

Easter

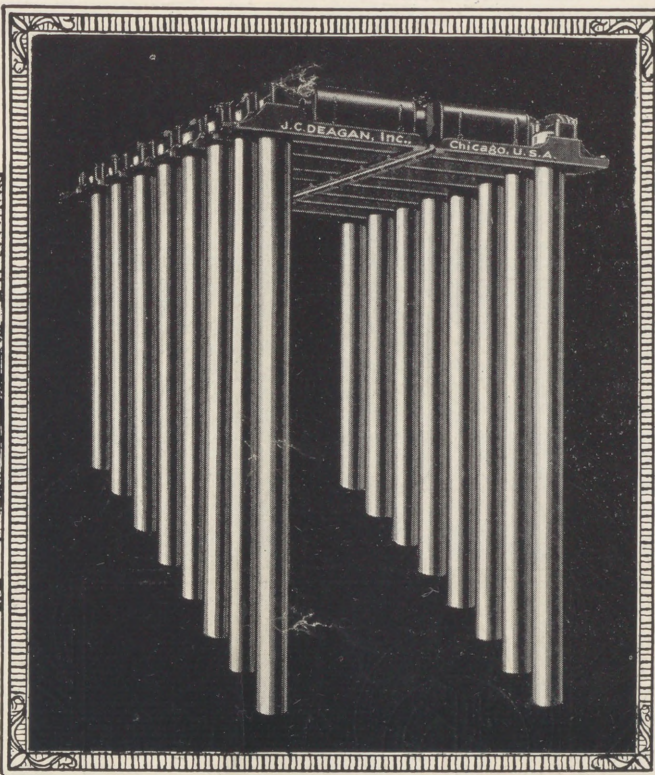
1923

The
Living Church

He is risen,
He is risen;
Tell it out with
joyful voice:
He has burst His
three days' prison;
Let the whole wide
earth rejoice:
Death has conquer-
ed, man is free.
Christ
has won the
victory.

IHS

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The Living Church

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

VOL. LXVIII

MILWAUKEE, WISCONSIN, MARCH 31, 1923

NO. 22

EDITORIALS AND COMMENTS

The Lord from Heaven

WHY DO we believe in the Resurrection? Does it really matter, as long as we are assured that the soul is immortal, whether or not Jesus really rose from the dead? Is it not sufficient to hold that He allowed His disciples to develop a conviction, valuable and necessary, which cannot really stand the test of investigation? Can the factual evidence for the actual Resurrection of our Blessed Lord really meet the scrutiny of open-minded people?

There are two or three interesting facts about the Christian experience and thought of the ages that are worth keeping in mind when we ponder over the lesson of Easter. One, is that different generations of Christians have expressed their faith with varying shades and degrees of emphasis. In the first years of the infant Church, doubtless the vast bulk of the believers looked for the Second Coming in Glory to take place within their lifetime. An acute student of Christianity, not himself a Christian, has said that the standing miracle of Christianity, in his estimation, was the fact that this confident expectation of the immediate Coming of our Lord did not find its satisfaction in any sort of realization—yet Christianity survived. The emphasis and focus of burning interest shifted in the first centuries; men were intently concerned with the problems of our Lord's Person. Centuries passed, and the point of vital and absorbing attention turned the Church to the



THE RISEN CHRIST

Church of St. Thomas the Martyr, Oxford, England.

doctrines of justification, the sacraments, and the like. What concerns us most today, of the whole vast sweep of traditional Christian truth? Has the Resurrection taken a secondary place in the field of attention, like certain other doctrines of the Faith? Is it a "burning question"? Can it be relegated to the discarded mass of doctrines not, perhaps, to be denied, but neither to be affirmed with any deep sense of conviction or appreciation of necessity?

Another interesting thing about this progress of Christian life and experience, is the part the thought of any given time played in determining the dominant concentration of attention. All of us are children of the age in which we live; we absorb its atmosphere, we think in its terms, and see what we see with its eyes. When we read some portions of the Bible, are not we conscious of the gulf that divides us—in point of view, chief interests, presuppositions, and the like—from the writers of some of the books? One recent biography of our Lord brings out with great acumen the truth that our Lord conceived of things as a man of the first century. When we of the twentieth look at the same facts, can we possibly see eye to eye with Him, with His disciples, or with the writers of the New Testament? Is it not true that our table of values has so shifted that we do not reckon as so fundamental or important some of the things they did so conceive? Cannot we grant that it is perfectly possible to

be the equivalent kind of Christian in the twentieth century to him of the first, and yet not regard as essential much that he believed to be so? And is, then, the bodily Resurrection of our Lord just one of those things, not fundamental to the faith of a modern Christian, which we can readily pass over in the silence of tacit repudiation, confident in the conviction that we can be Christians and yet not accept it?

WE TEND TO REGARD OUR Lord's *teachings* as the thing of prime significance; not the speculative questions as to who He was, what He did, or what happened to Him, so much as what He said.

But we really cannot sever a man's life and history from his times and environment; for perhaps the most significant thing about any fine biography is the due consideration of the impress of its subject on his times. In a passion for pure facts we tend inevitably to neglect this fact. The bare bones and the lifeless skeleton of the objective data in regard to any man's life are, alone and apart from any fuller consideration of them, the veriest half-truth. In short, we cannot sunder the teachings and life of Jesus from the record of their effect upon men of His day; we must look at them, in order to gain any true perspective, through the experience of those who knew Him best, on whom His life and personality impinged, in whom we can see Him reflected as through a glass, darkly. Any arbitrary preconceptions about what we may find in the evidence, any prejudice in favor of any theories as to what was and what was not impossible, must be rigorously ruled out, if we wish honestly to let the only first-hand evidence we possess, speak for itself.

When we look at these records, what do we find? Central in all streams of the Tradition is the story of the Resurrection. It was the heart and center of St. Paul's religious experience, and the fact, so seared and burned into his memory, was also the core of the tradition which he received from others. It is the climax of all the gospel narratives, the full flower of the stories of the Lord's life, which alone gives coherence and point to the several accounts. It was vital and fundamental in all early Christian literature. The fact was that the Jesus who had been crucified, who had been declared dead, who had been buried, had risen from the dead on the third day. If we approach the data which we have at our disposal, the evidence they yield is at least this.

But why do we have to explain their experience—for, after all, that is what the gospels and epistles are, the record of a spiritual experience—by the same account which so readily presented itself to the writers? Might they not have been right in the conviction that developed that Jesus was immortal, and wrong in the explanation they gave? Yes, we might concede this point—on the condition that a more plausible construction of the facts can thereby be made. Suppose that they had a tendency to expect the Resurrection, and that, when the overwrought condition of nerves accompanying the ghastly experience of Good Friday had subsided, they were quite ready to be satisfied by any sort of assurance, no matter how tenuous, that Jesus still lived. So, we might imagine, so slight a factor as the half-hysterical tale of the apparition to Mary Magdalene would have been sufficient to set them off into a warm glow of confident conviction.

But will this explanation hold in the face of the data? Two things must be said: the Apostles, by their own evidence, were not men of imagination or of profound powers of reasoning. Humanly speaking, they were not capable of spinning out a yarn of this sort. They had not the slightest expectation antecedent to the fact—despite the sayings of our Lord distinctly foretelling the Passion and Resurrection. Can we construe the evidence in this direction with any show of consistency, to suggest that the narratives were the result of a sort of hysterical and visionary craving for a physical Resurrection? No, because the men whose experience is related were not all of that type: they were "slow to believe"; they were unimaginative, hard-working, everyday, normal working people, with no single trace of the sort of temperaments that might generate a tale of this nature. Besides, if they had, what would have been the normal thing to emphasize? Obviously, the fact that He had been seen. But the narratives bring out the prosaic item that the Tomb was empty, rather than that the Saviour had been seen!

In short, when we look at the evidence coolly and collect- edly, it bears every mark of sincerity, straightforwardness, and honesty. The very discrepancies in the narrative are significant tokens suggesting that there was no collusion. If four people tell the same story in identical words, with every slight detail the same, one would naturally suspect some sort of agreement beforehand. The only way we can honestly deal with the data is either to accept or reject them; if we accept them, then we have the choice of explanations; if we reject them, we can do so only because we have ruled out the evidence in advance—and this attitude cannot be met by argument or persuasion. If we grant the facts, we may yet refuse to admit the explanation of those facts which the very narratives themselves furnish. But it is hard to see how any modern explanation of the experiences of the Risen Christ does full justice to the data. The Apostles, as we have seen, were convinced against their own dominant scepticism—therefore it is psychologically difficult, if not impossible, to imagine that their expectation produced its own fulfilment in the way of the assertion of the Resurrection. We may question their good faith, but if we do so, there is no possible way of ever getting anywhere. Corrosive suspicion of other-wise good evidence kills the hope of ascertaining the truth.

But, some one says, It is inherently impossible that a man rose from the dead. Our experience assures us that men do not rise from the dead. Generation after generation has died and been buried, and none, in our experience or in that of our fathers, has returned into flesh and blood.

The answer to this *à priori* objection is easy. Has all that experience, our own and our fathers', included a single instance in which we or they have seen the Son of God, the second Person of the Blessed Trinity, go down into the grave and stay there? If it has not, then the appeal to experience—that is to say, to observation—falls down. On the other hand, the phenomenon of the Son of God as incarnate man dying, being buried, and rising again, has become a part of the experience of the human race. There has been no exception to it. It is as unbrokenly the history of what happens when God becomes Man, as the experience of universal death without reincarnation in this world is the unbroken history—except for interposition of occasional miracles, such as are outside the scope of this consideration—that attends the death of men who are not God. The raising of Lazarus was a "miracle"; the Resurrection of Jesus Christ is not. The latter is the "natural" way in which the incarnate Son of God treads death under His feet. There has been, in all human experience, no exception to the rule or "law" that when the incarnate Son of God dies, He rises again on the third day.

THEN TWO OTHER FACTORS are of enormous importance. One is the effect wrought upon the small body of early believers by the conviction of our Lord's Resurrection. The cowards of Good Friday became the sturdy and bold champions of Eastertide. What achieved this transformation? A fiction? Were they so given to superstition and credulity that they reversed their own characters and became in a short time ardent advocates of the truth of a palpable lie? Is it conceivable that they lost their hard-hearted common sense over night? Furthermore, how can we make reasonable this situation: a group of men bringing fresh and wholesome moral and religious power to mankind in the strength of a vain delusion? How can we reconcile the fruits of their work with the rottenness of its moral origin, if we say that they were deluded as to the fact of the Resurrection, and yet admit that they brought a noble and lofty message to men? Are the two things for one moment compatible?

But we are not left to past evidence. The fact of the Resurrection is not a bit of ancient history; it is, more than any other event, verifiable in the present. Just as we cannot separate our Lord's life from those in whom He lived,—from the Apostles to the latest convert to His Church—so we may not sunder the Resurrection from the lives of those in whom its reality has been vindicated and demonstrated in millions of cases. Our Lord comes to us in His Risen Presence so oft as we allow Him to make Himself manifest. We have the age-long evidence of Christian experience as the standing proof that He is Risen.

Each Sunday is an Easter, and each Eucharist is the summary record and drama of the last Three Great Days of the

life of Jesus in the terms of our simple humanity. As we identify ourselves with His Death we become capable of Resurrection. Easter presupposes Good Friday, in the Christian lives as well as in the calendar. It is just possible that His Risen Presence may not have been vouchsafed to some of us because we have forgotten this fact of the spiritual life: "Except a corn of wheat fall into the ground and

die, it abideth alone." The greatest proof and evidence of the Resurrection is in the experience of the Person, Power, and Presence of the Risen Jesus.

May He come this Easter to renew and invigorate our faith, and give us that Easter joy which is the symbol and earnest of His Coming!

"He is Risen. The Lord is risen indeed. Alleluia!"

The Appreciation Fund for Serbia

SOME two years ago, following upon Bishop Nicolai's visit to this country, with its wonderful inspiration, a number of Churchmen who had listened to the remarkable addresses of this gifted and distinguished visitor from across the seas subscribed, through THE LIVING CHURCH RELIEF FUND, to an Appreciation Fund for Serbia, to be sent to Bishop Nicolai and placed at his personal disposal. Bishop Nicolai had carefully refrained from asking for money in this country. He asked America, earnestly, eloquently, and longingly, for spiritual leadership for his country and for eastern Europe generally. He tried to make us see that the Christian Religion was the one power that was great enough to solve the problems that rest upon the world today, and he pleaded that young, vigorous, idealistic America would, in her strength, take that leadership in the world that, it would seem, she only had the power to take.

Well, many of us listened. As we listened, we realized that Bishop Nicolai was giving us a spiritual leadership such as we sadly needed, and that he was helping us far beyond what we, or our nation, were likely to be able to give in response. Money is a poor thing to give in lieu of spiritual leadership, and all of us realized it. There was a time when the Church, in the fulness of her spiritual riches, could give health and life and vigor, saying, "Silver and gold have I none, but such as I have give I unto thee". Today the Church is poverty-stricken. All that we who heard Bishop Nicolai, realizing her poverty, could say in response, was the reverse of what Peter and John could say: Health and vigor and life and spiritual leadership for the world have we none, but such as we have—the pitiful silver and gold that the wealthy Church of Pentecostal days neither had nor needed—give we unto thee. Such was the genesis of the Appreciation Fund for Serbia.

For one of the remittances from that fund, addressed to Bishop Nicolai, we were unable, during two full years, to obtain evidence of delivery, neither could we obtain answers to letters of inquiry addressed to the Bishop. Finally, inquiry developing that the draft had never been presented for payment, we asked the intervention of the bank which had drawn the draft upon the principal bank of Belgrade, and through the efforts of the latter bank the amount has finally reached Bishop Nicolai's hands. The following interesting letter both explains the long delay and also tells how the contribution aroused enthusiasm in a Council of the Serbian Church, and, supplemented by local contributions, will, in part, become an Easter gift to "the poorest of the poor" as "The Poor People's Bread":



NICHOLAI, Bishop of Ochrida
Patriarchate of Belgrade, Serbia

My dear Mr. Morehouse:
God's peace be with you!

I received your kind letter, went to the Franco-Serbe Bank, took the money of 43,000 dinars, and so, quite decorated with riches of this world, went to the meeting of our Episcopal Synod, presented the money, explained the origin of the money, expressed my wish that a fund should be formed in connection with our little Synod, a fund for the poor people. My colleagues, the bishops, received the explanation with gratitude to Mr. Morehouse, to THE LIVING CHURCH, to the whole Episcopal Church, and to all the kind donors of the gifts. And after a long talk how to use the money in the best way, they agreed to form a fund under the name: THE POOR PEOPLE'S BREAD.

We found, then, 7,000 dinars more, whereby we made 50,000 dinars altogether, and put it into the bank for the time being. At Easter this year will be the first occasion when we shall take a part of it and distribute to the poorest of the poor.

I did all this because I am not a good manager of

money at all. The others are much better; and be sure that the money will be used better than any donor could have thought it would.

Now to explain my absence. I was in the Holy Land last year from January till after Easter. After Easter I was at Mount Athos among the holy monks. In September we had an episcopal council at Karlovci. During this period your checks and letters came and went, not finding me. I am sorry for your trouble.

I should be very grateful to you if you would kindly insert in your paper a notice informing the generous donors of money, in my name, that a fund has been formed towards the best use for the poor. The fund is now 50,000 dinars, but we hope to get more here in our own country, through lectures and sermons and through collections at different occasions.

I hear that the Episcopal Church at New York, with my dear Bishop Manning, have some trial. A certain man, Grant, has stood against Christ's divinity and power. What he preaches is neither new nor modern, neither liberal nor progressive: all he said is older than Columbus, for it is as old as Coelsius, the Jew, against whom fought the great Origen. It is nothing but bunk for all those who know a little bit more than the alphabet of religion. Through a superficial journalism religion cannot be explored, nor understood, nor preached.

May the Lord the Merciful give you health and peace!
Most gratefully and sincerely yours,

✠ NICHOLAI

We desire to add two comments on Bishop Nicolai's letter.

First, the disastrously low rate of exchange enables small contributions in American money to be multiplied many times over in local purchasing value when they reach eastern Europe. It is that advantage that makes it possible for Near East Relief to be administered on the scale that is being done. If any American Churchmen desire to supplement this fund, every dollar now sent will be translated into many more dinars than it purchased in 1921.

Second, we are just a little amused at Bishop Nicolai's characterization of Dr. Grant's gospel as "older than Columbus", when it is being exploited in New York as the newest of the new. Alas, why did not the "new" editors of the "New Churchman" explore a little into the past before they committed themselves to this ancient and exploded form of newness?

But what we desire especially to say about this, is that whatever we in America do amiss has its fruits, nowadays, far beyond our own country. From Russia comes a report that Bishop William Montgomery Brown's book repudiating "Christianism" is being widely circulated, translated into Russian, as being the work of an American bishop and presenting the basis on which the religion of Russia should be "reformed" at the present time. Trotzky is reported to have given public approval to this book on a recent occasion; and it is said that the book may become a real influence in moulding the thought of Russians, who look to America for that leadership which Bishop Nicolai also earnestly asked for. That book seems to be the sort of leadership we are giving.

In our own Church and country we dismiss an incident of this sort with a tolerant shrug of the shoulders and wonder that a man can be such a crank as the author of this book. The plea of Arkansas and its bishop that the book and the author be dealt with, fell on deaf ears.

But to many confronted with the likelihood of approaching martyrdom for their faith, as are many of those high ecclesiastics of Russia and the East, this rendering of aid and comfort to the enemy from the ranks of the American episcopate, and this failure of the Church to deal with it at home, are life and death matters.

And the leadership that we are giving to Russia is the leadership of our cranks, unrebuked and unrestrained at home.

HERE is a contrast between the tomb recently opened in Egypt and one in Judea not far from "a place which is called Calvary".

The one was filled with the riches of a powerful king, placed there, however, as a sign of his passionate desire for future life. His imagination was so fervid as to picture himself again walking, eating, wearing clothes, of all of which he had surrounded himself with an ample supply, all in the style to which he was accustomed, so that when breath should return to his body, he might exercise himself in his wonted regal grandeur.

The other held but the body of a Man—likewise a king, and King of kings and Lord of lords.

Tut-ankh-Amen's belief, although it was strong enough to immure a king's riches in his grave, has not been sufficient to establish him again in the flesh. He has to share the common experience of mankind, and to await the fulfilment of the spiritual life that proceeds from God alone, and cannot originate in self, however strong may be belief and will and reason.

Jesus Christ, "the third day He rose again from the dead". Starting, not from the processes of the brain and of the intellect and erecting thereon a purely human structure, but starting from God and the things that only the Omnipotent can control and give, He, as God, brought to men that life which, when He has included them in it, He, as Man, can return to God as man's true life, and find it acceptable by the Almighty.

If the Faith of the Church is the faith of Tut-ankh-Amen and of the human intellect, it is vain. But if the Faith of the Church is the spiritual life, to give which to man Jesus Christ was born, and lived, and died, and rose again, "even so in Christ shall all be made alive".

THE PERIODICAL shock which most of us sustain from time to time when we learn of various happenings—or perhaps we ought to say alleged happenings—at the Church of St. Mark's-in-the-Bouwerie, New York City, was registered once more in our ecclesiastical seismograph last week when our friends the secular papers gave what seemed to be full accounts of what one of the New York papers termed a "Sun-God Service" held in that church on the afternoon of Passion Sunday.

But it has been maintained that St. Mark's-in-the-Bouwerie has been the victim of bad and sensational reporting, and the public has been urged really to find out what that parish and its genial rector are doing and trying to do, and not take its information second hand. THE LIVING CHURCH therefore ventured to wire Dr. Guthrie a request that he would favor us and our readers with a signed statement of what happened at that service, and who, if anybody, was the object of a divine worship at the service.

Dr. Guthrie's reply, in the form of a personal letter, is at hand just before we go to press, and too late for use to be made of it in this issue. We therefore ask our readers to suspend judgment until the facts can be authoritatively laid before them in next week's issue.

ACKNOWLEDGMENTS

NEAR EAST RELIEF

M. J. K., Miami, Fla.†	\$ 20.00
Mrs. Eugene E. Pantzer, Sheboygan, Wis.	25.00
A Churchwoman, New York City‡	5.00
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L. C. B.‡	10.00
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* For starving children

** For Armenian Christians

† For Christian sufferers in Smyrna

‡ For little children in the orphanage at Bethlehem

ARCHDEACON STUCK MEMORIAL FUND

In Memoriam, H. L. C. \$1.00

EASTER

O God who, through Thy sole-begotten Son,
Hast overcome all death, and opened wide
To us the gate of life, we pray provide
Thy special grace to each and every one,
To go before us that, when we have done
The works inspired thereby and, e'er supplied
With Thy continual help, have truly tried
To bring to its perfection what's begun,
We may present a sacrifice to Thee,
Unworthy in itself indeed, but yet the best
That we can offer, for we will to be
Thy servants dutiful, and leave the rest
To Thee through Him who rose that humankind
In serving Thee might its true purpose find.

EARLIER SERVICE

O God, who didst, for our redemption, see
Thine only Son suspended on the Cross,
Who, by His resurrection, stopped the loss
Occasioned by our ancient enemy:
Grant, by the glory of this day, that we
May daily die to this world's evil dross
And live, that heavenly joys may e'er engross
Our hearts and minds for ever more with Thee.

To die to death as He once died, and then
To rise in Him to life that is to live
Eternally, we pray Thee grace to give;
A daily death to sin so we may know
The joy of resurrection, and may show
Our gratitude for ever and again.

H. W. T.

THE EPISTLE FOR EASTER DAY

Col. iii. I.

If ye be risen with our Lord,
Then seek the things divinely grand,
The things of heaven and of God,
Where sitteth Christ at His right hand.

Set ye your mind on things above,
And not upon earth's pride and dross,
Set your affection on Christ's love,
His resurrection, tomb, and cross.

For ye have died in Christ the blest,
With Christ in God are hidden here;
When He, our life, is manifest,
Then ye in glory shall appear.

And therefore mortify, within,
Your carnal members on this earth:
Uncleanness and all other sin,
Which flesh inherits from its birth.

The wrath of God shall come at last
On those that follow sin and sense,
Wherein ye walked in times now past,
The days of disobedience.

CHARLES NEVERS HOLMES.

A SHAKESPEREAN KALENDAR

COMPILED BY AGNES CALDWELL WAY

EASTER	O rejoice,
DAY	Beyond a common joy!— <i>The Tempest</i> , V, i.
	The choir,
	With all the choicest music of the kingdom
	Together sung <i>Te Deum</i> .— <i>King Henry VIII</i> , IV, i.
	God be wi' you and keep you.— <i>King Henry V</i> , V, i.

DEAR MASTER, we will follow Thee, but we need Thy grace to hold us from falling by the way. Let us plant our feet where Thou hast marked the way, O our Good Shepherd, for so we shall not wander. Only let us hear Thee call our names and then we cannot miss the path. Amen.—*The Church Helper*.

DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER.

April 2

READ St. Luke 24:13-35. Text for the day: "Jesus Himself drew near, and went with them."

Facts to be noted:

1. This scene took place on the first Easter afternoon.
2. "Our Lord entered into glory not at the Ascension, but at the Resurrection."—Dummelow.
3. Our Lord's risen body was a perfect organ of spirit and could manifest itself in whatever place He willed.

The crucifixion was terrible, and now there comes into the life of our Lord's apostles that awful feeling of loneliness. Everything is dark. There is no break in the clouds. The sunshine has been cut off. So felt those two as they journeyed to Emmaus on that first Easter afternoon. Suddenly all is changed. A stranger joins them. He walks with them, and He talks with them, and in the breaking of bread a few moments later they become conscious that they are in the presence of their risen Lord. He was near them all the time and they knew it not. There would be fewer clouds if we could only realize that the risen Christ is near us all the time.

