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The Living Church

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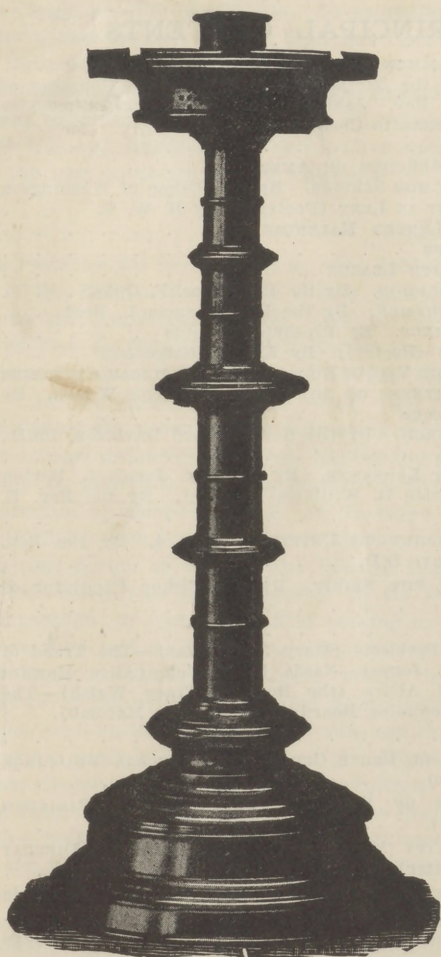
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EDITORIALS AND COMMENTS

Reservation of the Sacrament—In Conclusion

BY THE EDITOR OF
THE LIVING CHURCH

SO IMPORTANT is this subject, so essential is it that the final determination of the question by the Church should be made after the most careful consideration of all that can be said *pro* and *con*, that we have adopted the novel method of inviting the Bishop of Vermont to collaborate with ourselves in closing a discussion that has been running fitfully through the pages of THE LIVING CHURCH for several months. Whether he is right and this editor wrong, whether the editor be right and the distinguished Bishop wrong, we dare not say. We only know that we are sincere in asking that the reader will study the position that is so well set forth by Bishop Hall quite as truly as our own words. In accepting our invitation to perform this service, Bishop Hall has once more placed us under obligation to him, as often before, and we express thanks to him for it. Neither of us has anything to fear from the equal presentation of both sides of the case, and neither of us desires any conclusion of the matter except such as shall be for the best interests of the Church.

THE POSITION we have taken on this subject is that Reservation of the Blessed Sacrament is now, and always has been, lawful in the American Church. We concur with the committee of bishops that it would be better that the practice be formally recognized and regulated in the Book of Common Prayer. If the committee had made this recommendation without feeling the necessity for expressing the opinion that the practice is now unlawful, no priest having the right to reserve, no bishop to give him that authority— notwithstanding the quasi-sanction of disobedience to law in cases of emergency—we should have been in agreement with the committee and the matters that divide us would have been of little moment. So also if the committee had appended to its report a definite recommendation for legislation, first seeking to reconcile differences, and then had used all diligence to carry such legislation through General Convention, there would have been little necessity for going over controverted ground anew. We do not forget the explanation made some weeks ago that the necessity for a certain bishop to leave before the Convention was over was immediately responsible for the failure to introduce a suitable resolution. But we are unable to excuse the bishops' committee because of that fact. They had assumed an initiative in the matter that seemed to demand that they work out the problem. They have charged, by inference, that probably half the bishops or more, and hundreds, if not thousands, of the parochial clergy, are frequent or habitual law-breakers; and there they have abandoned the matter, just at the stage

(Continued on page 649)

BY THE RT. REV. A. C. A. HALL, D.D.,
BISHOP OF VERMONT

THE courteous invitation of the Editor of THE LIVING CHURCH to review from my standpoint the discussion (before it is closed in his columns) following the printing (THE LIVING CHURCH, Nov. 4th) of the Report of the special committee of five bishops on the subject of Reservation, amounts to a challenge, especially as it coincides with various private appeals from respected friends and brethren. I should myself have preferred to withhold what I have to say till later, when the Report had been circulated and more carefully considered, and when the document in pamphlet form could be more easily referred to than in the pages of a last year's periodical. But one cannot wait indefinitely for the printing of the Journal of General Convention with its appendices.

First it may be well to summarize the Report presented to the House of Bishops.

I. We traced the legal and historical aspects of the question in the English Church and in our own, and concluded that with our present formularies no provision is made, or permission given, for the Reservation of the Sacrament, even for administration to the sick.

II. Going behind Anglican rules and custom, we showed that there was abundant evidence that in the earliest times the Sacrament was sent from the Open Communion to the sick and others unable to be present in the assembly of the faithful. We traced developments—good and bad—of this practice till the Reservation of the Sacrament in the sacristy of the church, that it might be always ready in case of need, became the established rule in both Eastern and Western Christendom. At the same time we showed that there is no primitive or catholic sanction for extra-liturgical devotional use of the Sacrament. For over a thousand years, while the Church undoubtedly believed in the Real Presence, no cultus of this sort, regarding the Sacrament as a center of prayer or a pledge of Divine companionship, was permitted or authorized.

III. In view of the conditions of modern life we urged the revision of the Prayer Book rubrics so as to permit, with whatever regulation may be deemed necessary, the Reservation of the Sacrament from the public service for the Communion of the sick; and

IV. Meanwhile, until this could be constitutionally effected, we recommended as an *interim* arrangement, not that every bishop should act by himself in the matter, but that by a general agreement and a resolve of the House of Bishops it should be recognized that in cases where, in his judgment, it seems necessary, the responsibility must rest on the Bishop of a Diocese of allowing in this matter deviation from the strict law; but with the understanding that this does not cover the

authorization of the use of the Sacrament so reserved for services of Worship or Benediction.

Now the criticism of correspondents (and of the Editor) have traversed this position at several points. I trust that I state fairly the various contentions, while I purposely refrain from mentioning names.

(1) It is claimed that Reservation, being a recognized custom of the Scottish Church, was inherited by us through Bishop Seabury who received consecration from Scottish bishops.

(2) It is contended that, since it is not explicitly forbidden, the former custom of communicating sick persons from the reserved Sacrament remained permissible (some say even obligatory) alongside of the service provided for a private celebration in the sick man's house.

(3) Some contend that the prohibition of a general custom of the Catholic Church would be beyond the power or right of a national Church or its authorities.

(4) With regard to extra-liturgical cultus, a development of use of the Sacrament is defended as legitimate, and a plea made for its practical value as an aid to devotion.

My purpose is to deal fairly and frankly with each of these pleas, as briefly as possible, and without needless repetition of what is said in the Report, which I trust readers may have before them.

(1) If any number of priests had come from Scotland to assist Bishop Seabury in founding or organizing the Episcopal Church in this country, it might have been argued that they brought with them a practice to which they were accustomed, and might be allowed to continue it; but that because Seabury received consecration at the hands of Scottish bishops, the American Church, whose representative he was, when it subsequently organized itself and framed its liturgy, into which it deliberately incorporated a distinct feature of the Scottish Eucharistic office, also *ipso facto* inherited customs from the Scottish Church, seems a very strained and fanciful argument, especially when the fact of this inheritance is only discovered, or the argument brought forward, over a hundred years later, to defend a practice independently adopted.

I cannot but regard as equally flimsy the argument based on the clause in the Prayer of Consecration, "that we, and all others who shall be partakers of this Holy Communion". Is not the natural interpretation of this, that we, this particular congregation, and all others before the many altars of Christendom who shall be partakers of the same holy mysteries? Without any contemporary evidence to the contrary, this is at least as reasonable an interpretation of the words as to understand them as meaning we of this parish actually present at the celebration of the Eucharist, and all others of the parish who, through reservation, shall be partakers of these same consecrated elements.

May we not hope for an abandonment on either side of merely technical arguments based on words or phrases in rubric or prayer which have no direct or plain reference to the point in question, even as the Committee of Bishops threw over arguments based on the rubric directing the consumption of what might remain of the consecrated elements, and on Article XXIV? Surely the question is large enough and sufficiently sacred to be discussed without the employment of irrelevant or questionable pleas.

(2) "To make a practice, once lawfully prevalent, unlawful, requires a distinct, unqualified act of prohibition." The argument of the Committee is that the provision for communicating the sick from the reserved Sacrament having been deliberately withdrawn, the only authorized or sanctioned mode of administering to such is by a private celebration, and no clergyman, bishop or priest, is at liberty to administer the Sacraments, or to authorize their administration, otherwise than as this Church has directed; this is involved in the promise of conformity to the Church's doctrine, discipline, and worship. This restriction (of 1552), which we regret and propose to remedy, we regard as strengthened by the simultaneous alteration of the rubric, stiffening the conditions for such a private administration; "lack of company" to receive with the sick person was added as a possible bar to the sacramental Communion. These conditions have been by degrees modified in our American Prayer Book, but no other mode of administering has been sanctioned.

Cases of extreme necessity and emergency may, as we said,

transcend all ordinary laws, and bishops have acted wisely, if audaciously, in allowing, so far as they could, variations from the strict law in particular cases. It is a thousand pities that advantage has been taken of the recognition of such action to claim the right to reserve the Sacrament continuously without special need, and with other purposes largely in view.

It may be legal obtuseness that prevents my recognizing the applicability or force of the decision of the United States Supreme Court with reference to the necessity of explicit repeal to render unlawful what was before legal. Could the intention of the Church of England to establish an *exclusive* method of administration to the sick have been more clearly manifested than by (a) the excision from the Prayer Book of the former alternative provision of reserving (for that day only) from the Open Communion for their benefit; (b) the simultaneous addition to the rubric concerning the private celebration of a fresh requirement which might render sacramental Communion impossible; (c) the enactment of sundry Acts of Uniformity, in 1559 imposing penalties on any who publicly or privately use any other form of celebrating the Lord's Supper, confirmed in 1662, and applied to the new Book, in 1865 requiring of those to be ordained a promise "to use the form in the said Book prescribed and none other, except so far as shall be ordered by lawful authority"? Our Declaration of Conformity in Article VIII of the Constitution covers the same ground.

(3) It is somewhat late in the day to demur to the right of a national Church to ordain, change, abolish Ceremonies or Rites ordained only by man's authority (See Art. XXXIV and Art. XX, and the exposition of the same in Bishop Gibson's *The Thirty-nine Articles of the Church of England*). It can hardly be claimed that Reservation of the Sacrament is a matter of Divine institution—like, for instance, its administration in both kinds.

(4) Here, in reference to extra-liturgical devotional uses of the Sacrament, we are forced to face doctrinal questions, which, so far as possible, were avoided in the Bishops' Report. As has been already said, no primitive or catholic sanction can be claimed for extra-liturgical use of the Sacrament. Any such cultus is unknown to the Oriental Churches. It obtains only in the Roman Catholic Church, and there is of comparatively recent development. *A Catholic Dictionary* (Addis and Arnold) says of *Benediction*: "The rite is comparatively modern. Processions and expositions of the Blessed Sacrament date from the early part of the fourteenth century, but at first, apparently, the Host was replaced in the tabernacle without any benediction being given to the people. 'The custom' [of benediction], says the learned Thiers, in a treatise on the exposition of the Blessed Sacrament, published in 1673, 'appears to me somewhat novel, for I have found no Ritual or Ceremonial older than about a hundred years ago which mentions it.'" The same authors, under the head of *Exposition*, say: "It is only in times comparatively modern that the most Holy Sacrament has been publicly exposed for the veneration of the faithful." Referring again to Thiers for details, they quote him as saying that the procession of the Blessed Sacrament on Corpus Christi day was probably introduced some time after the institution of the feast, under Pope John XXII, who died in 1333. "In the sixteenth century it became common to expose the Host at other times, as on occasions of public distress". The introduction of the Forty Hours' Devotion before the exposed Sacrament is traced to a Capuchin of Milan, Father Joseph, who died in 1556, and it later received papal sanction. It may be incidentally remarked with regard to this observance that according to Roman rules "it cannot take place even in the churches of regulars without leave from the bishop or Apostolic indult". The devotion of *Visits* to the Blessed Sacrament "does not", according to the same Roman Catholic authority, "seem to have been familiar to Christians in the early or even the middle ages".

Behind the consideration of authority for such practices, we must ask these questions: (1) Are these *legitimate* uses of the Sacrament of the Body and Blood of Christ? It was instituted for a two-fold purpose, the pleading of our Lord's Sacrifice and the spiritual feeding of His people. Have we a right to introduce a third purpose, to secure His perpetual presence among us? Are logical inferences in place or allowable about the use of the consecrated elements? (2) Is our Lord's sacramental presence *guaranteed* for other purposes

than those of the institution? (3) Is the sacramental presence *needed* for His hearing of our prayers or for His companionship? However attractive such devotions may prove to certain minds and temperaments, may they not tend to a lowering rather than an elevation of spiritual life, as an insistence on an outward presence of our Lord alongside of us, whereas the New Testament promise is emphatically of His indwelling presence by the power of the Holy Spirit? (St. John xvi, 7; Eph. ii, 22; Col. i, 27.) It has been wisely said, "The test of success is surely a precarious test. Success may come by appeal to what is deepest and best in us. But it may come by offering us something which comes easier because it is less lofty and less spiritual."

I would earnestly plead, in the interests alike of truth and of charity, for restraint in this matter. As regards authority, this is surely no time to strain law or encourage the policy of Drift, allowing every man to do and teach what *he* thinks lawful. This can hardly be regarded by any as healthy in reference to Christian belief or worship or life, however this or that set among us may welcome the opportunity for pressing its own peculiarities.

Shall we introduce among ourselves a serious matter of difference by insisting on doubtful extra-liturgical uses of the Sacrament, while we thereby hinder the authorization of the extension of the Sacramental gifts to those unable on a particular occasion to be in church?

Again, are we not running the risk at any rate of putting a fresh obstacle in the way of Reunion? Easterns will not be pleased by our adoption of a distinctly Roman development; and we shall repel rather than attract Protestants, whom we desire to win to the recognition of the Church's sacramental treasures, by putting before them a practice certainly without Scriptural warrant or Catholic sanction, and which will strike them as belonging to a materialistic conception of the Sacraments.

BY THE EDITOR OF THE LIVING CHURCH

(Continued from page 647)

where their real work might have begun. And the net result is that the charge of law breaking remains, while nothing whatever was even attempted in the way of carrying out the suggestions of the committee.

We feel it necessary to stand absolutely on the principle, enunciated before, that what has once been lawful remains lawful until it is formally forbidden by due process of law. If a form of words or a prescribed ritual were essential to the act of reserving, at an open Communion, some qualification of this principle might be necessary in connection with the repeal of the rubric of 1549. But the rubric had not been necessary to give the authority to a priest quietly, without word or ceremonial gesture, to lay aside a reasonable amount of the consecrated species for the purpose of communicating others. That right had come down the centuries from very early times, and involved a recognized form of administering the sacrament to the people.

Reservation involves three separate stages, not one of which can be shown to be contrary to the law of the Church, though, doubtless, for not one of them can formal sanction at the present time be claimed.

There must first be the quiet act of laying some part of the consecrated species aside during the open celebration. There is, secondly, the custody of the sacrament during the interval between its reservation and its administration, or its continued custody while in readiness. And there is, thirdly, its administration to the sick man as a special pastoral act.

The first of these involves the same sort of gestures that are required in preparing for administration to the people immediately present. None of those gestures is prescribed by rubric. The Church assumes that the priest will do on his own motion whatever is convenient to bring the sacrament from the altar to the people. Whether he must walk two feet or two miles for such administration is immaterial. The act of setting aside some portion for the people not present no more requires positive direction than the act of carrying it from the altar to the communicants. Unless the end itself be unlawful—the communicating of the sick from the sacrament then on the altar—the means to that end cannot possibly be unlawful.

The custody of the sacrament, preferably kept reverently in

the church, does undoubtedly involve the possibility that people will kneel down and pray in its presence. We do not understand the committee to criticise this practice but undoubtedly there are others who do. But why not? Do we not encourage private prayer before the sacrament in the church, during the administration, while others are receiving? True, we have no formal sanction for that private prayer at any time, in church or out; it also is "not sanctioned by the law of this Church". But it seems incomprehensible that any one should, on the one hand, ask for formal sanction for a private devotional act of this sort, or, on the other, wish to prevent it. The objections to this practice, as though it were unworthy to pray in the presence of the Blessed Sacrament, are really recommendations of it. If the Reserved Sacrament helps people to pray, why not say that it is useful for that very purpose, incidental though it be to the chief purpose for which it is reserved? None of us can acquiesce in a provision for Reservation that shall convey the idea that adoration of Him who is present in the sacrament is unfitting, or in a condition that no one shall offer a prayer where the sacrament is enshrined. We are confident that neither the members of this committee, nor other bishops, would ever ask us to agree to such conditions. Where the presence of God is, there we shall worship, and no conceivable prohibition of man could prevent it. The whole House of Bishops cannot prevent the humblest communicant praying wherever and whenever he wishes to pray.

With respect to such extra-liturgical services as Exposition and Benediction, the question is entirely separable from any question as to the lawfulness and the normal use of the reserved sacrament. We have ample law as to special services for purposes not contained in the Prayer Book. These are wholly subject to the discretion of the bishop; normal Reservation is within the discretion of the parish priest. We deprecate any confusion between the two subjects. We are not willing to combine them in a single discussion as though the two things stand or fall together.

WHAT IS THE EXTENT of a priest's pastoral authority in his parish?

"We," says the Bishop at his institution, "do institute you into said Parish, *possessed of full power to perform every Act of sacerdotal Function* among the People of the same; you continuing in communion with us, and complying with the rubrics and canons of the Church, and with such lawful directions as you shall at any time receive from us."

Few will deny that the administration of the sacrament to the sick, whether by special consecration or by reservation, is an "act of sacerdotal function". It must, then, be within the authority of the rector, unless it can be shown that the particular manner of administration be contrary to rubric, canon, or lawful episcopal direction. What rubric does it violate? What canon? What lawful direction? The priest is not told merely that he is empowered to do whatever is prescribed by formal law. Rather he is empowered to perform every sacerdotal act that is *not forbidden*. To deprive him of the right to perform this particular sacerdotal act, it is essential that the precise rubric, canon, or lawful episcopal direction contravened be cited. He does not break a law unless the law exist that he is charged with breaking. He has all the reserved rights for sacerdotal ministrations that are not formally withheld from him.

The carrying to and administration of the sacrament in the sick room is a pastoral act. It is as legitimate as any other act of pastor among his people such as is not formally prescribed. The priest is not under obligation to confine his ministrations in the sick room to the two offices for the purpose included in the Prayer Book. Undoubtedly the sick man has the right to require that the priest celebrate in his room. Undoubtedly the priest, celebrating in the house, is bound to use the prescribed order. But just as he is at liberty to determine when he will and when he will not celebrate in the church, so he must be accorded the same right as to celebrating in a house. Who would say that the two formal offices that are contained in the Prayer Book for use in the sick room exhaust the priest's lawful rights in the pastoral care of the sick? We cannot conceive of such a position being maintained.

We quoted a decision of the United States supreme

court as establishing the legal principle that where there has been a long established rule or practice it cannot be reversed by implication but only by direct legislation in "unmistakable terms", and we fail to see why this principle does not apply as truly to ecclesiastical as to civil law. The American Church has no judiciary, such as enables it to pass on questions such as that, but even ecclesiastical courts defer to the civil courts, and particularly to the supreme court, for the legal principles that govern them. The doctrine stated by the supreme court must certainly be accepted as applicable to ecclesiastical as well as to civil law. One may challenge its application to a given case; one is scarcely at liberty to contest the principle itself. The Church accepts the obligation to base its judicial action on the principles established in the civil law when, in the provisions for the trial of a bishop, it is declared that the trial "shall be conducted according to the principles of the Common Law, as the same is generally administered in the United States" (Canon 31, § III.).

This same principle was enunciated in the English Church by the Lincoln judgment. As to the charge that the Bishop of Lincoln had performed an unauthorized act by using the mixed chalice, for which there had once been rubrical authority but for which the written authority had been withdrawn, the court held not only that the mixed chalice continued to be lawful but that it continued to be the only lawful method. "No rule has been made", said the court, "to 'change or abolish' the all but universal use of a mixed cup from the beginning. When it was desirable to modify the direction as to the uniform use of unleavened wafers, a Rubric was enacted declaring wheat bread sufficient. Without order it seems that no person had a right to change the form of Bread. Wine alone may have been adopted by general habit but not by law" (*Lincoln Judgment*, 13). In the chaotic condition of the English ecclesiastical courts we grant that there may somewhere be decisions contrary to this principle, but, as we believe Churchmen generally will agree, the Lincoln Judgment is one of the few really creditable judicial processes of the English Church in modern times. If there had formerly been provision for administering Holy Communion to the sick *only* by means of the reserved sacrament, and then by repeal of that provision, a use providing *only* for the method now sanctioned by the Prayer Book had been adopted, this principle would scarcely apply; but when the two uses formerly stood side by side, and the formal sanction for one of them was then dropped, we believe the case fits precisely into the condition as to the use of the mixed chalice except that it does not become a mandatory use.

We may cite another and later analogy. The English Prayer Book, by its Ornaments rubric, provides for the continued use in the Church of certain vestments and ornaments. That rubric has been dropped from the American Prayer Book. Are ministerial vestments and church ornaments thereby rendered unlawful? Is the priest vested in surplice and cassock, or in alb and chasuble, therefore violating the law of this Church? He certainly is if the reasoning of this committee is correct. If the repeal of provision for Reservation makes the practice unlawful, then the repeal of provision for the use of vestments and ornaments makes vestments and ornaments unlawful. Have we, then, in the Church, a single law-abiding priest or bishop? We never have seen him. But is it not simpler, and more in accordance with good sense, to follow the rule of the United States supreme court than the rule which would make all these things alike unlawful, and would leave us nothing but law-breakers in the ministry?

For our part we fully accept the statement made some years ago by the House of Bishops to the effect that Reservation is "not sanctioned by the law of this Church". We maintain it to be equally true that it is not forbidden by the law of this Church. Such being the case, it would seem to be an act clearly within the discretion of the rector of any parish, according to the interpretation of his sacerdotal authority set forth in the Institution office.

We could of course continue by discussing subordinate reasons for holding to this opinion, such as that which grows out of the concordat between the Scottish bishops and Bishop Seabury, which cannot be reduced to the value of a scrap of paper, but we prefer, rather, at this time, to rest upon the legal principle which we have invoked. If a priest or a bishop derives his authority, as such, from canons, as an alderman derives his from charter or statutes, we are undoubtedly wrong

in maintaining that the former has any authority not stated in those canons. But if his priestly or episcopal authority is given by God Himself through the laying on of hands, then the priest, and the bishop, have *all* the authority that is appropriate to those respective orders, as they have existed throughout the Church Catholic, except in so far as the Church has definitely restricted the exercise of that authority. It is not necessary, therefore, for us to cite formal sanction for the legalization of Reservation. Until somebody cites the particular law that prohibits a priest from reserving the sacrament, we shall feel bound to take issue, even with a distinguished committee of the House of Bishops, when it says that such action is unlawful. Committees can neither frame nor judicially determine the law of the Church. Like the rest of us they are liable to err. And in this particular instance we are bound to hold that this particular committee did err.

The Bishop of Vermont thinks differently. We submit his brief as whole-heartedly as our own. We ask the Church to judge between us. Moreover we agree with him in believing legislation on the subject to be desirable.

But it will be a sad day for the Church when it decides against the liberty, within law, of its priests and bishops; when it decides that neither order possesses authority that is not directly conferred upon it by General Convention.

VERY gladly do we indorse the Call to the Churches of America from the Federal Council of Churches which is printed on another page. How anxious the Christian people of America should be over the condition that our politicians have created, trampling upon the unanimous plea of

Christian Churches that the United States should enter the League of Nations, is evidenced by a report made to the Council of the League at its recent session in Paris. After debating the subject of the control of private manufacture of arms and munitions of war, it was decided that it was futile for the League to take any action on the subject since the United States would not coöperate. Remembering the high ideals, that our people had, not so many years ago, remembering that we were leaders in all the negotiations pertaining to the tribunals at the Hague, the degradation of our present position, standing in the way of the peace of the world as we are, cannot fail to be felt by every citizen who has a spark of the divine in him. And Mr. Harding's much belated plea that the senate would join him in giving the United States a place in the international courts now being formed—a plea made only a week before the expiration of congress and when the senate could not possibly do anything about it—is little more than an insult to the Christian sentiment of the country.

We venture to add a word as to our relations, as a Church, to such an utterance as this call. No one in the Church questions the desirability of coöperation between our Church and the Federal Council. That desirability was expressed at the late General Convention as strongly by those who opposed the affiliation as by those who favored it. The former pleaded for continued autonomy of this Church, with the reserved right to pass separately upon any question raised by the Federal Council. If we could have non-partisan, united action on matters relating to the Federal Council, avoiding visionary schemes, there would be no difficulty in arranging a system of cordial coöperation. In the absence of these conditions it is less easy to arrange for such coöperation, but it is not impossible. Since the resolutions adopted by the last General Convention asked the National Council to take into consideration the whole subject of such relations, we beg to suggest that the National Council instruct its Department of Social Service to be its intermediary in the matter, and to present, with its recommendations, to the National Council, the text of any and every general pronouncement of the Federal Council or of its committees on which the indorsement of this Church is desired. The National Council would then have the opportunity to exercise its own discretion and to give or to withhold its indorsement as it might see fit. In that way a cordial entente might easily be built up with the Federal Council, and

we should join our voices with the voices of other Christian people whenever it might seem to us useful to do so. Contrariwise we should be committed to no such utterances without our own consent. It is quite possible that the Federal Council might follow the precedent thus set by us, and invite of other Christian bodies not united with them a like consideration of pronouncements worthy to embody the united voice of the whole body of organized Christianity in this country. So would a combined coöperation do for the expression of the united sentiment of the Christian people of America, what the academic demand for corporate affiliation has, through these many years, failed to accomplish.

MORE than a formal tribute should be paid to the memory of the Rev. John Brian McCormick, whose sad death, already reported in these pages, is touched upon in the news columns again in this issue.

So far as we know, Mr. McCormick is the first of the war chaplains to succumb since the war to an accumulated nervous condition that had wrecked his vitality and eventuated in death. His is a martyrdom to his country, of the more difficult sort; the sort that gives all, but gives it in a slow, long-drawn-out process, much harder than a quick death on the field of action. We have thousands of such martyrs still with us; men with wrecked minds, maimed or disease-wrecked bodies; men who bear in their bodies and souls the marks of the Lord Jesus, marks imprinted on them indelibly in service, and which the Lord Himself will ever recognize as marks of honor. These men are a part of the gift that the American people offered in their holy, living sacrifice when the call came to them. In honoring the memory of Mr. McCormick, the gift alike of Church and nation, we honor the whole company of those who gave in this most difficult of all forms of service.

It is a pleasure to find the secular press bearing the same testimony. The following tribute from the Grand Rapids *Herald* is one of those in which the sentiment is best expressed:

"HERE LIES A MARTYR

"The heart of the community goes out to Bishop John N. McCormick and his family in the post-war loss of a sterling young son whose too-brief record is a beautiful memory to those who loved him in family intimacy, a glory to his home and country, and an unspeakably eloquent benediction upon the Service of the Christian Cross. The contemplation of this frail young chaplain, stressing ever forward upon fields of deadly battle, persisting in his blessed ministry to fallen comrades amid the livid crises of war, winning repeated citations for bravery and decorations for selfless heroism, this contemplation is a rare and exalted epic in the martyrdoms of humankind. It is the epilogue of tragedy that the scars of this Christian sacrifice should have lingered to bring death in the hard-won peace he helped achieve. But it is only the beginning of eternal memories that must always preach the inspiration of Christian citizenship just as John Brian McCormick would have taught it from his pulpit had he been longer spared."

ACKNOWLEDGMENTS

NEAR EAST RELIEF

A friend in Bloomington, Ill.‡	\$ 1.00
A friend in St. Andrew's Parish, Meriden, Conn.†	3.00
H. H. C., Portage, Wis.	5.00
Mrs. J. A. Slamm, St. Mark's, Seattle, Wash.	5.00
Church of Our Saviour, Salem, Ohio (Greek refugees)	10.10
Classes in Religious Education, Miss Wharton's School, Philadelphia, Pa. (for children)**	7.00
C. B. M., Cheyenne, Wyo.	100.00
M. L. W.	5.00
Rev. J. D. Herron, Cincinnati, Ohio	10.00
A communicant of St. John's Church, Portsmouth, N. H.	10.00
Miss M. Manch, Trinity Parish, Marshall, Mo.**	2.00
St. Peter's Church School, Pittsburg, Kan.	3.10
Grace Church Sunday School, White Plains, N. Y.	12.78
	<hr/>
	\$173.98

** For Armenian Christians
 † For Christian sufferers in Smyrna
 ‡ For little children in the orphanage at Bethlehem

OLD CATHOLIC CHURCHES IN EUROPE

Augusta T. Tappan, Bound Brook, N. J.	\$ 5.00
Mrs. Arthur S. Phillips, Bound Brook, N. J.	5.00
B. O. Reynolds, Lake Geneva, Wis.	5.00
F. W. S., New Haven, Conn.	3.00
	<hr/>
	\$18.00

RUSSIAN CLERGY RELIEF FUND

F. W. S., New Haven, Conn.	\$3.00
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BISHOP ROWE FOUNDATION FUND

Rev. J. D. Herron, Cincinnati, Ohio	\$10.00
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A CALL TO THE CHURCHES OF AMERICA

THE following vigorous call to the Churches and to the Christian people of America is set forth by the Administrative Committee of the Federal Council of Churches:

"The hope that after the War the world would move rapidly towards permanent peace and a well-ordered international life has been shattered. Growing unrest, political intrigues, physical distress and suffering, a disordered economic life, increasing distrust, suspicions and hatreds, all point to great disaster. If the drift be allowed to continue in the present direction, new wars may cripple still further our civilization and even carry it into eclipse for centuries.

