



# The Living Church

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# The Living Church

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

VOL. LXVIII

MILWAUKEE, WISCONSIN, MARCH 17, 1923

NO. 20

## EDITORIALS AND COMMENTS

### Miracle and Natural Law

IS NATURE a closed or an open shop?

From some of the tales one hears, purporting to come from scientists, it would seem that the activities of many modern students of nature have been in the line of organizers of unions among the working-forces of the universe. We hear such statements as: "That would be impossible, as it would contradict a law of nature." "Miracles cannot happen, for they would abrogate or suspend the laws of nature", etc. The clearest approximation one can get to the situation in the world of nature-study, as some of its ardent proponents would have us think, is that of a great communistic corporation, without any head, without any brain back of it, without any concerted purpose, grinding away eternally along certain rigorous and inexorable laws. Small wonder that the advocate of this view would regard the presence of anything in the nature of a "miracle" as an intruder, an interloper, a subversive and dangerous entity, to be put out at all costs!

There are some things in the popular conception of nature, of its laws, and of their binding force, which it is well to look into, with a view towards understanding what is generally called the "supernatural" in its relation to the "natural".

Now the name *nature* certainly means to indicate everything that comes within the province of our experience—whether directly or indirectly. We are part of "nature" as much as is an amoeba. We may be "higher up in the scale", but we are still a part of the whole mass of phenomena described by that word. Everything that happens within this universe, happens within the bounds of the whole entity we name *nature*. So far as we know, whatever can be known is part and parcel of this great realm of being.

One other thing we are coming to know about it is that the whole complicated scheme of things is so intricately correlated, so much involved, part in part, that the task of getting any meaning and logical connection out of it becomes vast and huge just in proportion as we come to realize these facts. Nothing happens in any small piece of this vast welter of things without having, in every other part of it, some action and effect, no matter how slight it may seem to us. In general, "getting any sense out of it" depends largely upon how much sense we put into it—yet, in spite of the cogency of the paradox, what we *get out* is different from what we *put in*. While it requires the eye to see and the brain to think it out, yet we feel sure that what we see and what we think out represents real existence apart from our own action.

"NATURAL LAWS", or the vast mass of the laws of nature, are nothing else than the records, in epitome, of the way things happen, based upon our observation and experience. These "laws" have been in operation long before their working was observed; we didn't make the laws by seeing them functioning, but the realization of these laws was the result of our watch-

ing, pondering, thinking, and, strange to say, of our *guessing*, as well. There is nothing more striking in the history of scientific discovery, if one approach it without a complete deck of ready-formed prejudices, than this element of guess-work—or, in less undignified language, the work of the trained imagination. Many of the discoveries which have been made have been due to accident; the investigator simply blundered into the solution of the difficulty. Others are the result of a combination of circumstances and brain-work, and, extraordinary as it may seem, of imagination. Columbus did not *know* that there was a New World waiting to be discovered. His guess was partly right and partly wrong; but the significant thing is that he tried out his theory by experiment, and he found America. Newton's discovery of the law of gravitation was the result of a brilliant guess, based on observation and on an experience which millions of others had had, set off, as an explosive is, by the spark of imagination. He wondered if what made the apple act as it did was not the action of a force of attraction towards the earth. In technical language, the "hypothesis", based upon a guess and developed by experience plus a kind of sense of what-ought-to-be-the-case, acts as a detonator to set off a train of experiments—and then, if successful, what happens is that a new layer of reality is uncovered, or discovered. *Discovery*, by the way, *revelation*, and *apocalypse*, all mean the same thing, "taking the veil off". What we discover has always been there, but to find it demanded a seeing eye and a power of imagination which had been wanting among men until the "discoverer" came along.

The so-called "laws" which we discover or find out, are simply a shorthand statement of our experience. Given some powder in the proper condition, and a lighted match applied to the powder, we shall have an explosion. Whenever we draft a new scientific law, all we do is to write a new algebraic equation:  $a + b = x$ . In other words, scientific laws are only the statement of the observed sequence of cause and effect. They mean that whenever we have the same causes, so far as our experience goes, we shall get the same effects. Scientific laws, as the term applies, are nothing but these formulae which express, in the most compact form, the results of our experience, thinking, and observation. We can be perfectly certain, whenever we have  $a$  and  $b$ , that  $x$  will result. That makes us equally sure that if we have  $d$  and  $e$  we will not expect  $x$ , but something else—say  $y$ . If we have discovered that  $d + e = y$ , we haven't the slightest reason to think that this formula abrogates and nullifies the other one; the fact that *the same things happen in the same way* means that *different things happen differently*.

But every scientist is also convinced of certain other truths which he assumes and takes for granted, before he sets to work studying nature. He takes for granted, for example, that things can be rationalized, that his reason is trustworthy,

that scientific laws have no exceptions, and the like. He is quite justified in making these assumptions, because by making them he can "get somewhere" with his facts. Also his conclusions indirectly suggest that the assumptions he made, as a foundation of his method of hypothesis, experiment, and conclusion, are justified by their results. None of these assumptions, by their very character, can be susceptible of any sort of direct proof, but all that we know about nature so far leads us to the conviction that they are true nevertheless. It is absolutely right and wholesome to believe in the Uniformity of Nature, and the doctrine that whatever happens within the range of our experience can be reduced to some sort of intelligible formula.

THIS MAY HAVE SEEMED a very "long way round", which may, after all, be the "shortest way home". For if this way of reasoning is logical, the whole "problem" of the relation of miracles to natural law disappears. The whole question then becomes one of evidence.

To take, now, some of the alleged difficulties urged against miracles. We are told that "miracles constitute a breach of natural law", and that they "abrogate", "nullify", "contradict", the laws of nature. If you bat your eyes twice, draw a long breath, and examine these statements, they will appear absurd. A law, as we have seen, is only our label, tag, or shorthand summary, describing the way things happen. How can there be a "breach", "abrogation", "nullification", or "contradiction", of the way things happen? One cannot de-happen a thing. If anything occurs in our experience it is there as a solid fact with which we have to deal; but, by no stretch of the imagination, can solid occurrence (or even the formula which expresses the way it happened) violate the way something else happens. The whole logical fallacy rests upon a misunderstanding: a law is not a thing; it is a formula which summarizes our view of the way in which things behave. The law doesn't do anything. It isn't the cause of anything. It is the sheerest nonsense to talk about a law making things happen. The things that happen make the law; the law does not make them happen.

It is so fatally easy to think that we have explained things if we have given them a tag, a name, or a label. It is so warming to the heart to deliver a polysyllabic pronouncement in scientific terms, which is no more explanatory than merely pinning its name to the process under question. John Dewey, in his *Human Nature and Conduct*, has the delight of a small boy in pricking this balloon of false reasoning. It is just as if one were to ask: "Why does little Johnny pinch his little sister Mary?" and be told: "O, that is a little way he has!" It still remains to wonder, through the lapse of years, "Yes, I know that; but why?" Precisely this same sort of thing happens when people think that they explain the cause of occurrences by citing a "law of nature". Laws don't explain; they cannot tell why; they only answer the question, how? Never can a law cause anything to occur; the law is a prediction of what will occur, given the same causes. It does not in the slightest say why.

If it is futile to talk about the abrogation, the contradiction, or the nullification of a natural law, and equally pointless to assert solemnly that a law makes things happen, then there can be no contradiction in principle between what we call miracles—extraordinary events happening within the range of man's experience—and any events of our ordinary experience. Everything which happens is part of the same great sphere of reality, and may ultimately be reduced to formulae,—as have a few fragmentary processes of nature's ways which science has succeeded in rationalizing.

There can be no contradiction, then, between the so-called "natural" and "supernatural". If "supernatural" things occur in the realm of our experience, they must be under the same vast sweep of law as concerns whatever else that occurs within that experience. In short, both "natural" and "supernatural" (convenient and useful terms in themselves, to tag and label different types of things experienced by man) constituting parts of the great whole of existing things, must therefore be under the same law, and can no more "conflict" or "contradict" each other, than the existence of a tree nullifies that of the man under it.

The real question about miracles is not "Can they happen?" but "Do they happen?" In other words, it is a question of evidence, solely and simply. No person who wishes to think scientifically can hold that what are generally called miracles

cannot happen; he may, however, hold quite reasonably (though most of us would disagree with him) that the evidence for their having actually happened is insufficient. That is an entirely different question. Miracles and the miraculous have just as much "history" as uranium. If miracles occur within the range of man's observation, they have just as respectable history as anything else within that knowledge. We may not be able to explain them as satisfactorily as we feel we can explain other things, and we may not yet be able to draft "laws" about them; but if they happen, they have history. The whole matter rests with the evidence in the case.

IS IT really useful to exalt Dr. Grant's peculiar difficulties and views, his near-denials of the Christian faith, and his belligerent assaults upon various dummy-beliefs that he carefully erects, into a new "movement", or cult?

We ask this question believing that, possibly, physical nearness to the scene of carnage may tend to exaggerate the intrinsic importance of the central figure in the episode. Our good friends who publish the *Churchman* seem to feel that in Dr. Grant and his utterances, its own mission to the world is set forth and symbolized. In a secular paper we find a displayed advertisement with, at the top, in heavy-faced black type, the inscription, "THE CHURCHMAN IS NEW", and declaring that "The present *Churchman* staff", described in another sentence as "new", "recognize the fact that the Church's problems must be handled by men and women who at least know what this new world is hoping, dreaming, and working for". Following this comes the black, displayed line: "On the basis of this policy *The Churchman* is supporting Dr. Grant's plea for a Church of spacious intellectual proportions."

We cannot but wonder whether the sense of proportion in the "new management" is not just a little distorted by that very newness that appears to be its chief characteristic. As one thinks over the heretics and near-heretics of the past generation, he wonders with which of them anybody now would desire to be indelibly linked in reputation.

And then, coming to the present, we have no doubt that Dr. Grant has sometimes done things wise, things generous, and things to be commended. But that he has formulated any policy so constructive as to make his name and his ideals a rallying point for a new "movement" by our "new" contemporary who sits in the chair made sacred by a century of dignified history, this we fail to see.

Perhaps when newness wears off a little from the "New" *Churchman's* characteristics, there may be just a little shifting of its sense of proportion. Most of us who are not "new", and who have the advantage in perspective of a considerable physical distance, feel rather that if Dr. Grant might be permitted to address his faithful flock each Sunday morning in peace, and if the reporters for the excellent Monday newspapers would find the utterances of somebody else to expound at length, we should all be the gainers, and Dr. Grant himself would be the better able to work out whatever constructive thoughts he may have; thoughts which, evidently, have escaped the reporters who, quite naturally, are more interested in the sensational.

And as for "a Church of spacious intellectual proportions", we believe the infinity of the mind of Almighty God may be trusted, as, slowly, throughout the ages, by His Holy Spirit, He undertakes to guide the Church into "all truth". It is difficult to expand intellectual proportions beyond that, and it is nineteen centuries too late for that policy to be considered "new".

HOW much of the activity of our modern civilization hangs upon a slender thread of wire! Scarcely had we in the Middle West ceased to congratulate ourselves on immunity from the severe snowstorms that blockaded eastern cities last week, when our turn came.

A Deprivation of Power Last Sunday was—for March—an ideal day in Milwaukee, bright above and dry underfoot, the snow and ice of the winter having completely disappeared.

But on Monday morning the city was held tightly within the embrace of a storm of snow and sleet, a combination against which a modern city is powerless.

Despite the fewness and the farness between of street cars, the staff of the Morehouse Publishing Company, almost to the last man and woman, bravely made their way to their posts of duty. Alas, not a wheel of machinery, from the huge presses below to the ediphones in the office, could be turned. Somewhere there was a broken wire, and that mysterious force called "power" was wholly lacking. News material, could not be put into type, proofs could not be corrected, forms could not be printed. At the moment these paragraphs are written there is a leeway of twenty-four hours before the normal time for closing the forms and going to press, but whether that can be done on time or not cannot now be forecast. The reader will understand the cause if the paper is not received on time. In any event it is certain that when the paper goes to press, it must be without most of the city letters and other late paragraphs of news that are normally received on Mondays. Some of these are storm-tied on mail trains *en route*, while of those already in the office, the greater part cannot be put into type in time for the purpose.

How like this is to the condition of the Church at large! We planned great things, but somewhere *power* was missing—and we broke down. Without it we are helpless.

"Not by might, nor by power, but by *My Spirit*, saith the Lord of hosts."

**A** CORRESPONDENT directs attention to a curious error made by Clifton Kelway in the *Church Times* article relating to its own jubilee, which we took over into THE LIVING CHURCH on his authority in a recent editorial of congratulations to the *Church Times*.

A Curious Error "Protest was being made" (in one of its first issues) "against the proposed marriage of the Prince of Wales—afterward Edward VII—on Ash Wednesday"; so we had written. It now appears that Mr. Kelway, and therefore THE LIVING CHURCH, was mistaken as to the facts. Edward VII. was married on March 10, 1863, and reference to the *Kalendar* for that year shows that that date fell on the Tuesday following the Third Sunday in Lent.

A royal marriage in the midst of Lent was not very creditable, and was under criticism, evidently, in the *Church Times*; but the marriage did not take place on Ash Wednesday.

**M**ANY will share our regret that illness on the part of "Presbyter Ignotus" will compel a cessation of the department of Blue Monday Musings for the present—we hope not for long. THE LIVING CHURCH and its circle of readers send much sympathy to him.

Perhaps his very illness, and the travels that are undertaken because of it, may give new zest, before many weeks, to restored Blue Monday Musings.

ANSWERS TO CORRESPONDENTS

R. M.—Custom sanctions the position of kneeling during the epistle at a short service and sitting at a long one.

CHICAGO.—The use of holly and similar greens and reds at Christmas time probably goes back to pre-Christian days, especially among the Druids, and has no particular Christmas symbolism.

SUBSCRIBER.—The Rev. H. Page Dyer is no longer living. Some of his pamphlets may be obtained from the secretary of the Confraternity of the Blessed Sacrament, the Rev. W. A. Grier, 14 E. 109th St., New York City.

R. C. D.—(1) Anglican and Eastern theologians have practically agreed upon the explanation of the sense in which the former use the *Filioque* clause, which has not been abandoned.—(2) The Thirty-nine Articles are to be esteemed as serious statements affirmed by a single national Church, and subsequently accepted by certain other national Churches, relating to points under consideration. They do not purport to be infallible or final utterances.—(3) The proposed office for the Visitation of the Sick, with other parts of the revision, will be printed in volumes advertised, but it will not be convenient to print it in full in THE LIVING CHURCH.

A. C.—(1) Whether a priest is justified in presenting for baptism a man who is married to a divorced woman is a mooted question that has never been determined. In practice, such a case should be referred to the Bishop for judicial determination.—(2) The present wife, in the case stated in the preceding question, being divorced and remarried long ago, and being now a regular communicant; and neither the circumstances of the divorce nor the question whether her former husband is living or not being known to the present rector; he is

scarcely justified in raising the question as to her right to be a communicant unless some particular circumstance should compel him to take judicial cognizance of the matter.

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AFTER THE FIGHT

- Buffeted?
  - Yes, for the blows rained down
  - Till my very soul was sore;
  - They fell on my heart one after one
  - Till it seemed I could bear no more.
- Bruised?
  - Yes, for the blows were hard,
  - And there seemed to be no end;
  - And my heart cried out for the healing touch.
  - Of the hand of a trusted friend.
- Baffled?
  - Yes, for the blows were struck
  - By the hand of an unseen foe;
  - And how or why he served me thus
  - Perhaps I shall never know.
- Broken?
  - No, for I've done my best,
  - I've played the Christian's part;
  - Though the iron entered my very soul,
  - And pierced my inmost heart.
- Beaten?
  - No! for I've kept my faith
  - That God's right arm is sure;
  - And I've done the thing that I know was right
  - And kept my purpose pure.

(Rev.) P. A. SMITH.

## THE FIFTH SUNDAY IN LENT

Look, Lord Almighty, on Thy people here  
 In mercy, that, by Thy great goodness, they  
 May evermore be governed, and may stay  
 Safe both in soul and body without fear:  
 So when the end shall come they may appear  
 Included in the host of that great day,  
 And go in triumph on the heavenly way  
 To be forever in Thy presence dear.

Direct us, Lord, in wisdom, for our life  
 Without Thine aid is hard and cold and bare;  
 Preserve us too, for we are weak, and fall  
 Too readily in this world's fearful strife.

Hear Lord, as we upon Thy mercy call  
 And of Thy goodness do Thy people spare.

H. W. T.

A SHAKESPEREAN  
LENTEN KALENDAR

COMPILED BY AGNES CALDWELL WAY.

THE FIFTH SUNDAY IN LENT	Go thou to sanctuary, and good thoughts possess thee! <i>King Richard III, IV, i.</i>
MONDAY	Say thy prayers.— <i>All's Well That Ends Well, I, i.</i> Now God be prais'd, that to believing souls Gives light in darkness, comfort in despair. <i>2 King Henry VI, II, i.</i> Make of your prayers one sweet sacrifice. <i>King Henry VIII, IV, i.</i>
TUESDAY	The world is still deceiv'd with ornament. In law, what plea, so tainted and corrupt, But, being season'd with a gracious voice, Obscures the show of evil? In religion, What damned error, but some sober brow Will bless it, and approve it with a text, Hiding the grossness with fair ornament? <i>Merchant of Venice, III, iii.</i>
WEDNESDAY	O gentlemen, the time of life is short! To spend that shortness basely were too long, If life did ride upon a dial's point, Still ending at the arrival of an hour. <i>1 King Henry IV, V, ii.</i>
THURSDAY	Heaven lay not my transgression to my charge! <i>King John, I, i.</i> Few love to hear the sins they love to act. <i>Pericles, I, i.</i>
FRIDAY	What is a man If the chief good and market of his time Be to sleep and feed? A beast, no more. Sure, He that made us with such large discourse, Looking before and after, gave us not That capability and God-like reason To rust in us unus'd.— <i>Hamlet, IV, iv.</i>
SATURDAY	Then, Heaven, set ope thy everlasting gates, To entertain my vows of thanks and praise! <i>2 King Henry VI, IV, ix.</i> How much are we bound to Heaven In daily thanks!— <i>King Henry VIII, V, iii.</i>

## THE LATEST

## Bishop Tuttle in Critical Condition

**B**ISHOP TUTTLE'S condition became critical last week. A bulletin wired to THE LIVING CHURCH on Tuesday morning, March 13th, states that he is "better this morning" but still in a critical condition. He was 86 years of age on January 26th.

THE EPISCOPAL CHURCH  
AND THE CHURCHES OF THE NEAR EAST

**I**T will be remembered that the provision of opportunities for the better education of the clergy of the Near East and the creation of a closer contact with them was a subject that was sympathetically considered by the General Conventions of the Church in 1830 and 1844. In fact, a Missionary Bishop for the Near East was appointed later on, but Turkish opposition made the work practically impossible.

For many years, a number of our parishes have given their Good Friday offerings for the Jerusalem and East Mission, and our interest in this service was greatly increased by the very interesting and illuminating report made by the Rev. Dr. Emhardt, who was sent by the Council to investigate conditions last year.

At a recent meeting of the National Council, a special Committee was appointed to consider the report of Dr. Emhardt, and this Committee brought in the following resolutions, which were adopted by the Council:

**Whereas**, Recent events in the Near East have brought to the attention of the Christian World the need of a closer coöperation between the Near East and the West; and

**Whereas**, The Eastern Orthodox Patriarch of Constantinople and Antioch, and the Armenian Patriarch of Jerusalem, have requested the appointment of a chaplain who shall assist in guiding the educational movements within their theological seminaries, and the Anglican Bishop of Jerusalem urgently pressed the need of such representation before the two Houses of the General Convention; be it

**Resolved**: That we hereby approve the principle of appointment of chaplains, for educational and other acts of coöperation, to the Churches of Europe and the Near East, when so requested by their governing bodies; and be it

**Resolved**: That we recommend the appointment of such chaplains as soon as provision can be made in Constantinople, Jerusalem, and Beirut, in the order named; and be it;

**Resolved**: That we recommend that the President of the Council be authorized to request the people of the Church to make their offerings on Good Friday to be, at the discretion of the Council, appropriated among the Jerusalem and East Mission, the maintenance of the work hereby approved, and the Near East Relief, provided that organization will discontinue solicitation through the Church schools and Woman's Auxiliary during Lent; and be it

**Resolved**: That the National Council authorize the Executive Secretary of the Department to assign one of the present officers of the Department to the direction of this work in addition to his other duties.