April 3.

Read St. Luke 24:36-48. Text for the day: "And ye are witnesses of these things."

Facts to be noted:

1. Our Lord proves to His frightened apostles that it is He Himself.
2. As His death was real, so was His resurrection.
3. The word "witness" carries with it something of the meaning of the word "martyr".

What are some of the characteristics of a true witness? First, he must be convinced of the truth to which he bears witness; second, he must be willing to stand up for that truth in spite of everything that may be said and done to the contrary; and third, he must be willing to suffer for that truth, if necessary. These characteristics mark the life of the early followers of Christ. When they preached Christ they preached a Christ that they knew from personal experience. They became absolutely fearless and were ready and willing to die for Him. We need more of that kind of witnessing in the Christian Church today. A faith for which one has to apologize will not help the world very much. Suppose we cannot understand it all. We cannot explain electricity, but we know its power. We all can't explain the force of gravitation, but we know its results. The radio baffles the imagination of tens of thousands, but the radio has become a source of great personal enjoyment. How should we dare to hope to understand, and to know, all about God and His ways? He would not be God if we could know all about Him, and Christ would not be Christ if it were possible to give a complete explanation of His whole life, His words, and His deeds. Let us make use of our personal experience with Him and bear our witness to Him,

April 4.

Read Exodus 14:13-22. Text for the day: "Speak unto the children of Israel that they go forward."

Facts to be noted:

1. Moses' faith in God never wavered.
2. God makes provision for the crossing of the sea.
3. The enemy was overthrown.

"Go forward!" Somewhere over there was the promised land, but the sea and the wilderness were between. But the command comes, "Go forward!". And when the people were willing to obey the command, the way was opened and forward they went. Some one has said "Do the thing, and you have the power; fail to do the thing, and you lose the power". How often one looks back to yesterday and the day before, and says with keen regret: "If I only had done thus and so. If only I had done the thing that I was told to do, and now see what has happened, just because I was afraid of what seemed to me an insurmountable obstacle." I don't know what your problems are, but I know my own and I have learned that every day of my life God comes to me and says. "Go forward!" Here is the work to be done. Don't

think it is too hard or too great, "Go and do it", and what invariably happens when I obey? The obstacles are overcome, the work is done and happiness results. Begin today with this command of God ringing in your ears, "GO FORWARD", obey, and you will discover something of the true glory of life.

April 5.

Read Job. 19:23-end. Text for the day: "I know that my Redeemer liveth."

Facts to be noted:

1. "The best rendering of 'Redeemer' is 'Vindicator'."—Dummelow.
2. "In my flesh"; a better translation is "apart from my flesh", "without my flesh", i.e., after death.
3. Job faints with emotion at the thought of his vindication.

"Job uses the language of appropriation. He says, 'My Redeemer' And all that we know, or hear, or speak of Him, will avail us but little, unless we are really and personally interested in Him as our Redeemer. A cold speculative knowledge of the Gospel, such as a lawyer has of a will or a deed, which he reads with no further design than to understand the tenor and import of the writing, will neither save nor comfort the soul. The believer reads it, as the will is read by the heir, who finds his own name in it, and is warranted by it to call the estate and all the particulars specified his own. He appropriates the privileges to himself, and says, the promises are mine; the pardon, the peace, the heaven, of which I read, are all mine. This is the will and testament of the Redeemer, of my Redeemer. The great Testator remembered me in His will, which is confirmed, and rendered valid by His death (Heb. 9: 16), and therefore I humbly claim, and assuredly expect, the benefit of all that He has bequeathed."—Newton.

April 6.

Read Psalm 16. Text for the day: "Thou wilt show me the path of life."

Facts to be noted:

1. The prayer of one whose highest satisfaction is in God and good men.
2. He finds in God everything he needs in this life.
3. God is on his side and he cannot fail.

What is life? For one it is an eternal round of pleasure and recreation. It is a life of extreme selfishness, although the victim of his or her own pleasure isn't conscious of it. Such a one would deny in the most emphatic terms any thought of selfishness. For another, life is just one constant effort to accumulate wealth. This, too, is a life of abject selfishness and the victim of his own avarice is not conscious of the slow but steady warping of his soul in his selfish way of living the life that God gave Him. Of him it might be said: "Born a man, died a grocer." To another, life is one grand opportunity of developing the spiritual life by the grace that God gives to every one who will receive it. And such a one lives a life of the very highest happiness. Selfishness and avarice have no place in such a life. A real love of God, and joy in serving humanity, are the characteristics of a life that has learned the truth of the text: "Thou wilt show me the path of life; in Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore."

April 7.

Read I St. John 3:9-14. Text for the day: "For this is the message that ye heard from the beginning, that we should love one another."

Facts to be noted:

1. Sin cannot become a habit of life with any one whose life is governed by the Spirit of God.
2. The Christian's one great aim in life must be to rise above sin, and this he can only do by the power of God.
3. One fruit of his love of God is his love of mankind.

"To love like Paul—to love like John—would be a lofty aim but who can love like Christ? Let us not mistake His meaning. He asks not that our love should equal His, but resemble His; not that it should be of the same strength, but of the same kind. A pearl of dew will not hold the sun, but it may hold a spark of its light. A child, by the sea, trying to catch the waves as they dash in crystal spray upon the sand,

[Continued on page 766]

Witnesses

By the Rev. Louis Tucker

SIMON, lad!"

"Sir?"

"'Tis almost daybreak. You may be needed, and must be wide awake, else you could never bear a message to our watchers. This is the crisis. If nothing happens in the next half hour, then Yeshua Bardawid was a madman, and we may go home and go to bed."

"I do not understand. How can a good man be a madman? He was good. He cured my little brother David of the burning fever. But he is dead."

"He said he was Son of God. The Chief Priests said he was demonized—a madman. He publicly and many times announced that he would be betrayed by them and given to the Romans; that the Romans would crucify him and that he would prove that he was Son of God, on the third day, by rising from the dead. This is the third day."

"Yes, Neri, I"

"Wake up. Stop yawning. Do you not know that you are at the crisis of our nation's history? We have long looked for the Messiah. This man fulfills the prophecies. 'Tis he or nothing. If he rise not, then there is no Messiah; at least for ages, and our great books are nonsense. Answer me, lest you sleep again."

"He was a good man, That I know."

"He was a wicked madman, or divine. In half an hour it will be settled which he was. Those stupid soldiers in the garden there care nothing. The spies Annas has set to keep an eye on them care nothing either. He had to put one man of intelligence in charge, a broken man, willing to take spies' pay; so I am here. Your eyes are young: Look down into the garden. Tell what you see."

"Nothing, except the camp-fire and the faint flashes of firelight on the mail of the two sentries as they pace to and fro. Why not go nearer?"

"This is the best place to look down into the garden. The women watched the burial from here."

"Did you know him, Neri?"

"Of course. Annas set me to watch lest he trouble Israel. I followed for a year."

"I knew him too, because of little David. I have heard many say they thought he should have redeemed Israel."

"Almost, I thought so too. No good man can make such claims as he did, falsely. He was demonized or divine."

"If that be true, he was divine, for he was good. Yet, Neri, he is dead. Have you really hope he will rise again?"

"Of course not. His very disciples do not believe. Yet, Simon, if he rise not, then"

"If he rise not, then God deserts the just; for he was good. Then, there is no use trying to be kind or honest. There is no use in prayer, for he prayed much. There is no, Neri, if he rise not, darkness has triumphed over light, and there is no hope for Israel nor in God."

"Boy, you blaspheme. You are beside yourself. This is a hard, cold, false, and bitter-cruel world, but not so bad as that. Just men have died before."

"But not like this man. Neri, you yourself said if he be not Messiah no one is."

"Oh, well, it will be settled soon. Day dawns."

"It is not dawn, but light."

"Whence comes it?"

"Look up! From the sky."

"A meteor."

"No, a man. An armed man from the sky. Look, Neri, look!"

"I cannot, Simon. 'Tis blinding. Look if you can, and tell."

"An armed man, blazing. 'Tis bright as day in the garden. The soldiers fall to the ground. The armed man sets his shoulder to the stone, rolls it away. Feel the earth reel and quiver! The tomb is open. Out of it streams light. The armed man sits on the stone. He rises. The light in the tomb increases. The earth staggers. It is an earthquake. Hear them scream in the city. The soldiers lie on the earth like

dead men. The light from the tomb redoubles. Neri, I cannot see!"

"Art blinded?"

"Yea, almost. The light decreases. The armed man is gone. The soldiers raise their heads. Now 'tis dark again. What is it, Neri?"

"Saw you none come forth?"

"'Twas too much light. Can it be that He is risen?"

"I do not know. Who will believe our report?"

"The soldiers light torches at the fire and go toward the tomb. Neri, I think that they will find it empty."

"Lad, if they do, then, in the long last conflict, justice triumphs. If they do, then God is good, light conquers darkness, truth wins against lies. The soldiers bearing torches come out again. The guard forms up. It marches from the garden. We must reach Annas first and give report."

"Neri, I think it means more. There is another world. Yeshua Bardawid has made all safe for those who follow him. He must be the Messiah, and more, far more; yea, Son of God."

"Day dawns in the east."

"Love is stronger than hate."

"Life conquers death."

"Say all in one word! Christ is risen!"

WHEN EASTER FLOWERS BLOOM

BY J. A. STEWART.

"God shield ye, Easter daisies all,
Fair roses, buds, and blossoms small,
* * * * *
I welcome ye once more!"

THESE lines express the spontaneous greeting of thousands of hearts to the Easter flowers. The welcome is universal; and, as each successive Easter Day dawns, our altars, our houses, and ourselves, are more and more beautifully adorned.

A little flower speaks a sermon to the one who looks upon it with eyes of intelligence and a heart of sympathy. The life story of the plant is illustrative of the life story of man. The seed buried in the dark earth patiently awaits the time of growth which brings it to the life and warmth of the upper world. The steady struggle of the plant, as it slowly pushes its way from darkness to light, is rewarded by its higher growth and development in the sunlight and air.

The beauty of the blossom is symbolic of the beauty of the soul which has overcome temptation and sin and which, by God's grace, radiates its glory to all about.

Christ's death and resurrection warmed the earth and the rocks, and they gave forth a new life and beauty.

A visit to the greenhouses and flower shops before Easter, discovers rows upon rows of plants and bulbs being grown for bloom at Easter time. The queen of Easter flowers—the lily—is made ready in hundreds of glass houses, and it has come to pass that there are few dwellings in even our most isolated or congested places, where some blooms do not bring gladness at Easter.

The Easter blooms tell a wonderful story. It is a story of new, unending life. There is no death any more. As the flowers spring from earth, smile up in human faces, and shed their radiance and fragrance they seem to say:

"Christ has arisen! New life has come! Rise, O men, from sin! Rise, O men, and live forever with the risen Lord!"

When Easter flowers bloom, Faith comes into its own. Faith knows that bud and blossom will prove fulfilment.

For the Easter flowers are messengers direct from God. He who runs, may read their message!

"Because I live, ye shall live also!"

"Life, not death, is the power; goodness, not sin; joy, not sorrow, love, not hate; Christ not weak humanity—these are the forces working now to open the gates of a new and lasting life hereafter.

Lent and Easter in Cuba

By the Ven. W. W. Steel, Archdeacon of Havana

THE TOURIST who has the good fortune to arrive at Havana in the early morning will hardly forget the first vision of the cream-colored city which seems to rise out of the waters of the sea, and to float upon them. The entrance to the harbor is guarded on the left by old Morro castle, itself guarded by shoals of ravenous sharks and jagged rocks, and dominated by day, and illuminated by night, by the gleaming light house.

With La Punta on the right, and the red, moss-covered walls of Cabanas on the left, the entrance is grandiose in the extreme. To the right the city extends, sweeping in a magnificent curve out towards the west along the waters of the sea, and lying so low that it really seems to float upon them.

Just back of the Malecon, at a distance of not more than sixty feet, stretches a row of palace-like buildings, all of the color of cream, in front of which runs the famous Malecon drive that continues for several miles along the deep blue waters of the Gulf of Mexico.

Up and out towards the south from La Punta and the pavillion, where the Sunday and Tuesday band concerts are held, extends, for the distance of one mile, the very broad and beautiful avenue known as the Prado, which some one has described as, "a short sentence, beautifully punctuated". This, and the Malecon drive, form the parade ground for the carnival which occurs annually, and, on Sunday afternoons and nights, the elevated walk in the middle of the Prado, which is well shaded by Spanish laurels and the sacred fig of India, is filled with a gay throng of brightly dressed and beautiful women and handsome men, while the Malecon drive is equally thronged with autos, drags, tandems, and *caballeros* mounted upon splendid horses, which have their tails plaited and tied with decorative ribbons. It is a beautiful sight, such as is presented by hardly another city in the world.

Very few of the old Lenten and Easter customs remain, however. The Carnival is as gay as ever. It begins on Quinquagesima Sunday, but does not end with Ash Wednesday. It is repeated every Sunday afternoon through Mid-Lent Sunday. Many of the autos are beautifully decorated, there are many *payasos*, or clowns, capering about; the air is full of *serpentinatas* and *confetti*, pretty girls, usually masked, squeal in falsetto voices, as they fling their *serpentinatas* at the young men who return in kind. The Prado and the Malecon drive are packed with autos, drags, horsemen, advertising floats, imitation or real cow-boys, *vaqueros*, and countrymen, *rancheros*, or *guajiros*, each dressing the character to the life, all moving between two lines of thousands of spectators; everybody happy, everybody good natured; and it all continues through Mid-Lent Sunday.

I have been told that, "the really religious people here do not eat meat during Lent, nor attend *fiestas* of any sort". This may be true, but I fear that the "really religious" are very few and far between; for in Cuba, Lent is the gayest time of all the year. While all the Sundays here are the days of the greatest functions, the finest balls and the grandest *fiestas*, those in Lent are far beyond all the others in this respect. *La Cuaresma* is the maddest, gladdest, gayest time in all the year. It is only during the last two weeks, Passion Week and Holy Week, that anything like a Lenten fast appears. During the latter, the theaters and the *cines*, or moving picture places, present mostly religious plays and pictures. On Palm Sunday there will be the usual blessing of the palms which are often made up into the most fantastical forms, many of them very pretty. On Maundy Thursday (called here, *Holy Thursday*), there is the accustomed visitation of the churches, and the streets are filled with long processions of well-behaved children from the many Roman Church schools. All the girls will be accompanied by Sisters, and all will be veiled in white. They go from church to church, pass into one of the aisles and kneel, and then led by a Sister, will say a rosary aloud, while others are entering and kneeling in some other part of the building and doing the same thing.

Some years ago I saw a very beautiful representation in one of the churches here. It was the "Guard of the Holy Grail". Far back in a recess made of green paper, appeared an altar in a blaze of light, upon which rested the chalice and paten of the Holy Grail. The approach to the altar was lined with golden (gilded?) candelabra with burning lights, and great vases piled with paper flowers. The front was in the form of rugged rocks, so that it all appeared to be a cave in the side of the hill.

At the entrance appeared a Roman soldier, armed *cap a pie*, clad in silver armor, and helmet, which were adorned with sacred symbols, and holding in his right hand a lance with shaft of silver. He was kneeling, and gazing most intently at the Vision within. At the other side was another soldier, standing, and gazing likewise.

At a proper signal they raised their lances, and took up their march, the one towards the other, meeting in the middle before the entrance and saluting the Holy Grail and then one another with lowered lances, passing to the other side and then turning and repassing, in all three times, and finally each returning to his own place.

It was very impressive.

On Maundy Thursday it is the custom for the Bishop at the Cathedral, and the parish priests each at his church, to observe the ceremony of the washing of the feet of twelve poor men previously selected for this honor. This occurs at the night service, and is quite a function.

On Good Friday there is the usual *Misa Seca*, celebrated at an altar unadorned and without lights, by black vested ministrants; an appropriate sermon in Spanish for the Spanish speaking congregations, or in English for those who speak that language.

Not exactly at noon as with us, but nearer one o'clock, "The Preaching of the Cross" is observed, in practically all of the Roman churches, and, of course, in our own Cathedral. In the former, all of the service is in Spanish, which is the case also in connection with all of our Spanish speaking congregations; although, for all English speaking congregations in both churches the service and meditations are in English.

Two years ago, owing to a transient attack of sickness, I was unable to take any duties, or to attend the services at our Cathedral, which is about three miles distant from where I live, but I could and did attend the Three Hours at a nearby Roman church.

According to the universal custom, the organ was silent, but there was a splendid small orchestra in the organ loft at the "west" end of the church. This presented the most beautiful and wonderfully appropriate selections as prelude, interlude, and postlude, for the addresses. There was no service proper. The preacher occupied the pulpit, was in his cassock only, with neither vestments nor stole. The addresses were in the most finished Spanish and were very eloquent, delivered with no notes whatever, in that magnificent and sonorous language, each one terminating in a short and appropriate series of petitions.

The people were very attentive and apparently worshipful. Indeed, it is a mistake to assert that the Cuban people are inattentive to their religious obligations and privileges. The women, at least, seem to be quite as regular and devout as their sisters of our own land, although perhaps this cannot be said of the men, who have abandoned, for the most part, and in the majority of instances, all real faith in the ministrations of their own part of the Church. I was told, however, the other day, by one of the Roman clergy in Havana that his church, which must seat not far from 800 or 900 people, is filled to the doors six times every Sunday morning at the six different masses! I do not think that this was the case here eighteen years ago, when we began the first practical work of our Church in Cuba; nor, at that time, were there many Roman Church schools while now there are scores of them throughout the Island. Whether this change of conditions has been a natural growth, or the *indirect result of our work* among this people, I am not prepared to say, although I really believe the latter to be the case.

Returning to the Lenten customs: At the various seasons of the Church year it is a custom for the pastry makers to prepare various *dulces*, or sweets, appropriate to each season. There are the *panelletes*, or little breads, made of pastry and eggs, and *los huesos de los santos*, or "The Bones of the Saints", made of a light crust on the outside, with marrow, of eggs, on the inside, shaped like small bones, about five inches long, and of the diameter of a candle. These are eaten on the days commemorative of the dead, All Saints' Day, All Souls' Day, and on all Martyrs' days.

There are also *los pasteles de vigilia*, another preparation of pastry and eggs or fish in another form, for Lent and Advent.

At Easter are the *dulces* known as *las monas*, or "the monkeys." They, too, are a preparation of eggs and almonds, and a pastry crust.

And then for Christmas in addition to the *turrones*, of almond paste or nougat, are the *masafanes*, which are the great massive loaf cakes filled with whole eggs, and raisins, and figs, and adorned in a most wonderful manner with egg icing laid on in irregular lines and letters, and designs of all sorts and kinds.

During Holy Week, especially on Maundy Thursday, you will see many peddlers carrying little pagoda-like trays through the streets and offering for sale sugar Easter eggs. These trays are fancifully decorated with paper flowers, and *serpentinias*.

A number of years ago, when I was spending Holy Week and Easter in the far western part of Cuba, twenty-two miles from the nearest railroad, I witnessed an interesting demonstration called "shooting Judas".

A crowd of *guajiros*, or country folk, were bringing, in a large *careta*, a rough figure dressed in rags, and wearing a false face which represented Judas. There were not less than fifty men in the party, all mounted on little Cuban ponies, and each armed with guns and revolvers.

Arriving at a little open plaza near the seashore they set up a stake about which they lad the materials for a bonfire, at the bottom of which was a package containing several pounds of gunpowder. When this was all ready, they fastened the figure of Judas to the stake, with wires, leaving it there while they collected a lot of short dry sticks which were to represent "the bones of Judas". Then the men gathered about the pile, having lighted it, and each began to strike together two of the dry sticks, saying that they were "rattling the bones of Judas". They were all singing at the top of their voices, and, when this had continued for a time, they began to shoot into the pile and at the figure, making use both of guns and revolvers, until finally the whole affair was blown into atoms by the powder, lighted either by the burning fire of the sticks or that from the guns and pistols. Then with a last shout they left the place and went to make their camp, for they and their families had come to the beach for a bathing outing also.

All religious street processions are forbidden now in Cuba, and this law is enforced in Havana, with the exception that a procession may pass along the sidewalk about the square in which there may be a parish church, but in the country districts the Rural Guards are blind to public religious demonstrations, so that divers and sundry images make their annual peregrinations from time to time.

There is, for example, the demonstration of *el muchacho perdido*, or "The Lost Boy". Several light platforms are prepared each with curtains hanging down from the edges so as to hide the four bearers, the men beneath, one at each corner. Each platform carries an effigy: one of St. Joseph, another of St. Mary, dressed in the conventional blue, two or three others with various images to represent other members of the family, or their friends, and one with the figure of a small boy of about twelve years of age, who represents the Christ Child.

The procession marches through the streets to the village church which they all enter. A few moments later all but the Child reappear and begin passing along the street. Then there is a great commotion! The Child is not in the company; He is lost! The platforms borne by the four men run comically hither and thither searching for the Child.

Presently out from a narrow street comes the Child, who is met by St. Mary and St. Joseph, and there is a great rejoicing.

Once, about ten years ago I saw something of the same sort enacted at a little place not far from Nuevitas, in the Province of Camaguey. It was the old Spanish representation of Easter Morning. In front of the village church was a squad of the Rural Guard, which is the force by which all the country districts are policed. Presently out from the church came a figure of the risen but still wounded Christ borne upon a platform such as I have described above, with four curtain-concealed men beneath as bearers. There were paper flowers by the score, and the whole was enshrined in a gilded pagoda heavily decorated with many colored papers. This was accompanied by priests, and cross bearers, and torches, the band playing a glad march, and a great crowd of people, old and young, all moving slowly along the street leading from the church.

Everybody seemed to be on tiptoe with expectation, and was looking forward down the street. Presently into the street turned, from a cross street, another platform with another image dressed in yellow, very gaudy, who was supposed to represent St. Mary Magdalene. This came nearer and nearer to the image of the Christ and then stopped, and bowed as the two men in front knelt for a moment, and then it turned and ran as fast as the four bearers could carry it down the street in the direction from which it had come.

But it did not go far before out from another side street appeared the third platform, bearing this time an image dressed in light blue, and representing the Virgin Mary. She wore a gilt crown and her dress was trimmed with gilt braid.

On meeting, both images bobbed up and down in a comic way, and then turned and came back along the street by which the image of the Christ was still advancing, until they met it, when they bobbed again by way of a salute, and then the two images of the women placed themselves behind that of the Christ and followed it around the square and back into the church, and all was concluded by the guards firing a salute in honour of the risen Christ. The entrance into the church was in great confusion, being practically broken up at the door. You will note that with slight differences this was the same as that described by Walsh in his *Popular Customs*, page 363, as having taken place in Havana many years ago.

All these customs are declared by the Roman Catholic clergy here to have no religious significance, and to be characteristic of the more ignorant classes alone, but they are very interesting indeed, corresponding with many similar ones of England and other lands.

BISHOP TUTTLE'S CONDITION

THE LATEST

ST. LOUIS, March 27.

BISHOP TUTTLE apparently the same this morning. Little change from day to day.

BISHOP TUTTLE'S condition last week was somewhat less serious than the week previous inasmuch as he was able, from time to time, to speak lucidly and to converse intelligently with those about him. On Palm Sunday it was stated that he was growing weaker, was taking very little nourishment, and was just lingering. There is felt to be no hope of recovery, but it is deemed marvelous that he has rallied repeatedly from what seemed to be final relapses.