"The failure of diplomatic and financial efforts to bring about a satisfactory settlement constitutes a direct challenge to the Christian Church. Righteousness, justice, and goodwill are the foundations of lasting peace. The problem is essentially a spiritual one and comes distinctly within the scope of the Church's duty.

"The Administrative Committee of the Federal Council of the Churches of Christ in America believes that it is voicing the moral judgment of the overwhelming majority of thoughtful Christian people in making the following declaration:

"First; we believe that the United States should accept its full share of responsibility for bringing about an effective settlement of international problems. There are those who think the Government has a mandate from the people to pursue a policy of aloofness. We do not thus understand the situation. The churches have declared, and must declare again, their conviction that generous coöperation among the nations is absolutely necessary to cope with the present hunger, strife, uncertainty, and despair of the world. The participation of the United States is indispensable to successful coöperative action. An attitude of aloofness exposes our foreign policy to the charge of timidity and ineffectiveness. The present crisis in Europe summons us not to pass judgment on other peoples, but in a spirit of humility and self-examination to review our own attitude as a nation and to ask ourselves how we may, by coöperation with other nations, help to meet the overwhelming responsibility which rests upon the entire world.

"Second; we believe that the United States should take the initiative in calling an international conference to consider the whole economic and political situation in Europe, including reparations, debts, and armaments, in the endeavor to accomplish in Europe a result comparable to that which was achieved by the Four-Power Pact in the Far East. We welcome the suggestion of President Harding, in his message to Congress on December 8, when, in referring to that agreement, he said: 'It might be made a model for like assurances wherever in the world any common interests are concerned. . . . We believe in the value of conferences and consultation, in the effectiveness of leaders of nations looking each other in the face.'

"In calling such a conference, we believe that the United States should make it known, as it did at the opening of the Conference on the Reduction of Armament, that we are ready to make, in common with other nations, whatever concessions, financial or otherwise, may be necessary to bring about an ordered international life. We are convinced that a sacrificial spirit on our part would evoke a willingness in other nations also to make the adjustments that may be needed. Our plans for reconstruction should include not only our allies but our former enemies. Bankers, economists, and business men are telling us that only the reëstablishment of normal economic conditions in Europe can bring prosperity to American agriculture and industry. What they declare necessary on the basis of enlightened self-interest, we declare necessary also from the standpoint of the Christian ideal of brotherhood. The well-being of our own nation is inseparably bound up with an unselfish consideration of the well-being of the other nations of the world.

"Third: we believe that our Government will not be true to its ideals unless it records a definite protest against any settlement of the Near Eastern question on a basis of expediency or commercial advantage, and without some amends for tragic wrongs which have resulted in the persecution and practical destruction of the Armenian people and the confiscation of their property. For the good of all nations, wrong

must be righted, or a nemesis is sure to follow. We would urge that in any further conference on Near East problems our Government should give full power to its delegates in all matters in which the rights of humanity are at stake, and should share with the Allied Powers the responsibility for reaching conclusions based upon righteousness and justice. If the Lausanne Conference is not renewed, we believe that our Government should cooperate and, if necessary, take the initiative in the appointment of an international commission which would deal with the whole subject of the refugee and orphan problem in the Near East, and that it should offer to bear its share in providing whatever may be necessary financially to establish these people in some place of safety and opportunity.

"We call upon the membership of the Churches throughout the country to make a united appeal in behalf of this program of international cooperation, to make known their attitude to the President and their representatives in Congress, and to assure the Administration of their aid in developing a strong public opinion in its support. We especially urge Christian people everywhere to approach these momentous issues on their merits, irrespective of all partisan considerations. We make this plea on the highest moral and religious ground, believing that beneath all these problems lies the need of a great spiritual awakening and a deeper conviction that Christian principles are as binding upon national as upon personal conduct."

ON THE CONDUCT OF THE SERVICE

BY THE RT. REV. ALFRED HARDING, D. D.,
BISHOP OF WASHINGTON.

IN THE MEANTIME, while the Prayer Book is in this state of flux, and though nearly all the changes proposed in Morning and Evening Prayer have been effected, there is considerable difficulty in introducing them, in an edifying manner, into the public services. After the Convention of 1919, the Custodian of the Standard Book of Common Prayer published the changes, which, up to that time, had become a part of the Prayer Book. I presume a similar pamphlet will be put out in due time with regard to the work of the Convention of 1922*. Every clergyman ought to possess himself of these authoritative documents; and it would be highly desirable before introducing the changes permitted or required to explain them to his congregation. I am thinking principally of those things that affect the people in the pews in their privilege of joining understandingly in the services. In particular, I would suggest that, when the canticle, *Benedictus es Domine* is used in place of the *Te Deum* or the *Benedicite*, the words be made available to the congregation. In this connection I would say that almost all the anthems that are sung in the services are perfectly unintelligible to the people because the words are not known to them. I am reminded of what St. Paul says to the Corinthians: "In the church, I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." I am also persuaded that the elaborate *Te Deums* that are rendered nowadays are a serious hindrance to devotion. If it cannot be sung to simple chants, I would greatly prefer that it be simply read, and I request that this order be observed at my visitations. Also, where the rector deems it wise to avail himself of the permission to shorten the Office of Morning Prayer when the Holy Communion is immediately to follow, he should explain to the congregation that this is lawful and the reason for so doing. It should be unnecessary for me to remind the clergy that only those changes in the services which are certified to us as having been finally adopted should be made at this time, and that other changes that are proposed, however desirable we may deem them, should not be made until final action by the General Convention.

*Such a book is in process of manufacture by the Morehouse Publishing Co., and will be issued about Apr. 1.—EDITOR.

ECONOMIC AND FINANCIAL proposals are interesting, and probably essential to the recovery of balance and equipoise; agreements, and treaties, and Leagues may be requisite for any ultimate settlement; but until God is sought, and His will and law regarded; until the Lord God of Sabaoth is recognized, and His directions inserted in the policies of international adjustment, there can, and will, come no peace and no happiness on the distracted earth.—*Bishop Leonard.*

THE FOURTH SUNDAY IN LENT

We, who for evil deeds do well deserve
Thy punishment, Almighty God, yet pray
That Thy just wrath may tempered be alway
With mercy, that Thy grace may e'er conserve
The purpose running through each vein and nerve
To seek our God and in His presence stay:
And, as our sins upon our conscience prey,
We more beseech Thee Thou wilt us preserve.

We seek the comfort of Thy grace, for we
Have found the desolation of our sin,
And from its direful servitude would flee:
'Tis Thou alone that canst our plight relieve
And so we turn, through Him who, souls to win,
Died on the Cross, to Thee to seek reprieve.

H. W. T.

A SHAKESPEREAN LENTEN KALENDAR

COMPILED BY AGNES CALDWELL WAY.

- THE FOURTH SUNDAY IN LENT Each day still better other's happiness,
Until the heavens, envying earth's good hap,
Add an immortal title to your crown.
King Richard II, I, i.
- We are born to do benefits.—*Timon of Athens, I, ii.*
- MONDAY Pray can I not,
Though inclination be as sharp as will;
My stronger guilt defeats my strong intent
And, like a man to double business bent,
I stand in pause where I shall first begin,
And both neglect.—*Hamlet, III, iii.*
- TUESDAY Shall we serve Heaven
With less respect than we do minister
To our gross selves?—*Measure for Measure, II, ii.*
- WEDNESDAY Love thyself last; cherish those hearts that hate thee;
Corruption wins not more than honesty.
Still in thy right hand carry gentle peace,
To silence envious tongues; be just, and fear not,
Let all the ends thou aim'st at be thy country's,
Thy God's, and truth's—*King Henry VIII, III, ii.*
- THURSDAY Alack, when once our grace we have forgot,
Nothing goes right; we would, and we would not.
Measure for Measure, IV, iv.
- O God, that men would put an enemy in their mouths,
to steal away their brains!—*Othello, I, i.*
- FRIDAY I myself will lead a private life
And in devotion spend my latter days,
To sin's rebuke and my Creator's praise.
3 King Henry VI, IV, vi.
- SATURDAY God of His mercy give
You patience to endure, and true repentance
Of all your dear offences!—*King Henry V, II, ii.*

THANKSGIVING FOR THE GROWTH OF THE SOCIAL CONSCIENCE

ALMIGHTY GOD, the inspirer of all thought and of all those who lead their fellow men, we give Thee hearty thanks for the growth of the Social Conscience and we pray Thee to lead us to greater knowledge in human understanding and fellowship.

We thank Thee for the gift of Thy Spirit in all who have been our leaders and prophets in the past, and we pray Thee to raise up leaders in the present, that we may work for humanity with loving comprehension of the needs of our fellow men, and that charity and justice and all the fruits of righteousness may abound in our lives, to Thy praise and glory, through Jesus Christ our Lord. *Amen.*

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

DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER.

March 12.

READ Genesis 45:1-8. Text for the day: "And God hath sent me before you."

Facts to be noted:

1. Picture the scene, verses 1 and 2.
2. His first question, verse 3.
3. Joseph sees the hand of God in all the events of his life.

The Book of Providence is not so easily read as that of Nature; its wisdom in design, and perfection in execution, are by no means as plain. Here, God's way is often in the sea, His path in the mighty waters, and His footsteps are not known. But that is because the scheme of providence is not, like creation, a finished work. Take a man to a house when the architect is in the middle of his plan; and with walls half built, and arches half sprung, rooms without doors, and pillars without capitals; what appears perfect order to the architect who has the plan all in his eye, to the other will seem a scene of perfect confusion. And so stands man amid that vast scheme of providence which God began thousands of years ago, and may not finish for as many years to come. Raised to the throne of Egypt, Joseph saw why God had permitted him to be cast into a pit, sold into slavery, and, though innocent of any crime, committed to prison. And raised to heaven, looking back on God's dealings with him in this world, and seeing how there was not a turn in the road nor a crook in his lot but was good, how his trials turned out blessings, and that, while others lost by their gains, he gained by every loss, the saint, now that God's works of providence stand before him in all their completeness, shall take his harp, and, throwing his soul into the song, sing with the rest around the Throne—"Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints".—*Guthrie*.

March 13.

Read Exodus 16:11-15. Text for the day: "And ye shall know that I am the Lord your God."

Facts to be noted:

1. God reassured the people of Israel.
2. Provisions made for their physical needs.
3. "Manna" means "What is it?"

Human nature does not change much. The Israelites have been led safely out of Egyptian slavery and now because it seems as if there might be a shortage of food, they begin to murmur. They forget how they had been led safely through the waters of the Red Sea. They forget that thus far on their journey they have been guided and provided for, and they begin to murmur. How frequently it is the same with us. While everything goes along smoothly and pleasantly, we take the providence of almighty God for granted, but let something go wrong, how easy it is to complain. It would be a great thing for all of us if we could be brought to realize that the lessons of adversity are of infinitely greater value than the lessons of prosperity. The oak is a mighty tree because for ages it has withstood the onslaughts of the storm and tempest. When we have learned to trust God in the times of great adversity, we have begun to make real progress in the spiritual life.

March 14.

Read 1 Kings 17:1-6. Text for the day: "I have commanded the ravens to feed thee."

Facts to be noted:

1. Elijah's prophecy.
2. God's provision for the prophet.
3. A lesson for the doubtful.

The faith of a little child. What a lesson it teaches!

"A poor widow had four little children, the eldest about eight years old. One evening, in the midst of winter, her children were hungry, and she had no food to give them. But she knelt down to tell God of their wants, and ask Him to supply them. At the close of her prayer, the eldest said to her: 'Mother, doesn't the Bible say that God once sent some ravens with bread to a man who was hungry? Don't you think God can send us some ravens with bread now, just as well as He did then? I'm going to open the door, or they can't get in.' A few minutes after, the village magistrate passed, and glancing through the open door, said: 'My good

friend, how does it happen that your door is standing open this cold winter's night?' 'It is my little boy who opened the door a moment ago, in order, as he said, "that the ravens might come in and bring us some bread".' Now, it so happened that this gentleman was actually dressed in black from head to foot.

"'Ah! indeed,' said he, laughing: 'Richard is right. The raven is come, and he is a pretty big one, too. Come with me, my little man, and I will show you where the bread is.'"—*Selected*.

March 15.

Read St. John 6:47-58. Text for the day: "He that believeth on Me hath everlasting life."

Facts to be noted:

1. The reward of accepting Christ.
2. Christ the bread by which the spiritual life is fed.
3. "Man shall not live by bread alone."

"The gift of God is eternal life through Jesus Christ our Lord, but the benefit of the gift is conditioned on our acceptance of it. The manna lies about our feet 'white and plenteous as hoar frost', but it will not help us from famishing unless we eat it. The water gushes from the rock, but we shall die of thirst unless we dip it up and drink it. Christ died on the cross to save the world, but it is only when Christ is appropriated that He saves us. We must make Him ours. We must grasp His extended hand . . . Christ stands waiting. He offers life for the taking. Who will have it? The worst of sinners can make it his very own by saying with all his heart, 'I will.'"—*Adapted from B. J. Burrell*.

March 16.

Read Corinthians II. 23:27. Text for the day: "This do in remembrance of Me."

Facts to be noted:

1. In the early Church the Holy Communion was celebrated every day.
2. The danger of receiving the Holy Communion without preparation.
3. The need of self-examination.

"To the Christian the Lord's Supper is the highest act of worship. Instituted by the Founder of Christianity in circumstances of great simplicity, it contains to the reflective disciple a surprising amount of truth, and, indeed, focusses the whole light of Christian revelation into one burning spot. . . . The high place of the Eucharist in the services of the Church dates from the earliest times. In the apostolic age it was celebrated every day and was considered as necessary as one's breakfast. . . . First of all, the Lord's supper acts as a purgative of sin by quickening the conscience afresh. . . . The second spiritual value of the Lord's Supper is its influence as a spiritual tonic in times of discouragement . . . and the third value is its influence on character by the assimilation of Christ as the Bread of Life, of which it is at once the symbol and the vehicle."—*The Disease and Remedy of Sin*, by Mackay.

March 17.

Read Revelations 2:12-17. Text for the day: "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written."

Facts to be noted:

1. Under the Roman empire invalids resorted to the temple of Aesculapius in Pergamos for healing.
2. Nicolaitanes: It is supposed by some that they were those who held that Christians were not held by the moral law.
3. The promise to the victors over sin.

"What is your name?" is the first question in the Church Catechism, and, of course, the answer is, "Name or Names". What does the Christian name signify? It signifies that its bearer has entered into a covenant relationship with God. What, then, can the Christian say of his position of privilege as one who has been allowed to enter into this high privilege? "I am a Christian, I ought to live a life worthy of so high a calling: by the grace of God promised me, I can, and, in His strength, I will." Remember the words: "I am, I ought, I can, I will." Our Christian name should be a constant reminder of our relation to God through our Lord and Saviour Jesus Christ.

THE CHURCH SERVICE LEAGUE

REPORT OF THE COMMISSION OF THE
FIELD DEPARTMENT, NATIONAL COUNCIL

IT WILL be recalled that the Church Service League, in its Convention at Portland, Oregon, last fall, adopted a resolution, which was endorsed by the Woman's Auxiliary and by the General Convention, requesting the National Council to create a Commission on the Church Service League under the Field Department; that such Commission be composed of representatives of the various national organizations in the Church, men's as well as women's, and of members at large. The purpose, of course, was to relate the work of the Church Service League as completely as possible to the National Council and to make it a League of all Church members, and not simply of the women as heretofore.

In pursuance of this request the National Council, at its meeting on December 13th, appointed such a Commission, representing eight national organizations, two members of the Field Department, the Executive Secretary of the Field Department, and four members at large. The Commission was instructed to "formulate plans for the development of the Church Service League", and to report to the February meeting of the Council. As Chairman of the Commission, the Council named the Rev. Dr. William H. Milton, a member of the Council, and for the past three years Executive Secretary of the Field Department.

The Commission's report was submitted to the Field Department and to the Council at the February meeting. The following statement of principles was heartily approved by the Council and the Commission was continued as a permanent Commission under the Field Department.

NAME

The name of this Commission shall be The Commission on the Church Service League under the Field Department of the National Council.

AIM

The aim of the Commission is to present the ideals of service to the entire Church and enlist its whole membership in the work of the Church.

FUNCTIONS

The functions of this Commission are:

1. To act as a central bureau for information and counsel on all matters pertaining to the Church Service League.
2. To federate existing general organizations of the Church for mutual understanding, coöperation, and coördination of effort, and further, to give such publicity to work already undertaken, and to develop such new opportunities for work to be done as to attract the attention, enlist the sympathy, and receive the response of every member of the Church.
3. To advise and direct, where desired, the Church Service League in parishes and dioceses.
4. With the approval of the National Council, to suggest such other plans and policies as may bring into the active work of the Kingdom all the men and women of the Church.

PRINCIPLES

In the performance of these functions, there are certain principles hitherto stated by the Church Service League and approved by the Presiding Bishop and Council, May 10, 1922, as follows:

- A. The general work of the Church—Missions, Religious Education, Social Service—is the responsibility of every member of the parish.
- B. All members of the parish should take some part in a general program of activities, covering the five fields of service.
- C. The machinery for carrying on the Church's work should be simplified.
- D. All organizations and activities of the congregation should be represented in a central body composed of men and women.

In applying the foregoing principles the following points should be kept clearly in mind:

1. The parish is the active unit of the Church Service League, and the ideal of the League is to apply the whole strength of the parish to the whole work of the Church.
2. The Church Service League should be a league of workers which recognizes that the Mission of the Church is the common task.
3. The emphasis of the Church Service League is on work first, rather than on organization first.
4. In the parish, the Church Service League may be either a federation or an organization to include all parish activities.
5. It is expedient that beyond the parish the Church Service League should be a federation. Each diocese is free

to develop such organization as is best suited to its own special conditions and circumstances. If diocesan councils or committees are formed, they should be formed under the leadership of the Bishop, and made up of representatives of all the interests in the Diocese. The Commission stands ready to serve as a clearing house and to help through advice and counsel.

CONFERENCE BETWEEN ORGANIZATIONS

The principles of coöperation and mutual understanding for which the National Committee of the Church Service League has stood and effectively worked should be maintained. The national Church organizations are therefore urged to continue, through selected representatives, to come into conference when occasion demands under the direction of this Commission.

The Commission hopes, in the near future, to supply the Church with a Bulletin, in the Official Bulletin Series, setting forth the history of the League's development, the statement of the foregoing principles, and practical suggestions for putting the Church Service League in operation in a parish. Correspondence bearing on the work of the Church Service League should be addressed to the Rev. R. Bland Mitchell, Field Department, 281 Fourth Avenue, New York City.

The members of the Commission on the Church Service League are: Mrs. A. S. Phelps, Woman's Auxiliary; Miss Frances W. Sibley, Girls' Friendly Society; Mrs. Felix G. Ewing, Daughters of the King; Mrs. Paul Sterling, Church Periodical Club; Mrs. John M. Glenn, Church Mission of Help; the Rev. C. M. Davis, Guild of St. Barnabas' for Nurses; Mrs. William C. Sturgis, Churchwomen's League for Patriotic Service; Mr. G. Frank Shelby, Brotherhood of St. Andrew; the Rev. R. Bland Mitchell, Executive Secretary, Field Department; the Rt. Rev. Philip Cook, D.D., Member, Field Department; Mr. Lewis B. Franklin, at large; the Rev. W. H. Hilton, at large, Chairman; the Hon. Ira W. Stratton, at large; Mr. Courtenay Barber, at large; and the Rt. Rev. Charles H. Brent, D.D., at large.

PATRIOTISM AND RELIGION

BY THE REV. THOS. F. OPIE.

HERE is no conflict between patriotism and religion. The truest citizen is the best patriot. The truest Christian is the truest citizen, hence the best Christian is the best patriot.

At the anniversary of the birth of the nation we are all conscious of a kind of religious devotion to our native land. This does not mean that we love God less! And it should not mean that we love humanity less! The truest type of world citizenship is the highest type of national citizenship—not that we love America less, but the whole wide world more.

There is no conflict between the State and the Church; nor between the Flag and the Cross. There is no conflict between the political, the religious, the patriotic, and the spiritual. Indeed the one should be the complement of the other.

Patriotism is not jingoism, nor chauvinism. It is not noise, clamor, display of band-playing and flag-waving. It is devotion, service, helpful work, production, honesty, justice. The man who says he loves his country and proceeds to profiteer on his countrymen is no patriot. He is a cheat and a flagrant fraud. And all hypocrites are not in the Church.

WARDENS AND VESTRYMEN

BY THE REV. FRANCIS L. BEAL

WARDENS and vestrymen are *picked* men. They are selected by the parish, not because they are "good fellows", but as *leaders*; leaders in spirituality, as well as for their clear-headed business qualities.

The parishioners look up to their wardens and vestrymen to "set the pace" for them in spirituality, devotion, and loyalty to the Master, His Church, and to the rector as called of God and set apart for holy things. They are the rector's right hand, helping him in all his efforts to keep the parish strong and effective for righteousness.

It is a position of great honor, and a great responsibility. In order to meet its demands as Christ would have us, rector, wardens, and vestrymen must be deeply in earnest, closely united, and above all, frequently at the altar, together, as a body.

REDEMPTION is not an afterthought of the Creator—it is an eternal aspect of His work.... There has always been a Calvary in God's Heart.—Rev. G. A. Studdert Kennedy.



BLUE MONDAY MUSINGS

By *Presbyter Ignotus*

I TAKE these passages from letters recently written by Dr. C. W. Eliot, sometime president of Harvard College. They stimulate thought, surely.

"I venture to propose a substitute for your recommendations to President Harding, as follows:

"Entrance into the League of Nations with acceptance of all obligations and responsibilities involved in that action.

"Maintenance by the National Government of camps and schools for giving military training to young men who wish to receive it in order to prepare themselves to serve their country effectively in time of war, either defensive or offensive.

"A United States tariff for revenue only, to be prepared for Congress, and kept sound by experts.

"The suspension of all tariffs the world over for five years, in order that international buying and selling may both be unimpeded for a time.

"No cancellation of national debts due the United States, but *moratoria* and easy terms of payment wherever asked for.

"I have been preaching for a good many years universal physical training for American children and youth; and I very much wish that the American people could be brought to adopt the Swiss method of producing a citizens' army without maintaining a military class; but thus far I discover very little support for that proposition. Meantime the rising generation of American youth is volunteering by the thousands for the summer camps which the United States Government is providing.

"I heartily agree with you in your detestation of the bonus or adjusted compensation. Your word for that mortifying proposal is just right. It is an insult to the dead, and to the war widows and orphans. It robs them of their only real consecration and compensation."

THIS, from the *Wall Street Journal*, is well worth noting:

"If the Rev. Percy Stickney Grant had not resorted to that last expedient of the economically and intellectually destitute, abuse of the 'interests', he would not have been granted the notoriety his soul loves in the columns of the *Wall Street Journal*. Comparison with religious reformers of five centuries ago is beside the point because they risked something—their lives. Mr. Grant only risks his salary, and hopes he may save that. If he cannot fulfill the terms of his contract, embodied in his ordination vows, he is free, in a country of free speech, to say what he pleases outside the Episcopal Church. The question is not one for him to consider as a professing Christian but as a man of ordinary sportsmanship and honor. Mr. Grant will find this better than posing cheaply as a martyr without the faggots.

"If Mr. Grant is to be tried by anybody, anywhere, at any time, it should be in the court of Common Sense on a charge of bolshevism and presumptuous ignorance. When his record is examined it may well be declared that the case is not one for an ecclesiastical court or a common jury, or even for the court of Public Opinion, but for an alienist."

SOMEONE WRITES, reproaching me for not having reprinted any poems of late. Well, it is never too late to mend; and I begin my course of amendment by this. It is Cosmo Monkhouse's, and deserves well of any reader, even the most particular:

ANY SOUL TO ANY BODY

So we must part, my body, you and I
Who've spent so many pleasant years together.
'Tis sorry work to lose your company
Who clove to me so close, whate'er the weather,
From winter unto winter, wet or dry;
But you have reached the limit of your tether,
And I must journey on my way alone,
And leave you quietly beneath a stone.

They say that you are altogether bad
(Forgive me, 'tis not my experience),
And think me very wicked to be sad

At leaving you, a clod, a prison, whence
To get quite free I should be very glad.

Perhaps I may be so some few days hence,
And now, methinks, 'twere graceless not to spend
A tear or two on my departing friend.

Now our long partnership is near completed,
And I look back upon its history,
I greatly fear I have not always treated
You with the honesty you showed to me.
And I must own that you have oft defeated
Unworthy schemes by your sincerity,
And by a blush or stammering tongue have tried
To make me think again before I lied.

'Tis true you're not so handsome as you were,
And that's not your fault and is partly mine.
You might have lasted longer with more care,
And still looked something like your fair design;
And even now, with all your wear and tear,
'Tis pitiful to think I must resign
You to the friendless grave, the patient prey
Of all the hungry legions of decay.

But you must stay, dear body, and I go.
And I was once so very proud of you;
You made my mother's eyes to overflow
When first she saw you, wonderful and new.
And now, with all your faults, 'twere hard to find
A slave more willing or a friend more true.
Ay—even they who say the worst about you
Can scarcely tell what I shall do without you.

SWINE AND ANGELS

"Sure th' Abbot bids," said Conn the monk, "though never a know know I

How to paint the joys of Penance, yet 'tis an obedience to try!
What an' if through sacristy doorway, through which all penitents go,
I should limn a rout of swinish snouts? as oft I seen them below.

"In th' cabin-patch at Mullaghmore, forenenst the potato-rigs,
Fierce an' lustful, pert an' greedy, there's nature an' plenty in pigs;
As there is in souls, God help us all—so in go th' gruntin' pack
(With a look of Conn the sinner in that black boneen at th' back!)

"Then above the little south postern through which the soul, shriven,
leaves,

I might set a drift of angels gay as swallows under th' eaves;
With my mother's smile, the creature, on her darlin' face, if I can,
While St. Michael features Terrence—God rest him for Ireland's man!

"Will th' Abbot be pleased, or won't he? 'tis the one way I can find,
For to show that but through Penance may a soul the swine leave behind;
With th' angels lookin', laughin' in delight and clappin' of hands,
At the comrade disoblign' th' ould Serpent's smoothest demands!"

So said Conn the monk, and the chapel four hundred years old and more,
Keeps a trace of fresco swine-snouts above the sacristy-door;
But within, the angels shine clearer, as might be expected sure,
For the sins, praise be, will vanish, but the joys of Penance endure.

K. L. MONTGOMERY

HEATHENISH NOTIONS

FOURTEEN CENTURIES ago in Rome, a proconsul, a retired centurion, a rich merchant, a travelled gentleman, discussing the rumor that Gregory the Pope intends to send Augustine and some forty monks to Britain:

"A good, worthy man, Gregory, but with no knowledge of the world, and dreadfully addicted to sentimentality. Recall the absurd fuss he made when he was Archdeacon, over the angel faces of some little fair-haired Angles in our market place. Why, everybody knows that the Angles, or Saxons, or whatever they call themselves, have quite a decent religion of their own, or, at any rate, as good a one as they require for their peculiar needs. What I say is, 'Leave them alone. Ten to one, if you upset their native belief, you will only corrupt them.' And just think how much more good Augustine and his companions could do at home. I consider it is an utter waste of effort to try to Christianize a few of those remote islanders."
—*The Church Times* (London).

NO MAN, who hath both eyes open spiritually, will make more of structural alteration and addition to the church building than he does to the invisible superstructure of the Church's life.—*William Porkess*.

THE DOCTRINE OF THE VIRGIN BIRTH IN THE ANGLICAN CHURCHES

IT IS impossible to consider this matter in all its bearings unless we allow for the historic background. The Episcopal Church claims a direct spiritual descent from the Apostles. Like the Armenian, the Greek, and Roman Churches, it has behind it this long and Catholic ancestry. These ancient and traditional Churches have had their differences over many matters, but never has there been a substantial controversy over the Virgin Birth of Christ. And it seems clear that no Church for whose ministry this is an open question could hope for that reunion with the other Catholic Churches, whether of the East or the West, which Bishop Manning desires. In the fourth century there raged the Arian controversies over the nature of the Saviour's person. Those were controversies on the question whether our Lord was of the same essence as the Father or of a similar essence—*homo-ousion* or *homoi-ousion*—but there was never any serious or responsible suggestion that He was born of an earthly father. Indeed, the very heresies of those turbulent times arose out of the contrary assumption.

Doubtless, it was not until 1854 that in the Roman Catholic Church, the Doctrine of the Immaculate Conception—assumed at the Council of Trent—was finally declared by Pope Pius IX. But here, again, the question was not as to the Virginity of Mary, which had always been accepted, but only whether she was sinless from the moment when the Life within her was conceived. It was the glory of the Virgin Birth, as then believed, that inspired the devotion to the Blessed Virgin which is displayed by Catholics of all persuasions, and this belief has been held responsible for the splendid unveiling of woman's dignity which we find in the *Divine Comedy* of Dante, and in the Madonnas of Raphael and a hundred still unapproached masters of the Middle Ages. Had it not been for this belief, it is arguable that music would never have achieved the Christmas Oratorio of Bach, with its incomparable Slumber Song, or the majestic affirmations of Handel's *Messiah*.

Doubt has its place, but it is of faith—be it valid or mistaken—that such incomparable arts are born.

