holy'; for what is holiness but the spirit of unity and love? Thus, next, it is 'Catholic', for catholicity or universality is the necessary corollary of unity. And finally it is 'Apostolic', simply because that which is one, must be so in sequence of time as well as in extension of space—from beginning to end, as well as from end to end. In no less truth than this is the Church the Kingdom of God, the Body of Christ, or the Temple of the Holy Ghost."

There can be no doubt as to the originality and freshness of this vision of the essential unity of the Kingdom: nor as to its significances as a contribution to the cause of Christian Reunion. It has already borne rich and abiding fruit in the ten volumes of the *Constructive Quarterly* in which Dr. Silas McBee, the most loyal and ardent of disciples, has demonstrated the practical value of his master's ideal. He has shown that it is possible for the keenest members of all our divided Communion to meet on a common platform and realize their fellowship with all their brethren in the "Great Church", if they will be content, laying aside for the time all thought of controversy, to bear each his own witness to that portion of the Truth which it has been given to them to apprehend. For, if DuBose is right, there can be no conflict between the claims of Truth, and the claims of Unity. If the truth is that we are one, it is only as we "live the truth in love, that we can hope to attain to the measure of the stature of the fulness of Christ."

In any case DuBose was not sacrificing the sovereign claims of Truth in the interests of a spurious charity. Unity was the goal and not the starting point of his thinking. He had early taken to heart the motto of Bishop Butler's *Analogy*: "Things are as they are, and the consequences will be what they will be". His whole life was spent in an unwearying search for Truth, inspired by a serene confidence in its power to vindicate itself to the minds of men without any adventitious support.

Look for instance, at the opening paragraph of his *Soteriology*:

"What Salvation means and specifically what *our* Salvation means is a matter primarily determined not by creeds, not by Scripture, not by divine revelation, but by the facts of our nature and condition."

And, again, in the opening article of the *Constructive Quarterly*: March, 1913, p. 5:

"Christianity is, and is what it is: I cannot conceive it as at this late day either needing to be, or capable of being, made or made over."

The fact is, in his view, the center and ground of our agreement; "our disagreements come from the inevitable variety of our constructions."

It is clear, therefore, that to him, as to Henri Bergson, the ultimate appeal is to intuition and to experience rather than to the discursive reason. For him, as for Dr. Hort, it is only

the inferior class of truths that can, in any strict sense, be proved or disproved.

"Such persistent beliefs as that in God, or Freedom, or Immortality are not believed because they are or have been proved: they are for ever seeking to be proved, because they are believed."—*The Gospel in the Gospels*. p. 206.

Compare also *St. Paul*, p. 238:

"I think we should cease from trying to prove the unprovable, and take to knowing the entirely knowable fact that the universe in which we live is a personal universe."

He had a strong conviction that the difficulties of logic could only be solved in life. A striking headline in *The Ecumenical Councils* (p. 21) asserts that "Truth is polar". As the positive and the negative currents of electricity are combined in an indissoluble unity in every magnet, so, he would suggest, in all the antinomies that result from the coexistence of the finite and the infinite, of which the relation of the human and the divine in the person of Jesus Christ is at once the climax and the solution, the truth demands not the surrender of either element, but the resolute assertion of both in a perfectly real and harmonious synthesis. He was therefore never afraid of asserting that there are "contraries which do not contradict". He was emphatically, like Charles Symeon, the great leader of the Evangelical movement in England, a man of "both extremes".

At the same time he was deeply convinced of the power of Truth to verify itself to human reason:

"Ultimately we know things because they are true. We love things because they are good. We do things because they are right. The mind for truth, the heart for love, the will for right. Each of these pairs are in the world for each other, testing each other, finding themselves in the other. As they come together the world of the Spirit is fashioned out of our struggles and failures. The Spiritual things verify themselves to the spiritual man."—*Constructive Quarterly*, Dec. 1918.

It is interesting to note, in passing, the fundamental harmony of this position with that which Professor Pringle-Pattison reaches independently from a different point of view:

"Just as there is no explanation possible of the evolution of sense-organs and of the sentient organism generally, unless we assume the reality of the world to which that evolution introduces us, so we claim reality for those aspects of beauty and sublimity which we recognize in nature, these are not subjective imaginings."—*The Idea of God*. p. 137.

"All idealism teaches the correlativity of subject and object; they develop *pari passu* keeping step together, inasmuch as the objective world seems to grow in richness as we develop faculties to apprehend it."—*ibid.* p. 139.

DuBose applies this thought *con amore* as a key both to the life of Christ, and to His place in the work of human salvation:

"What did Christ believe in, become obedient to, sacrifice Himself for? He believed in the Truth, i. e., the Good. Human Good is the natural, rational, and free want and wish and will of all, and is in the true self of each. Yet it is hard to believe in the good, to live and die for it, to give yourself for it. But this is what our Lord did. He believed in it, the underlying will to good in the Universe. The reason, meaning, end, and purpose of it all. Our Lord speaks of *It* as Father, not only believing in, but obeying Him. So living His Faith to the uttermost."—*Constructive Quarterly*, June 1917.

And again:

"Instinct and object are correlative. The drawing of God to man and of man to God is as natural as the mutual attraction of the Infant and the breast. Jesus Christ has part in both sides of the drawing."—*Constructive Quarterly*, June 1917.

Closely connected with this, as we shall have to notice more at length in the closing lecture, is DuBose's delight in the doctrine of the Logos: Jesus Christ is God's Truth and Word to every man of himself. He is primarily the Logos of Man. Further He is the Logos of Creation. The natural and the supernatural world or order are not two but one in Him. There is but one thought and purpose in all. The na-

tural evolution comes to itself in man, and man comes to himself in Christ.—*Ecumenical Councils*, pp. 85-89.

B. CORPORATE THINKING AND CREEDS

DuBose was conscious that his faith in the doctrine of the Logos was not as yet the faith of all. The modern mind is somehow more receptive of the Spirit than of the Word of God. It responds more readily to an appeal through the heart than through the head. He felt the danger of this. For we need an objective Revelation to balance a subjective Inspiration. Mankind is united through the Spirit to the Word. Yet he was a whole-hearted advocate of the freedom of the Spirit in the search for Truth. He pleads earnestly in his paper on Liberty and Authority in Christian Thought (*Turning Points*, c. VII.) for a real tolerance on the part of the Church "of the utmost liberty and diversity, the always possible and often actual mistakes and contradictions of her most originally and energetically thinking and living members", on the ground that the attempt to restrict freedom of thought must be fatal to the acquisition alike of a living faith and of spiritual unity.

He was always, as *The Gospel in the Gospels* shows, more ready to welcome the element of truth in a position, with which, as a whole, he disagreed, than to denounce its deficiencies. He was sure that a generous policy of inclusion would justify itself in practical working:

"Extremes will reconcile themselves, and will work themselves out, lose their sting, and leave their contribution if recognized and recognizing their common right within the Church; while if driven out, or if each claims only its exclusive right within the Church, the thing emphasized and developed would be only their difference and not their unity."—*Turning Points*, p. 127.

This did not mean however that he was an advocate of the unrestricted right of private judgment: or that he had no use for the authority of the Bible and of the Church.

He believed, indeed, that the ultimate appeal is to a spiritual faculty, present, though as yet it may be latent, in each individual:

"Spiritual truth passes through individual experience into possession of all."

"Catholic truths are simply individual apprehension of spiritual truths, which have won their way to general acceptance. Just as many natural truths have found their way into the universal reason of mankind."—*cf. Ecumenical Councils*, pp. 41-44.

"Nothing in the world, not even the Church, is in an absolute sense infallible and irreformable. . . . There is nothing theoretically or actually impossible in an Athanasius in the right, *contra mundum* or *contra ecclesiam*."—*Turning Points*, pp. 137 f.

This possibility of advance through individual initiation is the one condition of growth in knowledge for the race. Yet he believed, as whole-heartedly as Professor Royce, that all advance in truth is by a corporate process. No individual conclusion in any branch of science has any authority, until it has been tested and approved by those who are competent to judge in its own department. Similarly no decision of a Church Council has any validity until it has been tested by "The common or universal experience of the whole Christian Church". It can only be ascertained that the verdict is true, and will stand, by a long and silent process through which the decision is referred back to the Church again to say whether it has correctly expressed itself through its council."—*Ecumenical Councils*, p. 46.

For "Spirit is essentially social. When we think in the spirit we do so collectively"—*Constructive Quarterly*, Dec. 1918.

"The goal and the ultimate criterion is not in the mind and will of one, but in the intelligent consent and coöperation of all."—*Turning Points*, p. 73.

He was convinced therefore that there exists today a definite body or system of Catholic truth:

"Nearly two thousand years of Christian experience have not passed without settling, determining, and establishing anything, without accumulating and consolidating a body of verified facts, of common sense and general consent, in the world of the spiritual any more than of the natural. I make no more and no less claim for spiritual than for natural or scientific dogma that has passed into common consent, and become part of common sense. The Church would stultify itself if down to the present it claimed nothing as essential, necessary, and determined in Christianity."—*Turning Points*, p. 134.

DuBose never, so far as I know, discusses the question where an enquirer may find this definite system of Catholic truth. For him, no doubt, it found sufficient expression in the "Nicene" and in the Apostles' Creed.

At the same time he strove earnestly to reassure the authorities of the Church who were trembling for the safety of the Ark of God. He would inspire them, if possible, with his own conviction that the truth, which won consent in the past after the freest discussion, has nothing to fear from the unrestrained criticism of the present. It can safely be trusted to defend itself, if the field is left open.

This is surely courageous and timely counsel. Perhaps even more illuminating is the illustration that he gives from his own experience of the true place and purpose of the Creed of the Church in the development of individual faith.

"The articles of the Creed may properly be required to be repeated for entrance into the Church, but only so as they are outwardly confessed and accepted as being the historic, organic, and developed faith of the Church, and assuredly not as all digested, assimilated, and converted into the actual life of the incipient member. In other words there is a great deal which we may outwardly confess as *the faith*, which we rightly hold on the reasonable external authority or corporate and historical Christianity, while nevertheless to be compelled to profess as in its totality our personal subjective actual and attained faith, would simply involve us in either self-deception or hypocrisy."—*Turning Points*, p. 23.

And again:

"I have in all my life been coming to what of truth I hold, and there is truth to which I have all my life been coming, to which I have not yet come. All the truth of the Church is not yet mine: there are parts of it that I know to be true, because I have been all the time approximating to them; but I am still waiting, and shall probably die waiting for them to become true to me. Truth is not an individual thing; no one of us has all of it—even all of it that is known. Truth is a corporate possession, and the knowledge of it is a corporate process. It enters slowly and painfully into the common sense, the common experience, the common use and life of man. There is a corporate, catholic, Christianity, actually extant on the earth, which no one or no set of us holds all of, or perfectly even what we do hold. Christianity even so far as actualized in the world, is more and greater than any one or any body of us, and the full actualization of Christianity will come only with the fruition of the world's destiny, in the end of the ages."—*Turning Points*, pp. 55 f.

These words surely ring true. And does not this example prove the abiding value of our rich inheritance in the Church's Creed? There can be no suspicion of unreality in such an acceptance of the time-honored "Rule of Faith", which has been submitted continually to fresh verification in the living experience of each succeeding generation, as the sum of Truth so far attained by the Society to which we belong.

Is it not our wisdom to reverence it, as DuBose did, as an ideal, and to wait patiently as he waited, while it little by little manifests itself anew to us in all its fulness. The Truth, the whole Truth, this at least we know, whatever may be our judgment with regard to any form of human words in which it has as yet found expression, is ours in Christ, first, absolute, and continuously plastic, with an infinite capacity for growth to keep pace with each step in the growth of our power to apprehend it, not only individually but corporately. For it is only "in company with all the saints that we can hope to apprehend the length, and breadth, and depth, and height, and know the love that passeth knowledge". Nothing short of the Whole Church, when it has gathered in the whole Race, can grasp and embody the whole of the Truth.

LITTLE PILGRIM

O little lost boy, from earth's child garden-plot,

What caused you to stray, when life's gate opened out?

Would any bright vision of heavenly wings,

Detach your allegiance from little-boy things;

Or, just a day's journey, so quickly complete,

The course of your staunch, playful-bent, little feet?

O no! It was Home, that my little boy sought

When he didn't come back to my arms, after dark;

And I think the dear Saviour will scarcely forget

The face of a mother is childhood's light yet;

His Own will translate every innocent part,

God's Love shall be playmate, best friend, mother-heart!

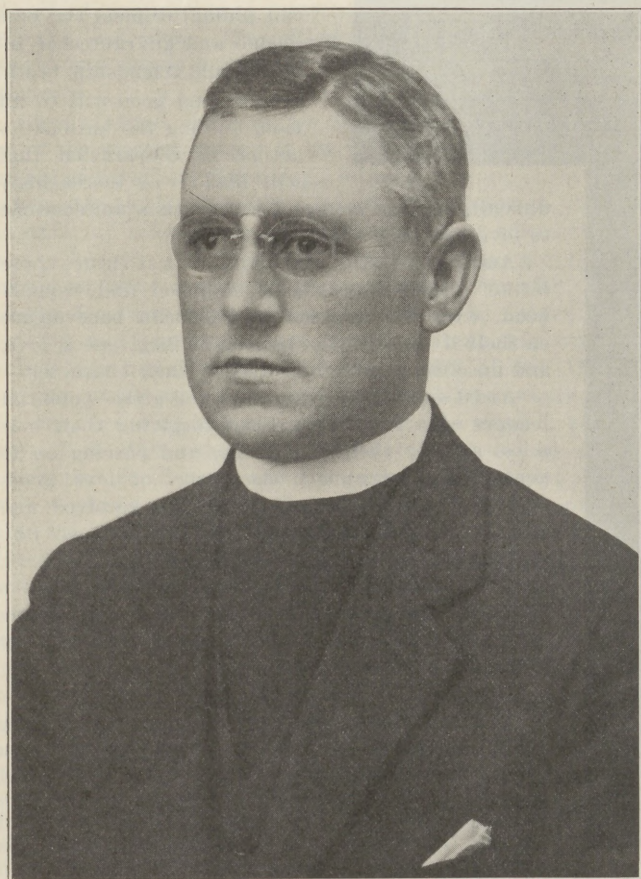
LILLA VASS SHEPHERD.

NEW SECRETARY OF FIELD DEPARTMENT

At the meeting of the National Council on Feb. 7th, the Rev. R. Bland Mitchell was elected Secretary of the Field Department to succeed the Rev. Dr. William H. Milton, whose resignation was reluctantly accepted by the Council at the December meeting, in a minute which expressed the sincere appreciation of the Council of "the loyal and efficient services performed by him during his term of office", and regret over his relinquishment of his post.

Mr. Mitchell was office manager of the Nation-wide Campaign from the time of its inception until the organization of the Nation-wide Campaign Department, of which he has since been the Corresponding Secretary. He will bring to his new office, therefore, broad sympathy with the plans and purposes of the Campaign as well as a most comprehensive knowledge of every detail of this epoch marking movement.

A native of Missouri, Mr. Mitchell was graduated from the collegiate department of the University of the South in 1908, and from the Divinity School of the same institution in 1912. During his university career he was manager of the University Press at Sewanee, and is credited with being the only man up to that time who succeeded in conducting the printing establishment at a profit.



THE REV. R. BLAND MITCHELL
Secretary of the Field Department, National Council.

Made deacon in 1912 and ordained priest the following year by Bishop Bratton of Mississippi, Mr. Mitchell, for the ensuing three years was connected with an associated mission effort centering around St. John's Parish, Aberdeen, Miss. This effort embraced six mission stations in the work in which Mr. Mitchell alternated with his associate while resident at West Point, Mississippi.

Terminating his work there in 1914, Mr. Mitchell, in company with the Rev. Dr. Arthur R. Gray, now Secretary for Latin America in the Department of Missions, and the Rev. C. M. Davis, now Secretary of the Domestic Division in the same Department, made a six month's tour of the mission field of the Church, including China, Japan, the Philippines, Hawaii, Alaska, and Latin America. Impressed by the opportunities in China, Mr. Mitchell upon his return to the United States volunteered for duty in that field, and was requested by the three missionary bishops of China to assume the office of treasurer of those three districts.

An emergency having arisen in the Board of Missions, however, Mr. Mitchell, in 1915 was commandeered to take

charge of the raising of an emergency fund to meet the existing needs of the Board, which eventually crystallized into the One Day Income Plan; and which, under Mr. Mitchell's direction, raised a fund of \$432,000 in approximately eighteen months, transforming a deficit of \$400,000 into a surplus of \$30,000.

In consequence of this temporary service he became, in 1917, Corresponding Secretary of the Board of Missions; and when the Nation-wide Campaign of 1919 was launched, because of the intimate knowledge which Mr. Mitchell had acquired of every diocese and missionary district throughout the Church, he was made office manager of the Campaign, in which position he was largely responsible, with Dr. Patton and Dr. Milton, for the preparation of the program which was adopted by the General Convention of 1919. Thereafter, with the organization of the Nation-wide Campaign as a Department of the Presiding Bishop and Council, he became Corresponding Secretary, and has since given his time exclusively to the details of the Campaign management. With Dr. Milton's decision to return to his parish, Mr. Mitchell's selection as his successor was regarded throughout the Church as both logical and merited. His nomination by the Field Department, and his election by the Council promptly followed.

EVOLUTION AND CHRISTIANITY

BY THE REV. THOS. F. OPIE.

It would appear that greater faith is required to accept the theory of the materialistic evolutionist than is required to accept the Christian's view of life and the material universe. Both require a belief in things not actually demonstrable in the absolute, and both involve the element of faith. Both assume something. Both postulate something.

Christianity begins with God, an all-wise, an all-powerful, an all-knowing Creator. It does not dogmatize as to how long ago this Supreme Being called the world into existence, nor does it dogmatize as to how long was the process of creation. It occurred "in the beginning." and the process was a succession, not of days, of twenty-four hours each (for the sun, by which we reckon a day, by hours, was not created until the fourth day—hence there was at first no means of calculating a day of so many hours and minutes), but probably a succession of ages, periods of undetermined time, aeons, epochs, or cycles. Men have read into the Bible a chronology and a time sense which are not there.

Given the Christian's God (and by faith, and the testimony of the great minds of early historic ages, we assume Him to have been the great First Cause, and independent of time as we understand time in measures of years of centuries), and we have a Christian cosmogony and a Christian's universe, of matter, force, mind, and spirit—all on quite as rational a foundation as that of your evolutionist, your materialist, or your atheist!

Material evolution begins nowhere and ends nowhere. It extends back into hazy millions (or billions or trillions) of years—it is immaterial how many millions—but it cannot begin with nothing, since nothing cannot evolve into something. It cannot begin with God, because it is purely materialistic—and God is not constituted of material substance. So it begins with Force and Matter! It requires just one hundred per cent more faith from the outset, than does Christian theism, since the latter assumes only one thing, God. But as to just where, when, and how, matter and force themselves evolved or whence they came, evolution does not signify. They always existed! They are eternal! Infinite in power! Infinite in wisdom and design! They are gods—both! What phenomenal reasoners these evolutionists are!

It takes one mighty in hypothesis, indeed, to assume and to believe that millions of planets and stars, trillions of plants, animals, trees, birds, flowers, mountains, clouds, all evolved from matter, acted upon by force—not to say anything of man, mind, love, motion, aspiration, spiritual substance, etc., etc.

Truly the fool hath said in his heart, "There is no God!"

ST. PAUL was the only man in all that worried shipload who was confident. Ah, God's voice was familiar to him! He had learned to know it in the calm, and so recognized it in the storm.

Consciously or unconsciously, we are preparing our souls against the emergency. They who walk with God in the sunshine and the garden will not lose Him in the storm or on the desert.—Robert Freeman.

THE LATEST FROM THE NEAR EAST

BY CHARLES V. VICKREY

I HAVE just returned from a visit with your children—boys and girls who would not be living today had not THE LIVING CHURCH and other sympathetic publications given the facts to the American public, who responded with the necessary funds for the rescue of these children.

I saw a thousand of them, all boys, potential leaders of a New Near East, occupying the Kaiser's summer palace at Corfu.