DAILY BIBLE STUDIES

[Continued from page 763]

cannot hold the ocean in his tiny shell, but he may hold a drop of the ocean water. "There is an ocean of love in my heart," says Christ, "let a drop of that ocean be received into yours." Your love, one to another, must not be a mere earthly element. It must have a different nature from the love you were born with. It must be something higher than the love of kindred, or love of home, or love of country; it must be of the same kind that I have for you. It must be divine. Let me pour it into you, that you may pour it out on the objects of your sanctified affections."—*Selected*.

IN WHAT WAY do we confess Christ? By doing what He says, and not disobeying His commandments, and honoring Him not only with our lips, but "with all our heart and all our mind".—*Second Epistle of St. Clement to the Corinthians*.

Within the Gates of the Temple

By Grace Louise Robinson

IN THE beautiful new chapel the Litany had been said; the Litany, with its plea for forgiveness, its cry for mercy, its song of thanksgiving!

After the reverence-filled hush which followed, the tuners had come back to finish the building of the new organ, while the worshippers were passing out into the noonday street. Back by the door, one woman, who was late in leaving, noticed another, a long-time member of the church, one who knew much of its history and traditions, and who had a dislike of modern democratic methods in the work of the Church, talking with two strangers. Her tones sounded rather peremptory and haughty. But, as it was no affair of hers, the other went on, only to be rejoined, a moment later, on the street corner, by the woman she had just passed.

In tones of disgust, most unfit to use after the Litany or at any other time, she said:

"Those people can't speak a word of English! And they thought they could see the church! They are Poles, and they seem to think this is a public place. Like others in these days, they have an idea that anyone can come into the church.

"It's no wonder, when you see these signs," pointing contemptuously to a neat bulletin-board, with its word of welcome, and to a placard announcing a Christmas sale in the parish house.

In her indignation, she forgot that, if the offending strangers did not know English, they could scarcely have been attracted by the signs she deprecated. She continued sadly:

"The church is surely being made very common."

"But these people," answered the other. "How nice of them to want to see the church. Do you suppose they can talk German?"

More disgust, more evident sense of boredom. Then a slow:

"Really, I do not know. You might ask them."

Was there, in that concession, a slight change of base, a weakening of the autocratic spirit? The listener could not tell. Nor did she, for herself, care. Back into the church she sped, eager to meet the strangers. Very simply and humbly she went, knowing her own weakness and limitations, and thanking the Father that, of His goodness, He had given her something of His love for the children of men.

One of the unscheduled pleasures of the day was the opportunity to meet the two kindly looking people, a man and a woman, approaching old age, who were sitting meekly on some extra chairs which had been placed at the rear of the church for a recent overflowing congregation. Evidently their ignorance of English had not kept them from realizing the attitude of the person they had questioned first. Like chastened children, they were waiting dumbly, unwilling to leave, afraid to go farther. Well worth looking at were they, in their neatly-kept Bavarian costume. For Poles they were not, but Teutons, with a strong Bavarian accent.

As they were looking timorously around, they started with joy when they were addressed in their native tongue. Grasping the outstretched hand which welcomed them, they told, in a kind of tumultuous dialogue, how their old home had been on the banks of the Danube, how they had come to America and had a place in Texas, and how, being in the city for a few days, they were looking at all of the churches.

"For," the woman, the quicker speaker, said: "We love churches. At home we have very many beautiful ones. In Texas there are not so many. So here, we go to the churches. And somebody told us that you had here the most beautiful in the city, so here we have come."

Then the man spoke:

"Catholics we are. This church, it looks Catholic. Is it?"

To the answer: "Yes; English Catholic. Yours must be Roman Catholic," he assented easily, saying: "English Catholic. Yes, I see. It feels the same to me. It is very beautiful."

Then, with what joy the three walked up along the nave, the strangers gladdened by the sound of their own language, their eyes revelling in the beauty of the quiet, rich, old church, while their guide took note of the intelligent conversation, the reverential manner of her companions. The windows, the Gothic columns, they noticed all. Half fearful, but encouraged by the one they followed, they approached as far as the chancel steps. There, with sense of devotion which shamed, in its outward expression, the woman with them, they dropped to their knees on the marble pavement. The picture they made there, with bowed heads, hands clasped on their breasts, and their faces turned to the radiant altar, was a subject worthy of Millet.

When they rose, the guide, knowing that her rector would wish her to do it, invited them to come into the chancel as far as the communion rail. Half tremulous, but with bright faces, they walked up, stepping softly as in the presence of Heaven itself. Then, in adoration, good to behold, they knelt long at the rail, their heads bowed before the beauty and the majesty of the altar. Two grey-haired saints from an alien land, in a Church of another name than their own, they bowed before the throne of the one God.

The woman, beholding this, felt that a second litany, pure and sincere, was heard in Heaven. And she thought:

"Suppose I had not come back to speak to these children of the Father!"

Then into the chapel they went, the keen old eyes noticing with an accustomed manner, every detail of its chaste yet rich beauty: not a window there, or in the nave, that they did not see. And in each one they recognized the story the artist had to tell. Pulpit, choir stalls with their carving, the marble angels of the chancel, and the baptismal font, these, and all other features of the architecture, and the adornment and the furnishings of the temple, they observed. In passing, the woman, reaching out quickly, stroked one of the cushions in a pew saying in a whisper: "*Schön, reich, fein.*"

And the man spoke thoughtfully: "It must take much money to run this church."

To the answer: "Yes; but there are all kinds of people in it, rich and poor together," he smiled wistfully.

Only one disappointment was there. At the door, they looked for the basin of holy water to which they were used. Being told that English Catholics, or Episcopal, churches did not have that, they crossed themselves in a way that savored of grace and saying again, in awed tones, with a final glance toward the altar, "Beautiful, heavenly", they passed out onto the street.

As the woman who had been with them was going their way for a block, she walked on with them, noticing how they observed the date on the corner-stone, "1853". They did not have a notebook, but that date was firmly fixed in their memories. Being shown the priest's house, they looked at it with great respect and admiration.

At a corner they parted, the two radiant-faced visitors from Texas going happily on their way. They went rejoicing because, for a brief space, they had heard their native tongue. They went with minds broadened by the thought, new to them, of the English Catholic Church, and with souls brightened by the sight of beauty dear to cathedral-accustomed eyes, and with spirits exalted by prayer.

The woman who had been their companion went to her work with a nature made richer by warm contact with the life of those who, an hour before, were unknown, and who might never again be seen, but who would always in her memory be outstanding figures. As she went, her heart sang because she had had the happiness of showing, to two strangers within the Temple Gates, something of the Father's kindness.

And the place of worship itself? Was not that richer by the reverent joy and the blessing of the two from afar?

And Heaven? Who shall say that the Kingdom of the Blest was not the richer by two prayers!

A LIVE ISSUE—THE BOY!

BY THE REV. ERNEST J. DENNEN

CHAIRMAN OF THE NATIONAL COMMISSION ON BOYHOOD BUILDING

NO FUNDS" for Boys! This was the word reluctantly sent back by the Department of Religious Education, when the newly created Commission on Boyhood-Building asked for an appropriation to put a man in the field to help the Commission realize its aim; which is: By Church clubs, and other activities of interest to boys, to train and to build the boyhood of the Church into the manhood of the Church.

The law of supply and demand works in the Church realm as elsewhere, and there is no doubt that the demand is more active than the supply. The Church needs more workers, more givers, more worshippers. The Church needs especially more men as workers, givers, worshippers. But how about the supply? What forces are at work to add men to the Church's ranks? The usual ones. Precisely! Just the usual ones! But is anyone satisfied with the results? Is the Church making the progress it might with only a meagre supply of men coming in from the vast field of national manhood? The supply is short, and everybody knows it, most of all the Church; especially when the call is for millions of money and there are many less than a million men to give it; and when the call is for leaders, and for stalwart Christians and Churchmen, there are many less than a million men in the Church to answer.

There is no falling off in the demand—that is clear. But the supply—how can we speed that up? A laymen's movement, someone says. That's been tried. A giving campaign, by the laymen. That's been tried. A preaching mission. That's been tried. And still the supply is way below the demand. What's wrong?

The whole system of getting men is ineffective and always has been wrong, because the Church has had no scientific, carefully thought out, and carefully worked out program for the building of its boyhood material into manhood stuff.

The boy is the unit to start with. The boy is basic. Boyhood building is the need of the hour in Church strategy—boyhood approached on the level of its own interests and built in boyhood ways, by meeting boyhood appeals. A boy isn't a man and never will be a man while he is a boy. The Church in its approach to the boy has ignored this unalterable fact, has suffered and despaired of interesting boys in great numbers in religion and in the Church.

Come down to the boy's level. Do the things that boys live by, learn by, grow by, and they will come into the Church in ample numbers. They will yield, in time, a supply of men that will more than take care of the demand.

It is the business of the new Commission on Boys, formed by the Department of Religious Education acting on instructions from the General Convention, to tell the Church that a way has been found to recruit men for the Church's life, and then to proceed to explain what the way is. If the Church is far-sighted and is to meet the demands made upon it for many men, it will say to the Commission on Boys, Here is the money! Use it on the boy! Provide within the Church a life that he understands, put a lot of constructive play activity into it, make it scientific, match his changing interests with new methods and appeals; then the boy will respond. He will be and do what the finest ideals demand. Imagination, spiritual ardor, hope, and faith—all boyhood qualities—will lift him into a natural religious experience, and he will be won for the Church, because the Church first won him as a boy in boyhood ways.

It was the pre-Easter passion that made possible the Easter triumph. The Saviour's sympathy for a lost world moved Him to follow the path of suffering which led to Calvary. The disciples were slow to share this passion. When He announced that He "must go to Jerusalem and suffer many things of the elders and chief priests and scribes and be killed and be raised again", they were shocked at the prospect. Peter said, "This shall not be", and received a severe rebuke, as one who savored "not the things that be of God, but those that be of men". He had not yet learned the full meaning of self-denial, sacrifice, and suffering. Only those who have the passion of Christ are ready to follow Him in such a program.—*Religious Telescope*.

LATEST NEAR EAST CABLEGRAM

CONSTANTINOPLE, March 14, 1923.

TODAY'S shipload of exiles from Asiatic Turkey increased to 32,000 the total number of refugees now at Constantinople. Sick, destitute, and without food, clothing, or homes to go to, they present a tremendous relief problem calling for prompt, energetic action if they are not all to perish.

Constantinople is menaced by the worst epidemic of diseases in its tragic history. Near East Relief has gone to their assistance with American doctors, nurses, medicines, food-stuffs, and clothing, thus assuming a new responsibility severely taxing its limited resources.

In the harbor, crowded with twenty-one warships of seven different nations, are four refugee ships crammed with deportees from Asia Minor, who have waited for days to be landed. Ashore, at eleven different places along the beautiful Bosphorus, earlier arrivals are huddled together in windowless, doorless, leaky buildings, under conditions beyond description. Afloat and ashore, smallpox, typhus, dysentery, and pneumonia go unchecked. Yesterday's death toll in Bosphorus camps was seventy-two. Weakened by days of travel, by wagon and on foot, from interior Anatolia to the Black Sea ports, Trebizonde and Samsoun, these wretched people fall easy victims to disease. Many of those who survived their march of terror to the sea died on shipboard and 60 per cent of those who lived through the voyage on filthy, crowded ships were diseased on arrival here. On one ship 200 died out of 2,500, and Dr. Wilfred Post, of Princeton, called it a "Black Hole of Calcutta".

At Scutari, where the worst conditions prevail, 10,000 deportees are existing in Selamli Barracks and stables. Deaths average 25 daily. Typhus today claimed the last member of a family of twelve to fall victim to that disease since arrival here. The fourth physician to die of the same malady while attending refugees succumbed yesterday. Dr. Post, on one of his rounds, counted 100 dead bodies. Wrapped in bundles of rags, death had come days before the living knew it. One room contained 53 bodies. Refugees were afraid to bury them for fear of contracting disease. Three thousand people who, a few weeks ago, were prosperous farmers in Anatolia, live on mud floors of stables, where many of them become staring skeletons from undernourishment and are waiting to die. Children are brought into the world a few feet from where the village priest offers prayers over the dead.

No less terrifying are scenes at Boadjikeuy Camp and other depositories of the destitute and starving exiles. Especially heart-rending is the plight of twelve hundred dumped into a shelterless cove at Asiatic Kavak a few days ago, where they are exposed to cold and rain, and where pneumonia is mowing them down.

Turkish gendarmes who guard these concentration camps have strict orders from Angora prohibiting taking photographs.

Word has just been received that the Turkish steamship *Guljema* which brought 4,000 from the Black Sea to San Stefano is returning to Trebizonde for additional deportees to dump into these overcrowded camps to await removal to Greece. This notwithstanding the fact that Greece, which already has absorbed more than 1,000,000, officially notified the Turks that it can take no more refugees.

THE CHRIST HATH PREVAILED

Soul-of-the-world, thou art throbbing to music;
Breathing the breath of the music of life,
And draining the wine-cup of joy as it brimmeth—
Thy Christ hath prevailed in the strife!

Soul-of-the-world! In veiled presence He standeth,
The Soul of thy soul, thy Life, and thy Shield;
His breath is the music that ringeth across thee—
The whisper that love hath revealed.

Lift up, oh soul, thy rapt, answering whisper;
Cry to the Heart of all hearts in the press—
Not empty hosannas that die on the earth winds,
But heart cries, thy love to confess.

GEORGE KLINGLE.

International Relations. 1.

By Clinton Rogers Woodruff

THE Permanent Court of International Arbitration was inaugurated in the Palace of Peace at the Hague amid many demonstrations of enthusiasm about a year ago. Holland, the home of Hugo Grotius, founder of the science of international law, was generally considered as the one nation most capable of appreciating the importance of the event. Queen Wilhelmina gave a reception at the Royal Palace in honor of the judges. The Queen Mother, the Prince Consort, the whole diplomatic corps, the Dutch Minister of Foreign Affairs, and other distinguished persons were present. Many cablegrams from around the world were received. Count Uchida, Minister of Foreign Affairs of Japan, cabled the judges: "This surely is a great step towards the realization of the ideal of universal peace, and Japan, which yields to none in its love of peace and justice, rejoices profoundly. Therefore I have the honor to express, in the name of the Imperial Government, my sincere wishes for the development of the new institution."

Clothed in his black silk and velvet gown, specially designed for the court, each judge took his oath, in the order of rank, in these words: "I hereby solemnly declare that I will always exercise impartially and conscientiously the duties conferred upon me as judge of the Permanent Court of International Justice."

In the great Hall of Justice, with its walls of carved oak and its appropriate setting and atmosphere, the first meeting was held. Forty-four States signed the protocol of December 16, 1920. Of these, thirty-three of the governments have ratified, as follows: Albania, Australia, Austria, Belgium, Brazil, Bulgaria, Canada, China, Cuba, Czecho-Slovakia, Denmark, Finland, France, Greece, Haiti, India, Italy, Japan, Netherlands, New Zealand, Norway, Poland, Portugal, Rumania, Serbo-Croat-Slovene State, Siam, South Africa, Spain, Sweden, Switzerland, The United Kingdom, Uruguay, and Venezuela. The States not yet having ratified the protocol are Bolivia, Colombia, Costa Rica, Esthonia, Latvia, Liberia, Luxemburg, Panama, Paraguay, Persia, and Salvador.

States may under the terms of the protocol agree that cases arising under the categories set forth in the statute of the court shall, in given cases, be submitted to the court for its judgment. This clause, requiring no ratification, has been signed by eighteen States, as follows: Brazil, Bulgaria, China, Costa Rica, Denmark, Finland, Haiti, Liberia, Lithuania, Luxemburg, Netherlands, Norway, Panama, Portugal, Salvador, Sweden, Switzerland, and Uruguay. The judges and deputy judges have at their disposal two panels of technical assessors, nominated by each member of the League of Nations, and one employers' and one workers' representative from each "member State" chosen by the Labor Office of the League. The transit and communication panel is composed of two nominees of each "member State".

In passing, it may be noted that critics of the Court have pointed out that the Court is to have jurisdiction in matters involving international law, and that international law, if it exist at all, is inchoate. Judge Huber of the Court complains that the new court lacks all around compulsory jurisdiction; that it can act only when litigant States agree to submit their disputes to it.

In 1922 two cases were decided by the Court. The first was based upon a technical point in the interpretation of the Treaty of Versailles. Holland wanted to know if the International Labor Office, child of the treaty, had acted properly in seating the delegate of its workers at the International Labor Conference in 1921. There had been rival claimants to a seat, and a controversy as to which had the proper credentials. The point was important since this labor conference, which is held annually for the purpose of improving the conditions of the laboring people of the world, must be assured that its actions are just, else it might lose standing. The action it had taken was sustained by the court.

The second case heard was upon a question raised by France and also had to do with the activities of the Inter-

national Labor Office. That office had interpreted the word "industry", as used in the treaty, to include agriculture. The French Government maintained that it did not include agriculture, and that the International Labor Office was "incompetent" in matters of agriculture. The court again sustained the International Labor Office, thus further clarifying a situation that, but for it, must have remained obscure.

Every member of the Court, who is present at a deliberation, is obliged to give a reasoned opinion, and the decision of the Court is based on the conclusions adopted after the final discussions of the various opinions expressed by the members. The adoption of the rules of procedure does not preclude the adoption by the Court of such other rules as may be proposed by the parties concerned. It is arranged that time limits may be fixed, having regard, as far as possible, to agreements between the parties. The official languages are French and English.

To be brought before the Court, a suit must be presented by notification of a special agreement or *compromis* between the parties; or, in case of compulsory jurisdiction, by application filed with the Court. The notification or application will indicate whether the full Court, or one of the chambers, is to deal with the case; and, further, whether or not assessors provided for in the statute are to be present. In cases outside summary procedure, the Court fixes the time limits within which the pleadings must be filed, including cases, counter-cases, and replies. If a case is brought before the Court by the method of application, the Court communicates the fact to the other party, who is entitled to reply. If the respondent fails to reply, the Court may pass judgment *ex parte* by default. After the presentation of the written proceedings the President of the Court is empowered to fix a date for the commencement of the oral proceedings, which consist of the hearing of witnesses and the presentations of counsel. It may make arrangements for hearing witnesses out of court. At any time during the proceedings the parties to the dispute may conclude an agreement and withdraw. From the judgment as announced there is no appeal; but an application for revision may be granted if warranted by the discovery of new and relevant facts. Provision is also made for intervention, either by an actual party to the dispute or by a signatory to a questioned convention. This provision for intervention provides for the exercise of influence upon an interpretation outside the subject matter of the dispute itself. For this purpose it is provided that the Court may instruct the Registrar to hold the cases and counter-cases at the disposal of the government of any State entitled to appear before the Court, while in the Chamber of Summary Procedure cases may be speedily disposed of by special agreement between the parties. The intention is that a decision shall be given on the basis of two written documents only, one by each party. Aside from the outstanding principle that the Court exists to render judgments, it is wisely empowered also to furnish advisory opinions upon request of the Council or of the Assembly of the League of Nations, relating, however, only to actual events.

At the meeting of the Council in May 1922, a definite procedure was adopted making the Court available to all nations. A rule, applicable to all cases, has also been adopted whereby the States not members of the League, and not mentioned in the Annex to the Covenant (the United States is so mentioned therein), may be parties to proceedings before the Court on condition that they shall have previously deposited a declaration accepting the jurisdiction of the Court and undertaking to carry out in good faith its decisions and not to resort to war against a State complying with the judgment of the Court. Such States may fulfil the requirement by either a particular or a general declaration. In case of a general declaration, a State is at liberty to accept the compulsory jurisdiction of the Court; but unless there is a special arrangement, States which have signed the optional clause for compulsory jurisdiction will not be required to

treat such a State on the basis of reciprocity. States not members of the League of Nations and wishing to make use of the Court must pay their share of the expenses.

The United States is the only stable nation of the world which has not as yet ratified the protocol creating the Court. A strong effort to have the United States do so is now being made, which, it is devoutly to be hoped, will prove successful. A widely signed memorial to this end has been presented to the Secretary of State on behalf of the Federal Council of Churches, from the National Federation of Federal Employees, and by sundry other large and representative bodies. We can not much longer justify our policy of isolation. Either we are a member of the family of nations or we are not, and how we can successfully contend that we are not is a problem of casuistry which, for one, I cannot solve.

We are represented in the Interparliamentary Conference, and have been for years. If we are outside the family of nations so far as the League of Nations and the Permanent Court are concerned, to be consistent we ought to withdraw from the Conference. If we continue in the Conference, and there is every reason why we should, then we should take the further steps indicated. Speaking of the Conference, it is interesting to note that the twenty-first session of the Interparliamentary Union, as it is called, was held in the Palace of the Federal Parliament, Vienna, Austria, August 28, 29, and 30, 1922, upon the invitation of the Austrian group of the Union, the President of which is Dr. Heinrich Mataja, former Secretary of State. The General Secretary of the group is Dr. Victor Kienbock.

America was represented by Senator William B. McKinley, of Illinois, who was president of the American group; Senators Seldon P. Spencer, of Missouri, E. F. Ladd, of North Dakota, T. H. Caraway, of Arkansas, W. J. Harris, of Georgia, and Representatives Andrew J. Montague, of Virginia, president of the American Peace Society; Theodore E. Burton, of Ohio, Henry W. Temple, of Pennsylvania, William A. Oldfield, and Arthur D. Call, Executive Secretary of the group.

Twenty-four nations, the largest number ever participating at any conference of the Union, were represented by delegates: Germany, America, Austria, Belgium, Bulgaria, Canada, Chile, Denmark, Spain, Esthonia, Finland, France, Great Britain, Greece, Hungary, Dutch Indies, Italy, Japan, Norway, The Netherlands, Poland, Switzerland, Sweden, and Turkey.

The Chilean delegates at Vienna constituted the first representation of a South American republic at a meeting of the Union. Canada was represented by Senator Dandurand and by Sir George Foster, one of the vicepresidents of the first assembly of the League of Nations. Japan was represented by five members of its House of Representatives. France and Belgium were represented for the first time since the war. The meetings were all conducted with an unassuming character befitting the condition of the country in which the Conference was held.

There are evidences that the Interparliamentary Union has been too willing, recently, to content itself simply with referring suggestions to the League of Nations; but there is also evidence that the Union is coming again to realize its own peculiar position as an instrument of service to right thinking among the parliamentarians of the world.

The results of the Conference were expressed in a series of resolutions prepared with great care by the several subsections. After hearing the report of Baron Adelsward on the rights of racial minorities, it was decided that a Permanent Commission for Racial and Colonial Questions should be entrusted with the further study of the problems, with a view to presenting, at the next conference, a draft of international regulations tending to safeguard the rights of racial and religious minorities in every country. Having due regard to the dangers which, in the present state of affairs, threaten the maintenance of peace, dangers caused by the disputes and the struggles between the dominating nationality and the minorities in the various countries, the Union expressed the wish that the League of Nations should constitute a special committee for the purpose of studying questions concerning national minorities, and should give its fullest consideration to the task of carrying out the duty entrusted to the Assembly and the Council with regard to the control of the applica-

tion of the treaties for the protection of the rights of minorities.

In regard to the work of the Washington Conference and its continuation with a view to the economic reconstruction of the world, the Union expressed its keen satisfaction with the results accomplished and registered its unqualified approval of the treaty limiting naval construction and of that providing, in the event of war, for the protection of neutrals and non-combatants at sea, including also a prohibition to the use of asphyxiating gases. It also most cordially commended the treaty agreeing to respect the sovereignty, the independence, and the territorial and administrative integrity of China.

True to its historic mission the Union pledged anew its support of the promotion of the peaceful settlement of international controversies, the codification and wider acceptance of the principles of international law, and for every movement for more helpful coöperation among the nations.