Deeply imbedded in the Book of Common Prayer is this tradition. The Athanasian Creed has disappeared from use in the United States, but in the Apostles' Creed, said or sung daily at matins, evensong, and Holy Communion, it is declared that Jesus was "conceived by the Holy Ghost; born of the Virgin Mary"—words of an unescapable meaning. In the Nicene Creed, recited also at these solemn services, Jesus is held to have been "incarnate by the Holy Ghost of the Virgin Mary". In the *Te Deum*, perhaps the most venerable anthem of the Church, the Anglican version has it, "Thou didst not abhor the Virgin's womb", which, in the American Prayer Book, has been rewritten, "Thou didst humble thyself to be born of a Virgin". In the *Gloria in Excelsis* our Lord is called "the Only Begotten Son"—a phrase, again, which admits of but one meaning. In the Collect for Christmas Day the devotion opens:

"Almighty God, who hast given us thy only begotten Son to take our nature upon Him, and as at this time to be born of a pure virgin. * * *"

And the lesson is from Hebrews, Chap. I., where it is written:

"For unto which of the Angles said He at any time, Thou art my son; this day have I begotten thee?"

In the Baptismal service, the godfathers and godmothers, on behalf of the infant are asked:

"Dost thou believe all the articles of the Christian Faith, as contained in the Apostles' Creed?"

To which the reply is, "I do". At Confirmation, the child assumes responsibility for this pledge and himself or herself repeats the Apostles' Creed, which, including the pronouncement on the Virgin Birth, is included in the Confession of Faith of the Presbyterian Church. In none of these documents is the divine paternity held to be open to question or argument. It is declared in terms at once positive and unmistakable.

In the Second Article of the Episcopal Church, it is further written:

"The Son, which is the word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took man's nature in the womb of the blessed Virgin, of her substance; so that two whole and perfect natures, that is to say, the godhead and the manhood,

were joined together in one person, never to be divided, whereof is one Christ, very God and very man."

The controversy today extends far beyond the boundaries of the Protestant Episcopal Communion. It is one, and only one, evidence of the struggle between the Fundamental and Modern forces in the Church. It appears to be a mistake to suggest that this issue is any part of the differences usually recognized between High and Low Churchmen over ceremonials and sacraments. It is of course, not easy for a man who believes that Christ is really present in the Holy Communion to suppose that one so revealed was ever mere man, but the Virgin Birth is quite as strongly asserted by Evangelicals like the Moodys as it is by the Pope himself. In fact, it is quite possible that, under the pressure of Modernist denials, the High and Low Churchmen of all denominations may be driven into the same camp.

The fact is that the Christmas story as told by St. Matthew and St. Luke—believed to have been a physician—implicit as the conservatives hold it to be throughout the New Testament, has made an ineffaceable impression.—P. W. W. in *New York Times*.

THE WORK AND WITNESS OF THE CHURCH IN THE WORLD

FROM THE CONVENTION ADDRESS OF THE
RT. REV. C. P. ANDERSON, D.D., BISHOP OF CHICAGO.

IT IS a commonplace thing to say that these are days when thoughtful people are trembling for the future of our civilization. The problems of the hour gather around such matters as international relationships, national responsibilities, industrial adjustments between capital and labor, municipal government, civic and social morality. At bottom, these are all moral and religious questions. They involve brotherhood, fellowship, peace, purity, righteousness. Surely these come within the province of the Church. Surely those people are right who say that the way out of our present perplexities is through the resurgence of religious faith and practice. But the Episcopal Church alone cannot lead the world out of its troubles, nor can any other. Yet religion holds the key to the situation. Somehow religion must gather up all its forces and bring the compact of a united witness to bear upon the world's sorrow. I am not now thinking of final Church unity, nor of the League of Nations. The one is too remote, and the other got into party politics. I am thinking of the necessity of bringing the pressure of a common Christian conviction and a united Christian service to our country, our cities, and our civilization. Our American cities generally are more or less honeycombed with rotten politics, bad government, and commercialized vice. Chicago is probably not much better nor much worse than others. Nevertheless, the conditions in Chicago are shocking. I am not familiar with the conditions in other cities of the diocese. I expect however that their virtues and vices are much like Chicago's, only on a smaller scale. What are we of the Episcopal Church going to do with regard to our cities? There is only one thing we can do. We can associate ourselves with the other likeminded people in trying to bring about a purpose which we have in common. An isolated ecclesiasticism which would think only of the preservation of the Church's fabric will not make much of a contribution to our city and country. I urge the clergy and laity of this diocese to go out of their way to establish contacts with the representatives of other religious forces of this city and of other cities in this diocese—Roman Catholic, Protestant, Jewish—for the sake of focussing those convictions that are common to all our religious forces for the betterment of the city. It gives me extraordinary pleasure as the Bishop of the Diocese to find our clergy and our laity working hand in hand with those Churches, and other agencies, which have the common determination to make our country worthy of our love, and to make our cities fit places for us and for our children to live in.

THE PERSON OF CHRIST will ever remain an unsolved mystery to thought, but He will ever be the only Saviour of humanity, and He will still satisfy all who seek God in humility. The believer must be content with seeing in a glass darkly until the Saviour is seen face to face.—*The Church of Ireland Gazette*.

The Catholic Church*

By the Rev. Richard Davidson, Ph.D., D.D.,

Professor of O. T. Literature, Knox College, Toronto, and President of the Catholic Fellowship

THE CHURCH is a society. Its members are bound together by this, that they follow Christ. At their initiation they undertake to do what He commands, to avoid what He forbids, to accept what He teaches. It is a society with its own organization, its own government, its own ways of doing things. It has its own aims. At its head is Christ, the same yesterday, today, and forever; it is not of one age, it is of all ages.

The Church is a society founded by Christ. Not that He framed a constitution, or gave full instructions about its organization, about its ministry, or its worship. But He did gather about Him a band of disciples; from among these He chose twelve to be with Him, the better to know Him and His Father, and the better to tell about Him and His Father. Here was the nucleus of a ministry. And He cleared the channels of grace for His disciples; through Him they learned to know what God was like; He showed them the way to the Father in prayer; He instituted the great sacraments. Above all, it was He who died on the Cross, He who could not be holden of death, who ever liveth to make intercession. These things, the discipleship, the Apostolate, the sacraments, the redemption by His death and resurrection, constitute the foundation on which the Church is built. This foundation is the work of Christ. In that sense He founded the Church. Without Him the Church could not be; He came and the Church could not but be.

That is what our Lord began to do among men. What He did afterwards He did by His Spirit. The Church was founded by Christ; it was built up by the Holy Spirit. Seven weeks after Easter came Pentecost and all its wonder. The power of another world flooded the disciples' lives. Their mouths were opened, their understandings were enlightened; the Spirit brought all things to their remembrance, He took of the things of Christ and shewed them unto them; they understood as they had never understood before, and they received power, and testified of a living Lord. Three thousand Jews were confronted on one day by a new Presence. It was the birthday of the Church. From that day it grew and grew until it filled the earth. Step by step under the leading of God's Spirit it got its own organization, its own government, its own ministry, its own worship; these all grew from within, God's Spirit guiding, as the acorn without root or trunk or branch gets to be the oak with its strong roots, its stout trunk, its spreading branches, and its splendid foliage.

That is why we say the Church is a divine institution; it was founded by Christ, who "loved it and gave Himself for it"; it is guided and cared for by His Spirit, the Spirit which Christ gave "to abide with it for ever".

What is the purpose of the Church? Every society is organized with some end in view. What is the Church for?

The purpose of the Church is to share in Christ's life and work. St. Paul speaks of the Church as "His Body" (Eph. I: 23). The Apostle speaks very boldly: for him the Head is incomplete without the Body; the Body completes the Head; the Body is the instrument of the Head. So the Church is joined with Him by a union mysterious and intimate (as closely as husband and wife, St. Paul suggests elsewhere), by a union wonderful and energizing. The work of Christ is the redemption of the world. That is what the Church is for: to redeem the world.

The work of Christ as man's redeemer is threefold. He is prophet, priest, and King. The work of the Church is threefold to match His.

As prophet Christ shows us what God is like and what

He intends for man. The outer world reveals somewhat of the mind and nature of God, His might, His wisdom, His delight in order and beauty. Human nature tells us more about God, man's moral sense, the inflexible law of right, the marvelous workings of love. But it is Christ who reveals God to us in His fulness, His severity as well as His kindness. For as we look upon God in the face of Jesus Christ we need to be on our guard, lest, won by His goodness and love, we miss seeing the sternness that is at the heart of things. "Devotion to His (Christ's) person may be familiar and sentimental unless we feel through Him the touch and presence of the awful, infinite, all-holy God."

Our Lord was God's prophet; and the Church is His prophet. It has to declare to man what God is like. The infant Church was taught by the Holy Spirit that she had a mission to the world. Within a few years of our Lord's crucifixion the word was sounded forth from Jerusalem, to Judea, to Samaria, to the ends of the earth. Every believer was then a missionary. Apostles and Evangelists might give all their time, but plain people, like Aquila and Priscilla, who travelled on their private business, carried the Gospel from city to city. Who knows the name of the first preacher of Christ in any great Mediterranean city? In Alexandria, or Antioch, or Ephesus, or Athens, or Corinth, or Rome? Christianity was carried to them by obscure men, such unofficial missionaries as St. Paul reckoned to be his "fellow workers in Christ". Their names have perished but their memorial abides for ever.

It is the Christian task, it is the Church's task, so to preach the Gospel that man everywhere may look upon that blessed face, may see there what God is like, and how far He will go that none of His children may be lost, that all may be made over into His image.

Secondly, Christ is priest. By His sacrificial life and His atoning death we have reconciliation. And He continues at the task; He "ever liveth to make intercession for us". He

"Pursues in heaven His mighty plan,
The Saviour and the Friend of man."

The Church, too, has a priestly office. It is true that our Lord in offering Himself made once for all "a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world"; so fully did He become one with men. He made our experiences His, our guilt His, our penalty His; and the benefit accrues to us. It is also true, on the other side, that He so makes Himself one with us that we share in His sacrificial life and His atoning death. The Cross is an eternal fact, a fact in my experience today. The way of the Cross is for the Body and the Head together. Our living and dying unto God is His. There is a perpetual offering, Christ in His Church offering, Christ in His Church being offered—corporately in the Eucharist.

Explicitly the Church's priestly work is worship. What is worship? It is what we say and what we do when we are in God's presence, what we say and what we do when we realize in high degree that we stand before Him. Now what we say and how we act will depend on what He is like when we worship; and what He is like, that our Lord Jesus has declared to us. We worship the God who became man in Jesus Christ, the God who "became flesh and dwelt among us.... full of grace and truth".

It did not take the Church very long to learn how to speak and act in the presence of the God and Father of her Lord. She wrought out a great action in two stages: First, she heard His Word in Holy Scripture, read and preached; and then she reënacted what took place in the Upper Room when our Lord ate the Passover with His disciples.

The Church took over from the Jews the practice of listening to the Word. The Synagogue was not primarily a place of worship and prayer, but a place of instruction. Men went to the Synagogue to hear the law of God read and explained. They found guidance in it; and they found also

*This paper, by a distinguished Presbyterian minister of Canada, was read at a meeting of the Catholic Fellowship of Canada, at St. Mary Magdalene's parish house, Toronto, Oct. 17, 1922. Dr. Davidson is president of the Catholic Fellowship, whose aims have been outlined heretofore in THE LIVING CHURCH. Forty men—Anglican, Presbyterian, Methodist, and Congregational—had gathered in the parish church, before the Blessed Sacrament, and had listened to a meditation by the Rev. Father King, C. R., of Mirfield. A conference had then followed in the parish house at which this paper by Dr. Davidson, with others, was read.

exhilaration and an impulse to pray and praise God. So they prayed and gave God glory. But the backbone of the synagogue experience was instruction. In the same way the early Christians read and expounded Scripture, first the Old Testament alone, and later the New Testament books, too, as peculiarly their own. In the Gospels they came nearest to God in Christ.

The disciples who were with the Master at the Last Supper had an experience that was so central and normative that it colored all their thinking afterwards, an experience that came back on them whenever they met together to eat or to pray. The intimacy, the tenderness, the mystery of His actions and His words that night, opened heaven to them. He took the Bread; He gave thanks; He brake it; He gave to His disciples; He spake strange and wondrous words; He gave them the cup to drink. Somehow, without their planning it, that Upper Room experience came back upon them again and again to crown the reading of Scripture. And Christians ever since have found a reënactment of what was done and said then to be at once the highest act of worship and the highest means of grace. We listen to the Word of God read and preached, and we are led up as by a stairway to the Upper Room where we are made free of His fellowship in acts of gratitude, oblation, contrition, intercession.

Of course worship of this kind is a task and it costs; we go to "assist" in no easy sense. Worship is a waiting on God; it is passive; but it is also an action, intense, striving, like Jacob's at Peniel. If Jacob won a blessing it was by wrestling. "What is the chief end of man? Man's chief end is to glorify God and to enjoy Him for ever."

Christ is prophet and priest; and He is King, or let us keep close to Biblical thought and say, "shepherd". The Church too is shepherd. Under Christ the Church has to feed the flock of God, to take the oversight of it, to lead it in paths of righteousness, to fulfill the work of Christ in subduing us to Himself. The Church meets her children at their birth and claims them for her Lord; she delivers to them the living faith she has received. She teaches her young members to observe whatsoever the Lord has commanded. At every critical hour she brings them the grace and comfort of God; when they marry; when sickness or death or shame enters the home. If the Church does less, she is less than good shepherd to the sheep.

The faithful soon discovered that so much faith and hope and love were needed in the discharge of this shepherd's task that they began to call the Church, "Mother". It is always by her faith and her hope and her love that her children learn what it means to be of the "family of God". Mother she is, and Mother she will always be to her children.

The Christian child grows up in the family of God. For twelve, fourteen, sixteen years, he is an infant member, a child in the family. The Church teaches him what the Father is like and what a child's duties in the family are. The Church shields him from evil and cares for him at school and at play. She trains him to worship. She knows that some of the richest memories men have in later years are of looking on at the sacraments. She arranges and adorns the Church building so that the child will feel there that he is in His Father's house. Architectural lines, light and shade, color, windows, hangings, pictures, texts of Scripture, the font, the pulpit, the holy table,—in all the symbolism nothing is omitted that will help the child to understand and feel in whose presence he is when he comes there. All this is done that the child may not be robbed of his inheritance.

When he grows up and manhood opens out before him, with its new strength and new joys and new dangers, the Church meets him with God's strengthening grace. She sees to it that he thinks intelligently about God and duty; she unfolds to him Christ's way for a man to live, and encourages him to make it his own. She prays with him and she prays for him. She takes him in to kneel before the Master that He may lay His blessing and confirming hands upon his head. Then she admits him to the fellowship of the holy sacrament. At the sacrament he is helped on to understand God and man and duty and destiny; at the sacrament his weakness is turned into strength, and his weariness is changed to fresh vigor; there he takes on him the yoke of Christ anew; and there he gets to see his brother man as Christ sees him.

From week to week his life is touched by God's life in the sacrament. He needs it; he needs new light and new might. There is no act of devotion like it; there is no means of grace like it. It carries the whole Gospel in itself.

"Tell me the story slowly,
That I may take it in,—
God's wonderful redemption,
God's remedy for sin.
Tell me the story often,
For I forget so soon."

For in the sacrament the whole drama of redemption is reënacted to the eye and ear of the soul: the Eternal Word, the Word made flesh; Golgotha, the Risen Lord, the Endless Intercession: Man fallen, man sought, man saved.

If a man fall and bring shame on his friends and on the Church, they put strong and loving arms about him. For it is through the Church, through some one in the Church—*or not at all*—that he discovers anew the infinite pity and hope of God. The Church loves each one of her children with the particularizing love of a mother.

"'Tis mercy all, immense and free,
For, O my God, it found out me!"

It was out of the Mother-heart of the Church that St. Augustine spoke to his people at Hippo: "What do I wish, desire, long for? Why do I speak to you, stand here, live? It is only with the intention that we may live together in Christ. That is my yearning, my honor, my glory, my Joy—I am most unwilling to be saved, without you."

The Church is truly a wonderful society—founded by Christ; indwelt by His Spirit; mothering the children of men from the cradle to the grave; adoring her blessed Lord; laboring to lay the kingdoms of the world, and the glory of them, at His feet!

CONFESSION OF FAITH BY THE LATE BISHOP OF DURHAM

FROM MY SOUL and with my whole mind, I believe without reserve that the Lord Christ was born of the holy Maiden Mother without human fatherhood, and that on the morning of that first day of the week, which followed the unfathomable wonder of His death, the tomb of Arimathean Joseph was found empty, because the sacred buried Body, signfigured into conditions of immortality, the same yet other, other yet the same, had left it.

"I believe that, as so risen, He 'showed Himself alive after His Passion,' again and again in recorded ways and occasions as unlike as possible to figments of exalted imagination, and that He closed that time of manifestation by disappearance upward, under conditions at once simple and sublime.

"With these supreme facts, as I, without reserve, believe them to be, I hold that His work for man and His message to man are so profoundly involved, are so vitally embodied in the facts, that for me they stand or fall together. And I humbly confess my assurance, for life and death, that they stand."—*The Sign*.

MORAL EQUIVALENTS

IN HIS WELL-KNOWN ESSAY, written some years ago, William James called attention to the efficiency, the devotion, and the self-sacrifice which is called forth only by war. These human qualities he declared to be as necessary for any virile nation in time of peace. Consequently, he urged and pleaded for a moral equivalent of war.

This is found in miniature upon the athletic fields of our colleges and universities. In a real way men are taught to show their loyalty for an institution by putting forth their utmost effort, using to the full their mental faculties, and endeavoring in the spirit of team-play to cooperate with their fellows in every particular, no matter what may be the cost and pain. A moral equivalent for war is also found in the conduct and development of commercial enterprise, and in what may be rightly called the adventures of science and research.

To one who wishes to place his thought and his effort at the service of humanity there are countless opportunities available. When a person acknowledges Jesus Christ as his leader and dedicates his life to His cause, these opportunities are both visible and inviting. Through Confirmation, is found the greatest moral equivalent of war.—*The Ascension Herald*.

MORAL REFORM that seeks no righting of past wrongs, is spurious. The evidence of repentance is the fruit of righteousness. "Bring forth therefore fruits meet for repentance," is the exhortation of John the Baptist.—*The Christian-Evangelist*.

What Happened at Lausanne

By the Rev. James L. Barton

AFTER the Smyrna tragedy there was an almost universal appeal from the missionary and religious organizations of America, to the President and to the State Department, that the United States should do something to prevent the transportation of the Smyrna tragedies across the Bosphorus into Constantinople and Europe. In view of a proposed conference for the settling of the Near Eastern question, this appeal included a request that the United States should have official representation in the conference and be ready to take its share in its conclusions. It is doubtful whether in all the history of the United States there has ever been an appeal to the Government so generally endorsed and backed up by religious and philanthropic and moral interests of the nation. I was told in Washington that the mails of the President and of the State Department were flooded even in excess of the way they were just before America entered the war against Germany; that the sentiment of the country was more united on the question whether America should take her place in stopping the tide of barbarism that was threatening to sweep across into Europe. And you know the result. Three delegates represented the United States on the side lines in the conference, and that was the conclusion of the whole matter.

Our delegates were there and they were in an impossible position. I never have had greater sympathy with any group of men in any assembly than with these men who represented the moral sentiment and the interest of the United States in that significant conference that was sitting to settle all the great Near Eastern affairs. I talked with many newspaper correspondents—and I want to say that they were of the very best type that can be gathered out of the experienced body of newspaper men—and every last man with whom I talked said that the unofficial representation of the United States would not have been tolerated for one hour if France and England had not been heavily indebted to us and had not been afraid that the United States might send them a note and say, "When will you pay some of that interest, and what about the principal?" They were bound, in dealing with our representatives, to consider them simply as advisers because just before the conference there was an official interview at Washington, published in the London papers quite at length, to the effect that no matter what was done at Lausanne, the United States would take no responsibility for the result and would join no demonstration against Turkey nor make any other arrangement whereby the representatives of the United States should assume any responsibility for the conclusions of the conference. Our representatives were there to advise England, France, and Italy as to what they should do in the settlement of Near Eastern affairs, with the assurance that whatever they got out of the Lausanne Conference, the United States would expect the same. Whenever our representatives spoke, they spoke on what ought to be done, not to help do it.

You can imagine the position they were in. How different that situation from what it would have been if the sentiment expressed in the many petitions to the State Department had been listened to and followed. Suppose the United States had been there taking its share of responsibility, with the Secretary of State as its representative (for this was an official conference and the nations were represented by their Ministers of Foreign Affairs) saying at the outset that the American nation would stand together with the several nations in this conference to carry the matter through and carry it through right. I think there was not a man at Lausanne who did not believe that if they had done that, the whole thing could have been finished in six weeks and finished right. But that was not the condition. We were there simply to advise and to see that the Allies secured the most possible in the concessions that were to obtain in the treaty, so that when America made her treaty we might secure all they had won. So far as was possible under those limiting circumstances, our representatives did well.

For three months the discussion continued and our men stood for certain specific things. Without doubt we helped secure the freedom of the Straits. Another objective which the American representatives struggled to secure was an Armenian national home. I suppose they put more time and more effort into that than anything else. They had strong instructions from Washington to find a place to which the Armenian population could be taken, orphans from the Near East Relief and others dependent on charity, where they could speedily become self-supporting. They lost out on that. The Turks came there after a tremendous military victory, much elated at what they had achieved. They came feeling their way. They moved cautiously until it became apparent that France and Italy would not join with England in any coercive measures. Lord Curzon gave them two or three ultimatums. At first they yielded; they did not want to fight even England. When they began gradually to sense the situation and to see that no force was to be used against them, they became bolder.

Another point was the old question of whether Christians should be driven out of Turkey. Our delegation said they should not. But Dr. Nansen came over from the League of Nations with the statement that the only solution of the Turkish question was an exchange of populations. That sounds very good until you begin to figure out what it means: It means chiefly driving the Armenians out of Turkey. But the Turks were allowed to remain in Thrace as long as the Greeks remained in Constantinople. An order was issued that the Armenian populations should get out of Turkey. They were given thirty days to do so. Strong opposition arose, to such an extent that the order was modified to allow "liberty" to go for thirty days. In some places the notices were worded as follows: "You now have liberty to go out of the country. If you fail to go out of the country now, the government will not be responsible for anything that happens to you later." So they got out. Practically the whole Armenian population evacuated except the men from fifteen to fifty years of age who were retained as prisoners. The exchange of populations came to mean the elimination, possibly temporary, of the Armenians from the Turkish Empire, except in Constantinople, and many there are receiving notice to leave.

Let us see what has been won by the Turks.

In the first place, the Turk has won control of Constantinople. The English have some troops there for the protection of the city, but Lord Curzon himself said that in case of war between Turkey and Great Britain the whole army would be sacrificed. In Constantinople, I am informed, they have the archives of the Embassy boxed and ready for shipment.

The second point that the Turks have won is the right to expel a non-Mohammedan population. It is the one thing I most feared from the conference. Here was a principle which has never, so far as I am aware, been discussed in any other great international conference. At Lausanne it was discussed and Turkey was virtually accorded the right to expel her Greek and Armenian population because they were not satisfactory to her. This has been done at a conference at which seven nations sat as participants. I raise the question whether that is not a dangerous precedent to set; to say that a nation that wants to rid itself of any part of its population should have the right to send them out with no warning and no place to which they can go.

Turkey has secured also the "right" to abrogate previous engagements that she has entered into during all time. That fact has been tacitly acknowledged, although under protest. I raised the question with Ambassador Child before I left: "Suppose this treaty is not signed, what about the Treaty of 1832 with the United States?" "Oh," he said, "that has been set aside by Turkey." All the concessions, all the capitulations, all the permits, all the agreements that have been entered into by previous Turkish governments prior

to 1918, are wiped off the slate. The Turks are starting anew and the Powers are practically accepting the situation and have labored for months trying to get something in place of the capitulations, tacitly acknowledging that the capitulations are abrogated.

Again, the Turks have won the absolute elimination of the Armenian question from any future discussion. I believe it is true that this is the first international conference in Europe that has been held to consider matters of the Near East, since and including the Berlin Conference, where the Armenian question has not been up for consideration. Ambassador Child made some strong representations on the subject, Lord Curzon gave a great message, and the Armenians made a complete case, prepared with great skill. I was informed that the Turks had said they would not sign a treaty in which the Armenian question was mentioned or the word "Armenian" or "Armenia" appeared. The treaty, I believe, does not mention them at all. They are spoken of only under the name "minority population". In this conference that was supposed to settle the Armenian question, and with our delegation instructed to try to secure an Armenian national home, in a night the question was thrown over and the Armenian question was dead.

Another point that Turkey has won is the securing of a clean "bill of health" from the Lausanne Conference. There was much said about atrocities. Ambassador Child made some splendid utterances, Lord Curzon was very frank about things that have shocked civilization, and they all said things that many of us have said, but in the final conclusion there is no indictment.

As far as I can see, there is no appeal from the findings, whether the treaty is signed or not. The highest tribunal we know for the trial of a nation, a tribunal made up of representatives of five powers who gave two or three months to the consideration of the subject, arrived at conclusions written into a treaty. There can be no appeal, unless you were to call the same group again and get them to reconsider the case. It seems to me we must acquiesce in the findings of this conference as the conclusion of a superior court of nations from which there is no appeal, however much we may rebel against the conclusion.

So the Greeks must evacuate the country they occupied two thousand years before they ever heard of Turkey. The conference accepted it and there is little use in raising protest against it now or of talking of its cruelty. We must acquiesce in the fact that the Armenians will not be given a national home within the boundaries of the Turkish Empire, even though it be contrary to every moral sentiment of our being. Those questions have been discussed in the highest court and it has been decided that that is the solution of the race question in the Near East. We must also recognize that the Turk has the right to expel any other populations he does not like. In Constantinople I was told by some of our missionaries who have lived among the Kurds that the Turks feel toward the Kurds much as they do toward the Armenians. Turkey now has the right under the sanction of this court to turn out the Kurds.

Now as to some conclusions.

My first conclusion is that we are forced to consider this Turkish case closed. The Turk has carried on his government by processes of massacre, for a generation. He has been tried by a court of his peers and they have found no moral judgment against him. There is no court of appeal. Some say, "Appeal to the moral judgment of the world". It has been appealed to. It was appealed to in 1915 and after the tragedy of Smyrna. It was appealed to when that tragedy was in danger of being repeated in Constantinople. And nothing came of it. And immediately upon the heels of that tragedy this conference was called, and they have come to this conclusion, and there is no higher court. The United States can do nothing for the protection of the Armenians unless it were to declare war on Turkey and fight the war alone. We could have joined, three months ago, with England, France, and Italy in a firm stand. Then the case could have been settled right and without war.

There is just one thing that can be done. The question was raised in Lausanne after the Armenian case was closed as to whether England, France, and Italy would appoint a representative each on an international commission to look

into the condition and needs of the Armenian refugees, an "Armenian Refugee International Commission". Ambassador Child was heartily in favor of it. He agreed to do everything possible to secure coöperation on the part of the United States. This would create an international commission of four men whose object would be to look into the needs of the Armenian refugees and see what could be done, even if it demanded national appropriation.

We have seen physical force fail in dealing with the Turkish Empire. It has accomplished nothing. Whatever physical force was represented at Lausanne failed to make any impression upon the Turk. We are driven to the one thing we can stand for, namely—moral force. The only course open to us is to recognize the facts as they exist and muster our Christian forces. We have not lost faith in the power of Jesus Christ to win a nation and a people. We are driven from our confidence in physical force to our absolute belief and confidence in the power of the gospel of Christ to change conditions in the world.

It is an interesting fact that the Turks in Lausanne recognize that there is a moral need. They said they want missionaries; that religious liberty is accorded. Turkey is no longer a theocracy. The government is divorced from religion. Religion centers in Constantinople and the civil government in Angora.

Again, Turkey is going to need help to reorganize her government. They will be slow to take experts from Great Britain, France, and Italy. America must be ready to furnish these. I believe that if we go into the League of Nations, with Turkey (she has been accepted by the Lausanne Conference and we cannot turn her out), we can bring to bear on Turkey a moral force that will have weight with her and will help her to be worthy of a place in the sisterhood of nations.

IN MEMORIAM

CHARLES D. WILLIAMS
Bishop of Michigan
1906—1923

"The common people heard him gladly"—St. Mark 12:37.

Fallen a soldier in the fight for right
Who shall his weapons bear?
Silent, a mighty prophet's voice tonight
His mantle—who shall wear?

Gladly the common people heard his voice:
Who now shall speak
The words that made the sorrowful rejoice,
Made strong the weak?

Dearly he loved the Gospel of his Lord
And preached it without fear:
Take now the Spirit's brightly shining sword,
Place it upon his bier.

There with the sword shall lie the shield he bore,
Untarnished through the years,
The Faith through which he conquered o'er and o'er
His doubts and fears.

Servant of God, well done! Rest for a while;
May light upon him shine:
Thine be the welcome of the Master's smile,
His peace be thine.

There, in the paradise of God, cease not to pray
For all who bravely strive
Thy work to carry on from day to day,
Thy faith to keep alive.

E. AINGER POWELL

THE APOSTLE prays that we may be sanctified through and through. He assumes that this is the only standard for the true follower of Christ. In an earlier epistle he had asked the question, "Shall we continue in sin?" and answered it with a very definite and emphatic "God forbid!" There is no question, therefore, about the necessity of holiness on the part of all who call themselves Christians.—A. B. Simpson.

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 4

HUMAN NEED AND THE ORIGIN OF SIN.

A. HUMAN NEED

WE HAVE seen that DuBose's method of handling the problems of theology was essentially psychological. We pass on to study that method in operation, and to consider the results to which it led him. We shall concentrate attention first on *The Soteriology of the New Testament*, the book, embodying the fruit of twenty years' experience in the application of the method to the needs of successive generations of students, in which he first challenged the attention of the theologians of his time.