I saw another 1,400 Armenian boys at Corfu—driven out of Asia Minor—temporarily domiciled in a half-ruined, abandoned warehouse. Most of them were sleeping on the floors, but some, more fortunate, occupied bins like shelving against the wall, floor to roof, six deep.

I saw nearly a thousand boys recently arrived from "Pontus in Asia" now sleeping on the floors of the Zappeion Exposition Hall in Athens.

I saw four hundred girls, safe from Turkish oppression, occupying the Royal Palace facing Constantinople Square in the heart of Athens.

I saw another 1,300 Armenian girls, salvaged from the orphanages of Constantinople. Some of these girls I recognized as members of a school orchestra that had played for our benefit at a reception the preceding summer, now transplanted, empty-handed, to begin life anew in a strange land.

I saw sixty-seven of these younger girls, all of them suffering from conjunctivitis, crowded into one room 20 by 20 ft. in size, a cold rain falling outside, with no other place of abode, eating, sleeping, working, or playing, night or day.

I saw in another room, scarcely larger, sixty-six infants, most, if not all of them, under three years of age, some of them dying as a result of the weeks of exposure, undernourishment, and hardship, endured during their migration in mid-winter from the interior of Asia Minor to their temporary home in Greece.

I saw a portion of the 9,000 Armenian orphans who, by the grace of the Greek government and people, are temporarily occupying summer hotel buildings, but for whom we absolutely must provide other shelter before the summer begins in April.

Where shall these Armenian orphans go?

I saw three ships in the Piraeus Harbor, crowded beyond capacity with over 10,000 refugees from Anatolia, who could not be disembarked from their long journey and unsanitary environment on account of inadequate quarantine accommodations.

I saw a single ship that had carried 27,000 refugees from Smyrna to safety, transporting the incredible number of 11,500 on one voyage.

I saw in Constantinople Harbor another ship, decks packed with refugees obliged to flee from their homes in Asia Minor, but having no place to land, except—Greece; war-stricken, impoverished, over-populated, the one country on earth that can least afford to extend hospitality to foreign refugees.

I saw Premier Gonatas, who, in behalf of the Greek government, had welcomed to safety on Greek soil tens of thousands of Armenian refugees in addition to a million refugees of his own race, and who said that the Greek nation could never forget the services rendered by American relief workers in saving the lives and evacuating untold thousands of refugees during and following the Smyrna disaster.

I saw in one ramshackle building in Constantinople 300 newly made orphans, whom Near East Relief workers had picked up in the streets and abandoned homes of the one town of Ordu, Asia Minor.

I met in Constantinople our managing directors from the Caucasus, Syria, and Palestine, reviewed with them the reports of the 25,000 Armenian orphans who are dependent upon us for their daily food in the Caucasus and of the 11,000 orphans in Syria and Palestine, more than 9,000 of whom are Armenians recently driven out from Harpoot, Caesarea, Marash, Konia (Iconium), and other areas of St. Paul's early missionary ministry into Syria and Palestine.

In my vision, I saw my own great, rich America, "clothed in purple and fine linen, faring sumptuously every day", enjoying comforts, luxuries, wealth, transcending the dreams of the ancients, surpassing anything that the world has ever known, and which no American can appreciate until he has walked through the refugee camps in the "Land of the Stalking Death".

And I saw some—yes, many—of these fortunate American citizens expressing true religion and human brotherhood through giving their bounty to bind up the wounds of those who have been stricken and robbed by the wayside; buying bread for the hungry, clothes for the naked, and medical ministry for the sick.

And I saw in this unselfish ministry of the American philanthropists the best pledge and guarantee of international friendship, brotherhood, and good-will to all men, binding the nations together in cooperation that will make war increasingly

difficult, because men and women thus united come to love and not to hate one another.

And I saw in the dim, more distant future these infant children, grown to manhood and womanhood, with the impress of American benevolence on their lives, with the lessons of forgiveness, love, and unselfish service ingrained in their character.

And I saw these—your boys and girls—potential leaders of a New Near East, forgiving their enemies, serving their fellowmen, and passing on to generations yet unborn the gospel of love, goodwill, and service, which they have received and are receiving from you and other American Philanthropists.

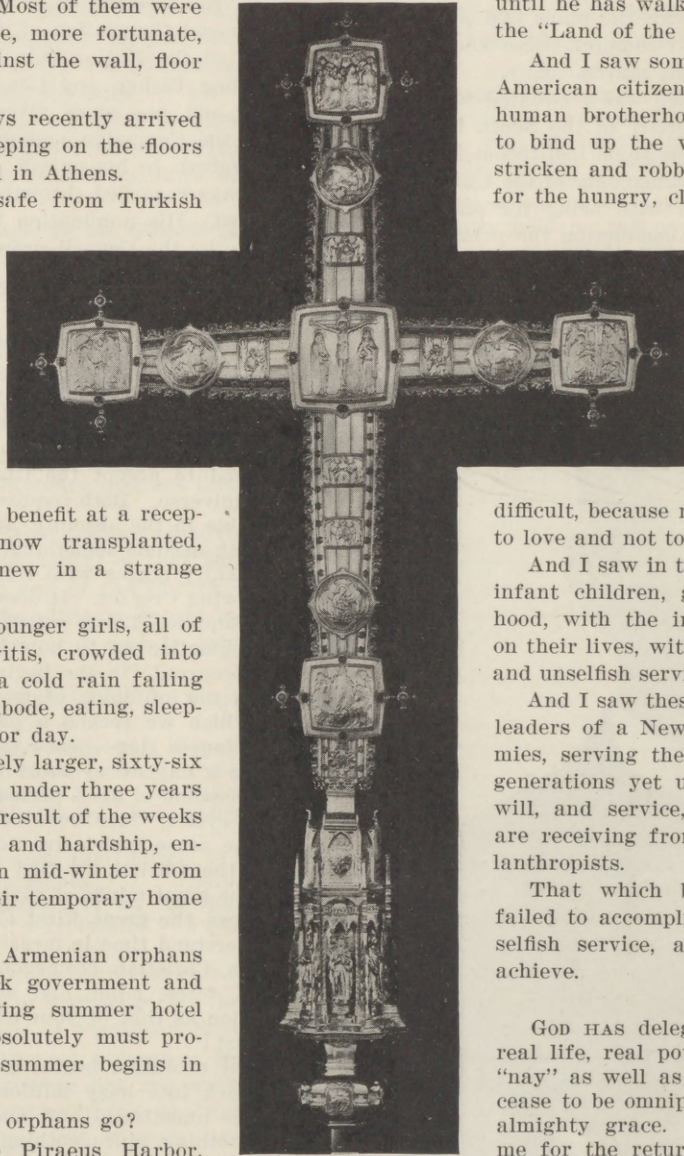
That which battleships and battalions have failed to accomplish, the magic power of love, unselfish service, and world brotherhood, will yet achieve.

God HAS delegated to His vast human family real life, real power. They are able to say Him "nay" as well as "yes". Yet in this He does not cease to be omnipotent, for it happens by His own almighty grace. Nevertheless, He asks you and me for the return of that power. He seeks His own again in service freely rendered in cooperation scrupulously maintained. He cannot make His family without their consent for the simple reason that "He cannot deny Himself," as St. Paul says. He cannot choose a purpose and then surrender it. Did He do so, He would indeed cease to be omnipotent. Consequently, His recourse is to the Method of appeal. And what an appeal! Jesus Christ,

the supreme Love of human history, suffering down the enmity of the world, bearing its sin rather than break the human will, and yet winning to Himself an ever-increasing following, becoming the Head of a new humanity which seeks to render a perfect free obedience to God! Is He not indeed the Appeal of God for the consecration back to Him of the power that is in you and me?

So God in creation, as it were, put His power out to the sweet usury of love, hoping to receive it again with compound interest, in a humanity whose whole heart and soul is freely given to virtue, and which is wholly one in spirit with Himself.—*Christian Century*.

OF COURSE there are difficulties in the application of Christian principles to public and private affairs. The very difficulties involved reveal the need. The application must be made, if the world is to stand upon a higher plane of progress and solidarity.—*The Christian-Evangelist*.



THE PROCESSIONAL CROSS

Presented by the Hon. Rodman Wanamaker, C. V. O., to Westminster Abbey (See THE LIVING CHURCH, Jan. 20th, p. 418).

Budget Making and Kindred Topics

By Clinton Rogers Woodruff

BUDGET making, to the layman, has a formidable sound, smacking of figures, and book keeping, and cost accounts, and the like. There is, of course, that side of it: the technical side of it. There is another and larger side of it: the budget as an organ of democracy, as an instrument, executive or otherwise, of control; as the means of preventing waste and promoting conservation; as a social and political factor of far reaching importance. It involves the problem of the readoption of our political institutions to meet the popular demand for "visible and responsible" government which now, more than ever, is of vital concern to the American people who give evidence of being tired of having public business, to so large an extent, still done behind closed doors. Dr. F. A. Cleveland and his colleague, A. E. Buck, have written a book in which these phases of the budget are brought out in clear relief: *The Budget and Responsible Government*.* This book will appeal to the thoughtful citizen as a review of the progress made and as a statement of the principles of publicity which must be taken into recognition. Important measures have recently been passed, but these mark only the beginning. The outlook, the authors believe, is far beyond any recent legislation or any under consideration for adoption.

Chief Justice Taft, in his introduction, points out that one of the greatest defects in the past, which has led to wastefulness and ineffectiveness in government finance, is the failure to keep the public properly advised. This leads to "invisible government" which does not make for either efficiency, economy, or honesty. Dr. Cleveland regards a proper governmental budget as most important in eliminating "invisible government". He further points out that, except in the very early days of the Republic, when Hamilton, with his wonderful genius, was inaugurating the business side of the American Government, we have never had anything like a proper budget. Nor have we ever had concentrated in one capable body the duty of detailed calculation of what is needed to run the government for a year, and the systematic fixing of the taxation sources from which the money needed is to be procured. It is true that the General Appropriation Committee of the House of Representatives, until within some decades, did have the function of making all the appropriations for the Government, and it is also true that the earlier function of determining the ways and means was united with that of fixing the expenditures; but we never have had executive responsibility for the preparation of the expense plan of the government, with a suggestion of the means by which it could be met. The executive spends the money. The executive operates the machinery of government. Therefore, the executive is much more intimately associated with the facts upon which the cost of government is to be determined than the legislative branch can be, and if it is so minded, is better qualified to determine where real economy can be effected and where apparent economy will be wasteful. This is not to be regarded, Justice Taft declares, as an argument in favor of taking away from the legislative branch the ultimate decision as to the expenditure of the funds of the government and the methods of taxation to raise them, but it is a strong reason why the legislative branch, in its work of ultimately determining how much should be spent, and where it should be raised, should have the benefit of the assistance of the executive department in an elaborate statement of how much the government can be run for and where the money can be had.

Judge Taft has been a patron saint of the Federal budget movement, although it did not come to fruition until the administration of President Harding. Now we have a real Federal budget and a real Budget Director. Years of agitation by trades bodies, public spirited citizens, and by students of government, have, at last, resulted in a budget law for the United States. Thus the only great nation without a budget system finally falls in line.

It is a good sign, as the Philadelphia Bureau of Municipal

Research says, that there have been so many evidences of popular interest in this constructive forward step. Front page news stories, numerous editorials and magazine articles, it declares, attest the fact that the American people show an interest in their own vital affairs, and that a fundamental change in conducting the nation's business can secure almost as much attention from the press as a prize fight, baseball, or a sensational scandal.

The "budget act", recently approved by President Harding, creates a bureau of the budget in the Treasury department. The Director of the budget and his assistant are appointed by the President, and are answerable solely to him, there being no provision for confirmation by the Senate, thus following the now almost universally accepted principle of executive leadership in budget making. The President is required to transmit to Congress his "estimates of the expenditures and appropriations necessary in his judgment for the support of the government". He must also present his proposals for financing such expenditures.

A general accounting office is provided for under a comptroller general, who is empowered to study governmental efficiency. This office is to be independent of the executive departments, and in large measure, of Congress itself. To accomplish this, the Comptroller General and his assistant, appointed by the President, by and with the advice and consent of the Senate, are given fifteen year terms of office, and are not movable, except by joint resolution of Congress on specified grounds, after notice and hearing, or by impeachment. This unit becomes the central accounting, auditing, and testing office for the whole government, except that the postal service will have its own bureau of accounts.

In the achievement of this well-nigh revolutionary reform in conducting the nation's affairs, certain incidental features of the new law should not be overlooked, the Bureau declares. Legislators, administrators, and critics of government to whom crude methods, loose organization, and poor coordination in public business have been constantly apparent, are encouraged by the act. Section 209, which relates to the Bureau of the Budget, provides that "the bureau, when directed by the President, shall make a detailed study of the departments and establishments for the purpose of enabling the President to determine what changes (with a view of securing greater economy and efficiency in the conduct of the public service) should be made in 1, the existing organizations, activities, and methods of business of such departments or establishments, 2, the appropriations therefor, 3, the assignment, of particular activities to particular services, or 4, the regrouping of services. The results of such study shall be embodied in a report or reports to the President, who may transmit to Congress such report or reports or any part thereof with his recommendations on the matters covered thereby."

Section 312 directs the Comptroller General to investigate all matters relating to the receipt, disbursement, and application of public funds. His findings, together with recommendations looking to greater economy or efficiency in public expenditures, he is to report to Congress at the beginning of each session, or upon request to the President, either house of Congress, or any Committee thereof having jurisdiction over fiscal affairs. A subsequent section requires that all departments of the government give the comptroller all information demanded by him concerning their powers, duties, activities, organization, financial transactions, and methods of business,

Thus two technically equipped instrumentalities of government are authorized to make current examinations of the business of any of the departments or other agencies of the government. While the language quoted above would seem to give the Bureau of the Budget and the general accounting office somewhat similar investigatory power, there should be work enough, the Bureau of Municipal Research contends, to prevent any clashes of authority. Moreover, the budget bureau's activities in this field seem to be conceived as eyes and ears for the executive, while those of the accounting office are to be utilized by Congress as well.

*Published by The Macmillan Co.

With these facilities for current examinations of operations, we should soon be in a position to eliminate waste and to improve service on a scale that will tell.

The federal budget law was one of the topics discussed by the Governmental Research Conference at recent convention. That the passage of the law marked a long step forward was the unanimous conviction of the technicians from various parts of the United States and Canada. The features emphasized by the Philadelphia Bureau—those providing for current examination of governmental operation—appealed especially to this group.

Perhaps it may be interesting as well as profitable to give some of the objections to the bill as seen by *The Searchlight* (published in Washington) which is one of the keen and unrelenting critics of Congress. Declaring that Government is the people's business; that appropriations and the revenue to pay the bills have become its most important phases; and that there is no administrative function half, or a tenth, as important as that of budget matters, it said:

Instead of seeing that vital truth and making the Budget a Cabinet position, with the biggest man in the Cabinet at the head of it, the leading controversy between House and Senate consisted of a quarrel as to whether the budget officer should be directly under the President or a side show lieutenant in the Treasury organization. The Senate insisted that budget affairs should be conducted by a bureau in the Treasury Department, and the House yielded on that point. On the auditing side, Congress reserved the right by a concurrent resolution to remove from office, at any time, the comptroller general. Thus that official will always be indirectly under the shadow of legislative "influence". Other questionable features should be noted as follows: 1, It in no way shuts the door against deficiency appropriations; on the other hand, machinery is provided for this dangerous type of bills "from time to time". 2, It specifically forbids the budget bureau to "revise" estimates from the legislative branch of the Government and the Supreme Court. Thus there can be no reform of Congressional methods and expenditures unless the legislature itself does the house-cleaning. This looks like a mighty selfish "joker". 3, There is nothing in the act that will lead Congress to consider and act upon appropriations and revenue together, a most fundamentally important omission. Of course, this budget legislation cannot but result in some improvement of fiscal conditions. It is, at least, a step in the right direction, and, with later changes, may become what it should have been made in the beginning.

Thus we have two views: those of the experts who have given years of study to the subject, and to propaganda effort, and of the critic, who is satisfied with nothing short of the ideal, although he does not always show or perhaps know what that ideal is.

Budgetary reform is by no means confined to the nation. According to a report prepared in December, 1919, for the Pennsylvania Commission on Constitutional Amendment and Revision:

1, Forty-two states have established a permanent state budget procedure of one kind or another.

2, In addition, the 1919 legislature of Indiana has passed a joint resolution to amend the constitution by setting up a rather complete state budget system in the constitution itself.

3, In addition, the 1917 legislature of Delaware enacted a law setting up a state budget procedure for one session of the legislature.

4, In addition, Florida and Missouri have constitutional provisions for the submission to the legislature, by the governor, of estimates on the requirements of the state.

5, Pennsylvania and Rhode Island are the only two states in the nation that do not fall within any of the four preceding groups.

6, Three states (Maryland, Massachusetts, and West Virginia) have set up rather complete state budget systems in their constitutions.

7, Thirty-nine states have set up more or less complete state budget systems by statute.

8, Of the forty-two states that have established a permanent state budget procedure, twenty-two provide for submission of the budget by the governor; fourteen for submission of the budget by a body of which the governor is a member;

four for submission of the budget by a body wholly or partially appointed by the governor; and two for submission of the budget by a legislative committee.

The procedure, this report points out, varies greatly in the different states, ranging all the way from a procedure which highly restricts the legislature, to one which gives the legislature almost unlimited control of appropriations.

In the Cleveland-Buck book, we have a review of the progress that has been made and a concise statement of the principles involved. It tells what has been done in the various states and outlines the measures that must be adopted in the future, by both federal and state governments. This volume was begun as a report to the National Budget Committee. Much has been written and published on the subject of budget since 1912, when propaganda for a national budget was seriously begun by President Taft in a special message to Congress urging the adoption of the recommendations of his Commission on Economy and Efficiency. In the seven years following, Congress did nothing. Meanwhile action was taken looking toward the introduction of a budgetary procedure by forty-four of the states and scores of cities. As Dr. Lindsay, the editor of the American Social Progress Series, of which the book is one, points out, this volume is dedicated to the proposition that the foundations of all democratic institutions must rest on the effective means of making government responsive to public opinion. The method of exposition is historical and descriptive of the devices developed in response to the popular demand that public business shall be "visible" and that leadership shall be "responsible".

Hand in hand with the budgetary advances, there must be due consideration given to governmental reorganization. Otherwise the government will not be able to meet the demands for an expanding social program such for instance as is involved in the plans of the Children's Bureau. At a time when the expenditures of our government exceed four billion dollars a year, it is self-evident, as the National Chamber of Commerce asserts, that all possible economy in the operation of the machinery of government is a matter of vital concern to every citizen, and particularly to every taxpayer. The present system of departments and bureaus, with their network of subsidiary offices and services extending over the entire country, has developed, bit by bit, through a great number of years. It has long been a matter of general belief among persons who have had occasion to deal with the government, that the system, as a whole, lacks coördination and general efficiency, and thereby fails to render the quality of service which Americans have a right to demand of their government, and, at the same time, involves a great waste of public money.

Successive administrations have attempted to remedy this situation, so entirely opposed to the genius of our people. But the archaic system still confronts us, its inefficiency brought into sharp relief by the increase in the number and importance of the duties which the government has been called upon to assume during the past few years. This intolerable and un-American situation stands out today as the greatest single obstacle to a mutually satisfactory coöperation and understanding between government and business. With our government operating largely by means of machinery installed in the days of our great-grandfathers, supplemented by a number of assorted functions developed during recent years, for a variety of reasons, some sound and some unsound, but involving in all cases almost complete lack of coördination with the old machinery, it is not surprising that the modern business man and the government officials, no matter how able the latter may be, find it hard to meet on sympathetic terms.

NOTE: Most of my readers who are interested in the detailed history of the development of a budget will find Luther H. Gulick's *Evolution of the Budget in Massachusetts, 1691-1919*, published by the Macmillan Company, a most informing study. This volume is one of a series of special studies in administration made by the Bureau of Municipal Research of New York and The Training School for Public Service, and it records the series of events leading up to the present budget system of Massachusetts. The book is written in order to present to the practical administrator dealing with state budgets, an account of actual appropriation methods and the practice prevailing under an important piece of budget legislation.