The Conference noted with the greatest satisfaction the initiative taken by the Government of Chile with regard to the inscription on the agenda of the next Pan-American Conference, of a proposal of the limitation of armaments, and expressed its good wishes for the success of the New World efforts towards international coöperation and the firmer establishment of peace. It further expressed the wish that, in the interest of science and intellectual coöperation, all scientific congresses should be open to scientists and men of letters of all countries without distinction of nationality.

Considering that the World War had demonstrated the failure of the maxim, "If thou wishest for peace, prepare for war", by showing that armed peace in itself is a cause for war; and considering that all through the war the nations were inspired by the thought that they were fighting the last of all wars, for the end of militarism and of the state of armed peace; seeing that the peace treaties and the state of the world after the war had not fulfilled the hopes and aspirations of the nations; and that, having imposed disarmament on the vanquished, the victor countries themselves retained the system of standing armies, and that organizations, whose aim is an armed *revanche*, are in active existence in some of the vanquished countries—though their importance is strongly exaggerated—and that this state of affairs furnishes each group of nations with the mutual pretext of national security as an argument for the maintenance of the system of armed peace; and considering moreover, that in Eastern Europe, powerful armies, recruited in the name of a new Utopia, also threatened the general peace; and that in the present economic situation of the world the crushing burden of naval and military expenditure prevents the recovery from the war; and that the object of the League of Nations is to prevent conflicts and to enforce respect of the right—the Conference expressed the hope that the Assembly of the League of Nations would vote resolutions favorable to general disarmament. The Union for the same reason recommended that the work of the Committee for the Reduction of Armaments be carried on until a complete scheme for disarmament had been evolved, immediately applicable to all countries by the limitation and involving the gradual reduction of military and naval expenditures, the reduction of man power and of stocks of arms and munitions, the State monopoly of the manufacture of arms and munitions, and the prohibition of private trade in arms.

Moreover, the conference expressed the hope that the general Assembly of the League of Nations would submit to the different governments the suggestion that an international organization be created which shall see to the payment of reparations, the settlement of claims between nations on the basis of the treaties, and the economic reconstruction of the world by an international canceling of debts and the issue of international loans, such an organization to take the place of the system of reparation as established by the peace treaties, founded on direct contact between nations and admitting of the possibility for a group of nations, or a single nation, to have recourse to compulsion by force. Evidently this action was suggested to forestall just such action as France has taken in the Ruhr.

In view of the disastrous effects of military conscription, both in peace and war, the conference was of opinion that its universal abolition would be conducive to the peace of the

world, and it noted with satisfaction that, through the peace treaties and by voluntary action, it has been discontinued in a number of countries.

An encouraging incident has been the recent formation of an American Association for International Coöperation, a popular non-partisan association to unite all believers in American coöperation for world peace through international organization, organized during the year with the following purposes, designed to promote nation-wide understanding of international relations and obligations by the people of the United States, without at the present time raising the political issue of whether or not the United States should give its adherence to the existing League of Nations. They are: to cultivate American public opinion in support of coöperation by the United States in (A), the Permanent Court of International Justice; (B), International Commissions dealing with social and economic questions; (C), the promotion and maintenance of the necessary agencies for peaceful international relationships throughout the world; and to secure the adherence of those who sympathize with the foregoing statement of purposes and who will help in their attainment. The officers of the Association are, George W. Wickersham, chairman; James Byrne, Samuel Gompers, Mrs. Percy V. Penny-packer, Oscar S. Straus, and Mary E. Woolley, vice-chairmen; Charles S. MacFarland, secretary, and Charles H. Levermore, acting director.

After this Association had been organized, former Justice of the Supreme Court of the United States, the Hon. John H. Clarke, of Ohio, who had recently retired, took similar steps for the organization of the new society, which, after repeated conferences, was merged with the American Association for International Coöperation under the title, The Non-Partisan Association for the League of Nations, to be directed by a National Council comprising members chosen to represent each of the States, in addition to the combined Executive Committee of the two groups with Justice Clarke as president, and the Hon. George W. Wickersham as president of the Council, and the Hon. Everett Colby, chairman of the executive committee.

ANETH

BY LAURA M. PARMELEE.

AROUND three of the four corners of Utah, Colorado, New Mexico, and Arizona, lies the great Navajo Indian Reservation. It occupies a goodly portion of New Mexico and Arizona, and a little of Utah.

In December, 1922, a Church mission to the Navajos was opened at Aneth, which is in the south-east corner of Utah, in what has been called "the wildest and most God-forsaken spot in the United States". It is, on first sight, a most isolated and desolate place in the arid desert, for there are just two families beside ourselves for many miles. The Navajos, however, are everywhere and the white people are mostly traders, trappers, or ranchers, so we see many white faces in spite of the loneliness. Then, too, there is the fascination of living in Utah, yet finding our only touch of civilization lying to the east. For mail, one goes twenty miles up the McElmo canyon, into Colorado; so all mail must be addressed to Aneth Mission, McElmo, Colorado. But we serve under the Bishop of New Mexico, who must travel four or five days from Albuquerque to reach us, and the last hundred miles of his journey will have to be made by auto and on horseback.

This mission is to minister to Navajos and whites also, as the nearest church of any kind or description is probably more than fifty miles away. In the six weeks Miss Ross and I have been here, we have been very busy. The government gave us two excellent buildings, but very much out of repair. One of these is a twelve-room house, the other was built for an Indian dormitory. We moved into the house, which was filled with eight years' accumulation of sand, dirt, lizards, and spiders. Only one room in the house has every window pane whole.

We brought our own trunks and the necessary household supplies, with but little or no furniture. We found here a large workman's table and a bench. The Indian agent supplied us with a small heating stove and a small cook stove, two beds and mattresses, and fifteen army blankets. I think he knew how cold it would get some nights. But this is absolutely all the furniture we have. In spite of that, everyone says how

cozily we have fixed up the four rooms we use. Perhaps the blooming narcissus bulbs cover up some other lack, and boxes make very passable seats if one is not tired. But there are no shades at the windows, which are large and numerous—thank the Lord for the glorious sunshine which not only cheers us, but warms us, too!

In spite of these disadvantages, we have entertained about one hundred and twenty-five Indians and about fifty white visitors, treated fifty-two dispensary patients here, and two in their own hogan, have passed out a number of papers and magazines, have been entertained about a dozen times by our white neighbors, the nearest of whom are about three miles away, held Sunday school three times (we have family prayers twice a day in the mission), served twenty-four meals to visitors, besides numberless lesser refreshments, had two tea-parties for the only young people in our neighborhood, given a few lessons in English to our Navajo worker and interpreter, while at the same time attempting to learn Navajo.

As one cannot possibly walk the great distances in soft sand, we bought an Indian pony and saddle out of our meagre funds. This means the joy of God's out-of-doors, and a means of ministering to others at the same time. Our singing would be greatly helped if we had a piano. Some day we hope that we can transport one over the mountains from Cortez, the nearest shipping point, and only twenty miles away.

We hope to have a school here. The Navajos have already promised seventy-five children, and are asking when school is to begin, and always we have to say, "I don't know: no furniture, no books, no food for so many". We have entertained one Navajo over night, but, like our George, he had to sleep on the floor without even a sheepskin under him. We cannot entertain guests over night without beds, blankets, and suitable furniture, and at any time a storm may drive passing travelers in.

We have used soap-boxes for chairs, but before long we hope to have a rocking chair, or even a Morris chair which will seem almost luxurious. Then, when this house is furnished, we must think of desks for the school (which is not built yet), blackboards, books, and so forth.

Aneth seems a real opportunity for a Christian "mission of help"—with the Indians begging for help, the white neighbors willing to do their part—and our hearts ache when we think how great are the needs, in comparison to limited means of supply. May the Church send us more workers into this field and give us the equipment we now need to "carry on" in this far-away spot of Christ's vineyard!

THE SPLENDOR OF THE DAWN

Within the silent darkness of the tomb
His garments lay,
Rejected wrappings, folded, useless now
And cast away.

O Mary, in the shadow of the stone,
Why linger there?
Look out upon the splendor of the dawn,
Its glory share

Where Jesus stands in radiance divine:
Lift up thy head,
And see thy risen Lord, who bids thee rise;
There are no dead!

EVANGELINE CLOSE

A HAPPY EASTER

The Easter anthems now are ringing,
Our souls with inward joy are singing,
The plants from earth are upward springing,
To greet the risen Lord.

As blossom buds are all unfolding,
And nature smiles as if beholding,
With joy her risen Lord,
So with the sunlight brightly gleaming,
May we awake from earthly dreaming,
To greet our risen Lord.

ALICE GOODRICH

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 6

DIVINE SELF LIMITATION

HERE remain the physical and metaphysical antinomies in regard to the union of the human nature and the divine which in logic are no less ultimate. But here, also, if the Incarnation be a fact, we have an assurance that life must hold the key for the solution of difficulties which are insuperable in logic.

If in this faith we strive to get a clearer apprehension of the fact, one suggestion at least has been put forward as to the method of it, from the Divine side, which is illuminating. I met it first in *The Teaching of Christ*, by Bishop Moorhouse, published in 1891, the year before the *Soteriology*. He pointed out that the Incarnation is not an isolated phenomenon. It is the third of a series of three stages in a progressive Divine self-limitation. The first is seen in the creation of the finite universe, which Dr. Martineau describes as "the stooping of the infinite will to an everlasting self-sacrifice". The self-limitation is even more pronounced in the second stage, which is marked by the creation of human wills left free to direct the power, with which God Himself entrusts them, either to the service of the selfish will to live or of the Divine will to love.

In the light of these two precedents, he suggests that "It cannot be out of analogy with the highest and truest philosophy if we assume, in order to leave room for the essential limitation of our Lord's humanity, a voluntary limitation or suppression within the bonds of this human consciousness of the higher attributes of the Divine Nature" (p. 35).

Similarly DuBose writes in his *Soteriology* (p. 150),

"I may or may not, within the limits of this present work, be able to touch upon the possible theories as to how the Divine Logos could contract himself to the beginning and growth of a natural human knowledge. But if He became man He certainly did so, and, if He did not, then not only is the Incarnation emptied of all meaning, purpose, and value for us, but it ceases to be an Incarnation."

I cannot myself doubt that the thought of the Divine self-limitation marks a distinct step forward in the understanding of the method of the Incarnation. We are, however, still left face to face with the question, "Wherein did this self-limitation consist?"

DuBose, in company with other thinkers, was inclined to distinguish two classes of qualities in the Divine nature, the one spiritual, moral, and strictly personal, e. g., love and holiness, the other "natural" or physical—of course, as expressing the mode of existence—e. g., omniscience, omnipotence, and omnipresence. There is a startling difference between these two classes when we consider them in relation to the Incarnation. Love and holiness are the very essence of true humanity, omniscience, omnipotence, omnipresence are a denial in terms of the characteristic limitations of our human nature—at any rate in this life—and are fundamentally inconsistent with the conditions of true human probation.

DuBose therefore says plainly,

"The Incarnation is an incarnation not of the physical properties but of the spiritual, moral, and strictly personal qualities of God . . . If Jesus Christ then is what we might call the natural truth of the Incarnation we see God in Him spiritually and not physically. His love is God, His holiness is God, His character and life are God, but then they are all equally man. Just those things were incarnate in Him that *could* become man, not those that could not. The Logos was incarnate in Him just in the way and to the extent to which it was the nature and the purpose of the Logos to be incarnate in man."—*Ecumenical Councils*, pp. 332 f.

Now I find great difficulty in accepting this solution of the difficulty. I own I am suspicious of any attempt to find a difference in kind between the various Divine qualities and attributes. And also of any theory that seems to postulate a partial incarnation of the Logos. No doubt in a real sense Love is the sovereign quality—it is more than a quality, it is the very essence of the Divine Being. No doubt also Love

and Holiness are the first qualities that attract our attention in the revelation of God in Jesus Christ. But St. Paul would have us see in Him no less the Wisdom of God and the Power of God.

But the real root of my suspicion is this. In using language of this kind with regard to Divine qualities and attributes, we forget that we have no direct knowledge either of their nature or of their mode of operation. We can only know them indirectly so far as they are manifest in creation and providence and, of course, supremely in Jesus Christ. All statements therefore with regards to the nature of mode of operation of Divine qualities and attributes "in themselves" must be closely scrutinized. We do not know, we have not any materials out of which to frame an intelligent guess as to the meaning of omniscience, omnipotence, and omnipresence as characteristic of God in Himself. Whatever their meaning is, in that connection, they must have been latent, or laid aside by the Logos while He was incarnating Himself in human flesh on the earth. But we had to postulate a similar latency in regard to the specifically Divine element—its constitutional incapacity for sin—in Holiness. And just as the reward of "obeying away the possibility of disobedience" is for a man to attain a strictly Divine incapacity for sin, we see that Jesus by accepting the humiliation of the Cross has attained in His consummated Humanity to a share in the Divine omnipotence, omniscience, and omnipresence, according to the spiritual meaning of those formidable words. He is "omnipresent" not by a physical extension through space, but by the presence of all things to Him. He is omniscient, because all things are naked and laid open before the eyes of Him with whom we have to do. He is omnipotent, because He must reign till all enemies are brought to subjection under His feet. There is nothing, therefore, inherently inconsistent with a perfect humanity in the possession of these qualities. Only they are the goal and not the starting point of human development. And the Logos had to do without them while He was manifesting and incarnating Himself in a growing and gradually maturing human consciousness. How this could be possible at all for the Divine Being, as also how it could be possible in regard to a single department of His Divine activity—His incarnate life in Jesus—while He was all the time quickening and illuminating and governing the Universe, is a secret which none but the Divine Being can fathom. We can only say with DuBose to those who regard this self-emptying as inconsistent with the truest and most essential divinity

"Is the act in which love becomes perfect, a contradiction or a compromise of the Divine Nature? Is God not God or least God in the moment when He is most love? Where in all the story of the Universe was ever love so love or God so God?"—*Gospel in the Gospels* p. 273.

EASTER TRIUMPH

Out of the darkness into the light
Jesus has called us in triumph today,
Shadows of evil are fleeing away,
Eyes that were blinded regaining their sight.

There is no death since He rose from the grave,
Now in the depths of our terrible need
We ask for help of a Love that shall plead,
Mercy from Him who our spirits can save.

Out of the darkness into the light
Spirits are passing in triumph today,
Echoing songs of the angels above,
Eyes that were blinded regaining their sight.

Easter is here with a message of love,
Flowers are blooming their tribute to bring,
Songs of the ransomed in rapture shall ring
Through all the earth and in heaven above.

MARTHA A. KIDDER



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*:

IT SEEMS to me that my friend Mr. Peabody in his interesting letter has overlooked the history of the Church of England. It was the purpose of the framers of the Constitution of that Church to make it broad enough to embrace all Christain Englishmen. The Act of Uniformity coming at a later date was mistaken and was repealed. But the original purpose was to admit great varieties of religious thought and expression within the Church. When, as part of the service for the consecration of bishops in the Church of England in which the same phrase is used as in our own, “to banish and drive away all erroneous and strange doctrines contrary to God’s Word”, plainly the intention was not to refer to such diversities as Mr. Peabody calls attention to. The reference was to fundamental Christian principles. If a minister of the Church should deny the divine power of Christ, the miracles, the Virgin Birth, and the inspiration of the Scriptures, this would be erroneous and strange doctrine. Repeatedly in the ordinal the authority of the Scripture is recognized. The Bible is given to the Bishop and he is exhorted to “think upon the things contained in this book and be diligent in them”. Whenever a minister not only holds these erroneous doctrines but teaches men so, it is obviously the duty of the Bishop, according to his promise, to drive them away. Whether this shall be done by presentment and trial or by such a fatherly letter as that which Bishop Manning sent to Mr. Grant is for those in authority to decide. But in some distinct way it is the duty of the Bishop to make it clear to the people that those are erroneous and strange doctrines contrary to God’s Word.

One other short paragraph in Mr. Peabody’s letter requires an answer. He speaks of the danger of the exercise of power. No doubt power has its own temptation whether it be the power of wealth or of intellect or of the Bishop. But to say that this exercise always leads to the decline of “spiritual power and influence” is unjust. If that were true it would lead to the conclusion that the office itself should be abolished and that the prayers which we use at the consecration are futile. But experience shows that the contrary is the case. Let me illustrate from my own experience. Bishops, Whipple, Henry Potter, Satterlee, and Greer, honored me with their friendship. I knew them well. It was clear to me that they “increased in the Holy Spirit more and more”. Whenever, for example, I conferred with Bishop Whipple, it seemed to me that the Beloved Disciple had come to earth again. It is possible that the responsibility and seriousness of the great office may have led casual observers to think the contrary, but that is the result of want of knowledge, and, may I add, want of Christian charity.

New York, March 21, 1923. EVERETT P. WHEELER.

THE CALL TO THE CHURCHES

To the Editor of *The Living Church*:

I HAVE read the Call to the Churches of America in your issue of March 10th, and your editorial comment thereon.

I could not help feeling a sort of discrepancy between the first and second paragraphs of the latter. Has it never occurred to you that the official attitude of the Church (and yours) toward the Federal Council of Churches is very similar to that of our Government to the League of Nations?

As another clever editor has said in regard to the Court of International Justice, “President Harding does not want us to risk anything on the Hague Court, but he would like to have us tie up to it if we can do so without taking too many chances.”

I gather that you do not quite approve the President’s course in this matter, but are all for such a course toward the Federal Council. I am not expressing my own approval or disapproval of the course, but I do not quite see why it should be condemned in one case and commended in the other.

Boston, Mar. 14. GEORGE FREDERIC DEGEN.

“SOCIAL SERVICE THROUGH THE PARISH”

To the Editor of *The Living Church*:

W AY I call attention to a most serious error in the book, *Social Service in the Parish*, just published by the National Council? On page 125 it quite definitely endorses what may be called the Dynamic Theory of the Church’s function. According to this theory (taught by Peabody, Hyde, Hodges, etc.), the proper function of the Church (pulpit) is to inspire motive power—the *dynamics*, the “steam”; it is not her function to advocate specific programs of reform—to see that the motive power is applied to its proper work. The evil of this theory is that (as employed by its advocates) it diverts the attention and effort of the Church from her supreme obligation—from Social Service par excellence (the saving of the Social Order, the ending of the war), to social service (Red Cross work on the battlefield). But if consistently followed out it would exclude even this. If the Church may not advocate specific programs, what right has she to advocate a single program suggested in the book itself?

The real truth of the matter is that the Church, as committed to preaching the Kingdom of God and its righteousness, is committed to preaching, first of all, a very definite kind of social order, namely, that implied by the Kingdom law of self-denying sacrifice—the social order of a brotherhood or family. Thus she sets forth the Ideal to inspire and guide all effort. But, after that, and as committed to that Ideal, it is her duty to advocate every specific program of reform necessary to its realization. How else, indeed, can she preach repentance unto righteousness?

It should be observed that the authorities for the Dynamic Theory were all pioneers of the Social Awakening. As such they had not yet worked their way through the whole problem. They were obviously too much under the influence of the traditional theory that the root of the whole trouble is in the individual—in his evil will. Also they overlooked the fact that a good will no more makes a man a good Christian in practice than it makes a good doctor.

C. C. KEMP.

UNUSUAL GIFTS AS A MISSIONER

To the Editor of *The Living Church*:

W AY I make use of your column to carry to my brother clergy a knowledge of the unusual gifts as a Missioner of the Rev. Walter E. Bentley, of Port Washington, N. Y.?

Mr. Bentley has just completed an eight day mission in Christ Church, Lynbrook, N. Y., and his statement of, and his power of illustration of, the old truths of Creed and Sacraments made such an appeal to the people that by Friday evening we had to place chairs in the aisles, and on Sunday evening the church was not merely full—the people refused to go home.

After the recessional the missioner went to the door as usual, but the congregation sat still, demanding without demonstration, further instruction.

I feel keenly that an experienced missioner with that power should be better known in the Church.

Feb. 26, 1923. J. V. COOPER.

A SUNG CREED

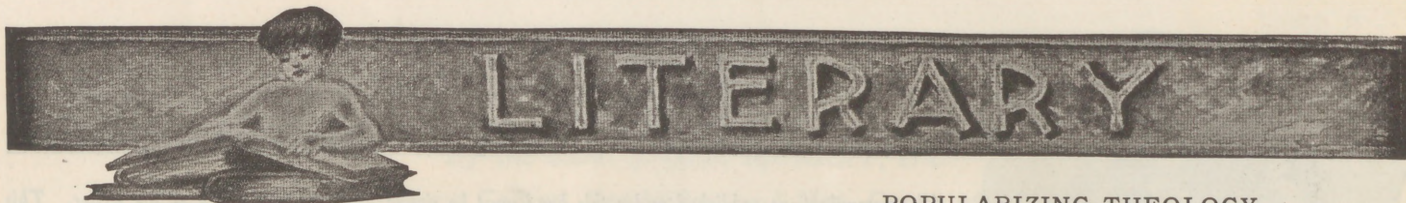
To the Editor of *The Living Church*:

I WAS a little surprised to see you come out so strongly for saying the Nicene Creed, even at a High celebration.

Let me make a plea for the esthetic and devotional value of an anthem setting. It seems to me that the dramatic rendering of such a musical composition by a good choir drives home the meaning to the people even more than if they recited the Creed themselves. For it is possible to repeat such familiar words with the lips only. But the music is an additional interpreter to the articulated sounds. It has been my experience that people grow to love the anthem Creed. Yet we keep it for late Eucharists and festal seasons. Singers cannot do justice to an elaborate musical setting of the Creed at 6 or 7 A. M.

WM. CURTIS WHITE.

Christ Ch. Rectory
Washington, D. C., March 6.



POPULARIZING THEOLOGY

PRACTICAL APOLOGETICS

Common Sense Religion. By the Rev. Frank E. Wilson. 1923. \$1.50.

What is there in Religion? By the Rev. Henry Sloane Coffin. 1922. \$1.25.

These Macmillan publications are two of the most significant books in practical apologetics that have recently appeared. The science of apologetics has for its goal the answer to the question, What is religion good for? The two books mentioned above deal with this problem from different angles. The work of our own priest interprets the cardinal doctrines of the Church inductively, beginning with the Church and closing with the Atonement and the doctrine of the Trinity. Mr. Coffin is more of a Platonist, and his chapter headings suggest the line which he is persuaded to be of the greatest cogency: refreshment; cleansing; power; illumination; fertility; buoyancy; serenity and adventure; beauty; division and unity; change and permanence. If one were to contrast Mr. Wilson's method of approach with that of Mr. Coffin, it might be described as the pragmatic as against the platonic. Mr. Coffin's book takes its scheme from the text *Flumen Dei repletum est aquis*, and each several topic is illustrated from the Hudson River. The felicity, smoothness, and clarity of its style, the abundance of apt illustration from the lives of eminent Christians, make the book a delight and joy. Mr. Wilson plunges into deep and difficult problems, and grapples with them tersely, tensely, and lucidly. Of the two, the latter is more epigrammatic and quotable—the former, the more literary. Of the two, the appeal of Mr. Coffin's book is to the heart—to the aspiration, craving, and need of the soul—while Mr. Wilson deals primarily with the head—the justification, logic, and rational necessity of the faith. On the whole, one might complain that Mr. Coffin's book is vague in the impression it creates, and in the advocacy of specific aims. It deals so much more with results than with the necessary means for their attainment. It does, however, give one a sense of the boundless mystery and infinite span of embrace of the Christian faith. Mr. Wilson is never less than definite. He is always pertinent, direct, and to the point. As it is impossible to avoid the problems connected with the bone and gristle of the articulation of the organism of the Christian Faith, it is best to deal with just those aggressively definite elements which present difficulties to the man of today. While it is unfair, since the methods of approach are so different, to attempt a comparison, yet perhaps the two quotations following, dealing with the subject of Immortality, will suggest the likenesses and contrasts found in the two books.