The title was, no doubt, chosen deliberately. He felt, I think, that he was approaching a familiar subject in an unfamiliar way, and wished to guard his readers against supposing that he was offering them a formal treatise on "the Atonement", or on "the Plan of Salvation". Unfortunately none but professed theologians had heard of Soteriology, and it is to be feared that the uninitiated never realize that the book, in spite of the rather alarming appearance of Greek words here and there in the text, is singularly free from technical phraseology. It is, throughout, an appeal to the New Testament in the light of what may, and indeed ought to, be universal Christian experience.

The book is inspired throughout by the conviction that "the Gospel is the power of God unto salvation unto every one that believeth". It is a study of Christianity in the light of its divinely appointed goal, and thereby avoids the danger of measuring by a bent rule, which affects all theologies that start from the Fall; and the appeal to experience keeps the treatment of the problems, both of the Atonement and of Christianity, concrete and personal. It issues, therefore, in what we have seen to be DuBose's characteristic contribution to theological thought, an interpretation of Christianity in the terms not of metaphysics but of personality. It provides an admirable introduction to the science of Spiritual Psychology, to the study, that is, of the phenomena of religious consciousness on the transcendental side, the side of free personal activity and of God, which the student of the succession of psychical states regarded as a self-contained series is, *ex hypothesi*, bound to exclude from his consideration.

The form of his exposition is fundamentally, though not obtrusively, moulded, as DuBose himself gave us a reason to expect, on that of the *Ethics* of Aristotle. It is an examination of the true end of man by direct inspection of the facts of his constitution, and of the meaning of the terms employed in the New Testament to describe his characteristic spiritual qualities. DuBose had learnt from Aristotle to study the true nature of anything in the light of its "end". He accepts whole-heartedly Aristotle's conclusions with regard to the nature of virtue and to the task of rationalizing his animal propensities with which every man is confronted. But he raises the investigation into a higher plane by taking into account a whole department of human life, which lay beyond Aristotle's horizon. Brilliantly equipped as Aristotle was on the intellectual side, he shows singularly little capacity for response on the side of the spirit. God was for him, as F. D. Maurice points out in his *Moral and Metaphysical Philosophy*, "merely the crowning result, or at least a necessary postulate of his philosophy. He was no felt need of his heart." So, for Aristotle, Ethics was simply a department of Politics. They stand in no organic relation to Theology.

DuBose on the other hand, recognized in man, not only (1) a nature, with animal instincts and impulses which respond automatically to stimuli coming from within and from without, and (2) an ethical "personality", involving a capacity for consciousness and free activity in obedience to law, and entrusted with the task of rationalizing or moralizing this "animal" nature, but also (3) a spiritual capacity for communion with

God in a relationship transcendent, personal, and free, which when consummated is nothing short of a true Divine sonship.

This spiritual capacity DuBose believed to exist in all men. He maintained indeed, as we shall see, that no man could rationalize his animal nature and become his true self unless he exercised this capacity and laid hold of God. In other words, he held that a man, if he would be a man, must not only rationalize the animal in him, but also spiritualize the natural. Sonship, however, as he conceived it, is so essentially on both sides a personal relationship, that he shrank from using any language which might lead a man to rely on it as a fact of his nature, independent of the consent and coöperation of his will. We shall have to return later to this distinction between "nature" and "personality", which is fundamental in all DuBose's thinking, as well as to a subordinate distinction between "individuality" and "personality". Our present point is that, for DuBose, this spiritual capacity was an essential part of man as man. It is not surprising, therefore, that in his analysis of human need, "holiness", or personal union with God, comes first, then righteousness, or obedience to the moral law, and then "happiness", or "well-being", the fulness of life with all its faculties perfectly developed in due subordination. These three needs are indeed vitally interrelated, but the deepest and most radical is holiness. For we must not forget that human nature and human personality, whether in the race or in the individual, are not fixed and strictly definable entities. They are alive and growing, and DuBose contends that there can be no final realization of self by self except in God.

This brings us naturally to the consideration of the problem of self-realization. In his later writings DuBose calls attention to three difficulties, which, apart from the complications introduced by sin, stand in the way of its solution. The first comes from what he calls the *vis inertiae* of an established order. Use and wont inevitably and rightly form chains of habit which fetter growth. For there can be no progress without some breaking with the past. We are all therefore bound to rouse our wills to fight against sloth. Life is an energy evercoming obstacles.

The next difficulty is inherent in the attractiveness of the appeals that come to us through our sensuous nature. It is entirely right that we should be sensible of the attraction. Life begins in a body. We have to train our senses to distinguish between the different objects of desire, each inherently good, that suggest themselves. But desire must be servant not master, and it will not submit without a struggle. So we have to fight to avoid sinking in the slough of sensuality. The sense-plane is indeed not an evil to be cast out: but it is to be transcended, and brought into subjection, and made the instrument of righteousness.

A third difficulty comes from the instinct of self-preservation. It is a strange paradox, but it is true, that we must sacrifice our souls if we would save them. There is no other escape from the death of selfishness. Christ died to self and sin, in the complete surrender of His will to God. It is clear, therefore, that DuBose would go all the way with Dr. Tennant in his *Origin and Propagation of Sin*, not only in his repudiation of the possibility of inherited guilt, but also in his contention that there is nothing in itself "sinful" in the conflict between duty and inclination which these considerations show to be inevitable. This conclusion is, however, so far merely negative. It tells us what is not sin. It does not tell us what sin is, or how it has come to be such a terribly insistent part of our religious consciousness. The question merits close examination, both for its own sake, and in the interest of yet more vital Christological problems, which will arise later.

B. THE ORIGIN AND NATURE OF SIN.

Dr. Tennant, approaching the problem from the standpoint of empirical science, gives the following account of the gradual

evolution of the moral status, both of the race and of the individual.

"Moral sensibility emerges in the course of mental education, and the content of the ethical ideal is the later gift of social heredity, for which physical heredity only supplies the empty and bare capacity. Conduct, that before was neither good nor bad but innocent, now becomes necessarily and increasingly either good or bad. Evil is not the result of a transition from the good, but good and bad are alike voluntary developments from what is ethically neutral. Sin only emerges when the moral sense has begun to pass upon our thoughts and actions a moral condemnation. The individual thus discovers himself to be sinful. He does not rightly find himself to have been sinful in the past in which he knew no law, or to have been 'subject from birth to an indwelling power of sin'. If his consciousness tells him that he has thus been from the first the subject of sin, it is because it expresses its immediate experience in terms of a theory supplied by uncritical and unreflective 'common sense', and uses a rhetorical and faulty metaphysic. What introspection really discovers is an internal conflict between nature and nurture, natural desire and moral end; and this is the inevitable condition of human life and the expression of God's purpose. We feel ourselves to be constantly solicited towards conduct which must be reckoned sinful when the moral faculty has entered upon its infinite possibilities of development. An impulse of greater intensity but lower worth conflicts with another of higher worth but lower intensity. This is temptation. It divides the man against himself: his natural animal basis against his acquired human conscience. Without both these elements, temptation and law, he could not be a finite moral being. And if man is thus the product of development, and sin is thus resolvable into factors (the flesh and the law of St. Paul), it is no longer possible to put the old question which has so long troubled the theologian: 'How does such a discord as sin arise in human life wherein everything indicates unity and harmony as its normal condition?' The question rests upon an entirely erroneous prepossession. Empirical science asserts that the discord in us is not sin until we make it so, and unity and harmony, in the sense of freedom from effort to avoid evil, never has had actual existence. Calm is not man's birthright any more than it is life's crown, 'though calm is well'. 'A spark has disturbed our clod.' Man was born to trouble: to the arduous task of subjugating and annexing his organic to his rational and moral nature."—*The Origin and Propagation of Sin*, pp. 114 ff.

In other words, Dr. Tennant warns us that, in the light of modern science the traditional conceptions both of an "original righteousness" and of "original sin" must be entirely recast, if the truth that lies at the back of them is to be preserved. Similarly, criticizing Kant's doctrine of "radical badness", he writes, "Kant takes for his premise that our 'bias' is rightly to be called evil: therefore he argues in accordance with his fundamental principle, it is to be referred to the will. Our future argument on the contrary starts from the empirical fact that what is (illegitimately) called our evil 'bias' is not to be referred to the will, and therefore it cannot be called evil."—*Ibid.* p. 193.

DuBose's position with regard to "original sin" is in fundamental agreement with this. "The so-called sin of nature is not sin at all. It might be a natural bias or inclination or proclivity to sin; it might constitute in us a natural impossibility of not sinning; as St. Paul says that the law cannot produce righteousness in us on account of the *weakness* of our flesh. But *whatever* be the fault or corruption of the nature of every man who is born of Adam, it is not *in itself* properly sin, but only becomes so in the will and personal activity of the man himself. When the man *does* sin, as every man sins, we may then trace it back—not, as I was about to say, to its origination in the nature, for sin cannot originate in the impersonal nature, but only in a person, but—to the temptation or the weakness in the nature which made it impossible for him *not* to sin; and in this way we may attribute the sin to a so-called sinful nature, or flesh."—*Soteriology*, p. 233.

The matter, however, can hardly rest there. Granted that sin is resolvable into factors, "the flesh and the law", and that the flesh, though from it come "the possibility of sin, the instruments of sin, and the temptations to sin", yet cannot in itself be properly termed sinful; granted that "the actuality of sin" for empirical science "is derived solely from the individual will influenced by its social environment", we are still left wondering what, after all, is this actuality of sin?

It is no use trying to escape from the verdict of my own conscience, and the sense of inalienable guilt that it brings with it, by throwing the blame on my instincts and impulses, or on my social environment. If I had been whole-heartedly on the side of the impulse of higher worth, the lower would

not have prevailed against it. I was under no compulsion to follow the multitude to do evil.

Or, leaving the question of guilt to Him who is greater than our hearts and knoweth all things, let us confine our attention to the insistent consciousness of present slavery. Dr. Tennant warns us that "if a man's consciousness tells him that he has thus been, from the first, the subject of sin, it is because it expresses its immediate experience in terms of a theory supplied by unreflective 'common sense', and uses a rhetorical and faulty metaphysic." Let us then drop the words "from the first", and examine "the immediate experience". That is admittedly an experience of slavery to sin. Once more we ask, what is sin? My will brings it into manifestation. Yet it masters my will. It is in me though it is not me. It makes me a slave. Can "accurate psychological or ethical analysis" ascribe power over persons to a logical abstraction or to faulty metaphysics or to a material object? Is it as certain as Dr. Tennant seems to think, that St. Paul was mistaken in personifying it?

This power is in the experience of each of us a real power, and it is a spiritual power. If it is one and the same power that affects us all, would not that explain the strange solidarity of evil in the world, a solidarity, which is not to be confounded with the solidarity of the race, though both solidarities combine to make "sin", and not merely "temptation", a race fact? DuBose, at least, keeping close to St. Paul, leaves the door open for this solution. "Sin", he says (*St. Paul* p. 28), "is in its actual operation certainly not an individual but a collective thing; it is in us as one man, in our solidarity as a race." And again (p. 212), "sin, in a word, is something not ourselves, in relation with which, in reaction with, or against which, we ourselves become sinful, or else holy". And, if we are told that this conception of sin, as a personal power not ourselves working for unrighteousness, is "certainly Manichaean", we may at least plead that, if we may accept the evidence of the New Testament, St. Paul, St. John, and our Lord Himself entertained it; and there does not seem anything strikingly Manichaean in the one reference that DuBose makes to the devil in his *Soteriology* (p. 28): "The devil himself is to God's saints a ministering spirit sent forth to minister to the heirs of salvation."

Whatever may be the ultimate verdict on this point, the fact of sin introduces serious complication into the problem of the supply of the three fundamental needs of the whole race. Our sins separate us from God, and we cannot attain to that oneness of nature with Him, which is holiness, without Atonement. Our wills are, as we have seen, enslaved by sin, and we cannot render that free obedience to the law of our being, which is righteousness, without Redemption. Through sin, Death has entered into the world, and we are spiritually, morally, and physically in the bondage of corruption. We can only attain to the fulness of life by resurrection.

Here, then, is the sum of human need as it is revealed by a study of the facts of human experience in the light of the New Testament. We find ourselves in this world engaged in a fight with temptation on the road to the attainment of our true moral and spiritual personality, that is, of holiness, righteousness, and the fulness of Life. Owing to the fact of sin, we need not only help to overcome adverse conditions in ourselves and in the world, but also Atonement, Redemption, and Resurrection. Such is the need which according to the word of the truth of the Gospel has been supplied for the world by the salvation that Christ wrought and is. We must go on to examine DuBose's exposition of the way in which this supply is adapted to the satisfaction of our need.

(To be continued)

THE WORLD is sick with selfishness. The cure for that sickness is love. The world needs to sit anew at the feet of the Master, and to learn that love fulfills the law; that man does not live by bread only, but by every word that proceedeth out of the mouth of God; that the whole duty of man is to love God with his heart, and soul, and strength, and mind, and his neighbor as himself. The world has built a structure that will not stand, because the builders have rejected Him who should be the corner-stone. In the rebuilding, with Him as corner-stone, and love as the plan, mankind will find the peace and happiness it has elsewhere sought in vain.—*Duluth Herald*.

AN OUTPOURING OF THE SPIRIT

BY THE RT. REV. W. BERTRAND STEVENS, D.D.,
BISHOP COADJUTOR OF LOS ANGELES

SEVENTY-FIVE years ago a great bishop known on both sides of the Atlantic for his piety and the richness of his labors in a field of great opportunity in the middle west, wrote this to a friend: "How we need, how the Church needs, in these days, the outpouring of the Spirit, to revive the zeal, the love and faith, and the whole-heartedness of the Apostles' days! . . . Must there not, will there not be a Pentecost upon those who are now in Christ Jesus, to make them as different from what they now are as the Apostles were made by the Spirit from what they had been before? Oh, valley of bones that we are; who will prophesy for us to the wind, that it may blow upon us? Come, blessed Spirit, and shed abroad the love of God in our hearts."

That Bishop was confronting problems and opportunities not unlike those which confront us. He was oppressed by a consciousness of spiritual inertia and lack of power in himself and in his fellow laborers. It was a solemn trust with which he was charged, the responsibility of developing the Church's work in the territory over which he presided. Progress seemed too slow in view of the promises of God.

The whole question of human progress is much to the fore in these days. Is there such a thing or is it true, as Goethe said, that "mankind is always advancing, but man always remains the same"? There are many who hold the latter view. Progress, they say, is only by accumulation and not by inward transformation. There is an appearance of progress but it is *only* apparent. Men *seem* to be wiser and better than their ancestors because they have a store of accumulated knowledge and experience to profit by, but actually man himself remains the same. It is needless to say that such a view is diametrically opposite to everything that Christianity teaches—a divine purpose for humanity, a providential guidance of the life of man, moral growth, and above all else the work of the Holy Spirit, the continuation of the redemptive process inaugurated by the Incarnation of Christ, the initiation of humanity into the higher spiritual life, for which the whole previous history of the race was a preparation and education. Nevertheless, there is always the possibility of thwarting and delaying God's program, there is always the possibility of quenching the Spirit by our sinfulness and wilfulness; there is always the possibility of over dependence on human agencies and programs.

The Dean of St. Paul's, London, states the situation clearly and truly. "I believe that God has a purpose, an idea of the life of humanity as a whole—a scheme of discipline and of gradual progress towards relative perfection which He has designed to be worked out in human history. . . . As individuals may grieve and quench, and even blaspheme against the Spirit, so humanity might fall short of the grace of God and disappoint its Creator. But it seems to me a matter of reasonable faith to believe that the great design will as a whole be realized". Says an American devotional writer, "Because men believe in God, they believe that He has great purposes for humankind. The course of human history is like a river; sometimes it flows so slowly that one would hardly know it moved at all; sometimes bends come in its channel so that one can hardly see in what direction it intends to go; sometimes there are back-eddies so that it seems to be retreating on itself. If a man has no spiritual interpretation of life, if he does not believe in God, he may as well give up life and conclude that the human river is flowing all awry or has altogether ceased to move."

Our efforts as a Church in this rapidly growing country are efforts in behalf of human progress. It is possible that they may not always make for progress. Dependence on our own powers, spiritual arrogance, ecclesiastical selfishness, may make them an offence to the Spirit so that they become what Dr. Fosdick calls "back-eddies" in the course of human history. May they not be? But it is not amiss as we consider our problems to regard them not as problems of human efficiency but of spiritual opportunity! May there not be a Pentecost on us to make us different! Who will prophesy for us to the wind that it may blow upon us? Come, blessed Spirit, as we face our responsibilities, and shed abroad the love of God in our hearts.

TRINITY CHURCH, NEW YORK

THE OFFICIAL in attendance that day told me when I entered that I might sit anywhere. This gave us a sort of intimacy for conversation afterwards, and he described the church, told me its history, and expressed his regret that the precious little church was so over-shadowed by sky-scrappers. Oddly enough, the next day I read in the *New York Times* (which includes "everything fit to print") a proposal that Trinity Church should be put at the top of a sky-scraper and furnished with specially rapid "elevators". Lunching at the Railway Club that day, twenty-three stories high, I raised the question. "Quite an idea", said one of the engineering magnates, "a solution of the Trinity land problem". For there was at that moment one of the sporadic agitations about the vast estates owned by Trinity. I am sure that Emerson, with all his knowledge, was not aware of the fact that Trinity Church is an immensely wealthy land-owner, or he would not have said certain harsh things of the Church of England.

All English visitors love Trinity. All English Catholics who visit New York will be told, if they move in the proper circles, that the Oxford Movement took its rise in this little church in Broadway, surrounded by the narrow canyons of huge sky-scrappers. But very few Englishmen have heard of the Anneke Jans. Now the Anneke Jans are very wonderful people. They have just had a Convention in Pennsylvania. They lived at the best hotels. They had meetings addressed by real orators who stated their claims amid wild applause. Now what are those claims? It seems that long years ago, in the Knickerbocker period, a certain Anneke Jans Bogardus lived in Manhattan Island in the rugged simplicity of the Dutch of that period. He was thrifty, of course, and, judging by the Convention which was held in Pennsylvania the other week, he left a large number of descendants whose taste in hotels seems to indicate that they had made an advance on Anneke Jans' rugged simplicity of life. For the Convention was the periodical meeting of the tribe of Anneke Jans Bogardus, who claim (amid applause) that they are the true and lawful owners of that valuable estate in Manhattan Island which is commonly understood to belong to Trinity Church. At every Convention the tribe is larger and larger, so that the equal division of the estates of Trinity Church—if it ever comes to pass—will be among larger and larger numbers.

Of course it will not come to pass. The Anneke Jans tribe does not expect it. The original title is hidden in the mists of bygone centuries during which Trinity has been in possession. But it is a link between man and man, a point of union, and that is quite good enough for a Convention. They are welcomed by hotel proprietors. City magnates come to meet them, with brass bands, at the station and make long speeches to them, for where'er they bring their convention and their golden-throated orators they bring dollars—and that is something. "Wherever this Convention is held it receives the sympathy of the people", said the chairman on this occasion to the tune of wilder applause than ever. And then they sing the Anneke Jans' equivalent to "Auld Lang Syne", toast the health of their thrifty ancestor, Bogardus, and go back to their homes and take up their ordinary avocations. It is a periodical family junketing on a grand scale.

Trinity Church goes on undisturbed. The life of the city where the Convention was held resumes the normal. The brass band practises for the next Convention—the ancient society of drummers or the annual convention of commuters. The city magnates prepare to express, in chosen language, their sympathy with the next cause which comes along. The Convention is a curious illustration of the gregarious instinct. Some time the Convention will be held in New York. I can see the well-conditioned members tearing themselves away from their orations and their junketing just to see the little church which is the cause of all the pother. I can see my friend at the door telling them that they may sit anywhere—an ironic kindness to the Convention men who have celebrated year in year out their lawful but unrecognized ownership of the whole place. Sometimes, perhaps, they may read Emerson and sigh over his sneer at the Church of England as "having nothing left but possession". It is something to have the courage time after time to celebrate an absolutely lost cause. It is true oratory which on so slender a foundation, so to speak, can stoke the fires of enthusiasm. Another generation of Anneke Jans will arise. There will be vaster and vaster Conventions and more and more brass bands. And Trinity Church will go on undisturbed.—"Nomad" in (London) *Church Times*.

IT IS GRAND to feel that the Christian, by the power of prayer, can bring down showers of blessing on an entire race as readily as the few drops needed for his own little plot.—*Bishop Brent*.



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.

ALASKA POSTAL PROBLEMS

To the Editor of the Living Church:

MAY I ask the courtesy of your columns to make public a statement of serious importance to the missionaries in some parts of Aaska?

Archdeacon Drane requests that all persons forwarding magazines to Fort Yukon, Tanana, Stephen's Village, and Allakaket hold these back during the winter months, and ship no magazines to these points between the first of September and the first of May. This does not apply to other stations reached by boat or rail, but the points in question are served only by dog team during these seven months. Only a limited amount of mail can be carried, and the practical result is that the missionaries are often deprived of important parcel post packages and second and third class material from the publishers. Archdeacon Drane writes: "You cannot make this statement too emphatic: The forwarded magazines during the winter rob all people on the route of more important mail."

Summer is the time when the men need the reading matter, and if it is sent generously during the open months, there will be sufficient on hand for the lesser needs of the winter. The message from the Church Periodical Club is, therefore: Forward no more magazines to the points mentioned above until the first of May, send freely until September first, and then stop.

MARY E. THOMAS,
Executive Secretary.

THE TREND OF MODERNISM

To the Editor of The Living Church:

INASMUCH as the Bishop of New York has admitted and publicly declared that the questionable preaching at the Church of the Ascension, New York City, is a matter which concerns the whole Church, will you permit me to ask where the trend of modern thought is likely to lead us, and what will be the ultimate goal? Is Church reunion for which we have been hoping and striving, and for which we are still praying, to be, after all, a reunion with the unbelieving world? Who will be the first of these intellectual Samsons who are bowing themselves against the two pillars upon which the whole fabric of the Christian Church rests, the Incarnation and the Resurrection, to take the next perilous step and dare to answer the question put by the God-man two millenniums ago: "Which of you convinceth Me of sin?" For if we accept the teaching of St. Paul that Jesus, though tempted in all points, even as we are, was without sin, He can have no part with the father of lies; and in no less than three out of the four accepted Gospels of the Sacred Canon He makes the plain statement: "There is none good but one, that is, God."

Therefore, if Jesus was without sin, and so the Atonement possible, He was verily and of necessity God, "the same yesterday, and today, and for ever", "in whom dwelleth all the fulness of the Godhead bodily; Jesus the Christ, the Son of the Living God"; the revelation of God the Father, and the Rock upon which the Church is built.

Is this line of reasoning too simple to be logical?

Birmingham, Ala.

J. JONES.

NEEDS IN MUNICH

To the Editor of The Living Church:

THOSE who recall Archdeacon Nies' letters to THE LIVING CHURCH on Conditions in Germany, and have continued familiar with his splendid work in Munich, will, I believe, be interested in a personal letter from him, which I very recently received, parts of which I here quote, with the hope and, in truth, with the conviction, that those who are able to do so, will respond to a call which coming from such a man, carries its own importance

"My dear Mrs. Frye: Your Christmas box came Dec. 22d in fine time for our Christmas distribution . . . the things . . . are beyond all possibility of being purchased

by the poor over here . . . by 'the poor' I mean the cultured middle classes as well as the general poor. Those to whom they were given gasped and found it difficult. . . The hardship and suffering here is very great indeed, and though we are using about a million marks cash, it is a drop in the bucket . . . but children's things like yours, are invaluable.

"We are greatly in need of mended shoes and stockings—and may I not, just here, ask if we, in our affluent America, cannot add at least a few even better than the 'mended shoes and stockings', so humbly asked for—if you could organize a little help in this direction, I would be most grateful . . . Cordially Yours,

"WM. E. NIES."

If it seems more convenient to those who have any contribution to offer of the much desired "mended shoes and stockings", or any other comfortable things, or "pleasure gifts", I shall be glad to forward them in my own boxes, one of which I hope to get off for Easter; or, of course, contributions can always be sent direct to Archdeacon Nies, who is chairman of our American Church Relief Committee in Munich.

ALICE HOWARD FRYE.

10 Acacia Street, Cambridge, Mass.
February 21, 1923.

CLERICAL ATTIRE

[CONDENSED]

To the Editor of The Living Church:

WHILE so many important matters are demanding space in your columns, the discussion of Clerical Attire might seem unprofitable if not frivolous. Nevertheless I am glad to read the views of Mr. Macomb, a layman.

Those clergy who have discarded their uniform usually give the excuse that the laity prefer it so. My observation and experience are that the average layman has far more respect for the clergyman who, as an officer, wears his uniform. Secular attire does not enhance the parson's popularity as a "mixer" or a "good fellow". The Episcopal clergyman in lay attire, unless it be very "sporty", does not deceive the average layman, but is quickly spotted as some kind of a "preacher".

I cannot see why any clergyman of the PECUSA should desire to be mistaken for a layman or a non-Episcopal minister.

While on this subject, I am reminded of an editorial in the (defunct) *Church Standard*, by Dr. John Fulton. In describing a procession of bishops at a General Convention, he deprecated the "mixed Episcopal millinery". Bishops in their "Convocation robes" wore black sombreros, derbys, and slouch hats, zuchettas and birettas, both Roman and Sarum, also Canterbury caps. He wondered if, after all, it would not be well for the House of Bishops to adopt some simple Mitre.

A little more of uniformity in some things might be well for the Church.

T. TRACY WALSH.

Church of the Good Shepherd, York, S. C.

THE BILLY SUNDAY SOUNDING BOARD

To the Editor of The Living Church:

INASMUCH as quite a number of people give not hearing as a reason, or an excuse, for non-attendance at church, and as the once prevalent sounding board did seem to help throw the pulpiteer's voice, why not, as it were, "go one better", by adopting the Billy Sunday bell-shaped device?

While the oval, shell-like kind was poor, and the octagonal flat ones but little improvement, were they not better than nothing?

I certainly disapprove of the discontinuance of sounding boards—going away with them whenever a church is renovated or redecorated.

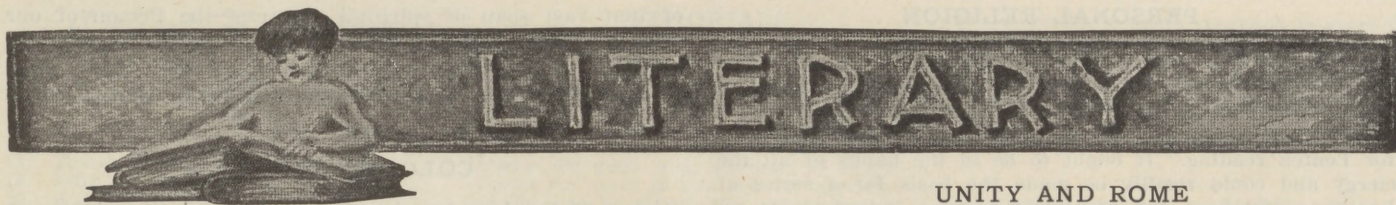
While I know the sermon isn't the main thing, inasmuch as it seems more people would come to church if they could but hear what is said from the pulpit, why not, as it were, indulge them, and, perhaps, save the preacher's voice too?

St. Matthias, 1923.

WM. STANTON MACOMB,

Philadelphia, Pa.

(Layman.)



OUTSPOKEN ESSAYS

Outspoken Essays (Second Series). By William Ralph Inge, Dean of St. Paul's. New York: Longmans, Green & Co. \$2.

It is a little unfortunate that Dean Inge should be nicknamed "The Gloomy Dean". The name sticks and it prejudices the reader; one reads everything he writes with the critical thought already colored. This second series is not quite as provocative as the former volume of essays—in part because it does not cover so wide a range of subjects; a large portion of it being taken up with the Hibbert lectures of 1920 on *The State, Visible and Invisible*, and with an opening essay of some sixty pages called a "*Confessio Fidei*". The Dean avows himself a Christian Platonist, who "belongs to the right wing of theological liberalism". The five lectures on the State are a sketch of the interaction of political and religious ideas in history, with special reference to some of our present world problems. The position of the lecturer is that "a true philosophy will abate the claims of natural science to divide the contents of our consciousness into dreams and realities; . . . there can be no durable and valuable coherence in the State Visible, except so far as its members are also members of the State Invisible". This is, of course, Platonism. Although for the Dean the "State Invisible" would be symbolized by a universally functioning Church, such a Church would still be only a manifestation, and the State Invisible would still be the idea.

For most readers some of the rest of the book will be more vital and interesting. There is, for example, a very careful analytical study of The Victorian Age, remarkably balanced and scholarly. One wishes that it could have been expanded into a book by itself. As it is, it is too compact and because of its condensation loses in vividness. Indeed, Dean Inge's style is always a little ponderous, despite the presence of many illuminating flashes of wit.

Such essays as *The White Man and His Rivals*, *The Dilemma of Civilization*, and *Eugenics*, furnish probable reasons for the Dean's nickname. Gloomy he would be, if he had no remedy for the evils he points out. Gloomy he often leaves those who think that they must accept his diagnosis and yet feel that his panaceas for present disorders are highly theoretical and have not had even a "laboratory test". It does not increase one's cheerfulness to be told that among the white nations democracy has advanced by such rapid leaps and bounds that those who might be leaders have been permanently thrust aside or are voluntarily giving up a thankless task, and that we are now mostly ruled by weak representatives of unwisely enfranchised morons! The Dean espouses Eugenics because natural selection is not operative among humans and because rational selection is the only means of counteracting racial deterioration.

However, it is good to be compelled to face facts, even when they are most unpleasant. It is good also to be compelled to think through to convictions of one's own. It is good to read outspoken opinions, even if their frankness makes it impossible for us to escape gloomy forebodings by dwelling in a fool's paradise. And it is probably good to be made to wrestle with the Dean's compact arguments and heavy English, even though, after reading the "*Confessio Fidei*", one may feel like the old Scotch woman who listened to the new preacher's deeply theological sermon, sighed, and said, "It was verra fine; fine indeed it was; but a body can still believe in God, nevertheless."