THE CHRISTIAN FAITH is, as it were, the monument of the Resurrection, it stands as a deathless witness to the Deathlessness of Christ.—*Rev. G. A. Studdert Kennedy.*

**THE HON. L. BRADFORD PRINCE
AN APPRECIATION**

BY THE RT. REV. FREDERICK B. HOWDEN, D.D.,
BISHOP OF NEW MEXICO

THE HON. L. BRADFORD PRINCE, LL.D., died Dec. 9, 1922 at his old home, Flushing, Long Island, during a temporary absence from New Mexico, in the eighty-third year of his age. He was born in Flushing, a descendant of New England colonial ancestors. His grandfather and great-grandfather were governors of Rhode Island, and the aptitude for political service which he himself conspicuously manifested was in part due, no doubt, to his heritage. He was graduated from Columbia University, winning honors in political science and oratory, and began the practice of law in New York City. Beginning his political life at an early age, he served as delegate at many state conventions as well as national, and later became a member of the New York assembly and the State Senate.

At the age of thirty-eight, after declining the presidential appointment to be Governor of Idaho, he came to New Mexico, as Chief Justice of the Supreme Court. He was afterwards appointed Governor of the Territory, and at the end of his term of office became a permanent citizen of New Mexico, and until his death carried on his practice of law.

The field of his endeavor and high achievement was by no means confined to his legal profession. As a historian and essayist his work entitles him as one of the foremost scholars and writers, which our South-West has yet produced. He was a recognized authority on Spanish-American antiquities, and his private collection of archeological specimens in certain groups is reputed to be the most complete in existence today. His scholastic attainments and services in the field of letters brought the honorary degree of Doctor of Laws from several American colleges, and as an orator for important public occasions, he was in constant demand, throughout the entire country.

Important, however, as his services were in these and many other similar directions, too numerous for me to mention at this time, it was in his capacity as a Churchman that we must chiefly consider the record of his remarkable life. Underlying all his brilliant and valuable achievements, were the foundations of a devout faith and a profound consecration to the Church. From the moment of his arrival in New Mexico until he entered into his eternal rest, he was easily the recognized leader among the laity of this Missionary District, and, allow me to add, that no power of leadership could hardly have been exercised with more graciousness, and unselfish courtesy. There was nothing officious in the manner of his services, and whatever honors of position fell to him, were never of his own seeking. "I serve" would seem a fitting motto if we had to ascribe a characteristic of the way in which Governor Prince chose to do things.

He was elected delegate to sixteen successive General Conventions, so that at the time of his death, he was the senior member of the House of Deputies in this highest legislative body of the Episcopal Church. Again we note the manifold character of his services. He was originator of the American Church Building Fund Commission, President of the Lay Readers' Society and a member of the executive board of the Church Historical Society, of the national Church. As a member of its first Convocation, he was instrumental in organizing this Missionary District, and has served continuously as Chancellor, from that time until his death, a period of forty-two years. In his parish of the Holy Faith, Sante Fe, he was content to serve either as an inconspicuous member of the congregation or as a lay officer.

The sincerity of his devotion to the Church is hardly better proven than by the constancy of his attendance at public worship throughout his entire life. In his latter days when bodily infirmities had lessened his physical strength, he would break the journey from his home to church, by sitting down on a stone wall at certain intervals, to rest in order to reach his destination, and when even this method proved impossible, he would hire a vehicle to carry him to the services.

He was appointed lay reader by Bishop Dunlop in 1879 and remained active in this position until his death. His rendition of the service was marked by an unusual beauty of diction, and reverence. The Prayer Book was an object which

he regarded as too sacred for any thoughtless or careless treatment, and his aversion to the proposed changes, which he voiced in the last General Convention, can no doubt be traced to this veneration and affection for the Book itself.

Governor Prince had a high regard for the priesthood of the laity, its rights and privileges, as well as its duties and responsibilities. In spite of his many interests and the demands upon his time and strength, I cannot recall a single instance of his refusing to undertake a task for the Church, which as Bishop I have requested of him. In the office of Chancellor, his assistance at all times has been invaluable, and as a loyal friend and counsellor to both his rector and Bishop, the soundness of his advice as well as the courtesy with which it was invariably given, made the relationship both delightful and helpful.

High honors and popular acclaim, never spoiled the simplicity of his demeanor and mode of living. No aristocracy of heritage or position, no refinement of mind or culture of taste, affected the sincere democracy of his sympathies. Above everything that the world could give him, he valued his spiritual birth-right as a child of God and the privilege of being a servant in the Church of his Master, Jesus Christ.

AS JESUS TAUGHT

Dear Father, thou hast sent thy Son
To teach us what is right,
And may we all be following
His blessed, guiding light.
He taught us how that we should live,
Life's happiness, to find,
By following the Golden Rule
And always being kind.

Then may we follow in his steps
And do as Jesus would;
Then soon our souls will cease to wish
For aught but what is good.
We, greatest happiness, will find
In helping other souls
And teaching all mankind to seek
Life's highest, noblest goals.

MARTHA SHEPARD LIPPINCOTT.

WHY?

ONE GOES INTO a hospital and finds some bright beautiful young girl, just entering lovely young womanhood, lying on a bed of sickness, and finds himself asking the question, Why? You go out into the streets and find some rough, hard man, a man of the world, a man full of sin and wickedness, a man whose every thought is evil, and he has strength, and health, and vigor, and when you think of that girl upstairs you again ask yourself the question, Why? You find some godly mother left with three or four children to face the struggle of life without any means and without any help, apparently, except her own hands and that question comes racing into your mind, Why? There is that home where there seems to be every possible convenience, every luxury, everything, except God. Why are these things so? What is the answer? Let us find our answer in the life of the Master Himself. He came into this world. The Bible says of Him, "He went about doing good," and yet we know that the devil tempted Him, His own family didn't understand Him, at times they even apologized for Him, His enemies tried to trap Him, they persecuted Him, and at the last they crucified Him. Why? His mother couldn't tell. His apostles didn't understand; but today we know that the salvation of the world is being won through the crucifixion of Jesus Christ. What can we say then? It is a trite answer, but it is the only answer: "Have faith in God"; "Rest in the Lord".—*Rev. F. D. Tyner.*

WONDERFUL is the mercy which provides for the truly contrite the ministry of reconciliation, with all its blessed assurance of pardon and peace through the precious Blood. Thousands of grateful souls today are telling the story of their liberation in absolution from the guilt and power of sin: thousands more will learn its heavenly gladness this Lent. Let us earnestly pray that no fraud of Satan, or malice of man, may keep us from bringing our failures to Jesus; for here is the only hope of victory.—*Rev. C. C. Bell.*

BISHOP BRENT ON THE WAY OF FELLOWSHIP

CINCINNATI is apparently the starting point of some of the most important world-wide movements in Christian statesmanship under the auspices of the Church.

It is fresh in the memory of all that in 1910 the movement of the World Conference on Faith and Order began with the Rt. Rev. Boyd Vincent, D.D., as one of the leaders. It was very appropriate, therefore, that the forty-ninth annual Convention of the Diocese should be held on the thirty-fourth anniversary of the consecration of Bishop Vincent on St. Paul's Day in the same Cathedral church in which he was elevated to the highest order of the ministry, and that the whole occasion should be an out-pouring of the love and affection of his "beloved family in God", as he pleases to term them.

The epoch-making and almost startling feature of the Convention was the Inspirational Service at its close, at which time Bishop Brent presented a program for the establishment of World Peace.

His sermon was on the subject, The Way of Fellowship. In paying a tribute to Bishop Vincent, he said that the best and truest way to praise a man was to exalt his ideals, and, as the Bishop had stood for fellowship in the Church of God, and had been active in the extension of the same, he felt the appropriateness of his message.

The world of men today, said Bishop Brent, is sick unto death for lack of fellowship with God and fellowship with men in God. We cannot have peace among men until they are at peace with God. The Church as a supernatural society ought to be one. Unity has ceased to be a theory, it is now a vital necessity, and it is the duty of Christians to experiment, even at some risk, toward unity. The faith of the person who won't move for fear of making a mistake is stagnation. The Bishop referred most affectionately and appreciatively to Bishop Vincent's part in the establishment of the idea of a World Conference on Faith and Order.

The duty of Christians toward the present world situation is to rescue the League of Nations from the "pit of politics" into which it has fallen. Someone said in reply to the suggestion that it was only "half a league"; but it is half a league *onward*. The United States must either enter the League to reform it from within, or present a substitute for it.

In an effort to secure world peace, governments have failed. Our own government has failed, and he protested against the blundering of the present administration, leaving the people in a fog of mist. In a democratic country, the Government at Washington has failed to speak in a language "understood" of the people.

Diplomacy has failed, for world union is deeper than diplomacy. Economic efforts have failed, for it is not an economic but a human question. Anti-militaristic efforts have failed for they seem to have been formed more in fear of war than in love of peace.

He urged the serious consideration of the plan of Dr. Jowett to select in each nation a group representative of the best national conscience of the country to meet in conference and present an ethical procedure. Russia, Germany, Austria, and our Allies should join in it and Turkey perhaps might be an "unofficial observer". [This witty suggestion rocked the Cathedral with subdued laughter.]

It makes a great deal of difference what we believe. We must either believe in world fellowship or in world disintegration. The true citizen and patriot thinks in terms of the world and not merely of the nation.

The readers of current history see the signs of a steady emergence of the proletariat to a position of influence. The old order is dead. The only way for a man to live is in the arms of the ideal, and the only ideal worth having is one that is large enough to take you in its arms.

Referring to the great majority, the spirit world, the Church at Rest, the Bishop said it was reassuring that the greater part of humanity loves God first, and next every human being. Within a century we will all be with the unified part of the human race.

The ideal of order on earth is ours by right of anticipation.

At the close of this remarkable address, the Rev. Dr. Frank H. Nelson, president of the Standing Committee, presented the

following resolution which was unanimously adopted by the whole tremendous congregation:

"RESOLVED: That we put ourselves on record as prepared to further the movement initiated under the leadership of Dr. Jowett in England. To this end, we propose that steps be taken to form a group of men in this country, representative of the best religious conscience and wisdom of the nation, who are competent and willing to study the international problem in the light of God's purpose and way for the human race as recorded in the prophets of old and in the teaching and example of Christ; this group to meet in conference with similar groups to be formed in Germany, Austria, and Russia, as well as in the countries of Europe and Asia with which we were associated in the war, to the end that one motive and ethic may be brought to bear on diplomacy, economics, industry, and all points of contact between nation and nation."

A GREAT OUTDOOR SHRINE

A GREAT out-of-doors shrine for all religious bodies, in full view of the huge snow cross on Holy Cross Mountain in western Colorado, is created in an order of Secretary Wallace, of the Department of Agriculture, setting aside 350 acres of the Holy Cross National Forest for devotional purposes.

The tract was selected in a location that gives a full view of the snow cross formed by two large fissures in the mountain side, which are frequently filled with snow, and from which the mountain and national forest get their name. The cross is 600 feet long on the mountain side.

Secretary Wallace's order provides that no one sect or religious denomination may be given the exclusive right to use the area, but that it be so managed that any denomination may be given the privilege of erecting shrines or other structures to be used for devotional purposes. Adequate spaces will be provided for public camping grounds and buildings in order that the public needs may be fully met. An automobile highway, which will cross the site, is contemplated for the use of tourists who visit western Colorado from Denver. The tract will be administered by the forest officers of the Holy Cross National Forest.

This announcement is very pleasing to a number of the clergy of what was at one time the Missionary District of Western Colorado, in whose limits this wonderful and inspiring natural monument is located. The Mount of the Holy Cross was incorporated in the seal of this former District.

In the summer of 1912, the idea of a pilgrimage to this place was conceived by the Rev. F. C. Smith, then a clergyman of that District. The party, consisted of Bishop Brewster, Archdeacon Dennis, the Rev. J. W. Hard, and the Rev. F. C. Smith, with Manager Hannington, of the Eagle Mine, as guide. It outfitted at Red Cliff with a burro train and made the first part of the trip to the divide, and camped there for the night. The next morning the party made the ascent of Notch Mountain, gaining an altitude of 12,000 feet. A huge rock was selected as an altar and there Bishop Brewster, assisted by Archdeacon Dennis as gospeller, and the Rev. F. C. Smith as epistoler, celebrated the Holy Communion among the clouds. The idea of the pilgrimage, since the missionary District of Western Colorado was the home of this great natural symbol of the Christian faith, was to hold this service in its presence, the great snow cross serving as a natural reredos for the open-air altar.

This was the first and, as far as known, the only service ever held at this place, thus anticipating the purpose of its setting apart by Secretary Wallace by ten years.

WE HAVE PASSED from the stage of corporate repentance, which has led us very little forward; and now the best men of all Church parties are becoming more and more alive to the obligation of making a new departure in the direction of preaching the Gospel to those who do not know it, and bringing individuals in touch with the Living Christ as the Redeemer. We have learned that the whole is greater than its parts, but we have also perceived that the character of the whole depends upon the character of the parts. We must have the Church members more alive to their individual responsibilities and duties, the clergy must become Evangelists, and the Church members must do their part in soul-winning. Nominal membership of a living Church is seen to be a contradiction, and therefore it is being increasingly impressed on communicants that they are placed by God in the Church to lead others to the Saviour.—*The Church of Ireland Gazette*.

The Broken Gate

BY THE REV. LOUIS TUCKER.

THE LAND round Prince's Lake was once the most densely peopled in the world, every inch irrigated. The sides of the high, whale-backed mountains were terraced and planted half way up with vines and olives, dates and figs, and pomegranates; but above irrigation level nothing could grow but grass, and there the sheep pastures began.

Valleys and hill sides swarmed, but the high mountain-tops were lonely. It was an old, old country with all the timber cut off ages ago. Wood was costly, stone everywhere. Therefore every mountain-top held stone sheep-folds, very ancient. They were large, for several flocks used each, and the gate was the only wooden thing about them.

One night a group of shepherds gathered round a big camp-fire outside the gate of one of these old sheep-folds. An awkward camel, bringing up supplies, had broken it, so the shepherds camped across it to keep sheep in and wolves out and make all sure. They had guests. A carpenter from the nearest village had come up to mend it, and brought his helper, a boy of fourteen; and the shepherds signalled to those at the next fold, a mile or so away upon another shoulder of the hill, so some of them came over.

This was partly that they might hear the news of the day that the carpenter had brought, but partly that they might join in a feast. The chief shepherd, with bread and a skin of wine, a stew of meat and lentils and a few dates and figs, had made a little feast, for one of his sheep had failed to come back at dusk, and he and the boy, and one or two of the other shepherds, had gone out and found it. Supper over, he called the boy and set him in the ring beside the camp fire, where all could see.

"Tell them about the lost sheep," he said.

That a boy should speak before men was contrary to custom; but the chief shepherd of a fold must be obeyed; so the boy told them with quiet boyish courtesy how the count had fallen short and he had asked permission to go out upon the hunt with torches. They had traced back the path of the flock, calling and listening, and had heard the sheep, at last, bleating from where it was caught among thorn-bushes. They were but just in time. Something gray and dim, with blazing eyes, slunk into the shadows as they came up. The sheep was but a lamb and very weary, so the chief shepherd himself disentangled it and laid it on his own shoulders and brought it home, and then he made the feast.

It was a thrice-familiar story, simply told, new only to the teller, but every man who heard it, noted the boy and felt, now, that the chief shepherd had some reason to put him forward and would give it in due time. When he sat down the talk

drifted from tale to tale through immemorial stories of the East, and came at last to the Messiah, the promised Sion of the tribe of Judah who shall convert and rule the world, and so that white night, fourteen years gone, when shepherds gathered round Megdol-Edar, Abraham built, the old, old watch-tower of the flock of Israel, saw angels who told them that Messiah was born in Bethlehem. They all agreed it was a pity Herod killed him; and agreeing also that the prophecies were unshakable, deduced that probably he would be born again, and soon, for the time given in the prophet Daniel was almost gone. Had he lived he would be about the age of this boy, Yeshua, Yussuf the carpenter's helper.

When they mentioned the white night, Yussuf and Yeshua exchanged looks, and Yussuf shook his head. The boy, therefore, was silent, though full of interest. The talk drifted to the Romans and their idolatry, then to their mode of fighting, which was to destroy all crops and starve out the enemy, so that he who conquered them would need some new and unknown way to feed his troops. Then they talked of world dominion after Messiah came. At last the boy spoke:

"My masters?"

"What is it, son?"

"Is not the greatest conqueror, Death, and the greatest tyranny the grave? Would not the greatest deliverer be he who released his people from sin and death, who went beyond the grave and brought back the people there?"

The saying was variously received. Some looked at each other and shook their heads. One tapped his forehead. After a pause, Neri, the chief shepherd, said:

"Not Caesar, nor Hannibal, not even the great Alexander

himself, who wept for worlds to conquer, ever conceived so great a thought as that: To conquer both worlds, to rule both sides of the grave; to free the living and add the dead to one's dominion!..... Son, let us go to bed, for only God could do it, and He has not.

Next morning, very early, Yussuf, the carpenter finished and hung the gate. The other shepherds had gone with their flocks, but Neri, the chief shepherd, lingered with Simon, the gate-keeper, paid Yussuf and saw him off.

"'Tis a good job," said Simon, inspecting the new gate; "a royal, good job."

"And should be," said Neri, "for a King made it."

"What mean you?"

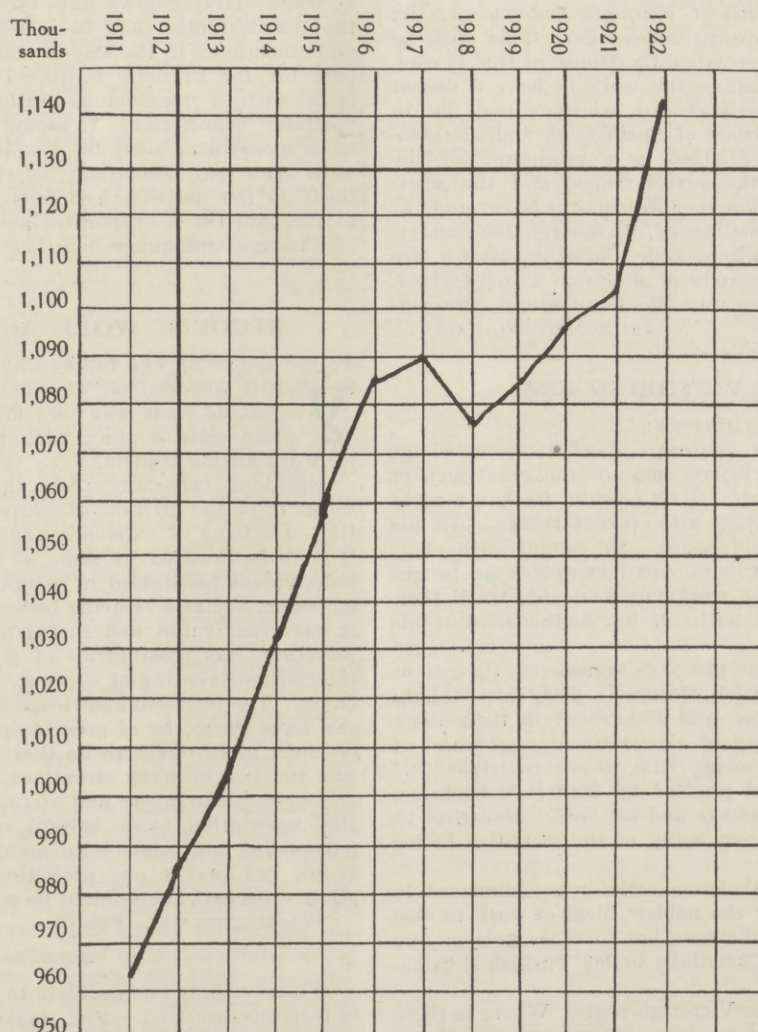
"Yussuf, the carpenter, is Yussuf Bar Dawid, rightful King of Israel."

"Then the boy is....."

"The boy Yeshua, who wants to conquer both worlds and free the dead as well as the living, is the young Messiah, whom Herod did not kill."

DIAGRAM

SHOWING THE INCREASE OF COMMUNICANTS, RECORDED 1911-1922
(Taken from *The Living Church Annual*)





CORRESPONDENCE

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

THE UNIVERSITY OF ILLINOIS CHAPEL NOT YET PROVIDED

To the Editor of The Living Church:

YOUR Chicago correspondent states, in your issue of Feb. 10th, that funds are now in hand for the erection of a new building for the Chapel of St. John the Divine at the University of Illinois. This is happily true in that there are funds in hand or pledged, of \$45,000 more than a year ago, but not true in its implication that the building fund is complete. Would that it were!