"Take the course of man's three score years and ten," writes Mr. Coffin, "and blot out the Christian hope of life beyond, his mortal days become a small pond, and all their activities trifling affairs, not the momentous business of a navigable stream which opens to the mighty ocean. How impoverished death appears when it ceases to be a passage through which we take our way on a thrilling quest, with our creative skill and impulse broad awake and expectant! . . . A creative God, who for long aeons has been evolving earth, again and again essaying yet better things, surely promises no stagnant existence to those who bear Him company in the fulfilment yonder of the beginnings here"—*op. cit.*, p. 116. "Without immortality," writes Mr. Wilson, "life becomes a flash of meaningless existence between two eternities of oblivion. Children are brought into the world for a brief span of labor, trial, disillusionment, and disappointment. . . . Youthful hopes are raised only to perish ingloriously. Noble characters are perseveringly erected upon a framework of purity, self-sacrifice, and personal loyalty, which are presently cut down and cast into the discard of useless vanities. . . . On the other hand, the world with immortality has always a future before it. Hopefulness is its natural heritage. It faces disappointment, defeat, and death with a wholesome equanimity because it knows they are not final. . . . It is necessarily optimistic. It knows no permanent defeat. . . . Immortality tends invariably to make bad men good, and good men better. Of what use is immortality? It makes the world a fit place in which to live. Yes—and it does more. It makes the world a fit place in which to die"—*op. cit.*, pp. 81-83.

The Returning Tide of Faith. By the Rt. Rev. Neville S. Talbot, D.D., M.C., Bishop of Pretoria. New York: Fleming H. Revell Co. \$1.50.

However distressing the recent theological controversy in New York has seemed to faithful Church people, it has had one good effect. It has compelled many of the clergy to fall back upon their teaching office. We venture to say that there has been more of instruction on the fundamentals of the faith during this last Lent than for many years. Especially at the noonday services in the large cities, preachers have been attempting to set forth in a constructive way the truths of the Christian creeds and to show their implications for life. And in many parishes congregations have heard explanations of Christian teaching, instead of the platitudinous moralizing which too often passes for preaching.

At the same time the crisis has revealed a singular disability on the part of the clergy as well as with the laity to give valid reasons for the hope that is in us. Too often the best-meaning defences of the faith have shown a singular lack of appreciation of the right method of approach to problems of faith. Well-meant denunciations have often revealed an ignorance of the points at issue quite as painful as some of the hasty and ill-considered "rushes to the rescue" made by some who consider themselves Liberals.

What we need is full and careful thought about Christian verities from the viewpoint of the world of today—the ability to see that the Christian believer need not rush to the extreme of an intransigent and ignorant "fundamentalism" in the effort to escape a dilettante modernism. What we need, even more, is the ability to popularize theological thought; to state it, it may be, in the language of the street; to "get it across" to plain, every-day people to whom the usual language of theology is a closed book.

There has just been issued this splendid little volume by the Bishop of Pretoria which we would commend heartily and enthusiastically as an example of the right method of meeting the issue. Dr. Talbot is a scholar and a thinker. He was one of the group of younger Oxford men who have been rewriting Anglican theology in terms of modern thought. He and those who have collaborated with him in this work have in the main written for educated men. The present volume is for "average" men. It can be understood by any man who really tries to exercise his mind. The chapters were published originally in weekly installments in a daily newspaper—which would indicate that they were considered simple and direct enough to interest "the man in the street". They succeed in translating into every-day language the sort of arguments that Bishop Gore presents in more scholarly language in his books on the reconstruction of belief. The book should be studied by the clergy as a lesson in the popular presentation of truth; it should be read by the laity as a clear statement of faith from one who has faced doubts and difficulties bravely and frankly, and understands modernism.

In the chapters on the Old Testament, in the light of sane criticism there are many suggestive ideas for the puzzled believer who has just enough unanswered questions to be "up against it" and they will help him to discover what is really "of faith" and what is counterfeit. The Bishop's comparison of the present acute difficulties about the problem of evil—the result of the sharp questionings of this upset age—with the Jewish prophets, who "felt to the quick of their hearts the brutality and contrariety of life and its actualities", is especially suggestive.

The present reviewer would beg the younger clergy especially to read the book and, in their preaching, try to follow its method. It will save them from many unthinking denunciations of modernism or, on the other hand, from many half-fledged expressions pronouncing in its favor. The American firm which publishes the book is to be congratulated on adding Bishop Talbot to its list of writers.

EASTER DAY

BEHOLD, we see Thee standing on the shore of our lives, O Thou risen Christ, and the morning light is shining upon Thee! Shine Thou upon us, O Jesus, our friend, that in our lives the day may dawn and the shadows flee away. Amen.—*The Church Helper.*



The Resurrection

A POEM

By the Rev. H. W. Ticknor

PRELUDE *Permit Thy servant now, O Lord, to go, as Thou hast said, in peace;*
 THE PROPHEET *For, lo, mine eyes have seen salvation true prepared for all mankind,*
 SIMEON *A Light by which the nations all may walk, and Israel's glory crown.*

In Him shall many fall and rise of Israel's chosen host; a sign that they shall speak against.
And through thy heart shall pierce a sword, that thoughts of many hearts may surely be made manifest.

THE LEADER OF THE CHORUS
 The land is shrouded with a pall
 Of darkness. E'en the paschal moon
 Gives not her wonted light, and all
 The stars shine faint and dull. Ah, soon
 Must nature have relief from sorrow's dread
 Or die herself, for nature's Lord is dead.

And in that garden, where the tomb,
 First tenanted, is sealed and dark,
 The watch fire does not e'en illumine
 The Roman soldier, grim and stark—
 They think that Rome's imperious power can hold
 The Saviour's body in the tomb so cold.

THE DECURION
 The cocks are crowing: change the guard!
 How dark and cold—a night ill-starred
 'Twould seem: but, then, what has been right
 Since earth's great shudder, such as might
 Have come if Jove himself had died?
 Both earth and heaven mourn beside
 The bier of some dead God, perchance—
 Will morn their sorrow much enhance?

A SOLDIER
 Are we much longer stationed here
 To guard against the foolish fear
 That dead may e'er arise again?
 The coming day's the third, and then
 They'll find their fears were groundless. Come supply
 The fire with fuel so that we—Ai! ai!

CHORUS
 I feel again the earth shake mightily;
 Across the sky the lightning's flare I see:
 What portent new from Heaven has come, I pray?
 Look thou abroad, and what thou seest, say!

LEADER
 The guard has fallen as dead—I cannot look
 Too close, for brilliance—aye, the earthquake shook
 The stone—no, there the angel sits, who rolled
 The stone away, and—HE IS RISEN, as He told.

CHORUS
 LEADER
 But He was surely dead: look closer, pray!
 The place is empty where His Body lay.

CHORUS
 LEADER
 CHORUS
 LEADER
 CHORUS
 LEADER
 Some one has taken it by stealth, at night.
 The grave-clothes lie in place, all folded right.
 My mind misgives me, though my heart still hopes.
 Trust in your Saviour, as the grave He opes.
 What shall I do on this the best of days?
 Lift up your voice in hymns of joyous praise.

CHORUS
 Now that day illumines the sky,
 Now that night is past and o'er,
 Praise we Thee, O Lord most high,
 Alleluia ever more.
 For the light that now we see,
 That to us Thou dost restore,
 Sing we praises, Lord, to Thee,
 Alleluia ever more.
 Light eternal now is here,
 We a risen Lord adore;
 Let our praises e'er appear
 Alleluia ever more.

The Lord is risen: as, when day is come
 To end the dreary darkness, we rejoice;
 So now, when He has thus arisen from
 The darkness of the tomb, with happy voice
 We raise our joyous hymn, and sing to Thee
 Great Lord, our adoration wonderingly.

The Lord is risen: as, when spring is here
 With life's renewings, all our songs are praise;
 When He arose He brought the better year
 That life eternal to mankind displays:
 So now, as thankful witnesses, we sing
 Our grateful praises to our heavenly King.

The Lord is risen: as, when life springs new,
 Our hearts are lifted up in thankfulness,
 A greater joy doth now for us ensue
 For, when He rose, with new life did He bless
 Mankind: for which our praises e'er ascend
 To Him who is alive, world without end.

Majestic from the tomb He came
 To reign in undisputed right
 O'er all who call upon His name.
 To Him, who from the power of night
 Hath saved us, be eternal fame
 Ascribed by all the sons of light.

Alleluia, Lord of light and life;
 Thou hast rescued us from sin and death,
 And, by overcoming in the strife,
 Thou hast given us life that witnesseth
 To our life's eternal heritage.

Alleluia, Lord, we praise Thy grace
That affords to us a being new
Wherein we may see Thy glorious face,
And an endless, happy life pursue,
Rising upward e'er from age to age.
Alleluia, alleluia, Lord, to Thee
Sing we alleluia everlastingly.

CHORUS And who are these in sorrowful array?
LEADER Two Marys, with Salome, come this way.

MARY Now, who will roll away for us the stone
MAGDALENE That is too great for our weak strength to move
So that, with these sweet spices, we may give

LEADER Still dazed with wonder they have more to hear:
Two men in dazzling raiment now appear.

THE TWO Why seek ye still the living with the dead?
MEN He is not here, but is arisen. Call
To mind how, when in Galilee, He said
The Son of Man must be delivered up
Into the hands of sinful men, and die
Upon the cross, and third day rise again.

CHORUS Now whither speed they, dumb, but yet with joy?
LEADER To the disciples, whom their tales annoy.

CHORUS Why grasp they not at this, the best of news?
LEADER A lack of credence doth their minds abuse.
CHORUS Again approaching footsteps do I hear;



The last attention unto Him we love?—
And none loved more than I, from whom He drove
Seven grievous demons, and released my soul.

LEADER They stop dumfounded, and are seized with fear:
A youth with shining robes sits by the bier.

THE YOUNG Be not amazed; I know ye seek, e'en now,
MAN Your Jesus, who was crucified and dead:
He is not here; for He is risen, e'en
As He had said. Come, see the place the Lord
Once lay: then, quickly go and tell to all
The sad disciples, and to Peter too,
That He is risen from the dead; and, lo,
Before you into Galilee He goes
Where ye shall see Him, as He said: behold
Now, I have told you.

LEADER They run, and do not halt as they draw near.
'Tis Simon Peter and his fellow, John;
He stops to look, while Peter rushes on.

INTER- She came reporting, "They have borne away
LUDE I. The Lord, nor know we where they've laid Him." So
Both Peter and that other rose to go
Unto the Sepulchre. They did not stay,
But ran, the other coming first. There lay
The linen cloths precise. And bending low,
Then Peter entered first, that he might know
The fulness of the wonders of that day.

Here these, incredulous, but of the band
Most near to Him, came seeking, if they might,
Some sign of impious hands that had that night

His body stolen; there the cerement
Familiar lay untouched by any hand:
That other then believed, when in he went.

INTER-
LUDE II.

She, from whose spirit seven devils fled
At His command, still wept with broken heart
Beside the sepulchre. And, loath to part
Forever from her gracious, holy dead,
She looked again. Two sat, one at the head—
"Why weepest Thou?" Without pretense or art,
"He is not here: I know not how to start."

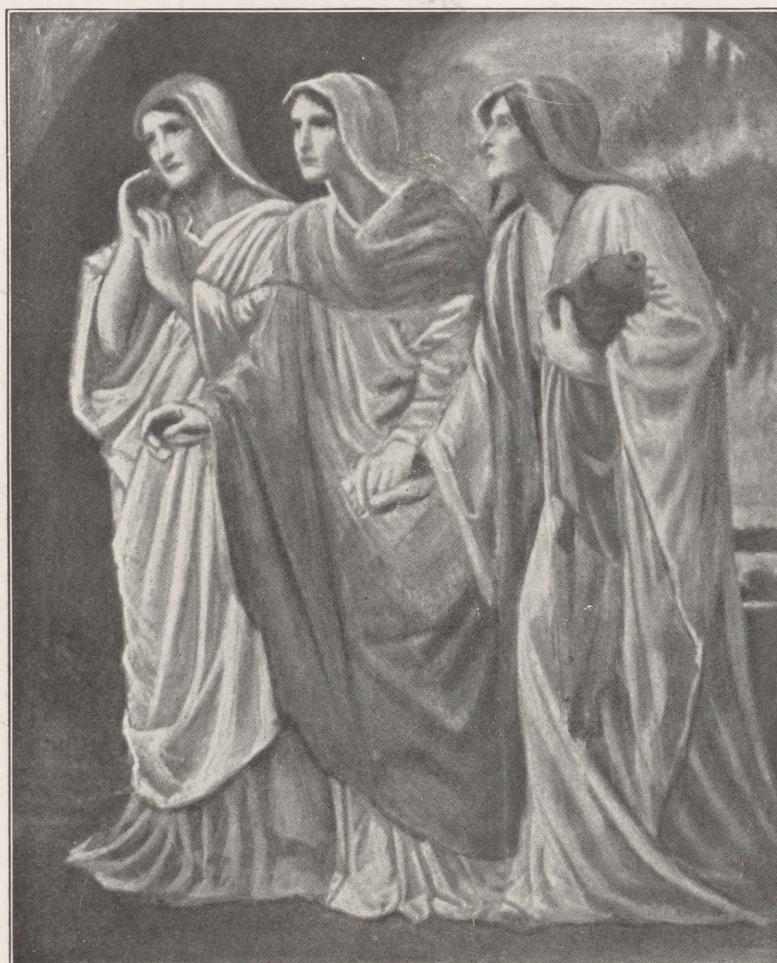
Another asked, "Whom seekest thou?" She said,
Not knowing Him, "Oh, tell me where thou'st laid
His corpse that I may take it!" "Mary!" was
His word, and she, "Rabboni!" Thus she knew,
Who loved Him, and went forward unafraid.

The heart spoke to the heart, and hearts speak true,
And love made faith, as love for ever does.

A DISCIPLE

It was when we were walking on the road
Out to Emmaus, and discussing free
The day's great wonders, that He came and walked
Beside us, though at first we did not know
'Twas He. "What is it that so earnestly
You are discussing, as you walk?" said He.
Cleopas said, "Do you alone sojourn
Here in the City and know naught at all
Of what has happened recently? A Man
Named Jesus, mighty as a prophet, was
Delivered up to death upon the cross:
Our hopes had been that He would free our race.

"And now, upon the third day afterward,
Come certain women of our company
Who found the tomb quite empty, and they said,
'We saw an angel, who declared that He
Was living'. Certain others went and saw
The thing was true."



INTER-
LUDE III.

And while these things were passing, came the guard
To the chief priests, and told them all that had
Occurred that morning. These the soldiers bade,
When they had taken counsel, and reward
Paid out, "Say ye, 'As we were sleeping hard
By that accursed tomb, disciples sad
Slipped up and stole the corpse: They all are mad!
Care not, we'll see your record is not marred."

This they reported, and their money spent:
But, mouth to ear, their lying tale outwent
Among the Jews, who could not otherwise
Deny the resurrection. Yet to more
Than one or two appeared He, o'er and o'er—
Thus shall the truth dispose of many lies.

LEADER

Hear ye narrated by these faithful men
What other things befell upon that day;
How that the Saviour, often and again,
To the disciples did Himself display.

"Ah, foolish man!" said He;

"Why are your hearts so slow to take the word
Long spoken by the Prophets? Was it not
Thus necessary for the Christ to die,
And enter into glory?" Then from Law
And Prophets, and from all the Scriptures, He
Made plain whatever things concerned Himself.

Here came we to our journey's end, and we
Constrained Him to our hospitality,
Since now the day was nearly done, and time
For even-meat.

And when with us He sat,
He took the bread, and blessed, and brake, and gave—
'Twas He: we knew Him; but He vanished then
Abruptly from our sight. Straightway we rose,
And hastened back to tell, and, going, said,
"Did not our hearts burn in us on the way
As He declared the Scripture to us plain?"

CHORUS
LEADER

They knew Him in the breaking of the bread!
As He had blessed, and broken once before
At that last Passover, the while He fed
Their souls at the first Eucharist.

But more
Hear from His bosom friend, Apostle John.

ST. JOHN

We had assembled in the upper room
That He had consecrated by His words
At that last supper: and, afraid the Jews
Would mock our sorrow, or e'en hurt us for
Our long association with Himself,
Had closed and bolted fast the door.
Lo, and behold! He stood there in our midst
Asudden, saying, "Peace be unto you!"
But we were terrified, and thought we saw
Naught but a spirit, not the Man Himself.

Now, as we gathered, we had heard, of course,
Reports: the Marys told what they had seen
And heard; came Simon Peter, too, to add,
Impetuous, his vision. One by one
They came thus bringing tidings, but without
Full credence by us all. Then He appeared
Among us to upbraid for unbelief,
With gentleness, yet firmly, as His wont.

"Why are ye troubled? What great questionings
Rise in your hearts? Behold My hands and feet
That it is I, Myself: come, handle Me;
A spirit doth not have both flesh and bone
As ye behold Me having!" There we saw
The nail print, spear wound, given on the cross.

For further confirmation, since our joy
Still held us back from full belief, He said,
"What have ye here to eat?" He took and ate,
Before us all, a piece of mortal flesh.

Then came the true Messiah's word: He said,
In blessing, "Peace be unto you; for as
The Father hath sent Me, so send I you!"
And with the inspiration of His breath,
"Receive ye now the Holy Ghost: whose sins
Soever ye forgive, they are forgiven;
And whose retained, they are retained indeed."

Thus gave He us our power well to rule
His Church on earth until He come again.

AN
UNKNOWN
DISCIPLE

Lord, I believe: help Thou mine unbelief;
For Thou, when once my son was sore distressed
By a dumb spirit that had tried its best
To bring destruction to him, and work grief,
Didst, with a word, hale forth the grisly thief:

So Thou hast now o'ercome in Thy contest
With that last evil spirit, Death, and rest
From his tormenting comes to our relief.

And as, in Thy arising, we have life,
In place of that eternal fear of death:

Increase in us such vital power, I pray,
That we with Thee may conquer in the strife;
And when we come at last to earth's last breath
Our eyes may open on eternal day.

POSTLUDE
A CHRISTIAN
PRIEST

*Lord God of Hosts, who hast created all,
The cherubim and seraphim, and on
Through rank on rank of angels, till in man
Thou didst create Thy last great work, alike
To Thee, and in Thine image made, we come,
With all the hosts of heaven, to glorify
Thy holy Name, to praise and magnify,
To worship Thee, our holy Lord and God.*

*But chiefly are we bound to praise Thy Name
Because that Thou didst send Thine only Son
To come into this world of human flesh
And by His death upon the cross redeem
Mankind from all its thrall of sin and death,
And by His resurrection seal the same,
Which He impleads before Thy heavenly throne.*

*And He, when in obedience to Thy law,
Did keep the Passover with all the Twelve,
Took bread, and blessed, and brake, and gave to them,
And said, "This is My Body; take and eat".
And then He blessed the Cup, and said, "This is
My Blood of the New Covenant, now shed
For you and for the many. Do ye this
As My memorial."*

*And wherefore, we,
O Father, of the things that Thou dost give
To be our own, return an offering,
Complete and holy, to Thy heavenly throne,
Beseeching Thee to send Thy Holy Ghost
To make them unto Thee and unto us
Communion of the Body and the Blood
Of Jesus Christ Thine only Son, our Lord.*

*And as we offer up this holy Gift
We pray that Thou regard His birth, His life
In everything that takes to make a man,
His sufferings and death upon the cross,
His sepulture, and resurrection too,
And His ascension to Thy side on high,
Where He presents mankind to Thee, redeemed
And sanctified, acceptable to Thee.*

*We therefore seek to join with Him in this
Communion of His Body and His Blood
In offering the only sacrifice,
Ourselves in Him, our souls and bodies too,
But in the unity of His alone:
Beseeching Thee to bless not only us
But all mankind as well that we and they
May ever seek to do Thy holy will
And hasten here Thy blessed kingdom's rule
Where, with the saints, we all shall join to praise
Thy holy Name, Thy perfect love and grace.*

*And this our offering of prayer and praise,
To company the Gifts we here present,
We make through Jesus Christ Thy Son, our Lord,
To whom, with Thee and with the Holy Ghost,
Be endless glory, honor, praise ascribed
Both now and through the ages long.*

ALL MEN

AMEN.



Church Kalendar



APRIL

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

Personal Mention

THE Rt. Rev. KIRKMAN G. FINLAY, D.D., Bishop of Upper South Carolina, has removed to the new residence, 1717 Green St., Columbia, S. C., recently purchased for him by the Diocese.

THE Rev. STEPHEN S. ALLING has resigned the rectorship of St. James' Church, Sault Ste. Marie, Mich., and has taken the position of *locum tenens* at Christ Church, Nashville, Tenn.

THE Rev. PHILIP A. DALES, assistant at St. Stephen's Church, Washington, D. C., has accepted a call to become rector of St. Paul's Church, Harrisburg, Pa.

THE Rev. LELAND HOBART DANFORTH, curate at St. Augustine's Church, Wilmette, Ill., has accepted a call to the rectorship of the Church of the Holy Comforter, Kenilworth, Ill.

THE Rev. C. B. N. O. READER, rector of St. Paul's Church, Marinette, Wis., has tendered his resignation, to take effect after Easter.

THE Rev. ARTHUR B. RUDD, rector of Trinity Memorial Chapel, Ambler, Pa., has accepted a call to St. Luke's Church, St. Alban's, Vt.

THE Rev. CHARLES A. STROMBOM has resigned as assistant at the Church of the Good Shepherd, Rosemont, Pa., having accepted a call to become rector of St. Mark's Church, Johnstown, Pa. His address, after Apr. 20th, will be 335 Locust St., Johnstown, Pa.

THE Rev. A. WORGERS-SLADE has resigned St. Mark's Church, Waupaca, Wis., to take effect after Easter, and has accepted Trinity Church, Peru, Ind.

ORDINATIONS

PRIESTS

NEWARK—On the Fourth Sunday in Lent, March 11, 1923, the Rt. Rev. E. S. LINES, D.D., Bishop of Newark, ordained to the priesthood the Rev. LLOYD S. CHARTERS, in St. Paul's Church, Englewood, N. J. He was presented by the Rev. John S. Sattig, and the sermon was preached by the rector of the parish, the Rev. Joseph R. Lines. The Rev. Mr. Charters remains, for the present, in St. Paul's Parish, with special charge of the mission at Nordhoff.

On March 15, 1923, the Rt. Rev. W. R. Stearly, D.D., Bishop Coadjutor of the Diocese, ordained to the priesthood the Rev. HERBERT ERNEST PALMER PRESSEY, in St. John's Church, Jersey City. He was presented by the Rev. Ernest A. Pressey, and the sermon was preached by the Rev. Ralph B. Pomeroy. The Rev. Mr. Pressey remains for the present at St. John's as curate.

DIED

ANDREWES—Entered into life eternal at Groton, Mass., on St. David's Day, March 1, 1923, AMELIA ANDREWES.

"Make her to be numbered with Thy saints in glory everlasting."

BEEBEE—Died at Wauwatosa, Wis., March 11, 1923, ROY HENRY BEEBEE, husband of Ada Walker Beebee, of Ashland, Wis. A Requiem and the burial office were said at St. Andrew's Church, Ashland, Wis., March 15th.

"The strife is o'er, the battle done;
The victory of life is won. Alleluia!"