It is my privilege to call the attention of the Church to these resolutions, and to make the suggestion that the Good Friday offerings this year shall be applied as far as possible to the purpose indicated in the resolutions here presented; it being clearly understood that the Council cannot commit itself to any further expenditure for this purpose, but is willing to have these special offerings so appropriated.

Thos. F. Gailor,  
President, National Council.

## FOUR RULES

SOME WISE MAN, who has thought upon the matter of giving, has formulated four rules for getting the best results. These rules are worth thinking over and remembering:

"If you want to be rich—Give!

If you want to be poor—Grasp!

If you want to be needy—Hoard!

If you want to have abundance—Scatter!"

The Bible student will recognize that these rules are in harmony with what the Word of God teaches.

"Give, and it shall be given unto you" (*Luke 6: 38*).

"It is more blessed to give than to receive" (*Acts 20: 35*).

"But God said unto him, Thou fool . . . So is he that layeth up treasure for himself, and is not rich toward God" (*Luke 12: 20, 21*).

"There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches" (*Prov. 13: 7*). Compare Proverbs 11: 24, 25.

The Lord has so arranged things that he who is willing to give, to help, to serve others, will be blessed and enriched. The sooner we become possessed with the grace of giving and learn to give cheerfully and liberally the better it is for us. The blessings we scatter all come back to us.—*Friend of Russia*.

## DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER.

March 19.

**R**EAD St. John 8:46-end. Text for the day: "Which of you convinceth Me of sin?"

Facts to be noted:

1. "Christ argues from His sinlessness to His veracity."
2. He says, in effect, "I am greater than your Father Abraham".
3. His enemies attempted to stone Him.

It has always been so from the earliest dawn of history. Evil has not only been jealous of the good, but it has sought to destroy the good. It will not stop at mere feeling. It cannot be content until it has expressed itself in deeds. Cain envied Abel, then slew him. Disobedient Saul could not stand the popularity of the innocent young David, and tried to put him to death, and the enemies of Christ did not rest until they saw Him hanging upon the cross. If you make up your mind to follow Jesus Christ, make up your mind at the same time to suffer with Him. Deep down in the heart of evil there is admiration for the good, but because the good compels this very admiration, evil's hatred of good is that much fiercer. To be a Christian you must use the defensive and the offensive weapons of the spirit of Christ.

March 20.

Read Romans 8:1-5. Text for the day: "But they that are after the Spirit, the things of the Spirit."

Facts to be noted:

1. Deliverance from the power of sin is brought about by the spirit of God.
2. There is no law of any kind that can make a man righteous in the sight of God.
3. Our viewpoint in life is determined by our attitude toward Christ and the Holy Spirit.

You look at people and you wonder how they can live such lives. You are bewildered. You wonder how a man can sell his soul for dollars. You wonder how both men and women can find such apparent pleasure and apparent satisfaction in the constant round of the so-called social life. You wonder how it is that so many allow themselves to be dragged down into the very lowest gutter of life through immorality. And then you stop and think it through again, and your wondering becomes less. Just why should they do anything else? Christ is not allowed to play any real part in their lives; the Spirit of God has not been allowed to come in, or He has been cast out. And what is there to curb our lower nature if it is not the Spirit of God?

March 21.

Read Hebrews 2:14-end. Text for the day: "For in that He Himself hath suffered being tempted, He is able to succour them that are tempted."

Facts to be noted:

1. Death and the devil still exist, but their power is broken.
2. Our Lord was Himself the victim and Himself the priest.
3. He knows our problems.

An old minister was conducting a funeral service one lovely summer afternoon. All around the room were beautiful flowers. The windows of the house were wide open. Presently a bee flew into the room, buzzed here and there for a moment, and then stung the old clergyman on the hand. Then the bee flew straight to a lovely little child. For a moment the old minister was alarmed and then suddenly he remembered: "That bee cannot sting that child: it has left its sting in me." The Christian should not fear temptation or trials of any kind. Christ Himself took the sting out of temptation. The Christian should not fear death, for Christ has taken the sting out of death itself.

March 22.

Read 2 Corinthians 5:17-end. Text for the day: "Therefore if any man be in Christ, he is a new creature."

Facts to be noted:

1. The Christian has an entirely different standard from the non-Christian.
2. An entirely new vision of life is opened up to "the new man".
3. Christ bore the burden, not the guilt, of sin for us.

"The Spirit of God begets in the man that is born of the Spirit a natural hatred to sin, though he loved it in his old estate. The vulture's nature is to prey with horrid preference on the putrid carcasses of the dead. But did you ever see the gentle dove gorging the loathsome food? So the sinner feeds with delight on the nauseous enjoyments of his iniquity, like the carrion-eating bird of prey, while the regenerate soul has a holy disgust of all that is offensive to his heavenly nature." —*Salter*.

March 23.

Read I St. Peter 2:21-end. Text for the day: "For ye were as sheep, going astray."

Facts to be noted:

1. In suffering, as in everything else, Christ is our perfect example.
2. Our Lord knows nothing of revenge.
3. The suffering servant of Jehovah (Isaiah 53).

It is so easy for sheep to wander. Just over there is a little clump of very green grass. The sheep must get it. A little farther away is one still greener, and the sheep cannot afford to lose such a dainty morsel, and then very much farther off is one that is very green, and after it the silly sheep must go; but there is still another, and another, and now the sheep is a long way from the flock. Night comes on; the precipice is near and the sheep is lost: a false step and he is over the edge of that precipice and now he lies at the bottom, bruised and bleeding.

At the fold the shepherd has counted his flock. One is missing. Then begins the long weary hunt. Toward morning the shepherd returns with the wounded sheep on his shoulder. It has been weary work, but the shepherd is happy. He has fulfilled his task.

The human soul wanders. It seeks pleasure here and there, it forgets the Shepherd. Night comes, darkness, sin . . . lost, bruised, and beaten. The Shepherd's long weary search begins. The lost is found. The Shepherd sees of the travail of His soul, and is satisfied.

March 24.

Read I St. John 3:1-8. Text for the day: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be."

Facts to be noted:

1. Our true sonship with God has been made possible through Christ.
2. "A perfect realization of our sonship with God excludes sin."
3. Our Lord makes this relationship possible.

It was at a fair. A man was drawing a picture. Over the easel he had this sign written: "Please don't criticise the picture until it is finished." The sculptor goes to the quarry and picks out a great piece of marble. He has it brought to his studio and there, with hammer and chisel, he begins to develop that marble into the likeness of a human being. In the earlier stages no one but the artist can see the real possibilities of that misshapen mass of stone. A man allows the spirit of Almighty God to become the motive power of his life. He takes Jesus Christ as his example; he makes Christ his own, just as St. Paul did. The world looks at the man and possibly smiles, but the Master, whose servant and follower that man has become, looks at him for what he is becoming, and not for what he is. The Christian life is one of daily becoming, steady growth both here and hereafter, "till we all come in the unity of faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ."

It is only recently that the people of this Church have awakened to the fact that we must swell the current of our national consciousness as a Church if we would have an adequate waterway in which to propel our parochial vessel. It has been too much the attitude of Church people to regard the Church corporation as a milch cow, from which they are to draw sustenance as they can, without concerning themselves as to how the creature is to be fed. I am not impressed by the patriotism of those who look upon their country as the source of local benefits. The "pork barrel" policy in the State and the "milch cow" policy in the Church are productive of petty politicians and easy-going ecclesiastics.—*Rt. Rev. I. P. Johnson*.

## The Meeting

By the Rev. Louis Tucker

BETH, bring James, and Joses, and Simon, and Levi, and the other donkey, and hurry."

"There is no need to hurry, Jude."

"Father and Mother are far ahead with Mary."

"If five brothers can't take care of one sister—"

"Winds must be either contrary, or fair; girls may be both. The first thief was a woman and stole fruit."

"I didn't, Jude. You know the law says any wayfarer may pick fruit from the wayside fields, if he eats what he picks. Joses got me these grapes."

"There, don't cry. It is a crisis when you cry."

The very pretty young girl, mounted cross-saddle on the donkey, looked up and began laughing at her brother. They were on a breezy Galilean hill road, between stone walls, behind which rustled vineyards. Down hill four strapping young men, leading a pack-mule, hurried to catch up. On the hill-crest was a man on foot, and a woman and a girl on donkeys, waiting.

It was a bask-day in June. Across the sky's nave, milky-white, rainless clouds bridged the blue, while in the sunbeams' warm embrace, wheat fields in the valley and miles of hillside vineyard shed summer incense on the idle air. As the party closed up on the hill-crest, Elizabeth said: "How beautiful!"

"Galilee is the most beautiful land in the world", said Simon.

"Judea is beautiful also, son", said Alphaeus Clopas, "and God's Temple and David's Throne are there."

"David's throne belongs to our uncle Joseph", answered Simon, a stalwart young man of soldierly bearing, "and after him comes Yeshua, and then you, Father, and then James. I am only fifth. Besides, the Romans hold it anyhow. At best, I am likely to be only a prince in Israel. So I hold to Galilee, for we have been peasants here for five hundred years."

"But shall be kings again some day, son. It is so written in the Book. David's heir shall sit on David's throne."

"Yes. When Messiah comes, sir. It is not you, nor uncle Joseph, nor any of us boys."

"It might be Yeshua."

"Yeshua is too quiet, Father. The Messiah is to be a great conqueror."

"Yeshua is not so very quiet, Simon. Remember how he saved Beth here from the mad dog last year?"

"You helped him, Levi."

"Tried to, you mean. He did it."

"Remember how he sucked the wound when you were bitten by the viper, Simon?" said Joses.

"Remember when Jude pegged the schoolmaster's robe to the ground years ago, how Yeshua was blamed for it and would have borne the punishment if Jude had not confessed?" said James.

"Remember when little Philip of Bethsaida fell over the parapet and was stunned, how Yeshua brought him to?"—this was Mary's contribution.

"Remember", said Maria, the mother, "that Yeshua, when he was twelve, stayed behind on the terrace of the Temple, after he was made a Son of Precept, and talked three days with the doctors of the law? Miriam told me that Gamaliel, the greatest rabbi of all Israel, offered to take him into his house, as a pupil; but he was obedient to his parents and came home."

"And the white night", said Elizabeth. "And the story the shepherds told about the angels?"

"I think, son", said Alphaeus Clopas, summing up, "that if any of this generation be the Messiah, it will be Yeshua. The four hundred and ninety years foretold by Daniel before the coming of the Prince have passed. Simeon, in the Temple, and Anna, daughter of Phanuel, both said Yeshua was he. The Magi came to see him and offered him gold, as to a king, and spices. It was with that gold that Joseph and Mary were able to flee into Egypt with him and lose themselves among the myriads of Alexandria; and were able to buy the house they live in when they came back to Nazareth. Weighing all the signs, Zebedee and I long ago decided that if the Messiah come in our day, it will be Yeshua; and that is why he sends James

and John, and why I bring you once a year to Nazareth to visit Joseph: though, in any case, we owe it to him, as head of our house and rightful king of Israel. Yeshua is very quiet for a great ruler, Simon. Still, he is young and may change."

"Father, do you really think our quiet cousin, Yeshua, may be the Deliverer of Israel? Why, he has lived in a hill village all his life."

"He has been to Jerusalem as often as you have. He has been in foreign lands, which you have not, Beth. Nazareth is on the Roman road between Caesarea and Damascus, and he has all his life watched the commerce and travel of all the world file past his door. Nazareth is a little hill-village and Capernaum a bustling, growing city, yet Capernaum gives no such general contact with the whole world as Nazareth does. If you had ever stood in the caravanserai there, as he often does, and watched the caravans, you would know what I mean."

"Gentiles all, Father; uncircumcised and polluted Gentiles. Do you really mean that it is useful to know them?"

"Certainly, Levi. The Romans are Gentiles and rule us because they fight better than we; not because they are braver men, for they are not. An ancestress of yours named Ruth was a Gentile. Now, you children were all born on your mother's farm and knew nothing of cities until I went into business at Capernaum, to provide work for you younger boys since the land must go to James, as eldest. Do not think yourselves too citified, therefore."

"The sun sinks westward, Father; it has turned the little scrap of the great sea visible from here to gold."

"True; and Nazareth is not far now. Forward boys. We are expected; for I sent a messenger from the farm yesterday, before you joined me there."

"Just a minute, sir. Beth wants another bunch of grapes."

"I don't, Jude. You are always teasing."

"Take a warm welcome, then, instead", said a quiet, pleasant voice, and a young man stepped round the corner of the stone wall at the turn of the road; a tall young man, in peasant's dress, but not without authority of bearing. "Welcome Alphaeus Clopas. Welcome Maria. Hail, cousin all. I could not help but hear your last words, Beth. Joseph and mother Mary look for you and sent me forward."

One by one, according to the custom of the East, uncle and aunt and cousins kissed him, and Jude had no jest ready; but only said, "Hail, Yeshua", like the others. The two girls dismounted and led their donkeys, and, in a merry group, the cousins all strolled round the corner of the hill road and looked down on Nazareth. Alphaeus Clopas, following, stroked his grey beard and said to his wife:

"Beauty, youth, happiness, delight in meeting! We were young once, dear, too; and you are still fair."

"And you more stately, beloved. Only our bodies age. Somehow, I have faith that—"

"That after death", said Yeshua, looking back at them, "God gives to those who serve Him youth eternal."

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### A PRAYER

O God, who through Thy Son Jesus Christ, hast established Thy Church on earth, and, through Thy Holy Spirit, hast inspired the sacred Scriptures, we praise and glorify Thee: We rejoice in Thy gracious Providence by which Thou hast preserved the Church in all ages, and hast raised up, in times of darkness, holy men to lead Thy children back into the light: We bless Thee for the noble army of martyrs, and for the reformers who have borne witness unto the truth at the peril of their lives. . . .

We pray for the Church universal. Pardon her sins, and heal her schisms, that she may attain unto the unity of the faith, and the knowledge of the Son of God. Give her steadfastness in temptation, patience in trial, and courage in danger. Keep her from self-righteousness, and from worldliness, that, in a perverse generation, she may let the true light shine. Endue her with heavenly power, that she may earnestly contend for the faith once for all delivered to the saints, and go forth to preach the Gospel of Jesus Christ, to whom, with Thee and the Holy Spirit, ever one God, be all the glory, world without end. Amen.—*The Lutheran.*



## DuBose as a Prophet of Unity

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

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

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

### LECTURE 5-I.

#### DUBOSE'S DOCTRINE OF THE INCARNATION

##### A.

WE HAVE considered DuBose's analysis of human need: the first of the problems that meet us, when we seek to understand the nature of salvation from its psychological side. His most original contribution to Christian thought comes from his application of the key provided by this analysis to the eternal problem of the nature and person of Christ.

There was, of course, nothing new in his recognition of the interrelation of the Incarnation and human salvation. That recognition is at least as old as St. Athanasius and the Nicene Creed. Only, with DuBose the center of interest is not as it is, for instance, with St. Anselm and Dr. Forsyth, the divinity of our Lord as His qualification for the task of satisfying the claims of the Divine justice, or as our surety in the great transaction between our souls and God, which is the foundation of the characteristically Christian experience of life, and joy, and peace. It is His humanity, as the means by which after reconciling us to God, redeeming us from the slavery of sin, and raising us out of death, He mediates to us on the one hand the grace of holiness, righteousness, and life, and becomes on the other the author and perfecter of our faith.

The true and proper deity of Christ was indeed no less fundamental in DuBose's Christology than in that of any of his predecessors. Note, for instance, his passionate protest (*Soteriology*, pp. 228 f.):

"Do we sacrifice or imperil anything of what a truly Catholic theology has labored through all the ages to protect and defend, in the above analysis and description of the human sinfulness of our Lord? It may seem to, or may in fact, sometimes differ from, the traditional methods and language of defence, but does it lay an unbelieving or irreverent finger on the thing defended and to be forever defended? Then let it go, for to impugn or impair by remotest corollary or consequence the Christian presupposition of the essential human sinfulness and the very personal deity of the Incarnate Son of God, is to lay an impious finger upon the spiritual, moral, and natural order of the universe, and to err against the true nature, dignity, and distinction of man."

He approaches the problem of salvation, however, not from an *a priori* examination of the conditions to be fulfilled on the Divine side, but from the side of human experience, and from this side, though the impotence of human nature to attain its appointed end in its own strength, makes it clear that Christ, if He is indeed to become our salvation, must have come from God, and be in a strict sense Himself God, yet His Divinity can only be apprehended by us through the mirror of His Humanity.

"I myself have no hesitation in denying any presence or operation of real deity in Jesus Christ as manifested otherwise than in the fact of the accomplished and perfected human divinity."—*Reason of Life*, p. 245.

Let us look then, once more, at our need, this time to see what conditions must be fulfilled in Jesus Christ as our salvation. Our task is to moralize the animal and spiritualize the natural in us. Our goal is a union of heart and will with God, which is holiness, the fulfilment of the law of our being, which is righteousness, and a complete development of all our faculties, which is the fulness of life. Christ, as our salvation, must help us to attain this goal, as alone it can be attained, by our own free activity. To this end He must first give us a vision of the goal, and an assurance that it is within the reach of a nature such as ours. He must at the same time provide the energy whereby we may strive effectually to attain it. Christ, that is, must be first "a sample or example" of what human salvation is, then the source of its supply, and finally, in an even deeper sense, He must be Himself the very substance of our salvation.

If so, we must be prepared for what is nothing less than a revolution in our apprehension of the fact and method of the Incarnation. Approaching it from the divine side, we

have hitherto regarded it simply as "a birth of deity into humanity, to all intents and purposes complete when the infant Jesus was laid in His manger cradle at Bethlehem." We have to regard it henceforth as a long process.

We have of course always known that the Child Jesus grew, "passing through all the stages of human life that He might sanctify them all", as an elder quoted by Irenaeus says. We have no difficulty, therefore, in believing that He entered stage by stage, in the full possession of all His characteristically human faculties, and even that He did not attain to the fullness of all that is implicit in human nature until after He had passed out of the body of His humiliation into the body of His glory. The manhood that He assumed was not perfected before the Ascension. The Incarnation, so regarded, is clearly an act extending over the whole of our Lord's earthly life—and even beyond it. For St. Paul has familiarized us with the thought of the Church as the Body of Christ in which He is still, even now, "being fulfilled" (Eph. 1:19.). We have always taught that the Sacraments are an "extension of the Incarnation". So we grant further that the Incarnation of our Lord is "part of the universal process" which is still in progress.

Hitherto, however, we have seen in the Incarnation no activity but that of God. We have been unconscious of the possibility, let alone the necessity, of any coöperation on the part of man. Or, if we find it impossible to ignore this necessity, so far as it affects our own relation to "the extension of the Incarnation", we have neglected to make any allowance for it so far as it affects our Lord Jesus Christ.

It is this neglect which DuBose challenges, in the interest of a clearer understanding, not only of the nature and process of our salvation, but of the fact and method of the Incarnation itself. The process of "being made a man", as we know it in our own experience, is the reverse of mechanical. Whatever may be the case on the physical side of our manhood, the whole development of the moral and spiritual side is dependent on our own personal activity. The nature that we inherit is only the raw material of the man that we have to become. Clearly, therefore, if God became man, and not an automaton, in Jesus Christ, the Incarnation in Him cannot be the result of a merely physical and necessary process. We must make allowance on the side of His humanity for a definitely moral and spiritual activity. We must see in Him a human conscience and a human will, moralizing the animal nature into which he had been born, developing character as we have to develop it, out of a conflict always possible, and sometimes, as at Gethsemane, acute, between duty and inclination, and, laying hold by faith under the most testing conditions and so appropriating, by an obedience perfected in the course of a life of discipline, by the things that He suffered, the eternal fact of His Divine Sonship.

It is a strong confirmation of the truth of this conception of the fact and method of the Incarnation, that it, and apparently it alone, helps us to see in Christ, what the Gospel bids us see, our salvation. First, as "sample or example." If this is the way in which He came and clothed Himself in our nature, He became man under the same conditions under which we have to become men. He fought the fight that we have to fight in the flesh with sin and death, and we can see how His victory over them on the Cross may be ours also. He showed us, in spite of the presence of sin and death in the world, "what it were to be a man", the image of God after which we were created, and after which, therefore, we must be recreated if we are to attain salvation.

Then again, as the way of life. Our goal is nothing short of the substantiation of our divine sonship. And sonship is essentially a relation between persons. It implies both a voice from Heaven saying to a man, "Thou art my son", and the spirit of a son in his heart whereby he cries: "Abba, Father". In other words, it is on the one side, constituted by divine appointment, it is the result of a free outgoing of the divine love, it is "of grace"; and on the other side, it has to be appro-

priated by a response that is none the less divine that it is intensely human, the response of faith and hope and love. And this view of the Incarnation shows us Jesus Christ, not only as the voice of God, calling us to rise to the height of our divine sonship, but also the pledge of power from on high to enable us to respond to the call, as He responded in the days of His flesh. He will baptize us with the spirit of sonship with which He had Himself been baptized, and for which He had in His human nature provided a living temple.

