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Living Church

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

VOL. LXX

MILWAUKEE, WISCONSIN, MARCH 15, 1924

NO. 20

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

THE REAL MODERNISM AND THE OTHER KIND

Editorial

A TAOIST STORY OF CHRIST

By Karl L. Reichelt

IT IS THE SPIRIT THAT QUICKENETH: AN ANALOGY

By the Rev. Carroll Lund Bates

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CHRISTIANITY never ignored any part of man's nature. From the first it was a Gospel to the whole man, body and spirit. It is the very nature of Christianity, and is the very essence of its message.—*Dr. S. R. Hodge.*

WERE there anything better or fairer on earth than gentleness, Jesus Christ would have taught it us; and yet He has given us only two lessons to learn of Him—meekness, and humility of heart.—*St. Francis de Sales.*

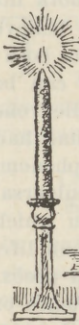
The Living Church

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VOL. LXX

MILWAUKEE, WISCONSIN, MARCH 15, 1924

NO. 20



EDITORIALS AND COMMENTS



The Real Modernism and the Other Kind

THE following telegraphic correspondence between the Rev. Dr. Elwood Worcester, as president of the Modern Churchmen's Union, and the editor of THE LIVING CHURCH, passed through this office last week:

DR. WORCESTER TO THE EDITOR

"Cambridge, Mass., March 5, 1924

"I wish to protest indignantly against the effort in the editorial of your current issue to identify Modern Churchmen's Union with the peculiar views of Bishop Brown as given in the press. Any member of the Episcopal Church in good standing is eligible for membership in the Union. This includes the Bishop and yourself, but it does not identify Union with the views of him or of you. Controversy conducted on the lines of your editorial can do nothing but harm to the cause of Christ. Please publish this in your earliest possible issue.

"ELWOOD WORCESTER.

"President Modern Churchmen's Union."

THE EDITOR TO DR. WORCESTER

"Milwaukee, March 6, 1924

"Please wire hundred to two hundred words press rates our expense what definitely the Union stands for and what selection of names was basis of invitations to join such as Bishop Brown states he received and the editor of THE LIVING CHURCH did not.

THE LIVING CHURCH"

DR. WORCESTER TO THE EDITOR

"Cambridge, Mass., March 6, 1924

"Modern Churchmen's Union affirms the continuous activity of the Holy Spirit in all spheres of life and thought, and the progressiveness of divine revelation. It asserts the right to interpret the Creeds in accordance with the best knowledge of our time. It looks forward to and strives for the ultimate reunion of Christendom. It seeks to apply the principles of Christ in all industrial, social, and international relations. It would bring His Gospel to the unchurched classes of our population. It would encourage greater freedom and elasticity in the worship of the Church in order to adapt it to the need and thought of the times. It would emphasize afresh the nature of the Christian life as personal fellowship with God in Christ. The Union has no concern with either Church politics or partisanship. An application blank has been sent to all the names of clergy given in the *Living Church Annual*.

"ELWOOD WORCESTER."

LET US, in the first place, express regret that in anything that we have written we should have given cause for offense to anybody, and especially to the distinguished president of the Modern Churchmen's Union. In all the difficult editorial problems that have arisen since Dr. Worcester's genial bishop aroused the Church through the frank disclosures of his views and his policies, given at the time of his anniversary celebration last summer, and afterward published and widely circulated throughout the Church, this editor has been criticised much more freely for his refusal to allow personal attacks upon individuals and groups of individuals than for any injustice or discourtesy to such groups. If, after such very careful censorship alike of our own words and of the

articles and letters from others that have been admitted to our columns, we have now failed completely to do justice to any group in the Church, as Dr. Worcester declares, then we have failed miserably to realize our own ideals.

But have we?

Dr. Worcester declares that "The Union has no concern with either Church politics or partisanship." Has Dr. Worcester been wholly oblivious to the columns after columns of material that the New York papers printed on current Church controversies almost daily for perhaps three months after the session of the House of Bishops, and before? Did nobody direct his attention to the fact that Dr. Tyson was continually, perhaps daily, being quoted in those papers, not as an individual, but as vice president of this organization? Did he fail to observe that Dr. Tyson invariably spoke in party terms? That he and his friends were always described as "Modernists"? That those who adhered (we will say) to the Pastoral of the House of Bishops were "Fundamentalists"? That even though Bishop Manning, in his sermon at the consecration of Dr. Freeman (September 29th), had expressly disclaimed any sympathy with the position commonly described as Fundamentalism, Dr. Tyson's interviews, day after day, continued to imply that Bishop Manning, and those who thought substantially as he did on the current issues, were adequately to be described as "Fundamentalists"? Is this constant use of partisan terms to describe people who repudiate them, not to be understood as a "concern" "with Church politics or partisanship"?

Did Dr. Worcester, as president of the Modern Churchmen's Union, ever attempt to restrain the vice president of the organization from describing himself in his official capacity when giving out those multitudinous partisan interviews? Did the organization ever seek to restrain him? Did any of its leading members?

If, as Dr. Worcester asserts, "the Union has no concern with either Church politics or partisanship," why was no effort made to prevent or to stop those continual excursions into Church politics and partisanship?

And then as to Bishop Brown. He says he is a Modernist. Dr. Tyson says he is not. But Bishop Brown, evidently in doubt as to his right to the appellation, submitted a statement as to his position in advance, and was accepted as a member of this Union. What right has Dr. Tyson, or even Dr. Worcester, acting respectively as vice president and president of an organization using the term "Modern Churchmen" in its very title, to deny the right of one of their own members to apply the term Modernist to his position and to himself? If Modernism, rightly understood, excludes Bishop Brown's position, why was Bishop Brown knowingly admitted to membership? If membership is so meaningless that nobody would be rejected, no matter what his position, how can it be said that

the Modern Churchmen's Union stands for anything *positive* at all?

We are replying to Dr. Worcester chiefly in the form of questions because we are utterly bewildered by his telegrams. His society "asserts the right to interpret the Creeds in accordance with the best knowledge of our time," yet it knowingly accepts for membership a man who has conspicuously repudiated practically every postulate contained in the Creed; and then its president is indignant because the editor of THE LIVING CHURCH asserts the need for a different species of Modernism in the Church from that which the Modern Churchmen's Union has supplied.

In these recent months we have carefully avoided the "calling names" that the spokesman for the Modern Churchmen's Union has deemed useful. But since Dr. Worcester now gives vent to personal indignation, we venture to direct his attention to this matter. If each application of an opprobrious epithet to an individual or a group, in the name of the Modern Churchmen's Union, was a separate and distinct discourtesy, unworthy of the members of the Union, then Dr. Worcester—because he is Dr. Worcester—will naturally know what reparation is due. He makes an immediate demand upon us; we reply by no immediate demand upon him. Having pointed to what has been done in the name of his society, we simply leave the matter in the hands of Dr. Worcester. He will show, by his reply, what sort of society it is.

To stop at this point would be almost criminal.

Dr. Worcester will realize that there are many different sorts and kinds of people in the Church, and that it is highly desirable that they should live together in peace.

He obviously views our suggestion that we need a new sort of Modernism in the Church as simply a partisan expression, such as those which his own associates are accustomed to use in giving out interviews to the daily papers.

This is very far from being the case. If we failed to make clear in our former editorial what we meant by the expression of need, we must try again, for Dr. Worcester really ought to appreciate the need, and to work with us to secure it, and not against us.

The party lines of a quarter and a half century ago in the Church have broken down. On the one hand the Broad Churchmen have established the position that biblical criticism is legitimate, that the theory of verbal inspiration *as it was commonly understood*—for it does not necessarily imply the common belief of the past generation—was erroneous, and that portions of what had been treated as history in the Old Testament are not necessarily thus to be considered. On the other hand the Catholic Churchmen have established the position that the Church is not founded on the Bible, that it has certain authority in and of itself, and that the normal life of the Christian as a child of God is, to a large extent, a sacramental relationship.

Now this changed aspect of the relations between Churchmen demands a different sort of temper, each toward the other, from what was customary in those elder days. One does not get far by hurling epithets, nor by protesting indignantly and demanding immediate publication. Modernism ought to imply an intelligent appreciation of the thought of the day, in philosophy and science, and an attempt at correlating that thought, so far as possible, with theology. This does not mean that our theology must be subject to change whenever the science or the philosophy of the day shifts its position, but that the attempt should be made to bring them together.

Let us take, simply as an example, because it is now a matter of controversy, the doctrine of the Virgin Birth. The biologist says: Our unbroken experience is that, in the higher forms of life, birth proceeds from a process of dual parentage. It is therefore a natural law that there is no virgin birth in the higher orders of life. The theologian says: I believe in Jesus Christ . . . who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man. Superficially speaking, here are two statements affirmed as truth, each of which logically excludes the other.

Now the *real* Modernist takes those two statements, with the pre-supposition that *both* are true, and that it is his business to find the reconciling factor between them, if he can.

On the one hand he is confronted with materialists who dismiss the matter contemptuously with the assertion that the statement in science is true, therefore the statement in theology is false. On the other hand he is confronted with religionists, possibly those *calling themselves*—mark, we do not say, *called by others*—Fundamentalists, who contemptuously assert that the statement in theology is right, and if science denies it, so much the worse for science.

The *real* Modernist in religion begins to analyze *both* his science and his theology, because he has reason to believe that both are true, and that he is bound to accept them both: yet his mind rebels from accepting both unless they can be shown to his intellectual satisfaction not to contradict one another. Some of his reflections are these: Biology has had no opportunity in the past few centuries to observe a phenomenon of a preëxisting Being becoming man. This universal experience of which Biology speaks is an experience in which beings not preëxistent are brought into animal or human life, each according to its or his species. Consequently, if a preëxistent Being were to come into human life, the experience of Biology would seem to indicate that it would *not* be through dual parentage, since the unbroken experience of Biology is that the offspring of dual parentage has never been a preëxistent Being. Ergo, if a preëxistent Being were to come into human life, Biology indicates at least the great probability—most of us would say the certainty—that it could not be by a process of dual parentage.

Thus the superficial contradiction between the position of the biologist and that of the theologian not only is shown not to be a real contradiction, but even that the one absolutely requires the other. It is those who assert the Incarnation yet deny the Virgin Birth who are in absolute contradiction with science.

We leave it to Dr. Worcester: Is the Modern Churchmen's Union fulfilling the need for that sort of specialized Modernism? It cannot be when, according to his own statement, every name on the clergy list is deemed equally satisfactory for membership; when Bishop Brown and the editor of THE LIVING CHURCH are equally eligible, notwithstanding that *at least one* of these two is obviously making no such effort. And we also leave Dr. Worcester to say: Have the published statements of the Modern Churchmen's Union within the last three or four months indicated that the organization was successfully engaged in the sort of reconciliation between science and theology that we have indicated as the function of the true Modernism? We will go further: Did the manifesto of the Cambridge faculty, each of whom undoubtedly considers himself a Modernist, indicate that, collectively or individually, they were engaged in that sort of reconciliation? Can he, or can we, look to that group for any sort of help in a need of this sort? Or have Modernists in general been the men who have defended the Church's Faith in this emergency as thoroughly in accord with science, or have they not been?

So, if the men who think of themselves as Modernists are not in fact doing what a real Modernism ought to be doing, why should it seem strange that THE LIVING CHURCH desires the advent of a new Modernism? The service to mankind is one that we deem it essential to have performed. With the failure of Dr. Worcester's organization, as of the Cambridge faculty, even to make the attempt to perform it, are we not justified in pointing to certain Anglo-Catholic scholars, who are honestly trying to do it, whether or not they have in every instance succeeded, as the *real* Modernists of the day?

Suppose we lay aside this intolerance that has been so sadly characteristic of the Modernists who have done most of the talking in these past few months, and see whether we cannot come together. We appeal to the "silent Modernists" of whom we have spoken before: Of the two sorts of Modernism which are current, which is really the scholarly, the serviceable, the intelligent Modernism? We really court their personal replies.

Yes, we ask it of Dr. Worcester: Do you, reverend father in God, desire to promote what we have termed the real Modernism of the day? Or are you content with that policy of weakness and wavering and of applying epithets to other people, that has been called Modernism by various writers during these recent months?

We believe Dr. Worcester will desire to reply; and that he will see that his own intellectual preëminence requires that

he do not do it by "protesting indignantly" or by fulminating demands for immediate publication of whatever he may desire to write. His desire, rather, will be to write so thoughtfully and constructively on this important subject, that it will be printed because it is worth printing and not because he demands it.

For, in saying this, it will be seen that we believe we know what Dr. Worcester really is.

THEY know quite well that Rome cannot change without "destroying itself," is a key-note sentence in an editorial in the (Roman) *Catholic Standard and Times*, that discusses the Malines conversations in a manner intended to reassure its own constituency which possibly fears that, by some unlucky accident, the Church may be destroyed. The editor looks upon the conversations as a "knocking at the door" by those who, outside the Church, are looking for it, and he reassures his readers that Cardinal Mercier was but hospitable in inviting the visitors in to a cup of tea and a friendly chat. The editor recognizes quite well that "the idea of Reunion with Rome [he should know, too, with the Eastern Orthodox, and, in fact, with all Christians] is becoming an element in English religious life." But, he implies, there must be no thought of anything other than complete submission to Rome as at present constituted; any change would destroy the Roman Church.