CABOT—Died at Overbrook, Philadelphia, Pa., March 20, 1923, JOSEPHINE CABOT, daughter of the late Joseph and Catherine C. Cabot. The funeral was from the Church of St. James the Less, Falls of the Schuylkill, Thursday, March 22d.

HODGKISS—Entered into life on March 12, 1923, MARGARET ELIZABETH SEARLES, wife of the late Rev. Samuel HODGKISS. The burial office and requiem were said at the

Church of St. Matthew, Brooklyn, New York City; and the interment was made in Mount Olivet.

Rest Eternal, grant to her, O Lord; and let light perpetual shine upon her.

QUENNEL—The funeral of Mrs. ELIZABETH B. S. QUENNEL, widow of the Rev. Robert George Quennell, was held at the Church of the Ascension, New York, on Friday morning, March 16th. The Rt. Rev. Arthur S. Lloyd, D.D., and the Rev. Percy Stickney Grant, officiated. The interment was in Kensico Cemetery.

Mrs. Quennell is survived by Mrs. Albert R. Gallatin and five other daughters, and by one son, Robert.

WAYNE—Mrs. JOSEPH WAYNE, widow of the Rev. Joseph Wayne, passed away in Christ's Hospital, Topeka, Kan., on Jan. 15, 1923, after a few days' illness. The interment was at Topeka Cemetery, Jan. 18th.

Mrs. Wayne was born in Watertown, N. Y., May 26, 1840, and was married to the Rev. Joseph Wayne, June 22, 1865, the day on which she graduated from Genesee College. Mrs. Wayne was a member of the Church of the Good Shepherd, Topeka.

"Blessed are the dead who die in the Lord".

MEMORIAL

John Samuel Miller

Four years ago on Easter Day, JOHN SAMUEL MILLER, a faithful priest was stricken in the midst of his pastoral duties, and called home by his Lord and Master. An example of devotion to Christ and loyalty to the Catholic Church, John S. Miller lived in the midst of his people. A quiet, almost uneventful, life was his; in his early priesthood he suffered persecution for his Catholic practices, practices which are commonplace today, but without his and his contemporaries' faithfulness would have been crushed out. We who knew Father Miller admired that quiet strong devotion to the truth, that loyalty to the Church, and that faithfulness to Christ that distinguished him. Over his tomb at the foot of the altar in the House of Prayer, is inscribed the motto of his life: *Fidelis in Domino*.

Of your mercy remember him before the Blessed Lord Jesus Christ. H. P. S.

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.

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

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

MISCELLANEOUS

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

POSITIONS WANTED

CLERICAL

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

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

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

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

PRIEST DESIRES DUTY APRIL TO NOVEMBER, central states. Room and remuneration sufficient. Address: Nicea-835, LIVING CHURCH, Milwaukee, Wis.

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

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

RECTOR DESIRES PARISH OR GOOD curacy, married, sound Churchman, Cathedral, experience, "thoughtful and instructive preacher, faithful pastor", Bishop writes. Address E. G. M-833, 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, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

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

WANTED—POSITION AS PRINCIPAL, boys' or girls' boarding school. Seven years of experience. Capable both as teacher and manager. Good salary required. At present rector of a live parish; prefers school work. Give full information. Address T-825, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

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

AUSTIN ORGANS—THEY ARE INVARIABLY 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 HANGINGS, Vestments, Altar Linens, Surplices, etc. Only the best materials used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major Street, Toronto, Canada.

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

RELIGIOUS

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

SUMMER TUTORING AND BOARD AT CAPE MAY

TWO WELLBRED BOYS CAN RECEIVE thorough instruction in preparatory studies, Latin, Greek, and Algebra, at the bungalow on the sea, of the Rector of the Church of the Advent, Cape May. Comfortable rooms and good food. Personal instruction by expert in teaching boys how to study. Bathing, boating, fishing, and healthful outdoor life. Address Rev. PAUL STURTEVANT Howe, Standish Meerstead, Cape May, N. J.

SUMMER CAMP FOR BOYS

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

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.

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.

MISCELLANEOUS

WANTED—A FEW COPIES OF *FIRST Principles* by Hugh Miller Thompson. Also booklet on the Weekly Communion, by Dr. Shinn, late of Newton, Mass. Rev. D. L. SANFORD, Ward, Pa.

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

UNLEAVENED BREAD AND INCENSE

ALTAAR 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.

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

SISTERS OF THE HOLY NATIVITY

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

HOSPITAL—NEW YORK

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

BOARDING

Atlantic City

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

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

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.

Vermont

THE HEIGHTS HOUSE, LUNENBERG, VT. No hay fever. To those desiring vacation in vicinity of the White Mountains this house offers great opportunity at reasonable rates. Booklet. Address A. J. NEWMAN, Proprietor.

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 RE-SPECTED 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 Prayers? Establish these helpful customs 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

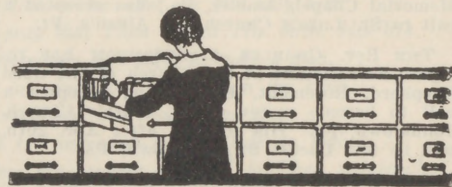
A NEW CHURCH CALENDAR

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 Abingdon Press. 730-740 Rush St., Chicago, Ill.

Music of the Wild. With Reproductions of the Performers, Their Instruments and Festival Halls. By Gene Stratton-Porter.

Atlantic Monthly Press, Inc. Boston, Mass.

Pro Vita Monastica. An Essay in Defence of the Contemplative Virtues. By Henry Dwight Sedgwick, author of *Life of Marcus Aurelius, Dante, An Apology for Old Maids, Italy in the Thirteenth Century, A Short History of Italy*, etc.

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

Christian Justice. By Norman L. Robinson, M. A.

Oxford University Press.

American Branch. 35 West 32nd St., New York, N. Y.

The Life and Teaching of Jesus the Christ. By the Rt. Rev. Arthur C. Headlam, D.D., Bishop of Gloucester, formerly Fellow of All Souls' College, Oxford; principal of King's College, London; and regius professor of Divinity in the University of Oxford. Price \$4.50.

The Idea of Immortality. The Gifford Lectures. Delivered in the University of Edinburgh in the year 1922 by A. Seth Pringle-Pattison, LL.D., D.C.L., Fellow of the British Academy, emeritus professor of Logic and Metaphysics in the University of Edinburgh. Price \$3.25.

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

The Returning Tide of Faith. By Nelson S. Talbot, D.D., M.C., Bishop of Pretoria, sometime Fellow and chaplain of Balliol College, Oxford, and formerly assistant chaplain-general. Price \$1.50 net.

PAPER-COVERED BOOKS

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

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

Robert Scott. Roxburghe House, Paternoster Row, E.C., London, England.

The Prophets of Israel in History and Criticism. By Harold M. Wiener, M.A., LL.B., of Lincoln's Inn, Barrister-at-Law, author of *Essays in Pentateuchal Criticism, The Origin of the Pentateuch, Pentateuchal Studies, Studies in Biblical Law*, etc.

BULLETINS

Davenport Public Library. Davenport, Ia.
Twentieth Annual Report for the Year 1922.

PAMPHLETS

Playground and Recreation Association of America. 315 Fourth Ave., New York, N. Y.

Home Play. Suggestions for Recreation in the Home and Neighborhood. Reprinted from *The Playground*, May-November, 1922. Price 40 cents.

YEAR BOOKS

The Negro Year Book Publishing Co. Tuskegee Institute, Alabama.
Negro Year Book 1921-1922. By Monroe N. Work.

Arrangements Completed for July Anglo-Catholic Congress

**S. P. C. K. 225th Anniversary—
 Danger of the French Church—
 Canon Goudge Succeeds Dr.
 Headlam**

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

THE Committee of the Anglo-Catholic Congress has now practically completed its arrangements for the great gathering to be held in London next July.

By the kindness of the Dean and Chapter, the opening service of the Congress (with sermon) will be held in St. Paul's Cathedral on the morning of Tuesday, July 10th. Services will be arranged at other churches at the same time, as even St. Paul's will not contain half the members of the Congress. The speakers and readers of papers at the Albert Hall have been selected, and among those who will deal with the general subject, "The Gospel of God", will be found Bishop Gore, Fr. Waggett, Fr. Jenks, the Rev. J. K. Mozley, Canon Lacey, Fr. Frere, the Rev. N. P. Williams, and the Rev. G. A. Studert-Kennedy. At the final session, the chairman, the Bishop of Zanzibar, will address the Congress on "Our Present Duty".

A novel project is being put forward, under the auspices of the Anglo-Catholic Congress Movement, for making use of the "movies" for evangelizing purposes. With this idea, a small syndicate has been formed, and an endeavor is being made to raise £2,000 for the production, under proper expert theological and other supervision, of films illustrating the doctrine and meaning of the Seven Sacraments. If sufficient money should be subscribed, two of the seven films will be prepared and presented at a demonstration, probably in the late afternoon of Monday, July 9th, to which the clergy attending the Congress will receive invitations.

If the films are approved, and if there seems to be good reason to believe that they will prove useful, then it will be possible to proceed with the production of more pictures as may be needed for circulation and use in evangelistic work. The enterprise includes the provision of "projectors" with a non-inflammable film, so that the pictures can be shown in any church, schoolroom, or hall, without infringing the conditions of the Cinematograph Act. It is intended that a lecture or lesson should be given *viva voce* with the exhibition of each film. Synopses have been carefully prepared by a body of priests and experts in cinema work, and the subjects have been treated with the reverence which their nature and character demand.

Another instance of adapting modern inventions to the service of the Church is to be found in the fact that the Congress Committee has made arrangements for the "broadcasting" of some of its sessions, in this way making it possible to take the Congress, as it were, into every town and village throughout the land. In addition to this, the Rev. R. T. Newcombe, vicar of St. Michael's, Hull, has undertaken that a complete film record will be made of all the more prominent features of the Congress.

S. P. C. K. 225TH ANNIVERSARY

Yesterday, March 8th, the Society for Promoting Christian Knowledge celebrated the 225th anniversary of its foundation. A thanksgiving service was held at mid-day at St. Martin-in-the-Fields, at which the former Archbishop of Melbourne, Australia, preached. Dr. Lowther-Clarke gave a most interesting sketch of the beginnings of this great Society—the oldest of the Church Societies. On March 8th, 1699, according to present reckoning, five men met in London—three of them eminent lawyers, and only one, the celebrated Dr. Bray, a clergyman—and they resolved that something should be done for the religious instruction of Quakers, of children in this country, and for people in the "plantations", or Colonies. Other objects proposed were the printing and circulating of books of sound Christian doctrine. From this society sprang, in 1701, the Society for the Propagation of the Gospel in Foreign Parts. Dr. Lowther Clarke went on to say that the history of the Society for two hundred and twenty-five years was the best illustration of its faithfulness. Through many changed conditions, with problems ever varying, it could be claimed that the Society had not been unfaithful to its first ideals. God had not led it all that way without reserving something for it to do in the future for His Kingdom, and they were sure that the best was still before them.

Over £300 had been received, the preacher announced, in connection with the thanksgiving service, which would be devoted more especially to the fund for the training of missionary doctors.

DANGER OF THE FRENCH CHURCH

Mr. Denis Gwynn has contributed to the March number of the *Blackfriars Magazine* an able, but at the same time gloomy, article on the peril which threatens the French Church by the occupation of the Ruhr. Mr. Gwynn holds that the occupation had become inevitable—it was the last card that France had to play, the only alternative being a meek acquiescence in Germany's triumphant default. But he goes on to inquire what will be the result if the occupation of the Ruhr fails. It seems already certain that France cannot make the Ruhr pay even the expenses of the occupation, and its prolongation will undoubtedly bring disillusion and reaction. Everything has been staked on success, and if failure be admitted, then the *Bloc National*, of which the Catholic parties of France have been the backbone, will be ruthlessly swept aside. For the French Conservatives have no alternative policy if they fail in the Ruhr; their failure will inevitably mean the triumph of the Radicals and Socialists, who have constantly predicted failure. M. Caillaux and the anti-clericals will return to power, and the vials of their wrath will be poured out upon the clergy, who are absolutely and irrevocably implicated in the Ruhr policy. The Church will, Mr. Gwynn predicts, be exposed to new persecutions, more bitter than before. The article ends on a despondent note, and the writer fears that France as a great Power is doomed, and must henceforth take the same rank as Spain among the peoples of Europe.

But we may bear in mind, despite Mr. Gwynn's gloomy outlook, that France has

before now, with her indomitable spirit, recovered from catastrophes in which her politicians have involved her.

CANON GOUDGE SUCCEEDS DR. HEADLAM

The Rev. Canon H. L. Goudge, Canon-Residentiary of Ely Cathedral, and Professor of New Testament Interpretation at King's College, London, has been appointed to the canonry of Christ Church, Oxford, and Regius Professorship of Divinity at the University, vacant by the appointment of Dr. Headlam to the Bishopric of Gloucester. Oxford is to be congratulated upon the appointment. Fine scholarship, awareness of current movements of thought, and appreciation of modern problems, have not shaken Dr. Goudge's allegiance to Catholic orthodoxy. He has spent almost the whole of his life since ordination in one or other of our theological colleges. It is no small tribute to the work of such institutions that one who has served them without intermission since 1894 should be chosen for so important a post as Regius Professor of Divinity at Oxford.

DEAN OF LINCOLN GRATEFUL

The Dean of Lincoln (Dr. T. C. Fry) has returned to his deanery after his mission in America on behalf of the Lincoln Cathedral Repair Fund. In an interview, Dr. Fry said that he was filled with gratitude at the response of the American people to his appeal. He had found them a delightful, alert, and humorous people, and he had received unbounded hospitality and kindness in the United States. One result of his visit, he said, would be a greatly increased number of American visitors to Lincoln next summer. Actually he had raised between £5,000 and £6,000, but he believed if he could have stayed another six months he could have got all the money he wanted. Canada had also been very helpful—at Ottawa, where he stayed with the Governor-General, Lord Byng, \$500 was collected at one dinner alone.

Some other deans whose cathedrals are in need of funds for repairs may be tempted to follow Dr. Fry's example, but they will perhaps reflect that deans cannot long be spared from their duties, and such journeys are expensive. Besides, there is just the possibility that even the generous American public might get "fed-up" with too many appeals of the kind.

TABLET TO DR. SHEPPARD

A mural tablet to the memory of Dr. Edgar Sheppard, the late Sub-Dean of the Chapels Royal, was unveiled by the Bishop of London on Tuesday afternoon, in the Chapel Royal, St. James' Palace, Queen Alexandra, the Princess Royal, and Princess Maud were among the members of the large congregation present.

The memorial, which is of English oak, was designed by Sir Aston Webb, who attended the unveiling. The ceremony was preceded by a short devotional service and an address by the Bishop, who said that Dr. Edgar Sheppard would have loved such an informal domestic gathering, attended by those whom he loved. Appealing points in his character were his unflinching courtesy, his keen sense of humor, his deep and unflinching sympathy, his unswerving devotion to his Divine Master, and his untiring industry.

THE PLYMOUTH CHURCH CONGRESS

Plans for the Church Congress, to be held in Plymouth next September, under the joint presidency of the Bishops of Exeter and Truro, are sufficiently advanced to allow of a preliminary program being issued. The general subject for discussion is to be, Our Lord Jesus Christ

and Modern Life. At the morning meetings the subject will be The Country Parish, divided into the three following sections: The Country Parson, (a) His Advantages, (b) His Difficulties; The Country Church, (a) Worship, (b) Teaching; and the Country Parish, (a) Its Social Conditions, (b) Its Religious Conditions. The subject for the evening meetings will be The Town Parish, the sectional headings being: The Christian Ideal and Intellectual Conditions; the Christian Ideal

in Industry and Business; and The Christian Ideal and Civic Life. In the afternoons the Congress will discuss The Christian Ideal and the Nation, and The Christian Message and the World.

From this, it will be seen that the Congress is striking out on quite original lines, and the topics provided for discussion should bring forth many helpful ideas towards the solution of the many social problems which confront the Church today.

GEORGE PARSONS.

Saint John's Medical Mission Useful Canadian Institution

Indians Use English as Vernacular —A Missionary Recruit for Japan —General News Notes.

The Living Church News Bureau }
Toronto, March 26, 1923 }

OVER 1,800 cases were dealt with by St. John's Medical Mission, Toronto, according to the report of General Fotheringham, chief of the medical staff, which he presented at the annual meeting of the mission, held in the basement of St. John's Garrison church. During the five years of its history the mission had steadily grown in usefulness and had widened its scope, General Fotheringham said. It was his conviction that it would go on to bigger and greater things in the future. It had arisen not only out of the necessities of the district, but was born to meet the needs of the present day.

Behind the work of the mission stood the Garrison Business Men's Association, Mr. F. Wood, vice-president of that body stated. On its social service side, 600 cases had been visited during the year, Miss Gertrude Baldry, deaconess of the mission, reported. During the influenza epidemic the needs were so great and the calls so many it was impossible to keep pace with them.

INDIANS USE ENGLISH AS VERNACULAR

That English is fast becoming the vernacular of the Indian of the prairie was shown at a recent reunion of the Old Boys association of St. Paul's Indian School, Indian reserve, near Macleod, Alta., which is operated by the Missionary Society of the Church of England in Canada. With the exception of one speech, all proceedings were in English. Nearly two hundred ex-pupils of the school were in attendance, some of whom were ex-service men of the Canadian Expeditionary Force.

A MISSIONARY RECRUIT FOR JAPAN

Miss Cicely Baldwin, daughter of the Rev. and Mrs. Macqueen Baldwin, of the Diocese of Mid-Japan, has offered her services as a missionary to Japan, and has been accepted for training. Miss Baldwin possesses unusual qualifications, both by reason of her missionary parentage and early life in Japan, and also by her experience as a worker and teacher in the country to which she intends to give her life. Miss Baldwin is a graduate of Haverger College, Toronto. After spending the summer in England, she will return to Toronto to take up her special training in the School of Missions, under the supervision of the Candidates' Committee of the Missionary Society.

GENERAL NEWS NOTES

The Archbishop of Algoma has appointed the Rev. D. A. Johnston, of Garden River, and the Rev. F. H. Hincks, of Haileybury, to be honorary Canons of the Diocese of Algoma, to fill the vacancies caused by the death of the late Canon Frost and the removal from the Diocese of Canon Hedley.

The Bishop of Toronto preached Lenten sermons in Emmanuel Church and in Grace and St. Peter's Church, Baltimore, Md. On a Sunday during his visit to the United States, his Lordship preached in the Cathedral of Sts. Peter and Paul, Washington, D. C.

The Rev. Canon Gould, M.D., General Secretary of the M.S.C.C., will be one of the nine Canadian delegates who will attend the meeting of the International Missionary Council which will be held at Oxford, England, next July.

Prof. Mercer, of Gambier College, Ohio, gave a magnificent address on The Use and Abuse of Archaeology before the deanery of Toronto, recently.

Trinity Church, Boston, Elects the Rev. Henry Knox Sherrill

Church Pageantry at Wellesley Conference—The Clergy Rest House—Congratulating Bishop Lawrence

The Living Church News Bureau }
Boston, March 26, 1923 }

THE Rev. Henry Knox Sherrill, rector of the Church of our Saviour, Longwood, Brookline, Mass., received a call last week to become rector of Trinity Church, Boston, to succeed the Rt. Rev. Alexander Mann, D.D., now Bishop of the Diocese of Pittsburgh.

Mr. Sherrill was elected to succeed

Bishop Mann at a meeting of the special committee of Trinity Church, held last Tuesday evening. This is the third call that Mr. Sherrill has had within the last few weeks. The first was to St. Paul's Church, Rochester, N. Y., and a more recent one to St. James', Chicago.

Mr. Sherrill was educated at Brooklyn Polytechnical School, from which he was graduated at the age of fifteen. After a year at the Hotchkiss School, he entered Yale and was graduated with the class of 1911. Following graduation from the Episcopal Theological Seminary in Cambridge, in 1914, he served at Trinity Church for three years. He enlisted as

a chaplain with the Massachusetts General Hospital unit known as Base Hospital No. 6, A. E. F., and later was transferred as headquarters chaplain, First Army, Bar sur Aube, France.

In September, 1921, he was married to Miss Barbara Harris, daughter of Mr. and Mrs. George Harris, of 161 Lee Street, Brookline.

CHURCH PAGEANTRY AT WELLESLEY CONFERENCE

The Division of Church Pageantry of the Conference for Church Work at Wellesley College, June 25th to July 5th, offers a rich program. Miss Elizabeth B. Grimbald, instructor in the Workshop courses, is a skilled professional; and the Rev. Phillips E. Osgood, in charge of the Mystery Play as well as leader of the class in Dramatization in the Church School, needs no introduction. Anyone interested in pageantry and drama should not miss the Conference.

The Music School, under the direction of the Rev. Canon Douglas and Dr. Richard G. Appel, offers both general and specialized courses of a high grade, and is open to professionals and the conference membership alike.

But the heart of the Conference centers around such courses as these on the Old and New Testaments; the Teaching of St. Paul, by the Rev. Burton Scott Easton, D.D.; Church Teaching, by the Rev. George L. Richardson, D.D.; Church History; Studies in Great Characters, by the Rev. Henry B. Washburn, D.D.; and the Psychology of Religions, by the Rev. Theodore C. Foote, Ph. D. Particular attention is called to a series of conferences for young people, in charge of the Rev. John T. Dallas, D.D., of Dartmouth College. Also, the Commission for Preaching Missions, appointed by the National Council wishes to announce that the Wellesley Conference will be used for its training classes for clergy and laymen.

THE CLERGY REST-HOUSE

Many generous words of appreciation have recently been spoken of a unique Massachusetts institution, Rest House. Rest House is located in Swansea, a short distance from Fall River. It was built and is endowed with money given by Mrs. Elizabeth R. Stevens. It is a most attractive, modern building surrounded by green fields, and having an outlook upon Mt. Hope Bay. It is established for the purpose of offering a restful change of scene at moderate cost to the clergymen of this and other dioceses and their wives, and laymen and women of the Church.

CONGRATULATING BISHOP LAWRENCE

The Rev. John Ridout, minister in charge of Trinity Church, congratulates Bishop Lawrence, in Trinity's *Calendar* on the success of the Cambridge Endowment Campaign. He wrote:

"The splendid news that Bishop Lawrence has reached the full amount of the Million Dollar Endowment for the Theological School in Cambridge shows that New England still has great leaders, and that the people respond to that leadership as of yore. May the school add many more clergymen and bishops to the number who are already doing such fine work throughout the Church because of this forward move. Trinity Church congratulates its Bishop and the Theological School and wishes them both godspeed."

PAYMENTS ON THE APPORTIONMENT

The March number of *The Church Militant* gives the payments made on the 1922 apportionment.

The Cathedral, Trinity Church, Emmanuel Church, and the Church of Our Saviour, Brookline, exceeded their apportionment, and Grace Church, Newton, Trinity Church, Newton Center, and All Saints', Brookline, equalled theirs.

The diocese as a whole paid 77 per cent of the total amount apportioned.

RALPH M. HARPER.

are centers for types of work similar to those activities carried on by City Mission Societies.

If the stipend seems small to a prospective applicant, it should be borne in mind that the City Mission Society will have to give more of the time of its expert workers in instruction than the student can equate by his work.

The selection of the applicant will be made by the Superintendent of the City Mission Society, the Dean of the General Seminary, and the Rev. Mr. McCandless, rector of St. Michael's Church and a member of the Board of the Society. Applications should be sent to the Rev. L. Ernest Sunderland, D.D., Supt., 38 Bleeker Street.

It is planned to have the successful applicant for this position begin work in June, 1923.