SERMONS

A SERMON by the Rev. Lucius Waterman, D.D., on Our Lord's Use of the Old Testament, is published in pamphlet form and is an admirable presentation of a very difficult subject. Dr. Waterman examines the instances of Old Testament types and shows that the narratives depicting incidents in their lives are prophetic pictures or allegories of what was to come, though not so recognized by the individuals themselves or by their contemporaries. The New Testament allusions to Melchizedek, to Jonah, to Adam, and others, are studied in comparison with the Old Testament stories. The pamphlet is a very useful one in giving a perspective as to the Old Testament. A foreword is from the pen of the Rev. J. O. S. Huntington, O.H.C. The pamphlet is privately printed and may, we presume, be obtained from the author at Tilton, N. H.

UNITY AND ROME

Unity and Rome. By the Rev. E. S. Middleton, D.D. New York: Macmillan & Co.

It is not easy to discover just what is the purpose of this book. Its thesis is plain—that in any scheme of Church unity, the Roman Church must not be left out or we shall have not unity, but a "duality" (if Protestants and Anglicans can agree) or a trinity (if Protestants unite without Anglicans and Eastern Catholics); second, that there is in the coming World Conference on Faith and Order a great opportunity for Rome to lead it if it will come in; third, that Anglicans should stand ready to accept the primacy and a modified theory of the infallibility of the Pope.

But while the thesis is clear, the *raison d'être* in the book is not. The Roman Church was invited and virtually implored to come into the conference, and the Pope declined. We believe a great opportunity was lost in this refusal; but we see no signs of a change of heart in Rome. If Anglicans were ready to accept the papal primacy or any theory of papal infallibility, we should still have the whole Protestant world outside, for there are absolutely no signs of yielding in that quarter; indeed, there would be no likelihood of any but a small minority of Anglicans who would "go the whole figure", without large concessions from Rome, of which, again, there are no signs or even dim hopes.

The author is an Anglican priest who perverted to Rome and afterward returned to the Anglican fold. He is impatient of the "comprehensiveness" of Anglicanism; he desires unity, and, like many of the rest of us, he looks at the problem from the Catholic viewpoint; he prefers Rome to an amalgamation of the sects and *with* them.

But—just what purpose does the book fulfil? Has the author any expectation of converting the papal curia to a mood of concession? Or does he hope to make Episcopalians receptive to Rome? Or has he any faint idea that his long citations of the Catholic teaching of the Fathers will have the slightest interest for Protestants? The fact is that he seems to know nothing of the mind of Protestantism, with its general ideas of freedom and progress. Nor does he appreciate the mission of the Anglican Church to the Protestant world. Our middle position is indeed at once our glory and our despair; a position of great opportunity, if we really try to interpret Catholicity to the Protestant world which surrounds us and with which we have ties of fellowship, relationship, and common moral ideals; at the same time a position of internal discomfort, because the attempt to hold true to Catholic faith and order with due appreciation of evangelical truth and piety makes tremendous demands and implies deep reality of life and sincerity and openness of mind.

The author begs his readers not to put on anything he writes any imputation of disloyalty to the Church whose orders he bears. This request the honest reviewer will be quite ready to grant. There is no more reason why he should be accused of disloyalty because he appreciates Rome than that a similar charge should rest upon others whose appreciation of Protestantism is fuller and readier than his own. The truth is, his whole appeal smells of the study; it is the interesting development of a theory, not the manifest experience of contact with the varied religious life of the modern world.

We wish his appeal might reach the inner recesses of the Vatican, but we have no expectation that it will.

RELIGIOUS FICTION

The Altar Steps. By Compton MacKenzie. New York: George H. Doran Co. \$2.

A novel by a popular author who evidently knows the Church of England uncommonly well. He knows the Catholic movement, too, root and branch. The novel is the story of "Mark Lidderdale's" religious experiences, ending in his ordination. It is to be followed by another on his priestly work. It gives an inside view of the various parties in the Anglican Church and its characters are all drawn from the life; one can recognize in many of them well known figures in the English Church—"Father Rowley", for example, is the late Father Dolling drawn in perfect portraiture. The "Spikes" are there; the Kensit followers; the men who are playing at monasticism, and the Bishops! Worldly Bishops, saintly ones, scholarly recluses. For Churchmen it is interesting reading, but for most of us too long drawn out.

PERSONAL RELIGION

Personal Religion and Public Righteousness. By the Rev. Peter Green, with an introduction by the Lord Bishop of London. New York: Longmans, Green & Co. \$1.10 net.

We cannot urge too strongly the value of this little book for Lenten reading. It ought to be in the hands of all the clergy and could readily be made the basis for a series of Lenten conferences for groups of people; indeed, it is an ideal book to recommend to the laity for private reading and thought. Canon Green, shortly after the war, was offered the Bishopric of Lincoln. Some of our readers may remember that he declined the honor and gave as the principal reason for his refusal of such promotion his conviction that it was the first duty of those of the clergy who had had such experience in work as his own to give themselves wholeheartedly to the quickening and deepening of the spiritual lives of their people. He felt sure that under present conditions he was more fitted for such pastoral service than for the duties of the episcopate, and that the most valuable work he could do would be to intensify his pastoral work and use his personal influence to help young men and women to settle back into normal habits of religion during the days of restlessness following the war.

It will be remembered that Canon Green has already given to the clergy a very splendid book on pastoral service. The present volume is even better. It insists upon the need for personal holiness as an absolutely necessary preliminary to all effective social or public service. In the opening chapter he urges the futility of all attempts to *do* good without trying to be good. The remaining chapters discuss the knowledge of God and the different ways in which souls come to have that knowledge; and in the latter half of the book the author deals with the problem as to how this first hand experience can be used for others.

This brief summary of the thesis gives a wrong impression, perhaps, of the real value of the book. The modest volume is not merely a "preachment"; it is extremely interesting in style and most timely in its argument, and has the real charm of simplicity and directness, both in matter and in style. It is from the pen of one who has had much to do with social work and whose whole contention is against the idea that our social ills are the necessary result of our social system. In treating the subject, the author deals very frankly with the most pressing problems of modern life. We can commend the book as a fine example of evangelical teaching in a social age. Bishop Ingram says the truth when he declares that any man or woman who reads it, and takes home its lesson, cannot fail to be a better man or woman, with a religious life more real and sincere. We hope that LIVING CHURCH readers will add it at once to their Lenten book list.

F.

BIBLE STUDY

The Life and Growth of Israel, (Biblical and Oriental Series, No. 5). By the Rev. Samuel A. B. Mercer, D.D. Milwaukee: Morehouse Publishing Co. Price \$1.75.

The purpose of the series in which this volume appears is "to make the results of expert investigation accessible to laymen". Nowhere is this aim better secured than in the brief Old Testament History by the present Dean of Bexley Hall. It is no light task to attain any kind of proper proportion in a small text on a vast period of history. Dr. Mercer has succeeded also in another difficult achievement—binding together discordant and episodic phases of history by some unifying principle which has not been artificially injected for the purpose. This book is to be read and studied, as a connected text expounding and presenting the assured results of critical study, and its readers may be certain that there are few men more capable of dealing with its particular field than its author.

Christ and His Teaching. By the Rev. Burton S. Easton, D.D. New York: Edwin S. Gorham. 1922. Price \$1.25.

The Society for the Home Study of Holy Scripture and Church History is to be congratulated on being able to put into the hands of their students such an excellent manual as this. For one thing, its pedagogical method is of the best: information is given in the way of interpretation, but the bulk of the work is done by the student who is supplied with the directions and means to inform himself. For another thing, it is admirably arranged; the topics are significant and in proper sequence, and the pupil is given an orientation in all of the literature of the whole Bible, about the natural focus

of that vast span of spiritual progress—the Person of our Lord Himself. The little book should have a wide and enthusiastic circle of readers, particularly among those of us who do not want all of our education to come to us predigested.

COLORED WORK

History of the Afro-American Group of the Episcopal Church. By George F. Bragg, D.D. (Wilb. Univ.), rector St. James' First African Church, Baltimore. Baltimore, Md.: Church Advocate Press. 1922.

This is an interesting history of our Church work among colored people in the United States, beginning with the earliest ministrations among the slaves, and showing the sense of responsibility that did exist among thoughtful Christian people during the slave era. So, also, the determination of many of the most distinguished Southern white men after the war that there should be no color line in the Church, and that negro communicants should have all spiritual privileges, has abundant testimony, some of those who distinguished themselves in that regard being Bishop Kinsolving, Bishop Lloyd, Dr. Carl E. Grammer, Mr. Joseph Bryan, and Major Mann Page; while it is recorded that in more recent days Miss Ethel Roosevelt, from her home in the White House during her father's administration, quietly taught in a negro Sunday school in Washington, at St. Mary's chapel, under the direction of a negro priest, the Rev. Oscar L. Mitchell. It was at this chapel also that Deaconess Mary A. Bechtler, a native of North Carolina, did admirable work. The author discusses the legislation and attempted legislation in successive General Conventions, and, in general, has produced an interesting and important history of this portion of the missionary work of the American Church.

MISSIONS

Missionaries' Prayers for Missions. Compiled from *Church Missionary Calendar.* By Adeline Avery Pilsbry. Philadelphia: Educational Department, National Council.

A very useful little book of missionary prayers arranged according to the missions and districts of the American Church.

THE ATTRACTIVE *Church Missionary Calendar* is again issued for 1923. A missionary incident is given for every day with suggestive Bible readings or references. By this method the missions and the names of workers in the American Church become known to Churchmen, and missionary intelligence is augmented. It is a very useful publication. (R. L. M. Mission Study Class Alumnae, 202 S. 19th St., Philadelphia, 40 cts.)

TRACTS

A SERIES of simple tracts "edited by a group of graduates of the Episcopal Theological School, Cambridge", entitled Faith and Life series, strikes us as of unequal value, perhaps because the theological standpoint of the writers differs, in matters pertaining to the sacraments, so considerably from our own. All of them are thoroughly reverent, but some leave something to be desired in their definitions. Exceptionally good is one entitled *How to Pray*, by Dean Rousmaniere of Boston. Very good are those entitled *Life Eternal* by Dr. (now Bishop) Slattery, and *The Modern Attitude Toward the Bible* by Dean Robbins of New York. Good, though seeming to us to leave something that is essential to the respective subjects unsaid, are the tractates on *Confirmation*, by the Rev. Arthur Rogers, D.D., on *Why go to Communion?* by Bishop Page, and on *The Baptism of Children*, by Professor E. S. Drown; yet while we could wish the underlying doctrines treated in these to be stated a little stronger, feeling that each is weakened by just missing the real *crux*, each writer is careful not to criticize views of others than those presented here, and each of the papers is constructive and helpful as far as it goes. Finally, the last of the series, *The Holy Communion, Its Meaning*, by the Rev. Professor McComb, seems to us quite inadequate and not to reach the standard of value attained by the others. The author evidently does not even know what men mean by the expression, The Real Presence, or else does himself a real injustice where he seeks to expound it. He does not follow the precedent set by all the other writers in stating definitely his view of his subject without criticizing other views current in the Church. (Sold at 5 cts. each, \$4.50 a hundred, by Irving P. Fox, Sudbury Building, Boston.)

Church Kalendar



MARCH

- 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.
- 20. Maundy Thursday.
- 30. Good Friday.
- 31. Saturday.

Personal Mention

THE REV. THOMAS BELLINGER has resigned the rectorship of St. John's Church, Oklahoma City, Okla., and is now vicar of St. John's Church, Wisconsin Rapids, Wis.

THE present address of the Rev. L. A. CRITENDEN is 434 Exchange St., Kenosha, Wis.

THE REV. CHARLES P. DREW, who for seven years has been a faithful and efficient missionary in North Dakota, serving in Lakota, Langdon, and Jamestown, has accepted a call to St. Paul's parish, Marshalltown, Iowa.

THE REV. HERBERT A. GRANTHAM who recently fell and was seriously injured has been dismissed from the hospital and is at home much improved. He will be confined to his home at Southport, Conn., however, for several months.

AFTER six years of service as rector of St. John's Church, Clifton Springs, N. Y., the Rev. W. GUY RAINES has accepted a call to Grace Church, Willoughby, Ohio, and will be in residence after April 8th.

DEACONESS ANNA L. RANSON, who has been in the Japan Mission field for the past seventeen years, under Bishop McKim, has accepted a call to serve in St. Matthew's parish, Sunbury, Pa.

THE REV. B. T. ROGERS has been appointed *ad interim* chaplain of the Church students attending Bucknell University, in addition to his duties as rector of St. Matthew's Church, Sunbury, Pa.

THE REV. JOHN E. SHEA is temporarily in charge of the Church of the Redeemer, Cairo, Ill., and may be addressed at The Rectory.

THE REV. GEORGE BARTLETT WOOD, rector, since 1910, of Christ Church, Biddeford, Me., has resigned the rectorship of that parish to take effect March 1st, and has accepted a call to St. Mark's Church, Malone, N. Y.

ORDINATIONS

DEACONS

GEORGIA—MR. CLAUDE M. HOBART was ordained deacon on Feb. 23, 1923, in the Chapel of the Holy Comforter, Montague, Tenn., by the Rt. Rev. F. F. Reese, D.D., Bishop of Georgia. The candidate was presented by the Rev. E. H. Merriman. The sermon was preached by the Rev. Mercer P. Logan, D.D. The Litany was said by the Rev. W. S. Claiborne. Mr. Hobart has been a student at the DuBose Memorial Church Training School, and will continue at the school until he has completed his course.

PITTSBURGH—On the Second Sunday in Lent, Feb. 25, 1923, at St. Stephen's Church, Sewickley, Pa., the Rt. Rev. Alexander Mann, D.D., Bishop of Pittsburgh, admitted to the diaconate, Mr. FREDERICK CHARLES PRENTISS HURD, of the class of 1923 of the General Theological Seminary, New York. The candidate was presented by the Rev. A. C. Howell, D.D., rector of the parish, and the sermon was preached by the Rev. Elmer J. Bailey, Ph.D. Mr. Hurd is a Senior in the General Theological Seminary, and after his graduation in May he will take up work in the Diocese.

DIED

MCCORMICK—The Rev. JOHN BRIAN MCCORMICK died on Feb. 14, 1923, in St. Elizabeth's U. S. Government Hospital, Washington, D. C., in the 32d year of his age, and was buried on Feb. 19th from St. Mark's Pro-Cathedral, Grand Rapids, Michigan, interment being in the Oakhill Cemetery.

WOODS—Died, on Feb. 18, 1923, at her home, 3101 Walbrook Ave., Baltimore, Md., KATHERINE PEARSON WOODS, daughter of the late Alexander Quarrier Woods and Josephine Augusta Woods.

MEMORIALS

William Denney.

Whereas, it has been the will of God to call to his eternal reward our fellow-vestryman, long-time Senior Warden and personal friend, WILLIAM DENNEY, who departed this life December 18, 1922, and, whereas, we desire to record our sense of loss and our appreciation of his place in our affection and esteem; be it resolved, that we, the Rector, Junior Warden, and Vestrymen of Christ Church, Dover, Delaware, do hereby express our high regard and sincere admiration for our late fellow member of this vestry. In him we had always a co-worker and counselor of absolute integrity and Christian conviction.

Quiet and conservative in manner and judgment, he yet combined with these a quality of directness and decisiveness that none could fail to value.

As a Churchman, friend, and man of business, he was faithful and conscientious in all the relations of life.

Be it further resolved, that these resolutions be entered on the minutes of the vestry, that a copy be sent to the members of his family, to the local press, and to the LIVING CHURCH.

(signed) J. FRANK STARLING, Secretary.

MAKE YOUR WANTS KNOWN

THROUGH CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

Rates for advertising in this department as follows:

Death notices inserted free. Brief retreat notices may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. Marriage or Birth notices, \$1.00 each. Classified advertisements (replies to go direct to advertiser) 3 cents per word; replies in care THE LIVING CHURCH (to be forwarded from publication office) 4 cents per word; including name, numbers, initials, and address, all of which are counted as words.

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

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

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

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

POSITIONS OFFERED

CLERICAL

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.

RECTOR, IF MARRIED, WITH CONTROLLED children. Physically strong. About forty. No neophyte. Eastern parish seeks sincere Priest and helpful Pastor. Living salary and rectory. Address 0-13, LIVING CHURCH, Milwaukee, Wis.

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.

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

WANTED PRINCIPAL—CHURCH BOARDING and Day School. Midwest. Great opportunity. Woman, capable executive, cultured, who would like to build up a great school. Sound Churchmanship, not extreme.

Would consider a priest answering to above if wife could teach. Two teachers also. State salary expected, education, experience, references. Address S-815, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

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

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

PARISH OR SCHOOL WANTED OR AN exchange. By young single Rector, formerly Head Master, well equipped for tackling big problems, good speaker, highest references, now in fourth year of a good Middle West Parish where he has had large confirmation classes and raised much money, etc. Desires to return East or West—nothing less than \$2,400 and home considered. Address H-824, 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 OF PARISH IN WHICH THERE are two large colleges, desires change. Correspondence with any Parish desiring rector invited. Address Rector-S20, care LIVING CHURCH, Milwaukee, Wis.

RECTOR DESIRES SUPPLY WORK DURING summer months. Address Rector-S21, care LIVING CHURCH, Milwaukee, Wis.

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

YOUNG PRIEST, MARRIED, DESIRES rectorship of active parish where faithful work will bear fruit. Address S-817, 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

A TEACHER OF EXPERIENCE, THE PRINCIPAL 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 House Mother in Church School. Address: LUCY M. OSLER, 209 So. Brady St., DuBois, Pa. Reference: Rev. George F. Potter, DuBois, Pa.

EDUCATED, EXPERIENCED, PERSON DESIRES responsible position as institutional matron. Might possibly consider private family. Address: Mrs. DRUMMOND, 1633 Chicago Ave., Evanston, Illinois.

KINDERGARTNER DESIRES POSITION AS governess to young child or as tutor to child of Primary age during July and August. Address Box 46, Cedar Grove, New Jersey.

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

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

TEACHER OF LATIN AND GREEK, YOUNG, experienced, thoroughly conversant with current educational problems, located at present in good school for boys, seeks connection either in departmental or administrative capacity. Address "HUMANIST", Box 93, Marion, Ala.

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

WANTED BY A TRAINED WORKER, Parish 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.

WANTED—POSITION AS PRINCIPAL, boys' or girls' boarding school. Seven years of experience. Capable both as teacher and manager. Good salary required. At present rector of a live parish; prefers school work. Give full information. Address T-825, 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.—CONTRACTS FOR these famous instruments during 1922 included twenty-nine states, from Minnesota to Texas, and from east to west coast. These ranged from modest size two manual organs for studio practice rooms, to immense four manual creations, extending near, and even beyond, one hundred stops. AUSTIN ORGAN Co., Hartford, Conn.

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

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

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

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

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

EUCHARISTIC 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.

PORTO RICAN EMBROIDERY AND DRAWN WORK

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

ART SOUVENIRS

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

MISCELLANEOUS

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

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.

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.

RETREATS

NEW YORK CITY.—A RETREAT FOR WOMEN 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.

THE REV. ALBAN HENRY BAVERSTOCK, of Wimborne, Dorset, England, will conduct the Annual Retreat for Acolytes, for Greater New York and vicinity, to be held under the auspices of St. Joseph's Sodality in St. Paul's Church, Clinton and Carroll Sts., Brooklyn, on Saturday, March 24th, from 5 P.M. to 9 P.M. Those desiring to attend should notify the CHAPLAIN, St. Andrew's House, 199 Carroll St., Brooklyn, New York.

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.

HOSPITAL—NEW YORK

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

BOARDING

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.

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.

INFORMATION WANTED

I have published a book in Danish, namely "Den Danske Kirke og Episcopal Kirken" (The Danish Church and the Episcopal Church) and at present am writing another, but lack some information regarding the Rev. Dr. John Gierlow (A Dane by birth). In New York 1845; Cambridge, Mass., 1847. Ordained deacon, July 10, 1857, by Bishop Otey of Tennessee. Ordained priest, Oct. 1858, by Bishop Green of Mississippi. Died March 6, 1895, at St. Louis, at the age of seventy-five.

Would like to know date and place of birth in Denmark, where educated and date of arrival in U. S., date of marriage, his wife's name, and date of her death.

Is there a picture of the Rev. Dr. C. F. Cruise, Librarian at "The General Seminary of New York"?

REV. R. ANDERSEN.

A CLERGYMAN WHOSE WORDS ARE UNUSUALLY WELL RESPECTED RECENTLY SAID SOMETHING LIKE THIS

"Every problem that confronts mankind concerns the family, because the whole human race is one great family."

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

"All virtues are domestic—love, joy, etc."

"We cannot separate religion from domesticity."

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

"The character of a boy or girl is molded in the home."

"Without religion, the home life is hard and formal."

Do you say Grace at meals? Do you have family too small or too young. There is no time now. They will enrich your family life. Don't wait for "more time". Don't think your family too small or too young. There is no time when it would be inopportune to bring a good religious influence into your home life.

Use the Brotherhood's publication

MANUAL OF FAMILY PRAYERS

and

A NEW CHURCH CALENDAR

The Manual contains prayers to meet the frequent needs of family life: Grace at Meals, Church Seasons, Morning and Evening, Children's and Parents', and special Prayers.

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

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

Church Services

Cathedral of St. John the Divine, New York

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

Church of the Incarnation

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

St. Peter's Church, Chicago

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

Gethsemane Church, Minneapolis

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.]

Richard G. Badger. 194 Boylston St., Boston, Mass.

Wayside Song. By Maud Frazer Jackson.

Equity Publishing Co., Cincinnati, Ohio.
The Labor Injunction. By John P. Frey.

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

Human Australasia. Studies of Society and of Education in Australia and New Zealand. By Charles Franklin Thwing, LL.D., Litt.D., president emeritus of Western Reserve University. Price \$2.50.

From the Deep of the Sea. Being the Diary of the Late Charles Edward Smith, M.R.C.S., surgeon of the whale-ship *Diana* of Hull. Edited by his son Charles Edward Smith Harris, M.B., Ch.B., surgeon, Cunard Steamship Company, late temporary surgeon lieutenant, R.N.

Anger: Its Religious and Moral Significance. By George Malcolm Stratton, professor of psychology in the University of California. Price \$2.25.

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

The Possibilities of Prayer. By Edward M. Bounds, D.D., author of *Purpose in Prayer, Heaven, Satan*, etc. Edited by Homer W. Hodge. Price \$1.25 net.

The Gospel in the Ten Commandments. By J. C. Masee, D.D., pastor, Tremont Temple, Boston, Mass. Price \$1.25 net.

Preaching by Laymen. A Study of the Elementary Principles of Presenting the Gospel. By Ozora S. Davis, president Chicago Theological Seminary, author of *Evangelistic Preaching, Preaching the Social Gospel*, etc. With Introduction by Roger W. Babson. Price \$1.50 net.

PAPER-COVERED BOOKS

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

How to Conduct Family Worship. By Harold McA. Robinson. Price 25 cts.; cloth 40 cts.

BULLETINS

The Carnegie Foundation for the Advancement of Teaching. 522 Fifth Ave., New York, N. Y.

Seventeenth Annual Report of the President and of the Treasurer. 1922.

Indian Rights Association. 995 Drexel Bldg., Philadelphia, Pa.

Fortieth Annual Report of the Board of Directors of the Indian Rights Association (Incorporated) for the Year ending December 12, 1922.

DEATH OF THE REV. HENRI B. B. LeFERRE

THE REV. HENRI B. B. LEFERRE, chaplain of the Metropolitan Life Insurance Company Sanatorium, Mount McGregor, N. Y., died very suddenly of heart disease in the early morning of March 1st. He had held his regular three services the day before.

Born in Charlestown, Mass., in 1873, Fr. LeFerre graduated from Nashotah in 1910, and was ordained deacon in 1909 and priest in 1910 by Bishop Webb of Milwaukee. He was curate at the Church of St. Mary the Virgin, New York, from 1910 to 1915, and curate at St. Mark's Church, Jersey City, N. J., 1916-17. He became chaplain of the sanatorium in 1917. In a field of work different from ordinary parish life, Fr. LeFerre was very successful, a devoted and faithful Catholic priest, who ministered to the employes and patients of the sanatorium, and who was greatly esteemed and loved, not only by members of the Church, but also by men and women of all beliefs. He did important and valuable work for souls, the fruits of which will be known only at the Last Day.

Funeral services were held in St. Mary's Chapel, Mount McGregor, on Friday, March 2d. A Low Mass of Requiem was said early by the Rev. D. H. Clarkson. At 10 A. M. the burial office was said by the Rev. A. B. Murray, rector of St. Stephen's Church, Schuylerville, N. Y. The Solemn Requiem was celebrated by the Rev. J. A. Howell, rector of Christ Church, Ballston Spa, N. Y. The Rev. D. H. Clarkson of Albany was deacon, and the Rev. P. H. Birdsall, rector of Grace Church, Albany, sub-deacon; and the Absolution of the body was given by Fr. Clarkson, one of the close personal friends of the departed priest. Burial was in Evergreen Cemetery, Brooklyn, N. Y., on Saturday, March 3d.

NO CHAPEL YET FOR ST. MARY'S HALL, SHANGHAI

THIS WINTER, for the second time, Mrs. Charles R. Pancoast, of Philadelphia, is enjoying the experience of an unofficial visit to the Church's missions in the Orient. In a recent letter to the Secretary of the Department of Missions, she tells of her satisfaction with the buildings now being erected for St. Mary's Hall, Shanghai, one of the best schools for girls in China. Unfortunately the amount available for buildings was not sufficient to provide for the \$15,000 chapel that Bishop Graves is most anxious to build. Mrs. Pancoast says:

"We are perfectly delighted with the new St. Mary's buildings. They are simple but in good taste, wonderfully planned, and the whole plant shows the most careful thought. Each teacher has gone over her own department and added helpful suggestions, which have made a most satisfactory result.

"We have recently visited the new college of another Communion in a neighboring city, and, while it is much more elaborate in architecture, we did not feel the buildings were nearly so well planned. They expect only 150 girls, and their plant thus far has cost \$350,000. St. Mary's plans for 300, and will cost less than half that amount.

"But—and here comes the thing which troubles Mr. Pancoast and me—unless the \$15,000 for the chapel is given at once there will be no chapel when they go to

take possession of the new buildings next September.

"It seems to us it would be like building a beautiful church and consecrating it without having an altar in it. At home this might not seem so important but here in a non-Christian land the chapel, the Cross, and all that they stand for, are the whole explanation of our being here at all.

"Not to make the chapel the most prominent feature of the new St. Mary's, would seem that we are not placing the emphasis in the right place. I find a general depression among all the teachers and a feeling that we at home cannot realize how important this is. Bishop Graves feels the same way.

"St. Mary's simply must have the chapel. I will do all in my power to help get the money for it, and would gladly advance it or give it all, if I had it to give.

"The influence these girls will have on the future of China cannot be measured and we cannot afford to lose this great opportunity to show them the importance we place on the chapel and all that it stands for as the foundation stone on which all character and education must rest."

The National Council and the Department of Missions desire that St. Mary's Hall should have its chapel, and have placed it high on the list of priorities in the program. About \$5,000 of the \$15,000 needed have already been given. Anyone who wishes to help St. Mary's have that chapel by September, 1923, can make an individual gift for Priority No. 69 directly to the Department of Missions, 281 Fourth Avenue, New York City. The amount so given will, if the donor so desires, count, at the end of the year, upon the quota of the diocese from which it comes.

CHURCH PAPER FROM LIBERIA

OUR MISSION in Liberia has established a bi-monthly publication, *The Liberian Churchman*. One is struck in reading the pages of the first number with that characteristic of the mission which has attended its work from the first—the high percentage of martyrdoms through death from illness in connection with our work in Liberia. This issue, dated for Oct., 1922, relates the death of three of the clergy of the mission, the Rev. S. D. Ferguson, Jr., the Rev. John Frith, and the Rev. Henry Tobo Messenger; and of four of the workers at Cape Mount, being the Rev. and Mrs. Wm. H. Ramsaur, which were chronicled in the Church papers last year, of Mr. E. Z. B. Jones, a teacher at St. John's School, described as instructor of the present Suffragan Bishop; and Mrs. E. C. B. Jones, wife of the superintendent of the mechanics department of St. John's Industrial School. The comment is made: "Probably all of these deaths could have been prevented if there had been a doctor within call." Continuing, the paper says: "Since the Bishop's departure in April, five of the clergy of the district have died. Undoubtedly some of them would be living today if a doctor had been at hand to treat them. How many hundreds of other lives have been lost in Liberia this year through lack of medical care, we do not know."

Certainly this reads like a challenge to some physician somewhere for medical missionary service under the most difficult conditions imaginable.

Subscriptions to *The Liberian Churchman* from America are invited at the price of fifty cents a year. Such subscriptions may be sent to Dr. John W. Wood, 281 Fourth Avenue, New York City.

Victoria, B. C., Will Erect Group of Cathedral Buildings

The Columbia Coast Missions— League of the Maple Leaf

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

THE announcement has been made in Victoria that the Memorial Cathedral Hall will be commenced early in April and that the erection of the nave of the new Cathedral will be commenced as soon as the Memorial Hall is completed. Next week a campaign is to be carried on by the Church people of Victoria in aid of the undertaking. The Memorial Hall will cost about \$78,000, of which \$45,000 is already in hand. The nave of the new Cathedral, which will seat 1,500, will cost \$300,000, towards which there is \$65,000 in cash on hand. Both buildings are to be of the beautiful grey stone of Vancouver Island, of which the Parliament buildings at Victoria, by many thought the finest provincial buildings in Canada, are constructed.

The Memorial Hall is to be dedicated to the honor of the boys who passed through the Cathedral Sunday school, and fell in the great war. The auditorium

character. He believed that the Church should consider the young people first.