If this be true, the Roman Church is in a much more precarious condition than one would have supposed. Rome has changed before—yet still lives. Other Catholic bodies, such as our own and the Orthodox Church, have changed, yet manage to survive, and intend to remain alive, because they have the sacraments, a valid priesthood, and the presence of the Holy Spirit such as indicates to them that our Lord is with them, as He said He would be.

It may be, though, that the nub of the situation is in the word "change." There are alterations, it is true, that would be fatal to Catholicity. But to say that Rome, which has maintained Catholicity, cannot change, is to deny its history.

The universal liturgy is a proud possession; but the mere existence of the Vulgate is a witness to a change from Greek to Latin in the official language of the Church; and this fact is further attested by the presence of the *Kyrie eleison* in the Mass. The use of Slavonic by the Uniats shows that the use of Latin is not essential to the integrity of the Church.

Doctrinally, this may be noted: that no less a person than St. Thomas himself did not accept the doctrine of the Immaculate Conception, and was unrebuked by the Church. Rome "changed" in 1854. This happens to be one point where there is a difference in opinion between Anglicans and Romans; but we will venture to say that there are few points, including this one, that Anglicans will not concede to those who wish to hold them as a matter of private opinion, just so long as they are not made articles of the faith, confession of which is necessary to salvation. The Apostles' and the Nicene Creeds, as they stand, are sufficient articles of belief, and the Anglican Church prefers to stand with the whole Catholic Church in this matter. And so the only "change" along this line would be to clear away from the first principles the mass of unnecessary accretions that the Roman Church has only too evidently added. A Church that could "change" in 1854 and in 1870 can "change" again whenever she is willing to respond to the calling of the Holy Spirit.

At one time, again, Rome claimed to be superior in matters of government to the civil government—that is, it claimed to be able to depose and to elevate kings and rulers at will, and, generally, to regulate civil government, using excommunication and the interdict and other spiritual forces to accomplish its ends. John of England, and the Emperor at Canossa, are instances in point. But there is not a civil government on the face of the earth today, nor a people of any kind, that would permit the Roman court to interfere for an instant with their power of sovereignty. Yet that authority, which the Church so patently does not possess at the present time, was regarded as of the very substance of the Church, necessary for its continued existence. And so, has not the Roman Church changed—or been changed?

There is really no need for much change in the Church to

effect Anglo-Roman Unity. There does, however, seem to be need for a change on the part of some of the individuals who are in control of the Roman Church, as of those of every other Church, as to their thinking. That frame of thought which postulates an elaborately erected spiritual imperialism, will have to be abandoned in favor of a freer and more democratic idea of religion; an idea that contemplates the subjects not as governed by, but as working with, the Supreme Power. This attitude of mind does not change the Catholic Church. It requires no more "change" than the Church—quite as truly in Rome as elsewhere—has repeatedly made throughout Christian history. This change is demanded by Christian thought, just as imperialism was demanded in the Middle Ages. In the last analysis, it is the influence of the Holy Spirit still working in the Church, even in Rome.

This much may be said definitely concerning Reunion. No one should think that any action, by any person, or any group of persons, in the Anglican Communion, can surrender it to the Roman Church, nor do we know of any who would wish to. But, on the other hand, there is scarcely an Anglican but would welcome intercommunion with Rome, as with Constantinople, on the basis of a common participation in Catholicity.

ANSWERS TO CORRESPONDENTS

N. D.—The questions are too personal and local to admit of reply.

G. P. F.—A Pro-Cathedral is a parish church governed by its rector and vestry, in which certain extra-parochial rights are ceded to the Bishop. A Cathedral ordinarily is not a parish church, has neither rector nor vestry, and the Bishop's rights in it are paramount to all others, especially in the control of the worship. In most Cathedrals the Chapter is the governing body in temporalities, and the cure of souls is vested in a Dean. In other Cathedrals the Bishop assumes responsibility also for the cure of souls and his assistants for parochial work are directly responsible to him. In designation and duties of canons, honorary and otherwise, there is much variation in practice.

PERPLEXED.—The case stated: Nearly sixty years ago a boy came improperly into possession of a sum of money belonging to a corporation. He now realizes that he is bound not to retain it longer. The loss was charged off on the books of the corporation at the time of the occurrence and the stockholders have completely changed since. What disposition should be made of the money?

Before replying we have submitted the question to a distinguished expert in the determination of moral questions who replies that the person must undoubtedly get rid of the money. It belongs to the corporation—not to the individual stockholders of the day—and should be returned to the corporation if that be physically possible, with or without explanation. If that be physically impossible, it should be given to the poor or to some pious purpose, preferably something independent of any specific interest of the person making restitution.

ACKNOWLEDGMENTS

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*For Armenian Christians

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PERHAPS one of the surest evidences of the love of God for us, if we would seek for evidence in our own every-day life and experience, is that God has called us to be His disciples, just as the Lord Jesus called Matthew, the publican, to be His disciple.—Rev. Henry Lowndes Drew.

DAILY BIBLE STUDIES

EDITED BY THE REV. STANLEY BROWN-SERMAN

March 16: Second Sunday in Lent

READ I Thess. 4:1-9.
Facts to be noted:

1. Impurity was the prevalent vice of the ancient world.

2. Christianity set a new standard of personal honor.

The Churches of the Graeco-Roman world, such as that at Thessalonika, were exposed to temptations to which the past associations of their members, and the environment of the society in which they lived, made them particularly susceptible. The characteristic vice of paganism was impurity. It was a constant menace to the young Churches. The fault in paganism lay in its defective sense of the worth of human personality. The prevalence of impurity, cruelty, and slavery testifies to the light esteem in which the individual, outside of a restricted class, was held. Christianity, in teaching a new conception of God, effected a revolution in the estimate of man's personal worth. When men think highly of God, they hold high views of personal character and responsibility. Debase God, and you debase man. At the heart of Christian teaching about God lies God's holiness. Once belief in God's holiness is accepted, it takes the form of a moral demand: "Be ye holy, for I am holy."

March 17

Read Exodus 19:3-7.

Facts to be noted:

1. God called Israel to be His special people.

2. In return He demanded holiness of life.

The great contribution made by Israel, and especially by the prophets, to the conception of God, was God's essential holiness. Primitive religions emphasized the strength and power of God. Israel saw that God's strength lies in His moral character. "Ascribe ye greatness unto our God. He is the Rock, His work is perfect, for all His ways are judgment. A God of truth and without iniquity, just and right is He." Such was the God with whom Israel had been brought into covenant relationship. On God's side that relationship would be faithfully carried out, for God must be true to His own character. But there are two parties to every contract. Man must endeavor to correspond to the character of God. Holiness of life for the Israelite was, therefore, a service to be rendered in response to God's care, protection, and mercy. In Christianity the revelation of God's righteous character is extended. God is love. Love is the perfect flowering of holiness. Christian holiness is the answer of man's love to the love of God. Character is the tribute love pays to God. "This is the love of God, that we keep His commandments" (I St. John 5:3).

March 18

Read Isaiah 35:5-8.

Facts to be noted:

1. Isaiah pictures the return of Israel from exile.

2. The new age, which will then begin, will be an age of righteousness.

Most primitive peoples believed in a Golden Age in the past: for Israel, the Golden Age lay in the future. They looked forward to the time when God would stretch out His hand, and lift Israel to a position of happiness, security, and prosperity, when He would vindicate His sovereignty, and rule, unquestioned and unopposed, over the world. Popular imagination dwelt upon the material side of this future. It was the task of the great prophets, such as Isaiah, to give a new emphasis to this common expectation. He brought to bear upon it his passion for the righteousness of God. God's rule will be the rule of righteousness. The Kingdom, which is to be built, is not a matter of material values; it will come into being when men obey God's will. That is the thought of the Lord's Prayer: "Thy Kingdom come; Thy will be done." There is little doubt that many identified the return from Babylon with the beginning of the new age. The prophet will not have them believe that the new city will rise upon the foundations of stone and brick and mortar; it must be fashioned out of the righteous lives of men. The way to the city is not over the miles of sand between Babylon and Jerusalem

alone; it is over the road of moral preparation: "An highway shall be there, and a way, and it shall be called the Way of Holiness."

March 19

Read St. Matt. 5:1-12.

Facts to be noted:

1. Our Lord describes the character of the members of the Kingdom.

2. It is the character of the righteous at heart.

What a searching matter righteousness becomes in the teaching of Jesus! He drives righteousness back to the thoughts and the intentions of the inner life; He makes it a matter of the secret preferences and affections of the heart. Men about Him believed, as many still believe, that they were righteous when they obeyed the laws which society accepted and required, or kept themselves free from overt fault. But to Jesus righteousness is not merely blamelessness; it is something more than obedience to law. It is beyond what men usually call goodness. Holiness includes much upon which men commonly place little value; humility, forbearance, generosity of thought and of judgment; it places emphasis upon gentleness, courtesy, and consideration. Holiness is the expression of a character which has been won to gentleness, purity, and sympathy by the love of the holiness of God. The character which Jesus describes is the product of the religion He taught. We sometimes hear men say that they can be good without being religious, but the kind of goodness Jesus taught is bound up with the religion He preached.

March 20

Read St. John 17:11-17.

Facts to be noted:

1. Jesus is soon leaving His disciples.

2. He prays that His Father will keep them in holiness.

The last words of any man are important. They can never be spoken again. They gain an unusual significance. Jesus was giving His last instructions to His disciples before the Crucifixion. They were going out to carry on the work which He had begun. What was to be their equipment for the task? What last blessing should their Master ask for them, that they might have strength for the accomplishment of that task? "Sanctify them through Thy truth." The essential for those who do God's work is character. What we say may gain men's respect; our work may win their gratitude; but, in the last resort, the results of our work will be measured by what we ourselves are. Men are most impressed by sincerity. The final test of sincerity is character. There is no argument against it, and no appeal from it. We must remember that the task of the Christian is unusual both in its difficulty and in its aims: he seeks to win the world to Christ. Average morality will not do. We must have holiness. Our lives and work must be touched by the passion for righteousness.

March 21

Read Heb. 12:12-18.

Facts to be noted:

1. The Christian must follow holiness.

2. Only the holy can see God.

It is a curious fact that every one feels competent to express a judgment upon the truth of religion. The loafer upon the street will assure you, with the utmost seriousness, that he believes, or does not believe, this or that about God. In no other field of life do the inexperienced pronounce their incompetent judgments with such satisfaction and finality. "Religion does not seem real to me, I do not feel the God you speak about." One wondered why she should expect to. There was nothing in her life that spoke of moral or spiritual endeavor. St. Paul lays down the law of spiritual apprehension: "Spiritual things are spiritually discerned." Our Lord puts it in His more simple way: "The pure in heart shall see God." The greatest value of holy living is that through holiness we grow into an understanding of God. In our time, when many men and women are perplexed about the truths of religion, it is well to remind ourselves that, while the vision of God may be obscured for us, His will is always plainly before us. If we do the one, the other will be given to us. They that do the will of God, shall know of the doctrine.

(Continued on page 677)

The Supreme Court

BY THE REV. LOUIS TUCKER, D.D.

(Scene: A vast plain, shadowed. It is packed with a dim enormous multitude. One shaft of sunlight falls on the Bench and Dock. Right, a faint glint of weapons in ordered ranks. Left, confused glimpses of manacles and bandages. The Judge is a soldier in white, wounded. Across his knees is a drawn sword. He raises his hand, and three blasts of a trumpet sound).

A VOICE

JOHN MANN, John Mann, John Mann.
(The crowd in the center parts and John Mann comes forward. He enters the dock, kneels, but not to the Judge; then rises.)

THE JUDGE: What do you here, John Mann?

JOHN MANN: They said I represent others. They said it was your order.

THE JUDGE: It was. Read the indictment.

THE VOICE: John Mann, you are accused of covetousness. Plead.

MANN: I never cared much for money, my own, or others'.

THE VOICE: You coveted ease and power.

THE JUDGE: Guilty or not guilty?

MANN: Guilty, my Lord.

THE VOICE: John Mann, you are accused of perjury against a neighbor.

MANN: Not so. I never lied, knowingly, to or about anyone in my life.

THE JUDGE: You believed, and passed on without sufficient proof, more than one story which was false.

MANN: Is that the law?

THE JUDGE: It is. Ignorance of the law is no excuse. Plead.

MANN: Guilty, my Lord.

THE VOICE: John Mann, you are accused of theft.

MANN: Not guilty. I never stole . . . except . . . perhaps . . . as a child. I sometimes failed to give generously. I have been told this court holds that is a kind of theft.

THE JUDGE: Guilty. Pass on.

THE VOICE: John Mann, you are accused of adultery.

MANN: Not true, Sir.

JUDGE: Whoso looketh upon a woman to lust after her hath committed adultery with her already in his heart. Was your heart pure, John Mann?

MANN: Guilty, my Lord.

THE VOICE: John Mann, you are accused of murder.

MANN: Not guilty.

THE JUDGE: Whoso is angry with his brother without a cause—

MANN: I have had cause.

JUDGE: And have you, then, refrained from action, and forgiven?

MANN: Is that the law?

THE JUDGE: It is.

MANN: Who can abide so hard a law? Guilty, my Lord.

THE VOICE: John Mann, you have failed to honor your parents.

MANN: Not so. I honored, revered, loved them greatly, obeyed them promptly in youth, supported them in age, buried them reverently. We were friends.

THE JUDGE: Could you have done more?

MANN: Perhaps . . . I . . . could, and should.

THE JUDGE: Guilty. Pass on.

THE VOICE: John Mann, you are accused of Sabbath-breaking. Sometimes you worked, sometimes you failed to worship.

MANN: The work was necessary. I worshipped in my heart.