But even that is not all. He is not only the way. He is Himself our salvation. We only find our true selves when we lose ourselves in Him, when it is no longer we that live, but He that liveth in us. For, "Jesus Christ was man, and was a man. But He is also all humanity, and if in simple faith and hope and love, which will carry with them all the desire and purpose and effort of which we are progressively and increasingly capable, we will put ourselves and be in Him as He is in us, if we will truly apprehend that for which we are apprehended in Christ Jesus, then we shall know in time, though we may never be able to explain in terms, the truth and reality of an Incarnation, which, beginning and ending in Jesus Christ, includes and completes us all."—*Reason of Life*, p. 259.

## B.

## THE HUMAN NATURE OF CHRIST

There is a further consequence of this approach to the doctrine of the Incarnation from the side of its relation to human salvation, to which it is important to call attention both on its own account, and because it was the chief cause of the suspicion with which DuBose was regarded by the popular organs of religious opinion. It is little to the credit of the serious students of theology on both sides of the water that they should have paid so little attention to his singularly penetrating and comprehensive analysis of a very difficult and delicate problem.

It was of the essence of DuBose's view of our Lord's relation to human salvation, that He should have triumphed over sin and death, in our nature under conditions precisely the same as ours, except so far as ours are affected by sins for which we are individually and personally responsible.

As long as we are content to regard the Incarnation simply as "the birth of deity into humanity" by an act of God, in which the human element has no share, whatever our theory with regard to the nature of the human element may be, we are to all intents and purposes treating it as impersonal, and to ascribe moral qualities to it by itself is strictly meaningless. Theologians had, however, got into the habit of speaking of the "nature" which we inherit as "sinful", because we are all sinful in it, and consistency required us to speak of the human nature into which He was born as "sinless" because He was sinless in it.

Dangerous consequences follow from an inaccurate use of language. It is only too easy to shirk personal responsibility for our sins by throwing the blame on our "sinful nature". It is impossible to see our Lord's triumph over sin in its true light while we attribute it to the fact of His Human Nature, and not to the act of His Human Will.

DuBose however, thanks to his psychological interest in the problems of salvation, was fully alive to this danger, and avoided it by drawing a sharp distinction between "nature" and "personality"; and, as far as possible, confined the use of the epithets "sinful" and "sinless" to "personality" as distinguished from "nature". At the same time he maintained a strict identity in respect of inherited nature between our Lord and us.

His distinction of "nature" and "personality" is, as we have seen, in complete harmony with the conclusions of empirical science as formulated by Dr. Tennant. And it is interesting to notice that Dr. Tennant expressly and independently supports DuBose's contention with regard to the identity of "inherited nature." He writes as follows:

"If the view of human nature and human sinfulness advocated in Lecture III be correct . . . it will follow that there can be no difference between our Lord's 'nature' and ours. If ours is normal, the natural product of a course of evolution whose only ultimate cause is God, and our inborn faculties have not been affected by a catastrophic Fall, our nurture alone, and not our nature being marred by human sin, then there is no reason to distinguish the endowments of His Body and Soul, in so far as those endowments were human,

from those which we inherit. His sinlessness consists in absence of the actual sin: our sinfulness is the weaving of sinful acts into sinful habits and sinful character. His nature was necessarily neutral and non-moral, and the source of impulses or bases of desire whose indulgence would have produced sin. Without such impulses He could neither have been tempted nor have lived a moral human life. But His will never consented to such impulses when consent would have involved departure from the ideal of holiness."—*The Origin and Propagation of Sin*, pp. 167 f.

In other words our "nature", as Tennant conceives it, is composed of elements, which come to us by inheritance through a long chain of divinely appointed evolution. None of these elements is inherently evil. Each in its measure is capable of consecration. The "ape" and "tiger" in us are not there simply to be cast out. They are there to be tamed and set each to its appropriate task. They supply "the raw material of morality". They only cause trouble, as Plato pointed out, when they are allowed to get out of hand. So the root of our trouble lies not in "nature" but in "nurture".

This last word suggests important considerations. For, while in the last resort each man's responsibility for his own sin is individual and incommunicable—sin is a man's personal reaction to the law of his own being under the conditions in which he finds himself—yet "social heredity" has a large part to play in his "nurture" whether for good or for evil.

While on the one hand, "the race's most important gift to the individual is the morality which itself has toilsomely and gradually won" (*Tennant*, p. 104), on the other, it is the source of "inbred sinfulness derived by us from our surroundings, our mutual interaction and coöperation; it is the accumulated influences stored up in the social environment" (p. 72).

Difficult as it is to hold both sides of the truth together, there can be little doubt that sin is not only intensely individual. It is also a "race fact". The salvation of each individual sinner is complicated by his implication in a sinful society. We have to fight the world as well as the flesh. Our nurture can be marred by social pressure as well as by natural inclination.

Still, in the last resort, my sin is my own and not another's. I cannot evade my responsibility by throwing the blame on my "nature" or on "social heredity". It is I that have failed if my natural instincts and impulses have been too strong for me. And the fact would seem to be that, though I am capable of seeing the right and approving it, I have not the power, however much I may have the will, to do the right consistently in my own strength. The "spirit" may be willing, but the "flesh" (meaning by that not my inherited nature, the "non-moral source of my impulses and the basis of my desires", but my "natural" Ego) is weak. This "Ego", as St. Paul found, is in a state of bondage from which it cannot break free.

This bondage of the Ego is, I take it, what Kant called "the radical badness" of human nature. We are powerless in our own strength to realize the ideal of Holiness, of which, none the less, we have a clear intuition. Our consciences, in spite of evolutionary illumination, persist in characterizing our state as not only wretched but sinful. Our failure comes from disregarding God's will. In God's strength, if not in our own, we might have come out as victors from the trial, whatever it was. The philosopher's formula "I ought, therefore I can" is only misleading, when I forget my relation to Him who appointed the trial, and whose Will is my law, a relation which is a reality all the time whether I am conscious of it or not. So whatever may be our opinion of the phrase "Original Sin" we can all agree with Archdeacon Wilson (p. 83) that "this conflict of freedom and conscience is precisely what is related as 'the Fall' *sub specie historiae*. It tells of the fall of a creature from unconscious innocence to conscious guilt, expressing itself in fleeing from the presence of God". We can agree also that "this fall from innocence was in another sense a rise to a higher grade of being" (*ibid*). To become conscious of our need of God, however that consciousness is brought about, is the first step in regeneration.

DuBose accepts Kant's account of our "radical badness" and equates it with St. Paul's doctrine of "the weakness of the flesh". He was prepared to retain even the terribly dangerous phrase "Original Sin" in maintaining the identity of the Human Nature that our Lord assumed with that of all the rest of mankind. In thought, however, if not in language, he is in complete agreement with Dr. Tennant.

"In reply to the question whether our Lord in His human birth took 'original sin,' my answer would be that He took

all of original sin except the sin, except that which makes it really and properly sin, viz., that it should have caused Him to sin, which it did not. That which destroys us in our nature, He destroyed in our nature: that which is sin and death in us, because by reason of it we sin and die, was not so in Him who in Himself was the destroyer of Sin and Death."—*Soteriology*, p. 272.

The subject is a difficult one, and craves, as DuBose reminds us again and again, exceptionally delicate handling. The sinlessness of our Lord is "not a vain thing for us. It is our life." For a man to say that Jesus has for him "the value of God", and at the same time to account some of His words and deeds as sinful, argues a deep insensibility to the place of holiness in "the value of God". To sin is not, in spite of the proverb, a true part even of human nature, though liability to temptation at least in this world is. It is vital therefore to maintain that Jesus not only took a true human nature but also that He endured all our temptations without spot of sin.

Hitherto theologians have been accustomed to safeguard our Lord's sinlessness by postulating a fundamental distinction between the Human Nature that He assumed and ours. This was possible without affecting the reality of His Human Nature, because it was held that Human Nature had already, in historical fact, existed on the earth in two contrasted conditions; in the state of "Original Righteousness" in which Adam was created, and the state of Original Sin into which all the descendants of Adam have been born since the Fall. Dr. Tennant has shown that this position can no longer be maintained in the light of scientific anthropology. DuBose challenged it on soteriological grounds.

In order to do justice to the disputants on both sides of the question we must never lose sight of the ambiguity of the term "Human Nature". It sometimes connotes the whole, sometimes only one side, of a complete manhood. DuBose and Dr. Tennant use it in a carefully limited sense to denote the raw material of which human character is made. In itself it is ethically neutral, and cannot rightly be described as either righteous or sinful. They contrast it with the personality in a man which alone possesses moral and spiritual quality.

This enables them, as we have seen, to conceive of our Lord's Incarnation, so far as it affects "the raw material" of His human character, in a way that fits in with the ground scheme of human evolution, and not only safeguards His sinlessness, but gives His righteousness that genuinely human and personal character which was seriously compromised on the traditional hypothesis. This does not, of course, solve the whole problem. But it clears the way for the last and deepest of the issues that have still to be faced in the inmost shrine of personality.

ECCE, QUAM BONUM!

Behold, how pleasant and how good,  
O what a joyful sight to see,  
If brethren altogether would  
Forever dwell in unity!

Like precious ointment it would be,  
As oil anointing Aaron's head,  
Like overflowing amity  
That to his beard and raiment spread.

As dew of Hermon from on high,  
Descending like the mountain rills,  
O'er Israel afar and nigh,  
O'er Zion's vales and Zion's hills.

For there Jehovah gave command,  
His blessing, in the days of yore;  
And promised unto Zion's land  
Life everlasting, evermore.

CHARLES NEVERS HOLMES.

WE MUST BE ON our guard against that popular fallacy which aims to identify a morally attractive life with a life sanctified by the Holy Spirit, in and through the Sacraments, and which shows forth the Christian virtues. The one may be purely social, the result of preferred and select human relationships. The other is spiritual, the choice fruit of relationships cultivated in the realm of the spiritual world.—*Henry Lowndes Drew*.

FAITH, VOWS, AND LOYALTY

FROM A SERMON BY THE REV. ERNEST M. STIRES, D. D.

WHAT do we believe? We believe that in a real and reasonable sense the Bible is the word of God. We do not maintain that all parts of it are of equal authority; we agree with St. Paul that "this treasure we have in earthen vessels", and we think we can recognize the human and fallible element in it. We know that it is not, and could not be, a final demonstration of geology, biology, or astronomy, but that in the realm of spiritual truth and moral leadership—the only sphere it claims to dominate—it is unique, the supreme treasure of mankind, the way, the truth, the life, taught with progressive clearness as men have been able to hear the word of the eternal God; and we believe that the revelation of God culminated in Jesus Christ, the word of God incarnate.

We believe that God in Christ is the explanation of the so-called supernatural element in the life of our Lord; that men who accept the New Testament account of the resurrection of Christ should not find it more difficult to accept the truth of His virgin-birth, or that He walked upon the water, and that even the winds and the sea obeyed Him. We believe that when Christ Himself is adequately explained His miracles are not difficulties of darkness but rays of divine light.

We believe in one God, and that He has revealed Himself in three personalities or relationships—as our Father, as the Elder Brother of all mankind, and as man's ever-present Friend, comforting, encouraging, warning, strengthening, inspiring. In our inadequate way we can apprehend something of the possibility of a trinity in unity when we realize that many a man of us is at the same time a father, a brother, and a friend, and that our children would not know us or love us so truly if we were unable under varying conditions to be to them not only a father, but a brother and a friend.

We accept the statements of fact and faith in the creed. We believe that the Christian Church, generally, permits reasonable freedom of study and interpretation, and that it is the duty of the Church to take official cognizance of intentional denial, on the part of its ordained leaders, of articles of the faith to which they have pledged their loyalty. We would not tolerate the teaching of disloyalty to our country in our public schools; and we should not permit disloyalty to the faith to go unchallenged in the Church.

I am quite aware that some will say that it is not so easy to define disloyalty, and that it is possible to accuse too quickly and thus be compelled to abandon or postpone the testing of the matter. I have no desire to participate directly or indirectly in the discussion of any particular phase of this question which may have recently excited public interest. But I plead for obvious loyalty to our solemn vows; for the teaching of Christian truth without such evasion or denial as would make any fair-minded person feel that the teacher properly belonged in an organization of totally different character. . . .

We are told, sometimes in a vague generalization, that the scientists are against us. I recall that a year or two ago, Professor Pupin made a remarkable address in the chapel of Columbia University; it was practically a sermon from a layman. No man could have made a clearer confession of faith both in the achievements of science and in the revelation of God in Christ as the Church presents Him in the creed. It was interesting as coming from one of the greatest experts of the world in electro-mechanics, and it became impressive as he called the roll of scientists, from Newton and Faraday to our own time, who had found perfect consistency in such a faith. On that occasion a distinguished college president told me that he had himself in the last twenty years noted a great change in the attitude of scientific educators toward religion. Today a large number of them are Christians, and most of the others are filled with a new reverence. This is easily verified, for many of us know these men, and some of us number them among our most loyal parishioners.

IF THE UNGODLY, who believe nothing, can say in winter, "Ah! it will be summer again," and are certain that no eternal winter will ever come; so do thou also learn, and, every man in the winter of his soul, to say, "Well, let it snow, hail, and freeze; let the weather be bad as it can, it will be summer again, and sunshine once more; God will not let it snow and freeze forever."—*Luther*.



## 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.

### "BANISH AND DRIVE AWAY"

To the Editor of *The Living Church*:

IN A RECENT letter from an old and dear friend I found a sympathetic portrait, in silhouette, of Bishop Manning of New York in his conscientious attitude to the "solemn vow in the Consecration Service to banish and drive away from the Church all erroneous and strange doctrine contrary to God's Word, and call upon others to do the same", and the obligation to be "definite, not vague", in the "promises made by the Priest . . ." When I awoke the next morning I found myself gazing at portraits of a number of bishops that seemed to me properly hanging by this silhouette of Bishop Manning.

First, I saw the saintly and revered Bishop Lee of Delaware—elected, as I recall, by the generally harmonious sentiment of the diocese which interpreted the doctrines and credal statements and vows and promises according to what was known as the Low Church point of view which they called Evangelical.

Next, I saw the portrait of Bishop Grafton of Fond du Lac, my friend of gracious and affectionate temper, elected by an equally harmonious convention in keen sympathy with what is known as the extreme ritualist sacramentarian point of view which they like to call Catholic.

Next, I saw the portrait of Bishop Doane of Albany, my very dear friend of many years, whose election was made against vigorous opposition by an earnest minority differing in their interpretations of creeds and ritual. This portrait reminded me of his statesmanlike opposition to the effort of the so-called Catholic party to prevent the assent of the majority of the standing committees to the consecration of Phillips Brooks.

Next, I saw the majestic figure of Bishop Brooks of Massachusetts, towering physically, mentally, and spiritually, since his death as during his physical life. His election was also vigorously contested by an important minority in the diocesan convention, which distrusted his broad interpretation of doctrinal issues.

Next, I saw Bishop Spalding of Utah, my greatly admired friend—a valiant figure in his courageous presentation of the Truth as he thought the Spirit of Truth revealed it to him. He was elected bishop by the House of Bishops.

Next, I saw Bishop Williams of Michigan, whom we now mourn as a great prophet gone too soon, a friend I honored and loved. He was elected by a forward-looking convention, generally harmonious in their broad interpretation of the teaching of Jesus Christ.

As I recalled the earnest conscience of each of these true followers of their Lord Jesus Christ, I pictured to myself the chaos that would have resulted in the Church at large had my friend's view of the obligation of the bishop's vow had a veritable basis—that is, had Bishop Lee felt that he must banish the "strange" doctrine held by any in his diocese who felt and believed with the Bishop of Fond du Lac as to the Mass, and any holding the broad interpretation of Christ's teaching which the Bishop of Massachusetts taught; while at the same time the Bishop of Fond du Lac must banish those who held what he felt to be the non-Catholic, ultra-Protestant interpretation and practice of those who were in sympathy with the theology of Bishop Lee and the preaching of Bishop Spalding; while at the same time Bishop Brooks must banish and drive out those who taught the Real Presence and other practices of the ritual not in conformity with his interpretations of God's Word and the rubrical and canonical authority of the Protestant Episcopal Church.

These examples make clear, I think, the impossibility of a "definite" interpretation by each bishop of "erroneous" or "strange", or even a literal acceptance of the word "banish"—for is it not clear that no bishop has other power than that of a grand jury to present for trial, while the definition of what may justify "banishment" is to be made by a court still to be constituted, following the decision of the bishop to present for trial?

It would seem clear that as the vow uses both the word "banish" and its dictionary meaning "drive away", when there is not residing in the bishop any such power, intelligent study of the words will make it clear that their use in our services was related to ancient custom and practice prior to the

meticulous protection democracy endeavors to throw around the individual, for the Protestant Episcopal Church is modeled on the democratic form of our Government. This is further shown in the refusal of the Protestant Episcopal Church to constitute a supreme court which might make a final determination in a realm of thought and action not susceptible to such a finality. When further consideration is given to the definition in our dictionaries of "erroneous" and "strange" as "incorrect" and "not before heard of", and due weight is given to the all-embracing reference "according to God's Word", it seems clear to me as a layman that due thought has not been given when one speaks of "definite not vague" promises made. These promises relate to the teaching of a faith in a Living God who revealed Himself in a special Divine manifestation in Jesus Christ, the Man born of woman, who said, "My Father is greater than I", and who further said: "It is expedient that I go away that the Spirit may come who shall reveal all Truth"; thus explicitly teaching that He could not then teach all Truth and implying clearly that the Spirit must reveal Truth through all the future as the hearts of men could receive it.

This is further evidenced by the story in the Scripture that Christ could not do many mighty works at certain times because of lack of faith among his hearers.

These reflections, occasioned by the consideration of bishops and their vows and promises, remind me of a remark made to me nearly forty years ago by my dear and revered friend and rector, Doctor Charles Henry Hall, of the Church of the Holy Trinity, Brooklyn, who was foremost among the Deputies in the General Convention for a quarter of a century; he said, "I have known every bishop who has been chosen for the past twenty-five years, and all—with one solitary exception—have declined in their spiritual power and influence from the day of their consecration." The one who to his mind overcame the insidious deterioration that power so often brings to the human soul, was the noble and saintly hero whom all admired and loved—Bishop Hare, then of Niobrara—the charming name many of us mourned to lose.

Some time later, I was riding in a train in South Carolina with the revered Bishop Capers, of godly memory. He had been, as I recall, a friend of Dr. Hall in Georgia in younger days. I was reminded of this remark of Dr. Hall's and repeated it to him. Then we parted to read a while. After a couple of hours he came over to my chair and said: "Mr. Peabody, I have been thinking over that remark of Dr. Hall you quoted. I am sorry to say to you it is true." He had evidently gone over the whole list of the names for the twenty-five years.

I have observed in every walk of life how the exercise of power pulls on the character of men in a downward direction. Is it not an evidence of the leading of the Spirit of Truth, that the words used in the vows of ordination could not have granted to any man such power as a literal use of the word "banish" would have meant? The purpose of Jesus Christ, He said, was to bring in the Kingdom of God, "not by might nor by power but by My Spirit, saith the Lord". Surely this should be most true of bishops, for to them should peculiarly apply the words of our Lord, "He who will be chiefest among you, let him be the Servant of all." Does not the same thought underlie the Master's reply to the plea of James and John to sit at His next side: "That is not Mine to give, but the Father's"?

GEORGE FOSTER PEABODY.

Saratoga Springs, March 6.

### THE LATE BISHOP OF MICHIGAN

To the Editor of *The Living Church*:

IT IS natural that his friends should scan with interest every public appreciation of the late Bishop of Michigan. Many splendid things and true have been said of him both within and without his own Communion. It is therefore the more regrettable that one of our leading Church publications should find it so difficult to do him honor, let alone bare justice. The editorial in your issue of Feb. 24th was an utterly inadequate estimate of a great man.

It is there said of the Bishop that he had "filled a unique position" in the Church. Standing alone, as it does, that is either a most ungenerous ambiguity, or else a poor jest when spoken of the dead. One is reminded of that arch trifier

Disraeli's ingenious reply to a young author who had requested the great man's criticism of his manuscript: "I will lose no time in reading your book." Had you written of the Bishop's unique courage in championing unpopular causes, you would have done credit to yourself and truth.