It might be well to state just what the Church, i. e., the Diocese of Springfield, has at the University for the chapel. It has, for ten years, owned a lot with a 94 foot frontage on the west side of the campus. It has just contracted to buy the lot one removed south from this with a 66 foot frontage on the same street and 166 feet on Armory Avenue, whose other side is also on the campus where the new Library will stand. This is, and always will be, the most advantageous corner for a church or public building in the whole of Urbana and Champaign. Besides this, the chapel had accumulated \$22,000 prior to November 1921. It then received an offer of \$20,000 from the Department of Missions, being part of the Centennial Offering, on condition that \$20,000 be raised in the State of Illinois during the year of 1922. This has been more than accomplished and the \$20,000 has been duly paid by the Department of Missions to the chapel treasurer. In this special effort, Chicago has contributed \$10,000, Springfield \$12,500, and Quincy \$1,600, making a total in the building fund of \$66,100.

The completion of this project of 1922 is most gratifying and accounts for the broad statement of your correspondent, but it does not complete the building fund. The noble Gothic design by Mr. J. E. O. Pridmore, if carried out in stone, would cost \$86,000. Then, there is the matter of endowment. No one could justify the erection of such a building for a population, necessarily shifting, without adequate endowment. At the present there is \$8,500 toward endowment. This must be increased to \$50,000. Moreover, when the House of God is completed, it will become essential to the work to have a decent and hospitable place of residence for whoever may be in charge of it. In fine, the Bishop of Springfield, and his associates in the work, regard \$150,000 as a minimum for the present project. The site, the surroundings, and the scope of the work, make this minimum a decent objective, and, at that figure, it remains the smallest of all the religious undertakings at the University where four Christian bodies are putting in hundreds of thousands of dollars. Two of them, the Methodist and the Roman Catholic Foundations, are putting in millions each.

JOHN MITCHEL PAGE.

MEN OF THE VICTORIAN ERA

To the Editor of The Living Church:

IN THE article upon the Victorian Epoch it seems to me President Bell has overlooked some of the great men of that period. First there is John Ruskin. He had a vivid sense of the reality of spiritual and eternal things. All his writings have a spiritual significance. He taught with vigor the duties of employers, but with equal clearness he taught the corresponding duty of the workman to do his work thoroughly. We may not agree with all his methods. But his spirit is ennobling.

Then let me mention two great clergymen of that time, Charles Kingsley and Frederick Maurice. They also taught in their writings and sermons, and illustrated in their lives, this vivid sense of the reality of the spiritual world and of the duty of man to live "as seeing Him who is invisible". If Percy Grant had studied and profited by Maurice's books on *The Unity of the New Testament* and on *Social Morality*, he would have been delivered from many of the crudities in his recent sermons.

Let me remind you of Gladstone, who was influenced in his career as a statesman by the noblest ideal of duty to God and to man—not only to Englishmen but to other nations and especially to the oppressed Christians under Turkish domination.

And we must not forget the Victorian poets. Where is there

a more striking picture of the continued life and activity of the soul after death than in Tennyson's ode on the *Death of Wellington*? Where can we find a more touching expression of the continuance of love after death than in Mrs. Browning's *Loved Once*? Robert Browning was a prophet. His best poems are full of spiritual significance. *Easter Day* and *Saul* deserve especial study. In the latter the poet takes seriously the saying of Saint Peter that David was a prophet and shows how David, from his sense of the loyalty and devotion of human love, was lifted to an appreciation of the divine.

"Would I suffer for him that I love? So wouldst thou—so wilt thou! So shall crown thee the topmost, ineffablest, uttermost crown— And thy love fill infinitude wholly, nor leave up nor down One spot for the creature to stand in!

"As thy Love is discovered almighty, almighty be proved Thy power, that exists with and for it, of being Beloved!"

New York, February 7.

EVERETT P. WHEELER.

BISHOP GORE AND THE "CRITICS"

To the Editor of The Living Church:

WHAT a solid comfort it is to read Bishop Gore's *Belief in Christ* amid the raucous discords of modern so-called "critics"! To find him writing the very word "critics" in inverted commas, and then calmly bending the whole weight of his compelling scholarship against the variegated denials of these arbitrary and superficial writers, bids one to thank-givings and fills one with a sense of immense relief. So we can now quote this master in support of our steadfast convictions, for instance, that St. John, the son of Zebedee, wrote the Fourth Gospel; that the Nicene Creed is still worthy of our most careful study and unquestioning acceptance; that St. Paul did not "invent" the "deification" of our Lord; that the Virgin Birth is true; that the Germans—Harnack, Schweitzer, and Bousset—are a three-headed Cerberus each of whose barking jaws bites off the other two heads in turn; that "apocalyptic" has been decidedly overdone, like "jazz"; and much more in the way of solid, scholarly, unhesitating support for the Catholic Faith. To have such a book as this, from such a tremendous authority as Bishop Gore, is a veritable benediction. It seems as though the noisy tide of mere modernism must be completely deflected when colliding with such real scholarship as this, and must eventually lose itself in the marshes and fens of its shallow egotism, there to stagnate till it evaporates and is forgotten.

Chicago, Quinquagesima, 1923.

JOHN HENRY HOPKINS.

STUDENT WORK AND THE Y. M. C. A.

To the Editor of The Living Church:

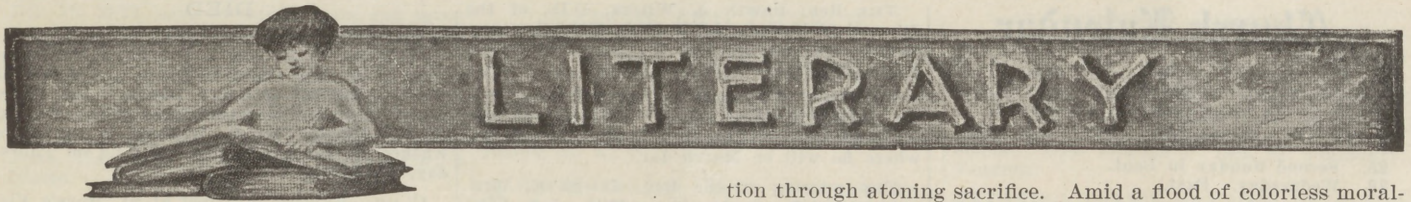
YOUR editorial on The Value of the Y. M. C. A. in the Feb. 3d issue was very gratifying to one who has come into close contact with that institution, especially in its work among students.

Speaking especially from the angle of student work, it seems to be the attitude of many Churchmen that the Association is a bane of existence and that to identify oneself with it is to be branded by some as hopelessly Protestant. As an independent institution of religion there might be ground for objection, but as a clearing house for the Churches, if you will, it has great value, and in the person of an effective resident secretary, has possibilities of power on a campus which the intermittent visiting of a priest, however near at hand, cannot enjoy. The intimate knowledge of the men which the secretary can have should be of great help to us, and his point of view is much more likely to be that of the students, thus making him the key to many situations. Why, then, should many of our clergy draw away and virtually or actually seek to ignore the Association as a helpful organization? The lofty and patronizing air common to many of us is worse than futile. If we can pocket our prejudice and assist in the work so glibly criticised, there might be great value derived both ways.

Washington, Ga., Feb. 5.

EDWARD NASON MCKINLEY.

THERE is only one antidote to vanity after victory, and that is to remember God.—*Mrs. Asquith.*



HOMILETICS AND SERMONS

Preaching and Sermon Construction. By the Rev. Paul Bull, C.R. New York: Macmillan & Co. \$2.50.

Perhaps the greatest merit of this book by Fr. Bull is the communication it gives of the flavor of his unique personality. It abounds in illustrative material which is at once fresh, apposite, and new. It is in no sense a revamping of previous works on homiletics, and bears the stamp of its writer on every page. It embraces a strange gamut of topical subjects, as is apparent from the table of contents, and travels lightly over the pastoral office, the psychology of preaching and teaching, technique, methods, and closes with a characteristic bit of philosophical cogitation. The author's metaphysics appear frequently—explicitly on the jacket, and the last page, and implicitly throughout. In criticism, besides what the author candidly presents in his preface, it may be suggested that two features may mar its effectiveness in America: Fr. Bull's own eccentricities and "originalities", and the complete super-saturation of the book's "Britishness".

Preaching as a Fine Art. By the Rev. Roland Cotton Smith. New York: The Macmillan Company. \$.75.

It is the tendency of Churchmen to decry preaching in emphasizing worship, and the tendency of many of the clergy, therefore, is to be lazy about sermon preparation. This little book by the former rector of St. John's, Washington, is a preacher's attempt to make other preachers appreciate the dignity, responsibility, and power of their office—and every clergyman should remember that he was ordained to the office; he is to minister the Word, as well as the sacraments, of Christ. Dr. Smith is a preacher of extraordinary individuality; nobody else would or could preach just as he does; no one else would have put preaching as an artistic effort just as he does. But hundreds may catch from his book an inspiration to faithful effort. What is preaching? It is the projecting of personality. The best preaching is that which succeeds in touching other spirits with the fire that burns within one's own spirit. The preacher must teach doctrine as illuminated by his own spiritual experience. He must visualize men and their needs and have earnest longing to make them see what he himself has seen. Dr. Smith would dislike the well-worn words in which we express it, but his message seems to be that what the Church and the world need is a people thoroughly converted to Christ and His service, and that we shall get such a people only as the conversion begins with the clergy themselves. Are they really on fire with the message they preach? Most laymen do not think so.

The Road of the Star. By the Rev. W. Russell Bowie, D.D. New York: Fleming H. Revell Co. \$1.50.

It is doubtful whether volumes of sermons are much read in these days. If any are read, surely there will be readers for this volume of addresses, from the pen of the rector of Grace Church, New York, and until lately rector of St. Paul's Church, Richmond, Va., the Rev. W. Russell Bowie. Dr. Bowie's book takes its title, *The Road of the Star*, from the first of these sermons. They are all on simple, fundamental Christian truths; they show a thoroughly modern spirit; they are charming in style, and they are not only clear in thought but touched with imagination. Those who know Dr. Bowie's volumes of short sermons for children will be glad to have this volume for minds of fuller growth.

Revealing Light. By Sidney M. Berry. New York: Fleming H. Revell Co. \$1.50.

A volume of sermons by a popular English Congregationalist, the successor of Dr. Jowett at Birmingham. These are really notable addresses. They are more robust in their doctrinal teaching than Protestant preaching is in America—that is, their moral teaching is based on Christian truth. They aim to show what the Christian revelation means in relation to the great historic facts of the faith, and in no uncertain tones they proclaim a real faith in the power of the Incarnate Life and the Resurrection—not merely in the acceptance of our Lord as a wonderful human example, but in His Cross as salva-

tion through atoning sacrifice. Amid a flood of colorless moralizing about life, this little book comes with clear convictions as to the revelation of God in Christ.

Under Twenty: Messages to the Younger Generation. By Charles E. Jefferson, D.D. New York: Fleming H. Revell Co. \$1.50.

These addresses for boys and girls are in Dr. Jefferson's usual direct, clear and simple style. They are, however, a little over-pious in tone; too simple and too full of moralizing for most young people we know. The youth of today are not interested in conventional sermonizing on general moral truths, and we doubt whether there is enough of the unconventional in these addresses to make them attractive for the class of young people for whom they are intended; their tone is too much of the old-fashioned Sunday school type.

The Thoughts of Youth. By the Rev. Samuel S. Drury. New York: The Macmillan Company. \$1.25.

Talks to boys by the rector of St. Paul's School, Concord, telling them how to get the most out of life. Full of fine advice, finely put, but somewhat didactic in style and conventional in thought. The merit of the addresses lies in the fact that there are lessons to parents which may help them to get the boy's viewpoint—if parents in these days ever read anything serious and useful, for that purpose or any other.

Preaching the Social Gospel. By Ozora S. Davis. New York: Fleming H. Revell Co. \$1.50.

The president of the Chicago Theological Seminary aims here to show that the Old Gospel is not supplanted by the New Religion, but that the Bible and the Gospel grow richer under the Social interpretation. We have had many books on the Social Gospel; this is designed to show how to preach it sanely and yet with power; in balanced judgment, not with rampageous indiscretion; with some knowledge of what it really is, not in hasty exuberance after taking a rapid glance at some of its modern prophets.

POETRY

The World's Great Religious Poetry. Edited by Caroline Miles Hill, Ph.D. New York: The Macmillan Co. \$5.

This anthology is set out, it would seem from the editor's preface, for a source book of modern religion as she says—with an indirection, like that of another recent "modernist"—"The most intelligent thought of the present bases the authority of religion, not upon revelation, but upon the nature of man." Therefore she has assembled what seems to her to be the best exposition of the "gospel according to the poets" that the reader may extract what idea of religion he pleases therefrom.

Most of the poems, however, are above criticism, and can be read by the conservative, or Catholic, with a thankfulness to God, whose "revelation" and "authority" is shown even in them.

The Longing of Circe, and Other Poems. By Cameron Mann. New York: Privately printed.

The Bishop of South Florida, doubtless feeling the callous indifference of the general public towards poetry as such, has had his little volume of verse privately printed, and in but a small edition only.

But the poem that gives the volume its title is excellent, and is worthy to admit the writer to the company of the early Victorians. The two following poems will bear it company. There are some excellent sonnets: notably two Easter Sonnets—although the Bishop departs from the strict Petrarchan form—and In Memoriam.

One notices that Bishop Mann has reacted more fully to his Western experiences than to Florida. It may be because the prairies and mountains have more color and freedom than the drab Southern swamps.

THE NATURAL man, in his attempt to live apart from, and independent of, sacramental Grace, is prone to view as the higher powers and forces in life those symbolized in Nature.—*Henry Lowndes Drew.*

Church Calendar



FEBRUARY

25. Second Sunday in Lent.
28. Wednesday. Fast.

MARCH

1. Thursday.
4. Third Sunday in Lent.
11. Fourth Sunday in Lent.
18. Fifth (Passion) Sunday in Lent.
25. Sixth (Palm) Sunday in Lent.
26. Monday before Easter.
27. Tuesday before Easter.
28. Wednesday before Easter.
30. Maundy Thursday.
20. Good Friday.
31. Saturday.

Personal Mention

THE Rev. L. H. BERRY, vicar of St. Philip's Church, Indianapolis, Ind., has resigned to take effect March 1st.

THE Rev. C. F. BROOKINS, for many years chaplain at the Bethany Homes, Glendale, Ohio, and on the staff of the Cincinnati City Mission, has resigned to take effect March 1st, and has accepted a call to a church at St. Thomas, Virgin Islands, West Indies. He has done excellent work in Cincinnati and will be greatly missed.

THE Rev. GEORGE D. CHILD, of Camden, Ark., has accepted the call of St. Mary's parish, El Dorado, Ark., and has entered upon his duties.

THE Rev. F. J. COMPSON, formerly of York, Neb., has become the vicar of Trinity Church, Anderson, Ind.

THE Rev. LOUIS DURR has resigned St. Mary's Church, Hillsboro, Ohio, and will travel. A year ago he returned from a trip to the Hawaiian Islands and China.

THE Rev. B. P. EUBANKS has been elected Archdeacon of Southwestern Indiana. His address is Evansville, Ind.

THE Rev. JOHN MILLS GILBERT, rector of Holy Trinity Church, West Chester, Pa., has resigned his parish and will shortly take up work under Bishop Brent at Penn Yan, N. Y.

OWING to ill health, the Rev. GOMER D. GRIFFITHS has resigned the parishes of St. Mary's, Charleroi, Pa., and Trinity, Monessen. Mr. Griffiths has been granted a year's leave of absence from the Diocese and will travel in Europe. His address will be 19 Grange St., Port Talbot, South Wales.

THE Rev. ALEXANDER J. GRUETTER, for the past eight years rector of St. John's Church, Worthington, has commenced his new duties as rector of St. Paul's Church, East Toledo, Ohio.

THE address of the Rev. ROBERT HOLMES is 906 Reba Place, Evanston, Ill.

THE Rev. MERCER P. LOGAN, D.D., Warden of the DuBose Memorial Church Training School, Monteagle, Tenn., has been spending some time in Charleston, S. C., where he was rector of St. Paul's Church before going to the school. He has returned home to arrange for the opening of the school on March 15th.

THE Rev. A. L. LONGLEY, formerly rector of Grace Church, Nyack, N. Y., took up his duties as rector of the Church of the Advent, Indianapolis, Ind., the first Sunday in February.

THE Rev. E. BRIGGS NASH, formerly Canon Sacrist of the Cathedral of St. John the Divine, New York, sailed for Naples, Feb. 17th, on the S.S. *Giulio Cesare*, and expects to spend the spring and summer in travel in Southern Europe. His address is in care of American Express Company, Piazza di Spagna, Rome, Italy.

THE Rev. A. LINDSAY SKERRY, of the Diocese of Fredericton, is assisting Bishop Francis at All Saints' Cathedral, Indianapolis, Ind.

THE Rev. Dr. JOHN D. SKILTON has resigned as headmaster of the Tower Hill School, Wilmington, Del., the resignation becoming effective at the close of the current school year.

THE Rev. JOHN OGLE WARFIELD, D.D., formerly rector of Holy Trinity Memorial Chapel, Philadelphia, Pa., has assumed the rectorship of St. David's Church, Manayunk, Pa.

THE Rev. EDWIN A. WHITE, D.D., of the Diocese of Newark, is in Brunswick, Ga., supplying temporarily for St. Mark's Church, which is without a rector.

THE Rev. WILLIAM WHITTLE has resigned his parish in Clay Center, Kansas, and has accepted Grace Church, Estherville, Iowa, where he will be March 1st.

THE address of the Rev. JAMES E. WILKINSON, Ph.D., is Manistee, Mich., where he is rector of Holy Trinity parish.

THE Rev. JOHN WILLIAMSON, rector of St. John's Church, Lancaster, Ohio, has resigned and accepted work with the Seaman's Mission in New York. He will eventually go to Manila, P. I., to establish a seaman's mission there.

THE Rev. FRANK P. WILLES, who, for eleven years, has been rector of St. Mark's Church, Highland, and Mt. Calvary Church, Roxbury Mills, Md., has resigned and is now in charge of the Church of St. Matthew, Brooklyn. His address is 180 Macon St.

THE Rev. WILLIAM L. WITMER, of Poplar Bluff, Mo., has accepted the rectorship of St. Stephen's, Blythville, Ark., and will enter upon his duties the first of April.

ORDINATIONS

DEACONS

ALBANY—Tuesday, Feb. 13, 1923, the Rt. Rev. R. H. NELSON, D.D., Bishop of the Diocese, ordained Mr. ALBERT J. MILLER, of Philmont, N. Y., to the diaconate in the chapel of the Sisters' House of the Society of the Holy Child Jesus, on Elk St. Albany.

THE Rev. C. C. HARRIMAN presented the candidate and made the address and charge. Members of the churches in Philmont, Chatham, and Copake, of which Mr. Miller will have charge, were present.

ARKANSAS—On Septuagesima Sunday, Jan. 28, 1923, Mr. SIMON HORN WILLIAMS was ordained deacon in Trinity Cathedral, Little Rock, by the Rt. Rev. James R. Winchester, D.D., Bishop of the Diocese. Dean H. Boyd Edwards preached the sermon and the Rev. A. E. Lyman, Wheaton, presented the candidate.

Mr. Williams has been a student at the DuBose training school for the past year and is one of the first men of that school to be admitted to the ministry.

THE Bishop has placed Mr. Williams in charge of mission work at Mena, Foreman, and Siloam Springs.

DEACON AND PRIEST

NEWARK—On Sunday, Feb. 4, 1923, at St. Paul's Church, East Orange, N. J., the Rt. Rev. W. R. Stearly, D.D., Bishop Coadjutor of the Diocese, ordained JAMES WARREN ALBINSON deacon. He was presented by the rector, the Rev. William P. Taylor, and the sermon was preached by the Rev. Canon Guy H. Madara.