THE JUDGE: Worship is public acknowledgment of worth. Works necessary are works of mercy.

MANN: Guilty, my Lord.

THE VOICE: You took God's name in vain.

MANN: I have never been a profane man nor knowingly committed perjury.

THE JUDGE: Have you never spoken carelessly of holy things, or prayed with wandering mind?

MANN: Guilty, my Lord.

THE VOICE: John Mann, you are accused of treason.

MANN: Sir, I have loved my country as myself. What do you mean?

THE JUDGE: We speak of the Eternal Country. There have been times when other men, or things, or your own self, seemed of more worship—worth more to you—than God. You feared or loved them more.

MANN: Guilty, my Lord.

THE VOICE: John Mann, you are accused of disloyalty.

MANN: Not I, Sir.

THE JUDGE: Are there no times when you forget your God?

MANN: In my heart of hearts, never.

THE JUDGE: How of your brain and life?

MANN: Guilty, my Lord.

THE JUDGE: Guilty on every count. Have you anything to say for yourself, why sentence should not be pronounced upon you, John Mann?

MANN: The law is hard.

THE JUDGE: We build an eternal Commonwealth. Therefore it must be perfect. Therefore we cannot have a lesser law.

MANN: Of course, I am not perfect; but I have avoided the grosser sins and vices. Most men are worse than I.

THE JUDGE: Many are. Some are not. Therefore you were chosen, being a fair example.

MANN: I have loved God and hated iniquity. I have been kindly and, so far as lay in me, lived peacefully with all men. I have done good works in Thy name.

THE JUDGE: Yet you have sometimes worked iniquity—inequity—have been unfair to others. That cancels all. You are guilty under the law. Have you anything to say why sentence should not be pronounced upon you?

MANN: Oh, Master, Master, do you really mean it? I thought you used me for an object-lesson. Oh dear my Lord, cast me not away among those condemned.

THE JUDGE: What can I do? You are guilty. I am sworn to just administration of the law.

MANN: Your hands and feet are wounded. A blood-spot on your side shows were your heart was pierced for me. Mercy, have mercy.

THE JUDGE: Until this court was convened and this sword drawn mercy was possible: not now. The time is past. There is no mercy.

MANN: Then I appeal, Sir, to a higher court. You said—

THE JUDGE: There is no higher court than this in all the Universe.

MANN: Not even the Throne of God?

THE JUDGE: Not even the Throne of God!

MANN: Oh, Sir, I—I—You said—but wait. Under the law, do you try a man twice for the same offense?

THE JUDGE: No, son.

MANN: Then, Sir, I plead lack of jurisdiction. I am beyond the jurisdiction of this court. Of all these things, and more, I judged myself guilty, came to you, confessed them, and took pardon. What is the law?

THE JUDGE: If we would judge ourselves, we should not be judged.

MANN: I judged myself. You judged me. I confessed. You pardoned.

THE JUDGE: I did.

(He raises his hand. Three blasts of the trumpet sound. He rises).

Inasmuch as the accused, John Mann, has already been tried and, on his own confession, found guilty of these charges in a competent tribunal and has been duly pardoned, he cannot be tried again, nor does he come under the further jurisdiction of this court. The law has no more hold on him. He is a free man. Kneel and thank God, John Mann.

How MUCH would you be worth if you lost all your money? Life.

THE AMERICAN CHURCH INSTITUTE FOR NEGROES

A REPORT TO THE NATIONAL COUNCIL, 1924

IN ALL but one particular, the year 1923 was the most encouraging since the Institute was organized. Below are some of the most interesting details.

1. For the first time since the Institute was organized, Southern Churchmen have contributed during the year to the Institute and its schools, for endowments, buildings, and maintenance, more than the total sum of all gifts from all other sections of the Church.

- (a) Southern Churchmen contributed approximately\$209,000
- (b) Churchmen from all other sources, including appropriations from the National Council\$180,000

2. The Institute, during 1923, made appropriations to ten schools, including the Bishop Payne Divinity School. Fourteen theological students are enrolled at the Bishop Payne Divinity School, and 2,850 students are enrolled in the nine industrial high schools, and in the junior college at St. Augustine's, Raleigh, N. C. Of the 2,850 students, approximately 1,600 are in the junior high school and high school departments. These high school students are being prepared as teachers in the public schools, and for other positions of leadership. Eighteen trades and industries are taught in our institute schools.

3. The total sum necessary to build the new academic building, to cost \$80,000, for the junior college work at St. Augustine's, has been received, in cash and pledges. The General Education Board agreed to give \$40,000 of the total sum necessary to build and equip the building, if we should raise the remaining \$40,000 necessary to complete this priority. Including this priority item for St. Augustine's School, about \$125,000 of the \$380,000 priority program allowed the American Institute for Negroes by the National Council has been raised.

4. The junior college at St. Augustine's School has been organized, and inaugurated its first session in September, 1923. It is hoped that, in the near future, sufficient funds will be given to make possible at this splendid school, the completion of a full college curriculum for our negro Church students.

5. One of the most interesting developments in religious educational work among our negro students was the organization, on February 15th, in a convention held at St. Augustine's, of the National Students' Council of the American Church Institute for Negroes. The Rev. Paul Micou, of the Department of Religious Education, was authorized by the Institute to organize a National Students' Council paralleling that of the National Students' Council organized by the Department of Religious Education. The National Students' Council of the American Church Institute for Negroes is a coördinate branch of the National Students' Council. It is primarily intended for negro students in Southern colleges and universities, and will be affiliated with the National Students' Council in such a manner as to avoid segregation, except as a necessary executive arrangement. In the organization of this branch of the National Students' Council, it is not intended to interfere with the present status of negro students now members of the college units of the Students' Council in Northern colleges and universities. It was agreed by the delegates representing twenty-three colleges and universities, including several of the largest institute schools, that no scheme of proportionate membership in the older National Council could ever give the colored students more than a small minority, if there were only one Council. The delegates gathered at St. Augustine's in the name of the National Students' Council represented a constituency of nearly one thousand Church students in the twenty-three colleges and schools represented. They adopted a constitution and a program paralleling in all essential particulars that of the older National Students' Council. The action of the Council was referred to the American Church Institute for Negroes.

6. We are greatly encouraged by the fact that the General Board of Education continues to take an increasing interest in the schools of the Institute. Substantial evidence of its interest is found in the fact that, in addition to the \$40,000

appropriation to the new academic building at St. Augustine's School, it has made several other pledges of large sums upon the condition that the remainder of the priorities for these schools are raised.

7. The only discouraging thing the Institute must report to the National Council is that the revenue of the schools and of the Institute is approximately \$30,000 less than the sum necessary to balance the budgets of the schools, and that at least \$200,000 is necessary for urgently needed buildings and equipment in order to complete the authorized program of the Institute for this triennium.

THE BURIAL OF BISHOP HUNTING

By E. T. B.

ON a hilltop cemetery, facing the most historic mining camp in the West, was buried on Friday, February 29th, the ashes of Bishop Hunting, the man who supremely loved Nevada and typified its virile ruggedness. It is just a little hilltop, this spot of buried treasure, set amidst towering brethren. Eastward is visible for seventy-five miles in varied hues a mighty country, broken as by the hammer strokes of God. Immediately westward rises Mt. Davidson, huge, and bearing proudly on its mangled sides a city of mining hopes—Virginia City. Between the little hilltop and the mountain, once rich with a heart of gold, lie the vast dump heaps, and the shafts of the mines from whence came nearly a billion dollars in gold and silver; shafts which reach down for over a mile through the heart of the Comstock Lode—magic name of wealth. Then the eyes are raised from the romance of earthly treasures, and there, clinging to the cliff-like side of the mountain, stands clearly revealed a church, the home of heavenly treasure.

The mortal body of the Bishop is home again where, thirty years ago, he went to bring eternal treasures to a land filled with the lust for gold. Virginia City, a place of despair and faith, of open sinfulness and open-heartedness, of weakness and of strength, how he loved the camp; and it is right that he should rest on this hilltop. There his wife and friends and clergy came with reverent hearts to bless the grave. The service was read by a life-long and true-hearted Nevada priest, the Ven. Percival S. Smithe, Archdeacon of Southern Nevada. The little party was loath to leave the hilltop. With risen vision they seemed to sense how the great-hearted Bishop had been sustained through dreary years of labor: "I will lift up mine eyes unto the hills: from whence cometh my help."

SAGADA SONGS

SAGADA SIGHTS

1

I saw a cloud high up in air,
Touch'd by the sun to color rare;
A filmy wisp it floated there,
I saw a cloud high up in air.

2

I wonder where the lightning goes
A darting in and out the clouds?
I wonder where the thunder goes
A rumbling among the hills?

3

I saw a thousand stars so bright
All peeping through the sky at night;
The angels light them one by one
And put them out when night is done.

4

When the shadows long are creeping
Up and up the mountain tall,
Then the swallows, with their cheeping,
Fly from out the great cave wall.

A. E. FROST.

THE CHRISTIAN does not become a Christian by practising the Sermon on the Mount, but by living in contact with the Author of the Sermon on the Mount; and all his moral conduct springs from this spiritual root—*Illingworth*.

A Taoist Story of Christ

BY KARL L. REICHELT

In *The Chinese Recorder* for February 1924

IN connection with the research work we are doing at the Christian Mission to Buddhists here at Ching Fong Shan, Nanking, we came across the following interesting account and pictures of the life of our Saviour Jesus Christ in one of the Taoist standard works dating from the time of Kanghsi. We shall first give a translation of the text and then add a few final remarks.

"Travelling westwards from China for three years cover-



JESUS CHRIST BLESSING A DISCIPLE
From the Taoist Shen Hsien T'ung Chien.

ing a distance of 97,000 li, one arrives at the western border of The Land of The Western Tribes. From that land has been handed down an account of a Virgin named Maria who during the time of the right (first) Han in the year *hsin yu sui yuan shih yuan*, reverently received the following message from The Heavenly Spirit, *Chia-pei-o-erh*. 'God has in a special way selected thee to become a mother.' She instantly conceived and later gave birth to a child which she most reverently and joyfully wrapped in ordinary clothes and placed in a manger. All the heavenly spirits (angels) filled the air with music. After forty days the mother brought the child with her up to the holy master *Pa-te-lei* who gave him the name Jesus.

"When twelve years old he followed his mother up to the holy temple. When returning they were separated and the mother suffered pain and sorrow in her heart for three days and three nights. After that time she went back to the temple and there she found Jesus sitting in one of the upper seats discussing God's works and plans with old, wise, and venerable masters. When he saw his mother, he became very happy. He followed her back to their home and fulfilled his filial duties, honoring and serving her.

"When thirty years old he left his mother and his master and travelled around in Judea preaching religion and purifying the people. He also performed numerous miracles.

"In the meantime many of the higher families and some of the leading men, led by their evil and proud heart, began to envy and hate him because they saw the heart of the people turning to him. Consequently they started to think out

a way by which they could put him to death. Among the twelve disciples of Jesus there was a man named Judas, already for a long time given over to covetousness. He cleverly apprehended the trend of thinking then prevailing in his native country. In order to attain an insignificant gain he led a crowd of men at midnight, who took hold of Jesus, bound him with ropes, and brought him to the courts of *Ya-na-ssu-tsai*, Caiaphas, and Pilate. There they stripped him, fixed him to the stone pillars, and flogged him, giving him more than 5,400 lashes, so that his whole body was scourged. During this whole proceeding he was quiet, not uttering a single word in self-defence—just like a lamb. The evil crowd took thornshrub and made a crown of thorns which was pressed down round his temples. They also threw a scarlet robe over his body and kneeling down and feigning reverence adored him as a king. Then they made a huge cross which he was compelled to carry. Pressed under this heavy burden he fainted on the way most pitifully. His hands and feet were fixed to the cross with nails. When thirsting they gave him a gall-drink. As he passed away the heavens darkened, the earth trembled, and stones tumbled down one against the other. On the third day after his death, he rose from the dead, and his body appeared in radiant splendor. He showed himself first to the mother whose grief in this way was taken away. After forty days he decided to ascend to Heaven. At that time he stood face to face with his disciples, numbering 120 men, giving them the command to scatter round in the world and fulfil the work of preaching. According to this, whosoever received holy baptism was cleansed from sin and could enter his church. Having laid down these principles a host of saints



SAINT MARY THE VIRGIN
From the Taoist Shen Hsien T'ung Chien.

from the old times gathered round him and escorted him up to the heavenly kingdom.

"After ten days the heavenly spirits (angels) descended to earth and received the mother. They brought her with them up to Heaven where she was placed over the ninth *p'in* (the supreme rank according to *The Pure Land Doctrine*. It is shown in a picture of the opening of the lotus. 'The ninth *P'in*' shows us a person sitting on a purple gold-terrace like

a great Lotus which has opened during one night. After seven days, such a person attains to that supreme wisdom, which can never again be lost.) In this way she was made The Heavenly Mother Empress who rules the whole world. She (especially) defends the disciples so that they may scatter around over the world in their great mission of proclaiming the doctrine."

The account given above is found in the great Taoist work *Shen Hsien Kang Chien*, as well known among Buddhists as among Taoists. The work, as we have it in this Institute, is composed of twenty-two volumes, the eighteenth volume being bound as two separate books. There is also a special volume attached giving the pictures of the most important saints and deities. Here interesting pictures of Maria, and of Jesus blessing a young worshipper are found (see illustrations). The scope of the book is very broad, aiming at a somewhat full presentation of the saints and gods known to the Chinese, and included in the Taoist pantheon as worthy of worship.