AGAINST ACTORS' SEVEN-DAY WEEK

The Rev. Dr. Ernest M. Stires protested vigorously in his sermon at St. Thomas' Church on Sunday, March 18th, against the Levy bill, in the State Legislature, to legalize Sunday dramatic performances. "The Church is unalterably opposed," said Dr. Stires, "to any man or group of men who would try to make any other group of people work seven days a week. Actors can no more work seven days a week than can persons in any other profession. Sunday has not only a religious but an economic significance; people cannot exist without it. Our Lord Himself has said that 'the Sabbath was made for man, not man for the Sabbath.'" Dr. Stires called upon every patriotic citizen and every labor union to support the Actors' Equity association in opposing the Levy bill.

In this connection it might be pointed out that the present law on this subject is very unfair, inasmuch as it allows Sunday performances in theaters and vaudeville houses when disguised as "Sunday Concerts". These can be, and are, given, provided the performers do not wear theatrical costumes or use "make up", and if there are no changes of scenery or raising or lowering of the curtain! Motion picture houses are also open all Sunday. This fact only strengthens the Equity Association's position in seeking to prevent the extension of this camouflaged practice of the legitimate stage. There is no popular demand for further Sunday dramatic performances. The only reason for the Levy bill is the commercial avidity of certain theatrical managers, who are jealous of their vaudeville and motion-picture rivals who are profiting by the commercialization and secularization of Sunday, made possible by an unfair and invidious law at present. The acting profession is a unit in protesting against the Levy bill, which would take away, as Dr. Stires says, "the only day wherein a man may rest, and think, and give his soul a chance".

AN UNTRAINED CLERGY CAUSES LACK OF INFLUENCE

Preaching at St. George's Church on Sunday, March 18th, the Rev. Dr. R. B. Ogilby, president of Trinity College, Hartford, which is celebrating its centennial, asserted that an untrained ministry was one of the reasons why the Church's influence was not what it should be in these difficult days. Only one-half the clergy have had any theological training, said Dr. Ogilby; and only half of those who attend the Seminaries are college men; and of these only half hold degrees of any kind. Dr. Ogilby urged a passion for truth; a willingness to search out, and

Training in City Mission Work Afforded by New York Society

Against Actors' Seven Day Week—
An Untrained Clergy Causes
Lack of Influence—Scientific
Healing Foundation

The Living Church News Bureau }
New York, March 23, 1923 }

THE New York Protestant Episcopal City Mission Society has arranged to offer an opportunity for a nine months' course in field work to young men studying for the ministry, or recently ordained.

The General Theological Seminary is coöperating, and offers six months' residence. The City Mission Society offers from three to four months' residence, including room, board, and incidental expenses, such as car fares, postage, and \$600 in money for other living costs.

The plan is to associate the student, for a period of time, with different members of the staff of the Society, in order that, through this association, training in that special type of work may be secured. For example, hospital and prison chaplains in large institutions of New York City; boys' work in a settlement, and summer camps; social service department work, which will give experience in case work, and in court probation work; immigra-

tion work at Ellis Island. Also, opportunity will be offered for the careful study of every department of the society, which is an organization with a staff of over one hundred workers, spending more than \$200,000 a year, and having the following departments of work:

Chaplaincy work in forty-eight institutions, charitable and correctional; church and parish activities for colored, and Italian people; settlement work; fresh air work, especially a Boys' Camp; Immigration work; Probation work in different courts; Goodwill Industries, for handicapped persons; and Social Service case work.

The Seminary will offer an opportunity of study along the theoretic lines, as a background for this work.

This course is established in order that the younger clergy may have an opportunity for training in the problems of Church work in urban communities, especially from the standpoint of those activities carried on by City Mission Societies. It will also give excellent training for curacies in important parishes, as well as for positions as executives in City Mission work. There are at present twenty-two City Mission Societies in important cities in the United States, as well as a large number of parishes which

face the facts of science; and an avoidance of sectarianism, as three qualities which theological seminaries should strive to develop in their students. Trinity College has sent nearly 600 men into the ministry. It has now raised over \$700,000 of its \$1,000,000 centennial fund.

SCIENTIFIC HEALING FOUNDATION

"The National Association for the Advancement of Scientific Healing" is the latest Foundation to be established in New York. It aims to do, for health of mind, body, and soul, what the Carnegie Foundation does for education; what the Rockefeller Foundation does for medical science; and what the Juillard Foundation proposes to do for musical art. Among Churchmen who are sponsors of "The Scientific Healing Foundation" are: the Rev. W. H. Owen, rector of Holy Trinity Church Harlem; the Rev. Canon E. Clowes Chorley, rector of St. Philip's Garrison, Historiographer of the Church and of the Diocese of New York; the Rev. Stuart L. Tyson; the Rev. A. G. Cummins, rector of Christ Church, Poughkeepsie; the Rev. Joseph A. Leighton, of Ohio State University; the Rev. J. Howard Melish, rector of Holy Trinity Church, Brooklyn; the Rev. J. Townsend Russell, rector of Bethesda-by-the-sea, Palm Beach, Florida; and Mr. George Gordon Battle.

SOFT BODIES AND SOFT MORALS

At the annual membership dinner of the Bronx Union Y. M. C. A., which was attended by about 300 young men, Col. Theodore Roosevelt, assistant secretary of the Navy, was the guest of the evening. He spoke in terms of hearty approval of the aims and achievements of the "Y", and especially of its encouragement of physical culture for everyone, and not exercised vicariously; its promotion of clean sportsmanship and its spirit of community service. In the true Rooseveltian manner he continued:

"There is a tendency to emphasize the needs of the body rather than the needs of the soul. We tend to place an entirely undue importance on creature comforts. A man who is soft physically is often soft morally as well. The splendid spiritual qualities that have built up our country were born largely of hardship. There are many things more important than steam heat and an automobile.

"It is far more important and worth while and of far more benefit to the children that are growing up, for the parents to give some time to public service than to live with the sole idea of making sufficient money to get an extra automobile."

FUNERAL OF HENRY E. KREHBIEL

The funeral of the late Mr. Henry Edward Krehbiel, the distinguished musical critic of the New York *Tribune*, took

place from the Cathedral of St. John the Divine on Friday, March 23d. The full Cathedral choir was present and sang several of Mr. Krehbiel's favorite anthems: Bach's Passion Chorale, "When Life Begins to Fail Me"; Sullivan's "Yea, though I Walk"; and Goss' "I heard a Voice from Heaven". The prelude was Beethoven's "Funeral March" and the Recessional hymn was "Jerusalem the Golden". Bishop Manning conducted the service, assisted by Dean Robbins and the Rev. H. P. Veazie. The Dean conducted the service at Woodlawn cemetery.

GENERAL NEWS NOTES

The Rev. T. W. Pym, D.S.O., head of the Cambridge House of London, addressed the Church Club on Monday evening, March 19th on The Work of Cambridge House in Cambridge and South London.

The National Republican Club ended its Saturday meetings on March 17th with a symposium on the subject Is Religion Meeting Present Day Needs and Conditions? Addresses were made by prominent clergymen and laymen. The Rev. Henry Sloane Coffin said that there was enough religion to meet present day needs but that Christians were not using it in all the relations of life as they should. Religion was functioning least successfully among the many class-conscious groups of radical labor. He deprecated the closing of religious forums because "it tended to separate the intellectual classes from the functioning Church".

The religious editor of *The Globe* says many nice things about the new rector of Grace Church, mentioning especially his air of youthfulness and his deep interest in children. She reports that Dr. Bowie intends to inaugurate a bus service to bring the uptown children into close touch with the mother Church. At present they have a separate Sunday school at 17 East 79th St., while Grace Church is at 10th St. and Broadway, fully more than three miles away. Dr. Bowie also preaches a short sermon to the children before his regular sermon to the grown ups. He is, in addition, preaching every Sunday evening.

At Calvary Church on Sunday morning, March 18th, there was dedicated a memorial to the late Rev. Charles Eugene Betticher, for years editor of *The Spirit of Missions*. The memorial is in the shape of a cruciform church building, to be used as a box to receive the children's birthday offerings for missions. The model is of carved wood and perfect in architectural detail.

On Sunday evening the Russian Archbishop Alexander preached to a congregation of his fellow countrymen, in the Russian language, in the Church of the Heavenly Rest. FREDERIC B. HODGINS.

North Philadelphia Convocation Has Important Field for Work

To Safeguard Old Christ Church—
Attendance at Lenten Services—
To Address the Clergy.

The Living Church News Bureau }
Philadelphia March 24, 1923 }

THE Convocation of North Philadelphia, of which the Rev. N. V. P. Levis, D.D., rector of the Church of the Incarnation, is Dean, is the largest in the Diocese, comprising within its limits thirty-three churches and nearly 17,000 communicants. It is larger than

two-thirds of the dioceses of the American Church, in clergy, parishes, missions, and communicants. Six of its churches are missions, not yet self-supporting. Besides this, many of the institutions of the diocese are located in its territory, and a large part of the work among the Foreign-born is carried on in the Convocation.

Plans have been made by the Convocation to hold a missionary mass meeting for all parishes and missions in the Convocation at Whitsuntide.

An Executive Board has been created, covering committees on Religious Educa-

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The Woman's Aid to this Convocation reports great activity during the past year, by means of which many fields of work within the Convocation have been very materially assisted.

TO SAFEGUARD OLD CHRIST CHURCH

The question is asked in the current issue of *The Church News* of the Diocese, "Can some way be found to surround our Mother Church with a plaza wide enough to protect it from possible disaster? Is not this of sufficient importance to the whole Church for some immediate action?" The occasion of the question arises from the frequency of fires in that section of the city, which have threatened Old Christ Church, which is located, naturally, in the oldest part of the city, in a very congested neighborhood, hemmed in with buildings of old-style construction. Despite the precautions which the authorities of the parish are taking, and in spite of the efficiency of the Fire Department, there must always be a great fire hazard. While near-by property is immensely valuable, a few hundred feet of land are scarcely as precious to the city or diocese, as the hundreds of years of associations and influences connected with this sacred edifice.

ATTENDANCE AT LENTEN SERVICES

The attendance at the various churches and theaters in which Lenten services for business people at noon have been held is reported as being somewhat smaller this year than last, due perhaps to more or less inclement weather.

The fact, however, that a hundred people here, two hundred there, four or five hundred elsewhere, have attended these services day after day, and have been undoubtedly uplifted by the many stirring addresses to which they have listened, is an indication that religious hope is not dead amongst us, that people still "seek after God, if haply they might find Him".

Last week at the Garrick Theater, where Bishop Woodcock, who is a great favorite with Philadelphians who frequent the Lenten services, was preaching, to capacity audiences assembled each day, and the doors were shut a few minutes after opening of the service, late-comers with difficulty gaining admission.

TO ADDRESS THE CLERGY

The Rev. Thomas W. Pym, D.S.O., who is the special preacher at the noonday services at St. James' Church, during Holy Week, will address the clergy of the diocese next Monday morning.

The Diocese of Chicago Showed Consistent Gains During 1922

A Story from the City Mission—
Horace D. Nugent Returns to
England—Bishop Anderson to
Speak By Radio

The Living Church News Bureau }
Chicago, March 26, 1923 }

THE Bishop of Chicago in his annual address to the diocesan Convention, gave the following summary of his extensive review of the state of the Church in this diocese:

"There has been an increase of about 15 per cent in confirmations over previous years. The communicants have increased about 5 per cent, and there has been an increased attendance in the Church schools. The contributions to the Church at large, outside the parishes, have increased about 9 per cent and the 1922 pledges for 1923 indicate a prospective increase of 20 per cent. The organizations of the diocese are in good condition and serving their purposes well. The institutions are all operating to full capacity, have met all obligations, and exhibit an excellent spirit and tone. Twelve congregations have wiped out their debts, some of them of long standing. Two churches have been built, one completed, and two begun. Five parish houses have been built and five rectories. Two fresh air camps for parish purposes have been acquired. Four parishes have increased their endowment. Four have increased their pastor's salary."

Besides showing a marked development in the building of churches and parishes, the diocese shows also gratifying growth in the Sunday schools. Two of these schools have doubled their enrollment during 1922—St. Luke's, Evanston, with 500 pupils, and Trinity, Chicago, with 125. St. Augustine's, Wilmette, is conspicuous for its emphasis on the children's department, with its school enrollment of 290. Christ Church, Wau-

kagan, has 304 children, and Grace, Hinsdale, 200.

HORACE NUGENT RETURNS TO ENGLAND

Mr. Horace Dickinson Nugent, the British consul-general in Chicago since 1909, is returning to England in April. His departure is greatly regretted. He has been in service here several years beyond the usual term of British consuls-general in such positions, and goes home to receive the recognition of his government as a reward. His government persuaded Mr. Nugent to remain in Chicago because of the valuable service rendered especially during the war, and because of the many friends he made for his country among the various national elements here. In 1911, Mr. Nugent received the coronation medal, and in 1917 he was given the order of the Companion of St. Michael and St. George. He has taken an active part in many social activities and has been a member of many clubs, including the University and the Union League Clubs. Mr. Nugent's loyalty to his country has been equalled by his loyalty to his Church. For many years he has been attached to old St. James', as regular and devoted in his attendance there as in his daily work.

BISHOP ANDERSON TO SPEAK BY RADIO

Church people all over the North American continent will be interested to know that Bishop Anderson will deliver a special Easter message by radio on Easter Day, between 3:30 and 4:30 P. M. The message will be broadcasted by the Westinghouse agency at their KYW station, in the Edison Building, Chicago. During the past year twelve of our Chicago clergy have conducted the radio chapel service at the KYW station. The growing usefulness and popularity of these services is seen by the fact that every Sunday for the next six months is now engaged by some Chicago or suburban clergyman, and six of these Sundays have been reserved for clergy of the Church in Chicago.

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GROWTH OF ST. CLEMENTS, HARVEY

Near the southern limits of Chicago is the flourishing town of Harvey, which has had a large and steady growth during the last few years. In 1897, shortly after Harvey had come into being, an earnest band of Church people began holding services there. A mission was opened, named St. Clement's, and, for more than twenty years, the members worshipped in a lodge hall and put up with many inconveniences. Soon, two well located lots were bought on an attractive corner of the town, and a substantial little church has just been built. The interior of the church is light and attractive, and there is an ample basement for parish activities. The present priest in charge is the Rev. R. A. Fairchild, who has recently come into this diocese.

DAUGHTERS OF THE KING
QUIET DAY

The diocesan chapters of the Daughters of the King held their annual Lenten Quiet Day on Thursday, March 22d, the Rev. Dr. Norman Hutton being the conductor. Mrs. Charles F. Bassett, the president-elect of the D. O. K. has been an active member of the order for twenty-five years. She is now a member of the

Church of the Atonement, but was for a long time a member of St. Edmund's, Chicago.

LARGE BEQUESTS TO CHURCH

Mrs. Amelia Higgins has left \$20,000 to the Bishop of the Diocese of Chicago, the income to be used in assisting mission churches. She also left \$5,000 to the Church Home for Aged Persons.

FEDERATION OF ALTAR GUILDS

Following the conference on altar guilds which took place on the afternoon of the first day of the last annual diocesan convention, when Bishop Griswold was asked to take steps towards the formation of a diocesan organization, there was a meeting called by Bishop Griswold at the Diocesan Office on Friday, March 9th. The meeting was attended by fifty-seven members of various altar guilds in the diocese, and by a few of the clergy. Bishop Griswold set forth the advantages of having altar guilds banded together, and it was decided not to have a new organization, but to have a federation of altar guilds to promote the decent and reverent care of things pertaining to the sanctuary, with emphasis also on the spiritual side of the work.

H. B. GWYN.

The Work of the Washington House of Mercy of Great Value

Death of John Bell Smallwood—The Washington Sunday School Institute—To Ask Executive Clemency

The Living Church News Bureau }
Washington, D.C., March 21, 1923 }

THE House of Mercy is the only rescue home for unmarried mothers south of Jersey City, that is under the control of our Church. It is a charity of the Diocese, supported by voluntary contributions, with the aid of some endowment funds. The only obligation placed upon the inmates is that they enter the institution for a period of not less than one year, and that when hospital treatment is required, the expense be met by outside agencies. Only first offense cases are admitted and no diseased or feeble-minded girls are eligible. The majority of the girls come from cities other than Washington, as the House of Mercy is well known throughout this section of the country.

Visitors are cordially invited to inspect the institution which is at Klinge Road and Rosemont Avenue.

The report for 1922 has just come from the press and shows a very busy year. The entire interior of the house has been painted. The annual sale of aprons made by the inmates was reinstated last fall, after being discontinued during the war, and a good profit has been derived from this source, as well as from orders for plain sewing and laundry work done for several churches.

The Treasurer's report shows the total receipts for the year to be \$11,865.21, with expenditure \$10,498.99. The total endowment is \$55,265.

On January 1st, 1923, there were 26 girls in the home, 14 having been admitted, and 12 discharged during 1922. The number of children in the home on January 1st was 23. Bishop Harding is president of this activity with a board

of nine members. The chaplain is the Rev. George F. Dudley, D.D., and the Deaconess is Miss Lillian M. Yeo. There is a board of lady managers of seventy-one prominent women of the Diocese.

The House of Mercy endeavors to give the girls balance and poise, in the quiet routine life removed from the restless world outside. The authorities feel that one or two years of quiet and discipline is a wonderful tonic for these young women who have met with life's greatest misfortune in the years of their youth, when they are inclined to excessive restlessness and impulsive life. Many letters and visits are received from girls who have been discharged. One girl wrote not long ago, "The world is not all it appears. I would gladly change places with any girl in the house just to be back with you all".

DEATH OF JOHN BELL SMALLWOOD

John Bell Smallwood, news manager of the *Evening Star*, and a communicant of St. Thomas' parish, has just died as a result of a severe operation from which he failed to rally.

Mr. Smallwood was one of those unostentatious workers, who was a very loyal and valued member of the Church, and forwarded her interests splendidly without receiving human credit therefor. The Rev. Dr. C. Ernest Smith, rector of St. Thomas', officiates at the funeral which is to be held this afternoon at 3 o'clock.

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Smallwood's rise was very rapid, and he has held the important position of news manager since 1918. The National Press Club had a great number of local newspaper men have echoed the tribute of a member of the Press Club who said: "He was the best loved newspaper man in Washington." Mr. Smallwood's thoughtfulness for the workers that are usually given little thought, and his keenness in originating and installing better methods of production were very marked. He was a valued contributor to charitable and welfare activities.

THE WASHINGTON SUNDAY SCHOOL INSTITUTE

The monthly meeting of the Sunday school Institute was held in St. John's parish hall the night of March 20th. The Rev. William H. Pettus, rector of St. Mark's, spoke on Religious Education and Service, and the Rev. John Moses on The Parent-Teachers' Association in the Sunday School.

The Board of Religious Education is advocating frequent meetings of the parents of the Sunday school children with the Sunday school workers. Mr. J. Manly Cobb, Superintendent of the school of the Chapel of the Good Shepherd, told how the idle churches could be used during vacation days to give instruction to idle children. Last year there were about fifty daily vacation Bible schools in the city of Washington, and an attempt is being made to have some of these organized in our parishes.

D. O. K. CONFERENCE

On March 22d at Emmanuel Church, Anacostia, there will be a preliminary conference of the Officers of the Chapter of the Daughters of the King. The first such conference arranged the work of the order for the winter, while this conference is for the purpose of considering matters to be brought up at the Annual Diocesan Convention of the Daughters, on April 26th. Perhaps the most important matter is that of the Provincial Congress, to be held here next November in connection with the Provincial Synod. It is expected that more 100 Daughters from the thirteen dioceses and the five states of the province will attend, and a program for the business and the entertainment of the convention must be mapped out.

DEATH OF GEORGE R. STETSON

George R. Stetson, father of the Rev. Caleb R. Stetson, D.D., rector of Trinity parish, New York, was buried on March 7th from St. Mark's Church, of which he had long been a regular, devout and valued communicant. The Rev. William H. Pettus, rector, said: "His gracious, genial presence will be missed, but we cherish the memory of a beautiful Christian life, and gentleman and a friend, who has fallen asleep in Jesus, full of years, full of love, full of peace, now numbered with God's saints in glory everlasting."

THE CHURCH'S DAY OF INTERCESSION

THE DAY OF INTERCESSION appointed by the National Council for Wednesday, March 14, was impressive and beautiful as it was observed at the Church Missions House. The regular work in all departments continued during the day, but the secretaries and the staff left their desks from time to time to spend a little while in the chapel where from nine to half

past four there were continuous intercessions and meditations.

Bishop Lloyd commenced the day with a Celebration, and made an address on the Power of Prayer. After that there were half-hour periods devoted to special subjects, the Orient, the Church at home and in Alaska, Schools and Colleges, the Foreign-born, and other matters. The Rev. Dr. Chapman of Alaska, Dean Fosbroke, Dr. Stires, Dr. Van De Water and some of the secretaries each led the meditations and prayers of one period. Bishop Gailor closed the day with Evensong.

The attendance was good throughout, including a number of people from outside the Church Missions House. The offering received at the Celebration, and added to during the day, amounted to \$658.

All who attended realized something of the benefit of the quiet remembrance of our missionaries and the intercessions on behalf of the Church's whole work.

A GREAT PITTSBURGH B. S. A. MEETING

MORE THAN five hundred men and older boys were present at the great Brotherhood of St. Andrew meeting, which was held in Christ Church, N. S., Pittsburgh, March 20th. This was the attendance at the service in the church; 367 attended the supper in the parish house immediately preceding. Nine of the leading ministers of other Christian bodies were present, and at the supper several said a few words.

There were some twenty-five of the clergy of the Church present, and sixteen of them, vested, with Bishop Mann, were in the chancel. These, with fifty-eight members of several combined choirs, formed an inspiring procession from the parish house into the church. Twenty-nine parishes and missions were represented by the men and boys present, practically all of the parishes in the metropolitan district of Pittsburgh, and there were many from outside.

At the supper, the theme was The Christian Man's Responsibility to the Church, with Bertram S. Smith, President of the Pittsburgh Diocesan Assembly, presiding. A stirring address of welcome was made by the rector of Christ Church, the Rev. Frank Orr Johnson, and brief talks were given by a number of others.

In the church the service was in charge of the rector. Addresses were made by the Rev. A. W. S. Garden, rector of Emmanuel Church, on The Brotherhood and its Value in Kingdom Spreading, by Franklin H. Spencer, Associate General Secretary of the Brotherhood, on St. Andrew's Plan Applied Today, and by Bishop Mann on The Laymen and the Diocese.

During the after-supper speaking in the parish house the boys, seventy-five in number, were holding their meeting downstairs, presided over by William A. Cornelius, and at which Bishop Mann won their hearts by his heart to heart and friendly talk. Mr. Taylor also was an interesting speaker at the boys' meeting.

Bishop Mann appreciated greatly this large contact with the laymen of the Brotherhood and of the Diocese generally, as well as with the older boys, and a happy incident occurred during the service in the church, when President Smith asked all Brotherhood members to stand in their places, and in their name pledge to him their interest, loyalty, and affection.

This was said to have been the largest meeting arranged under the auspices of

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the Brotherhood in Pittsburgh since the old days of the great Carnegie Hall meetings held for a number of years on the evening of St. Andrew's Day. It was well attended, it was impressive, it was in the best sense constructive; and it showed the laity of Pittsburgh in some degree their latent power.

CHURCH MISSION OF HELP INSTITUTE

THE THIRD annual Institute of the Church Mission of Help was held March 6th, 7th, and 8th, in the parish house of Christ Church, New Haven, Conn. Sessions were held both morning and afternoon on all three days. The president of the National Council of the Church Mission of Help, Mrs. John M. Glenn, presided. Holy Communion was celebrated each morning at Christ Church. The attendance was 133 persons, from fifteen dioceses.