Again it is misleading to say that Bishop Williams' "strength was in his sympathy with the laboring man". His strength lay in his love for all men. He would have resented the implication that his interest was confined to any one class in society. His friends among the rich and influential will do the same. Bishop Williams was as utterly lacking in class consciousness as he was in self-consciousness.

Once more, in stating that "his writings were more careful than his offhand utterances", one is led to wonder what the writer of the editorial knew of the Bishop's offhand utterances. Offhand utterances were not his habit. His disciplined intellect and his marvellous power of organizing truth forbade it. He thought long and deeply. What he spoke as well as what he wrote was the outcome; though we who loved him knew also that his lips had been touched with fire from the altar of the Most High.

Lastly, and to bring a sorry task to a finish, one reads that "his death is a loss to our episcopate, different from any other that might occur." Indeed, in what way? and, of the nobly great, from whose? For either the statement is invidious as regards the dead, or, if it be well spoken of him, as regards the living.

In Detroit, the Roman Catholic Bishop, who knew Bishop Williams but slightly, wrote more kindly and more truly than you have done. In the Pope's Church they could forget differences at such times to pay tribute to one who, as another member of that Communion wrote, "rendered Christlike service to his Church and to the world. It is a privilege to have lived in the same age with him".

That is true catholicity. Pity it is that others who profess and call themselves Catholic must show such lack of chivalry.

Detroit, March 7.

WILLIAM L. TORRANCE.

[This letter is printed in accordance with our usual practice to print attacks upon THE LIVING CHURCH and its editor to an extent that would not be permitted in criticism of others. In so far as the editorial paragraph relating to the late Bishop of Michigan is criticised as being inadequate, we entirely agree. It was inadequate partly because it came in a very crowded issue, at a time when the editor chanced to be away from the city, and partly because it was intended that an adequate appreciation of the Bishop should be given at a later date, as is so often our practice in connection with men of distinction who have passed to their rest. As for various interpretations of our language, dissociated from its context, our correspondent naturally speaks for himself.—EDITOR L. C.]

#### A FIXED EASTER

To the Editor of The Living Church:

**T**HIS Lent, as in 1917 and other years, March 25th, the Feast of the Annunciation, falls on one of the Sundays, all of which, as in Advent, take precedence over Holy Days: and yet, as in the preceding years some Church Kalendars do not agree as to whether Palm Sunday or Lady Day should be given the preference, one authority suggesting that at least one service can be held in honor of each occasion.

According to American usage, the feast is transferred to the first open day, which, this year, will be Monday, April 9th—it should be (as is the English Custom in a case like this) Tuesday, April 10th, so that Churches keeping the Eve (moreover, the Annunciation has a Vigil which *cannot* be kept on a Sunday and *must* not be kept upon the Saturday in Easter week \*) will not have to break into the teaching of the Sunday after Easter, the *very* reason, in the first place, why the Sundays in Advent and Lent are given the preference on these Holy Days.

For the benefit of Altar Guilds and the better instruction of all concerned, not until Easter is a fixed date, such as April 14th (the 14th of the month Nisan), will these continual clashes in the Church year be overcome.

Yours for Kalendar reform,  
The Rectory, Cairo, Ill.

H. P. HAMES

\* See page 63 of the *Living Church Annual*. H. P. H.

#### CONCESSION AT KEBLE COLLEGE

To the Editor of The Living Church:

**W**AY I add a few lines in which to call the attention of the clergy to a decision which was taken in their interest, at a recent meeting of the Council of this College?

In view of the straitened circumstances of many of the clergy, it was resolved that the warden should have discretion to make a special reduction of £10 a term for their sons who are accepted by him as candidates for admission to the College, and intending coming into residence as Commoners after the Long Vacation of 1923.

I shall be glad to give any further information in answer to enquiries: and I am, yours most truly,

Keble College,  
Oxford, Feb. 17.

B. J. KIDD  
Warden.

#### AMENDS FOR A MISTAKE

To the Editor of The Living Church:

**I**N MY letter on Reservation in your issue of January 20th, quite inadvertently I quoted a paragraph from a monograph of my own (in which I had used Fr. Puller's argument), which made this statement appear as Fr. Puller's own.

On trying to "verify my quotation" today, I was chagrined to discover my blunder, so hasten to make amends to Fr. Puller. Asheville, N. C., March 3. CHARLES MERCER HALL.

#### SUMMER IN NEW BRUNSWICK

To the Editor of The Living Church:

**M**ANY Catholic families will be spending the summer in the country, either in the States or Canada, and will prefer, if possible, to reside at a place where they can have the privileges of Catholic worship and the Sacraments. Perhaps there are Catholics who read your paper who will consider the question of spending the summer at Loch Lomond, New Brunswick.

I am priest in charge of one of the very few Catholic country parishes in Eastern Canada; perhaps it is the only Catholic parish in this part of Canada which is at the same time a health resort and is blessed with a mild climate during the summer months; extreme heat is unknown here. Loch Lomond is eleven miles from St. John: it has facilities for boating and fishing, in the midst of the most magnificent scenery. There are two hotels, both within reasonable distance of the church and rectory; and summer cottages can be bought or rented. It is only right to mention the one drawback, that there is no railway connection between St. John and Loch Lomond; but we have a telephone and a daily mail service. The arrival of one or two Catholic families for the summer months would be a great encouragement to the rector and the loyal Church people here; a few consistent Catholics who believe and practise the Faith can do much to help the cause of Christ's Church in Protestant Canada.

Loch Lomond, St. John Co., N. B.

C. W. FOLLETT.

March 2, 1923.

#### THE SINGING OF THE CREED

To the Editor of The Living Church:

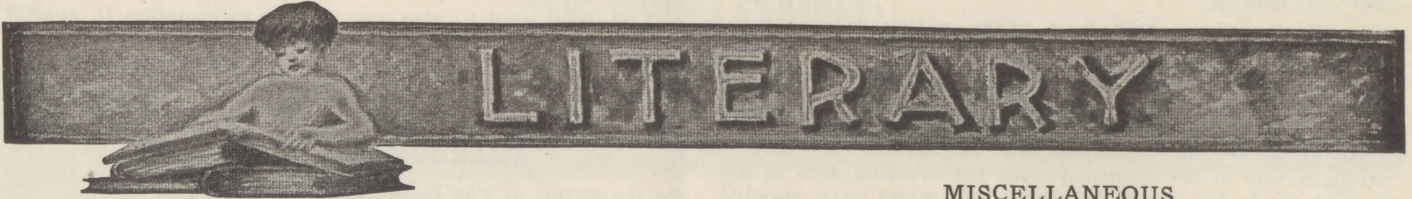
**I**N THE editorial On Singing the Creed in your issue of Feb. 24th, occurs the following sentence: "Are we Catholic Churchmen playing into the hands of these 'Liberals' by vesting the choir with the monopoly of the Creed, while our priests and people remain silent? We have an uncomfortable feeling that we are."

The sentence indicates how far Catholic Churchmen have departed from the Catholic tradition of Church music. The singing of the Nicene Creed in the Mass had its origin in the action of the Council of Toledo, A. D. 589, the precise object of which was to require from priest and people alike, "the utterance of the historic affirmations" as a bulwark against the Arian heresy. The Creed was set to a simple but majestic chant, as the best vehicle for the participation of the whole congregation. This chant eventually became known to all Western Catholics. For many centuries no one presumed to compose other music for the Nicene Creed. This chant, the norm of Catholic music for the Nicene Creed, is not only in wide use in the Roman Church, but also, in its adaptation to the English words, in a very large number of Anglican churches throughout the world. There are many American churches where the sung Eucharist is the chief service of Sunday morning, in which the Creed is sung by all the faithful; clergy, choir, and congregation. This is the Catholic tradition; and not the custom, copied from the worst period of Roman abuse, of making an ornate setting of the Creed, to which priest and people passively listen, the musical center of the service.

WINFRED DOUGLAS.

Evergreen, Col., March 5.

ON THE HORIZON of every Christian's life there must be a vision of the crucified Saviour, and we dare not approach to a realization of that vision except, as it were, on our hands and on our knees. When we shall have done this, we shall begin to see behind the Cross of Calvary the bright rays of a resurrection morn; and we shall then know that our struggles have not been in vain, and that our labors have been crowned with the joys of an immortal life.—*Rev. Henry Lowndes Drew.*



## DEVOTIONAL

*Glories of the Love of Jesus.* Devotional Studies by the Rev. Jesse Brett. New York: Longmans, Green & Co. 1921. \$1.75.

Fr. Brett's limpid English invests the substance of his spiritual readings with an added charm of edification. These seven meditations, drawn out in the form of developed readings, reveal again the sure and certain grasp of the realities of the devotional life which their writer possesses. It is a helpful and illuminating volume.

*God's Minute.* A book of 365 daily prayers, sixty seconds long. The Vir Publishing Co., Philadelphia. Price, cloth, .60, keratol, \$1.00, Art leather, \$1.50.

This little book commends itself to the busy person who would gladly voice his gratitude to God for the favors so freely bestowed, but who lacks the time and the skill to put his devotion into words. The prayers are not chosen at random, but were written expressly for the book by the most eminent clergymen and laymen of England and America. Pure and lofty in their tone, they breathe the needs of every day life. One hesitates to criticize, but it is to be hoped that in the next edition a little more care will be used to center the dates and to make the rules at the tops of the pages correspond.

*The Force of Intercession.* By Conrad H. Goodwin, M.A., B.D. Boston: The Stratford Co. \$2.00.

Of small books on prayer and intercession, we have had not a few within the past ten years—those of Bp. Carey, Dr. Gordon, and Dr. Fosdick are conspicuous examples. This small manual of intercession, horatory and inspirational rather than didactic or instructional, deals with the *rationale* of intercession, with especial reference to the two poles of religion—God's Essence and man's needs. It is excellently done, clear, fresh, free from the too frequent quotation and reference, reverent, and "modern", in the best sense of that word. One real difficulty, the seeming "favoritism" of God, is treated exceedingly well in chapter XVII. "It is the incomplete, mis-conceived thinking on prayer, not its theology, that creates difficulties. What seems favoritism is Universal Love using every open channel, because He is universal in Spirit and effort" (pp. 107-108).

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

*A Spiritual Bouquet:* In Honor of the Most Blessed Sacrament of the Altar. By C. Bertram Runnalls.

These are new editions published by the author, of devotional booklets such as have proved their value to the devout. The former is an antidote to fads of various sorts that come and go, and maintains that the *religious* control of oneself is the cure for many disorders. The second is a series of devotional acts, litanies, and hymns, with questions for self-examination. It is of real spiritual value.

## ESSAYS

*Wayfarers in Arcady.* By Charles Vince. New York: Knickerbocker Press. 1922. Price \$2.00.

Essays such as this volume contains, would be very hard to find. There is no great majesty of theme, but a delicate and poetic manner of treating it; no great clamor of strident counsel and exhortation, but the calm and poise of inspired observation. These prose-poems on commonplace topics, as dealt with by a person the reverse of commonplace, contain all the qualities of the sonnet, save the mere strict form. One bit is particularly delectable (at the end of "Great Roads"): "They are the splendid symbol of all noble art, the symbol of the truth that men only achieve beautiful and enduring works when they are not concerned alone with the beauty of what they do, but are intent also on reaching something, even though it is no more than an understanding of what is in their own minds."

## MISCELLANEOUS

*Drama in Religious Service.* By Martha Candler. New York: The Century Co.

Those who are giving pageants will be interested in this book, which is at once history and practical instruction. It touches on the mystery plays and the later dramatic evolution of the religious pageant, but also tells about lights, costumes, etc.—all the practical matters of production. There is a full bibliography.

*Our Foreign-born Citizens.* By Annie E. S. Beard. New York: Thomas Y. Crowell Co. \$2.00.

The title is misleading. It is not a book about Americanization; but a series of biographical sketches of famous men who came from other lands, became Americans—great Americans—and have done things which have been a contribution to civilization, not merely to American life. It will be an astonishment to some to know how many there are of these famous "immigrants": Agassiz, Audubon, Bell, Carnegie, Bok, Biter, Schurz, Pulitzer, James Gordon Bennett, Stephen Girard, Goethals, James J. Hill, Riis, Nathan Straus, Theodore Thomas, St. Gaudens, Tesla, Alexander Stewart, Morgenthau, Mergenthaler, Pupin—this is but the beginning of the list. The author does not raise the question, but others will: Did not these men become what they were through their own effort, and is there not too much "coddling" of the immigrants of today? Do we not encourage them to regard America as their opportunity to get something for nothing; instead of a home and country where one gives as well as gets?

*The American Spirit in Americans of Foreign Birth.* By R. E. Stauffer. Boston, Massachusetts: Christopher Publishing House. \$2.00.

A collection of speeches by men of foreign birth, such as Edward Bok, Felix Adler, Otto Kahn, Jacob Riis—and a score of others. Useful for ideas for Rotarian banquets and similar occasions at which men may be called on "for a few remarks"; but the extracts are often too short and some are included which are of a bygone age and a little "out of date".

*On the Rim of the World.* By J. Paterson-Smyth. Morehouse Publishing Co., 75 cts.

Another of Dr. Paterson-Smyth's popular books on life after death; written in the same interesting style as *The Gospel of the Hereafter*. A book of "assurance and consolation", quite perfect for its purpose as a gift book for persons in bereavement. It is valuable especially as giving the teaching of the Christian faith and so saving from the errors, vulgarities, and dangers of Spiritism.

*The Open Road to Mind Training.* By Esmè Wingfield-Stratford. New York: Thos. Y. Crowell Co. 1922. Price \$1.75.

With the great vogue of manuals for training the memory, the will, the power of concentration, and the like, it is really difficult to feel a large degree of sympathy. Results in "effectiveness", "forcefulness", and "personality", by any such self-conscious means, are likely to be so artificial and "put on" as to defeat their very aim. This is a new departure from the usual run of books in such fields; in fact, its sanity, and wholesomeness of outlook, mark it as vastly different from the popular manuals. It is refreshing to note that the author gives no *rules* which everyone must know, so much as universal *principles*. In it, there is not the slightest flavor of mystery or charlatanism. If there be people who consciously can set themselves to acquire what they should have developed unconsciously, this book ought to be of help; in any case, it will make the possession and employment of natural or inherent gifts the more effective for being more intelligently understood.

THE PUBLISHER named in connection with the booklet *Missionaries' Prayers for Missions*, noted on this page last week should have been the Educational Department of the Diocese of Pennsylvania Church House, Philadelphia, Pa.

# Church Kalendar



## MARCH

- 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.

### 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.

**WANTED. ASSISTANT PRIEST, UNMARRIED,** young, college and seminary graduate. Address City Church-827, THE 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, A WORKER IN A CHURCH INSTITUTE.** Must understand sewing and be a good disciplinarian, also interested in young girls. Salary \$50.00. Apply House of MERCY, Klingle Road, Washington, D. C.

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

**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

**RECTOR DESIRES SUPPLY WORK DURING** summer months. Address Rector-821, care LIVING CHURCH, Milwaukee, Wis.

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

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

**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.

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

**RECTOR OF PARISH IN WHICH THERE** are two large colleges, desires change. Correspondence with any Parish desiring rector invited. Address Rector-820, care LIVING CHURCH, Milwaukee, Wis.

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

**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.

**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.

### PARISH AND CHURCH

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

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

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

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

### 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. 1., and Oxford, England.

**CATHEDRAL STUDIO-ENGLISH CHURCH** embroideries and materials—stoles with crosses \$7.50; plain \$5.50; handsome gift stoles \$12.50 up. Burse and veil \$15 and \$20. Surplices and exquisite altar linens. L. V. MACKRILLE, 11 W. Kirke St., Chevy Chase, Washington, D. C., Tel. Cleve. 52.

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

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

### PORTO RICAN EMBROIDERY AND DRAWN WORK

**FINE LINENS HANDSOMELY 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.

### MISCELLANEOUS

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

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

**CHURCHWOMEN, IN ADVERSITY, WITH** small incomes, may join an economic organization, founded to cooperate as a household, under one management. System, developing talents and gifts, with congenial, profitable employment assured. Inquiry must give all information, with stamp for answer. Address H-814, care LIVING CHURCH, Milwaukee, Wis.

### REAL ESTATE

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

## TRAVEL

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

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

## GAMES

**SHAKESPEARE REVIVAL!** PLAY THE game "A Study of Shakespeare". Improve your knowledge—highest endorsements. Price 50 cents. THE SHAKESPEARE CLUB, Camden, Maine.

## 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.

**S. T. 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

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

## 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

## 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.

## 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 toms 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

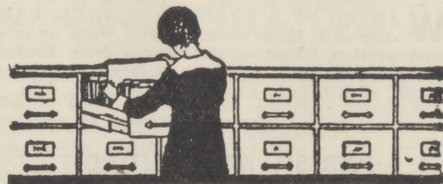
## A NEW CHURCH CALENDAR

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.

## INFORMATION BUREAU



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

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

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

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

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

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

## Church Services

## Cathedral of St. John the Divine, New York

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

## Church of the Incarnation

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

## St. Peter's Church, Chicago

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

## Gethsemane Church, Minneapolis

4th Ave. So. at 9th St.  
REV. DON FRANK FENN, B.D., Rector  
Sundays 8, 11 A. M. 7:45 P. M.  
Lenten Services Daily

## BOOKS RECEIVED

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

The Century Co. 33 East 17th St., New York, N. Y.

*Our Republic.* By S. E. Forman.

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

*Lives of Girls Who Became Famous.* By Sarah K. Bolton, author of *Lives of Poor Boys Who Became Famous.* Revised and Enlarged Edition. Illustrated. Price \$2.00 net. Postage extra.

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

*Heredity and Child Culture.* By Henry Dwight Chapin, M.D.

The Faith Press. The Faith House. 22 Buckingham St., Charing Cross, W. C. 2, London, England.

*The Spiritual Outlook of Europe.* By Rudolf Eucken. Price \$1.40.

*A Shepherd Among Wolves.* War-Time Letters of Cardinal Mercier. Selected (with His Eminence's permission) by Arthur Boutwood, from *Un Evêque défenseur de la cité.* Price \$2.40.

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

*The Evolution of Hungary and its Place in European History.* By Count Paul Teleki, Ph.D., professor of geography in the faculty of economics at the University of Budapest; former Prime Minister of Hungary; lecturer at the Institute of Politics, Williamstown, Massachusetts, 1921. Price \$3.50.

*The Great Dream.* By Marguerite Wilkinson. Price \$1.50.

*Little Life Stories.* By Sir Harry Johnston. Price \$2.00.



*Nature in American Literature.* Studies in the Modern View of Nature. By Norman Foerster. Price \$1.75.

**Frederick Moore.** 730 Fifth Ave., New York, N. Y.

*Is Coué a Foe to Christianity?* By Another Gentleman with a Duster. Price \$1.25 net.

**Charles Scribner's Sons.** 597 Fifth Ave., New York, N. Y.

*An Introduction to Political Parties and Practical Politics.* By P. Orman Ray.

**John M. Watkins.** 21 Cecil Court, Charing Cross Road, London, W. C. 2, England.

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**BULLETINS**

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

*The Bulletin of the General Theological Seminary.* Catalogue Number 1923-1924.

**PAMPHLETS**

**From the Author.**

*Miracles and Present Controversy: An Anglo-Catholic Caveat.* By Rev. P. Gavan Duffy, S.D.C., author of *Is Any Sick Among You, Faith's Secrets and Life's Problems*, etc. Price thirty-five cents.

**The Layman Co.** 35 North Dearborn St., Chicago, Ill.

A Series of Pamphlets on Tithing with various authors.

**Cambridge University Press.** London, England.

*The Supper of the Lord and the Holy Communion, commonly called the Mass.* According to the Prayer Book of 1549.

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

*Spiritism and the Voice of the Church.* A Lecture by the Rev. Chas. H. Rouse, author of *Through Séance to Satan.* Together with An Open Letter to the Lord Bishop of Hereford, who took exception to it.

**From the Author.**

*A Pastoral Letter to the Clergy and Laity of the Diocese of Tennessee.* By the Rt. Rev. Thomas Frank Gailor, S.T.D., D.D. (Oxon.), Bishop of Tennessee. A. D. 1923.

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

**Diocese of Newark.** 21 Washington St., Newark, N. J.

*Far Away Friends.* Stories of the Philipines. By Elsie C. Farrell.

**A PILGRIMAGE TO THE GENEVA SUMMER SCHOOL**

WISHING to increase enthusiasm for Church schools, as well as to give information, St. Paul's Branch of the Girl's Friendly Society, in Syracuse, N. Y., spent a recent Monday "at Geneva".