The Dean also emphasized his belief that a cathedral was not an ecclesiastical luxury, nor a place of dignified retirement for clergy who wish to crown their labors in an age of ease, nor a spot where ecclesiastical senility may appropriately peter out. Nor is the Cathedral a glorified parish church, though it might serve as a parish church. Victoria's new Cathedral is to be the Diocesan heart and home, where the managing director's office will be located. He hoped that some time there would be a staff of specialists, a number of endowed canons, whose work it would be to take a single phase of the Church's activities and to devote all their time and attention to it.

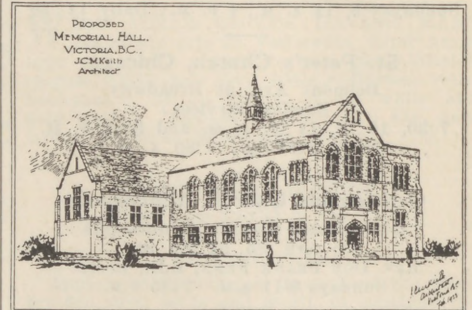
THE COLUMBIA COAST MISSIONS

Excellent results are reported from the Columbia Coast Mission. Last year the total cost of the work was \$45,000, about two-thirds of which was spent in hospital work. The subscriptions from local business men of British Columbia have been nearly doubled.

The regular staff of the Anglican Theo-

THE SOCIAL SERVICE COUNCIL OF CANADA

The Church of England in Canada was represented at the three days annual meeting of the Social Service Council of Canada by the Bishop of Toronto, who is Chairman of its Committee on Social Hygiene, the Bishop of Ottawa, Dean Tucker, the president, and Archdeacon Ingles, the recording secretary of the Council of Canada, Archdeacon Dobbs, who is Chaplain at Kingston Penitentiary, Canon Quarter-

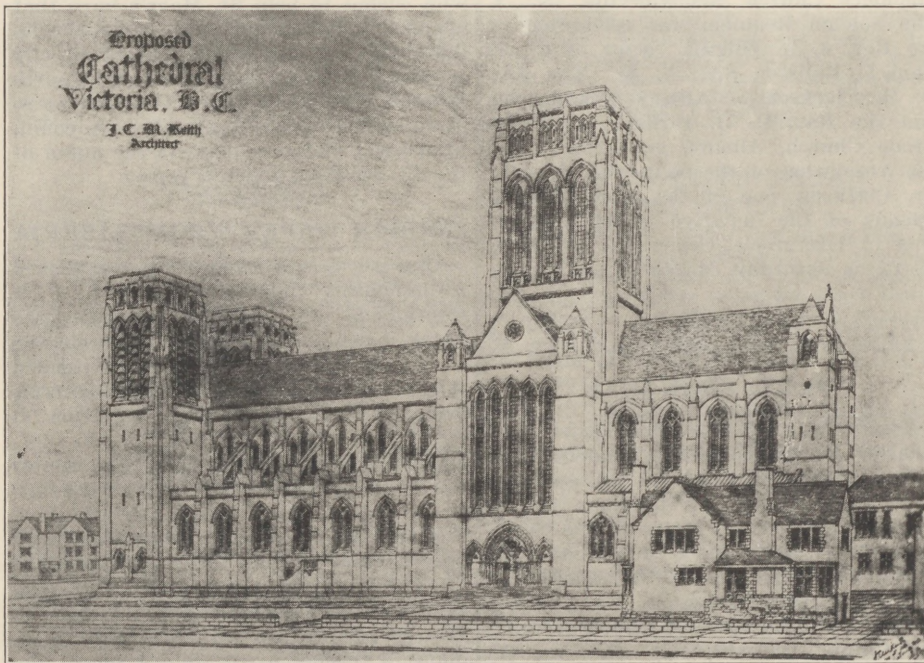


maine, honorary secretary of the Ontario Children's Aid Society, Chancellor Gisborne, who has just been appointed honorary Counsel of the Council of Canada, Canon Vernon, the general secretary of the Anglican Council, Miss C. E. Whitton, secretary of the Child Welfare Council of Canada, the Rev. F. H. Wimberley, who takes an active interest in the problems of rural social service, and R. W. Hamilton. Well attended public meetings were held each evening at the Lisear Collegiate Institute, where addresses were given by the president, Dean Tucker, the Rev. Dr. Richard Roberts, of Montreal, on The Social Teaching of Christianity. Dr. Hastings Hart, of the Russell Sage Foundation, New York, on Prison Reform; H. J. Barss, of the Shawbridge Boys School on The Hospital Attitude in Delinquent Institutions; Professor Gilbert Jackson, of Toronto University, on Immigration; Hon. E. C. Drury, Premier of Ontario, who provided the early establishment of a provincial department of Child Welfare, the Rev. Dr. Pidgeon on The Vicarious Life, and Right Hon. Sir George E. Foster, on The League of Nations, What it has Already Accomplished and What it Can Do.

Every morning and afternoon, sessions were held at the Chateau Laurier to consider the report of the various committees, which included Social Hygiene, Criminology, Motion Pictures, the Family, Political Purity and the Franchise, Child Welfare, Industrial Life and Immigration, Indian Affairs. Special helpful addresses were given by Prof. Carl Dawson, of McGill University, on the Relation of Social Research to Social Action, J. W. Cowan of the Public Health Department of the federal government on the Drug Problem, General Hughes, superintendent of penitentiaries, on the treatment of criminals, and Miss C. E. Whitton on the immigration question. The Primate was again elected an honorary president of the Council, and Dean Tucker its president, while the Church is represented on the executive committee by Archdeacon Ingles and Canon Vernon.

AFTER LENT

A LADY had been giving her children questions to answer about Lent. One wrote: "In Lent we ought to try and live better," etc., and then, struck by the arbitrariness of such a limitation of goodness, she added at the end, "In fact we always ought."—*National Council Service.*



will be in memory of the first Bishop of the Diocese of Columbia, and will be known as the Bishop Hills room. The building will include a large recreation hall, offices for the bishop and synod, separate classrooms, and many rooms for the varied activities of the Church. Under the leadership of Bishop Schofield and Dean Quainton, the prospects for the successful carrying out of this long-awaited, much needed, and well planned work are excellent. The Cathedral congregation has, in Mr. A. R. Merrix, a young layman who is recognized all over Canada as a leader in Sunday school work, and, in a model building, the Cathedral Sunday school should be more than ever a model school.

Speaking to a group of business men in Victoria, Dean Quainton said that the reason the memorial hall was to be built before the nave, was that the present quarters for the young people of the Church are inadequate both in size and

logical College of British Columbia has been supplemented this year by lectures; on preaching by the Rev. W. W. Craig, on canon law by Archdeacon Heathcote, on Sunday school organization by the Rev. A. H. Sovereign, on mission work among Chinese and Japanese by the Rev. N. L. Ward and the Rev. F. W. C. Kennedy, and on elocution by Mr. H. T. Heale.

LEAGUE OF THE MAPLE LEAF

The C. P. R. steamer *Montclare*, which arrived at St. John, N. B., on the 18th, brought out thirty-three English teachers for provincial schools who came out under the auspices of the Guild of the Maple Leaf, and were personally conducted by the Rev. H. J. Andrews, formerly of Humboldt, Saskatchewan, who succeeded Dr. Lloyd, now Bishop of Saskatchewan, as secretary of the Guild. These teachers are all fully trained and qualified and are to work in rural schools, especially in foreign settlements.

Great Gatherings of Boys In Massachusetts Parishes

General News Notes

The Living Church News Bureau }
Boston, March 3, 1923 }

ON Washington's Birthday, Feb. 22d, the Commission on Boys of the Diocese of Massachusetts conducted a service and athletic meet for all parish boys' clubs of the diocese. This was the fifth annual service and meet to be held in Boston; other gatherings being held in Fall River and Lawrence. 800 boys, representing 53 parishes, attended the Boston meeting, 123 boys, representing 10 parishes, the Lawrence meeting, and 200 boys, representing 12 parishes the Fall River meeting.

The day's program in each city was similar, the athletic contests being held in the afternoon, and the service in the evening. Over 1,000 boys and young men of the Diocese of Massachusetts were having their attention directed to the same thing.

An entertainment to which both groups were invited was given at Trinity Church parish house, Boston. Mr. Donald North, the Boston Scout Executive of the Boy Scouts of America, gave a patriotic address, Mr. Joseph Moffett entertained, and the counsellors of the Order of Sir Galahad of St. Stephen's parish, Lynn, gave a minstrel show. A supper was served to all those attending, after which all the clubs formed for the processional into the church, members of the Order of Sir Galahad wearing their regalia and carrying their banners, Boy Scout Troops in uniform, and members of other clubs with their banners.

The Rt. Rev. Charles Lewis Slatery, D.D., Bishop Coadjutor of the diocese, gave the address of the evening at the service held in Trinity Church, Boston. The Bishop spoke on character and what was to be done with this character. Three building stones of character were truth, kindness, and freedom; absolute truth, kindness in every act, word, and deed, and freedom from all base and degrading thoughts. The Bishop urged the boys that, whether they were to become lawyers, doctors, business men, or clergymen, to be of sterling character and to be of the best.

The address by the Bishop served as a fitting climax to a most enjoyable and successful meeting.

At Grace Church, Lawrence, the Rev. Malcom E. Peabody, rector, and the Rev. Arthur O. Phinney, associate rector, were hosts to the annual meet and service held in Lawrence. The younger boys enjoyed the games at Grace Church parish house, while the older boys had the use of the Lawrence Y. M. C. A. An entertainment and moving picture show was given for all the boys at Grace Church parish house followed by a supper to all the clubs of the northern part of the diocese attending. The annual service was held in the evening at Grace Church, the rector giving the address of welcome, and the address of the evening by the Rev. Ernest J. Dennen, Archdeacon of Boston, and National and Diocesan Boys' Work Chairman.

GENERAL NEWS NOTES

On Saturday afternoons, a group of women may be seen leaving the Cathedral, armed with Prayer Books and Hymnals, and sometimes flowers. These people are members of the Tuesday Eve-

ning Bible Class, and they are taking a service, composed of a part of the Evening Prayer and familiar hymns, to some of the shut-in people of the Cathedral congregation and others. All arrangements for these services are made the previous week, and the joy with which they are received makes a positive and beautiful welcome for those who carry them.

News has been received of the death of the Rev. Leonard Kip Storrs, D.D., formerly rector of St. Paul's Church Brookline, and President of the Standing Committee of the Diocese, which occurred at Vancouver, B. C., Feb. 17, 1923.

At the St. Paul Cathedral rooms, on Thursday evening, March 1st, the Boston Branch of the Church League for Industrial Democracy met to hear Robert Fechner, member of the General Executive Board of the International Association of Machinists, and in charge of the striking railroad shopmen in and about Boston, speak on this controversy.

Dr. Richard W. Hogue, who, as chairman of the Committee on Labor of the C. L. I. D., is actively interested in the New York strikers, also spoke. A welcome was given to the Rev. Albert Farr, the new Secretary of the Eastern Section of the Church League for Industrial Democracy.

A dinner was recently given to Mr. Lyman Arnold by the Ushers' Club of Trinity Church upon his retiring. Mr. Arnold has served most acceptably for twenty-eight years as usher and head usher, and many tales were told of his courteous and genial work during that long period of faithful service. A huge pile of letters upon the Secretary's desk from all over the country bore witness to

the appreciation of those whom he won by his patience and sympathy, who could not be present in person. A bottle of glue and a platinum-diamond stick pin from the ushers told of their closeness to him and good-will. Mr. Arnold's response to the speeches laudatory of the work he had done for Trinity Church indicated the spirit that animated him. He said: "It is not what I have done for Trinity that comes to my mind, but the great things Trinity has done for me." It was recalled that Phillips Brooks once told him that he envied the opportunity the usher had in bringing people into the presence of God.

The Rev. Thomas C. Campbell, in recalling the larger service of St. John's, Jamaica Plain, in giving men as well as money for the ministry, writes: "St. John's Church eventually will have aided the Endowment Fund of the Episcopal Theological School to the extent of over \$5,400. One man has transferred an annuity of \$5,000 to this fund, another has given \$250, others have contributed \$150, in small sums. The total will be increased when other pledge cards have been returned.

"Our parish has done more for the ministry of the Church than give money. Seven young men have gone out from the parish into the active ministry. There are now three promising young men who are thinking seriously of the ministry of the Church. A fourteen-year old boy has definitely told the rector and his mother that he intends to become a clergyman. The mother is delighted. St. John's is one of the older parishes which has sent out men who have become wardens and vestrymen for many a parish in this diocese, and faithful communicants who were confirmed here are to be found through the city of Boston. We cannot tell how far the influence of our church for Christ has extended."

RALPH M. HARPER.

The New York City Mission Has an Informing Display

Friday Afternoon at the New York Cathedral—The Anti-Semitic Myth—The B. S. A. Washington's Birthday Celebration

The Living Church News Bureau }
New York, March 2, 1923 }

FROM March 1st, for two weeks, two large show windows at the Church Missions House, at the corner of 22d St. and Fourth Ave., are being given to the New York Episcopal City Mission Society, for an exhibit. There are City Mission societies, or allied work, in twenty-two large cities, and New York's may be taken as a specimen society.

Here the passers-by will see a large map of the city, with all the hospitals, prisons, chapels, etc., marked, where the Society has chaplains or lay workers in charge of religious and social welfare work. There are charts with pictures and information on different phases of the work, such as Goodwill Industries, convalescent work, institutional work, parish work in three chapels—two for negroes and one for Italians—and Ellis Island. There is a small radioscope, holding fifty more pictures, and giving many other details of the work, and an attractive display of the various kinds of helpfulness.

The Society's report for 1922 is just published, and a copy will be gladly sent to anyone sufficiently interested to write its headquarters, 38 Bleecker St., and ask for one.

Many people, who have known in a general way of the work of the Society, have exclaimed, after hearing more in detail of it, "I did not realize the City Mission Society did so many things!"

This exhibit is an endeavor to help people, who desire to be informed as to the work of the Church, to know accurately more about the Society's work, which has developed considerably in the last few years. The extension of this type of work throughout the country has gone on so quietly that few realize how enthusiastically the City Mission idea has been received by Church people in many cities during the last decade, which has resulted in the initiation of similar work to that which has been done for so many years in New York, Philadelphia, and Boston.

FRIDAY AFTERNOONS AT
NEW YORK CATHEDRAL

Bishop Manning is delivering a course of lectures at the Cathedral in New York City on Friday afternoons on the general subject A Revival of Personal Religion.

The first two Fridays during Lent chanced to be extremely cold days, yet more than a thousand were present on each of these days, including a very large number each time of young men. That there should be such remarkable attendance at weekday services where no attempt at sensational subjects or sensational preaching is made indicates, undoubtedly, that there is a tendency toward real constructive religion and that one does not need to be sensational or destructive in order to "draw".

"People ask us sometimes," said Bishop Manning in the course of his second address in the series, "what real difference our faith in Christ makes in our lives and in our work for the world. The answer depends upon how real is faith. If we have no real spiritual experience of our own; if we know Christ only at second hand; if we only know things about Him and have won no direct personal knowledge of Him for ourselves, our faith cannot, through prayer and sacrament and faithful Christian living, make the difference in our lives that it should make. But if we have come, as each Christian should, to know Jesus Christ Himself, our faith in Him as God makes a difference which no words have power to express.

"It means that we have the guidance, the saving help, the living companionship of One who says what no other is able to say to us: 'I am the Way.' 'He that followeth Me shall not walk in darkness, but shall have the light of life.' 'All power is given unto Me in heaven and in earth.'

"It is this personal knowledge of Christ our Saviour which we must seek and find, each one for himself, so that our religion may be a matter, not of mere theory or speculation, but of vital, spiritual experience."

THE ANTI-SEMITIC MYTH

Rabbi Samuel Schulman, of Temple Beth-El, spoke of anti-Semitism in his Sunday morning sermon on Feb. 25th. He described it as "an arraignment of our civilization, and as the disgrace of Christendom". In the course of his sermon he repeated his remarks made at the Clergy Club luncheon earlier in the week:

"One striking incident will illustrate the injustice against the Jew. A few days ago four brothers bearing the name of La Montagne were convicted of bootlegging. I would not be understood as adding one word to their punishment and to their shame. I only point out this fact, that I have not heard one suggestion made that their genealogy ought to be investigated and that their racial origin ought to be determined. I have heard no reference made to their ecclesiastical affiliation, if they have any. They are regarded, justly, as individuals. No further comment is made upon them than to condemn their breaking of the law.

"And yet, let any Jew make himself guilty of any crime, and immediately, by hundreds of thousands of people in every country, his race and his religion will be emphasized and he will be unjustly taken as a type of the community of which he is a member. The Jew is made responsible for every weakness, for every delinquency of any member of his household. As a matter of fact, the Jewish community in every modern state is a mirror of the larger community in whose midst it dwells. It shares its faults and its virtues. And what distinction it has results from its own faith, holy tradition and habits of life as fostered by its religion."

Rabbi Schulman ought to know, and

probably does know, that the reason why certain news is printed or not printed depends on the religious affiliation of the news editors of our papers. They are very generally of one stripe. For instance: no report of the recent meeting of the Protestant ministers to discuss weekday religious instruction was allowed to go into one, if not two, of our New York evening papers because of the religious prejudices of their news editors. The reporters were present and turned in their copy, to the certain knowledge of your correspondent, but it was suppressed.

There is no anti-Semitism in New York, however much it may flourish in other places. Rabbis Wise and Schulman are obsessed with the idea, however, and are thereby creating a very pernicious impression to go abroad. The typical Jew in New York is a foreigner who segregates himself in ghettos, keeps to his Yiddish dialect, reads his Yiddish newspaper, and successfully resists assimilation. There is more anti-Americanism on the part of the Jew than anti-Semitism on the part of the Christian in New York—and that in spite of the fact that there are also Jews who are among our foremost and best citizens.

THE B.S.A. WASHINGTON'S BIRTHDAY CELEBRATION

That over one hundred men and boys could and did assemble for an early corporate communion on a public holiday—Washington's Birthday—at the Cathedral, is an evidence that the Brotherhood of St. Andrew still remains true to its traditions. It has always stood for the spiritual rather than the social note in Church life, a much harder thing to do. It does not neglect the social element but it emphasizes the spiritual which is "the more excellent way", so far as permanent results are reckoned. Bishop Manning was celebrant at the corporate communion of the Local Assembly, and briefly addressed its members on loyalty and duty.

A GOOD EXAMPLE

The presentation of a special adaptation of Shakespeare's *Midsummer Night's*

Dream given by the Cathedral choir boys on Monday, Feb. 12th, was so successful that the Dean has made arrangements to repeat the performance after Easter and most appropriately on the evening of Shakespeare's birthday, April 23d. The recent performance reflected great credit on the boys who took part in it, and who gave evidence of their appreciation of the careful training of their most competent coach, Mrs. Henry P. Veazie, wife of the Cathedral precentor. The performance of even a tabloid version, so to speak, of a genuine classic like the *Midsummer Night's Dream* by a group of young amateurs, is a good example for other similar Church dramatic societies to follow. It makes for the elevation of the public taste in such matters, and is in line with the welcome revival of interest in Shakespearean drama which has been so marked a feature of the professional stage this season.

GENERAL NEWS NOTES

Bishop Manning preached at Columbia University in St. Paul's chapel on Sunday afternoon, Feb. 25th. His subject was Christ as the Final Revelation of the Truth Concerning both God and Humanity. "The one real hope for the world today," he said, "lies in the light, and guidance, and truth, which have come to us in Jesus Christ."

Special Thursday evening services are being held at the Church of St. Matthew and St. Timothy. The preachers are: March 1st, Bishop Burgess; March 8th, the Rev. F. W. Crowder; March 15th, Bishop Gailor; March 22d, Dean Robbins; March 29th, the Rev. Harry P. Nichols.

The Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado, is the noonday preacher at Trinity, from March 5th to the 9th. President Bell, of St. Stephen's College, is preaching at St. Paul's chapel on the same day at one o'clock.

The Dean of Windsor, the Very Rev. Albert Victor Baillie, C.V.O., will speak before the Church Club of New York on Thursday evening, March 8th, illustrating his address with stereopticon views of Windsor Castle and of St. George's chapel. FREDERIC B. HODGINS

Pennsylvania Aroused By Missions Emergency

Appeal of Bishop in Jerusalem— General News Notes

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

PENNSYLVANIA seems to be aroused as never before to the serious situation confronting the Church's missionary work. Everywhere plans are being made to rise to the emergency and prevent a recurrence of last year's shortage.

One parish, in its canvass, interviewed 566 persons, receiving pledges for parish maintenance showing a gain of 1.27 per cent over last year, while pledges for missions showed a gain of 14.5 per cent in advance of last year.

The rector of one city parish, writing in his weekly leaflet says: "I have just received a statement from the National Council, and I must confess it has not made me happy. I am ashamed of the facts as they have been presented. Unless a new spirit takes hold of the people of our Church it will be necessary for us to sound a retreat. Our representatives had

mapped out a definite piece of progressive work. They obeyed the commands of our Master to 'go into all the world and preach the gospel'. They had sent out men and women to do this very thing, and now it seems as though the signal will have to be given to call in the workers.

"Last year there was a deficit of some \$400,000, of which the Diocese of Pennsylvania was responsible for \$63,000. Seriously, it must bring a blush of shame to our cheeks when we think that the good name of this Diocese is endangered, because the communicants of the Church in Pennsylvania were not willing to give \$1 apiece to wipe out this deficit.

"I do earnestly hope that this year, at any rate, we, at this church, shall make every effort, every sacrifice, to meet our share of this forward work. Let us not be numbered among those who are ever ready to fall back and retreat in the work of the King. Let us rather be numbered among those heroes, not only of the Nation, but of the Church, whose faces were ever forward, and who never knew what retreat meant."

APPEAL OF BISHOP IN JERUSALEM

Bishop Garland has issued "the annual appeal of the Bishop in Jerusalem, and earnestly requests that an offering be taken on Good Friday or on some Sunday during Lent." Bishop Garland is secretary and treasurer for the United States of the Jerusalem and the East Mission.

"This year, there is special need for large contributions. In the Girls' School in Jerusalem are about two hundred and fifty girls, including not only Christians, but also many Jewesses and Mohammedans. The ground and building belong to the Germans, and, by agreement, must be returned to them in two years. Before that time, Bishop Rennie MacInnes must pay for the land and erect buildings, or the School will have to be abandoned. The Bishop has already secured a satisfactory piece of ground, and has agreed to purchase it. This British-American Girls' School gives a first class college education. There is definite religious training given to all girls without exception. Sir Herbert Samuel, the High Commissioner of Palestine, has notified the Bishop that he has heard with alarm of the possibility that the School may have to be closed, that the Government is not in a position to run such a school, and that he would regard it as a disaster not only for Jerusalem, but also for Palestine, if it were given up.

Bishop Garland suggests that an offering be made by the Church schools, at some time which will not interfere with the Lenten offering, for work among children in Jerusalem.

GENERAL NEWS NOTES

The St. Peter's Church Prize Reading Contest, for students of the Philadelphia Divinity School, was held in St. Philip's Church yesterday afternoon, the judges being Mrs. Elliston J. Perot, Col. W. P. Barba, and the Rev. Frederick E. Seymour. The prize was awarded to Mr. C. H. Parlour, while Mr. J. Doyle and Mr. W. H. Kilpatrick received honorable mention. The reading of all the contestants was of an exceptionally high quality.

The Church Normal School, conducted under the auspices of the Department of Religious Education, will close the year's session next Thursday evening.

Preparations are being made for the resumption of the School next Fall with a very carefully selected faculty of leaders.

A beautiful oak altar rail has been erected in St. Mary's Church, Warwick, by the Rev. S. Neal Kent and Miss Maude Kent, as a loving memorial to their

mother. Mr. Kent, who resides in Swarthmore, made an address at the dedication.

Younger members of St. Asaph's Church, Bala, have formed a Young People's League, meeting each Sunday prior to evening service for a short devotional service conducted by one of the members, the singing of hymns, and supper.

How to teach a Christian Nurture lesson was demonstrated by Mrs. John Loman, one of the faculty of the Church Normal School, before the teachers of the chapel of the Mediator, recently. Mrs. Loman taught the lesson, the teachers taking the place of pupils.

From reports received the experience had a most stimulating effect on the teachers, and arrangements are now under way to have similar meetings each month with a prominent educator acting as instructor.

The teachers of this school are organizing a Church School Parents' League among the adult members of the congregation. The object is to promote the interest of the parents of the school children, and the home, in the Church school.

The Men's Class of the Church of Our Saviour, Jenkintown, the Rev. John M. Groton, rector, has arranged a men's meeting in the parish house on the evening of Feb. 27th, at which the speaker will be the Rev. H. P. Almon Abbott, D.D.

Various classes of the Church school of the Church of Our Saviour, Jenkintown, are planning a series of missionary talks during Lent, a silver offering being taken for the benefit of the Lenten Offering. The first of the series took place last evening, when Miss Lily Cheston, who has spent some months in China, gave an illustrated address on China.

Cottage services are being held on Tuesday evenings in Lent, in various homes of the people of St. Andrew's chapel, McKinley, which is under the pastoral care of the Rev. John M. Groton, who will conduct the services.

On Thursday afternoons, the Rev. John H. Lever, rector of the Church of the Advocate, will conduct "pilgrimages" to that church. These will meet in the parish house, and, under his direction, will be taken to the church, where each part will be fully explained.

The Church of the Advocate is one of the best specimens of church architecture in the United States. It is a replica of Amiens Cathedral in France.

The Young People's Service League of Holy Apostles' Church, tomorrow evening commences a series of Americanization Talks which will be held each Sunday evening until the end of March.

FREDERICK E. SEYMOUR.

sor F. J. Hall, the famous theologian, was in charge for two years. Gradually the attraction of Chicago was too great, and the membership has steadily dwindled from 200 to its present number, thirty communicants. Many of the old members of St. John's are, today, prominent in the Church life in Chicago.

Speaking of these conditions in this diocese, the Bishop said:

"While on this subject I desire to say a word especially about the churches in the Diocese other than those in the city of Chicago and its suburbs. These churches often have an injustice done to them quite unwittingly. One often hears some such statement as this: 'Here is a church which twenty years ago had one hundred communicants and one hundred children in the Sunday school. Today it has just the same number. Therefore, nothing has been done in the meantime.' It would be more accurate to say that such churches had one hundred communicants and one hundred children twenty years ago; that they had transferred to Chicago and its suburbs one hundred communicants in the meantime and still have one hundred communicants and one hundred children. The clergy of the town parishes present their young people for confirmation and then transfer them shortly afterwards to Chicago and its suburban churches. This ought to be remembered in justice to the out-of-Chicago churches and their clergy. Taking everything into consideration, the churches outside of Chicago and its suburbs show fewer losses that are unaccounted for, and more gains from the non-Christian population, than do the churches of Chicago and its suburbs. You will be glad to know that that portion of the Diocese which lies outside of Chicago and its suburbs has never been in such excellent condition as it is today."

WOMAN'S AUXILIARY MEETING FOR MARCH

The Rev. George H. Thomas addressed the monthly meeting of the diocesan Woman's Auxiliary at Washington Hall, on Thursday, March 1st. The hall was filled. Mr. Thomas, always enthusiastic for missions, went on a trip to the Orient last year. In a fascinating talk, he told of some of his impressions of the Church's work in Honolulu, in Japan, and in China. Speaking of the Church in Honolulu, Mr. Thomas said he was surprised that, although the territory is in our possession, the Church is still being served by English clergymen. He urged that some of our American missionaries should volunteer for service in this attractive land. He spoke of the noble work of the Sisters at Iolani School, although seriously handicapped by a dilapidated plant.

In Japan, Mr. Thomas was very much impressed by the remarkable system of education, and of the general keen, intellectual interest in religion. In nearly all the Japanese periodicals and magazines, there is a regular article on religion to meet the insistent demand of the people for religious information. He noted, too, the desire in our Church for a native episcopate, a desire in which all the present bishops seemed to share, but in which the clergy were divided.

As an indication of the vitality of Christianity in China, Mr. Thomas stated that in the Boxer rebellion there were more martyrs for Christianity than there were during the second century of the Church in Asia Minor and Europe. He referred to the extraordinary influence of the Church in China, alluding particularly to the work done by the Rev.

The Problem of the Country and the City Church

Woman's Auxiliary Meeting for March—The Lenten Monday Services—Parish House for St. Mary's, Park Ridge

The Living Church News Bureau }
Chicago, March 6, 1923 }

IN HIS annual address to the diocesan Convention the Bishop referred to the substantial part that the Church in the towns outside Chicago have, as constant feeders of the city churches. Church members and communicants are always moving into Chicago from these towns and villages, but few are moving to them from Chicago.

The experience, of course, belongs, too, to all large central cities in America, and is seen at its best (or worst) in metropolises like New York and Chicago.

A case in point is the beautiful city of Naperville, Ill., situated on the "Q" just thirty miles southwest of Chicago. The work of the Church was begun here by Bishop Chase in 1835. In 1850 the work was organized and St. John's Church built. In the early seventies the parish records show over 200 communicants. Here, according to Dean P. C. Lutkin, the Rev. J. H. Knowles, better known as Canon Knowles, was rector for two years and had the first complete choral services in this diocese. Here, too, the Rev. Profes-

E. J. Lee and Mrs. Lee at Anking. Mr. Lee, he said, had accomplished great things in building model houses for the natives.

THE LENTEN NOONDAY SERVICES

The Lenten noonday services at the Garrick Theatre are being well attended. One wishes that the time of the service was a little longer. One hurries in and hurries out, and feels that the preacher is too much driven for time. Bishop Bennett, of Duluth, has been the preacher this week, and impressed all who heard him by his active earnestness. Like the other noonday speakers, the Bishop has been busy preaching in the evening at many of our local churches.