On the first morning, Dr. Jeffrey R. Brackett, Chairman of the Social Service Commission of the Diocese of Massachusetts, after tracing the development of social work in this country, and of the Church's relation to it, said that the great question today in social work is, What is Man? The point that will be stressed within the next decade throughout the field of social work is the development of character in the individual. In the past the stress has been on organization. Today it has changed from the mechanisms of service to the end in view; namely, man, and the conditions of his life. The change will become increasingly evident, and the Church will have its inevitable part to play in the work ahead, because Christianity is the necessary source of help to the persons dealt with and to the workers who deal with them, and also, because the best text book in applied sociology and the technique of social case work is the New Testament.

Church social work is going to be judged, not by the spirit it puts into its efforts, but by the results it attains. This means that some kind of training is essential. Church workers often seem to think that natural gifts and proper motives are sufficient. But such thinking could be applied to no other field of work and find acceptance. And since the duty of service rests on every Christian, each one ought to make an effort to know something about it; at least a phase of social work, and gain knowledge about it through reading and consultation. Books can be had nowadays, and no smallest village is without some one who has been at least an unconscious student of human nature, who can cooperate.

In closing, Dr. Brackett said he did not want to see a line drawn between Church and other social work. Our task as Church workers is to bring the Christian spirit, motive power, and aims into all social work, to make social work what it cannot be without personal religion.

Of importance was Dr. Brackett's declaration that the work of the Church Mission of Help will be unfinished until men recognize their responsibility for its problems.

After Dr. Brackett's address discussion was opened by Mrs. Harold Lee Berry, president of the Church Mission of Help of the Diocese of Maine. Emphasis was laid on the need of men in Church Mission of Help work, the plus which a Church organization has to offer to social work, the training and use of volunteers, and the enlightenment and cooperation of the clergy in social work problems.

The afternoon session was opened by an address on Christian Morals and Social Work, by the Rev. Charles N. Lathrop, Executive Secretary, Department of Christian Social Service. He stated that Christian social work has a distinctive goal, and that its effectiveness will be dependent on the philosophy that underlies its efforts. He pointed out the great need of a more adequate exposition on the part of professors of moral theology, and of a recognition of the conflicting principles which prevail in the field of social work.

The Rev. William Pitt McCune, Ph.D., rector of St. Ignatius Church, New York, opened the discussion which followed. He urged that young people be given a sense of the value of human life, the lack of which stimulates the spirit of abandon so characteristic of the young nowadays. They are restless and unsettled, because they are essentially not happy. One solution is emphasis on the value of, and reverence for, life itself.

On the second morning, Miss Mildred P. Carpenter, of the Department of Christian Social Service, spoke on the fundamentals of social case work. She traced effectively the steps to be taken if the individual in need of social intervention were really to be helped to develop his personality. An adequate knowledge of personality can be got only by definite study and supervised training. This fact is the basis and justification for insistence on training in social case work.

In the discussion which followed, she emphasized the importance of considering the girls themselves.

At luncheon, the Rev. T. W. Pym, head of Cambridge House, London, and special lecturer at Berkeley Divinity School, spoke. The main points of his address were: the Church as necessary in social work; the importance of constructive and preventive, rather than a negative and merely critical, attitude towards social problems; a plea for rescue work for men and boys, as well as for girls; and for a definite program of positive sex education.

At the afternoon session, Mrs. Glenn spoke on the Church Mission of Help in relation to the family and the sacredness of marriage. She illustrated her remarks by giving a record of a Church Mission of Help girl, and showed how the lack of a true family life and a right regard for marriage lie at the root of nearly all of our social problems. She raised the question of what the Church Mission of Help and social workers generally can do towards studying marriage and making it what it ought to be.

The great point for all persons striving for right in this period of transition and adjustment is to see that a new tolerance of low moral standards be not substituted for the old. If, instead of the double standard of morality, which has existed so long and which has sapped so much of vital strength from moral and social progress, there result no standard at all, civilization will be in a poor plight indeed. A single standard of absolute purity for both men and women, with a true understanding of the sacredness of marriage, is the only standard for which Christians should stand.

Miss Helen P. Kempton, field worker for the American Association for Organizing Family Social Work, read a paper indicating the value of organization such as the Church Mission of Help to secular case work organizations, linking the steps in case work treatment to definite spiritual forces.

At the Thursday morning session, Miss Ethel Cherry, of the Civic Protective

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League of New Haven, spoke on her work with delinquent and pre-delinquent girls. The Society maintains a boarding home capable of holding twelve girls, and they are taught that this home is a place of opportunity, and not of imprisonment. As a result, there has been only one runaway in three years.

Mrs. L. Frederic Pease, Executive Secretary of the Church Mission of Help, of the Diocese of New York, spoke informally on the extreme value of the psychiatric examination in preventing the hit and miss method, when the worker is trying to gauge the ability of a girl and to make plans for her treatment. It also assists the worker to interpret the results of treatment and to understand what are the successes and failures.

The afternoon session on Thursday was opened with reports from the branches of the Church Mission of Help, organized in various dioceses.

The address of the afternoon was made by Mrs. Herbert P. Woodward, Extension Secretary of the Girls' Friendly Society in America. She spoke on the girl in business and industry, approaching her subject from the point of view of what the girl herself thinks and of how she approaches the problems which cause the social moralist so much concern. The girl's point of view and attitude of mind are the crucial things the social worker must know and act upon.

Mrs. Woodward differentiated industry and business as they relate to the girl. The girl in industry is essentially the same as other girls, and wants all the things other girls want. Whether conscious of it or not she seeks the satisfaction of a sense of achievement when the opportunities for it are sadly few. Low wages, bad home conditions, the lack of a proper place to meet friends, the constant dread of losing one's job, the monotony of the work, were cited as causes of trouble in the lives of many girls.

Miss Katharine P. Hewins, General Secretary of the Church Home Society, of Boston, Massachusetts, opened the discussion. She spoke of the girl handicapped physically by premature employment, by lack of education, blind alley jobs, and unindividualized employment.

The institute was closed with a service of intercessions in Christ Church, conducted by Bishop Acheson.

CATHOLIC CLUB'S DAY OF RETREAT

THE THIRD ANNUAL Day of Retreat of the New York Catholic Club was held on March 20th, at the Church of the Holy Cross, New York City.

Father Huntington was the conductor, and gave four meditations on The Life of the Priest from the Standpoint of Election, Possession, Sanctification, and Communion.

"PRACTICALLY UNITED NOW"

ACCORDING to the Hagerstown, Md., *Herald*, "Union of the Episcopal, Anglican, and Eastern Orthodox, or Greek Church, was not predicted last night by the Dean of the Greek Seminary of St. Athanasius, the Very Rev. Archimandrite Philaretos Johannides—it was admitted as an accomplished fact by both his Grace and by Dr. C. Canellopoulos of the Greek Seminary, who accompanied the Dean here and acted as interpreter in an interview given at the residence of Mr. James Koliopolous.

"We are practically united now," Prof. Canellopoulos said, "although not officially united. There were few dogmatic differ-

ences and the chief of these has been done away with by the recognition of the Greek Church, of the validity of the Anglican ordination.

"The only differences that remain now are those of forms growing out of the temperamental differences of the people; our service is what Episcopalians call 'high', but aside from the dissimilarity of outward forms of worship, the Churches are one practically and spiritually."

These distinguished Greek Churchmen were in Hagerstown at the invitation of the rector of St. John's Church, the Rev. Walter B. Stehl, D.D., who placed that church at their disposal for conducting the Greek service.

While the Dean would not predict the official union of the Churches at any set time, because of the unsettled conditions of European countries, he said:

"I believe the official union will occur within the near future, but it is impossible to say positively because conditions in those countries in which the Eastern Orthodox Church is strongest—Russia, Serbia, Roumania, Syria—are all in a more or less chaotic state making definite plans impossible. When the union of the Eastern Orthodox, the Anglican, and Episcopal Church in America does occur, it will form the largest Christian denomination in the world. It will be strongest spiritually as well as numerically, because these Churches have in them the greatest theologians and the finest brains."

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PROGRESS IN MISSISSIPPI

During his recent visitation to Biloxi, Miss., the Rt. Rev. T. DuB. Bratton, D.D., Bishop of Mississippi, consecrated St. Paul's Mission Church, which has been built by St. John's Church for the growing east end of the city. Although Biloxi is a "tourist" town, a large and stable congregation has been built up by the rector, the Rev. E. A. DeMiller. In the last confirmation class more than half were adults.

On the Fifth Sunday in Lent, the Rev. Walter B. Capers, D.D., rector of St. Andrew's Church, Jackson, presented a class of thirty to the Rt. Rev. W. M. Green, D.D., Bishop Coadjutor of the Diocese, the sixth class he has presented within a year. During Lent the Men's Bible Class and the Brotherhood of St. Andrew have redeemed their pledge of an average of 200 present at the evening service, and of 75 men at the Bible Class.

CHRIST CHURCH, ALEXANDRIA, CELEBRATES 150TH ANNIVERSARY

ON SUNDAY, March 11th, Christ Church, Alexandria, Va., celebrated its 150th anniversary. The Rev. R. A. Castleman, rector of The Falls Church, West Falls Church, Va., said Morning Prayer, and the Rev. William J. Morton, D.D., rector of Christ Church, made the address, in which he laid especial emphasis on the religious characters and lives of Generals George Washington and Robert E. Lee, whose name-plates mark their respective pews, and whose tablets adorn the walls on either side of the chancel, as well as membership and service in this congregation of a long line of distinguished rectors, and the progress under each was reviewed.

One striking feature was remarked, that, possibly in this church alone of all the Colonial churches of Virginia, the services of the Prayer Book have never been intermitted, save now and then for a few Sundays on account of repairs to the building.

At the conclusion of the service, Mrs. Minnegerode Andrews presented to the church, on her own behalf and that of Mrs. Eliphalet Andrews, daughters of the late Colonel Tucker and Mrs. Helen Zimmerman Tucker, of Washington, D. C., a Church flag and United States flag.

A DIOCESAN LENTEN ACTIVITY

DURING LENT the Diocese of Upper South Carolina has been engaged in studying Bishop Bratton's book *Wanted Leaders*. This is the general study book of the Diocesan Branch of the Woman's Auxiliary, though a number of Branches are studying *The Program Presented*. At the Bishop's request, the clergy of some of the churches are having men's groups, who are studying or reading this book, and still others are using it as the basis for their addresses at Lenten services. A great deal of interest has been aroused in this course and it is expected that a greater interest and coöperation will be shown in the Church's negro work, as a result.

In Trinity Church, Columbia, the Finlay Chapter of the Auxiliary, and the Business Women's Chapter of the Holy Cross Unit of the Church Service League have studied this book, and the rector has used it for the theme of his address on Tuesday afternoons. Special speakers on the subject have been Bishop Finlay, Professor Josiah Morse, of the University of South Carolina, and the Rev. T. T. Pol-

lard, the rector of St. Mary's Church (colored), Columbia.

Every Friday morning during the Lenten season, the Rev. Henry D. Phillips, D.D., the rector of Trinity Church, Columbia, has held a class on The Episcopal Church, its Worship, Doctrine, and Discipline, as it affects the Individual Life. The text book is *The Episcopal Church, its Faith and Order*, by Dean Hodges. This course is being attended by some 150 women each week, and has aroused a great deal of interest. The same course is being used by Dr. Phillips every Sunday with his men's Bible Class. Some forty to fifty men are in attendance each week.

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were laid for the new St. John's Church, Los Angeles, on the afternoon of Sunday, March 11th. A brilliant service had been arranged by the Rev. George Davidson, D.D., the rector.

The corner-stone of the old church was laid in the northwest corner of the west transept, by the Rt. Rev. W. Bertrand Stevens, D.D., Bishop Coadjutor of the Diocese. The Rt. Rev. Joseph H. Johnson, D.D., Bishop of the Diocese, placed the new stone in the northwest corner of the nave. Both bishops spoke briefly, and in warm commendation of the rector and congregation of St. John's who are erecting a church which will cost \$250,000. Something over a year will be required for its erection.

Members of the Henry S. Orme Lodge, No. 458, of the Masonic Order, of which the Rev. Dr. Davidson is chaplain, attended the service in a body. They acted as escort for Los Angeles Commandery No. 43 and Hollywood Commandery No. 56 of the Knights Templar.

ST. KATHARINE'S ACQUIRES FACULTY HOUSE

St. KATHARINE'S, the Church School for girls, at Davenport, Iowa, under the Sisters of St. Mary, has just purchased a teachers' house. This has long been needed, but could not be considered until the debt was paid, which was accomplished last year. Then attention was given to housing the teachers. It was planned to build this summer, when a large and beautiful residence overlooking the Mississippi River, and adjoining the school grounds was offered for sale. Such a house could not have been built for twice the price asked. It will lend itself to the teacher's use with a little alteration and will be ready for occupancy by the time the school opens next fall. This will release room for sixteen more pupils, adds an acre more to the campus, and will meet an imperative need.

BISHOP REESE'S ANNIVERSARY

ON PALM SUNDAY, March 25th, the Church in the Diocese of Southern Ohio celebrated the tenth anniversary of the consecration of the Rt. Rev. Theodore Irving Reese, D.D., Bishop Coadjutor of the Diocese.

The religious services in connection with this anniversary were held at Trinity Church, Columbus, where Bishop Reese was rector for the seven years preceding his election to the episcopate in 1913.

There was an early celebration of Holy Communion at 7:30 in the morning, at which the Bishop officiated, assisted by the Rev. E. F. Chauncey, D.D., and the Rev. Floyd Van Keuren. Later Bishop Reese preached his anniversary sermon and confirmed a large class presented by the rector of Trinity Church. Special music was sung by the Trinity boys' choir under the direction of choirmaster Karl Hoeing.

In the evening all of the churches of Columbus and vicinity united in a combined anniversary celebration and the preacher was the Rt. Rev. Boyd Vincent, D.D., Bishop of the Diocese.

The social part of the anniversary celebration has been postponed until after Lent and will consist of a reception and dinner at the Columbus Athletic Club on Thursday evening, April 5th. All of the members of the Church and the friends of Bishop Reese have been cordially invited to this dinner and reception. It will be attended by delegates from all

the churches in Southern Ohio and by several of the bishops and clergy from the neighboring dioceses.

DEAN BAILLIE AT COLUMBIA, S. C.

THE VERY REV. A. V. BAILLIE, C. V. O., Dean of Windsor, and Chaplain to King George of Great Britain was the preacher at the morning service in Trinity Church, Columbia, S. C. on Sunday March 18th.

The address given by the Dean was of a purely spiritual nature, and was not devoted to the relationship between America and England on which he has spoken much while in the United States.

While in Columbia, Dean Baillie was the guest of Dr. and Mrs. W. D. Melton. On Saturday afternoon he addressed a large gathering of University students in Satterlee Hall, the parish house of Trinity Church.

DEATH OF THE REV. CHARLES WESTERMANN

THE DEATH OCCURRED at the Prince Edward Island Hospital, Charlottetown, Canada, on March 3d, of the Rev. Charles Westermann, in his eighty-third year. Mr. Westermann as a native of Hamburg, Germany, and came to the United States

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early in life. He was graduated from Berkeley in 1884, and had also taken a collegiate course at Berlin, Germany, and a post graduate divinity course in Yale University. He was ordained to the diaconate in 1885 and to the priesthood in 1886, both by Bishop John Williams. He held various charges in the dioceses of Connecticut, Pennsylvania, and New Jersey, and remained attached to the latter diocese to the day of his death. Owing to ill health he has remained in retirement since 1896 in Prince Edward Island. Mr. Westermann was a fine classical scholar, had command of several languages, was well versed in Greek and Hebrew, and otherwise highly educated and cultured. He was very devout, of a most genial and kindly disposition, and highly esteemed by all who knew him. He is survived by a daughter and an invalid wife, who reside at Newton, Mass. The funeral was held on March 5th at St. Peter's Cathedral, Charlottetown. A requiem Eucharist was celebrated at 7:45 and the office of the dead was sung in the afternoon. The Rev. Elwin Malone, incumbent of St. Peter's, officiated at both services as well as at the grave. The body was laid to rest in the cemetery of St. Peter's Cathedral.

DEATH OF THE REV. R. T. JEFFERSON

THE REV. RALPH THOMAS JEFFERSON died at his home on Old King's Highway, Darien, Conn., recently, after a long illness.

Mr. Jefferson was born in 1854 at Kardenia, Victoria, Australia, the son of Edward Jefferson and Julia Frances Brydges.

Mr. Jefferson came to America in 1881. He attended the University of Michigan, and later studied at Pennington Seminary, at Pennington, N. J. He was graduated from Nashotah House, at Nashotah, Wis., in 1888, with the degree of Bachelor of Divinity, and was ordered deacon the same year by Bishop Welles. He was advanced to the priesthood in 1889 by Bishop Burgess, following which he held various charges in Wisconsin, Illinois, and Indian Territory.

He later became curate at St. Andrew's, Meriden, Conn., after which he was priest in charge of Holy Trinity Parish, at South River, N. J., coming to the Diocese of Connecticut in 1899 as rector of Emmanuel Parish at Weston. In 1901, owing to ill health, he retired, and had since been a resident of Darien.

He is survived by his wife, a son and daughter, and a brother, the Rev. Henry Brydges Jefferson, of Kansas City, Mo.

The funeral was at St. Luke's Church, Noroton, the Rt. Rev. E. C. Acheson, D.D., Suffragan Bishop of Connecticut, and other clergymen, officiating.

DEATH OF THE REV. JAMES C. FLANDERS

THE REV. JAMES C. FLANDERS, priest in charge of St. James' Church, Laconia, N. H., died Sunday morning March 18th, after an illness of several days. Mr. Flanders was born in Wickford, R. I., in 1859, and was the son of a clergyman of the Church.

After graduation from Dartmouth College in 1884, he taught a year at Holderness School, and, after private study was ordained to the ministry. He had pastorates in Manchester, Vt., Montpelier, Vt., Woodsville, Rochester, and Laconia, N. H.

His work in the mission at Rochester was notable because it included the care of forty towns to which he ministered by automobile, every house in these towns having been canvassed, all Church people found, and kept in touch with, and pastoral and educational work being carried on with great devotion. Mr. Flanders was an expert on matters pertaining to rural work. His last pastorate was very happy and was attended by much success, no better piece of constructive work having been done in the diocese for many years. Mr. Flanders was also editor of the *Church Fly Leaf*.

The funeral services were held Wednesday, March 21st. The Bishop and fifteen of the clergy were present. There was a largely attended Communion service, with the Bishop as celebrant assisted by the Rev. W. Stanley Emery, at an early hour.

MEMORIALS AND GIFTS

THE MISSION of Our Saviour, Joliet, Mont., has recently received a beautiful communion set of chalice, paten, and ciborium, given by Miss Caroline B. Cooke, of St. Mark's Church, Philadelphia, in memory of her father and mother.

FROM the estate of Henrietta I. Minor, the Church Charity Foundation of the Diocese of Long Island has received the sum of \$500.

THE CHANCEL of St. James' Church, Woodstock, Vt., the Rev. Lawrence Amor, rector, has been enriched by the addition of a bishop's prayer desk, given by St. Agnes' Guild, and a memorial font cover has been given by Mr. and Mrs. Wm. F.

THE AMERICAN CHURCH MONTHLY

Selden Peabody Delany, D. D., Editor

MARCH, 1923 Vol. XIII, No. 1
Subs. \$3.00 per yr., Single Copies 25 cts.

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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The parish has also received notice of two legacies, one of \$3,000, from Wm. Norman Campbell, a former resident of this parish, but lately of Santa Barbara, Calif., and the other of \$1,000 from the late Miss Charlotte E. Hayden.

BEQUESTS

UNDER THE TERMS of the will of the late Annie Laurie Van Syckel, of Summit, N. J., a trust fund of \$10,000 becomes available upon the death of her husband as an endowment fund for the parish of St. John's Church, Thibodeaux, La. It is left in memory of Mrs. Van Syckel's parents, the late Captain and Mrs. John J. Shaffer, of Magnolia Plantation, Terrebonne Parish, Louisiana.

NEWS IN BRIEF

ALBANY—St. John's Church, Ogdensburg, the Ven. D. C. White, rector, has hit upon a novel expedient by which to maintain its hold upon its country members. It has provided that copies of the *American Church Home Department Quarterly* shall be sent to forty-one families of the parish who live outside of the city.—A number of seniors and juniors were admitted to the Brotherhood of St. Andrew immediately after the early Celebration on March 18th in the Cathedral, by the Rt. Rev. R. H. Nelson, D.D., Bishop of the Diocese. This is the first time that that Bishop has conducted such a service in the Cathedral, and his action was highly appreciated by the Brotherhood.

COLORADO—Following legislation of the recent diocesan council, the Bishop and

Council of the Diocese was organized at a meeting in Denver, on March 19th. It closely parallels the National Council of the Church. Plans for the promotion of the Program of the Church were made at this meeting.

CONNECTICUT—A class, 62 per cent males, and 64-per cent from families other than of Church affiliation, was ready for Bishop Brewster at his recent visitation to Immanuel Church, Ansonia. In the few months during which the Rev. T. J. Shannon has been rector, he has completely reorganized the parish, and has put new life and spirit in it.

GEORGIA—Sent out by the National Council, the Rt. Rev. Frederick B. Howden, D.D., Bishop of New Mexico, began a tour of the Diocese of Georgia on the 1st of March, with the purpose of speaking on the missionary work of the Church. Bishop Howden visited the following places in the Diocese: Waycross, Thomasville, Americus, Albany, Cordele, Valdosta, Douglas, and Brunswick.—In the colored parish of St. Stephen's Church, Savannah, the Rev. J. S. Braithewaite, rector, the Social Service Department, organized early in the fall, has done some very effective work. Two rooms in the rectory were renovated and furnished for social purposes.

MASSACHUSETTS—A Quiet Morning, commemorating the twenty-fifth anniversary of the consecration of the church, was held in St. Andrew's Church, Framingham, Mass., the Rev. Reginald Pearce, rector, on March 22d. It was conducted by the Rev. Frederick W. Fitts, of Roxbury.

MILWAUKEE—In spite of a blizzard

which swept over this section of the country, a large number of persons were present at the opening of the noonday services on Monday in Passion Week in the Pabst theater, Milwaukee. As the week advanced there was a very noticeable increase in attendance. Bishop Anderson of Chicago, was the preacher, and he choose for his subject, The Christian Religion, speaking, on the various days, on Religion and Race, Religion and Politics, Religion and Business, closing on Friday with Religion and the Church. For Holy Week the preacher is the Rt. Rev. A. C. Thomson, D.D., Bishop Coadjutor of Southern Virginia. Dean Ivins will be the preacher on Good Friday.

NEWARK—The Diocese of Newark and its parishes have felt a great loss in the death of Mr. George Biller of St. John's, Newark, the father of the late Bishop Biller, and of the Rev. Ernest C. Biller; and in the death of Mr. Gabriel L. Lawrence, of Hamburg, who has been, through a life time, a great source of strength for that parish.—On the Second Sunday in Lent, the two bishops in the diocese confirmed 117 persons in Jersey City, in four churches. Previously 49 had been confirmed in two other churches, and there are appointments for five more churches in the city. This is over seven per cent of the confirmations for 1921.

NEW YORK—A meeting of the Church Periodical Club was held, March 26th, in St. Thomas' parish house, Fifty-third St. and Fifth Ave., New York. The speaker was the Rev. John W. Chapman, who has been in charge of the Indian work at Anvik, Alaska, since 1894, a longer service than that of any other of our Alaskan missionaries.

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