The whole parish house was used and all folks of importance were represented there. Where costumes failed to carry out the representation, signs helped in the portrayal. Signs likewise indicated all places of importance such as Coxe Hall, the Gymnasium, and even the elm tree (as a labeled standard read). The book room contained literature gleaned from all sources and pictures of many years' conferences. A blackboard gave all general information.

"Mrs. Lewis" received registrations, and "Miss Nelson" was on hand to make all feel at home. Meal tickets admitted the girls to dinner in Coxe Hall where "Dr. Harding" tried in vain to stop the noise so he could read the notices from his place at the faculty table.

After dinner the Arts and Crafts class was held under the supervision of "Miss Evelyn Withers" (this was the regular branch class in reed work). When the bell rang for dismissal all gathered for the annual baseball game. This was limited, however, to one inning, due to weather conditions. "Miss Nelson" served tea under the spreading elm tree, followed by sunset service led by "Dean Lutkin". The moonlight hike, headed by "Miss Hall" and "Mr. Voorhees", led through all parts of the building until the moon was found in all its glory, and, seated in its radiance, "Miss Williamson" told a most interesting story.

Stunt Night followed. After many lengthy and secret sessions, the various dioceses presented fairy tales in pantomime. Then "Miss Hall", warning the girls to be in bed by ten thirty, sent them Miller House-ward.

**WORSHIP AND INSTRUCTION FOR CHILDREN**

ST. LUKE'S CHURCH, Des Moines, Iowa, of which the Rev. Gowan C. Williams is rector, has adopted a new plan for the conduct of its Church school. The Church school assembles at eleven o'clock, and attends the regular morning service. The children sit with their parents. At the hymn before the sermon, the children go to the classrooms for instruction, and are dismissed at the proper time. The parents meet the children after the sermon, and the closing service. On mornings when the late service is that of Holy Communion, the order is reversed. The children have their period of instruction first and come into the church for the Celebration, after the sermon. The Primary Department has its own separate service in the schoolroom.

The two principal aims of this plan are, first, to connect in a more natural manner the child's religious training with the Church's worship. By this method the

child is being prepared to take his place in the Church's life later on. This has been a weakness in the old plan. Secondly, it gives a much better opportunity for children widely scattered all over the city to attend, and to attend regularly, both by giving more time for street car connections and to make it more convenient for parents who bring their children to attend the Church service at the same time. This plan is also being used successfully at St. Mark's Church, Minneapolis, Minn.

**CAMBRIDGE ENDOWMENT COMPLETE**

BISHOP LAWRENCE, chairman of the Million Dollar campaign for the endowment of the Episcopal Theological School, Cambridge, announces that the sum is now complete. Of the \$1,010,000 that has been received, \$463,000 is in cash and securities. The remainder is in pledges of five years and less.

In addition to this, \$39,000 was given before the campaign by five persons to meet the expenses, all of which has not been used. And \$34,000 has been written in bequests.

The ease, speed, and cordial spirit of the campaign give evidence that the people are glad to welcome and support the stronger, more devoted and better trained body of ministers, men who are spiritual leaders.

**ST. LUKE'S HOSPITAL, KANSAS CITY, MO.**

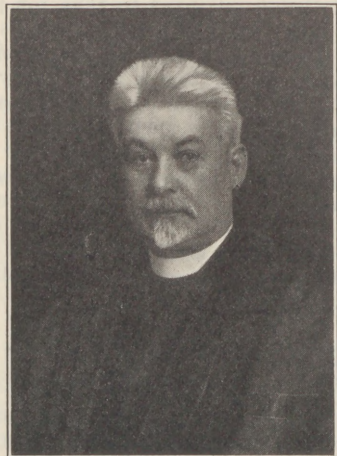
THE NEW St. Luke's Hospital, Kansas City, Mo., the one diocesan institution, opened its doors to patients March 1st. Services dedicatory of the building were held on the afternoon of the Sunday previous, and, in the presence of a throng which crowded the building and overflowed into the spacious grounds, the Bishop, assisted by the clergy of Kansas City and a choir from all the Churches of the city, said the service of dedication in the large central hall on the first floor. After this the procession of Bishop, clergy, and choir went to each floor and said prayers appropriate to the particular designation of each department.

The new hospital is said to be the most completely equipped hospital in the city. The latest improvements in hospital construction and medical equipment have been incorporated in the building. With a staff of over one hundred physicians and surgeons, the out patient department will be one of the outstanding features. The entire fourth floor is given over to the maternity department. The children's department occupies the sixth floor, and, in addition to the regular rooms, has complete glass cubicle equipment for the treatment of children with contagious diseases. One of the most important features is the provision for sun room space. In addition, there is also a roof-garden for convalescents, from which a beautiful view of the valley and parkway may be had.

The new St. Luke's has 125 beds, and was built and equipped at a cost of \$650,000. It occupies a site of four acres in the south central part of Kansas City, splendidly located to serve both business and residential districts. The funds for the building were secured by popular subscription in two drives.

There is sufficient space for the erection of two additional units, when needed; a nurses' home, and a chapel. At present the nurses' home is in a leased property a short distance away.

Practically all the rooms have been fur-



THE LATE REV. SIDNEY T. SMYTHE, D.D.  
(See THE LIVING CHURCH for March 10, p. 678)

nished as memorials by Church people and other interested persons. The Hospital Auxiliary, which is one department of the Woman's Diocesan Society in which all the congregations of the Diocese participate, has provided the linens, and, as heretofore, will look after the replenishing of those supplies, as well as the equipment of the chapel, which is now in a room which is intended to be a lecture room for the student nurses.

#### ACOLYTES' SERVICE IN KANSAS CITY

IN CONNECTION with St. Mary's Church, Kansas City, Mo., is an organization of acolytes known as the Guards of the Sanctuary. At the Sunday morning service of February 11th the second anniversary of the organization was celebrated, in connection with which there was the decoration of four members of the Guards with pendant crucifixes of sterling silver. An address was given by the rector, the Rev. E. W. Merrill. There was also a social

evening on the following day and a corporate communion at the early Eucharist on the following Sunday. This organization is composed of thirty young men and boys and is steadily growing. Its value is evidenced not only by the service rendered in the sanctuary at the parish church, but also by the example set throughout the diocese.

#### "THE CHURCH IN JAPAN"

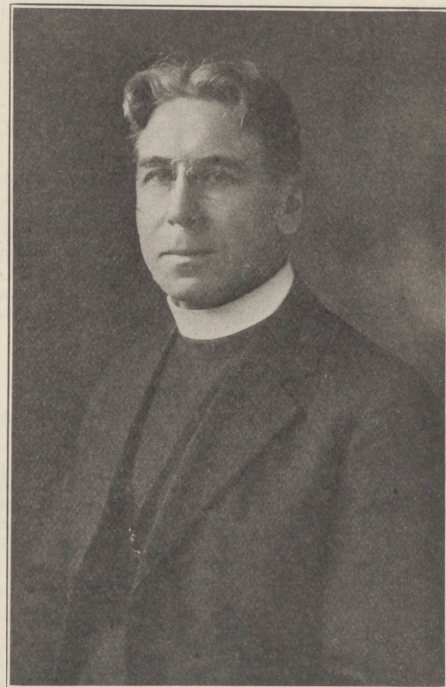
RELIABLE and interesting material about our missionary work in Japan is none too plentiful, and intelligent interest in it is correspondingly scarce. This is particularly unfortunate because there is a source of information easily available. *The Church in Japan* is published quarterly, with the small subscription price of fifty cents a year. (This may be sent through the Morehouse Publishing Co., 1801 Fond du Lac Ave., Milwaukee, Wis.) The paper includes news about the districts of Tokyo, Kyoto, and Tohoku, with occasional more general articles. Demanding so little either of time or money in the course of a year, the paper should have a large number of readers in every diocese among those who count themselves faithful to our work in Japan.

#### DEATH OF REV. HENRY B. WILSON

NOTICE IS RECEIVED of the sudden death last week of the Rev. Henry B. Wilson, rector of St. John's Church, Boonton, N. J., in the Diocese of Newark, and better known throughout the Church as the director of the Society of the Nazarene. Mr. Wilson's service in connection with that organization and in the interest "of the health of the body as well as the salvation of the soul" has been exerted through his books and through personal pleading for deepening of the spiritual life as the motive power for imparting strength and health to body and soul alike. His most recent book, *God's Will for the World*, has just been published, while his earlier

books, *The Revival of the Gift of Healing*, which was introduced to the Church by the late Bishop Whitehead, and *Does Christ Still Heal?* have become widely known throughout the Church.

Mr. Wilson was born in New York City April 10, 1870, and took his degree of B. D.



THE LATE REV. HENRY B. WILSON

at the General Theological Seminary in 1904. He was ordained deacon in the same year and priest in 1905 by the present Bishop of Newark, and began his ministry as curate of St. John's Church, Jersey City. From 1905 to 1907 he was in charge of Holy Cross Church, Brooklyn, and entered upon his last rectorship at Boonton, N. J., in 1907.

#### DEATH OF THE REV. A. S. HULL

THE REV. ALBERT S. HULL, priest in charge of Trinity Mission, 591 East 164th St., The Bronx, New York City, died in St. Luke's Hospital on Monday, March 5th, after a brief illness. The Rev. Mr. Hull, though deaf, and suffering from the infirmities of age—he was over 80—was a faithful priest and pastor, and is sincerely mourned by his people, who crowded the little chapel at his funeral on Wednesday, March 7. Bishops Manning and Shipman conducted the services, and several of Mr. Hull's brethren, rectors of Bronx parishes, were present in the Sanctuary.

The Rev. Mr. Hull was a graduate of Trinity College and of the General Theological Seminary. He was ordained priest by Bishop Patten in 1871, in which he entered upon his late cure. He never had any other in the 53 years of his ministry.

#### CONSTRUCTIVE NEAR EAST RELIEF

A SCHOOL for the blind, the first of its kind in Armenia, was opened in Alexandropol this summer by Near East Relief, under the direction of Dr. R. T. Uhls of Kansas City. The pupils are 150 Armenian war orphans from five to eleven years of age, withdrawn as incurable from the Seversky Trachoma Hospital at Alexandropol. Seversky has been an isolation orphanage for trachoma victims in the City of Orphans, Alexandropol, where Near East Relief is supporting 20,000 children. The hospital, of which Dr. Uhls has been in charge for the last year, accommodates 3,000 children.



THE PROPOSED CHAPEL OF ST. JOHN THE DIVINE AT THE UNIVERSITY OF ILLINOIS URBANA-CHAMPAIGN (See THE LIVING CHURCH for Feb. 24th, p. 592)

## Canterbury's Pronouncement about Unity Significant

### The Assembling of the Convocations —Criticism of the General Assembly

The Living Church News Bureau }  
London, March 1, 1923 }

THE Archbishop of Canterbury, attended by his suffragans, visited the Lower House of Convocation on the second day of the assembly, Friday last, and there delivered a memorable pronouncement, which may well become historic, on the developments in the relations between the Church of England and the Eastern Orthodox Church. Discussing the vast and hopeful possibilities in this connection, the Archbishop said that there had been a constantly increasing stream of intercourse and fellowship. They had had centuries of intercourse. Within their own immediate memory the whole matter had bounded forth into prominence and urgency by the events of the war, and all that these events had meant. But though relations between the two Churches were constantly growing more friendly, no definite action of an official sort had, until very recently, been taken by the Eastern Orthodox Church. Last July, however, the Holy Synod of the Ecumenical Patriarchate in Constantinople passed an important declaration (a translation of which the Archbishop read) stating that the Holy Synod had come to the conclusion that: "the ordination of the Anglican Episcopal confession of bishops, priests, and deacons, possesses the same validity as those of the Roman, Old Catholic, and Armenian Churches, inasmuch as all essentials are found in them which are held indispensable from the Orthodox point of view for the recognition of the *charisma* of the priesthood derived from the Apostolic succession." So far as information had reached them, there had been no unfavorable comment from any of the other Patriarchates with regard to the declaration, although, as far as they knew, no formal action had been taken by any one of them. While they of the Anglican Church must be on their guard against over-rating the declaration, they should not minimize it or regard it as of mere incidental importance.

Both as regards the ecclesiastical and the political crisis, the Archbishop seemed to speak out of a knowledge not shared by the world, and some of his allusions were of the gravest import.

His Grace made the following significant reference to prospects of reunion with the Church of Rome: "Even in regard to the great Church of the West, with its center in the Vatican, obdurate and unyielding as the present problem looks, I am not prepared to say that there are no signs of such movement as may come to produce new and perhaps unexpected tentacles of approach. If such there be, I can at least promise you that I shall not willingly be either blind or insensitive to their slightest throb."

Congratulations from all quarters reached the Archbishop of Canterbury on the twentieth anniversary of his accession to the chair of St. Augustine, on Monday, Feb. 12th. Dr. Randall Davidson has come to enjoy the trust and confidence, and indeed the affection, of Churchpeople of all schools of thought. That remarkable position has been attained as the result partly of his Grace's belief that his duty lay in keeping together the many

congeries that go to make up the Church of England. In spite of periods of ill-health, which only a rare courage and devotion to duty have enabled him to withstand, the Archbishop has governed with a wisdom, justice, and patience, which have never been more widely recognized than during the last few years. His primacy and the example of his life have been of the highest advantage to the Church. There are certain things which will make it memorable. Throughout the tenure of his great office, his Grace has kept steadily in view the possibility of closer relations with the Churches of the Near East. These hopes have been almost beyond expectation fulfilled, and a most noteworthy part of the Archbishop's recent work has been his labor for the persecuted Christians under the domination of the Turks. The Archbishop has never made the slightest attempt to court popular favor, but his steady life of priestly devotion and astonishing hard work have had their effect. So far as his work is concerned, few people have any idea of its volume or his capacity for dealing with it. If there is any secret about it, apart from his inflexible habits of industry, it is that as far as possible he takes one day's rest in seven; it is seldom that the Archbishop preaches or fulfills any public engagement on Sundays.

#### THE ASSEMBLING OF THE CONVOCATIONS

Convocation of Canterbury assembled Feb 15th, at Westminster, at the Church House. Being the first meeting since the proctorial elections the proceedings opened with an interesting ceremony, in which all the speeches were made in Latin. This ceremony was the presentation of the Prolocutor to the Upper House in order to receive its approval upon the choice made by the Lower House. There are one or two matters of considerable interest on the agenda paper of the Lower House, the chief of which is the report of the Joint Committee on the Synods of the Church. A resolution of the Archdeacon of Canterbury declares it desirable that the patronage of a large proportion of the more important benefices should be in the hands of the bishop; while another resolution holds it undesirable that the monopoly or excessive share in the patronage of benefices of any area should be in the hands of an incumbent *ex officio*, and that steps should be taken to transfer some of such advowsons to the bishop or other diocesan authority. This last is bound to provoke discussion; for it is not difficult to see that in the hands of some bishops a diocese is likely to be full of "bishop's men", where the tendency will be towards its assuming a more or less uniform color.

The Archbishop of Canterbury, in opening the proceedings of the Upper House, dwelt at some length on affairs in the Near East, and expressed a hope that his words would be noted throughout Christian lands. He appealed especially to the great British public to give liberally to the funds which had been organized for the relief of the sufferers from Smyrna and elsewhere, and in this connection paid a warm tribute to the excellent independent work being done by Americans. He reported that not only had famine been staved off but that really magnificent efforts had been made to set refugees on their feet—efforts which had in many instances been crowned with success. His

Grace also mentioned the work of Fr. Wigram, the British Chaplain at Athens, and Col. Proctor's scheme for settling the refugees in Western Thrace. The Greek Government had provided the land, and was sending building materials and tools. If only enough food could be ensured to keep going until the end of July, there was every probability of the scheme then becoming self-supporting.

Other business in the Upper House yesterday was the consideration of a number of regulations suggested by the joint committee on Rules and Regulations for the Order of Deaconesses. It was agreed that the Order of Deaconesses is an Apostolic order of ministry in the Church of God, that women admitted thereto are episcopally ordained, and that it is for women the only order of the ministry which the Holy Church of England, as a branch of the Holy Catholic Church, can recognize and use.

A second regulation passed was as follows: "That a deaconess in her ordination is dedicated to a life-long service, though the extent and manner of its exercise by her may vary at different times of her life in accordance with her circumstances; that no vow or promise of celibacy is required of her, nor is it implied in her ordination; that nevertheless a deaconess who desires to do so may legitimately pledge herself, either as a member of a community or as an individual, to a celibate life, provided that due provision be made under proper safeguards for episcopal dispensation from such pledge."

The regulation concerning the functions which may be entrusted to a deaconess provides that she may speak and pray in consecrated buildings on occasions other than the regular and appointed services of the Church, and normally for congregations of women and children.

Convocation of York met on Tuesday and Wednesday this week, the Archbishop of York presiding in the Upper House, and the Dean of York in the Lower. Reports of a joint committee on the extension of the diaconate were referred back, the Bishop of Durham remarking that if they could see their way to the revival of an adequate supply of ordination candidates he was against the revival of the sub-diaconate.

In the discussion on Church Patronage, the Bishop of Manchester expressed the opinion that no bishop should exercise patronage in another diocese save in so far as may be desirable in maintaining a due relation between rural and industrial benefices. He also urged that for the effective administration of a diocese a larger proportion of the more important benefices should be in the hands of the bishop; and said that the exercise of patronage by Deans and Chapters in dioceses other than their own called for the most careful consideration.

In the Lower House a resolution was passed instructing the Parliamentary Committee to examine measures and regulations introduced into the National Assembly, and to report in any case where they seem to touch on the canons or other matters of which Convocation has special cognizance. This House also passed resolutions on Church Patronage in similar terms to those adopted in the Upper House. Dean Welldon, however, in opposing, said that the scheme might prove dangerous, in that people would be placed in the hands of the bishops, or the majority of them.

A motion regretting the passing of any Act which would render clergymen eligible for the House of Commons was carried, the Dean of Durham remarking that the

real and serious objection to the admission of the clergy to Parliament would be the distraction from the work of their spiritual office. Nothing, he said, had done Nonconformity more harm than the partisanship of its ministers in active political undertakings.

Much disappointment has been felt among some of the laity at the action of the Houses of Bishops and Clergy in rejecting the Parochial Church Councils (Additional Powers) measure, which proposed to confer on the Church councils power to make representations in respect of priests presented to benefices. It was no surprise, therefore, in view of the great interest in this matter, that a public meeting called by the E.C.U. on Wednesday evening to consider "the Reform of Church Patronage and Tenure" was crowded to the doors. Mr. Athelstan Riley opened the discussion by outlining the proposals recently made by the Life and Liberty Movement. With most of the proposals relating to the appointment to the higher offices in the Church Mr. Riley was in agreement, but he made a strong defence of the private patron, whose rights would be virtually destroyed if the Life and Liberty scheme were adopted. He was certain that as a rule private patrons took great trouble over their appointments. The whole of the present difficulties centered, in Mr. Riley's opinion, round the comprehensiveness of the Church of England, and the need of accommodating differences of opinion which amount almost to differences of religion.

Mr. H. W. Hill related how, as long ago as 1874, the E.C.U. had worked for the reform of abuses such as sales of next presentation. Conditions had improved greatly, and in recent years bishops and Governments had been more careful. Dealing with some of the proposals that had been before the National Assembly, Mr. Hill complained that running through them all was a spirit which savored too much of politics. A priest was not like an officer on half-pay applying for a post in the gift of a public body, but a man set apart and incapable by law from following a secular vocation. The National Assembly proposals which had been rejected began at the wrong end. The right method, in his opinion, would be to require the patron by law to take counsel with the Parochial Church Council when a vacancy occurred. He should also be required, when presenting a priest to the bishop for institution, to certify that he had taken such counsel and given heed to it. As regards the patronage trusts which the Life and Liberty scheme proposed to sweep away, he said it was untrue that pledges were exacted—High and Low Church trusts alike were faithfully administered; they sought the best men in view of the needs of the locality.

#### CRITICISM OF THE NATIONAL ASSEMBLY

The relatively small amount of actual business accomplished at the recent session of the National Assembly has led to some sharp, but perfectly legitimate, criticism of that body, of which those in authority will be wise to take account. One critic says that the Assembly must make up its mind that the disastrous waste of time in every session shall be stopped. Speeches are far too long, and some of them are more suited to committee than to full sessions of the Assembly. Other matters which provoke comment are (1) a division by Houses is a protracted business, managed by inefficient tellers; (2) the *ex officio* element is far too prominent and dominant, and needs to be reminded that it is there by no vote of the elector-

ate; (3) the Great Hall of the Church House is a most inconvenient place for debates and divisions. These are matters which must be swiftly remedied.