Service in the Army delayed the completion of Mr. Albinson's preparation for the ministry, but on returning he did excellent work as a lay reader at Butler, and also a Pompton Lakes. He now continues his work in that field, as well as at Ringwood Manor.

On Sunday, Feb. 11, 1923, the Rt. Rev. E. S. Lines, D.D., Bishop of the Diocese, ordained to the priesthood, in Trinity Cathedral, Newark, N. J., the Rev. FRANKLIN VERNON LOSEE. The candidate was presented by Dean Dumper, who also preached the sermon.

Mr. Losee is the son of a former officer of the church at Newton, and is a graduate of Hobart College. During his diaconate he served the mission churches at Delawanna and North Arlington.

PRIEST

NEBRASKA—On the Feast of the Purification of the Blessed Virgin Mary, Feb. 2, 1923 in St. Barnabas' Church, Omaha, the Rt. Rev. E. V. Shayler, D.D., Bishop of the Diocese, advanced to the priesthood, the Rev. JOHN E. WILKINSON. The candidate was presented by the Rev. Lloyd B. Holsapple, rector of the parish. The sermon was preached by the Rev. James E. Wilkinson, Ph.D., father of the candidate. All of the city and several of the out-of-town clergy were present and assisted the Bishop in the laying on of hands. The Rev. Mr. Wilkinson has been serving as curate in St. Barnabas' Church and will continue in the same capacity.

MARRIAGE

SHAVER-TALBOT—Mr. and Mrs. Charles A. SHAVER of Shell Lake, Wis., announces the marriage of their daughter, BERTHA ELLEN, to the Rev. RICHARD COLGATE TALBOT, JR., rector of the Church of the Messiah, Gonzales, Texas, at St. Andrew's Church, Seguin, Texas, on February 8, 1923. The Reverend Richard Colgate Talbot, Father of the groom, officiating.

DIED

BILLER—Entered into rest at Belleville, N. J., on Feb. 12, 1923, GEORGE BILLER, beloved husband of the late Clara E. Biller, and father of the late Bishop of South Dakota. For many years he was a vestryman and senior warden of St. John's Church, Newark, N. J., from whence his funeral service was held on Thursday, Feb. 15th.

CLAPP—Entered into rest at St. Mary's Vicarage, Pittsburgh, Pa., Quinquagesima Sunday, Feb. 11, 1923, SUSIE J. CLAPP, widow of Lorenzo R. Clapp, and mother of the Rev. Walter N. Clapp, in her 77th year.

Grant her, O Lord, refreshment and peace in the land of the living.

KOLKEBECK—Entered into life eternal, Feb. 3, 1923, JOSEPHINE ROSALIA, beloved wife of George Hermon, and loving mother of the Rev. Alfred D. KOLKEBECK, priest in charge of St. Paul's Church, La Salle, Ill. Solemn Requiem Mass was said at the Church of the Holy Apostles, Chicago, Wednesday, Feb. 7th, and interment at St. Bartholomew's cemetery.

Eternal rest grant unto her, O Lord, and let light perpetual shine upon her.

LINK—WILLIAM EVERETT, the eight-year-old son of the Rev. and Mrs. Henry A. LINK, of Marshfield, Wis., died Sunday night, Feb. 11, 1923. A solemn high Mass was sung in St. Alban's Thursday, Feb. 15th.

"For of such is the kingdom of heaven."

MILLER—Entered into eternal rest, in El Paso, Texas, Feb. 5, 1923, MARY ETHEL MILLER, wife of Roe William Miller. She is survived by her husband, by one child, William R. Miller, aged seven years, by her mother, and by four sisters. She was ready: just waiting for the summons from God.

"The strife is o'er, the battle done,

The victory of life is won;

The song of triumph has begun.

Alleluia! C.C.N.

NORTON—Entered into rest on Jan. 11, 1923, at the home of her son-in-law and daughter, the Rev. and Mrs. Charles L. Sleight, St. James' Rectory, South Groveland, Mass., HELEN ADELINE DE ZENG NORTON, in her 84th year. Interment will be at Redwood, N. Y.

MCCOY—Entered into rest, Jan. 24, 1923, at his home in Bristol, Pa., WILLIAM PORTER, son of the late Maria Thomas and Dr. Gilbert Rodman McCoy, and husband of Edith Gould. Burial in Doylestown, Pa.

"He giveth His beloved sleep."

PELLEW—HENRY EDWARD PELLEW entered into life eternal from his home, 1637 Massachusetts Ave., Washington, D. C., on Feb. 4, 1923, in the 95th year of his age.

STREETER—WILLIAM HENRY, the only child of George E. and Ada Annie STREETER, died at St. Margaret's Hospital, Pittsburgh, Pa.,

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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.

Feb. 12, 1923, aged seventeen years and seven months. The funeral was held Feb. 16th, and was conducted by the Rev. Dr. Bailey, of Trinity Church, Pittsburgh. An uncle of the deceased is the Rev. P. H. Streeter, rector of St. Matthew's Church, Florence, Ontario.

TREEN—Died, on Dec. 14, 1922, RICHARD JOHN, the beloved husband of Georgina Cecilia TREEN.

POSITIONS OFFERED

CLERICAL

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

MISCELLANEOUS

WANTED, A MAN ORGANIST AND CHOIRMASTER for parish in Ohio. Must be able to train boy voices. Fair salary offered with exceptional opportunity for teaching. Apply D, 800, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

PRIEST, AVAILABLE MAY 1ST, FOR growing parish where definite Churchly teaching will be appreciated. Thirteen years' experience; university and seminary graduate; good preacher and organizer, particularly successful with young people; unmarried, slightly over forty years of age. Now curate of large Eastern parish. Address 792, care LIVING CHURCH, Milwaukee, Wis.

PRIEST OF SOUND CHURCHMANSHIP—married—eleven years in Mission field desires parish. Address J-808, care LIVING CHURCH, Milwaukee, Wis.

RECTOR LARGE CITY—PRIVATE INCOME—wishes smaller parish. Stipend secondary importance. Highest references. L.M.P-805, care, LIVING CHURCH, Milwaukee, Wis.

RECTOR, CATHOLIC, EXPERIENCED, tactful, single, seeks larger sphere of work, parish, curacy, or mission—highest references. Address Rector-796, care LIVING CHURCH, Milwaukee, Wis.

YOUNG PRIEST, 7 YEARS' EXPERIENCE, well recommended by Bishop and rector, desires parish, curacy, or mission. University and seminary graduate. Excellent preacher, tireless parochial worker. Successful with young people. Good testimonials. Address "Ecclesia" 786, care LIVING CHURCH, Milwaukee, Wis.

WANTED—A PARISH IN VILLAGE OR small city in Eastern Diocese, by Priest with experience in rural work. Climate must be dry. Refers to Bishop. Work for Lent desired. Address M-803, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

TEACHER OF EXPERIENCE, THE PRIN-cipal of a private day school, will undertake the care of a limited number of little girls, between the ages of 8 and 12 years. Home and Church Training with careful oversight of school work. For fuller particulars, write to "Teacher" 801, care LIVING CHURCH, Milwaukee, Wis.

CHURCH WOMAN DESIRES POSITION AS Matron or Caretaker in Children's Home. Address G-811, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIR DIRECTOR OF many years' experience, desires position May 1st. Communicant and thoroughly familiar with Church services. Adult choir preferred. Address B-38 Knapp Ave, Middleton, N. Y.

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

ORGANIST AND CHOIRMASTER DESIRES appointment upon his return to America, May 1st, after two years study in Europe. (Paris and Florence) Choirmaster of wide experience with both boy and adult choirs in New York City. Thorough musician, highest credentials. Address: "ORGANIST", care American Express Co., Florence, Italy.

ORGANIST AND CHOIRMASTER, MANY years experience desires immediate position. Churchman. Highest references. K-812, LIVING CHURCH, Milwaukee, Wis.

WANTED BY A TRAINED WORKER, PAR-ish with large social service work or mission station. Best of references from former positions, south or midwest preferred. Address B-809, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

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

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

AUSTIN ORGAN CO.

180 Woodland Street Hartford, Conn.

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

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

VESTMENTS

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

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

CLERICAL COLLARS AND CUFFS, DIF-ficult 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.

EUCCHARISTIC VESTMENTS, WHITE, RED, Green, Violet, and Black, also Purple Cope, Chalice, Pyx, and a few used Altar Cloths, for sale. Address B-806, care LIVING CHURCH, Milwaukee, Wis.

RELIGIOUS

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

REAL ESTATE

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.

FOR SALE

FOR SALE: BEAUTIFUL CALIF. COUNTRY home in the Redwood country, 3 acres in fruit, flowers, lawn and river front, 8 room bungalow with all modern conveniences. Price \$12,500. Address: DR. W. A. PHILLIPS, Brookdale, Calif.

MISCELLANEOUS

FOR SALE—DARK GRAY UNFINISHED worsted suit and extra trousers, sack coat, clerical vest, coat and vest size 40—trousers 40-34. Tailor made, for man 6 ft. 1/2 in. tall. Never been worn. Cost \$73.00. Will sell for \$55.00. Mrs. EDWARD P. LEE, St. Johnsbury, Vermont.

HEARING DEVICE FOR THE DEAF FOR sale very reasonable. Complete outfit listed \$45.00, made by the Williams Articulator Co., will sell for \$20.00 and guarantee to be good as new. Address G-802, care LIVING CHURCH, Milwaukee, Wis.

PARISH USING NEW HYMNALS, WISHING to dispose of those of 1892 without music, write MRS. BARTON, Cambridge, Maryland.

SAFETY RAZOR BLADES SHARPENED. Single edge 2 cts, double edge 3 cts. each. Straight razors taken care of as well. NEW YORK EDGE Co., Glen Cove, N. Y.

RETREATS

NEW YORK CITY.—A RETREAT FOR WO-men will be held at Holy Cross Church, Fourth Street and Avenue C, New York City, on Saturday, March 17th. Conductor, the Rev. J. O. S. Huntington, Superior O. H. C. Apply to the MOTHER SUPERIOR, Community of St. John Baptist, Holy Cross House, 300 East 4th St., New York City.

THERE WILL BE A RETREAT FOR WO-men at St. Margaret's Convent, Boston, on the 3d Sunday in Lent. Conductor: The Rev. FREDERIC C. LAUDERBURN, of Berkeley Divinity School.

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.

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

SISTERS OF THE HOLY NATIVITY

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

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Atlantic City

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

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

Los Angeles

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.

New York

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

South Alabama

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

HOSPITAL—NEW YORK

S. T. ANDREW'S CONVALESCENT HOSPITAL, 237 East 17th St., Sisters of St. John Baptist. October to May 15th. For women recovering from acute illness or for rest. Age limit 60. Private rooms, \$10 and \$20 a week.

APPEALS

WILL ALTAR GUILDS HAVING MANY duplicate sets of Vestments, Altar hangings, and linens contribute to a small mission church which has very little:—Burses, veils, book-marks, of all colors, except white and gold, needed. Address Altar Guild 810, care LIVING CHURCH, Milwaukee, Wis.

Washington Cathedral

A Witness for Christ in the Capital of the Nation.

THE CHAPTER

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

Administered by a representative Board of Trustees of leading business men, clergymen, and bishops.

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

Legal title for use in making wills:

The Protestant Episcopal Cathedral Foundation of the District of Columbia.

**MANUAL OF FAMILY PRAYER
AND
NEW CHURCH CALENDAR**

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

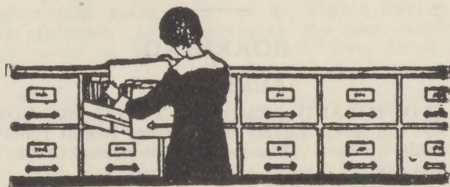
This Manual presents a convenient means to establish the practice in a most natural manner. It is simple and adaptable, and meets the frequent needs of family life: Grace at Meals, Church Seasons, Morning and Evening, Children's and Parents', and Special Prayers.

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

Calendar and Manual not sold separately. Sold together for Fifty Cents the set, postpaid.

Published by the Brotherhood of St. Andrew, Church House, 202 S. 19th St., Philadelphia, Pa.

INFORMATION BUREAU



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

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

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

The shortage of merchandise has created a demand for used or rebuilt articles, many of which are equal in service and appearance to the new 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. Chrysostom's Church, Chicago

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

St. Peter's Church, Chicago

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

Gethsemane Church, Minneapolis

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.]

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

Helps to the Christian Life. A Manual for Communicants. By T. W. Gilbert, B.D. Price 50 cts. net.

Success Magazine Corporation. 1133 Broadway, New York, N. Y.

Prosperity and How to Attract It. By Orison Swett Marden. Price \$1.75 net.

PAMPHLETS

From the Author.

Born of a Virgin. A Sermon by the Rev. J. Wilson Sutton, D.D., vicar of Trinity Chapel, New York City.

For the Sick. By Rev. H. D. Bull, Christ Church, Charleston, S. C.

PAPER-COVERED BOOKS

Department of Religious Education. 281 Fourth Ave.

The Church's Inquiry into Student Religious Life. By Paul Micou in collaboration with others. Modern Inquiry Series. Price 50 cts.

DEATH OF THE BISHOP OF MICHIGAN



THE LATE RT. REV. C. D. WILLIAMS, D.D.
Bishop of Michigan

(Photograph taken about time of consecration)

THE RT. REV. CHARLES DAVID WILLIAMS, D.D., Fourth Bishop of Michigan, died at his home in Detroit on the night of Feb. 14, 1923, after a week's illness of pneumonia.

Bishop Williams was consecrated to the see of Michigan Feb. 7, 1906, at which time he was dean of Trinity Cathedral, Columbus, Ohio. Ordained to the diaconate in 1883, by Bishop Bedell, and to the priesthood the next year by Bishop Jaggar, he had spent his previous ministry entirely within the state of Ohio.

Bishop Williams was born in Bellevue,

O., July 30, 1860, the son of David and Eliza Dickson Williams. He was graduated from Kenyon College in 1880, which college gave him the degree of L.H.D., in 1893. The degree of D.D. was conferred upon him by Bexley Hall, and that of LL.D. by Hobart.

Bishop Williams was greatly interested in social subjects, on which he frequently wrote and spoke. He was the author of three books: *A Valid Christianity for Today*, *The Christian Ministry and Social Problems*, and *The Prophetic Ministry of Today*.

DIOCESAN CONVENTIONS

ERIE rebukes lawlessness both temporal and spiritual.—WASHINGTON will work for its Cathedral.—NEW MEXICO assumes charge of the Navajos.

LAWLESSNESS REBUKED IN ERIE

THE OUTSTANDING feature of the Convention of the Diocese of Erie, held in St. John's Church, Franklin, Pa., was the fearless denunciation, by the Rt. Rev. John C. Ward, Bishop of the Diocese, of two forms of evil that are prevalent at the present time, the violation of the prohibition laws of the nation and the violation of the laws of the Faith of the Church.

Of the first, Bishop Ward said, "We should obey the prohibition law, not only because it is a law, but because it is a good law." He was thankful for the inaugural address of "that good American and Churchman, Governor Pinchot," and for his fearless declaration, "With all good citizens, I believe that this Commonwealth is greater and more powerful than any band of law-breakers whatsoever, and I intend to act on that belief." To this the Bishop added, "As citizens and Churchmen, we shall do well to listen to such a warning, and to work for the realization of such ideals, always remembering that the worst lawbreakers are the respectable and educated people who make possible the whole sordid and bloodstained business of boot-legging, by buying what the more ignorant outlaws sell."

Touching the other form of lawlessness, the Bishop said: "The spirit of lawlessness shows itself in the sphere of religious faith, as well as in politics and morals. The rather jaunty rejection of parts of the Creed of historic Christianity is an illustration of this tendency . . .

"We accept the Creed. We believe that Jesus Christ is God and man. More clearly than ever in these days, the world sees the divine perfection of His ideals for human life. Millions of His followers know that they share His human companionship and receive His divine grace.

"In the face of such testimony as this, we are not disturbed by the opinions of extremists or individualists within or without the Church. By this faith so well summed up in the historic Creeds, we can live, if we choose. This faith supplies the deep needs of our hearts. It points us to Jesus Christ as the supreme Revelation of God and the pattern of all mankind.

"Thus we, too, can sing in our hearts, 'Mine eyes have seen thy salvation'. We too, hail the Light of the World, who is our daily guide. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

The Rev. W. E. VanDyke was added to the Standing Committee, and the following were elected deputies to the Provincial Synod: the Rev. Dr. Martin Aigner, the Rev. Messrs. E. J. Owen, Jenkin Watkins, and H. Irvine Lynds, and Messrs. Frank B. Mallett, Albert Cliffe, Josiah Howard, and F. G. Bellamy.

CO-OPERATION MARKS WASHINGTON CONVENTION

THE CONVENTION of the Diocese of Washington, which met at Epiphany Church, Washington, Feb. 7th, and 8th, was marked by a spirit of coöperation, which made the dispatch of business very rapid, and reduced discussion to a minimum.

The Rev. Dr. Freeman made a strong appeal for the Program of the Church, that has now started in an endeavor to raise sufficient money to finish the National Cathedral of Sts. Peter and Paul. Dr. Freeman stressed the point of the great national importance of the Cathedral, but said that national support could hardly be expected unless there was a hearty local endorsement and a local support. Mr. Arthur S. Browne, Chancellor of the Diocese, put the motion, which resulted in an endorsement of the project by the convention of this Diocese.

A new canon was passed, creating in each parish a separate treasurer for the contributions for missions and all benevolences. Where such a separate treasurer be not feasible, the regular treasurer is to keep a separate account of all income for missions and benevolences, which must be paid into the Diocesan Treasurer before the tenth day of each month.

Arrangement was made providing for a central treasurer of diocesan funds instead of having the large number of individual treasurers, as now exist.

The Rev. James W. Clark was elected to the Standing Committee of the diocese. The other members of the Standing Committee were reelected.

The delegates to the Provincial Synod are, the Rev. Messrs. Curran, Atkinson, Dunlap, Whitmore, and Messrs. Kramer, Rust, Stock, and Jewell.

ASSUMES ENTIRE CHARGE OF NAVAJOS

It was announced at the Convocation of the District of New Mexico, which was held in St. Clement's Church, El Paso, Tex., Feb. 6th to the 8th, that the Bishops of Utah and Colorado have formally transferred their jurisdiction over the Navajo Indians in their dioceses to the Bishop of the District of New Mexico, thus consolidating this work under one head. Permanent work among them has been started in buildings loaned by the Government at Ameth, Utah, and two missionaries are in residence.

During the convocation the constitution and canons of the District were recodified, and the name of the District was changed to the Missionary District of New Mexico and Southwest Texas.

In his annual address, Bishop Howden spoke in loving appreciation of the late Gov. L. Bradford Prince. This part of the Bishop's address will be found on another page of this number of THE LIVING CHURCH. The Hon. Charles W. G. Ward, of Las Vegas, N. M., was appointed to succeed Gov. Prince.

In the matter of progress, the Church in the District has done remarkably well

in the past year. There has been an increase of nearly 300 communicants, six new missions have been established, and four new church buildings have been erected. The largest project was the acquisition of the property now known as St. John's Sanatorium. For this institution the Bishop asked the whole-hearted support of all loyal Church people.

During the sessions of the Convocation, the Woman's Auxiliary of the District met in the parish house.

THE HARRISBURG WOMAN'S AUXILIARY

THE ANNUAL MEETING of the Woman's Auxiliary of the Diocese of Harrisburg was held in St. John's Church, York, Pa., the Rev. Paul S. Atkins, rector, on Tuesday and Wednesday, Feb. 6th and 7th. The meeting opened with a Quiet Hour, conducted by the Rev. B. Talbot Rogers, D.D., of Sunbury, Pa. Tuesday evening, a missionary mass meeting was held in the church, at which the speakers were the Rt. Rev. James H. Darlington, D.D., and the Rev. Floyd W. Tomkins, D.D., rector of the Church of the Holy Trinity, Philadelphia. The business meeting began Wednesday. In the absence of the diocesan president, Mrs. C. H. Boyer, of Huntingdon, the vice-president, Mrs. A. M. Drinkwater, of Williamsport, presided. The president's message was read by the secretary.