The text translated above occurs in the ninth volume on the twenty-sixth to the twenty-eighth pages. It is followed by a very interesting account of Mohammedanism.

As to the authorship it is clearly stated in the prefaces that the Taoist monk *Chu-Yu-Ch'i* or Chu Tao is the real author. He lived at Pao-shan, at the present time known as Fo-yu-shan, in Kiangsi province. There he stayed in the temple, Ling-wu-fu-lou. A man, probably belonging to the Moslem community, helped Chu Tao to complete the work. They took three years to finish it. The name of this helper is given as Li-li. He is said to come from Ur-nan. He is styled as a man of *Tsin chen*, the ordinary Chinese word for Mohammedanism. Chu Tao kept the manuscript in secret for a time, but later, when his nephew, Chang Chi-sung was made the chief priest at Lung-fu-shan in Kiangsi, the stronghold of Taoism, the manuscript was published at that place, and is now found in many Taoist libraries. A learned hermit by the name of Huang Chang-lun assisted Chu Tao with the publication and two of the best known Buddhist monks at that time, Pin-she and Sin-min, wrote brilliant prefaces to the book.

The date for the publication of the book is given as *Kangshi keng-ch'en-ch'ang-chih-sih*, that is to say on the thirty-ninth year of Kangshi's reign, corresponding to the year 1701 A.D. But, of course, the traditions and written or printed materials on which the various descriptions of the saints and deities are based, must be of a far earlier date. Especially does this seem to be the case with the traditions in connection with the story of Jesus and Maria.

The whole chapter, which contains many other traditions, has as its heading "The Virgin Maria gives birth to Jesus," and is, in contrast to the other chapters, marked with *the perfect heavenly triagram*. The importance of this chapter is consequently obvious.

The author introduces the record of Jesus in connection with the mighty men taking part in the strifes and struggles under the Emperor Kuang-wu-ti (A.D. 25-58) in this way: "During the winter time the western tribes rushed in, but Ma-yuen, one of the great generals of Kuang-wu-ti, dispersed them and drove them away. People from those western countries give the following account." The author therefore manifestly means that the story about the wonderful birth and life of Jesus was brought to China by those invading western tribes in the first century after Christ. A glimpse of the text given above will soon tell us that certain influences from Buddhism can also be traced. As was to be expected, the style and wording of the record corresponds to the Roman Catholic mode of thought and expressions in vogue during the time of Kangshi (*Tien-chu* is used for God, etc.), but this does not contradict the fact that we really have here an old Christian tradition.

As will be seen, the text gives a fairly accurate and very touching presentation of the life of our Saviour. It is, however, significant that the idea about Joseph is completely omitted. A new, strange personality, *Pa-te-lei*, takes his place as the master.

Of great interest is the closing part dealing with the ascension of the holy mother. The text is here very clear, so that there is no doubt left as to Maria taking the high place of the Buddhist Madonna, Kwang-yin, sitting on the purple Gold-lotus and from the heavenly places reigning over the world with boundless wisdom and mercy. Whosoever has studied the scriptures of "the pure land" school (*Tsing-tu*)

will at once apprehend what it means that Maria "was placed over the ninth *p'in*."

COMING CONFERENCES FOR CHURCH WORKERS

BY MARY KNIGHT

THE following information concerning the major Conferences and Summer Schools for Church Workers has been collected by the Inter-Conference Committee, with the hope that Church people will give it serious thought.

These Conferences and Summer Schools are carried on for: first, the purpose of stimulating devotional life—through services, lectures, and, where desired, private instruction; second, increasing knowledge of the Church—what she is, her Divine origin and history—through courses on the Bible, Prayer Book, and Church History; third, training for all the practical work of the Church, done under the Departments of the National Council, the Service League, and other national organizations; and in various other ways. The Council sends its own expert instructors, including, as far as possible, the heads of the Departments, to all the Conferences. All this instruction is given principally with the object of supplying the Church with one of her most pressing needs—leaders in all kinds of work; but those not training for leadership will be welcome, too, at all the conferences, so far as there is room.

College students and the older members of the Young People's Fellowships and Societies are particularly desired by the Conferences, for it is largely to them that the Church must look for her future leaders and instructors. Leaders should be made from young people with trained, intelligent minds and a great desire "to serve God with their minds," as well as with their souls and bodies. Older people who are, or have been, leaders in Church work, even though now retired, are also of great value to the Conferences if they are willing to share the knowledge learned through experience and faithful service.

The Conference for Church Work, now held at Wellesley College, is a General Conference, being entirely under the direction of its own committee. It is held for the benefit of the whole Church, not for any particular section. One of its special features is the large number of missionaries who attend.

Geneva-Princeton, Sewanee, Racine, and Concord, are all Provincial Conferences, whose governing committees are chosen by the Provincial Synods. People from beyond their own Provinces are always welcome, as they are at all Conferences. Sioux Falls, Gambier, and Hillsdale are diocesan and inter-diocesan. Oregon hopes to become diocesan.

Wellesley is close to Boston, through which many people pass on their way to sea and mountains. Racine is only sixty miles from Chicago, and not far from the Wisconsin and Michigan lake resorts, and can be reached easily and quickly from any of these places. Geneva is accessible to the northern and western parts of the Second Province, full of summer resorts, and Princeton is equally accessible to the eastern and southern parts. Sewanee is within easy reach of the southern mountains, and Sioux Falls takes care of the Sixth Province. Oregon might be combined with a trip to Alaska or the Rocky Mountains. The diocesan conferences are also convenient to many delightful summer places. It would be well for Church people who expect to be within reach of any of the Conferences next summer to combine attendance at them with whatever outing they may be planning, for in no other way can they gain a greater knowledge of the whole life of the Church; nor is there any better way of learning how to serve her Master through work for her.

Dates, with names and addresses of persons to whom application should be made for further information are as follows: Wellesley, June 23-July 3, Miss M. De C. Ward, 415 Beacon St., Boston; Geneva-Princeton, June 30-July 11, Mrs. Gerald Lewis, Beacon, N. Y.; Sewanee (no dates as yet) the Rev. Mercer P. Logan, Montegale, Tenn.; Racine, June 30-July 11, the Rev. G. G. Moore, 2901 Logan Blvd., Chicago; Sioux Falls, June 17-June 26, Miss Mary Peabody, All Saints' School, Sioux Falls, S. D.; Gambier, June 23-July 5, the Rev. Maurice Clark, Ontario Bldg., Columbus, Ohio; Oregon (dates not yet given) the Rev. R. A. Court Simmonds, 1187 E. 40th St., Portland, Oregon; Concord, June 28-July 7, the Rev. Malcolm Taylor, 8 Joy St., Boston, Mass.; Hillsdale, July 7-17, (no information).

It is the Spirit that Quickeneth: an Analogy

BY THE REV. CARROLL LUND BATES

DID it ever occur to the reader that the whole process of creation, as science has been at pains to report it, may have been, not, after all, a push-up, but a lift-up accomplished by a Power, invisible, and therefore never taken into account by science? May it not have been accomplished by constantly added increments, imparted successively by this over-brooding Power, or, in other words, by what Religion knows as "births from above"?

It really seems too much to ask of a bit of the original protoplasm that it should have had within itself all the potentialities that science has been wont to attribute to it; or that it should have been able to push up along the lines of the process which we call Evolution by its own inherent power. Maybe we are on the threshold of a new super-science that will admit that, all the time the protoplasm seemed to be climbing up, it was really being pulled up by that invisible agency which Religion has always called the Spirit of God.

As yet science is far from showing that life is the product of its predecessor, the atom, the electron, the chemical, or the crystal. Was there then not a time when this antecedent matter, that had flamed in star-dust and formed and reformed in crystals, became the recipient of a new content, was "born from above," or, by a sort of virgin birth, became the receptacle of life? Genesis may be absolutely scientific when it says, simply, "The Spirit of God moved upon the face of the waters."

And, after the primary element of life had been in-breathed, is it not perhaps a little too much to ask of the jellyfish that it should have climbed up and become the vertebrate? Was it not, perhaps, lifted up, and why not by a tug from above rather than by a push from below? Why not by an in-breathed increment of energy? Is it not more sensible to think this than to try to believe that the more could have come out of the less?

By the same token, when the long story of the vertebrate world has unfolded itself, and when finally we stand on that narrow threshold where man is about to arrive, did man arrive because there was a push from below or a pull from above? Why hasn't Religion the real truth about this, too? The program is Evolution, if you please. The arrival of man upon the planet *looks* like a push up, but was it not really a lift up by a "birth from above"? If man came into being *via* the brute on his physical side, yet how could man be man save by the in-breathing of an added increment? And that is also what Genesis says, exactly, that "God breathed into his nostrils the breath of life, and man became a living soul."

How clear it is, with such considerations in mind, that a logical next step would bring within our vision what we call "the Incarnation." It would appear that God works by perpetual and successive in-breathings, and that by each in-breathing He imparts an increment of a value superior to the one preceding, so that creation may be progressive, as we somehow instinctively feel that it should be.

In view of this obvious Divine habit, it is a welcome discovery to realize that the Bible is not all flat country, but an ever rising slope. Revelation, as well as creation, was, and should have been, by successive increments.

Why should we not then, when Revelation is reaching its upper levels, be ready for what is indeed the logical necessity, another and a surpassing "birth from above"? We name it "the Incarnation," but there seems reason to believe that different ones of us sense it in divers manners and in different degrees.

Were there no historical testimony or creedal evidence for the Virgin Birth, we would be forced to supply it, if we took due note of the line of analogy that I have traced above, and this in connection with a full evaluation of the quality of personality that is apparent in the Gospel biography of our Lord.

Whence was this Life with its unprecedented values? May we reasonably believe that it was evolved from prior human

life alone? Is it not more reasonable to believe that the life of Christ must presuppose an increment? Can we not see made manifest in His life results of such an increment? Could this life have pushed up out of a natural and ordinary human parentage? Does it not show something that evinces more than merely human parentage? Is it not just common sense to say, "This *more* could not have come out of the *less*"? It is an answer to the logic of this whole situation that historic and creedal testimony gives, when these declare that, when this One was conceived, it was "by the operation of the Holy Ghost," that is by a surpassing "birth from above."

Protoplasm had been breathed into, and electron, atom, crystal, came into existence. Atom had been breathed into and life began to be. Life had been breathed into and human soul and mind became. Human soul had been breathed into and progressive revelation was. Christ, as the great uplifter, was necessitated; so the greatest in-breathing took place.

Thus Catholic tradition is needed here to guard the scientific sequences of creation's story. Should we break our allegiance to this traditional faith in the Virgin Birth, the super-science of the future would have to restore it, for it is no less than a necessity in this logical line.

Given the Incarnation, then the Church and the Sacraments must follow. We have, as Dr. McConnell has so truly said, broken with our old, dull Protestant past, and really now we are all Churchmen and we are all Sacramentarians. Why? Is it not because in the subconscious mind of the Christian of today the argument I have tried to put in words is urging us?

"In Him was life," and it was life by Virgin Birth, and, once so imparted to man, it had to reside henceforth with man, and it had to be transmitted. And as to how it was to reside and how be transmitted, analogy may be our appeal again. Butler had his fling at analogy, but it was to save the mere frame-work of Christianity from the destructive forces of Voltaire and Paine. Drummond had his fling at analogy, but his was not an argument for the Church. Why not say what is in the background of so many minds today, namely, that the analogy of the natural world comes little short of demonstrating Churchmanship?

Botanists know that there is a moment in the life of the seed when it is not quite a seed. It has the form of a seed, but it isn't a seed. It waits until it shall be endued with power. And, in due season, it *is* endued with power. It is quickened. The human eye, if it is acute enough, can see nothing but a trivial grain of pollen fall, and the seed potential has become a seed actual.

Thus with the life. Christ had the life by the "operation of the Holy Ghost." Having this life He must needs transmit it and He promised that He would. On the Day of Pentecost He did transmit it. Then the Church had the life, and the Church must needs have transmitted it, because that is the Divine law, apparent enough in all analogy.

So, Apostolic Succession is no claim. It is a fact. Should we deny the fact, the super-science of tomorrow would rebuke us and restore it. It, like the rest, is a necessity of the case. It takes its due place in the logical line of this long sequence of analogies.

And finally, of course, Sacraments: we need them, and they would have to be on that account. But they would have to be on another account. They would have to be Sacraments logically, for so only does what they *are* fit in with the whole creative and redemptive record. They mean an uplift at a point in the record where the logic demands another uplift. They are agencies for uplifting man at the historic moment when this is requisite, by the invariable and effective method of "birth from above."

"The last Adam was made a quickening Spirit." St. Paul says it, and it is obviously true. The last Adam, that is Christ, *was made* a quickening Spirit, and He therefore quickens.

(Continued on page 677)

Fidelity to the Church

A Pastoral

BY THE RT. REV. W. T. SUMNER, D.D., BISHOP OF OREGON

I HOPE that the flurry of discussion going on throughout the Church will not cause you either uneasiness or uncertainty. There is no crisis in the Church, and no occasion of undue alarm. Truth is never impaired by discussion. It would be a sad plight if we were all compelled to have a closed mind. Study and research indicate a live and progressive mental condition. As time goes on, we shall no doubt desire to restate many Christian truths in language understood by the people; but we must remember that a restatement should not mean a denial of the truth.

The present discussion has been brought about by no new revelation of God through either science or philosophy, and there have been no new discoveries which would cause us to have any uneasiness concerning "the Faith once for all delivered unto the Saints."