The Dean of Durham, Bishop Welldon, has expressed the opinion that the National Assembly has tended to become inefficient as representative of the whole Church because so much of its business has fallen into the hands of a narrow clique of Churchmen, living in or near London. It would be his wish that the program drawn up for the Assembly should be limited to two or three subjects at the most, and that there should be a time limit imposed for discussions. The Assembly should dispose of this limited program well within a week's session.

The Bishop of Newcastle also sees a danger that all the serious business of the Assembly will pass into the hands of the members from London and the home counties, who can attend committees, and who are near enough to their work to look after it during sessions of the Assembly. None of the representatives from the North, the Bishop declared, are leisured; they already give up a great deal of time to this work, and cannot afford to give more.

It may be hoped that these criticisms and friendly warnings will be heeded; it would be disastrous if the National Assembly should follow the fortunes of so many societies, and fall under the control of those members who happen to live within easy reach of its meeting-place.

An impression seems to have arisen in the minds of many Churchpeople that the Dean of Canterbury was speaking quite

seriously when he remarked at the recent meeting of the National Assembly that "General Approval does not mean general approval". Those of us who know Dean Wace felt that this was only one of his characteristically funny little jests. Lord Hugh Cecil, however, is anxious that the matter should be made quite clear. In a letter to the Press, he says: "May I point out that General Approval corresponds not to introduction or the first reading, but to the second reading stage in Parliament, and assent to General Approval means assent to the main purport of the measure approved, though not necessarily to all its provisions. A man might vote for general approval of the Union of Benefices (Metropolis) measure, for example, who desired in the language of its title 'to facilitate the union of benefices and the disposal of churches in the Metropolis', even though he did not like the proposed machinery of the measure, if he saw his way to amend the machinery to his satisfaction. But a man who did not wish for the union of any benefices or the disposal of any churches in London ought to have voted against the general approval of the measure. And so with the Prayer Book Revision measure. Those who do not want any revision should vote, or have voted, against general approval, but those who desire revision, although disliking some sections of the schedule (for instance about the Communion Service) might reasonably support the measure on General Approval with the intention of moving to omit or amend those sections later. In short, the stage of General Approval does mean precisely what the name suggests." GEORGE PARSONS.

## Three Million Dollars for University Federation Plan

### Anniversary of Colonial and Continental Church Society—A Missionary Studentship—General News Notes

The Living Church News Bureau }  
Toronto, March 9, 1923 }

THE announcement has been made that the trustees of the Carnegie Foundation are prepared to appropriate three million dollars to assist in the plan of University Federation tentatively agreed upon by representatives of the various universities and governments of the Maritime Provinces of Canada and Newfoundland. The oldest of these is the Church University of King's College, Windsor, Nova Scotia.

#### ANNIVERSARY OF COLONIAL AND CONTINENTAL CHURCH SOCIETY

In view of the celebration of the hundredth anniversary of the Colonial and Continental Church Society this year, special references are being widely made to the many services it has rendered the Canadian Church, in the early days, by supplying teachers and, latterly, in sending out from England clergy and young men to be trained for the ministry.

#### A MISSIONARY STUDENTSHIP

The Rupert's Land Woman's Auxiliary has established a studentship at St. John's College, Winnipeg, for the education of missionaries for Indian and Eskimo work. The Auxiliary respectfully suggest that the holder of this studentship should be

required to obtain, during his course, a knowledge of Cree or some other Indian dialect commonly used on the reserves in the diocese; a knowledge of the history, habits, traditions, and pagan rites of the tribes resident in the interior; a certificate of the St. John's Ambulance Association, a knowledge of music sufficient to enable him to accompany the services of the Church; and a short course of training in the Normal School for Teachers, and in the Agricultural College.

#### GENERAL NEWS NOTES

Evelyn Macrae, Commissioner of the Anglican Forward Movement is visiting the dioceses of Rupert's Land, Saskatchewan, Edmonton, New Westminster, Calgary, and Qu' Appelle with a view to making arrangements for the collection of arrears of subscriptions to the A.F.M.

At the memorial service now held yearly at All Saints, Whitby, in honor of the Rev. Herbert Girling, the devoted Arctic missionary, on the feast of the Conversion of St. Paul, the sermon was preached by the Rev. J. Russell MacLean. The offering was sent to Emmanuel College, Saskatoon, towards the Girling Memorial Bursary.

Mrs. H. P. Plumtre, wife of Canon Plumtre, rector of St. James' Cathedral, Toronto, has been re-elected President of the Ontario Division of the Canadian Red Cross Society.

Lady Mabel Egerton, of London, England, has presented a pair of silver candlesticks, handsomely chased, and nearly three feet high, to the Pro-Cathedral of All Saints, Edmonton.

## Dr. W. Russell Bowie Preaches First Sermon at Grace Church

Dean Robbins on Divorce — St. Stephen's College—The Order of Sir Galahad

The Living Church News Bureau  
New York, March 9, 1923

THE Rev. Dr. W. Russell Bowie, for the past ten years rector of St. Paul's Church, Richmond, Va., preached his first sermon at Grace Church on Sunday morning, March 4th, to a crowded congregation. His text was St. Luke 24: 15: "It came to pass that while they communed together, Jesus Himself drew near, and went with them." Dr. Bowie said that these words, he hoped, would symbolize "that comradeship in Christian experience which we now begin". Developing this central idea he continued:

"We begin today a relationship in which we who look into one another's faces are the factors. We start out on a road together. There will be much which together we must try to do. Here is this great parish with all its noble traditions wrought out of the services of men and women who have gone before; here is all the beauty of this visible shrine; here are all these buildings adapted for human service; here is the machinery of an elaborate organization in which the energies of a modern parish seek expression.

"But it is possible to have all these things and yet in the end to have nothing that should be eternally significant. We might be busy in many restless ways, and have much talk and planning as to what we thought it well to do. We might bring here into our work and into our counsel our own shrewd estimates of practicality, our own prepossessions as to duty and truth, our own opinions which reflect the views of the not always Christian civilization in which we live.

"If, upon the basis of these things, we should reason together, it is certain that our utmost efforts would be both shallow and brief. One thing only can put into our life and comradeship an element of spiritual immortality. Among the figures of our visible company there must come another Figure whom the eyes of eager souls are lifted up to see. As we go up the road that lies before, Jesus Himself must draw near and walk with us."

DEAN ROBBINS ON DIVORCE

Preaching in the Cathedral on Sunday morning, March 4th, Dean Robbins spoke strongly in condemnation of the views of those so-called "advanced thinkers" who advocate sexual license as a means of self-expression. The Dean gave the history of the relationship of the sexes and showed how monogamous marriage had emerged as their highest and, socially, their most valuable union. There had been, he said, "a long, upward striving in the cosmic processes of experiment, through tropical jungles of lust, through whirlwinds of unbridled passion, through dark forests of primitive superstition, till at last there was discovery of monogamy as the ideal and natural form of marriage, man and woman plighting their troth and faithfully keeping it till death them do part." Unbridled self-expression was a return to the jungle mode of life, and was not progressive but reactionary in the extreme.

ST. STEPHEN'S COLLEGE

President Bell, of St. Stephen's College, had an opportunity to address a large

gathering of the New York clergy on the subject of the needs and opportunities of the college, and quite converted his hearers to a realization of its unique relationship to the diocese and to the Church in the great metropolitan area. He pointed out the successful efforts it was making to provide something not furnished by any other educational institution in that area: "a liberal education and a cultural atmosphere, with a religious background and at a low cost." He recalled its deplorable condition of five years ago and pictured the transformation within that short space of years. At the same time he showed that New York City and diocese, notwithstanding the specific relationship of St. Stephen's to both and of their wealth, had not, as yet, responded to its appeal as they could and might. He said only \$1,000,000 was needed to finish the physical equipment and secure the permanent endowment of the college, and he was confident it could be obtained if the clergy would make the real situation known to their people and stress its opportunities as well as its needs.

Dr. Bell outlined the five fold program pursued at St. Stephen's: the development of the sense of beauty, in life as well as in art and nature; of justice; of humor, which he defined as a sense of proportion; of humanity and of God. In order to give that individual impress so necessary to personal development, he said that he had set the limit of numbers at 250. At present less than half that number could be accommodated, though many more had made application for entrance next fall. The physical equipment of the College was now well under way to completion, but there was need to provide for current expenses and for a permanent endowment to secure the future of the college.

THE ORDER OF SIR GALAHAD

A Grand Conclave of the Order of Sir Galahad for Boys was held on Monday evening, March 5th, at the Church of the Epiphany, 35th St. and Lexington Ave., the Rev. W. T. Crocker, rector. City and suburban Courts were well represented. There were 216 in the procession. The church was decorated with the pennants of the Order. Music was rendered by the Epiphany choir, the Boys' Orchestra of St. George's, and the Gloria Trumpeters. Bishop Gailor preached the sermon. Archdeacon Ernest J. Dennen, of Massachusetts, founder of the Order, explained its objects and the ritual was demonstrated by the members present arrayed in their full regalia. The Conclave was most successful and is likely to lead to an extension of the Order in the city and diocese.

RABBI WISE WARNS HIS CO-RELIGIONISTS

Rabbi Wise joined his brother, Rabbi Schulman, in voicing a protest against what he declared was the anti-Semitic attitude of many Christians, in his sermon at the Free Synagogue on Sunday morning, March 4th. But he qualified his protest by warning his co-religionists against the danger of an incomplete accord between Jewish claims and Jewish practices. He asserted that the anti-Semitic antagonism was not due to a dislike of the Jewish faith, or belief, or idealism, but that it was due to the Jewish renunciation of that which he deems offensive in the light of the world. The world condemns the Jew who is disloyal to the best and highest he knows. "There is a point," said the

Rabbi, "where Jew and Christian can meet. If Christians cannot be Christian towards Jews, at least let them be fair and decent enough rightly to attribute or distribute the blame. Let them not attribute all that is evil in one to the guilt of all."

GENERAL NEWS NOTES

The Rev. C. K. Gilbert, executive secretary of the Diocesan Social Service Commission, preached the sermon at the annual service of the diocesan branch of the Church Mission of help on Sunday afternoon, March 11th, held in St. James' Church, East 71st St. and Madison Ave.

Bishop Manning delivered the fourth of his series of addresses on A Revival of Personal Religion, at the Cathedral on Friday afternoon, March 9th. His special subject was: The Need for Fuller Emphasis on the Sacramental Character of our Religion.

Colonel Theodore Roosevelt, assistant secretary of the Navy, will be the principal speaker at an informal dinner to be given at the Bronx Union Y.M.C.A., on Thursday evening, March 16th. The Gloria Trumpeters will furnish the music.

Bishop Manning dedicated two windows in the chapel of St. Ambrose, of the Cathedral, on Sunday afternoon, March 4th. They were given by Mrs. George L. Rives in memory of members of her family. The windows were made by Henry Wynd Young. They are in the form of two lancets, one on either side of the Sanctuary. In one of them as a bit of crimson glass, a fragment from the Cathedral of Rheims.

The Rev. Joseph Kostka preached at a service for Czecho-Slovaks on Sunday afternoon, March 4th, in the Church of the Heavenly Rest. The rector, the Rev. H. V. B. Darlington, addressed the congregation in English.

The Rev. Professor F. J. Foakes Jackson delivered the second of his four addresses on The Layman's Part in the Church Throughout the Ages, at the Church Club on Saturday afternoon, March 10th. His special subject was The Laity in the Early Church.

The preacher at Trinity Church for the week of March 12th to the 16th is the Rev. John Mockridge, D.D., rector of St. James' Church, Philadelphia, and formerly on the staff of Trinity parish. The Rev. Selden P. Delany, D.D., of St. Mary the Virgin, preaches at St. Paul's chapel on the same dates.

FREDERIC B. HODGINS

### NEW FAULTY NUMBERS AT KENYON

AN IMPERATIVE need of Kenyon College was satisfied in the appointment, at the beginning of January, of Walter Denston, as assistant professor of Mathematics. Professor Denston was formerly instructor at the Imperial Naval College at Kronstadt, Russia, and saw active service at the Russian front after the Russian Revolution. His appointment at Kenyon College is made possible by the appropriation for maintenance made by the National Council of the Church, for the year 1923. Professor Denston is a graduate of the University of Cambridge, where he specialized in mathematics, and has had a number of years of successful experience in teaching.

The appointment is announced of H. A. Wiper, graduate of Ohio State University, to be the athletic director. Under the regulation of the Board of Trustees, the athletic director will in future take rank as a member of the faculty. Mr. Wiper will take charge in September.

## The Bishop of Chicago Observes His Twenty-third Anniversary

St. Alban's Begins Campaign — Mrs. Bassett President of D. O. K. — Lenten Work in Elgin

The Living Church News Bureau }  
Chicago, March 10, 1923 }

THE Rt. Rev. C. P. Anderson, D.D., Bishop of Chicago, celebrated the twenty-third anniversary of his elevation to the episcopate at the Cathedral Shelter, the Church's work in Chicago among men. The Bishop went to the Shelter the evening before, and spent the night in the institution, as he has frequently done in the past. At seven o'clock the next morning, Feb. 24th, he went to the chapel of the Shelter, and celebrated the Holy Communion.

The chapel was filled with all classes and conditions of men, who formed a thoroughly reverent congregation for the service. The men, of their own motion, provided the flowers for the altar, beautiful red carnations.

After the service the Bishop breakfasted at the Shelter with the Rev. D. E. Gibson, priest in charge of this work, and a number of the men of the shelter. He received as a token of the love and esteem of the priest and the men, a brass missal stand for use in his private chapel, with the prayer that God would bless and spare him to the Diocese for many years to come.

### ST. ALBAN'S BEGINS CAMPAIGN

St. Alban's School has just begun a campaign for a \$100,000 trust fund, to be used to provide necessary equipment, and as endowment. St. Alban's is the only diocesan institution outside of the city of Chicago. It is a boarding school for boys, occupying the Waterman Hall property at Sycamore, with the Rev. L. B. Hastings as headmaster. It has a record of achievements of which the diocese may well be proud.

St. Alban's has the endorsement of the Bishops, of the Diocese, and the clergy and laity who have visited the school, and know what it has done, and is being done now.

St. Alban's is not an expensive school. Parents of moderate means can afford to send their boys there. But St. Alban's has been selected by many parents of ample means after they have compared it with more expensive schools, for St. Alban's makes Christian men, since it ministers to the whole boy, body, mind, and spirit. It places religion along with intellectual studies, and athletics.

The self-help system at St. Alban's not only makes possible the moderate cost of board and tuition, but teaches real democracy. Every boy has his job for half an hour each morning, and each in turn waits on his tables at meals. One cannot tell rich boys from poor boys, as each cheerfully does his share, in a spirit of loyal coöperation.

With the approval of the Bishops, St. Alban's is conducting a campaign to raise \$100,000. The State requires a new detached infirmary and has condemned the old barns. A new dormitory will enable the school to receive twenty more boys and make it self-supporting. A master's house is necessary to retain efficient married masters. An Endowment Fund should provide scholarships for deserving boys, especially those who are postulants for Holy Orders. The School has a twenty-

five year lease on the Waterman Hall property. The fund when obtained will be carefully safeguarded as a trust fund.

### MRS. BASSETT PRESIDENT OF D.O.K.

At the recent annual meeting of the diocesan branch of the Daughters of the King, Mrs. Charles F. Bassett was elected president. Mrs. Bassett has been associated with the work of the D.O.K. in this diocese for the past twenty-five years, having served as secretary and vice-president. In the chapter at St. Edmund's Mission, she was directress for many years. She has been a prominent member of the Chicago Woman's Club, identified with many of the Club's philanthropic activities particularly in the department of children's welfare. For thirty-five years, Mrs. Bassett has been head of the Chicago Flower Mission, through which flowers are distributed in all the hospitals of the city.

### LENTEN WORK IN ELGIN

The Church Club is following up its policy of coöperating with the parishes and missions outside of Chicago in many lines of work. In Elgin, with the help of the rector, of the Church of the Redeemer, the Rev. J. M. Johnson, and some of the laymen of the parish, the Club is holding a series of Lenten noon-day services, and is providing the speak-

ers. The services are held each Wednesday in the Y. M. C. A. auditorium. The attendance has been much larger than was expected, and many who attend are not members of the Church. A prominent member of one of the religious bodies of Elgin recently introduced himself to the rector of the Church of the Redeemer on the street, and thanked him "for one of the best things that has been done by any Church in Elgin".

At the Church of the Redeemer the Brotherhood chapter has organized a Bible class for men and older boys, which is taught by a different member of the class each Sunday. The young people of the parish have organized a Young People's League, with an initial membership of forty. Their constitution provides for Service, Fellowship, and Devotion. The Rev. Garth Sibbald, of Rockford, preached at the first special service held by the League on Sunday evening, March 4th. The members make their first corporate communion on Easter Day.

### THE ROUND TABLE

At a well attended meeting of the Round Table held on Monday, March 4th, Mr. A. J. Todd, labor manager of Kuppenheimer & Company, made an enlightening address on "Collective Bargaining Plus". A representative of the KYW radio station one of the best known stations in the country, managed by the Westinghouse Company, was present and made an interesting address. Of the religious services broadcasted by KYW, a very large proportion have been conducted by clergymen of the Church. H. B. GWYN.

## Suffrage and Offices for Women In the Diocese of Washington

The Bishops' Hoods to be Kept—  
General News Notes

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

THE Maryland Vestry Act of 1798 provided that every free white male citizen of the state above twenty-one years of age, who was a resident of the parish where he offers to vote for six months previous to the election, and who registers at least one month before the election, may vote for the vestry of the parish. By an act of Congress in 1801 this law became applicable to the District of Columbia.

In 1918 the General Assembly of Maryland passed an act changing the Vestry Act so far as it applied to Chevy Chase, Norwood, and Christ Church parishes in Montgomery County so that in those parishes every person over twenty-one, duly qualified and registered, had the right to vote in parish elections. This was approved by the Diocesan Convention.

In 1920 Congress passed, and the President signed, an act permitting the Diocesan Convention, on petition of the vestry of any parish or separate congregation, to give the same right to women to vote and hold office as was conferred upon men by their existing law.

Since then, Rock Creek parish and Christ Church parish, Georgetown, have petitioned and have received the right to permit women to vote and hold office. The arrangement seems to be working admirably in those parishes.

At the Diocesan Convention held Feb. 6th, the same privilege was granted to the women of the following parishes: All Souls', Ascension, Brookland, St. An-

drew's, St. Mark's, all in the District of Columbia; and to Trinity, Charles County; to Zion, Prince George's County; to St. Bartholomew's parish, and to St. Luke's Church, in Montgomery County.

It is necessary under the law, for the vestry of a parish desiring suffrage for women to petition the Diocesan Convention and for the Convention to act on each petition separately. When the suffrage has been obtained, it is necessary for the women who wish to vote to register at least one month before election. They must be qualified in the same way as the men with respect to age, residence, citizenship, and contributions to parish support. Being voters, the women become by that fact eligible to hold office.

The question of election of women to the Diocesan Convention must be decided by the Convention itself which decides on the right of its delegates to seats. The Constitution at present states that the Convention shall be composed of clergymen and laymen.

### THE BISHOPS' HOODS TO BE KEPT

Dr. Marcus Benjamin, whose unique Carson collection was mentioned in a previous letter, has made two other important contributions to the Church in this Diocese. The first is a diocesan flag made up of the Sarum colors, which are also the colors of the National Cathedral, as well as of the American flag. The diocesan flag contains in its design the seal of the National Cathedral. The second is a collection of the hoods of the first Bishop of Washington, Henry Y. Satterlee. In the New York Cathedral, at the funeral of Bishop Burch, his hoods were put on the catafalque, and it has been arranged that

the hoods of the New York bishops be kept. It is Dr. Benjamin's idea that in place of elevating the Cardinal's hat, the Bishops' hoods be appropriately arranged in the Cathedral. Of these five hoods of Bishop Satterlee, there is one that cannot be identified, and, so far as is known, Bishop Satterlee never told for what degree it stood.

#### GENERAL NEWS NOTES

At the home of Dr. and Mrs. Rives, on the afternoon of Feb. 27th, the Washington Auxiliary Committee on Virginia Mountain Missions held its annual meeting. Invitations were sent out by Mr. Ogle R. Singleton, secretary, and tea was served by Mrs. Rives, after the meeting. The gathering was interested by the addresses given by the Ven. Archdeacon Neve, the Rev. R. W. Lewis, and Mrs. Hibbert.