The Protestants of Chicago, led by the Church Federation, have begun their noonday services with encouraging attendances. They are held in the Olympic Theater and last a little longer than our services, from 12:15 to 1 p. m. For five weeks, Mr. S. D. Gordon will give a series of his Quiet Talks. Next week his subject will be Prayer.

PARISH HOUSE FOR ST. MARY'S, PARK RIDGE

Park Ridge, like most of the suburbs to the north of Chicago is growing very rapidly. For some time we have had a beautiful new church there in St. Mary's, but lack a parish house, and, at the January meeting of the vestry, it was unan-

imously voted to push plans for the building of a house which will serve both the congregation and the community. The need of the house is insistent. Since the coming of the Rev. H. L. Smith, a little more than a year ago, the communicant list has increased from 104 to 259. There is no place large enough for parish meetings. The Sunday school has doubled under Mr. Smith and its present quarters are wholly inadequate. The plans for the new house include a large gymnasium and guild hall. Building bonds are about to be issued to pay for the house. \$10,000 was left a few years ago towards a parish house, and is in hand now.

PLANS FOR SCHOOL FOR YOUNGER BOYS

For three years, Mrs. Helen Drowne Bergen has been house manager at St. Alban's School, Sycamore, and has gained the affection and attachment of the members of the staff and of the boys. To the great regret of all at the school, Mrs. Bergen has resigned, and will leave at the end of the school year, July 1st. There is a great need all through the west for schools for younger boys, and Mrs. Bergen is planning to open such a school in this diocese, if a suitable location can be found. The school will be under Church influences, and the boys will be given definite religious education.

H. B. GWYN.

are portraits of all the bishops down to Bishop Harris.

GENERAL NEWS NOTES

Announcement was made at the meeting of the Sunday School Institute the night of Tuesday, Feb. 20th, of the proposed organization in the interest of Religious Pageantry and Educational Drama. On the morning of March 9th, a meeting of those interested in amateur theatricals and educational pageantry, will be held at the Church of the Epiphany. After addresses by persons of experience, an attempt will be made to form a council or central body to consider the question of organization, and ways of mutual helpfulness.

The Young People's Society of the Church of the Ascension had its meeting the evening of Feb. 25th, having as its honor guest and speaker Mr. George R. Wales, United States Civil Service Commissioner, and President of the Laymen's Association of the Diocese.

This week the Messrs. E. C. Mercer and H. H. Hadley 2d will conduct a Mission at St. Andrew's Church. This is the third church in the city where these gentlemen have successfully labored in conducting Missions.

On March 3d, there will open the Fifth Annual Community Bible Question Contest, under the direction of the Bible Department, District of Columbia Federation of Women's Clubs coöperating with the *Evening Star*.

The topic this year is the Life of Christ, and each Saturday, for ten weeks, the *Star* will print 100 questions. The questions will be arranged with subdivisions, and in such a way as to meet the intellects of all ages.

It is interesting to note the question of one nineteen year old boy, "May we not have a contest in the summertime when we are not so burdened with school duties?"

A large number of special services for the Masonic fraternity have been arranged at Trinity Diocesan Church, including all the bodies in both the York and the Scottish Rites, as well as the Grotto, the Shrine, and the Order of the Eastern Star. These services usually have a special speaker, and extra music, and are utilized in a missionary way to further the coöperation of the Church and the Masonic bodies, to the interest of both, and to the reawakening of the religious hunger in those who have strayed from the fold of the Church.

FIELD DEPARTMENT CONFERENCE IN PORTLAND, ORE.

A TWO DAY CONFERENCE of the Nationwide Campaign leaders of the northern section of the Eighth Province was held in Portland, Ore., on Feb. 28th and March 1st. The Rev. B. T. Kemerer, Field Secretary of the Field Department of the National Council, was present, as were a number of those interested in the Forward Movement of the Church in the Northwest.

ANNUAL CONVENTION KNIGHTS OF WASHINGTON

THE FOURTEENTH annual convention of the Knights of Washington was held in St. Mark's Parish, New Britain, Conn., on Washington's Birthday, Feb. 22. At the evening banquet, which was addressed by the Rev. F. E. Lund, of Wuhu, China, there was an attendance of about one hundred and fifty.

The convention opened with a Celebration of the Holy Communion in St. Mark's Church. Members of the order

Interesting Historical Collection at the Washington Cathedral

General News Notes

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

DR. MARCUS BENJAMIN, a leading spirit in the Churchmen's League of this Diocese, and the first layman in the Diocese to be appointed a Cathedral lecturer, has been engaged on the Cathedral Collection of American Bishops consisting of portraits and autograph letters of the members of the American Episcopate, and has made a gift of this unique collection to the Washington Cathedral.

So successful has been the undertaking that the collection is now practically complete, lacking only autograph letters of Bishop Seabury, of Bishop Jarvis, of Connecticut, and of Bishop Moore, of New York. The supplying of these missing letters, however, is not expected to prove difficult.

During the past summer Dr. Benjamin was very fortunate in securing a most interesting document signed by Bishop Provoost of New York, certifying that Philander Chase, B. A., deacon of the Protestant Episcopal Church, had been engaged by the Committee for the Propagation of the Gospel in the State of New York as a Missionary with authority to preach, to administer the Sacrament of Baptism, and to solemnize the marriage and Funeral Offices. It is dated June 12, 1798. Concerning this Dr. Benjamin writes:

"It will be remembered that Samuel Provoost was not only a member of the first class of seven that graduated from King's College in 1758, but also that he became acting president of Columbia after the somewhat abrupt departure of President Myles Cooper, who described himself as:

"A priest of English blood;
Who living lik'd whate'er was good—
Good company, good wine, good name,
Yet never hunted after fame."

"Dr. Provoost was also rector of Trinity Church, New York, and first Bishop of New York, as well as chaplain of the United States Senate when Congress convened in New York City during Washington's first administration.

"Philander Chase, whose name appears on the certificate, was an alumnus of Dartmouth, and was led into the ministry of the Church by the influence of Bishop Provoost, by whom he was ordained to the priesthood in 1799. Most of his life was spent in missionary labors on the Western frontier, and, in 1819 he was chosen first Bishop of Ohio. To his efforts are due Kenyon College and Gambier Theological Seminary. Columbia recognized his attainments by conferring upon him the degree of S. T. D. in the first year of his episcopate. From 1843 till his death in 1852 he was Presiding Bishop of the Episcopal Church."

Last December there was added to the collection, through the interest of a Massachusetts layman, an entire autographed sermon written by Bishop Bass, the first Bishop of Massachusetts, and also a document signed by that divine, whose letters are practically unknown, and whose signatures are very rare. In this sermon Bishop Bass invariably uses, in place of the word "God", the old sign of a circle with a dot in the middle.

The collection contains also autographed sermons from Bishop Parker, the second Bishop of Massachusetts, and Bishops George Freeman, of Arkansas, B. B. Smith, and Henry Y. Satterlee, the first Bishop of Washington. There is also an autographed sermon by Bishop Tuttle, preached at the opening of the Bethlehem Chapel of the Cathedral. There

were present from more than seven states. The business sessions were presided over by William H. Parks.

The Rev. Howard D. Perkins, curate in Trinity Church, New Haven, addressed the convention in the morning, urging the establishment of an order for boys from thirteen to eighteen years of age, for the purpose of helping them prepare for manhood in true Christian spirit, until they attain the age for admission to membership in the Knights of Washington. "The greatest leaders are those who have been trained by the Christian Church, and the Knights of Washington should help train the man power of the world," he said.

The general reports submitted to the convention all spoke in an optimistic way of the work and future of the Order.

Mr. Edward R. Potter, Company K, of New Haven, Conn., was chosen General of the Order. Other officers chosen were: Lieutenant Generals, W. H. Parker, Springfield, Mass., and Horace Barnes, Hest Haven, Conn., Grand Chaplain, the Rev. Robert H. Johnson, of New Haven; Grand Clerk, Gilbert Bruosso, New Haven; Grand Paymaster, G. Everett Thompson, New Haven; Grand Chancellor, the Rev. George Barrow, Chelsea, Mass.

Christ Church parish, West Haven, Conn., was chosen as the place of the annual convention in 1924.

ANNUAL CONFERENCE OF EDUCATIONAL LEADERS

THE REV. DR. W. E. GARDNER, of the Department of Religious Education of the National Council, has sent out a call for an annual conference of educational executives and secretaries, of all dioceses, to meet in Omaha, Neb., April 12th to the 16th, 1923.

The main topic of the program this year is Religious Education in Small and Rural Communities. Harold W. Foght, of the U. S. Bureau of Education, and author of *The Rural Teacher and His Work*, will be the principal speaker. Bishop Remington, of Eastern Oregon, will present the educational problems of small communities from the point of view of the Church. Special attention will be paid to textbooks and lesson planning for small Church Sunday schools.

Other topics are: Week Day Religious Instruction, The Use of Moving Pictures in Religious Education, and The Value of Provinces in Advancing Religious Education.

The delegates will be the guests of the Rev. Thomas Casady, of All Saints' Church, and the Board of Religious Education of the Diocese of Nebraska.

The Conference covers one Sunday, that the educational executives may promote education in the parishes of the Mid-west. Over sixty cities and towns near Omaha will be provided with educational addresses and sermons.

The purpose of this Conference is to bring together those who have the responsibility of administering education in the dioceses. By exchange of opinion and methods they are able to develop special diocesan programs and "team" in with whatever is needed nationally in the work of education in the Church.

THE LONG ISLAND CHURCH SCHOOL SERVICE LEAGUE

THE COMMISSION of the Church School Service League of Long Island gave a dinner for the rectors, superintendents, and parish leaders of the Diocese, at

St. Ann's parish house, Brooklyn, recently.

Archdeacon Bambach explained that the purpose of the dinner was to present the program of the C. S. S. L., and to illustrate its relation to the Church schools and the life of the parish. He outlined the plan proposed by the Commission to introduce it into the diocese.

The Archdeacon spoke of the splendid work accomplished in the past by the Junior Auxiliary, and said that at a recent meeting of the Leaders of the Auxiliary, it was agreed to merge their organization into the larger plan of the C. S. S. L. which covers, in its six divisions, the life of our boys and girls from babyhood to manhood and womanhood.

The Rev. Arthur L. Cummings spoke of the work of the League in the parish, illustrating by his own experience, as the C. S. S. L. has been in active working order in his parish for six months. Mr. Cummings read the splendid program of the work of his Junior and Senior divisions of the League; clearly demonstrating the eagerness of young people to carry on work in the Five Fields of Service, when given a voice in running the League, and the choice of work to be accomplished.

The Archdeacon stated that already a number of Divisions of the League had been formed in many of the parishes, and that a meeting of the leaders, and the Diocesan Commission had been called for March 1st, to form a program for the Spring season. One of the plans for this program is the organization of an Annual Diocesan Children's Day at the Cathedral, Garden City, when delegates from the Church Schools will form in a procession to march through the Cathedral grounds, the missionary offerings will be presented, banners and certificates awarded, and a pageant on Religious Education given by a group of teachers and pupils.

CORPORATE SERVICES FOR SOCIAL WORKERS

THE SOCIAL WORKERS, who are members of the Church, are showing their appreciation of the increasing effort to provide special annual corporate services for them. In Minnesota, recently, they plowed through a heavy snow storm to the church. In Rhode Island the public school teachers were included, and were delighted to be recognized as social workers. An informal organization followed the service here, which will give the clergy an authentic list of trained workers on whom they can call for help. In Idaho, as elsewhere, the nurses were included. There are very few places where there is ever a Celebration on such days as Ash Wednesday, Ascension Day, etc., at an hour when nurses can attend. A report from a Virginia parish says that the idea of a corporate service for social service people and the special prayer provided struck a responsive chord among the men of the parish. In Richmond, nearly fifty people attended. In New York, the Bishop gave a Quiet Hour for some two hundred.

TWO WEEKS PROGRAMS

ABOUT THREE MONTHS ago, the Ministers' Association of White Plains, N. Y., voted to observe a two weeks' period of special evening services, Jan. 21st to Feb. 2d, when the churches participating would carry on their programs simultaneously, in their own places of worship, and in ac-

cord with their own plans. Eight of the leading churches, St. Bartholomew's included, agreed to participate, and prepared for a campaign of joint publicity to make the city ready for the venture. A publicity committee, composed of laymen from all the churches, and, so far as possible, men who are in the advertising business, planned an advertising campaign which cost about \$250, the expense being equally shared. Large advertisements, window placards, public announcements, and other means were used to give adequate publicity.

The present rector, the Rev. R. C. Ormsbee, to cover the two weeks' period in the parish, decided that parish conferences on the Program of the Church, for the first week, and a parochial mission for the second week, would work better together than either alone. Church officials at the Church Missions House were much interested in the whole scheme, were willing to try it though it had never been tried before, and were so good as to furnish the best leaders available.

The week of parish conferences began on Sunday, Jan. 21st, when Mr. Lewis B. Franklin, Vice President and Treasurer of the National Council, delivered inspiring addresses on The Church's Mission from the Viewpoint of the Layman, speaking, during morning service, with reference to national problems and, in the evening, with reference to world problems. Large congregations attended the services. For the weekday conference, in the parish house, the Rev. Dr. W. J. Loaring Clark, General Missioner, was the leader. The week of the parochial Mission began Sunday, Jan. 28th, with Dr. Clark as the preacher.

The main work of the preparation for the two weeks was done through the group system by group meetings, and the follow-up work for realization of spiritual and practical results will be done in the same way. Publicity was an important factor. Besides following suggestions made in the Church literature, a careful report of every conference and every service was made and printed in the local newspaper.

Dr. Clark, the rector, and the parish, are greatly pleased with the results of the experiment, feeling that a successful demonstration has been made. It is a bit early to discover all the results of the campaign, but not too early to see some of them. Among those apparent are: a greatly stimulated interest in the whole work of the whole Church through information; increased pledges, a larger confirmation class; vision of the need for further and better parochial organization; a strengthened loyalty to the parish and the whole Church. When practical plans, now in the making, along these lines, are suggested, the response and offered service will undoubtedly show that the campaign was exceedingly worth while. It is a fine preparation for a successful Lenten season.

HANDSOME NEW CHURCH FOR PASADENA

SOON AFTER Easter the present church of All Saints' parish, Pasadena, Calif., will be torn down, and construction will be started on a new edifice to cost something over \$225,000. The new church will be of Gothic architecture, and over 150 feet long. Including a side chapel, seating 60, the church will accommodate over 1,000 worshippers. The building will be of steel and concrete, with stone exterior. Four large memorial windows will be preserved in their present positions.

The architect is Reginald D. Johnson, of Los Angeles, son of the Bishop of the Diocese. A total of \$205,000 has already been given or pledged toward the new project.

During the erection of the new church, the congregation will worship in the parish house. Work is already commenced on enlarging this so as to provide seating space for 500 in the auditorium, and eight additional classrooms for the Church School. To the credit of All Saints' it should be said that the gathering of the funds necessary for the new church has in no way interfered with its vision of larger duties to the Church. During the last two years it has been the only large parish in the Diocese of Los Angeles to meet in full its quota for the General Church Program. Its 1923 quota, amounting to \$16,000 has already been completely pledged.

The plant of All Saints' Church is strategically located, being half a block from the principal street of Pasadena, and adjoining a leading hotel. The Rev. Leslie E. Learned, D. D., has been rector of All Saints' for over fourteen years, and is assisted by the Rev. Rufus S. Chase, as curate.

COLONIAL CHURCH THREATENED BY FIRE

EARLY Friday morning, Feb. 23d, the sexton of old St. John's Church, Hampton, Virginia, discovered a fire in the rector's study in the tower of the church. The fire in the open place had burned up through the wall of the room and the floor of the choir room on the second floor of the tower was ablaze. A quick response on the part of the Hampton Fire Department prevented the fire from spreading, and it was confined to the tower.

The furniture and contents of the rector's study were saved, and, on the second floor, some of the vestments were taken out of the building although quite a number, with Hymnals, Prayer Books, and other equipment, were ruined.

None of the historic features of the old church were affected by the fire. St. John's which is the third church in Elizabeth City Parish (founded 1610) was built in 1727. It has twice been burned; first during the War of 1812 and again in the War between the States. On both occasions, the old colonial walls remained standing, and the original church has been preserved.

The famous communion silver at St. John's, the oldest in America, and which bears the hall mark of 1619, was unharmed by the fire.

CHURCH BUILDING FUND GROWING

A SUBSTANTIAL increase of the Permanent Fund was announced to the Trustees of the Church Building Fund at the annual meeting of the Commission, on Jan. 18th, in the donation of securities, of the market value of \$42,250.00 for the founding of the "Margaret Locke Erwin Holt Memorial Fund," to be used without restriction for the normal purposes and work of the Commission. This splendid gift is a material help in the line of equipment, a mark of appreciation of the value of the service rendered by the Commission, and an encouragement to the trustees in answer to their appeal to members of the Church for the development of a most useful agency in Church Work. The Permanent Fund is now

surely on its way of growth. It has reached \$719,878.32. But a much larger sum than this could be used in the work, as is evidenced by the fact that many requests for sums of \$10,000, and over have been declined during the year because of lack of available funds. The average of the parochial loans held by the Commission is \$3,000. The increase of the fund in the past year will make possible, for 1923, the placing of fourteen new loans of the same average, which when placed will produce an additional \$2,200 for use as gifts and grants.

As evidence of the helpfulness of the fund, the trustees announce for 1922 the making of loans in the sum of \$62,525, of grants in the sum of \$3,600, and of gifts in the sum of \$25,350. There have also been pledged from the funds immediately available for the purpose \$59,350, for loans, and \$24,450, for grants and gifts. In all sixty-four requests have been answered, and forty-one others have been promised and will be answered as soon as the covering papers have been presented.

The trustees made record at this meeting of the serious loss sustained in the death of the Hon. L. Bradford Prince, and the Rev. Henry Anstice, D. D., two of their number, oldest in point of service, and unexcelled in devotion to, and labors for, this cause in which they believed, and for which they worked for the good of the Church they loved.

NEW CHURCH FOR ALL SAINTS', ELIZABETH, N. J.

THE PRESENT church building, parish house, and grounds belonging to All Saints' parish, Elizabeth, N. J., have been sold, and plans are being prepared for the erection in a better location of a stone church building to be ready in the fall.

In the four months of the rectorship of the Rev. J. E. Reilly, D.D., fifty families have been added to the parochial lists, and the attendance on the services is such that there is not always room. During this time Dr. Reilly's salary has been raised twice, and the parish income for 1923 will be three times what it was for 1922.

FIFTIETH ANNIVERSARY OF CHRIST HOSPITAL, JERSEY CITY

A LITTLE OVER a half century ago the Rev. Richard M. Abercrombie, D.D., rector of old St. Matthew's Church on Sussex Avenue, Jersey City, N. J., was called to the Pennsylvania Railroad yard to minister to an injured man. Something more than home treatment was necessary, and the man had to be taken on a stretcher across the river to the Chambers Street Hospital in New York City.

As the ferryboat was crossing the river, Dr. Abercrombie had some very serious thoughts about the hospital situation in Hudson County, and he promised himself that he would do all in his power to make a repetition of this sad trip unnecessary, and that the day had come when the Church should take the leadership in the establishment of a hospital.

Christ Hospital, Jersey City, grew out of this incident. A meeting of the Episcopal clergy was called, and a public meeting was held in Grace Church, Van Vorst (Jersey City), on Feb. 1, 1873, when plans were presented for organization.

It was found that for the sum of \$1,000 a year arrangements could be made for the use of the old Hudson County Hospital building, together with the beds and

equipment of this hospital, which had become defunct. Here the work was begun and continued until Nov. 13, 1889, when the new building on Palisade Avenue was opened by Bishop Starkey, in the presence of a great company of notable people.

In recognition of this noteworthy event a Service of Thanksgiving was held in St. John's Church, Jersey City, on the evening of Feb. 1, 1923. The Rt. Rev. Dr. Stearly, Bishop Coadjutor of Newark, was one of the speakers. As Christ Hospital during all its history has ministered to the people, regardless of creed, the Rev. Alfred J. Sadler, pastor of the First Presbyterian Church, Jersey City (representing all of the city's non-Episcopalian churches), also made an address.

On Saturday afternoon, Feb. 3d, the woman friends of Christ Hospital met at the Jersey City Woman's Club. This meeting was held in the interest of Nursing Education, under the direction of the guilds and the Nurses' Alumnae Association of Christ Hospital, at which various addresses were made. On Thursday evening, Feb. 8th, a Civic Meeting was held at the Lincoln high school, Jersey City. Addresses were made by the Hon. Marshall Van Winkle, the Hon. Frank Hague, Mayor of Jersey City, and by Senator Royal S. Copeland, M.D.

Great guilds of devoted women have entered into the life of Christ Hospital. The veteran organization is the Abercrombie Guild, which was established two years after the hospital came into existence. Much of the money spent each year by this Guild in the various departments of the hospital comes from the large endowment fund which has been amassed during its lifetime. St. Mary's Guild is the next oldest organization, and by far the largest. Since its formation, thirty-three years ago, this Guild has paid the interest on the mortgage, and part of the principal every year, with the result that the mortgage is nearly paid off. The Orthopedic Guild not only maintains a clinic for crippled children and pays for the nurse in charge, but also buys braces for needy children. The Christ Hospital Guild of Hoboken, and the Alumnae Association of Nurses are other sources of great strength.

The council and officers of Christ Hospital are: honorary president, Bishop Lines; honorary vice-president, Bishop Stearly; president, the Ven. Malcolm A. Shipley; vice president and counselor, Marshall Van Winkle; secretary, the Rev. Edward P. Hooper; treasurer, C. Alfred Burhorn; chaplain and superintendent, the Rev. Thomas A. Hyde; rectors of the ten parishes in Jersey City; rectors of three parishes in Hoboken; and twenty elected members. The Rev. William R. Jenvey, D.D., and Mr. John G. Crawford are honorary members.

Any account of Christ Hospital would be incomplete without mention of the work done by its superintendent and chaplain. Mr. Hyde came to Christ Hospital in December, 1918. It is rather a unique experience for a clergyman to assume such a place of leadership in a hospital but it was one of those things that happen almost automatically. During the summer of 1918, a critical time in the hospital's history, when conditions seemed exceedingly dark and when fears were being felt for the future of the institution, it was Mr. Hyde, together with such other members of the Council as could be secured during the heat of the summer, that gave to the problem his undivided attention and kept the wheels moving. The consequence was that when

autumn came it was the unanimous opinion of the council that the Rev. Thomas A. Hyde, who had been associated with the work for nine years as a member of the council, should be called upon to give his whole attention to the work of building up the institution. Since his appointment, Christ Hospital has progressed in leaps and bounds.

NORTH DAKOTA BISHOP AND COUNCIL

THE MEETING of the District Bishop and Council on Feb. 8th was well attended, not only by the members of the Council, but, being a pre-lenten meeting, the Bishop had requested all the clergy to be present where possible, and only three were absent. Reports from the various Departments were read showing activity and progress along the different lines of work in which they are engaged. The Bishop appointed the Rev. Charles W. Baxter, Chairman of the District Department of Religious Education, to take the place of the Rev. H. F. Kloman.

Of special interest was the report of some of the work done by the Department of Social Service, as made by the chairman of that Department, the Rev. Chas. Leo Abbott. He spoke of the bringing to the motion picture houses, in three different places in North Dakota, the beautiful picture "From the Manger to the Cross". How much it was enjoyed by the boys and girls in the town particularly, and how much good it had done. It is the aim of this Department to have put on the screen in North Dakota more wholesome series of pictures, and the success of this picture proved to the managers of the picture houses that such pictures were popular and successful, and they have promised their coöperation with the Social Service Department in trying to secure more pictures of this nature. Although the state at present is doing nothing along this line, Mr. Abbott is earnestly working to influence them to do so. Mr. Abbott is also endeavoring, through his Department, to help in the unemployment situation.

The Rev. Alexander Coffin, Chairman of the Department of Field Service of the Council, attended the Conference of Diocesan Executive Secretaries at St. Louis, on Jan. 9th to the 11th, and brought back to the Council a most interesting and instructive report of the Conference, and a stirring message to all present to get behind the Program for the next three years with all their might. One of the actions taken by the Council, as a result, was the passing of a resolution endorsing the General Treasurer's suggestion in regard to definite dates for both parish and diocesan treasurers to report funds in their hands.

NEAR EAST LANTERN SLIDES

INVESTIGATING IN CHILDHOOD, a lecture on the Near East, illustrated by sixty lantern slides, is available free to pastors and Sunday School Superintendents.

All the pictures are recent. There are views of the Smyrna disaster, of the trek of 5,000 orphans on their way from the interior of Turkey to places of safety in Syria and Palestine, and there are abundant illustrations of the fine constructive work the Near East Relief is doing in protecting and training 115,000 children now under its care.

Twenty-five of the set of sixty slides are very finely colored, twenty-five are in sepia tone, and ten in black and white.

There is also a set of twenty selected especially for Sunday schools. Sets may be secured from the various state offices of the Near East Relief.

TO GO TO LIBERIA

THE REV. HERBERT A. DONOVAN, who was ordained to the diaconate in Philadelphia by Bishop Garland, Feb. 18th, is fitting himself for missionary service in Liberia. He is a graduate of the Commercial School of Temple University, and of St. Stephen's College, and at present is a member of the senior class of the Virginia Theological Seminary, and has charge of Ridley parish, Culpepper Co., Virginia.

The Rev. Mr. Donovan intends to go to London in September where he will pursue a year's study of tropical medicine. Then he will go out to Liberia to be associated with Bishop Overs, and will be located at Pandamai, an inland village of the Buzi tribe. This is the mission that was selected by the Philadelphia unit.

PROPOSED MEMORIAL TO BISHOP COLEMAN

THE CHURCHMEN of Wilmington, Delaware, have decided upon a step which will give satisfaction to the friends of the late Rt. Rev. Leighton Coleman, D.D., formerly Bishop of the Diocese, and at the same time happily solve a perplexing problem in diocesan administration. Calvary Church, situated downtown, has struggled against adverse circumstances for many years and now faces another crisis through the resignation of its rector, the Rev. Edmund H. Stevens, who has accepted a position on the staff of the City Mission in Washington, D. C.

The majority of Calvary Church members live a considerable distance from the site of the present building.

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was the only author who had more than two books mentioned in The CONTINENT'S list (February 1, 1923) of 63 helpful religious publications. Dr. Fosdick has won renown and the gratitude of countless thousands of readers for the help that he has given them. Popular theology, ethics, and psychology—the deepest things of life are presented convincingly, suffused with a true religious atmosphere. Five of his books were listed:

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- CHRISTIAN DIRECTIONS FOR RECEIVING THE SACRAMENT. Leather. 85c. These beautiful devotions are reprinted from a larger work called Lama Sabacthani, published in the reign of Queen Anne, and now very scarce and difficult to acquire.
- THE EASTER ANTHEMS. With Music by the Revd. J. B. Croft. 10c.
- THE EASTER ACCOMPANIMENT to 'Plainsong of the Holy Communion.' By the Revd. J. B. Croft. 85c. (This is new and printed from newly-engraved plates.)

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ton, including Union Park Gardens, has had large residential development during the past few years. There is no church in that neighborhood. Almost every church in Wilmington has parishioners in that section, who have been cut off from an active parish life by their distance from their own places of worship.

A fine property has therefore been purchased, 150 by 117 feet, at the corner of Fourth and Rodney streets, the cost to be divided between the vestry of Calvary parish and the diocese, through the Executive Council. The title will be vested with the trustees of the diocese on conditions which protect both parties to the purchase, and which provide for the erection of a building, or buildings, within a definite time, according to plans which must be mutually satisfactory to the Bishop and Council, and the vestry of Calvary parish.

The inspection and consummation of this proposition is due largely to the Bishop, the Rt. Rev. Philip Cook, D. D., in coöperation with the Executive Council, and to the Bishop is also due the proposal to make the new church a splendid memorial to the late Bishop Coleman, second Bishop of Delaware. There is every reason to believe that this important movement in Church extension will have the enthusiastic support of all the parishes and friends of the Church in the city of Wilmington. On the part of the Executive Council the movement has the backing of a committee composed of the Rev. Frederick M. Kirkus, D.D., Mr. George Elliott, and Mr. A. Felix du Pont.

PROFESSOR McCOOK RETIRES

THE REV. JOHN J. McCOOK, professor of modern languages at Trinity College, Hartford, has sent in his resignation to the board of trustees. Professor McCook was eighty years of age on February 2d, and is the only Trinity alumnus holding a full professorship in the College. He was graduated from Trinity in 1863, and from the Berkeley Divinity School in 1866. He is president of the Connecticut chapter of the Phi Beta Kappa.

NEW DEAN AT ALBANY CATHEDRAL

THE REV. CHARLES C. CARVER, of Christ Church, New Haven, Conn., has been unanimously elected dean by the chapter of the Cathedral of All Saints, Albany, New York, to succeed the Rev. Albert C. Larned, whose resignation goes into effect March 1st.

The Rev. John L. Roney, of Putnam, Conn., has been elected minor canon of the Cathedral, and will take up his duties about Easter.

BEQUEST OF MRS. SIDNEY WEBSTER

A HALF MILLION DOLLAR estate left by the late Mrs. Sidney Webster, of New York, is bequeathed by her will, lately probated, and includes a number of gifts for Church purposes. The Sisterhood of the Holy Nativity and Nashotah House, each receive outright, bequests of \$5,000, with a share in a trust fund created for the benefit of her son and which is to be distributed after his death. Others to receive bequests are the Community of St. Mary, the Sisterhood of St. John the Baptist, the Order of the Holy Cross, the Church of St. John the Evangelist, New-

port, R. I., and St. Andrew's School, Seawane, Tenn.

DEATH OF THE REV. GEORGE H. BELL

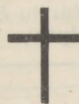
THE REV. GEORGE H. BELL, a retired priest of the Diocese of Western North Carolina, died recently at his home at Haw Creek, N. C. He was in his 78th year.