May I suggest that you read over carefully the Ordination Service of Deacon and Priest, in the back of the Prayer Book? Those who have been ordained are presumably men of intelligence, inasmuch as they are required to have a university education plus three years of training in the Seminary, or the equivalent of such, before Ordination. It is to be assumed that they know, therefore, what they are about when they make these promises and subscribe to uphold the Faith of the Church. I quite agree with the editorial in the January 5th copy of THE LIVING CHURCH:

"We are not among those who would follow up the Pastoral by inviting men who disagree with it to 'get out of the Church.' We can understand a man feeling himself to be in substantial accord with the position of the Church in general, but not in every detail. If he comes devoutly to prayer and sacrament, we should certainly not repel him. The real question, of course, relates to a priest, who has assumed the teaching office. It is not enough to say that he ought not to have accepted a position when he could not *ex animo* carry out its requirements. He is already in such a position. What shall he do?"

"We reply, throw the responsibility on the Church. He does not need to preach his doubts and disbeliefs. There are plenty of things on which, undoubtedly, his mind is entirely at harmony with the mind of the Church. Preach those things.

For the rest, let the Church do the preaching, through her authorized formularies. And the Church will do it, rather better than most of her preachers can."

I urge you to read THE LIVING CHURCH, *The Witness*, and such books as Gore's volumes, *Belief in God*, and *Belief in Christ*.

Historians find little of permanent merit in Wells' *Outlines of History*, but admitting this, it has stimulated the desire to read and know history on the part of many, many people; I am not attracted to Van Loon's *Story of the Bible*, written, I believe, primarily for Boy Scouts, but this has stimulated the interest of youth in the Bible; I am not happy over the form of the discussion concerning the Creed, nor the language used by those who attack it, but I believe that it will stimulate both clergy and laity to know the Faith as they have not known it before, all of which will be to the good.

I am glad that I was able to go to Dallas and vote for the Resolution which became the Pastoral of the House of Bishops. It reaffirms the Church's position, and I believe it was timely. Frankly, I think those who are opposed to it would be opposed to anything that the Bishops might set forth—as Bishop Johnson jocularly puts it in *The Witness*:

"There is an old proverb that reads, *Gubernatorum vituperatio, populo placet*, which, being loosely interpreted, means, 'Baiting bishops is nuts to the gallery!'"

I am quite sure, therefore, when the smoke is cleared away, that through the many avenues which the Church offers for the settlement of such questions, through conferences, rather than through controversy, we shall be no worse for the discussion, and probably stronger. The Holy Spirit still guides the Church, and will continue to do so however much we may by our puny efforts try to thwart it by sinfulness or ignorance. Do not be troubled overmuch by what you see in the daily papers. Much of it is inaccurate, much more is exaggerated, and some of it represents only personal vagaries, and perhaps animosities. Go often to your Communion; pray faithfully; and the Holy Spirit, still at work, will lead you and me into all Truth.

THE MESSENGER

(TO ONE WHO IS PREPARING FOR ORDINATION)

So you are to be a Light Bearer! In truth, I am glad to know it!
For the world lies deep i' the dark, and, if you have light to show it,
I pray that you may and will; God knows we have need of such,
For of faith there is all too little; of ignorance, all too much.

Give of the best that is in you—'twas the gift of God at the start—
And speak, for the love of Heaven oh, speak direct to the heart!
For all in this world are lonely, and all in this world are sad,
And for you is the crown of glory if you help to make them glad!

There is only one way to do it; be one of the sufferers too;
In spirit, if not in letter; so, the Lord will make of you
One of His new apostles, strong, and tender, and kind,
Instead of a purblind groping, helpless to lead the blind.

The Church has need of men, men who are fearless and strong;
Men who are pure, though perceiving how easily one may go wrong;
Men who are pitiful always for those who are struggling in
The Slough of Despond, because knowing how easy it is to sin.

Keep your courage at all costs, for the world has need of you.
It needs the men who are honest, the men who are steadfast and true;
It needs the men of ideals, the men who have eyes to see
The germ of good in the lowest, and the power to set it free.

Yours is the way of sorrow, the way that the martyrs trod.
It does not lead to riches, but it does lead straight to God!
Thorns and briars beset it, this road of the ceaseless quest;
But it ends in the Kingdom of Heaven; and there, at last, is rest!

STELLA GRENFELL FLORENCE.

IN MEMORIAM

ALEXANDER CHARLES GARRETT: FEBRUARY 18, 1924.

For two score years—of life's allotted span
The better half—didst thou work mid the stress
Of days wherein the erstwhile wilderness
Was, by man's hands, being made a home for man,
Where straggling hamlets, grown to cities, plan
For greater growth; where countless bounties bless
The wide-extended fields once harvestless;
Where earth yields wealth concealed since time began:

This didst thou see; of this thou wast a part;
Yet, nowise striving after ease or pelf,
Thou gavest, O thou man of God, thyself—
A worthy sacrifice, ungrudged and whole—
To stablish learning, to encourage art,
To nourish virtue, and enrich the soul.

Then came the weary years, when strength was toil
And sorrow, as the Psalmist wrote of old,
When eyes grew dark, when the slow blood ran cold,
And the enfeebled frame was Age's spoil:
Yet did the spirit with a fine recoil
Spurn this and, still alert, keen, strong, and bold,
Give to the world in utterance manifold
High thought, which neither time nor tide shall foil:

The silver cord is loosed and at the fount
The pitcher broken: many call thee blest
Whom thou hast blessed; forevermore at rest
In God, thy works do follow thee; thine eyes
Behold the land far off, the holy mount,
The vision of the King that satisfies. JNO. POWER.

A STATEMENT BY A GROUP OF FRIENDS

(Growing out of a series of informal discussions at the Harvard Club between men expressing simply their individual points of view.)

IN view of the distress of mind felt by many Christian people on account of recent controversy, we, the undersigned presbyters of the Episcopal Church, representing diverse points of view, but rejoicing in the unity of our life in Christ, desire to affirm our loyal acceptance of the Christian faith as set forth in the Nicene and Apostles' Creeds. We hold that the Church has the same Gospel to preach to the world that it has preached for nineteen hundred years. The essential facts upon which the Christian faith is based have stood the test of centuries, and we are convinced that we may build our Christian experience upon them as upon a stable foundation.

For this very reason we are the more ready to recognize the right of scholars to the widest freedom of thought and enquiry in the field of Biblical and theological research. In questions relating to the articles of the Creeds we believe that such freedom will result in a deeper and more intelligent apprehension of their meaning.

We urge that the Church should consider patiently every reverent and scholarly interpretation which falls short of actual and overt denial of the historical facts stated in the Creeds; and while we do not advocate that scholars should preach such tentative opinions in our pulpits, we do feel that even this is a less grave evil than action to foreclose enquiry by invoking the methods of authority.

We recognize that there are those among our laity, as well as among people of good will outside our communion, who desire to become communicants, but who find difficulties in the way of subscribing to the Creeds. They do not feel that they can honestly accept all the statements in the Creeds until they have verified them by special study and investigation. With the effort of all such people, especially young men and women in our colleges, to work out a reasonable faith for themselves, we have the greatest sympathy. We believe that their place is in the Church, where sustained and nurtured by its faith and life and love, they will find that certainty in Christ which they are really seeking.

It cannot be too strongly insisted that faith is not a mere act of the intellect. It must touch the heart and move the will if it is to be saving faith. The Creed held coldly as a series of abstract propositions rigidly adhered to by the mind, can never be of value in the life of the spirit. Its value depends upon the extent to which it is made the basis of our daily living and the ladder upon which we climb toward closer union with God. The Creed must ever be translating itself into action and devotion. We hold with Dean Inge that "Faith is an act of self-consecration, in which the will, the intellect, and the affections all have their place. It is the resolve to live as if certain things were true, in the confident assurance that they are true. The process of verification begins as soon as we honestly set out to climb. We ourselves change, and the world changes to our sight. The landscape opens out more and more as we get further up the hill."

And now, in conclusion, as we look back upon this statement which we have wrought out together, we realize that those who read it may wonder how men who are known to disagree upon many interpretations of Christian truth could, with any genuine meaning, express such accord. Facing that question for ourselves, we are led to a deeper realization of that which has been to us the truest value in our whole mutual conference. We have come to understand more clearly and sympathetically the meaning of our several positions, and the different interpretations we may give to some of the terms we have used. But we have been increasingly conscious also of this great fact which we believe can be true for the Church at large,—namely, that men whose minds do move and will move in different orbits of intellectual expression, yet feel as between themselves the mighty central attraction of the same confessed power of God in Jesus Christ, which binds us all invincibly together.

Signed,

W. RUSSELL BOWIE,
Rector of Grace Church, New York.
FRANK WARFIELD CROWDER,
Rector of St. James' Church, New York.

SELDEN P. DELANY,
Church of St. Mary the Virgin, New York.
CHARLES MALCOLM DOUGLAS,
Rector of Christ Church, Short Hills, N. J.
HUGHELL E. W. FOSBROKE,
Dean of the General Theological Seminary, New York.
CHARLES K. GILBERT,
Secretary of the N. Y. Social Service Commission.
ROBERT E. JONES,
Canon of the Cathedral of St. John the Divine.
WILLIAM M. OWEN,
Rector of Holy Trinity Church, Harlem.
HOWARD CHANDLER ROBBINS,
Dean of the Cathedral of St. John the Divine.
CALEB R. STETSON,
Rector of Trinity Church, New York.
ERNEST M. STIRES,
Rector of St. Thomas' Church, New York.

DAILY BIBLE STUDIES

(Continued from page 670)

March 22

Read Rev. 4:1-9.

Facts to be noted:

1. St. John has a vision of God in Heaven.
2. He sees God in His perfect holiness.

The Jews were an imaginative people. They did not possess the imagination of the Greek for form and color, or the imagination of the Roman for order and government. The Jew's imagination was his own. He had a sense for moral and spiritual things, he could picture them as no other people had power to do, and he had wonderful ability to clothe what he saw with the magic of words. One thing especially caught the Jew's imagination, the holiness of God. He thought, he dreamed, he wrote about the beauty of holiness. One is reminded in reading St. John's vision, of Isaiah's vision (chapter 6), and of the countless passages in the Old Testament in which the prophet or psalmist brings every resource he possesses to the description of God's character. No other nation had so spiritualized its conception of God, and, therefore, no other nation had so earnestly and passionately consecrated itself to an ideal of righteous living.

IT IS THE SPIRIT THAT QUICKENETH:
AN ANALOGY

(Continued from page 675)

Yes, it *looks*, intellectually, like a push up from below, by somewhat that pushes with a power of its own: protoplasm, jellyfish, vertebrate, man, Jesus. But it *is*, spiritually discerned, a perpetual succession of liftings up, by a never ceasing program of "births from above," mineral, vegetable, animal, man, Christ, His Church and Sacraments, and, at last, His finished Kingdom.

OBEDIENCE TO THE LAW

PERHAPS the most difficult and pressing problem before our own nation is the matter of law enforcement. Crime of every kind has been on the increase at an alarming rate, and all of the law-breaking cannot be laid at the door of the Volstead act. It is a result of the false notions of individual liberty which have grown up in our country. No orderly civilization can exist without a strong moral sentiment in favor of law enforcement. We may have too many laws in our land, but at least there are some outstanding ones that we all agree should be obeyed. It is the duty of every Christian, not only to obey the laws of the State himself, but by word and example to get others to do so. I urge upon all of you the serious consideration of this subject, and I am counting on you to help keep and enforce the law, no matter whether you think it infringes upon your individual liberty or not. Our Constitution is built upon the principle of the majority rule. If any individual or group of individuals defy the expression of the will of the majority written into law, it becomes a serious blow aimed at the root of all constitutional government. No Christian man can take the point of view that the law is good for his neighbor, or for the man in the factory or mill, but does not apply to himself. It, therefore, is a matter of serious concern to us all to find some of our Church members openly flouting the expressed will of a majority enacted into law and written into our Constitution as the Eighteenth Amendment.—*Rt. Rev. W. P. Remington, D.D.*



CORRESPONDENCE

RELIEF FOR OLD CATHOLICS

To the Editor of *The Living Church*:

THE following letter was sent to me after a long talk with Dr. Keller, who is the head of the European Central Bureau, which is a clearing-house for all kinds of Church relief in Central Europe.

Unless this appeal is answered by our Church, it will probably not be answered at all. I therefore endorse this appeal and ask that checks be sent in care of THE LIVING CHURCH or to me, marked "For Old Catholics."

The small amounts received through my office for the Russian Church in Constantinople actually saved the situation. A few contributions for these Old Catholics sent at once will fill a great need.

March 4th.

THOMAS BURGESS.
Secretary, Foreign-born
Americans Division.

Dear Father Burgess:

I SPOKE to you of an Old Catholic congregation in Upper Silesia which is in great need. The name of the congregation is Kattowitz, now in Czecho-Slovakia. It is very poor, and \$20-\$30 a month would mean a great help, especially during the winter. Dr. Küry in Basel, the presumptive Bishop of the Old Catholic Church in Switzerland, has asked me to recommend this congregation to the Episcopal Church in this country. Could you do something without waiting too long? Twenty or thirty dollars now would probably mean more than larger sums later, also as encouragement. If you could send a little sum to our American office of the European Central Bureau in Zurich, it would at once be transmitted to Dr. Küry in Basel, from whom the recommendation comes. He is a highly esteemed man, editor of an Old Catholic periodical of high standing.

Very sincerely,
care Federal Council of Churches ADOLF KELLER.
105 E. 22d St., N. Y.