The following were elected as officers: vice-president at large, Mrs. A. M. Drinkwater, of Williamsport; treasurer, Miss Margaret Silliman, of Altoona; secretary, Mrs. M. W. Van Horne, of Williamsport; United Thank Offering custodian, Miss Estelle Bubb, of Williamsport. Delegates to the Provincial Synod: Mrs. M. R. Cowell, of Lancaster, and Miss Margaret Cook, of Bellefonte.

Mrs. M. C. Adams, of Pittsburgh, president of the Woman's Auxiliary of the Third Province gave a most interesting and helpful address, Wednesday afternoon, on The Work of the Auxiliary. She pointed out the enlarged work of the Auxiliary, since it is an auxiliary to the National Council of the Church, and no longer the Auxiliary to the Department of Missions. Mrs. Adams has just come from a meeting of the Executive Committee of the Auxiliary in New York, and told of the plans of that committee for the coming year.

SAN FRANCISCO NOONDAY LENTEN SERVICES

AT THE noonday Lenten services under the auspices of the Brotherhood of St. Andrew, which are to be held for the twenty-sixth consecutive year in the Merchant's Exchange Building, San Francisco, the speakers include, besides the Rt. Rev. W. H. Moreland, D.D., Bishop of Sacramento, and the Rt. Rev. E. L. Parsons, D.D., Bishop Coadjutor of California, and a number of our clergy, the Most Rev. E. J. Hanna, (Roman) Archbishop of San Francisco, and another Roman clergyman, as well as Presbyterian and Methodist ministers.

The English National Assembly Confronted With Long Program

The Winchester Bishopric Scheme
—A Democratic Measure Fails—
Reform of Ecclesiastical Courts

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

THE NATIONAL Assembly of the Church of England met on Monday last, to be confronted with an overloaded program—as, in addition to the ordinary business arranged for, there were the arrears of the abandoned session of November to be made up. In these circumstances, the Archbishop of Canterbury

increase, fall more and more into the background. The Archbishop, however, seems determined that Convocation shall not be lation that, "I regard myself as pledged in every way to protect the dignity and functions of Convocation. It is not a back number, as many claim."

On Tuesday, the Assembly accorded general approval to the Prayer Book Revision measure, but deferred any discussion until the July session. This is doubtless wise, as few reports submitted to the Assembly can be more important, and it is just as well that its consideration should not be hurried. Men of good will on all sides must endeavor to combine,

to open up the entire subject again. Moreover, the rule only applies to "a measure touching doctrinal formulæ or the services and ceremonies of the Church of England or the administration of the sacraments or sacred rites thereof," not to measures incidentally involving doctrinal issues, nor to the general government of the Church.

THE WINCHESTER BISHOPRIC SCHEME

The Winchester Bishopric scheme was introduced by the Archdeacon of Winchester and supported by the Bishop of Manchester. The latter did not believe that the historic position of the Bishop of Winchester would be impaired, seeing that he would have more time for extra-diocesan duties. Opposition came from Mr. G. Sheddon, of the Isle of Wight, the representative of what he termed "an homogeneous minority," who objected to the severance of the island from Winchester.



Wide World Photos

THE NATIONAL ASSEMBLY OF THE CHURCH OF ENGLAND, THE ARCHBISHOP OF CANTERBURY PRESIDING

took an early opportunity to propose the extension of the next session in July to a whole fortnight, in order to reduce the accumulating agenda.

It is to be feared that such an arrangement, which may become a precedent, will tend more than ever to throw the conduct of business into the hands of London members, and of the small circle into whose administration the affairs of unwieldy bodies usually drift. It is a difficult matter for the country priests to spare more time from their parochial work than they already do, for attendance at meetings in London occupying several days. The bishops and many of the clergy, moreover, have to attend Convocation as well, and this more ancient function will, as the demands of the Assembly

not to secure the satisfaction of their own preference, but to welcome an ordered liturgy which will enable Churchfolk to worship God without offense to conscience, and preserve the essential characteristics of Anglican order and ritual.

When the Assembly has finished with Prayer Book Revision, except for the stage of final approval, the consent of Convocation has to be obtained. This rule is not yet part of the constitution of the Assembly, but a new addition to the Standing Orders will, it is hoped, make it so when discussed next July, and the procedure has already been followed in the case of the revised Lectionary. The requirement of the consent of Convocation, however, is likely to be little more than a formality, since it will be impracticable

Portsmouth, he declared, had no attractions for them. The Archdeacon of the Isle of Wight, on the other hand, denied that the islanders were opposed to the measure. The discussion afterwards seemed to drift into a consideration of the relative merits of large and small dioceses, until the Archbishop of York (who, it will be remembered, was a former vicar of Portsea) brought the Assembly back to the question of Winchester. Dr. Lang confessed that he was not satisfied that either of the two new dioceses proposed would be adequate to sustaining the responsibilities of a bishopric of the Church of England, and gave detailed reasons for his opinion.

Summing up, the Archbishop of Canterbury observed that he had always, when

Bishop of Winchester, been oppressed by the unwieldiness of a diocese stretching from the Channel Islands to Epsom, in Surrey. But he felt the force of his brother Primate's arguments. The scheme seemed to be a confession of impracticability. If it were now "generally approved", and then referred to an appointed committee, the latter would doubtless weigh carefully all the suggestions made. The situation was extraordinarily difficult, and he could not say he felt happy about the measure. The Primate's proposal was adopted by the Assembly, with but few dissentients.

A DEMOCRATIC MEASURE FAILS

On Wednesday the Parochial Church Councils (Additional Powers) Measure was narrowly defeated. Thus a second attempt to find a way by which the laity may have a voice in the choice of their parish priest has failed. Almost everybody admits the reasonableness of the claim of the laity, but it is proving extremely difficult to devise means by which such claim may be allowed without impinging on the rights of others. The Solicitor-General warned the Assembly that the measure had no chance of passing into law since it touched on the rights of the Crown as a patron of benefices. The discussion produced, however, an excellent debate, which may be helpful in the next attempt to draft a measure for a reform which is long overdue and will somehow have to be effected.

REFORM OF ECCLESIASTICAL COURTS

The Bishop of Chelmsford once again brought forward his measure relating to the reform of the Ecclesiastical Courts, which proposes that a committee of the Assembly should be appointed to consider and report how the existing system may be amended, so that discipline may be restored and maintained with the general good-will of the Church. There can be few persons today with any knowledge of the facts who would be found willing to defend the existing constitution of the Ecclesiastical Courts. Certainly there is no reform of more urgent practical importance than that which the Bishop of Chelmsford desires. But for all that, his motion was shelved for the time being. Reform is bound to come, however, if respect for the law is to be recovered.

UNION OF LONDON BENEFICES

On Thursday morning a measure for the union of London benefices and disposal of churches was considered. The Bishop of London was in charge of this, and remarked that he had been in hot water over the controversy for twenty-one years. The greatest bitterness had been aroused, and he was attacked on both sides. It was hateful to have to touch ancient City churches, but he maintained that it was even more hateful to contemplate one hundred thousand people without churches at all. It had been necessary in the last fifty years to build and man two hundred and sixty new churches in the outer suburbs of London. The Bishop painted a glowing picture of what could be accomplished by the money derived from selling the sites of the old City churches and diverting the revenues. Instead of getting ten consents, it was proposed to substitute a single strong "Metropolitan Benefices Board," representing every possible interest, and also a Commission of six.

The Bishop of Chelmsford recognized that no removal of churches ought to take place without overwhelming necessity, while the Rev. J. H. Ellison, a City rector, said there was too little reform and too much demolition in the measure. The

City churches might, he thought, be used for a number of religious purposes not strictly ecclesiastical. There was vast opportunity and responsibility—social, moral, and religious—in the immense multitude of human beings gathered daily in the square mile of the City of London. The churches need not all be used for the same purpose—for instance, there were no parish halls in the City.

After further discussion, general approval was given to the measure, which was then referred to an appointed committee. From what has been recorded of the proceedings up to now, there seems to be a tendency in the Assembly to give general approval to all measures, and to dispense with a second reading stage. The danger of this appears to be that of the sanction of the Assembly being claimed for principles which it has never properly debated. It is constantly asserted that general approval means nothing.

BISHOP MASTERMAN INSTALLED

Dr. J. H. B. Masterman was installed last Saturday as the Suffragan Bishop of Plymouth at the mother church and pros-

pective Cathedral of St. Andrew's, Plymouth. The Bishop of Exeter, who officiated at the service, and also instituted the new Bishop as rector of Stoke Damerel, presented Dr. Masterman with a pastoral staff and a pectoral cross, the former having been given by the new Bishop's parishioners at Stoke Damerel, and the latter by the combined parishes of the archdeaconry. In the course of a short sermon, the Bishop of Exeter said he would always be grieved if it came about that they had to divide the historic county of Devon, and there would be general regret if that great county came to the end of its ecclesiastical unity.

On Monday, Dr. Masterman, speaking at a rural dean conference, said that if Plymouth wished for a diocese of its own it must express that opinion very emphatically indeed. The time was limited during which he was prepared to continue in the dual position of Suffragan Bishop and rector of Stoke Damerel. In a few years he would become restless under these two offices, and would wish to know what the people of Plymouth meant to do about it.

GEORGE PARSONS.

Meetings of Canadian Synods Show Work in Store For Church

Columbia Needs Cathedral—Canada; White, British, and Christian—Education and Social Service.

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

TWO of the British Columbia Synods met during the week, that of Columbia at Victoria, that of New Westminster at Vancouver.

COLUMBIA NEEDS CATHEDRAL

At Victoria, Bishop Schofield in his charge spoke of the need of taking up the long-deferred erection of the Cathedral. "The time has come," the bishop declared, "when I truly believe God means us to undertake this great work to His glory, and the good of the Church in this place. Four years ago, we deliberately put our building scheme upon one side until we had done our share in the Anglican Forward Movement. Again we delayed it that we might do our long-delayed duty regarding the stipends of the missionary clergy. With God's blessing upon our efforts these matters have been put right, and having proved in what all must recognize as a trying year, that our current obligations on the increased basis can be sustained, it were cowardly and faithless not to hear God's call to undertake these new buildings, so much needed for worship and service. If by beginning soon we can help, even in a small way, to provide employment when it is sorely needed, the circumstances will supply additional emphasis to the call which I am endeavoring to interpret to you. Those of us who by self-denial or special effort can contribute now will do so the more willingly if thereby we can help those in need of work.

CANADA; WHITE, BRITISH, AND CHRISTIAN

Perhaps the outstanding feature of Bishop De Pencier's charge at Vancouver was his earnest warning against admitting further Oriental immigration into British Columbia, where already whole districts have passed into the hands of Japanese and Chinese. There are about 30,000 Chinese and nearly 17,000 Japanese, and 740

Japanese children were born last year. The Japanese own 5,637 acres in British Columbia, and 3,614 acres of leased land is in their possession. While the fishing industry is practically controlled by the Japanese, market gardening is almost wholly in the hands of the Chinese. The Bishop urged that British Columbia must be kept predominantly white, British, and Christian. At the same time he warned against racial prejudice and urged increasing efforts at evangelizing the Orientals already in Canada.

EDUCATION AND SOCIAL SERVICE

At both Synods, Principal Vance presented an admirable report of the Anglican Theological College of British Columbia, which is now affiliated with the Provincial University and for which a new building must soon be erected at Point Grey, where the University is to be located. Canon Vernon reported on the work of the Council for Social Service and urged that as the social service in which the Church is interested is Christian Social Service, it must not only be spiritual in its origin, but emphasize the spiritual in its method and in its objective. It must reflect the spirit and outlook of the New rather than of the Old Testament. The Rev. W. Simpson, western field secretary of the General Board of Religious Education, gave interesting addresses. Archdeacon Heathcote reported on the work of Oriental Missions in the Province. There are now six on the staff of the Japanese Mission in Vancouver, and three on the staff at Prince Rupert. There are four workers on the staff of the Chinese Mission in Vancouver, one at Victoria, and one at Vernon. The Rev. H. C. L. Hooper gave a fine report on the work of the Mission to Seamen at Vancouver.

PRAYER FOR THE COUNCIL FOR SOCIAL SERVICE

The C. S. S. has just issued the following prayer:

Almighty God, who hast made us in thine own image and hast cast our lot in so goodly an heritage, pour out thy blessing upon our Council for Social Service and all social workers throughout this Dominion, that, walking in the footsteps of him who came not to be ministered unto

but to minister, and who went about doing good, we may all seek to serve our fellow men in his Name and in his Spirit. Grant that all our efforts for the social and spiritual welfare of others may be begun with wisdom, continued with diligence, and crowned with success to the glory of thy great Name and the final establishment of thy reign of righteousness throughout the world, through Jesus Christ our Lord. Amen.

MISCELLANEOUS ITEMS

The Primate is reported confined to his bed at his residence at Winnipeg with a severe attack of influenza.

Much sympathy is felt with the Bishop of Montreal in the death of his mother at her home in Toronto.

Dean Fry, of Lincoln, is appealing for Canadian aid towards the preservation of that beautiful Cathedral.

Canon Baynes-Reed has just celebrated his twenty-fifth anniversary as the rector of St. John the Baptist, Norway, Toronto. The canon, who is now rural dean of Toronto, preached from the same text as that used by him at his first sermon as rector, "We preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake".

Convention held last month. "I consider it," said he, "to have been anti-semitic to pass that resolution, as if it were wrong on the part of the Jewish people to use their language."

Rhetoric again, for Dr. Wise well knows that the only valid reason against the continued use of foreign languages in this country is not based upon any racial antipathy but on the practical ground that it hinders all that social intercourse which must lie at the basis of racial and religious understanding and continues to preclude the assimilation of foreigners into loyal, intelligent, and useful Americans.

DR. STIRES PLAINLY DEFENDS THE FAITH

Lower Fifth Avenue, in the persons of Dr. Fosdick and Dr. Grant, has put itself on record in recent matters of theological controversy. Upper Fifth Avenue, in the person of Dr. Stires, of St. Thomas' has now spoken out in reply. On Sunday, Feb. 11th, Dr. Stires preached two significant sermons, one to his regular congregation at 11 o'clock and one to the members of the Knights Templars of New York at 4 o'clock.

Dr. Stires said, in his morning sermon, that to deny the miraculous element in Christianity, without exception or qualification, is to deny the resurrection of Jesus, the foundation of all of St. Paul's preaching and of ours, and to shatter the faith of those who so hold the fact as the crowning proof of His divinity.

In the afternoon Dr. Stires preached to over 500 Knights Templars who attended the service in their striking and significant regalia. His topic was "Faith, Vows, and Loyalties". Dr. Stires viewed the gathering not so much as a protest against destructive criticism as an assertion of affirmation in the essential facts of the Christian faith, made "when" said he, "you drew your swords, grasped the blade, and, holding the cross-shaped hilt before your eyes, faced the altar and repeated with eloquent emphasis those mighty declarations of loyalty contained in the Apostles Creed." Commenting upon the exceptional intelligence, ability, and experience of his special audience, Dr. Stires continued: "You will not lose composure if some self-esteeming critic should describe this service of yours as an unintelligent and unnecessary gesture."

With great earnestness Dr. Stires pressed home the fact that, despite all criticism of the Bible, legitimate or otherwise, it was "in a real and reasonable sense the Word of God . . . and we believe that the revelation of God culminated in Jesus Christ, the Word of God incarnate. We believe that God in 'Christ' is the explanation of the so-called supernatural element in the life of our Lord."

As to the question of loyalty, Dr. Stires asserted strongly that while "the Christian Church, generally, permits reasonable freedom of study and interpretation . . . it is the duty of the Church to take official cognizance of intentional denial on the part of ordained leaders, of articles of the faith, to which they have pledged their loyalty. We would not tolerate the teaching of disloyalty to our country in our public schools, and we should not permit disloyalty to the faith to go unchallenged in the Church."

BEGINNING OF LENTEN ACTIVITIES

The regular Lenten program of daily services in most of the larger parishes, at least, began with large congregations on Ash Wednesday. More than ever this year will the educational opportunity of the season be taken advantage of, since the utterances of Dr. Grant have stirred

Cambridge Endowment Campaign Halts for the Lenten Season

Multiple Opportunities for Instruction in Boston

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

BISHOP LAWRENCE announced last Tuesday at the close of the intensive campaign to secure an endowment of \$1,000,000 for the Episcopal Theological School, that \$936,000 has been pledged and given. After Easter the campaign will be continued until the desired fund is reached. Confidence was expressed that by Commencement, the date originally set, the entire amount will be realized.

In speaking at a luncheon meeting of the chairmen of the endowment campaign, Bishop Lawrence said:

"I have been much impressed in the course of the campaign by several features. First, the people of the churches, and indeed the entire country, want a stronger ministry. Second, campaigns in which I have taken part have not had as their object the realization of fine buildings but the building up of men and character. The American people, when they think things out, have more confidence in fine men than they have in fine buildings, and they believe, while fine buildings are good, that the development of intelligence, force, character, and leadership are of the first necessity. Third, my chief motive in this campaign has not been to gather \$1,000,000 but rather to

bring before the people of the churches the need of finer leadership, and better training and standards in our theological schools. The success of this campaign is a pointer to the churches that that is what the people want."

MULTIPLE OPPORTUNITIES FOR INSTRUCTION

Classes of instruction, lectures and special courses of addresses are rapidly increasing in Lent among the Boston churches. In addition to the larger number of celebrations of the Holy Communion and weekday services of devotion, a great number of special teaching-services are being given by the four large Boston churches; the subjects of some of which are:

The Christian's Faith and Life, by Dean Rousmaniere, The Negro Problem, by Mrs. Edward S. Drown, The Life of Christ, by the Rev. Frederick J. Walton, A Course on Prayer as Related to Healing, Interpreted by Meditation and Prayer, by Mrs. Nicholas P. T. Burke, The Life of our Lord in Relation to Our Lives Today, by Mrs. George P. Dutton, Christian Art as an Aid to Faith, by Mrs. Estelle M. Hurl, Christian Poets, By Dr. van Allen, The Harmony of the New Testament, by Father Anderson, Christ for His World, by Dr. van Allen, Christ in the Psalms, by Dr. van Allen, Turning Points in the Life of Christ, by the Rev. Dr. Samuel McComb, The Life and Times of Christ, by the Rev. Dr. Worcester, and the Renaissance in China, by the Rev. Theodore R. Ludlow.

The Jews Support Grant— Churchmen, The Bishop

Dr. Stires Plainly Defends the Faith—Beginning of Lenten Activities—Will Not Enter Church

The Living Church News Bureau }
New York, February 17, 1923 }

CHURCHMEN, Protestants, Unitarians, and Roman Catholics have already expressed their opinions on the Grant case. Now Rabbi Stephen S. Wise, the eloquent leader of the Free Synagogue, voices his judgment in a sermon preached in Carnegie Hall on Sunday morning, Feb. 11th. He reproves Bishop Manning for his demand that Dr. Grant either "recant or resign", because to recant would "be the equivalent of intellectual and moral suicide"; to resign "would sound the knell of a living and aspiring Church." The Rabbi acquits Dr. Grant of

evasion or equivocation in "his clear and frank reply". His counsel to Christendom is: "go back from the Christ of the creeds to Jesus of Judea; from the Christ of Ober Ammergau to Jesus of Galilee." And, he very pointedly concludes: "Let there be less objection to the misunderstanding of Jesus by the heresy-hunters of His time viewing the truth, that high priests in our own day may wear diocesan livery and wield diocesan authority."

Allowance must be made for this fervid utterance of this master of pulpit rhetoric. Dr. Wise is acutely obsessed by the phobia anti-semitism which goes back 2000 years and still persists, as he complained to those present on Sunday night at the seventh anniversary banquet of the American Jewish Congress. In his speech on this occasion Dr. Wise denounced the Reformed Jewish Congregations for their denunciation of Yiddish at their jubilee

the clergy to renewed efforts to preach on the fundamentals of the Christian faith. It is a healthy and hopeful reaction and should do the clergy as much good as their congregations if they will take the trouble to think things through a little more thoroughly than they are ordinarily accustomed to do.

Bishop Manning was the preacher at Trinity on Ash Wednesday. He spoke to a congregation that not only filled the church but overflowed into the choir. The Bishop asked and answered the question: "What does it mean to be a Christian?" He said it was not sufficient to be merely a believer in good-will, a humanitarian or a philanthropist, though every Christian should be such. Nor was it sufficient to be even an orthodox holder and defender of the faith; or a conscientious observer of the rites, ritual, and ceremonial of the Church; though a Christian would be all of these. To be a Christian was to be a personal believer in and a loyal follower of Jesus Christ. Being such, he would of necessity be a lover of good-will and of his fellows; would hold the faith truly and would find in the usages of the Church, because ordained of Christ Himself, the true spiritual food for his soul's life and health and growth.