The Rev. Mr. Bell was made deacon in 1874 by Bishop Atkinson, and priest in 1883 by Bishop Lyman. He was a missionary in Watauga Co., until 1889, when he went to Ravenscroft. In 1909 he began serving the mission stations around Asheville, which he kept up until his retirement a few years ago. He was a Confederate veteran, having been in active service as a member of the Eleventh North Carolina Regiment. He is survived by his widow and six children.

DEATH OF THE REV. DR. S. T. SMYTHE

THE REV. SIDNEY T. SMYTHE, D.D., president and founder of St. John's Military Academy, Delafield, Wis., dropped dead on Saturday evening, March 3d, in the gymnasium of the institution which he had founded, while witnessing a basket ball game between groups of students. Several hundred of the cadets and other spectators were in the gymnasium at the time.

Dr. Smythe had established a unique record as an educator in the Church. Graduating at St. Stephen's College in 1883, he entered Nashotah, and while a student there, conceived the idea of establishing at Delafield, near Nashotah, a preparatory school for boys. Many years previously such a school had been established in the same place by James de Koven, who had later removed it to Racine as the nucleus of Racine College. Dr. Smythe believed the opportunity existed to create and to build up such a school, and after his ordination, as deacon in 1885 and as priest in 1886, by Bishop Welles, he set energetically about the work. The result has been that St. John's Military Academy is one of the largest and most important of the Church schools for boys in this country and has made



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MARCH, 1923 VOL. XIII, No. 1
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EDITORIAL COMMENT

Is the Church a Debating Society?—Bishop Gore or Dr. McConnell—Lawlessness at St. Mary's—Sinister Financial Influences—If Marriage Is a Sacrament—Two Attitudes Toward the Blessed Sacrament—Shall We Invoke the Prayers of the Saints?

ANGLICAN TOLERANCE

Frederick Sherman Arnold

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for itself and its founder a permanent name in the annals of the Church.

Dr. Smythe was born in Fredericton, N. B., some sixty years ago. Coming to Nashotah for his theological education, he became a permanent resident of Wisconsin. He was senior in point of canonical residence among the clergy still in active work in the Diocese of Milwaukee. The work in which his whole soul enlisted was his beloved school, in the building up of which as a military academy General Charles King was from the first an enthusiastic associate. So proficient was the military training at the seminary and so splendid the spirit that, it is said, there were more than seven hundred of the alumni in military service during the World War, of whom all but about twelve were officers. Beginning with one student in a small frame building, the institution has grown until, at the present time, the number of students is well in the hundreds and eleven buildings are occupied, the total valuation of which is about a half million dollars. A drive for a fund of \$200,000 to erect a new chapel, to be known as the Victory Chapel, for which the cornerstone has already been laid, is under way at the present time. It is anticipated that practically the whole amount will be contributed by alumni of the institution. Dr. Smythe's influence over boys was a marked characteristic of the school, and the size and excellent preparation of his successive confirmation classes has long been noted. Dr. Smythe also found time to take an active part in the social and political life of the state, and, it has been said, was a possibility for Democratic candidate for governor at the next vacancy. Dr. Smythe is survived by a son and a daughter, one brother and two sisters.

The burial service was appointed for Tuesday afternoon, March 6th. In the absence of Bishop Webb, who is in Florida, the Bishop of Fond du Lac was to officiate, with the Rev. Arthur H. Lord, rector of St. James' Church, Milwaukee, assisting. Honorary pallbearers are to be masons of high rank in the Wisconsin Consistory of the Scottish Rite, Dr. Smythe having attained the thirty-third degree.

DEATH OF THE REV. DR. B. F. FLEETWOOD

THE REV. B. FRANK FLEETWOOD, D.D., for forty-seven years a priest of the Church in the Diocese of Chicago, died on Saturday, Feb. 24th, at his home in Sycamore, Ill. He was seventy-nine years of age.

Dr. Fleetwood began his work in this diocese as assistant rector of St. James' Church, Chicago, going from there to be rector of St. Mark's on the South Side, where he remained for twelve years. He left Chicago to become rector of Waterman Hall, the former diocesan school for girls at Sycamore, serving there for thirty years. An able priest, a devoted, gentle pastor, a beloved schoolmaster, Dr. Fleetwood will be mourned by many whom he has so faithfully served. He is survived by his widow, by his son, the Ven. W. W. Fleetwood, dean of St. Mark's Cathedral, Salt Lake City, Utah, and by a daughter, Mrs. Benjamin Jefferson, of Chicago.

The funeral was held in the chapel of St. Alban's School, Sycamore, the Bishop and the Suffragan Bishop officiating. The burial was the next day at Oakwoods Cemetery, Chicago, the Rev. L. B. Hastings, headmaster of St. Alban's School, officiating.

NEW YORK C. M. H. SERVICE

"THE TWELFTH ANNUAL SERVICE of the Church Mission of Help of the Diocese of New York will be held in St. James' Church, Madison Ave., and 71st St. on Sunday, March 18th, at 4:30 P. M. The preacher will be the Rev. Charles K. Gilbert, Executive Secretary of the Social Service Commission of the Diocese of New York. The offering will be devoted to the work of the Society.

BURIAL OF THE REV. JOHN BRIAN McCORMICK

THE DEATH of the Rev. John Brian McCormick, former chaplain in the army and son of the Bishop of Western Michigan, has already been chronicled in these columns. Mr. McCormick died at 6:30 A. M. on Feb. 14th in St. Elizabeth's Veterans' Bureau Hospital, Washington, D. C. The immediate cause of death was bronchial pneumonia, which followed upon progressive nervous exhaustion due to the accumulative effects of continuous service under combat conditions.

In Washington, services were held by Bishop Harding, and the body was taken to Grand Rapids by his brother, Augustine McCormick. On arrival in Grand Rapids the body was taken to the residence of his father, Bishop McCormick, and was placed before the altar in the Bishop's oratory, where services were held, until its removal to St. Mark's Pro-Cathedral. At the Pro-Cathedral, on Feb. 19th, there was a requiem celebration of the Holy Communion, conducted by Archdeacon Vercoe, and the diocesan clergy kept vigil until two o'clock, when the burial service was read by the Rt. Rev. Sheldon M. Griswold, D.D., assisted by Dean Charles E. Jackson. The casket was draped with the American flag and at its foot was placed a memorial wreath with patriotic colors sent by the chapel of the Intercession, New York City, in which Mr. McCormick was a curate at the time of entering the army. The pallbearers were all officers: Major John G. Emery, Past National Commander of the American Legion; Col. John H. Schouten, commanding the 126th Infantry; Capt. Eugene Houseman, Commander of the Carl A. Johnson Post, American Legion; Capt. Elmer Hess, his "buddy" in the 15th Field Artillery, Second Division; First Lieut. Edward Aldworth; and Chaplain Harold Holt; with the additional escort of Capt. Lucius D. Bogan, representing the regular army, and Capt. Wm. Gavan, another Second Division officer. The firing squad and buglers for the military exercises at the grave were furnished by the American Legion, and among the messages received from military organizations and personages, were those from Major General Ireland, Surgeon General U.S.A.; the Veterans' Bureau officers; the National and Division Commanders of the American Legion; and the officers of the 96th Division, O.R.C., to which he was attached.

Bishop and Mrs. McCormick and Mrs. John Brian McCormick are deeply grateful for the hundreds of messages which have come from bishops and other clergy of the Church and from Church people and friends throughout the country.

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DEAN MASSIE'S ANNIVERSARY

THE CONGREGATION of Christ Church Cathedral, Lexington, Ky., and the people of the city generally, came together Thursday night, Feb. 1st, to pay tribute to the Very Rev. R. K. Massie, D.D., Dean of the Cathedral, as a clergyman, as a citizen, and as a man, in commemoration of his tenth anniversary as Dean of the Cathedral.

On the following Sunday the Rt. Rev. L. W. Burton, D.D., Bishop of the Diocese, celebrated the Holy Communion, and the Very Rev. R. L. McCready, Litt.D., Dean of Christ Church Cathedral, Louisville, Ky., preached an anniversary sermon.

CHURCHMAN HEADS BOSTON FEDERATION OF CHURCHES

THE REV. GEORGE LYMAN PAINE, who until recently has been associate rector of Christ Church, Cambridge, and student pastor at Harvard, has been chosen Executive Secretary of the Greater Boston Federation of Churches.

The Rev. Mr. Paine is a son of Mr. Robert Treat Paine, a noted publicist and student of social and economic matters. The Rev. Mr. Paine himself has had valuable training along these lines, being a graduate of Harvard and of the Episcopal Theological School. All through his ministry he has been in close touch with the social service work of the Church in New York and Massachusetts. During the war he was associated with the *Foyer du Soldat* of the French Army.

BEQUESTS

ST. PAUL'S CHURCH, New Haven, the Rev. Henry Swinton Harte, rector, has received a bequest of \$5,000 under the will of the late Miss Susette Robertson a faithful communicant of that parish, recently deceased.

MEMORIALS AND GIFTS

ON QUINQUAGESIMA SUNDAY in the Church of the Redeemer, Pittsburgh, Pa., a Processional Cross, the gift of Mrs. Robert A. Locke, was used for the first time.

A BRASS altar book rest has recently been presented to the historic Middleham Chapel, Solomons, Md., in memory of the late T. O. Tongue, and was blessed by the rector, the Rev. J. G. Gantt, on Sunday, Feb. 25th. This church has an unbroken record of continuous services since 1692.

A MEMORIAL TABLET to Mrs. Robert A. Lamberton, wife of Robert A. Lamberton, LL.D., former president of Lehigh University, was unveiled March 1st in St. Stephen's Church, Harrisburg, Pa. Mrs. Lamberton's collection of crucifixes, gathered by her in many trips abroad, surround the tablet, which is very artistic and unusual. It is the gift to her church of her daughter, Mrs. Rollin H. Wilbur, of Philadelphia.

THERE WAS UNVEILED and blessed in Christ Church, Willard, N. Y., on Sunday, Feb. 11th, a tablet to the memory of the late Rev. Charles W. MacNish, founder and first rector of the parish. The tablet is the gift of his widow, and bears the following inscription:

"In Memoriam of Chas. W. MacNish, 1844-1920. Founder and rector of this church for thirty-six years. 'Well done good and faithful servant'."

NEWS IN BRIEF

ARKANSAS—Many improvements have been made at the Helen Dunlap Shool at Winslow, because of the fact that the people of the Diocese are supporting it better than ever before. The Rev. Dr. Simpson-Atwood and his wife are giving the school their entire attention. At a recent visitation, the Bishop confirmed nine girls, none of whom came from a Church family.—The vestry of St. Paul's, Batesville, has granted their rector, the Rev. Vernon R. Stover, a vacation of three months on account of illness. The laymen of his parish have volunteered to keep up the regular church services, and the bishops and nearby clergy to administer the sacraments.

COLORADO—A story hour for children is being held in Epiphany church, Denver, on Wednesday afternoons in Lent, when stories are being told by the rector, from the Rev. Louis Tucker's *Men of the Way*. A children's eucharist is also being celebrated on Saturday mornings.—Three separate women's study classes are being held in St. John's cathedral, studying the book, *Wanted: Leaders*. The cathedral choir has prepared special music for the Sunday evenings in Lent, including *The Crucifixion, Olivet to Calvary, Stabat Mater*, and selections from *Elijah* and *The Messiah*.—At St. Barnabas', Denver, Mr. James H. Pershing, of the National Council, is conducting an adult Bible class on Sunday mornings, and is also giving a series of talks on Wednesday evenings on Fundamentals of the Christian Faith, the fruit of his own experiences, having come into the Church from Unitarianism.—Lent at St. Andrew's, Denver, was opened by a Quiet Day on Ash Wednesday, conducted by the Rev. Neil Stanley, beginning with the imposition of ashes, and ending with the Adoration of the Blessed Sacrament with meditations on the First Epistle of St. John.—Vespers and Adoration are being said every Sunday afternoon throughout Lent. *The Story of the Cross* is being sung on Sunday evenings, and other special music, including Gounod's *Gallia*, and Stainer's *Crucifixion*. Fr. Stanley is conducting a Bible class, studying the Gospel according to St. Matthew.—The Church of the Holy Redeemer (colored) is having the Stations of the Cross on Friday evenings in Lent.—The rector of the Church of the Ascension, the Rev. Henry S. Foster, is giving a course of sermons on The Foundations of Belief, and another course of instructions on What we Believe, and Why.—The Rev. James H. Cloud, D.D., missionary of the Church to the deaf, has been making his quarterly visit to Colorado, ministering to the deaf in Denver and the vicinity. He has addressed the students in the State Institute for the Deaf, Colorado Springs, and has held services and preached, in St. Mark's Church, Denver, where he has also delivered a lecture on How We Got our Bible.—The Diocese of Colorado is offering prizes for the three best essays on the Lenten offering, written by children in the Church schools. The subjects of the essays are to be: Why I put Money in My Mite Box, for children in grades 1 to 4; How I Should Like My Mite Box Money Used, for children in grades 5 to 8; and My Favorite Missionary Bishop, and Why, for high school pupils. The three winning essays will be read at the annual missionary service in the Cathedral, and, in addition, the authors will each receive two dollars for his mitebox. The essays are to be judged by Malcolm Lindsey, Chairman of the Diocesan Department of Religious Education.—A

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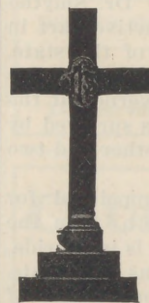
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building site has been bought in Akron, Col., where it is hoped to establish a permanent mission.—The congregation of St. Philip's, West Plum Creek, has bought a residence in the town of Sedalia, which is admirably adapted for parochial purposes, and can be utilized for the holding of services in the stormy winter months, when the church, some seven miles distant, is practically inaccessible.—St. Mark's, Durango, has bought a vicarage, costing \$6,500, for its priest in charge, the Rev. Albert P. Mack.—It having been found impractical to continue the work of St. George's Cherrylyn, in that location, the offer of the Englewood Board of Education to purchase the property was accepted. The funds thus acquired will be applied towards the cost of erecting the proposed new St. George's on a more advantageous and centrally located site, already purchased, in the adjacent town of Englewood.—The Church property at Aguilar has been sold, and the Mission reluctantly abandoned for the present, since the only loyal Church family was compelled to make a trip of twenty-five miles over mountain roads to attend the service whenever a bishop or missionary priest made a visitation, the resident population being either totally indifferent or otherwise affiliated.—The Church of the Holy Redeemer, Denver (colored), has to its credit 53 confirmations during 1922, the largest number of any congregation in the Diocese. This mission started last year with a current indebtedness of nearly \$400, raised and paid \$4,000, and is carrying a fully pledged current budget of \$3,650. It has 217 communicants.

GEORGIA—Members of St. Paul's Mission, Jesup, have organized a Christian Social Service Committee, and for active results report that a community survey has been taken, and a definite program of work mapped out for visiting the hospital and county jail. This mission has been without clerical leadership for six months, and during the period of preparation for the Every-member Canvass, the senior warden, Mr. Roy E. Breen, assumed leadership and organized groups for the study of the Program Presented, with the result that the Mission pledged 108% of its quota, and paid in a portion of its unpaid pledge for 1921 and 1922. There are only about thirty-five communicants in this Mission.—The Diocesan Department of Religious Education has issued to the Church schools a leaflet entitled A Service for Lent, for weekday use. Besides processional, recessional, and other hymns, it has suggested lessons, a responsive penitential service, prayers, and a Lenten and a Missionary Drill.—One active branch of the Woman's Auxiliary in the Diocese of Georgia is at St. Andrew's Church, Douglas. Besides the regular Auxiliary work, the program committee has just announced the yearly program of study with the following subjects, one for each month: Altar Service, Church Music, A Historical Sketch of the American Church, Our Alaskan Missions, Our Missions Among the Indians, Our Work in China, The Mission Work in Japan, Our Work Among the Negroes, The Church Service League: Its Aim and Work, Our Work among Sailors, Orphans and Fallen, and Christmas Music and Carols. This branch has voted to join the Federated Church Women of Georgia, an organization composed of women belonging to organizations of all religious bodies.

HARRISBURG.—A new and fine organ, costing \$16,000 has been installed in Trinity Church, Williamsport, the Rev. Charles E. McCoy, rector. The first ser-

vice at which it was used was Sunday, Feb. 11th. It is a very fine instrument, of which not only Trinity parish, but the city of Williamsport is proud.—The Rev. George R. Bishop, rector of St. Luke's parish, Altoona, celebrated the fifteenth anniversary of his rectorate in the parish. At the morning service, the Secretary of the Vestry read an address of congratulation, and presented him with a gold cross, and a bouquet of flowers. He was the recipient of other gifts as well.—The thirteenth anniversary of the Boy Scouts of America was celebrated by the members of Troop No. 1, of St. John's parish, the Rev. Malcom DePui Maynard, rector, Bellefonte, Pa., by a "father and son" supper in St. John's parish house, on Feb. 13th.—The Rev. B. Talbot Rogers, D.D., rector of St. Matthew's, Sunbury, conducted a Quiet Day at Christ Church, Danville, the Rev. Floyd Appleton, Ph.D., rector, on the Friday before Lent. The subject was the *Magnificat*, and all who attended were impressed with the deeply devotional character of the meditations. The day closed with a very well attended popular service in the evening.

IOWA—Several vacant parishes in the Diocese have recently been filled. The Rev. C. P. Drew, formerly in charge of Grace Church, Jamestown, S.D., has become rector of St. Paul's, Marshalltown; the Rev. Wm. R. Agate, of Emmanuel, Emporia, Pa., has accepted a call to St. John's, Clinton; the Rev. R. S. Flockhart, who was in charge of the Church of the Ascension, Wyoming, Ohio, is now rector of St. Thomas Church, Sioux City.—Another Sunday school has been started in Des Moines by the St. Luke's Chapter of the Brotherhood of St. Andrew, down in the Southeast portion of the city. It started with an attendance of twenty-one and has the prospect of a good growth.—The Rev. R. Alan Russell, priest in charge of Grace Church, Albia, has opened a mission at Centerville, and has already gathered together about 30 families as a nucleus. Bishop Longley made the visitation to this new work on Monday, Feb. 26th.

LOS ANGELES—The Diocesan Social Service Commission has organized for 1923, with the Rev. C. Rankin Barnes as chairman, and the Rev. Charles B. Scovil as secretary. At present the Commission is cooperating with other Los Angeles organizations in an effort to reduce the publicity given to details of crime by the daily papers of Southern California.—The present church of All Saints' parish, Los Angeles, the Rev. William E. Maison, rector, is proving inadequate for the Sunday congregations, and the erection of a new church must be faced in the near future. The parish has one of the strongest chapters of the Brotherhood of St. Andrew in the diocese.—The Rev. Charles B. Scovil, diocesan executive secretary for Religious Education and Social Service, has been appointed by Bishop Gailor to represent the Province of the Pacific on the newly formed Commission on the Church School of the Department of Religious Education.—The Diocesan Assembly of the Brotherhood of St. Andrew invited the Diocesan Men's Club to their annual observance of Washington's birthday. On the evening of Feb. 21st, the two groups met at a dinner at St. James' Church, South Pasadena, which was followed by a devotional service conducted by the Rev. C. Rankin Barnes, chaplain of the Assembly. The following morning the various chapters joined in their corporate communion at the Church of the Epiphany, Los Angeles.—The vacant rec-



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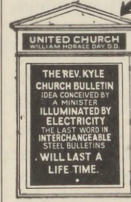
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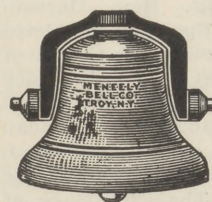
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torship of the Church of the Epiphany, Los Angeles, has been filled by the election of the Rev. J. C. Ferrier, of Arapahoe, Neb., who will assume charge shortly after Easter. During the interim, the Rev. E. J. H. Van Deerlin, D.D., has been acting as *locum tenens*.

MILWAUKEE—A Local Assembly meeting of the Brotherhood of St. Andrew was held at St. Stephen's Church, Milwaukee, Wis., on Saturday, Feb. 24th. There were about forty-five present, representing all the chapters of the city. Addresses were made by Mr. Courtney Barber, of Chicago, who spoke on the coming Chicago Convention, and Dean Ivins, of Nashotah, who spoke on the Ministry, urging upon the members of the Brotherhood their opportunity of influencing young men to consider the ministry, and particularly asking those who were fathers to remember this in connection with their own sons. He spoke also of the necessity of the candidates for orders being men of high caliber, if the Church is to go on in its work.

NORTH DAKOTA—In the absence of a dean at Gethsemane Cathedral, Fargo, the weekday Lenten services, at the request of the Bishop, are being conducted by the laymen and women of the parish with a fine spirit and efficiency. A service every Tuesday afternoon is under the auspices of the Woman's Auxiliary; every Thursday afternoon at 4:30 a special service for children and young people is conducted by St. Cecilia's Guild, and every Friday evening at 8 p. m. Evening Prayer is said and an address is made under the auspices of the Men's Club.

PITTSBURGH—On the first Sunday in Lent, Feb. 18th, the laymen's Missionary League celebrated its thirty-fourth anniversary. Early in the morning, there was a corporate communion of the League, at St. Peter's Church, the Rt. Rev. Alexander Mann, D.D., Bishop of the Diocese, officiating. The anniversary service took place at eleven o'clock, at Calvary, when twenty-five lay evangelists and lay readers were publicly licensed for the current year, and the sermon was preached by Bishop Mann. Under the presidency of Mr. N. P. Hyndman, the League is now supplying services at four points adjacent to the city.—The February meeting of the Diocesan Clerical Union took place on Monday, Feb. 19th, at St. Andrew's Church and parish house. The opening service was a celebration of the Holy Communion by the Bishop of the Diocese. In the afternoon, after a short business meeting, the Rev. William Porkess, D.D., of Wilkinsburg, read a paper on A Diocesan Ideal, which was made the topic for a discussion.—The Rt. Rev. Herman Page, D.D., Bishop of Spokane, conducted a Quiet Day for women at the Church of the Ascension, on Friday, Feb. 23d.—Much interest has been aroused in Pittsburgh by Bishop Mann's lectures on American Church History, which are being given on the Wednesday evenings of Lent at the churches included in The Pilgrimage of the Seven Churches, the congregation each week being made up from members of the churches included in the scheme. Two services have already been held at Calvary and at St. Peter's, with a remarkable attendance for a weekday service. The service on Feb. 28th will be at the St. James' Memorial Church, in the Home-wood section of the city. Others will be at the Church of the Ascension, the Church of the Redeemer, St. Andrew's, and the St. Mary Memorial.—Preachers at the noonday services in Trinity Church,

which are under the auspices of the Brotherhood of St. Andrew, are as follows: The Rev. W. H. Anthony, of New Brighton, supplies all the Saturday sermons; Bishop Mann is to preach on Maundy Thursday; and the Rev. Percy G. Kammerer, the new rector of Trinity, on Good Friday. Speakers from outside the Diocese are the Rev. Nathaniel Groton, of Whitmarsh, Pa.; the Rev. Philip J. Steinmetz, of Ogontz, Pa.; the Rev. A. C. Colburn, of Danbury, Conn.; the Rev. Charles Thomas Walkley, D. D., of Orange, N. J., and the Rev. C. W. Clash, of Wilmington, Del.

QUINCY—Mrs. Biller, Organizing Secretary of the Woman's Auxiliary, visited St. Paul's, Peoria, Saturday and Sunday, Feb. 10th and 11th. She gave a most interesting talk to the members of the Woman's Auxiliary and their friends at the Annual Silver Tea, which was held Saturday evening. Sunday she talked to the children of the Sunday school in the morning, and to the young people in the evening.

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SOUTH CAROLINA—The tenth anniversary of the Ven. E. L. Baskerville, Archdeacon of Colored Work, as rector of Calvary Church, Charleston, was fittingly celebrated Sunday, Feb. 18th.

SOUTHERN OHIO—The speakers at the Lenten noonday services in Cincinnati, at Keith's Theater this season are: Archdeacon Dodshon, the Rev. Dr. Samuel McComb, Cambridge, Mass., the Rev. J. Howard Melish, of Brooklyn, Bishop Page, of Spokane, the Rev. Cameron J. Davis, of Buffalo, and Bishop Reese, Bishop Coadjutor of the Diocese.—Archdeacon Dodshon will preach missions during Lent in Cincinnati, Waynesville, and Mechanicsburg, Ohio. He will also conduct the noonday meetings in Keith's Theater, Cincinnati, the first week in Lent.—February marks the tenth anniversary of the Rev. George Heathcote Hills as rector of Grace Church, Avondale. The church closed its fiscal year with a balance on the right side of the ledger for the first time in sixty years. The mortgage on the rectory, which had been in existence for twenty years, has been paid and cancelled. A fine group of laymen are giving the rector hearty support.—The Lenten noonday services in Keith's Theater, Cincinnati, have become a regular institution and are attended by people of all creeds and no creed. They are greatly appreciated. A fine array of talent furnishes the speakers, and a men's chorus will lead the singing.—The Rev. Charles G. Reade, rector of St. Stephen's Church, Winton Place, and Superintendent of the Cincinnati City Mission, is now occupying the rectory furnished for him by his parish, 4810 Winton Road.—A junior Chapter of the Brotherhood of St. Andrew has been provisionally organized at St. Stephen's Church, Winton Place. Mr. John A. Albany and Mr. William Harvey are in charge, as senior advisors.—It is interesting to note that St. Andrew's mission to the colored people of Cincinnati gave to the Nation-wide Campaign last year \$655, and in the triennium a total of \$2,158. In 1911, when the missionary, the Rev. Dr. E. H. Oxley began his work, this mission gave only \$20 a year to missions. It is located in the midst of an area in which there are 8,000 colored people.

SOUTHWESTERN VIRGINIA—For the past two years the congregation of St. John's Church, Waynesboro, has been accumulating funds with which to build a much needed addition to the church. This improvement, which was designed by Messrs. T. J. Collins & Sons, architects, of Staunton, Va., is in the form of a transept on the north side of the church and adds to the general attractiveness of the building.—The congregation of Trinity Church, Staunton, built a parish house years ago, when a parish house was somewhat of a novelty. The work of the church has now grown, however, to such an extent, both in amount and variety, that this building has proven insufficient for the needs of the parish. A new parish house is now under construction and will probably be in use within the next few months. The cost will be somewhat beyond \$30,000. All modern conveniences for a growing parish are being provided.—The many friends of Deaconess Bertha B. Mills, of Richlands, Virginia, will regret to learn that it became necessary for her to undergo a rather severe operation on Feb. 17th. At last reports, she was getting along nicely.

SPRINGFIELD—On the Second Sunday in Lent the Rt. Rev. Edward Fawcett, D.D., Bishop of Quincy, completed a very suc-

cessful Mission in St. Paul's Church, Alton, Ill., the Rev. F. D. Butler, rector. Bishop Fawcett opened the Mission on the evening of the first Sunday in Lent with a congregation that packed the church. He preached every night during the week, and each night the church was full. The Bishop also preached at the late Eucharist on Sunday, Feb. 25th, and held a service, for men and boys only, on the afternoon of the same day.

TEXAS—The Rt. Rev. W. T. Capers, D.D., Bishop of West Texas, conducted a very successful Mission in St. Paul's Church, Waco, Texas, the Rev. W. P. Witsell, rector, commencing Sunday, Feb. 11th, and concluding Sunday, Feb. 18th. The general subject for the mission was, Why I Am a Christian, the Bishop, presenting positive reasons for allegiance to Christ through the Church, and exposed the fallacies that commonly delude men in not establishing definite relationship to Christ through the Church.

WESTERN NEW YORK—A Young People's Conference is to be held at St. John's Church, Buffalo, on Feb. 24th and 25th. On the 24th, after a luncheon served by the Young People's Fellowship of St. Andrew's Church, Buffalo, topics will be presented by delegates from parishes throughout the diocese. In the evening, the Rt. Rev. D. L. Ferris, D.D., Suffragan Bishop of the Diocese, president of the Geneva Summer Conference, will speak on Geneva, 1923; Mr. Clarence Bell of Toronto, representing The Anglican Young People's Association of the Church of England in Canada will speak on What Another Diocese is Doing; and the Rev. William E. Gardner, Executive Secretary of the Department of Religious Education, National Council, will give an address on The Young People's Movement in the United States. On Sunday morning, the 25th, a special Young People's Service will be held at St. John's Church, the Rev. William E. Gardner speaking on The Challenge of the Church to her Young People. In the afternoon there will be a trip to Niagara Falls for the delegates. A Fellowship Meeting in charge of the Young People's Fellowship of St. John's Church, Buffalo, will close the Conference.—Mr. Edward Sargent of the Department of Religious Education of the National Council, visited Buffalo and Rochester recently, holding all-day Round Table Conferences with the clergy and Church school workers and speaking on different phases of religious education.—On Washington's Birthday, the Rt. Rev. David Lincoln Ferris, D.D., Suffragan Bishop of the Diocese, conducted a Quiet Day for men, in St. Paul's Cathedral, Buffalo. This is the second Quiet Day to be held on this date at the Cathedral, and it is planned to make it an annual event.—The Lenten noonday services, which are being held daily at St. Luke's Church, Rochester, N. Y., are being better attended than in any previous year, the church, excluding the galleries, being well filled every day.

WESTERN NORTH CAROLINA—The Convocation of Waynesville met on Feb. 7th and 8th, at St. James' Church, Hendersonville, N. C. At the service on Wednesday night addresses were made by Bishop Horner and the Rev. C. P. A. Burnett, rector of the Church of the Holy Cross, Tryon. On Thursday, the annual pre-Lenten Quiet Day which has, for many years, been a feature of the life of this Convocation, was most helpfully conducted by the Rev. S. B. Stroup, dean of the Convocation of Morganton.

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