On March 6th, the Rev. Father Ward, of Philadelphia, held a Day of Devotion at St. James' Church.

Judge Kathryn Sellers, Judge of the Juvenile Court, and member of the Diocesan Board of Social Service, spoke, March 6th, on Women and Police Work, at the meeting of the work department of the Woman's Society of the Vermont Avenue Church. On the night of Monday, March 5th, was held a meeting of the Laymen's Service Association in the parish hall of St. John's Church, Georgetown. Diocesan activities and endeavors were discussed, and Albert Sperry spoke on The Work for Young People.

The Board of Religious Education has reflected Dr. DeVries, Chancellor of the Cathedral, to be its executive officer, and Commander C. T. Jewell is secretary. Standing committees on the Home (which includes the Font role, the Home, and the Parent-Teachers' Associations) on Teachers, on Schools and Colleges, on Coöperation with other agencies, were appointed.

The next meeting of the Sunday School Institute is to be held in St. John's parish hall on March 20th at 8 P. M. The speakers will be the Rev. William H. Pettus, rector of St. Mark's Church, who will speak on the topic Religious Education and Service, and the Rev. John S. Moses, rector of St. John's Church, Georgetown, who will speak on the topic The Parent-Teachers Association in the Sunday School.

A mass meeting for the children of the various Sunday schools is to be held in the Church of the Epiphany, Sunday, March 11th, in the afternoon, as an effort to stimulate giving on the part of the children to the Children's Lenten offering through the Mission mite boxes. Last year the average gift per child was about fifty cents, and an endeavor is being made to raise this average. The speaker is to be Dr. John W. Wood.

Among the speakers at the noonday services at the Church of the Epiphany this week will be Bishop William McDowell, of the Methodist Episcopal Church, the Rev. Dr. Charles Wood of the Presbyterian Church of the Covenant, the Rev. Dr. Jason Noble Pierce, of the First Congregational Church, the Rev. Dr. Herbert F. Randolph, of Foundry Methodist Church, and the Rev. G. M. Diffenderfer, of the Lutheran Luther Place Memorial Church. At the evening services during Lent, Dr. Freeman is preaching on the topic, Great Books as Interpreters of Christ.

#### THE CHURCH SCHOOL COMMISSION

"WE ARE SEVEN," said the Commissions of the Department of Religious Education having to do with various aspects of "Sun-

day school" work. "You are all one", said the Department, "and your name is now the Commission on the Church School." "It looks better on paper," says *The Leader*, "but it probably will not reduce the number of actual groups at work." The Commission takes over all the work of Sunday and week-day schools, Teacher Training, Church School Service League, the Daily Vacation Bible Schools, and Religion in the Home.

#### NEW HOME FOR THE AGED IN SOUTHERN CALIFORNIA

AS THE CULMINATION of almost ten years of planning, the Home for the Aged of the Diocese of Los Angeles was opened for occupancy during February. The Home is located on an attractive site of six acres in Alhambra, Calif. The first unit is of Spanish architecture, and later ones will follow this same style. The central portion has two stories, with single story wings radiating from it. This will enable most of the residents to live on the ground floor. Every bedroom is an outside room. The property represents an expenditure of about \$55,000.

For the present only ten old people can be cared for, though the building will accommodate twenty-six. Every effort will be made to avoid the atmosphere of an institution, as it is desired to make it a real home for those living in it.

One of the rooms has been fitted up as a temporary chapel. The Rt. Rev. Joseph H. Johnson, D.D., Bishop of the Diocese, celebrated the first Eucharist therein on the morning of St. Matthias' Day. The Rev. Milton S. Runkle, rector of Holy Trinity Church, Alhambra, has been appointed chaplain, and is maintaining regular Sunday services.

#### A BOOK OF LITTLE CHURCHES

THE CHURCH ART COMMISSION of the Diocese of Colorado has not been in existence very long, but its influence is making itself felt most wholesomely, and in many directions.

Perhaps its most valuable achievement has been in connection with the problem of the small parish church. Six leading Colorado architects have contributed designs to a *Book of Little Churches*; buildings practical, beautiful, in the truest sense of the word, Churchly, and costing only from \$4,000 to \$8,000 each. Each plan allows for possible future expansion, and the addition of parish house or rectory in harmony with the church building. One characteristic feature is found in all the designs: the church interior is a simple rectangle, without transepts or structural chancel, and the singers are accommodated in a gallery at the side or rear.

In addition to the architects' designs, the booklet contains an article on stained glass by Dr. Ralph Adams Cram, and other helpful articles, by George William Eggers, director of the Denver Art Association; the Rev. W. J. Dixon, of the Joint Commission on Church Architecture; George F. Marlowe, E. Donald Robb, Vachel Lindsay, and others.

The original plans, and a model showing one of them as it is to be built at Craig, Col., were part of the Ecclesiastical Art Exhibition held in Denver at the time of the Council, and throughout the month of February. This is the second of these exhibitions to be held under the auspices of the Church Art Commission and the Denver Art Association. They have included stained glass, vestments, paintings, sculpture, textiles, and fine printing; and have stimulated and in-

fluenced the adorning of many churches in the diocese.

Notable in the current work of the Commission is the redecorating of Epiphany Church, Denver, which is being carried out on interesting and unconventional lines, and which will probably be completed by Easter. Another example, which has attracted a good deal of attention, is the new altar in St. Andrew's, Denver, which was described in *THE LIVING CHURCH* a few weeks ago.

#### CHURCH RECEIVES HOSPITAL

GRACE HOSPITAL, Morganton, N. C., has been conveyed by the trustees to the vestry of Grace Church, the Rev. Norvin C. Duncan, rector. The hospital lies across the street from the parish property, and occupies four acres of valuable land well situated for the work. This institution was founded by the late Rev. Walter Hughson, a loved rector of Grace Church. Since his death in 1908, his widow, Mrs. Mary H. Hughson has directed the work of the hospital. Now the trustees have turned the property over to the vestry of the parish, who are committed to the continuance of the relief and charity care for the poor. The report of last year shows that there were 181 free patients.

Miss Mary P. Allen, as superintendent from the first, and Miss Alice Wilds, are retained as assistants to Mrs. Hughson, the administration of the hospital remaining the same. The work today includes the older hospital building, a new central building just approaching completion, the nurses' home, and, detached, the tubercular pavilion, and other buildings. The tubercular work has attracted wide interest in the good accomplished. Consideration is being given the plan to make it a tri-diocesan establishment for tubercular treatment, as the situation in the foothills of the mountains is most advantageous for such.

While the hospital ministers to the community, and receives pay patients, it has always been faithful to the purpose for which it was founded, to minister to those who otherwise would be without hospital care. As it is now officially in the hands of the parishes, the Diocese of Western North Carolina and the General Church may be assured that the future of this institution, the product of years of high devotion to God's service for humanity, will be maintained as a work of mercy entrusted to the Church for the welfare of the mountain people of this section.

#### A PROGRESSIVE PROGRAM FOR CALIFORNIA

THE DOMINANT NOTE at the seventy-third annual Convention of the Diocese of California, which was held from Feb. 6th to the 9th, was the challenge to the Church for a progressive program in accordance with modern methods in order to meet the demands of the times.

The joint session of the Convention and the House of Churchwomen was held on Tuesday afternoon. At this time the message of Bishop Nichols, who is in the East, was read, and Bishop Parsons made his annual address. Bishop Nichols made an appeal for a deeper personal religion, and Bishop Parsons appealed for a larger application of the Christian faith to the great social, industrial, and political problems of the times, especially the problem of a Christian internationalism.

The Rev. B. T. Kemerer, represented the National Council at the Convention, and presented the work of the National Council and the Field Department.

The Tuesday evening session was de-

voted to a memorial service for the late Archdeacon Emery, at which addresses were made by Mr. J. C. Astredo, and the Rev. Alexander Allen, D.D.

At the business session of the Convention, a number of new canons were adopted providing for the regulation of the Diocesan Council and its departments, and some changes were made in the financial administration of the Diocese.

On Thursday, conferences were held on the Church Service League, Church Publicity, Social Service, and Religious Education.

Messrs. A. J. Dibblee and H. C. Wyckoff were elected members of the Standing Committee; Deputies to the Provincial Synod are the Rev. Messrs. E. F. Gee, G. H. B. Wright, W. A. Brewer, B. D. Weigle, and Messrs. Thomas Erskine, Clifton H. Kroll, F. M. Lee, and Col. Noble.

#### N. W. C. CONFERENCE IN EIGHTH PROVINCE

THE CONFERENCE of the Nation-wide Campaign leaders for the northern section of the Province of the Pacific, which was held in Portland, Ore., Feb. 28th and March 1st, sent the following telegram to the National Council:

"Conference of Nation-wide Campaign leaders of the northern section of the Province of the Pacific unanimously adopted a resolution pledging loyal backing in financial crisis and recommends appeal be made to million communicants for million dollars special Lenten self-denial offering of one dollar per communicant, or else such amount as each parish was delinquent in past year."

As a result of the conference, steps will be taken to make a thorough educational campaign throughout the Province, which includes the development of diocesan leaders, summer conferences for parish leaders, parish Program conferences, and group meetings, culminating in an Intensive Week, Nov. 11th to the 16th, and the every member canvas on Nov. 18th.

#### Y. P. S. L. IN FOURTH PROVINCE

THE YOUNG PEOPLE'S SERVICE LEAGUE has had a rapid growth in the Province of Sewanee during the past two years, and is now firmly located therein. Reports from all of the dioceses save one show that there are ninety-two organizations that definitely call themselves Young People's Service Leagues, and it is known that there is an indefinite number of C. S. S. L., Division Six, groups.

A very successful summer training school was held at Sewanee, Tenn., last year, at which 150 persons registered.

The Rev. W. A. Jonnard, of St. John's Church, Savannah, Ga., provincial field worker, has devoted much of his time and attention to the Y. P. S. L. work during the past year.

#### CONNECTICUT CONFERENCE SOCIAL PROBLEMS

WITH THE BISHOP and Suffragan Bishop in attendance, together with many priests and lay people, the Conference on Social Problems, conducted by the Federation of Churches of Connecticut at Berkeley Divinity School, Middletown, on Feb. 26th and 27th, proved to be a place of meeting where Christians of all shades of opinion could gather harmoniously to discuss important questions of social welfare. Besides Church people, who outnumbered the delegates from any other religious body,

there were many ministers from the Protestant churches, and there was a notable opportunity offered to show that there is no distinctive denominational doctrine concerning child labor or international friendship, but that there is a common Christian point of view.

Bishop Brewster presided at the evening meeting, which considered the duty of the Christian Church toward International Friendship, and made a notable introductory address, standing uncompromisingly for the Christian ideal of fellowship among all nations, and pleading for the coöperation of our country in the solution of great world problems. Mr. E. L. Parker, a son of the Bishop of New Hampshire, and head of the Bridgeport Charity Organization Society, spoke at the meeting on Church Coöperation with Social Agencies. President Ogilby, of Trinity College, discussed the subject of Rural Education, and the Rev. C. N. Lathrop, of the National Council, told of methods of Education in Social Ideals in the Churches.

Dean Ladd has been for some time the chairman of the Social Service division of the Federation of Churches, and it is largely due to his initiative during the last four years, that these conferences have been held. The Committee on Social Service also publishes, each legislative year, a survey of Proposed Social Legislation for the information of clergy and others. This Bulletin, edited by the Rev. F. C. Lauderburn, of Berkeley, gives the provisions of bills introduced into the legislature that deal with moral and philanthropic reform, with comment upon their value, and suggestions of methods by which Christian citizens can aid in furthering their passage.

#### DEATH OF J. ALVIN SCOTT

THE DIOCESE of Northern Indiana is mourning the loss of one of its most prominent and valued laymen, Mr. J. Alvin Scott, of Mishawaka, Ind., who died at St. Petersburg, Florida, Monday, Feb. 19th.

He was a son of the late Rev. James Lawrence Scott, priest of the Diocese of Connecticut, and a nephew of the late Rev. Horace B. Hitchings, D.D., the first rector of St. John's Church, Denver, Col.

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He was born at Marbledale, Conn., July 17, 1856. He was a graduate of Yale, in the class of 1877. He was married to Miss Emma Andrew, of Naugatuck, Conn., who survives him.

The earlier years of his manhood were spent in the East, where he was engaged in business, but always finding time to take an active part in the work of the Church, and a part which is still appreciated by those who were associated with him.

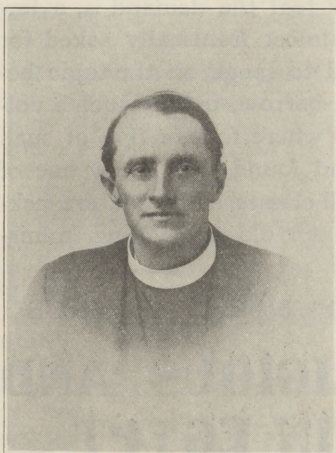
Since 1905 his home has been in Mishawaka, and his sterling qualities of heart and mind won for him a high position in the estimation of the people of the Diocese. He was one of its devoted and efficient servants, and for many years gave gladly and wisely to the direction of religious matters affecting the Church's life. He was a member of The Bishop and Council, and was on the Board of Diocesan Missions for many years, and a Deputy to the General Convention.

During his residence in Mishawaka he served continuously as vestryman or warden of St. Paul's Church, liberally supporting all its undertakings. A memorial service was held in the Church on Sunday, Feb. 25th, which was largely attended by the parishioners, and citizens, as well as by the local Commandery of Knights Templars, of which he was a Past Commander. The memorial address was given by the rector, the Rev. L. C. Rogers.

Brief funeral services were held at St. Petersburg on Feb. 22d. The interment is to be later in the family lot at Naugatuck, Conn., where his father was rector for a number of years.

**FR. BAVERSTOCK AT ST. PAUL'S, BROOKLYN**

A Mission is to be preached at St. Paul's, Brooklyn, during Holy Week by the Rev. Alban Henry Baverstock, of Wimborne, Dorset, England. The mission begins the afternoon of Palm Sunday, and Fr. Baverstock preaches every night dur-



THE REV ALBAN HENRY BAVERSTOCK

ing Holy Week, as well as preaching the Passion on Good Friday. He also preaches at the solemn high Mass of Easter, and again that night.

Fr. Baverstock adds to this activity two Retreats: one the annual retreat for the women of Long Island and greater New York on Friday, March 2d, and another under the auspices of St. Joseph's Sodality of St. Paul's Church, on Saturday, March 24th.

St. Paul's Church, and the Catholics of greater New York are extremely fortunate in being able to hear Fr. Baverstock. He was baptized and given his boyhood training by no less a person than Fr. Mackonochie. He is, with the Rev. H. N. Thompson, a founder of the Catholic Literature

Association, and was for a time editor of *The Christian Warfare*. He is the author of a number of books dealing with various aspects of the spiritual life.

At present Fr. Baverstock has what he terms a "tiny country cure" in Dorsetshire, but he has founded the Holy Family Homes, which have grown out of St. Joseph's Home for boys, which he instituted in his parish, to be conducted in reliance on sacramental grace for the formation of Christian character. Fr. Baverstock is deeply interested in work for the mentally afflicted, is Warden of the Society of the Crown of our Lord, which works and prays for mental invalids, and has founded a small religious community for work with this class of persons.

**"THE LEADER" RETURNS**

RESUMING its volume number (IV) where it stopped about two years ago, *The Leader in Religious Education* appears again, in answer to insistent demands from interested workers who feel the need of its service of information, exchange of ideas and theories, and general gathering up of religious education activities in the Church. It is published monthly, for one dollar a year, by the Department of Religious Education, 281 Fourth Avenue, New York. The first of the new issues includes material on week-day Church schools, helps for teachers, C.S.S.L., Student Council, and religious drama.

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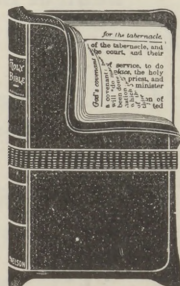
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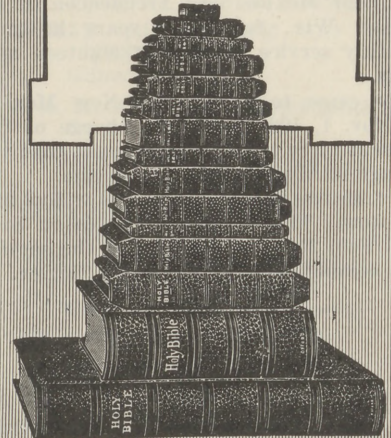
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## DEATH OF THE REV. HENRY HARRIS

ONLY TWO WEEKS after having been appointed priest-in-charge of St. James' Mission, Alpine, Texas, in the Missionary District of New Mexico and Southwest Texas, the Rev. Henry Harris passed away. He had long been a sufferer from asthma. Mr. Harris was born Jan. 12, 1855, in Burnham, England. His education, except for his theological course, was completed in England. He was graduated from the Kansas Divinity School, at Topeka, Kan., in 1894, and was ordained deacon by Bishop Brooke, and priest by Bishop Morris, in 1898.

Mr. Harris was an ardent missionary, and served in such widely separated fields as Indian Territory, Oregon, Illinois, Florida, Michigan, North Dakota, Indiana, and New Mexico. As Archdeacon of La Crosse, Wis., for three years he gave monthly service to each of eighteen missions.

He came to Tucumcari, New Mexico, on Nov. 1, 1922, and took charge of the mission there but it was thought that the change to Alpine might benefit him.

Mr. Harris is survived by his widow and six sons. The burial took place on Sunday, Feb. 25th, at Alpine, and the service was conducted by Archdeacon Ziegler.

CHURCH TO BUILD  
APARTMENT HOUSE

ST. JAMES' CHURCH, Fordham, N. Y., the Rev. De Witt L. Pelton, D.D., rector, is planning to build a \$600,000 apartment house on its own property, a block square, adjoining beautiful St. James' Park, to add to its income and to endow the parish. The house is to be situated on Morris Ave., occupying the entire frontage on the Avenue. The gross rentals are expected to amount to \$120,000 annually, or from \$50,000 to \$60,000 net income. Only one half of the entire project is to be constructed this spring, to be ready for occupancy in the early fall. The apartment will be six stories with basement for Sunday school and Gymnasium. Living quarters will be provided for the curate, deaconess, and sexton of the church.

Dr. Pelton, who has been rector of the parish for eighteen years, conceived the idea of the parish erecting the apartment house, following the attempt of a realty company to buy the property for that purpose. The project has received the approval of the Standing Committee of the Diocese of New York, and of Bishop Manning. A Committee of laymen of the parish, acting with the rector, will have supervision of the project.

This enterprise when completed will be a fitting culmination of the parish's 70th year, and will be a giant step in making St. James', Fordham, one of the great parishes of the metropolis.

## THE CHURCH HISTORICAL SOCIETY

AT THE ANNUAL MEETING of the Church Historical Society, held Jan. 30, 1923, the following officers were elected to serve for the ensuing year: President, the Rev. G. Woolsey Hodge, D.D.; Vice-president, the Rt. Rev. Paul Matthews, D.D.; Secretary, Wm. Ives Rutter, Jr.; Treasurer, Wm. J. Dickson; Librarian, to succeed the Rev. Robert S. Osborn, D.D., deceased, the Rev. George Woodward Lamb, Hatboro, Pa.

The greatest need of the Society at the present time, it was stated at the meeting, is a large income for the purchase of books, subscriptions to magazines and

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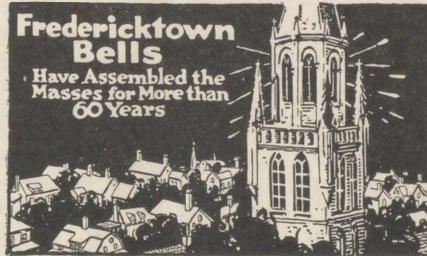
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papers, and for the employment of the full services of a librarian. It is much to be desired that the Society should receive gifts or bequests for these purposes, or that its membership should be greatly enlarged.

**THE DALLAS DIOCESAN HOSPITAL**

THE DIOCESE OF DALLAS had a better chance to get acquainted with one of its diocesan institutions this year than ever before, by reason of the fact that the diocesan Council met in Fort Worth, at St. Andrew's Church, for the first time in forty-nine years, and came into direct contact with All Saints' Hospital, which is located in Fort Worth.