THE GAME OF CLERICAL RAZZ

To the Editor of *The Living Church*:

RAZZING the clergy seems to be one of our most popular sports. Presbyter Ignotus in his February 23d Musings, commenting on Miss Sinclair's *A Cure of Souls*, shows how absurd and unfair the game is—in novels. Nevertheless, he himself cannot resist the temptation to join in this popular pastime. He contributes some characteristics which he thinks have been somewhat neglected,—the clergy are "lazy," "resentful," "censorious," "over-sensitive."

It must be admitted, judging by the number of theaters, novels, and comic weeklies featuring the faults of the clergy, and the general criticism of the ministry among ourselves, that Razz is becoming a most fascinating sport. But I am sure that its popularity would increase if it could be played with cards. Therefore I am taking the liberty to suggest the following rules and regulations for a card game to serve the purpose until such time as a commission may be appointed to give us a standard game:

1. The name of the game shall be called "Razz," and is designed to strengthen the memory and to induce more general criticism of the ministry.
2. Special cards are to be used like those used in Authors, except that the questions and answers shall pertain to bishops and priests. No question is answered on the same card, but always on some other card in the same book.
3. The one to the left of the dealer begins by reading a question from one of his cards. For example: "Who is the most egotistical Bishop in the Sixth Province?" If the person asked holds the answer he must pass it to the questioner, who may ask another question. When once he has been refused the player to his left continues the game. He, for instance, may ask, "Who is the laziest priest in the Diocese of—?" or "What rector in the Diocese of—is morbidly sensitive?" and so on.
4. The person obtaining the largest number of books has won the game.

5. The person passing the answer to the questioner should repeat it for mutual instruction.

6. There are no honors in this game, as in Auction Bridge, but there can be plenty of scoring. "A grand slam" counts 100 points, and is obtained when a Bishop is the answer to a question; a little slam counts 50 points and is obtained when only a priest is the answer to the question.

I am sure, considering the general enthusiasm being shown in the principles of the game, that "Razz" may surpass such popular games as Auction Bridge and Mah Jong, and become a great winter pastime for English and American Churchmen.

Burlington, N. Y., February 29. J. RUSSELL VAUGHAN.

THE LIMITS OF SCIENCE

To the Editor of *The Living Church*:

THE following, from Andrew Lang, a Victorian of no mean learning, might be the subject of cogitation by our brilliant Modernists:

"We cannot now discard evidence as necessarily false because it clashes with our present idea of the possible, when we have to acknowledge that the very same evidence may safely convey to us facts which clashed with our forefathers' notion of what was possible, but which are now accepted. Our notions of the possible cease to be the criterion of truth and falsehood, and our contempt for the Gospels as myth must slowly die, as 'miracle' after miracle is brought within the realm of acknowledged laws. . . . *Scientific eminence is not always accompanied by scientific logic. . . . Men are slaves to the idea that the 'laws of exact science' must be the only laws at work in the world. Science, however exact, does not pretend to have discovered all 'laws'. . . . Natural law has been the fetish of modern thought, worshipped with the most superstitious devotion by those who have the least understanding of its real significance. . . . Science has nothing to do with entities. The scientist whose life is devoted to the investigation of the properties of nature cares not, in so far as he is purely a scientist, whether matter has an objective existence or not. Science, again, has nothing to do with what set particles in motion; it has to do with secondary causes, not primary. It ignores final causes.*" (From *The Making of Religion*). The italics above are mine. H. P. SRATCHLEY.

Murray Hill, N. J.

OBSERVANCE OF THE ANNUNCIATION

To the Editor of *The Living Church*:

IN view of the late controversy, would it not be well for the clergy generally to make more of the Feast of the Annunciation?

It is so apt to be submerged in the Lenten services that its lesson is lost, and the supreme truth of the Incarnation of the Eternal Son of God is neglected in our teaching and slighted by our people.

Our neglect may be the cause of ignorance and scandal. May God forgive us and lead us to proper amendment!

Sunbury, Pa., March 4. B. TALBOT ROGERS.

A CATHOLIC PRIEST

To the Editor of *The Living Church*:

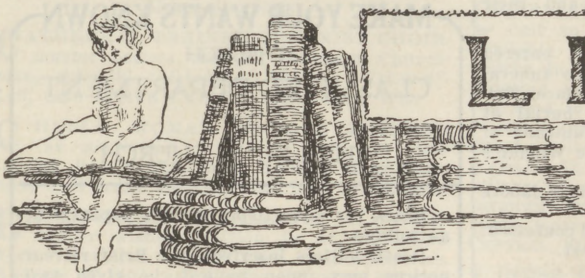
HAVING repeatedly seen in your columns advertisements for "a Catholic priest," I am moved to ask: When is a priest of the Church not "a Catholic priest"? Have we any other variety of priests? What makes a man "a Catholic priest," if not his ordination? How does a man ordained to the priesthood of this Catholic and Apostolic Church know whether he is "a Catholic priest" within the meaning of such an advertisement?

Trinity Church, Watervliet, N. Y.,
March 8.

THEODORE HAYDN.

THE CHURCH is the divinely appointed agency for establishing the Kingdom of God on earth, and religious education is the greatest instrument for accomplishing the task.—Rev. W. A. SQUIRES, in *A Parish Program of Religious Education*.

It is no honor or profit merely to appear in the arena. The wreath is for those who contend. I would rather be beaten in right, than succeed in wrong.—James A. Garfield.



LITERARY

NEW TESTAMENT

Roadmending on the Sacred Way. By the Rev. J. M. C. Crum. New York: Longmans, Green & Co. \$2 net.

This is a popular introduction to the Modern criticism of the synoptic Gospels, excluding the "Two Transcendent Miracles of the Virgin Birth and the Resurrection." And, as such, it is excellent. The writer puts forth the position of the Modern School plainly, constructively, and reasonably, for the benefit of the general reader who may wish to know what the scholars are about. The informative value is great, as the subject is presented simply enough for any one to take it in.

A CONVENIENT ARRANGEMENT of New Testament passages for the study thereof of the life and teachings of our Lord is to be found in *Jesus Christ: His Life and Teaching* (New York: Longmans, Green & Co.), arranged by Edith E. Read Mumford, a noted English educator. There are well chosen notes appended.

ESSAYS

Essays of Today. Edited by F. H. Pritchard. Boston: Little, Brown, & Co. \$2.

Few people have the leisure to read all the serious books they would like to, even were they available. So we are all deeply indebted to Mr. Pritchard for skimming the cream of the literature of the past twenty years, and serving it up in this form. The thirty-four essays, which comprise this book, include some with which we are familiar and others not so well known. Beside its appeal to the general reader, the book will be exceedingly useful to students.

The Seven Stars. By L. H. Bailey. New York: the Macmillan Co., \$1.50.

This little volume, one of The Background Books, has for its laudable aim the quest of the beauty of life—not a mere hedonistic prettiness, but a real spiritual beauty that is to be found in nature functioning through the fields and trees, living things, men and women. This noted scientist-author has wrapped his great and beautiful thoughts in a sonorous and graphic English, which, with the excellence of the content of the book, makes it particularly worth reading.

The Nineteen Hundreds is a delightful book of reminiscences and anecdotes told by that experienced and observant writer, Horace Wyndham. It does not deal nearly so much with the great and the "near great," as with the less well known. He has known personally, and in many cases intimately, authors, actors, dramatists, journalists, artists, statesmen, and politicians, and he tells us about their comings and goings and sayings. As a novelist (he has something like twenty novels to his credit), he knows how to tell a story entertainingly and dramatically. Those who like such books, and their number is evidently increasing, judging by the lengthening list, will find this a worthy addition. One who picks it up for a half hour's reading will quite likely be beguiled into spending several hours. (New York: Thomas Seltzer). C. R. W.

FICTION

The Book of Blanche. By Dorothy Richardson. Boston: Little, Brown, & Co. \$2.

Here is a story, tense and dramatic, by a novelist of unquestioned power. The chapters depicting the childhood of Blanche, the daughter of a Polish countess and a famous violinist, are delightful and raise the reader's hopes to the highest pitch. The characters, particularly that of the gypsy Bela, who takes the little waif into his fostering care, and the Lynches, who keep the boarding house to which she comes at last, are minutely drawn and one feels they are true to life. So, undoubtedly, are the scenes in the hospital, and the descriptions of a patient undergoing an anesthetic,

but one questions their value. They tend to the morbid and unwholesome. So, too, are the things that offend in the character of Dr. Sevier. The fault of the book lies in what one feels to be the low ideals of the author. It is not sufficient merely to depict life. The microscope does that. A novel, if it is to attain to the plane of literature, should amuse, instruct, and elevate. Viewed from this standpoint, the book is disappointing.

The Ranch of the Thorn: An Adventure Story. By William H. Hamby. New York: Chelsea House. \$2.

Laying his plot on a coffee ranch in Mexico in time of revolution, the author gives a tale of love and adventure that makes very acceptable reading. A very commendable trait of the book is that he brings out the better characteristics of the Mexicans, making them appear other than irresponsible bandits and cut-throats, but persons for whom much can be said. He incidentally flays the unprincipled American adventurer, who is responsible for many of the misunderstandings with our neighbor to the South.

Michael's Evil Deeds. By E. Phillips Oppenheim. Boston: Little, Brown & Co. \$2.

Mr. Oppenheim allows us to watch the workings of the detective, the arch-criminal, and the woman who marries them both, and who is no mean criminal herself. The book has a number of ingenuous scenes, and is rather interesting: but it can be read without inducing a great deal of goose-flesh.

Broken Butterflies. By Henry Walsworth Kinney. Boston: Little, Brown, & Co. \$2.

The butterflies of the story are the Japanese girls, who, educated in America, find it hard to repatriate themselves. The author is evidently very much a man of the world, yet, if all his knowledge is as superficial as that about missionaries, one can hardly trust the book to be a true portrayal of modern Japan.

DEVOTIONAL

A Book of Christian Worship, for voluntary use among Disciples of Christ and other Christians. Prepared by Peter Ainslie and H. C. Armstrong. Baltimore: Seminary House Press. \$1.50.

The demand for liturgical services is surely becoming stronger, seeing that it is a fundamental expression of religion that has been suppressed by a species of Protestant quietism, an idea that only that worship is acceptable that is immediately inspired by the Spirit. Students of the history of Protestantism noted the stirring of something strange when the Presbyterian *Book of Common Worship* was put forth. And now a book of suggestive services, the germ of a Liturgy, is put forth by a religious body that is, in some ways, a chief exponent of the idea of Protestantism.

This book, prepared by Dr. Ainslie, a leader and a strong man among the Disciples, faithfully reflects their attitude towards the Bible and of individualism in religion. The book ought to appeal to those congregations that desire a more formal order of service than may have been their practice in the past as, for them, it is excellent.

For Churchmen the book's value is in showing the reaching forward towards liturgical forms. They will notice that the compilers have availed themselves of the Prayer Book and other Catholic sources; that Christmas, Lent, and particularly Holy Week, Easter, Ascension Day, and Pentecost Sunday, receive attention; and that the unity of Christendom is characteristically emphasized.

Our Familiar Devotions. By the Rev. Shirley C. Hughson. O.H.C. West Park, N. Y.: Holy Cross Press. 40 cents.

Father Hughson has favored us by assembling in a booklet short dissertations on ten forms of devotion that are becoming more popular as we learn Catholic practice, some of them reprinted from *The Holy Cross Magazine*. The ten studies here presented are mainly historical, and the paragraphs devoted to devotional exegesis are all too short and few. But we may thank Fr. Hughson for what he has given us.

Church Calendar



MARCH

16. Second Sunday in Lent.
23. Third Sunday in Lent.
25. Annunciation B. V. M.
30. Fourth Sunday in Lent.
31. Monday.

APPOINTMENTS ACCEPTED

COOLEY, Rev. FRANK E., of St. Mark's Church, Oakley, Cincinnati, Ohio; to be rector of St. Paul's Church, Newport, Ky.

FARRAR, Rev. CHARLES O., priest in charge of Christ Memorial Church, North Brookfield, Mass.; to be rector of St. Paul's Church, Newton Highlands, Mass.

FIELDING, Rev. JAMES H., rector of the Church of the Nativity, Cincinnati, Ohio; to be rector of Trinity Church, Danville, Ky.

HADLEY, Rev. H. L., rector of St. James' Church, Zanesville, Ohio; assistant at Trinity Cathedral, Newark, N. J., and to take post-graduate work in the General Theological Seminary, New York City.

HALL, Rev. EGERTON E., D.D., priest in charge of St. James' Church, Charleston, W. Va.; to be vicar of St. James' Church, Charleston, W. Va.

KNEELAND, Rev. MARTIN DWELLE, of Trinity Parish, Los Angeles, Calif.; to be assistant in St. Andrew's Parish, Kenosha, Wis.

STEELE, Rev. S. TAGGART, Jr., curate at St. Peter's Church, Morristown, N. J.; to be assistant at Grace and St. Peter's Church, Baltimore, Md.

STRIDESBURG, Rev. CARL, of West Englewood, N. J.; to be rector of the Church of the Ascension, Wyoming, Ohio.

ORDINATIONS

DEACON

ALABAMA—In the Church of the Advent, Birmingham, on Sunday, January 27, 1924, the Rt. Rev. W. G. McDowell, D.D., Bishop Coadjutor of the Diocese, ordered deacon, ARTHUR CARMAN COLE, a candidate from Mobile and a member of the faculty of the DuBose Memorial School, instructor in History and Literature.