After the brief noonday service the Bishop dedicated the Livingston Baptistery. It consists of an altar placed in the

northwest corner of the church, over which is an altar piece, in the form of a triptych and belongs to the Tuscan school. It is said to have adorned an altar in a Church at Gubio, Italy, and was presented to Trinity by Mr. and Mrs. John C. Livingston as a memorial. The painting represents the Trinity in the center panel and on either side are the figures of St. Peter and other Saints. The altar was designed by Mr. Thomas Nash, architect of Trinity parish. The font is placed directly in front of the altar, which itself commemorates Bishop Manning's rectorship.

WILL NOT ENTER CHURCH

The Rev. Dr. Robertson, who has been pursuing the Rev. Dr. Fosdick because of alleged heresy and who recently stated his intention of seeking Holy Orders in our Church has reconsidered his decision. He says he intends to remain a Presbyterian because (1) Dr. Fosdick is only a Baptist, and not a genuine Presbyterian heretic, and (2) because Dr. Fosdick is only "a non-scholar and an interloper" in the Presbyterian Church. As to Dr. Grant, that "Episcopal heretic is being dealt with by his ecclesiastical superior," and may, therefore, be left to his fate. Thus, Dr. Robertson remains in *statu quo ante bellum* and so does his opinion of the New York Presbytery, which is apparently less than zero!

FREDERIC B. HODGINS.

United Thank Offering, on the Supply Department, and on Religious Education. The Church Periodical Club was discussed under the last of these, and it was decided to devote special offerings to establish a library at St. John's University, Shanghai.

The G.F.S. conference proved especially valuable as establishing a contact with the out of town branches, such as is not possible at the regular monthly diocesan meetings. Brief talks were made at the D.O.K. conference on the nature and extent of this work. There was a large representation at the conference on altar guilds and it was resolved to ask Bishop Griswold to call a meeting of all altar guild directresses and of some of the clergy to discuss the organization of a diocesan guild.

Bishop Griswold presided at a conference on Church Extension, at which an address was made by the Rev. Chas. T. Bridgman, a secretary of the foreign-born Work of the National Council, who announced that Mr. Percy Knapp, of the National Council, will spend a year in Chicago beginning March 1st, to work especially among the foreign-born in this diocese and in the Province of the Midwest. The Rev. E. A. Gerhard spoke of the response to the Church's Program for 1923 by the parishes and missions of this diocese, and announced a net increase in expectations over the contributions of 1922 of \$58,886.32. The Campaign has not been finished and this net increase will probably be augmented considerably. The National Office has advised Chicago that the report of this diocese has been one of the most encouraging received from any diocese. The Rev. George H. Thomas spoke of the extension of the Church's work in the city, emphasizing the need of a student pastor at the University of Chicago, where there are 300 students of the Episcopal Church. Dean Tanner and Dean Johnson told of the many opportunities for Church extension in the rural parts.

The conference on Religious Education was held in the chapel of the Epiphany. Mr. W. F. Pelham presided. The Rev. Dr. F. C. Grant spoke of the need of teacher training in every parish with the rector as instructor, and of the value of the normal school. Miss Vera Noyes and Mr. R. M. Herrold led in the discussion as to How to Build Up the Church School.

The parlor at Chase House was crowded and overflowed into the hall where the conference on Social Service was held, the Rev. C. L. Street presiding. Mrs. Theodore Robinson strongly urged the establishing of committees on social service in every parish. The Rev. Mr. Bridgman spoke on the foreign-born problem, and Mrs. John M. Glenn, of the Church Mission of Help, told of the remarkable work being done by this admirable society of the Church, and suggested the lines on which a branch of the C.M.H. might be organized in Chicago.

More than 100 attended the conference on Young People's work. The Rev. L. H. Danforth presided in absence of the Rev. Dr. Carleton who was ill. A resolution was made that the young people's societies of the Diocese of Chicago be unified, that Dr. Carleton proceed to the organization of them, and that other conferences on the work be held for social intercourse and to interchange methods, results, and ideals.

H. B. GWYN.

OPENING OF DuBOSE SCHOOL

THE DuBose Memorial Church Training School, Monteagle, Tenn., will open its second session on March 15, 1923, at 11 A.M.

Chicago Priest's Mother Killed in Collision

Miss Royden Visits Chicago Conferences at Convention Time

The Living Church News Bureau }
Chicago, February 19, 1923 }

ON SATURDAY evening, Feb. 3d, the Rev. A. D. Kolkebeck, priest in charge of St. Paul's, La Salle, was driving by automobile, with his mother, to take a wedding at Antioch, Ill., his former charge. A sign board obstructed the view in the highway and caused a collision between Mr. Kolkebeck's machine and one from Oak Park. Mr. Kolkebeck was badly shaken, and his mother was so seriously injured that she died a couple of hours after the accident. Mrs. Kolkebeck was well known in the diocese, was an active Church worker, and for some time was the secretary of the Chicago Clerica.

MISS ROYDEN VISITS CHICAGO

Miss Maude Royden, has had several appointments in Chicago and one in Evanston. She was eagerly listened to and received by large audiences. The largest meeting was that held at Orchestra Hall on Tuesday evening, when Miss Royden spoke on Can We Set the World in Order. "To preach resignation to the inscrutable will of God is a crime, with the world in its present conditions. We live in an age of progress such as our forefathers never dreamed of, yet we have made none in the most important direction of all, that of human nature, 'What is good enough for our grandfathers is good enough for us' is still our motto. As the causes of the war and of the present deplorable state of the world," Miss Royden blamed secret diplomacy, the lack of driving power in the Church, and the readiness with which evil conditions are accepted as merely the effects of human nature which is unchangeable. "There are men today preparing for the next war before we have yet finished the old one.

If you ask them how they can calmly look forward to another such terrible time, they have only one answer—human nature."

On Thursday, Feb. 15th, Miss Royden, spoke at a largely attended luncheon of The English Speaking Union. She was gracefully introduced by the Rev. Dr. Arthur Rogers, rector of St. Mark's, Evanston. She discussed the gradual change in speech between Americans and Englishmen, and expressed the hope that the two races would always be able to understand each other. "I also hope," said she, "that both of our clergy will always read the authorized version of the Bible. The Bible has been one of the greatest stabilizers of our language. It was a providential gift that the Bible was translated when the English speech was at its richest, in the days of Shakespeare. Much is done to keep the glory of our tongue by those who read those two works, the authorized version of the Bible and Shakespeare."

Miss Royden is a great admirer of Jane Addams and has been heralded as "The Jane Addams of England". She said, however, that she had no desire to found a settlement like Hull House. "I am too much of a socialist for that," she said. "I prefer to deal with causes rather than effects. The whole basis of society needs changing."

CONFERENCES AT CONVENTION TIME

The many conferences held on the first day of the Convention afternoon and evening were all well attended, and elicited a genuine interest for all, and bade well to become a regular feature at Convention time. They were held at Chase House and at the Church of the Epiphany, the afternoon meetings being on special phases of women's work, and the evening of a more general order. Four conferences were held under the auspices of the Women's Auxiliary, on Treasurers, on the

CINCINNATI INSTITUTIONS BENEFITTED

IT HAS just been made public that the Children's Hospital in Cincinnati, an institution of this Diocese, is largely to benefit by the will of the late Mrs. Helen Hughes Taylor, widow of Col. J. Gordon Taylor, a civil war veteran and a successful business man.

The estate is worth over a million, and the Medical School of the University of Cincinnati and the Children's Hospital are residuary legatees. The death last autumn of George W. Hughes, one of Mrs. Taylor's brothers, causes a division of the estate and the two institutions named will divide \$500,000 between them. Mr. H. Eugene Hughes, the surviving brother of the testatrix is the executor.

The will also provides that the sum of \$10,000 be given to the Church of the Advent, Walnut Hills, Cincinnati, of which Mrs. Taylor was a devoted communicant, to be used as the rector and wardens desire.

THE CINCINNATI CHILDREN'S HOSPITAL

THE BOARD OF TRUSTEES of the Children's Hospital of Cincinnati, Ohio, have decided that a new building in a more central location is necessary and have passed a resolution definitely committing themselves to a new hospital. Negotiations are now under way whereby a splendid tract of land, comprising nearly five acres, will be sold by the city to the Children's Hospital.

The cost of the land, the Hospital, and Nurses' Home, equipped with the latest and most approved standards, will be almost \$600,000. The trustees feel, however, that at least \$750,000 should be raised in order that the Endowment Fund may be increased. Mr. Cooper Proctor, one of the Trustees, appeared last week before the Diocesan Convention and presented the whole scheme, which was favorably received and endorsed by the Convention.

MUCH BUILDING IN WEST VIRGINIA

THE DIOCESE of West Virginia is experiencing a building boom. Christ Church, Clarksburg, the Rev. J. T. Carter, rector, has begun the erection of a \$125,000 church and parish house. The new parish house will be finished before the present church is torn down.

Christ Church, Point Pleasant, the Rev. W. T. Willis, rector, is now building a church and parish house at a cost of \$65,000.

Christ Church on the Blue Ridge, one of the missions of the diocese, is now building a home for the missionary, to be followed by a community house some time in April or May.

Zion Church, Charlestown, the Rev. C. H. Goodwin, rector, is building a new parish house at a cost of \$25,000, to replace the one destroyed by fire a year ago.

OHIO CHURCH PURCHASES RECTORY

THE VESTRY of St. Luke's Church, Marietta, Ohio, the Rev. Maurice Clark, rector, has purchased a fine new rectory at a cost of \$15,000. It is situated in the best residential part of the city and it is ultimately hoped to build a new church in the same neighborhood. The present location of church and rectory is in the flood district, and, in the 1913 flood, the

church and organ were damaged to the extent of \$5,000.

CHURCH VISITED BY THIEVES

THIEVES VISITED St. Peter's Church, Delaware, Ohio, during a recent Sunday morning service, entering the parish house, and taking a raincoat belonging to the organist, a gold watch, belonging to a chorister, and over \$7 from the purse of another member of the choir.

The parish house doors will be locked hereafter during service.

THE PILGRIMAGE OF THE SEVEN CHURCHES

THE RT. REV. ALEXANDER MANN, D.D., Bishop of Pittsburgh is holding a special series of services on the Wednesday evenings during Lent, called the Pilgrimage of the Seven Churches, at which he will deliver addresses on American Church History. The congregations of each of seven of the churches in Pittsburgh, together with their rectors, are expected to visit in turn the parish in which the lecture for the week is to be given. The first lecture of the series took place on the evening of Ash Wednesday at Calvary Church. Other churches to be visited on the successive Wednesday nights are St. Peter's, Feb. 21st; St. James' Memorial, Feb. 28th; Church of the Ascension, March 7th; Church of the Redeemer, March 14th; St. Andrew's, March 21st; and St. Mary's Memorial, March 28th.

PITTSBURGH NOONDAY SERVICES START WELL

THE NOONDAY Lenten services, under the auspices of the Pittsburgh Assembly of the Brotherhood of St. Andrew, opened on Ash Wednesday in Trinity Church with a congregation that taxed the capacity of the edifice. The new rector of the parish, the Rev. Percy G. Kammerer, said the service, and the Rt. Rev. Alexander Mann, D.D., made the address, having as his subject the Parable of the Sower. The other speakers for the week are the Rev. E. J. van Etten, of Calvary Church, the Rev. F. G. Budlong, D.D., of the Church of the Ascension, and the Rev. W. H. Anthony, of New Brighton.

GAMBIER SUMMER CONFERENCE PLANS

PRELIMINARY ARRANGEMENTS have been completed for the Gambier Conference for Church Workers next June. Among the leaders who have been secured are Dean Lathrop, Dr. Russell Bowie, Dr. George Craig Stewart, the Rev. J. A. Schaad, Father Hughson, Bishop Johnson, Dr. Wm. C. Sturgis, and Bishop Cook, of Delaware. These leaders themselves guarantee a program of unusual excellence. The preliminary bulletin of the Conference will be published in February.

NATIVE CHRISTIAN TEACHERS FOR JAPAN

IN ORDER to increase the number of Japanese young men entering the teaching profession, Dr. Reifsnider of St. Paul's University, Tokyo, plans to offer, in 1923, three scholarships at the Tokyo Higher Normal School for Christian graduates of the Middle Department of St. Paul's. The Normal School course is four years. If Dr. Reifsnider is successful in securing the three scholarships, and the three grad-

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uates for 1923, he will plan to offer two scholarships for 1924 and one scholarship for each year thereafter. The holders of the scholarships will live in the Middle School dormitories of St. Paul's, and will assist in the Christian work going on there. Then when they have completed their course at the Normal School, they will, under the agreement with St. Paul's, give a certain number of years to teaching in the school. Dr. Reifsnider wonders whether there is anyone who would like to help him carry one or more of these scholarships. Further information may be obtained from the Department of Missions.

AN EASTERN MISSIONARY FIELD

THE COUNTY of Indiana, in the heart of the soft coal fields of Pennsylvania, presents a problem that will become more common as the American Church continues to advance and increase. And the story of the Rev. Oliver F. Crawford's efforts to solve the problem is interesting.

Indiana county has a population of about 80,000, nearly half of which is foreign born. The people are scattered over the county in towns of from 4,000 down. It has poor railway facilities and exceedingly bad roads, so that many of the towns are inaccessible, in the winter.

Mr. Crawford lives in Indiana, the county seat, where one of the leading Normal Schools of the state is located. Here he ministers to students the year round. He has, too, the task of reviving the work at Blairsville, where there is a beautiful church and rectory, but a small congregation.

When Mr. Crawford desires to make pastoral visits through the country he borrows a Ford belonging to the Boy Scouts, of which he is head of the Troop Organization Committee. He has made no effort to establish missions at any of the towns, as they are but temporary settlements: but he frequently has services in the people's homes.

There are two Russian Orthodox churches in the county, and Mr. Crawford is on the most cordial terms with their priests, exchanging ministrations with them. The Greeks of Indiana, seventeen in number, asked admission into the congregation at the last visit of Bishop Whitehead, and he welcomed them with his blessing. Since then there has been a Greek baptism and a Greek wedding in the church: and the only child of school age is a member of the Church school.

"The Father of the Greeks", as Mr. Crawford is called, officiated at the wedding of a Greek groom and a Polish bride in Christ Church recently. It was a beautiful but simple wedding strictly in accordance with the Prayer Book as he does not believe in trying any Anglo-Greek "stunts" in his relationships with the foreign-born. He believes strictly in being an Anglican Church, with its own traditions and its own customs. The Orthodox people respect it the more.

There is a large group of Italians in this field who are looking towards the Church for assistance. Recently one of them stopped Mr. Crawford on the street and said, with tears in his eyes, "What are the poor Italians to do? There is no Church holding mission among us. Please, please, ask the Episcopal Church to send us a missionary!"

Mr. Crawford is also on very good terms with the commanding officer of the local Salvation Army. Each has found a way whereby to be of service to the other, and each takes advantage of every opportunity that arises to help the other.

It is the opportunity of Mr. Crawford to minister to the old-stock American Churchmen, to the English and Welsh immigrants, and their descendants, and to Catholic Christians, both Eastern and Western, of a still later immigration. And this will be the opportunity of many another devoted priest in the near future.

ST. BARNABAS' GUILD DEFENDS NURSES

THE MEMBERS of the Guild of St. Barnabas for Nurses, and especially the Associates, are quite indignant over the publication in the local press of an attack upon the trained nurse, quoted by a New York correspondent from *The Medical Review of Reviews* in its February issue. As an organization endeavoring to elevate the profession of nursing to a high spiritual, ethical, and moral standard, the Guild is called upon to take notice of this attack and to try to counteract its influence.

GRAND CONCLAVE, ORDER OF SIR GALAHAD

A GRAND CONCLAVE of the Order of Sir Galahad in the Diocese of New York will be held at the Church of the Epiphany, Lexington Avenue and 35th street, on the evening of Monday March 5th. The service will include the ritual of the Order, and the members will wear their regalia. The speakers will be Bishop Gailor and the Rev. Ernest Dennen, founder and Supreme Director of the Order, and Chairman of the Boys' Work Committee under the Board of Religious Education. Invitations have been sent to all the parishes in the diocese.

The first diocesan Council of the Order was organized in New York, and consists of the following: Bishop Manning, Honorary Chairman; the Rev. Sidney, T. Cooke, Chairman, the Rev. William Schroeder, Secretary; the Rev. Edward Gabler and Messrs. Louis E. Sorg, William E. Laier, Horace V. Farrell, and William Gibb.

The National Honorary Councilors resident in the diocese are also honorary members of the diocesan Council. They are President Bell, of St. Stephen's College, Dr. W. Russell Bowie, Dr. Lester Bradner, Dean Fosbroke, Dr. William E. Gardner, and Dean Howard C. Robbins.

A WESTERN MISSIONARY FIELD

THE OPPORTUNITIES and the record of the Rev. R. C. Ten Broeck, priest in charge of the Carbon county mission field, with headquarters at Red Lodge, Mont., give a vivid picture of the work of a Western missionary field.

When he took charge he found three churches in which services had been conducted with more or less regularity—and irregularity retards mission work more than anything else.

Since the coming of Mr. Ten Broeck the Church in Red Lodge has come to occupy a recognized position for good in the community. It has adopted the budget system, and will take its place in the Forward Movement of the Church. At Joliet the church has become practically the community church. At Bridger, where there are 15 communicants, there is a boy choir of 16. They have trebled their budget, and propose to make considerable permanent improvements.

This is the older work. At Silesia are 60 children who want a Sunday school, but Mr. Ten Broeck cannot reach this place on Sunday without a car. The same is true of Bear Creek, which is a mining

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community of 900 families without a church of any kind and which has been calling for services for months. Belfry, Fromberg, and Warren, each has a nucleus of Churchmen, and all desire the services of the Church. They are too far apart to be reached on foot, and the train service is entirely inadequate. The resources of the country are only beginning to be developed, and the Church has the opportunity to become firmly established at the present time.

In speaking of his work, Mr. Ten Broeck says:

"Frequently I have calls to go into the distant and lonely homes of the ranchers where, still, a stranger is gladly welcomed, and the 'preacher gets the best cut of meat', and the 'parlor bed'. Yet so rarely can he come. Better means of travel and communication would enable me to build up the influence of the Church among the farmers, most of whom were brought up in godly homes yet are way out here, deserted by a Church so largely metropolitan.

"A hurried call came recently to bury a rancher 50 miles away on the Crow Indian Reservation. We stood out under the trees under the open sky beside the little fatherless log cabin, the hills about us, the majestic mountain looking down upon us, in the near distance, in eternal silence. The great chief Pentacoos, who had carried the War Bonnet for all the Indians of America to Washington, and laid it on the grave of the Unknown Doughboy, was there. Around in rapt attention, unmoved, quite Indian-like, sat the circle of red men listening to the message from the Great Spirit who has just called one to a better life beyond. The hearers begged the Church's missionary to return. But how helpless he was to say 'Yes', when 50 miles stretched between his home and their cabins!"

NEW HAMPSHIRE CLERGYMEN IN LEGISLATURE

THE CHURCH in New Hampshire is represented in the New Hampshire legislature by three clergymen. The Rev. Jesse G. MacMurphy, retired, the Rev. Austin H. Reed, rector of St. James' Church, Keene, and the Rev. Ora W. Craig, of St. Andrew's Church, Manchester.

Mr. Craig's position as Chairman of the Committee on Labor is especially important because that committee has conducted extended hearings on the bill which has been the subject of the greatest contention of any matter for years in the New Hampshire Legislature, the bill to establish a forty-eight hour week for women and children in the industries of the state. This question has been very much in the foreground in the state for a year past and has caused long strikes in the textile industry, some of which after twelve months, are still maintained.