Mrs. J. H. Bevan, president of the board of managers told the story of the hospital at a luncheon in the University Club given to members of the Council. The idea of the institution, she said, grew out of visits made among the sick poor by a band of devoted Churchwomen some thirty years ago. The outer walls of the first building were contributed as a freewill offering by the brickmasons of the city in 1896. The first investment was for the present site at Magnolia and Eighth Aves., now occupied by the main building, the annex, the nurses' home, and some smaller structures. Bishop Garrett laid the corner-stone of the main building in 1900. About ten years ago an annex became necessary, and, three or four years ago, the nurses' home. All of these buildings are of brick. About thirty nurses are in training at almost any time, and a large number of graduates have gone out from the institution.

The income from all sources last year amounted to about \$65,000, the mortgage debt was reduced by over \$6,000, over 1,000 patients were cared for, including those who, free, or only part pay, cost over \$6,800. The net worth of All Saints' today is more than \$175,000, which, by reason of last year's careful and economical management represents a gain of about \$10,000. The chief need of the immediate future is an endowment of free beds for the poor.

**MISSIONARY WORKERS IN TEXAS**

MISS EMILY C. TILLOTSON, Educational Secretary for the Woman's Auxiliary to the National Council, visited the diocese in February, addressing the Churchwomen of Galveston on the afternoon of the 4th, and holding two Normal Training Classes of two days each in Houston and Waco. These classes were well attended and it is hoped that Miss Tillotson's inspiration and splendid training will result in the formation of many Discussion Groups among our Churchwomen.

Deaconess Harriet Bedell, a United Thank offering missionary of Stephen's Village, spent part of the first week in February in the diocese. During her stay the deaconess made two addresses in Beaumont, two in Austin, and six in Houston. Her traveling expenses, while within the diocese, were met by various organizations of the parishes visited by her, and offerings were made for her work in Alaska.

The Young People's Service Leagues of Houston will feed, for one year, a dog whose name is to be "Houston". The offering at the early Celebration on Sunday, at Autry House, was given the deaconess, and will be used toward the salary of Henry Moses, the young Indian helper, who is soon to be ordained a deacon. The offerings made at Beaumont and Austin will probably be used toward the maintenance of Deaconess Bedell's household, which is made up of native Indians—

Henry and Mabel Moses, their baby, Ellen Louise, two young girls, and the nine dogs whose names are Yukon, Chap, Goldie, Patsey, Jack, Queen, Prince, Houma, and Houston! Another dog will be needed shortly, and the Young People's Service Leagues of the diocese are busy raising money to support a dog whose name shall be "Texas."

**SIR FREDERIC KENYON VISITS KENYON COLLEGE**

FEBRUARY FIFTEENTH witnessed a notable event in the history of Kenyon College. Sir Frederic George Kenyon, K.C.B., L.H.D., LL.D., Ph.D., head and director of the British Museum, and great-nephew of Lord Kenyon, the founder of the College, was officially received by trustees, faculty, and students. In 1920, in connection with the last Lambeth Conference, the College conferred, at the hands of Bishop Leonard, the degree of Doctor of Letters upon this distinguished scholar, the exercises taking place in the reception room of the British Museum. Sir Frederic Kenyon is visiting America under the auspices of the American Classical Association for a series of addresses at Yale, Harvard, the University of Chicago, the University of Pennsylvania, Columbia, and other colleges.



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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

**WHAT SHALL WE DO WITH JESUS?**

Gilbert Pember

**DR. MCCONNELL'S CONFESSIONS**

Lucius Waterman

**IN DEFENCE OF DREAMERS**

George P. Christian

**CONCERNING BABBITT**

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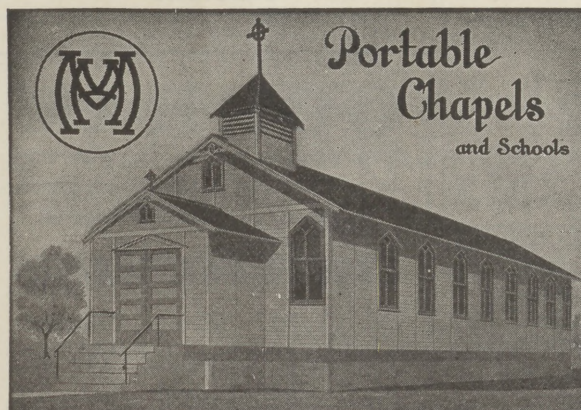
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On the afternoon of February fifteenth Sir Frederic motored from Columbus as the guest of the Hon. T. P. Linn, '72, of the Board of Trustees. A distinguished party from Cleveland including Bishop Leonard, Mr. and Mrs. D. Z. Norton, Mr. and Mrs. Andrew Squire, Judge W. B. Sanders, Ernest C. Dempsey, Frederic A. Whiting, head of the Cleveland Art Museum, and Mrs. Whiting, and the Hon. John B. Dempsey, met Sir Frederic at Gambier. After an inspection of the college buildings, President and Mrs. Peirce entertained at dinner at Cromwell Cottage the distinguished visitor and the out-of-town guests.

A later assembly at Norton Hall included trustees, faculty, and students of the college. Sir Frederic was presented by President Peirce, and spoke directly under the portrait of Lord Kenyon that was presented to the college a few years ago by the Kenyon family in England. In his address Sir Frederic emphasized the relative importance of classical studies in college training, paying tribute to the worthy and thorough work that Kenyon College is doing. He also emphasized the importance of sympathetic understanding and hearty coöperation in international affairs between Great Britain and the United States. After a brief reception and college singing, Sir Frederic left for Washington.

On two previous occasions members of the Kenyon family have visited the college. In 1856 the Hon. Lloyd Kenyon, a grandson of the founder, stopped at Gambier on his way to enjoy a hunting trip in the Rocky Mountains; and in 1919 Gen. Lionel R. Kenyon, head of the British War Mission, made a visit of several days to the college. Gen. Kenyon, who is a brother of Sir Frederic, received at that time the honorary degree of Doctor of Laws.

#### BROWNVILLE ENTERTAINS AN ANGEL

St. Paul's Church, Brownville, N. Y., has been renovated inside and out through the generosity of a former member of the parish. It was over a year ago that a stranger drove up to the rectory and asked the rector, the Rev. E. B. Doolittle if he might look over the church. The rector gladly accompanied the visitor through the building. It later developed that the visitor had spent his boyhood days in Brownville, and had come back to visit and to see if it were possible for him to do something for his old parish. Before the visitor left he had empowered the rector to ascertain the expense of putting the exterior of the church in thorough repair. This included a new roof and stucco over the frame construction. This was done and a check was sent to cover the expense.

#### BERKELEY DIVINITY SCHOOL GROWING

AT THE MEETING of the trustees of the Berkeley Divinity School, held on Feb. 23d, the committee appointed to consider the developments of the school, informed the trustees that the number of students at the School is increasing so that it will be necessary to construct new buildings within the next year or so to accommodate them. The trustees voted to conduct a summer course in theology next June for women students. The treasurer announced that during the year \$10,000 was received from the Berkeley Associates and that the finances of the school were in the best condition possible.

It was also announced that a bequest of \$5,000 had been received from the estate of the late Mrs. Russell, of Hartford, and also gifts of New Haven railroad stock from the estate of the late Mrs. Goodwin of Hartford. Charles E. Jackson was reelected treasurer and secretary for the fifty-fourth time.

#### CELEBRATION OF PLAINSONG SOCIETY

THE PLAINSONG SOCIETY, centering in New York City, is keeping the Feast of St. Gregory the Great, March 12th, with celebrations separately for Roman Catholics and for Anglicans. For the former, a Sung Mass is arranged at nine o'clock on the morning of Monday, March 12th, at the Church of Our Lady of Lourdes, while for the latter a Sung Mass will be given at eleven on the same day at the Church of St. Edward the Martyr. The Society is endeavoring to extend the appreciation of Plainsong music, as far as may be within its power, in both Communion.

#### NEW YORK STEWARDSHIP ESSAY CONTEST

FOR THE THIRD YEAR, the Nation-wide Campaign Department of the Diocese of New York is offering the Church school children medals for the best essays written during Lent. This year the title of the essay is to be Christian Stewardship in the Home, and is to take the form of a story having for its characters the father, the mother, and at least two children, a boy and a girl. The awards will be made at the Annual Presentation service in May.

#### VIRGINIA PAID IN FULL

ANNOUNCEMENT has been made by the National Treasurer, Lewis B. Franklin, that the Diocese of Virginia has paid in full its 1922 quota for the General Church. The statement sent out by the Treasurer after the closing of the books for 1922 showed that Virginia had paid \$22,844 less than its quota. This amount has since been paid, and assurance has been given

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"A little bread, a little wine,  
Least things of earth to offer Thee,—  
Changed by this hallowing divine  
The Greatest of all Things to be!  
O Thou most holy quicken thus  
Our soul's devotion,—answering swift  
To all Thy love once did for us,  
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that the 1923 quota will be met. There are now two dioceses which have paid their 1922 quota in full, Virginia and West Virginia.

**DIOCESAN JOURNALS DESIRED**

THE LIVING CHURCH takes pleasure in printing the following official notice from the Custodian of Archives of the General Convention:

"The Custodian of Archives of the General Convention earnestly requests that the secretaries of the several dioceses and missionary districts, having in charge the distribution of journals for 1923, kindly mail two copies to him at 281 Fourth Ave., New York, one for the Archives of the General Convention, and one for the use of the Executive Secretaries of the National Council.

"EDWIN B. RICE,  
"Custodian of the Archives."

**BEQUESTS**

IN THE WILL of Mrs. E. D. Sharpless, a devout member of Christ Church, Media, Pa., the endowment fund of the parish is left \$10,000, and the rector of the Church, the Rev. H. Ransome, \$5,000.

**MEMORIALS AND GIFTS**

A WINDOW, a memorial to Mrs. Laura Hale Marks and her daughter, Mrs. Guy R. Brightwell, was unveiled in St. John's Church, Montgomery, Ala., Sunday, March 3d. The subject of the window is the Madonna and Child.

SIX VERY HANDSOME oak choir stalls have recently been placed in the chancel of the Church of the Holy Comforter, Montgomery, Ala. Some of the stalls form a memorial to Mrs. Lucy Winter Lacey, long a devoted member of the choir.

AT ST. JOHN BAPTIST'S, Brooklyn, N. Y., on the Second Sunday in Lent, an oaken *prie-Dieu* for the Bishop's chair, given by the Confirmation Class, and a similar one for the rector's stall, in memory of the late Mrs. Julia Augusta Winder, given by her family, were blessed.

A WINDOW has recently been placed in Trinity Church, Claremont, N. H., the Rev. George Huntington, rector, the gift of Mr. and Mrs. Edwin J. Hendel, in memory of their son Edwin T. Hendel, of Chicago, formerly of Claremont. The window represents the Good Shepherd and contains also various pieces of Christian symbolism. Added interest is found in the fact that the window was designed by Mr. Harry K. Lloyd, senior warden of the parish.

**NEWS IN BRIEF**

ARIZONA—The new Sturges Memorial Wing of St. Luke's-in-the-Desert Hospital, Tucson, the gift of Miss Kate B. Sturges of Englewood, N. J., has recently been completed. It gives room for fifteen beds, and consists of a wide porch, dressing rooms, baths, and a very fine sun-parlor with open fire-place. The cost was about \$11,000. Miss Sturges has also turned over an endowment of \$4,000 for the upkeep of the fabric.—Trinity Cathedral, Phoenix, the Very Rev. Herbert L. Johnson, Dean, is receiving from Mrs. Browning a new lectern in memory of her husband, the late J. Hull Browning, of New York, who was president of the American Church Missionary Society and senior warden for many years of the Church of the Heavenly Rest in that city.—A new administration building is being erected

at St. Luke's Home for tubercular patients at Phoenix, of which the Rev. B. R. Cocks is superintendent.—The funeral of Mr. William Nash was held in Trinity Cathedral, Phoenix, Feb. 28th, the Bishop, Dean Johnson, Canon Cocks, and the Rev. Norman Nash officiating. The deceased was a son of the late Rev. Prof. Henry S. Nash, of the Episcopal Theological school in Cambridge, Mass. He was a member of the Engineering Department of the Army during the war, giving splendid service.—The Rev. Dr. John W. Suter, of the Episcopal Theological School at Cambridge, Mass., and the Rev. Dr. Chas. M. Addison, of Cambridge, are giving lecture courses at the Cathedral during Lent.

EASTON—The Department of Religious Education of the Diocese met at Emmanuel Church, Chestertown, recently. Arrangements were made for a series of lectures by Mr. Jas. L. Ware, Field Secretary of the Diocese of Washington, to Sunday School Teachers and Workers. Banners

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were offered to the Church schools making the largest Mite Box offering, the largest offering on a per capita basis, and to the school giving per capita the largest contributions to missions.—The Summer School Teachers' Association has selected Rehoboth Beach as the location for its school this year, and vestries and Church schools in the diocese are requested to send their rectors and delegates to it. A capable faculty has been selected, and a full curriculum has been arranged for the workers.

**IDAHO**—A five days preaching Mission was conducted in Trinity Church, Pocatello, Idaho, by the Rev. G. H. Sumner, of Twin Falls, beginning Feb. 18th. Arrangements had been made for a ten day Mission, to be conducted by Archdeacon Maltas, of Salina, Kansas, but his illness made other arrangements necessary. Mr. Sumner was good enough to consent to take his place at the last moment, rather than to have the Mission abandoned.

**IOWA**—Mr. John D. Alexander, Field Secretary of the Brotherhood of St. Andrew is spending March in Iowa visiting the existing Chapters and starting new Chapters where they are desired.—Another Church school has been started in Des Moines on the east side of the city, under the direction of St. Mark's Church, and its rector, the Rev. Wm. N. Wyckoff.—The Des Moines Congregational Church for colored people is without a pastor, and, during the vacancy, the rector of St. Mark's has been asked to give them evening services. Although there are about 8,000 colored people in Des Moines, there has been no Church work among them, to the present time.

**KENTUCKY**—The Noonday Lenten services held under the auspices of the Laymen's League have been particularly successful in Louisville for a number of years and this year will be no exception, judging by the beginning. Bishop Woodcock was the preacher during the two days following Ash Wednesday, while during the week beginning Feb. 18th, Bishop Wise was the speaker to a steadily increasing crowd which thronged the lower floor of the theater and overflowed into balcony and boxes. The remaining speakers secured are the Rev. Messrs. Samuel S. Marquis, of Detroit; E. H. Ward, of Hot Springs, Va.; Edwin J. vanEtten, of Pittsburgh; and Robert K. Massie, Dean of the Cathedral in Lexington, Ky. The committee has issued a very attractive booklet advertising these services, and containing a photograph and brief sketch of each of the speakers for 1923.—A special service was held in the Cathedral in Louisville on Wednesday evening in the Lenten ember week, primarily for the various parish units of the Young People's Service League which attended in a body. Bishop Wise was the preacher on this occasion, and he also preached in the Cathedral on Friday afternoon at a united service of all the Louisville parishes, on The Call to the Ministry. This service was followed by a supper-conference on recruiting for the Ministry, and took the place of the one usually held on Washington's Birthday by the Brotherhood of St. Andrew, in order to have Bishop Wise address the boys and young men. The principal speaker at this supper-conference was Johnny Fred, the Alaskan Indian boy.—Among the special items of progress made in the diocese during the last year that should be noted, is that several new missions have been established. St. Matthew's mission church has been erected and paid for, and regular services are

maintained in it for colored persons of that neighborhood. In the West End, a well equipped parish house, with living quarters for the priest in charge, has been completed. A mission was much needed at this point and although work has just started, the prospect seems most bright. A new colored mission in Owensboro is in charge of the Rev. Jackson Mundy, and is prospering under difficulties. In addition to church buildings, St. George's mission, Parkland, is planning a parish hall, and St. Thomas' mission has just completed one, known as the Work Shop, which was opened and dedicated by the Bishop during the past month. As another evidence of progress in extra-diocesan matters, Kentucky is the only diocese in the Fourth Province whose gifts to the National Council exceeded the contributions of last year.—By the will of Mr. Henry W. Barret, an honored member of the Cathedral and for many years prominent in the Diocesan Council, \$2,000 is bequeathed to the Cathedral Endowment Fund, \$1,000 to the Endowment Fund of the Orphanage

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of the Good Shepherd, of which institution he served on the Board of Guardians for forty years, and \$1,000 to the Church of the Advent, Louisville, for the care and beautifying of the altar, which is a memorial to his wife.—Solomon Blum, one of Louisville's Jewish citizens, who was killed during the past week in an accident, bequeathed to the Home of the Innocents, one of the Louisville Church Institutions, the sum of \$100. This institution will also receive the sum of \$5,000 from the estate of John H. Caperton, of Louisville, recently deceased.—Mrs. Julia Churchill Blackburn, widow of a former Governor of the State, and who was one of the oldest members of Christ Church Cathedral, has bequeathed to the Endowment Fund the sum of \$2,000, which will be further increased by \$10,000 upon the death of a relative. Mrs. Blackburn left \$500, also, to the Girls' Friendly Society in Kentucky.—A special Patriotic Service was held in the Cathedral on the Afternoon of Feb. 25th, the Sunday nearest Washington's Birthday, when, after a shortened Evening Prayer, an address was delivered by the Rev. David Cady Wright. Local Chapters of patriotic societies, the Sons of the American Revolution, the D.A.R., and the Colonial Dames, attended in a body.

LONG ISLAND—The Rev. E. Clowes Chorley, D.D., rector of St. Philip's Church, Garrison-on-Hudson, N. Y., will address the March meeting of the Brooklyn Clerical League on the subject *The Rise of Parties in the Church*.

NEBRASKA—A rally of the Young People's organizations of all the religious organizations of the city of Omaha was recently held in the First Congregational

Church. Six hundred were present. Bishop Shayler was the speaker. The honor for the society having the largest number of young people present at the rally went to the Young People's Service League of the Church of the Good Shepherd, the Rev. Ralph F. Blanning, rector.—Every Monday morning during Lent the Omaha clergy meet in the parish house of Trinity Cathedral for a study and discussion class. The text used is *The Church's Life*, by Dr. Sturgis.—This year all the Omaha Churches are participating in the noonday Lenten services at Trinity Cathedral. The preachers for the first three weeks have been the Rev. Thomas Casady, of All Saints' Church, the Rev. Lloyd Holsapple, of St. Barnabas' Church, and the Rev. Ralph F. Blanning of the Church of the Good Shepherd.

NORTHERN INDIANA—Trinity Church, Logansport, is being congratulated on having secured as rector the Rev. Edward L. Roland, from St. Bartholomew's Church, Chicago. He is already in residence, and was instituted by the Bishop on Sunday, Feb. 25th. Having previously served in the diocese as rector of St. Paul's, La Porte, and of St. James', Goshen, he has many friends who are cordially welcoming him on his return.—St. Andrew's Church, Kokomo, made vacant by the resignation of the Rev. John F. Plummer, who is now in Chicago, has called the Rev. Cleon E. Bigler, of Delaware, Ohio, as rector. He has accepted, and is to take charge on the first of March. Many are pleased that he is to return to his home diocese. He was a candidate from St. John's Parish, Elkhart, was ordained by Bishop White, and served efficiently in the diocese during the early days of his ministry.—Mr. Edward Sargent, one of the Secretaries of the De-

partment of Religious Education of the National Council, is spending two weeks in the diocese, visiting the different parishes, speaking at public services, and holding teacher conferences. He is being warmly received everywhere, and arousing greater interest in Religious Education, and the week-day Church school.

OREGON—The Brotherhood of St. Andrew announces that for its noonday meetings in the Portland Hotel auditorium, Bishop Remington of Eastern Oregon will be the speaker during Passion Week, the Very Rev. H. M. Ramsey, Dean of the Pro-Cathedral, during four of the days in Holy Week, and Bishop Sumner at the final meeting on Good Friday.—At a patronal anniversary service held in St. David's Church, Portland, the evening of Thursday, March 1st, the rector, the Rev. Thomas Jenkins, announced the presentation of valuable gifts for the altar, and a promise of three memorial windows. The sermon at this service was preached by the Rev. B. T. Kemerer.

SOUTHERN VIRGINIA—On the First Sunday in Lent, Feb. 18th, the Rt. Rev. A. C. Thomson, D.D., Bishop Coadjutor of the Diocese, instituted the Rev. M. Colgate Daughtrey rector of Emmanuel Church, Cape Charles, Va.

WESTERN NORTH CAROLINA—The Rev. W. O. Smith, Jr., rector of the Church of the Good Shepherd, Buxton, Md., was supplying at Trinity Church, Asheville, until March 1st, when the Rev. Willis G. Clark returned.—Archdeacon Griffith is temporarily in charge of Christ Church, Savannah, Ga., enjoying, it is hoped, somewhat of a vacation from his arduous duties and constant travel in the mountain region of North Carolina.

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