Mr. Cole graduated at Olivet College, Michigan, in 1894. He afterwards took a post-graduate course in Chicago University, Chicago Theological Seminary, and Columbia University, in which latter institute he received the M.A. degree, and a fellowship. Later he became principal of the Academy in North Crassbury, Vermont, for five years. For nine years he was associated with Voorhees College, India, a mission school of the Dutch Reformed Church. During the past winter he has had charge of Spring Hill, Whistler, and Oakdale, in Mobile county, but returns to the DuBose Memorial School, about March 15th, for the opening of the spring term.

MARRIAGE

DEERING-PURVES—At St. Mark's Church, Augusta, Maine, Saturday, March 1st, PHILIP JAMES DEERING, JR., and AUDREY BALLANTYNE PURVES were united in Holy Matrimony. The Rev. Stuart B. Purves, D.D., father of the bride, officiated, assisted by the Rt. Rev. Benjamin Brewster, D.D., Bishop of Maine.

DIED

BABCOCK—Died on February 25, 1924, at his home in Pelham Manor, N. Y., HENRY NASH BABCOCK, son of the late Rev. Theodore Babcock and Elizabeth Nash Babcock, aged seventy-three years.

CHRISTIAN—Departed this life, at No. 627 N. Thirty-third St., Richmond, Va., in the seventy-third year of her age, Mrs. VIRGINIA ANTOINETTE CHRISTIAN, mother of F. Raymond Christian, of Providence, R. I., Mrs. Luther Mathews, and Hugh St. Christian, of Richmond, and of Archdeacon G. D. Christian, of the Diocese of Kansas.

CORNELL—Entered into the Church Expectant, in Columbia, S. C., February 24, 1924, WILLIAM PATERSON CORNELL, M.D., in the forty-sixth year of his age. The funeral services were held in Trinity Church, Columbia, the Rt. Rev. Kirkman G. Finlay, D.D., Bishop of the Diocese, the Rev. Henry D. Phillips, D.D., rector of the parish, the Rev. W. H. K. Pendleton, and the Rev. Alfred J. Derbyshire, officiating. The interment was in Mt. Pleasant Cemetery, Newark, N. J.

"Blessed are the dead who die in the Lord :

for they rest from their labors; and their works do follow them."

DEAN—Mrs. JULIA PHELPS DEAN, entered into eternal rest March 1, 1924. The funeral service was at her home, 32 Curtis Place, Fredonia, N. Y., March 3d, and the burial at Chicago. She was a faithful communicant of Trinity Church, and president of the Woman's Auxiliary.

"For all Thy saints who, from their labors rest,
Who Thee by faith before the world confessed,
Thy name, O Jesus, be forever blest.
Alleluia."

ROBERTS—Entered into rest on Tuesday, February 26, 1924, in Charlotte, N. C., JULIAN GUION ROBERTS, son of the late Rev. Stephen C. Roberts.

MEMORIAL

Thomas O. Selfridge, Rear-Admiral, U. S. N.

Entered into Life Eternal on February 4th, at his home in Washington, D. C., Rear-Admiral THOMAS O. SELFRIDGE, U. S. N., sometime junior warden, and senior warden, of St. Margaret's Parish.

The career of Rear-Admiral Thomas O. Selfridge as an officer in the United States Navy was one of honor and distinction. It is interesting to recall that he was the first graduate of the United States Naval Academy. His service during the Civil War is a matter of record. When the *Cumberland* was rammed by the *Merrimac* and was sinking, he, Lieutenant Selfridge then, jumped out of a porthole with the flag. Once he won a victory with his blue-jackets against a troop of cavalry, the only fight of the kind recorded during the war. Rising by successive promotions to the rank of Rear-Admiral, he was placed in command of the Mediterranean Fleet for two years before hauling down his flag.

Following his retirement about twenty-five years ago, he established a residence in Washington and identified himself with St. Margaret's Parish in its early days of small things. When the present rector began his work there, Admiral Selfridge was junior warden; later he became senior warden of the parish. For twenty years he served on the vestry of St. Margaret's with efficiency and power.

It is touchingly true that everything, even the smallest, in St. Margaret's, interested and concerned him. He loved the parish church and gave himself for it, what he had and what he was, without stint. In vestry meetings he was vigorous and visioning, decided in his opinions, good tempered when overruled, wise and weighty in his judgments, where he sat was the head of the table. His fellow vestrymen were guided by his counsel and steadied by his judgment at times and in ways that placed them immeasurably in his debt.

On his devotional side he was an example to all. No parishioner came more regularly to church and to the Holy Communion. Prayer to him was being with God, talking to God, so one near to him bears witness. His faith was that of a little child; his character was the practical working-out of his creed. A loyal Churchman, a true Christian, a singularly strong, upright man, who served his country so nobly because he served his God so faithfully and well. This is why his memory will be honored and revered so long as St. Margaret's stands. Yes, he will always be a spiritual part of the church to which he dedicated the winnowed experience of a ripened and consecrated life.

H. S. S.

Charles Richard Dusenberry.

BORN 1829. DIED 1924.

VESTRYMAN, APRIL 9, 1860-APRIL 22, 1878;
WARDEN APRIL 22, 1878-FEBRUARY 8, 1924;
SUPERINTENDENT OF THE SUNDAY SCHOOL,
1871-1907.

At the meeting of the vestry of St. John's Church, Tuckahoe, N. Y., on February 13, 1924, the following resolution was adopted, and ordered to be spread upon the minutes, to be sent to the family of the late Charles R. Dusenberry, and to be published.

"In the death of CHARLES RICHARD DUSENBERRY, this parish has lost a staunch friend, who for many decades of years, has given it his unwavering loyalty and his deep devotion, liberal in beneficent deeds, strong in performance of all Church duties, firm in the faith, he was a sincere follower of our Saviour, and a devout member of the Church. His works follow him and his name will not be forgotten.

"The dear remembrance of the just,
Smells sweet and blossoms in the dust."

"In behalf of the Vestry.

"FREDERICK A. WRIGHT, Rector,
"GEOGRE H. IFFLA, Clerk."

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 single advertisement inserted in this department for less than \$1.00.

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.

POSITION OFFERED

CLERICAL

CATHOLIC PRIEST, UNMARRIED (A celibate is preferred) to take Rectorship of a run down parish in an eastern city. A man of strong personality and good executive ability has every chance to succeed. The stipend of \$1,600, without living quarters will be increased as soon as conditions permit. Address with full particulars, references and photograph; S-153, care of LIVING CHURCH, Milwaukee, Wis.

FOR JULY AND AUGUST AN EXPERIENCED Catholic Priest to assist. Daily Mass and Offices. One hundred per month and furnished apartments. Must be able to sing. Address F. S. PENFOLD, 114 George St., Providence, R. I.

PROSPEROUS MAINE PARISH WANTS permanent rector. Address S-149, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

ORGANIST AND CHOIR DIRECTOR wanted immediately. Mixed choir. 3 manual, pneumatic electric organ. State experience and salary expected. Single man preferred. 272 VICKSBURG, MISS.

WANTED: COLLEGE GRADUATE EXPERIENCED in dealing with boys, equipped for general school work. Address HEADMASTER, SAINT ANDREW'S SCHOOL, St. Andrew's, Tennessee.

POSITION WANTED

CLERICAL

PRIEST, MARRIED, 45 YEARS OLD, large experience, aggressive, sound Churchmanship, faithful parish worker, strong preacher, specialist in religious education, pageantry and pictorial presentations. Desires correspondence with bishop or vestry. Address S-131, care LIVING CHURCH, Milwaukee, Wis.

RECTOR DESIRES CHANGE; CITY AND town experience; energetic, reliable; good reader, preacher, and organizer; musical, organist and choir-trainer; indefatigable parish visitor; best references. Address S-914, care LIVING CHURCH, Milwaukee, Wis.

RECTOR, AGE 32, MARRIED, PERFECT health, Seminary graduate, desires change of parish for valid reasons, June 1st. Sound, conservative Churchman, considered a good preacher, specialized in Church school and young people's work. Testimonials and recommendations from entire vestry and congregation, and Bishops. Minimum salary \$2,500 and rectory. Prefer Eastern states. Address G-142, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

CATHEDRAL TRAINED ORGANIST CHOIR-master desires change; thorough Churchman, splendid references. Address "VOLENS"-148, care LIVING CHURCH, Milwaukee, Wis.

CHURCH WOMAN DESIRES POSITION as companion to elderly lady, or semi-invalid. Best of references. Address MISS DENISON, 6 Webster St., Nashua, New Hampshire.

EXPERIENCED MANAGING HOUSE-keeper wishes position in or near New York. Hospital or institution. Best references. Address W-150, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER DESIRES change from present position. Expert. Unsurpassed credentials. Address CHURCHMAN-134, care LIVING CHURCH, Milwaukee, Wis.

WELFARE OR CHURCH WORK. HAVE had experience Asst. Superintendent Fresh Air Home. Enrolled National Council and State Welfare Dept. Widow without children willing to go anywhere. Box 783, Columbus, Ga.

WANTED, BY YOUNG CHURCHMAN, POSITION as companion: especially fitted for secretarial work. Travel if desired. Exceptional references. Address C-147, care of THE LIVING CHURCH, Milwaukee, Wis.

YOUNG CHURCHMAN, WHO CANNOT continue his college course for financial reasons would like to serve as a secretary to a Bishop or Priest. He can furnish references. Box 151, care LIVING CHURCH, Milwaukee, Wis.

YOUNG MAN, MASTER IN BOYS' SCHOOL, desires position as secretary or companion. Refined, experienced traveler. Address H-146, care of LIVING CHURCH, Milwaukee, Wis.

ALTAR FURNISHINGS

THE WARHAM GUILD, LTD. THE SECRETARY will forward on application, free of charge, (1) a descriptive Catalogue containing drawings of Vestments, Surplices, etc. (2) Black and White Lists giving prices of Albs, Gowns, Surplices, etc., and (3) "Examples of Church Ornaments" which illustrate Metal Work. All work designed and made by artists and craftsmen. Apply for information to The Secretary, THE WARHAM GUILD, LTD., 28 Margaret Street, London, W. 1, England.

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.

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, \$22.00 and \$35.00 Post free. MOWBRAY'S 28 Margaret St., London, W. 1, and Oxford, England.

ALTAR LINENS, ALBS, COTTAS, SURPICES, Altar Cloths, Copes, Chasubles, Burses, Veils, Stoles. All hand work and best of materials used. Estimates submitted on request. MISSES STOCKDALE & THOMPSON, 66 West 77th Street, New York. Late of Cox Sons and Vining and St. Hilda Guild. Graduate South Wales School of Art.

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.

LINENS FOR COTTAS 85 CTS. PER YD. Special offer of a new pure linen cloth just received from Ireland. 36 in. wide, 85 cts., 40 in. wide, \$1.00 per yard. Ask for sample No. 205. MARY FAWCETT, 115 Franklin St., New York.

UNLEAVENED BREAD AND INCENSE

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

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

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

RETREATS

ADAY'S RETREAT FOR WOMEN WILL BE given at St. Mary's Home, 2822 Jackson Blvd., Chicago, on Wednesday, March 26th, beginning with Mass at 10 A.M. and closing with Vespers at 4 P.M.
Conductor, the Rev. EDWARD A. LARRABEE, D.D. Those expecting to attend will kindly notify THE SISTER SUPERIOR.

ARETREAT FOR WOMEN WILL BE HELD at Holy Cross Church, Fourth Street and Avenue C, New York City, on Saturday, April 5th.
Conductor, the Rev. WM. PITT McCUNE, D.D. Apply to the MOTHER SUPERIOR, Community St. John Baptist, Holy Cross House, 300 East 4th Street, New York City.

THE REV. F. L. VERNON, D.D., WILL conduct a retreat for women at St. Margaret's Mission House, 1831 Pine St., Philadelphia, on Saturday, March 29th, beginning at 8 A.M. and ending at 5 P.M. Those desiring to attend are asked to notify the SISTER IN CHARGE.

EASTER CARDS

RELIGIOUS EASTER CARDS AND LEAF-lets may be obtained from the GREER CLUB ASSOCIATION, GREER HOUSE, 123 East 28 St., New York. Cards \$1.10 per dozen; leaflets \$1.50 per dozen.

1924 EDITION NOW READY

Manual of Family Prayer with Church Calendar and Bible Readings

The Manual has been revised and improved. The Calendar is the style that hangs on the wall, necessary in every home, no matter what calendar in leaflet, card, or book form, may be in use.

The Brotherhood effort to promote the practice of Family Worship has met with wide commendation. The Manual and Calendar provide a simple means of starting this helpful habit, and continuing it throughout the year. 50 cents postpaid. *Two for a Dollar.*

BROTHERHOOD OF ST. ANDREW, Church House, 202 S. 19th St., Philadelphia.

MISCELLANEOUS

AFURNISHED COTTAGE ON LAKE CHAMPLAIN (good fishing) is offered in return for two Sunday morning services, June 15th to September 8th. ARTHUR RUDD, St. Alban's, Vt.

EEARN MONEY SERVING THE CHURCH Guilds, and Church Schools. BANNER OF FAITH, Stoughton, Mass.

FOR SALE: ONE PAIR EUCHARISTIC Candlesticks, 18 inches high, weight 4½ lbs. each. Once used in Edinburgh Cathedral. Hand wrought. Price \$300. Send for photograph. Address L-140, care LIVING CHURCH, Milwaukee, Wis.