SERIOUS ILLNESS OF J. RANDOLPH ANDERSON

MANY MEMBERS of the Church, especially those who have attended the last two General Conventions, will regret to learn of the serious illness of Mr. J. Randolph Anderson, lay delegate from the Diocese of Georgia, and Chairman of the Dispatch of Business Committee of the House of Deputies. Mr. Anderson was taken ill in Chicago on his return from Portland, and spent two weeks in Philadelphia visiting his daughter before returning to Savannah. He has been confined to the house since October, and will be unable

to take up active work again for many months.

DEATH OF THE REV. JOHN BRYAN McCORMICK

THE REV. JOHN BRIAN McCORMICK died at St. Elizabeth's Hospital, Washington, D. C., on the morning of February 14th. He had been for some time in gradually failing health, and after returning from Alberta, Canada, where he had gone to recuperate, was in a private sanitarium in Chicago and then at the U. S. Veterans' Bureau Hospital at Maywood, Ill., from

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Selden Peabody Delany, D. D., Editor

FEBRUARY, 1923 VOL. XII., No. 5
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EDITORIAL COMMENT:

The Y. M. C. A. and the Church—Is the Church Obscurantist?—Decency in Literature—Shall We recognize Soviet Russia?—Attack on Religion at Columbia—If Marriage Is a Sacrament—Dr. Holmes and Judaism—Further Light on the Functions of Co-Consecrators.

FATHER WELLDON GOES TOO FAR
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which, later, he was removed, under Government care, to St. Elizabeth's.

Mr. McCormick was the son of the Rt. Rev. John N. McCormick, D.D., Bishop of Western Michigan, and was born in 1890 in Baltimore, Md. After graduating from the Western Theological Seminary he served as curate in Trinity Cathedral, Cleveland, and in the Chapel of the Intercession, New York City. From New York he entered the army early in 1918 and, after graduating from the Chaplains' School at Camp Taylor, he was sent overseas and assigned as chaplain with the rank of First Lieutenant, to the 15th Field Artillery, Second Division. He remained with this regiment, taking part in all major engagements, until after the armistice, when he accompanied it into Germany with the Army of Occupation. He received several citations for bravery in action and was awarded the *croix de guerre* with silver star for extraordinary bravery at the battle of Blanc Mont Ridge, the decoration being conferred by Marshal Petain. He was regarded by Bishop Brent, Senior Chaplain of the A. E. F., as one of the most efficient and devoted chaplains of the combat divisions.

After his honorable discharge he organized the Nation-wide Campaign in the Diocese of New York, and, when his health began to fail, removed to Portland, Oregon, where, under Bishop Sumner, he supplied suburban parishes until his final breakdown in September, 1922. The gradual collapse of health was due to the exposures and extraordinary conditions of combat service.

In 1920 he was married to Miss Gilmer Robinson, daughter of Charles P. Robinson, of Louisville, Ky., who survives him with one son, John Newton McCormick, II.

The funeral took place at St. Mark's Pro-Cathedral, Grand Rapids, the interment being at Oak Hill Cemetery in that city. In addition to the service of the Church, the funeral was of a partly military character, and in that particular was under the auspices of the American Legion. The pallbearers were officers in uniform. The coffin was draped with the American flag, and a firing squad and buglers gave the usual military salute at the grave.

NEW RECTOR FOR ST. ANN'S, BROOKLYN HEIGHTS

AT THE MORNING service on Sexagesima, the senior warden, Col. Edward Barr, announced to the congregation that the Rev. Frank Whittington Creighton, rector of St. Andrew's, Albany, N. Y., had accepted a call to succeed Bishop Oldham as rector of St. Ann's, and would come to Brooklyn immediately after Easter.

Mr. Creighton is a graduate of the Philadelphia Divinity School. He was made deacon and priest by Bishop Rhinelander. Before going to St. Andrew's, he was priest in charge of the Church of the Redeemer, Andalusia, Pa.

TEXAS YOUNG PEOPLE'S SERVICE LEAGUE

REPORTS received at the third annual council of the Young People's League of the Diocese of Texas, which met in conjunction with the Council of the diocese, indicate that the League is very active in this diocese and is doing work that is valuable to the Church and to its members. A full program in all the fields has been carried out. The Honor Shield was given to the Beaumont League, which was especially active.

AN AFFIRMATION OF FAITH

AT THE regular quarterly meeting of the Richmond, Va., Assembly, Brotherhood of St. Andrew, held Feb. 12th, the following resolution was adopted without a dissenting voice, and by a rising vote:

"Recent events make it appropriate that the laymen of the Protestant Episcopal Church should let all men know their convictions concerning the articles of faith upon which the Church was founded. Therefore the Richmond, Va., Assembly of the Brotherhood of St. Andrew affirms its clear faith in the Virgin birth, the divinity, the resurrection, and the ascension of Jesus Christ, "very God of very God", and the Saviour of mankind. We proclaim our firm and loyal allegiance to the doctrines of this Church, whereof we are members, and disclaim the leadership of all who oppose or repudiate these doctrines. And we declare our conviction that all who have lost faith in the creed of the Church should have the manhood to retire from her ministry, and cease nursing at her bosom, while striking at her vitals."

BEQUESTS

MRS. NYE TOWNS a communicant of St. Paul's Church, Chillicothe, Ohio, who died recently, left a large number of bequests, among them being \$5,000 for St. Luke's, Marietta; \$5,000 for All Saints', Portsmouth; and \$5,000 for St. Paul's, Chillicothe. Mrs. Towns was a devoted member of the latter parish and was well known for her beautiful life and works of mercy.

UNDER THE WILL of the late Mrs. Seva Brushart, All Saint's, Portsmouth, Ohio, received the sum of \$500 toward the New Church Building Fund. The parish, under the leadership of the rector, the Rev. A. E. Powell, will shortly let the contract for a complete new plant to be built in a more central location.

MEMORIALS AND GIFTS

A HANDSOME brass processional cross has been presented to St. Peter's Church, Pittsburgh, Pa., in memory of Miss Catherine Smith, and was dedicated by the rector, the Rev. Lester Leake Riley, on Sunday, Jan. 14th.

THE WARDENS and vestry of St. Matthew's Church, Kenosha, Wis., have presented to the parish six office lights and two eucharistic lights. They are of very handsome design and mean much to the appearance of the altar.

ST. GABRIEL'S, Brooklyn, the Rev. George T. Baker priest in charge, has received a silk flag from Mr. Frederick W. Madden, a member of the Executive Committee, and from a communicant, Mrs. Davis, in memory of her mother, Elizabeth Woods Taylor, a very beautiful pair of eucharistic lights. Both gifts were blessed at a recent service.

NEWS IN BRIEF

ALBANY—On Jan. 29th, the congregation of St. Augustine's Church, Ilion, N. Y., extended to the Rev. Lloyd R. Benson and his wife a reception to mark the completion of ten years' service as rector of the parish. The members of the parish presented the rector with a set of eucharistic vestments, the chasuble having beautifully embroidered opheys. The Brotherhood of St. Andrew gave him a white eucharistic stole, the vestry announced a substantial increase in salary,

and Mrs. Benson was given a large bunch of American Beauty roses.

ATLANTA—The Rt. Rev. H. J. Mickell, D.D., Bishop of the Diocese, gave a four day course of lectures, beginning Feb. 5th, at the University of Georgia, and the State Normal School, both of which are located at Athens. The lectures were all well received by large audiences.

CENTRAL NEW YORK—The Finger Lakes Clericus, composed of the clergy of the dioceses of Central and Western New York, who live in and near Geneva, has been effected. The Rev. A. L. Byron-Curtiss has been elected president, and the Rev. John B. Arthur, secretary. The object of the organization is the promotion of fraternity among the clergy, and to stimulate interest in theological and current questions by papers read at monthly meetings. The next meeting is to be held with President Bartlett, of Hobart college, with the Rev. Mr. Byron-Curtiss, essayist.

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COLUMBIA, TENNESSEE

New Haven, which embraces a large number of our Church clergymen, has arranged for a series of noonday services during Lent, to be held in the Center Congregational Church on the Green in that city.—For the first time since its consecration in 1737, St. John's Church, Waterbury, the Rev. John Lewis, rector, at a meeting held on the 7th, decided by unanimous vote upon free and unassigned pews.—An important Students' Conference, with delegates from twenty-three colleges was held at Trinity College, Hartford, the second week in February. There were fully a hundred delegates present from the various New England colleges and universities. The conference that continued from Friday through Sunday, was opened with an address of welcome by President Ogilby of Trinity. At noon on Saturday Mr. William C. Sturgis, Ph.D., educational secretary of the Department of Missions delivered a serious and timely address.

DELAWARE—Miss Isabel Wagner, of New York, and Miss Frances Hagner, of Baltimore, who have been employed by the Bishop and Executive Council of Delaware as Diocesan workers, have been doing some intensive work among the Church schools and Girls' Friendly Societies of the diocese. New branches of the Girls' Friendly Society have been organized in Grace Church, Talleyville, in Immanuel Church, New Castle, in Trinity Church, Wilmington, and in St. James' Church, Stanton. They have reorganized the Church school of Calvary Church, Hillcrest, and made it a prosperous school.—Calvary Church, Hillcrest, has been placed under the care of the Rev. Charles A. Rantz, rector of the Church of the Ascension, Claymont.—The Peninsular Summer School, which has for some years been held at Ocean City, Md., will this year be held at Rehoboth, Del. Growing from a school of thirty a few years ago, there were nearly one hundred and fifty in attendance last year, and it is hoped to enroll two hundred this year. The date will be the last week in June. Church schools of the diocese had birthday parties in nearly every parish, in January, at which a play written by Bishop Cook was performed and the bags of birthday money were placed in large cakes lighted with candles. A recent visit from Bishop Overs to the diocese assisted in creating the enthusiasm which resulted in a large total gift from the children of Delaware. The Church School League, under the leadership of Mrs. Philip Cook, is becoming a vigorous institution of the diocese.

GEORGIA—The Young People's Service League in the Diocese of Georgia is making progress under the leadership of the Executive Secretary of the Diocesan Department of Religious Education, the Rev. W. A. Jonnard. One very active branch is that of St. John's Church, Bainbridge, which was organized in May. This being a small mission, there is no age limit, and many of the older members are deeply interested as well as the younger ones. There are now forty-five on the roll. A forty-five minute service is held every Sunday before regular Evening Prayer, and there is a different leader and subject every Sunday, with always a young person for the leader. The officers are all young people between the ages of fifteen and twenty-one. The League has helped to put new life into the Mission. A recent concert of local talent netted \$40 for the League, towards the purchase of a new piano, as part of the Sunday evening program is to have a

good song service.—"Love More" is the watchword adopted by the St. Andrew's Branch of the Woman's Auxiliary of Douglas, Ga. Several committees make this an active branch in both Auxiliary and community work. The membership is divided into the following committees, United Thank Offering, Supply Department, Program, Publicity, Church Periodical Club, Local Service, International Magazine Representative, Decoration, and Entertainment. Bible study is held once a week.

HARRISBURG—The Rev. C. E. B. Robinson, vicar of the missions at Lykens, Millersburg, and Williamstown, has resigned, and will take up work in the Diocese of Newark.—Archdeacon William Dorwart has appointed the Rev. Azael Coates, of Manheim and Mount Hope, to fill the unexpired term of the Rev. C. E. B. Robinson, as secretary-treasurer of the Archdeaconry of Harrisburg.—At the annual Father and Son's banquet, of the York Kiwanis Club, held on Feb. 15th, the speaker of the evening was the rector of St. John's parish, the Rev. Paul S. Atkins.

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"It is a plain statement of the fundamental teachings of the Church. The sacraments, prayer, sacrifice and service, and the social teachings of the Gospel are clearly explained. The wholesome simplicity of this book recommends it—it is readable, and that to persons who do not read widely and, perhaps, religiously not at all. The chapters have the vitality of experienced Christianity and challenge the reader.

"This is also essentially a book for young men, and should circulate among those who have a confused and inadequate conception of the Church and the Christian religion. At the same time, it has a distinct message for the well grounded and better informed in the Faith."—*St. Andrew's Cross*.

"It was in his efforts at straightening out young men's ideas of religion that the substance of the present volume was worked out. The book reflects the author's clear mind and vigorous personality, and it is worth reading more than once: something which cannot be said of many contemporary books."—*American Church S. S. Magazine*.

TALKING WITH GOD

Some Suggestions for the Practice of Private Prayer. By *J. J. Kensington*. With introduction by the *Very Rev. Edmund S. Rousmaniere*, D.D., Dean of St. Paul's Cathedral, Boston. Cloth, .60. Paper, .30.

Dean Rousmaniere's introduction to this little book is startling in its unqualified commendation, yet I think that almost anyone who reads these pages slowly and thoroughly will endorse it. The Dean says:

"This is the most useful book on prayer with which I am acquainted. It deepens the desire to pray, by describing in real and simple terms the reasonableness and the beauty of communion with God. But it does much more, for it meets the question which great numbers of men and women are asking—*How shall I pray?*

"Whoever will follow the practical suggestions which the author makes, will surely find in his own experience, step by step, that when we speak God hears and answers."

"The special merit of this book is that it keeps with entire directness to the actual practice of prayer. It does not teach the Christian Faith, it assumes it. It does not give us explanations of prayer, it tells us how to pray. It does not deal with difficulties as to prayer; it simply ignores them. It does not treat prayer as a puzzle to be solved, but simply as a work to be done. And all through one feels the warm presence of a wise and kindly friend, pointing the way, showing us what we are to pray for, yet leaving us to use our own words; calling us to prayer, not conventionalizing it by giving stereotyped forms which in their very completeness discourage individual effort."—*Holy Cross Magazine*.

WHAT A CHURCHMAN OUGHT TO KNOW

By the *Rev. Frank E. Wilson*. Paper, .25. Postage about .04.

In the ten chapters which comprise this manual the author gives concise information about the Church, its organization, teaching, worship, sacraments, etc. Originally intended for those who are interested in Confirmation or preparing for it, it is just the book to be given to people who want to know what the position of the Church is.

THE OPERATION OF THE HOLY SPIRIT

By the *Rev. F. C. Ewer*. Paper, .40; cloth, .50. Postage about .09.

Some years ago the author received a letter signed by a number of the leading clergy and laity of New York, asking him to deliver a course of addresses on the Function of the Holy Spirit. This book is the result.

LETTERS TO LAYMEN

By the *Rt. Rev. C. P. Anderson*, D.D. (Bishop of Chicago). Paper .40; Cloth .85. Postage about .09.

Bishop Anderson writes a great many letters that don't get into print, more's the pity. But by a happy chance these twelve, one is tempted to call them epistles so apostolic are they in their directness, addressed to vestrymen, wardens, choirmasters, and Sunday school teachers have been collected in book form. They have all the charm of the Bishop's spoken words, and contain much useful counsel for the persons addressed.

THE EPISCOPAL CHURCH. Its Message for Men of Today.

By *George Parkin Atwater*, D.D. Paper, .60; cloth \$1.00. Postage about .08.

This is a simple treatise on an exceedingly live topic, written in the dialogue form loved by the teachers of Ancient Greece. Dr. Atwater is thoroughly convinced that the Church has a message for humanity today. And one by one he takes up the various objections people raise to points of ceremonial or worship and shows their fallacy.

THE CATHOLIC RELIGION. A Manual of Instruction for Members of the Anglican Church.

By *Vernon Staley*. Paper, .90; cloth, \$1.25. Postage about .15.

This is a classic on Catholic faith and practice, so useful that it has passed through thirteen editions.

DIRECT ANSWERS TO PLAIN QUESTIONS

By the *Rt. Rev. Charles Scadding*, D.D. (Late Bishop of Oregon). Paper, .40; cloth, .60. Postage about .09.

This is one of the most useful manuals on the Church, although, as the author states in the preface, "It is simply an expansion of the Catechism." The question and answer method is followed throughout and the information which every well instructed Churchman ought to know is given in simple direct statements.

EVERYMAN'S HISTORY OF THE ENGLISH CHURCH

By the *Rev. Percy Dearmer*. Decorated paper cover, .90. Postage about .15.

This is Church History in its most attractive form, embellished with illustrations and brought down to the important events of the nineteenth century.

—The Rev. George Warrington Lamb, M.D., of Wayne, Pa., has accepted a call to St. John's, Huntingdon, Pa., and took charge on Feb. 1st.—The Rev. George B. Van Waters has accepted a call to St. Paul's Church, Wellsboro, Pa.

LONG ISLAND—Under the auspices of the Diocesan Board of Religious Education, a mass meeting was held in the undercroft of St. Ann's Church, Brooklyn Heights, in the interest of the Church School Service League. It was addressed by the Rev. Arthur R. Cummings, rector of the Church of the Resurrection, Richmond Hill, L. I., and others.

LOS ANGELES—The second annual Altar Day, held under the auspices of the Altar Department of the Woman's Auxiliary of the diocese, was observed at St. James' Church, South Pasadena, on Feb. 8th. After a devotional service in the Church, there was an elaborate exhibit of vestments, hangings, and altar linens by the St. James' Altar Guild. Official representatives were present from the Altar Guilds of sixteen parishes and missions, some of them coming from long distances.—The February meeting of the Woman's Auxiliary of the diocese was held at St. John's Church, Los Angeles, on the 13th. Bishop Mosher, of the Philippine Islands, was the speaker.

NEWARK—In the last week of January, the completion and use of the new parish house of St. John's Church, Montclair, was marked by a service of dedication and a number of gatherings of the people of the parish.—On Jan. 27th, a service of Dedication of the new buildings of the Hospital of St. Barnabas, Newark, was

held by Bishop Stearly. The improvements and enlargement of this pioneer free hospital, which is under the Sisters of St. Margaret, have been very great, and its equipment for various kinds of service is a great satisfaction.—During the first week in February, Christ Hospital, Jersey City, observed the fiftieth anniversary of its establishment. The name of the Rev. Dr. Abercrombie, then rector of St. Matthew's Church, Jersey City, will always be remembered and associated with its beginning. Under the Rev. Thomas A. Hyde, now Superintendent, its highest stage of usefulness and community service has been reached.—The will of Mrs. John F. Butterworth, lately deceased, widow of the Rev. Dr. John F. Butterworth, well remembered as rector of the church at Dresden as well as for his services in the Diocese of Newark, gives \$15,000 for the endowment of beds in St. Barnabas' Hospital, as well as Dr. Butterworth's library, to the Diocese.—The announcement has been made that Mr. A. Livingston Kean, lately deceased, made provision in his will for a bequest of \$50,000 for the care of the Church work, which he had established at Livingston, an old rural community back of Orange Mountain.—On Sunday, Feb. 11th, in St. Peter's Church, Morristown, a tablet bearing the names of the young men of the parish who lost their lives in the war, was, with fitting services, dedicated by the Rev. Dr. Brookman. At the same time a tablet in memory of the late Archdeacon Hudson Stuck, of Alaska, was dedicated. St. Peter's, through many years, had proved by its gifts very great interest in Archdeacon Stuck and his work. While his grave is far away in Alaska, where few can visit it, it is fitting

that this tablet should commemorate him in a great parish church in the East, and keep his name in the mind of the generations to come.

MILWAUKEE—On Sunday, Jan. 21st, Bishop Webb instituted the Rev. Malcolm J. Van Zandt as rector of St. Matthew's Church, Kenosha. The Bishop also preached the sermon.—A Young Peoples' Society has been organized at St. Paul's, Milwaukee. It now has about thirty members. Three meetings have been held, and it is planned to have a supper and program each Sunday evening.—At the close of the Diocesan Council in January, a dinner was given in St. Paul's Parish House, Milwaukee, at which the Rev. Robert S. Chalmers, rector of St. Mark's, Toledo, Ohio, spoke on Young Peoples' Societies. A meeting of young people was held at St. James' Church on Feb. 1st, at which a constitution was drawn up, and the first steps taken toward forming a diocesan organization.—On Thursday, Feb. 1st, the Rev. Robert C. Hindley, Ph.D. celebrated his thirtieth anniversary as priest in charge of St. Stephen's Church, Racine. The event was marked by a dinner and reception in the evening.—On the evening of Shrove Tuesday, a very interesting meeting was held at the Y. M. C. A. in Eau Claire. The ministers and governing boards of the various churches of the city were asked to meet together to become acquainted and talk over certain matters of mutual interest. There were nine churches represented, including seven members of Christ Church vestry and the rector. A resolution was adopted, asking the business people of the city to stop their work from 12 to 3 p. m. on Good Friday.

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