LADY, LONELY, WOULD LIKE TO COR-respond with those who would like to start a business, small school, home for religious in need of care and sympathy, friendship desired, (in a warm climate). Address H-152, care of the LIVING CHURCH, Milwaukee, Wis.

LOW MASS CEREMONIAL IN ACCOR-dance with Rite in the Book of Common Prayer. By the Rev. C. P. A. Burnett. Black cloth, Svo., 60 pp., 50 cents net. Address FR. BURNETT, 300 East 4th St., New York.

TRAVEL COMPANIONSHIP

SOLITARY WOMEN AND MEN, YOUNG AT heart, the signal is flying from the mast-head—ADVENTUREWARD! Congenial companionship on three months' Summer Tour to Europe. A small private group, traveling inconspicuously, like one harmonious family. Grasp the glorious opportunity which awaits a few who apply promptly. Come with us and be happy. It is our sincere desire to bring sunshine into a few hearts responsive to the call of foreign lands and scenes, and longing for sympathetic, understanding companionship. Highest references required, highest standards maintained. (All charges amount to only \$1,650.) Write at once and in confidence to Dr. E-126, care of the LIVING CHURCH, Milwaukee, Wis.

HOSPITALS

New Mexico

ST. JOHN'S SANATORIUM FOR THE treatment of tuberculosis. "In the heart of the health country." BISHOP HOWDEN, President; ARCHDEACON ZIEGLER, Superintendent; Albuquerque, New Mexico. Send for our new booklet.

New York

ST. ANDREW'S CHURCH HOSPITAL, 237 E. 17th St., New York. Sisters of St. John Baptist. For woman recovering from acute illness or for rest. Age limit 60. Private rooms \$10-\$15 per week.

SISTERS OF THE HOLY NATIVITY

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

BOARDING

Atlantic City

SOUTHLAND, 111 SOUTH BOSTON AVE., lovely ocean view. Bright rooms, table unique. Managed by SOUTHERN CHURCH WOMEN.

THE AIMAN, 20 SOUTH IOWA AVENUE. Attractive house, choice location, Chelsea section, near beach, enjoyable surroundings, quiet and restful, excellent accommodations. Fall and 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 S. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 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.

REAL ESTATE

Essex-on-Lake Champlain

FOR SALE: ADIRONDACK CAMP-COT-tage, located on lake shore, 2 acres with 100 ft. waterfront, very exceptional location, wide views of lake and mountains. Five bedrooms, living room with large stone fire-place, dining room, kitchen, and laundry, wide porch; fully furnished for housekeeping, except bedding and silver. Price \$4,000. MISS LADD, 20 Park Drive, Brookline, Mass.

TEN LOTS AT CANTERBURY PARK (ON Big Star Lake), Michigan, for sale cheap to close an estate. These lots were conveyed by Will to a large Episcopal Church in Chicago, which benefits by their sale. Many Episcopal families spend their summers at this beautiful spot, which is reached by boat from Chicago, Milwaukee, or Manitowoc, to Ludington, Mich., or via Pere Marquette Ry. to Baldwin, Mich. (which is the county seat of Lake County), or via highways number twenty (20) and fifty-four (54). For particulars address G. A. C-981, care LIVING CHURCH, Milwaukee, Wis.

CHURCH SERVICES

Cathedral of St. John the Divine, New York.

Amsterdam Ave., and 111th Street
Sunday Services: 8, 10, and 11 A.M.; 4 P.M.
Daily Services: 7:30 and 10 A.M.; 5 P.M.
(Choral except Monday and Saturday.)

Church of the Incarnation, New York.

Madison Ave., and 35th Street
REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8, 11 A.M., 4 P.M.
Nonday Services, Daily: 12:20.

St. James' Church, New York City.

Madison Ave., and 71st Street.
REV. FRANK WARFIELD CROWDER, D.D., Rector.
Service and address each weekday except
Saturday, at 5:15 P.M.
Speaker Tuesday to Friday, March 18th to
21st, Rev. Canon COBY, of Toronto.
Children's Service, Mondays at 5:15 P.M.

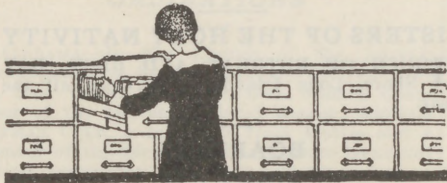
St. Luke's Chapel, Trinity Parish, New York City

Hudson Street below Christopher Street.
Holy Communion: 8, 9:30, and 11:00 A.M.
Evensong: 8:00 P.M.
Preacher: 11:00 A.M. Rev. FRANK GAVIN,
Th.D.
Preacher: 8:00 P.M. Rev. Father WAGGETT,
S.S.J.E.

Cathedral of All Saints, Albany.

Sundays: 7:30, 9:45, 11:00 A.M.; 4 P.M.
Weekdays: 7:30, 9:00 A.M.; 5:30 P.M.
Wednesday and Friday: The Litany

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.*

BOOKS RECEIVED

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

D. Appleton & Co. 29-35 W. 32nd St., New York, N. Y.

The Reconstruction of the Spiritual Ideal. By Felix Adler.

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

Essentials of Speech. By John R. Pelsma, Department of Public Speaking, Kansas State Teachers' College of Pittsburg. Price \$2 net. Postage extra.

Roget's Treasury of Words. Abridged from *Roget's International Thesaurus of English Words and Phrases.* With chapters on the growth of English synonyms, word formation, prefixes, suffixes, roots, foreign words and phrases, and abbreviations. By C. O. Sylvester Mawson, Litt.D., Ph.D., associate editor of *Webster's New International Dictionary*, *Webster's Collegiate Dictionary*, etc.; consulting specialist to the late Sir James Murray of the *Oxford English Dictionary*; maker of *Roget's International Thesaurus.* Assisted by Katharine Aldrich Whiting, Ph.B., teacher of English and Literature, Boston, Mass. Price \$1 net. Postage extra.

Training in Literary Appreciation. An Introduction to Criticism. By F. H. Pritchard, author of *Studies in Literature.* Price \$2 net. Postage extra.

Harvard University Press. Cambridge 38, Mass.

Prophets of Yesterday and their Message for Today. By John Kelman. Price \$1.50.

Henry Holt & Co. New York, N. Y.

Europe Since 1815. By Charles Downer Hazen. 2 Vols.

Houghton Mifflin Company. Boston, Mass.

Days of Delusion. A Strange Bit of History. By Clara Endicott Sears. With Illustrations. Price \$3.

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

An Anglo-Catholic's Thoughts on Religion. By the late G. C. Rawlinson, of St. Barnabas, Pimlico. Edited with a Memoir, by W. J. Sparrow Simpson, D.D., chaplain of St. Mary's Hospital, Ilford; honorary canon of Chelmsford; and a Foreword by Lord Halifax. With portrait. Price \$2.50 net.

Follow the Christ. Suggestions for Leaders of Bible Classes for Young People over fourteen years of age. Part I. Forty Lessons on the Apostles' Creed. Part II. Six Talks on the Blessed Sacrament. With notes on prayers for use with Parts I and II, on sex education, and on the discussion method of teaching. By E. Vera Pemberton. Price \$1.50 net.

Catholic and Protestant Elements in Christianity. By Oliver Chase Quick, M.A., canon of Carlisle. Price \$2 net.

The Society of SS. Peter & Paul. Westminster House, Great Smith St., S. W. 1, London, England.

Report of the Anglo-Catholic Congress. General Subject: The Gospel of God. London, July 1923.

PAPER-COVERED BOOKS

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

The Idea of Revelation. By the Rev. W. R. Matthews, D.D., professor of the Philosophy of Religion and Dean of King's College, London. Price 60 cts. net. Liverpool Diocesan Board of Divinity Publications. XXVIII.

BOOKLET

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

Authority. By T. B. Strong, D.D., Lord Bishop of Ripon. Price 30 cts. net. Liverpool Diocesan Board of Divinity Publications. XXVII.

From the Author.

The Practical Observance of Lent. By the Rev. William Edward Cox. An Address delivered at the Meeting of the Convocation of Norfolk, held in St. John's Church, Hampton, Va., November 21, 1923. Printed by request of the Richmond Clericus.

PAMPHLETS

From the Office of the Chief of Chaplains, Washington, D. C.

The Work of the War Department of the United States.

The Philadelphia Divinity School, 42d and Locust Sts., Philadelphia, Pa.

The Gospel of the Incarnation. An Address at the Mid-winter Banquet of the Associate Alumni of the Philadelphia Divinity School, January 29, 1924, by the Dean, George G. Bartlett.

S. P. C. K.

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

Reunion. The Lambeth Conference Report and the Free Churches.

Trinity Parish, New York, N. Y.

Religion and the Supernatural. By the Rt. Rev. Irving Peake Johnson, D.D., Bishop of Colorado. What We Believe and Why. Plain Talks on Religion. No. 1.

The Unveiling of Deity. The Incarnation as Christianity's Answer to Modern Difficulties of Faith. By the Rt. Rev. Charles Fiske, D.D., LL.D., Bishop Coadjutor of Central New York. What We Believe and Why. Plain Talks on Religion. No. 2.

University of Illinois. Urbana, Ill.

Workmen's Representation in Industrial Government. By Earl J. Miller.

THE GEORGIA BISHOP AND COUNCIL

A HUNDRED PER CENT attendance marked the first meeting of the year of the Bishop and Council of the Diocese of Georgia, held in Christ Church, Savannah, February 27th, the Departments holding their meetings the previous day. The Treasurer reported a total payment of \$26,326.27, which is ninety-four per cent of the pledge, but considerably below the amount of the quota. In the amount paid to the General Church the Diocese is fourteenth on the list of those dioceses meeting their share of the budget, with 105 per cent, and the amount over not designated. The Executive Secretary's report for the 1924 pledges showed that \$28,293.63 has been pledged on a \$38,000 quota.

Successful promotion of the study of jails was reported by the Department of Christian Social Service through a diocesan tour of the vice chairman and one of the members of the Department. A detailed report on the county jails of the state aroused considerable interest, and received widespread publicity in the secular press, and has received attention from the State Department of Public Welfare, and the committee of the Federal Council of Churches, both asking for the results of the work of the Department. In nearly every parish and mission the social workers have been interviewed and their interest has been solicited in the study of jails during Lent.

The Department of Missions reported the gift in the Diocese of \$1,000 for the building of St. John's Church, Moultrie, and with a much reduced amount to be collected, it is hoped to complete this church within the year. It is Priority No. 42. Several vacancies were reported among the missionary clergy. The Department of Religious Education reported the resignation of the Rev. W. A. Jonnard as Executive Secretary, on his acceptance of the rectorship of St. John's Church, Savannah, and the Council elected Mr. Jonnard vice chairman of the Department. The Publicity Department announced the first issue of the new diocesan paper, *The Church in Georgia.*

NEW YORK CHURCH MISSION OF HELP

THE THIRTEENTH annual service of The Church Mission of Help of the Diocese of New York will be held in the Cathedral of St. John the Divine on Sunday evening, March 23d, at 8 o'clock. The preacher will be the Rev. Ernest M. Stires, D.D., rector of the St. Thomas' Church. The offering will be devoted to the work of the Society.

The British Labor Premier Makes Happy Ecclesiastical Appointment

Revised Prayer Book an Improvement—English Missionary Societies—World's Sunday School Convention

The Living Church News Bureau }
London, Feb. 22, 1924 }

THE first important ecclesiastical appointment which has fallen to the new Prime Minister, Mr. Ramsay MacDonald, will be hailed on all sides as a happy choice. The Rev. G. K. A. Bell, who has been elected to succeed the late Dr. Wace as Dean of Canterbury, has behind him a record of important and responsible work. During his ten years' service as chaplain to the Archbishop of Canterbury he has been associated with his Grace in many matters which affect the wider interests and issues of Church policy, among which is the establishment of the present cordial relations between the Church of England and the Orthodox Churches of the East.

His efficiency and remarkable memory have been at once the despair and the envy of many a diocesan bishop's chaplain and secretary, for he had a command over the details of his heavy work at Lambeth scarcely surpassed by his management of larger affairs.

The new Dean of Canterbury is only forty years of age, and the position to which he has been called will give ample scope for all the energies of a young and powerful man, with large opportunities, too, for spiritual work. It should be his endeavor to make Canterbury Cathedral raise such a standard of worship as shall react not only on the parish churches of Kent but over large areas of the English-speaking world.

Mr. Bell's preferment recalls a somewhat similar appointment forty years ago, when, in 1883, Dr. Randall Davidson, who had been for some years chaplain to both Archbishop Tait and Archbishop Benson, and also secretary of the Lambeth Conference, was appointed to the deanery of Windsor.

REVISED PRAYER BOOK AN IMPROVEMENT

The closing sittings of the House of Clergy in the Church Assembly, on Thursday and Friday last week, were devoted exclusively to considering the proposed alternative form of the Eucharistic Office. A long discussion took place on the two forms of the Canon, one based on the *Green Book* and the other on the *Grey Book*. At the opening of the proceedings, as I have already said, a motion to leave this part of the Holy Communion Office untouched had been defeated by a large majority. At the end, a motion against the acceptance of both canons as revised revealed a still more overwhelming determination to accept revision. Dr. Darwell Stone succeeded in retaining the wording of the clause in which prayers for the departed are offered. In the clause containing a memorial of the saints he was not quite so successful, and it was decided by a fair majority that no saints should be mentioned by name.

On the whole, there is much to be thankful for as regards the course which the work of revision has taken. Catholics

do not, it is true, obtain all that they hoped for, and there will be a regrettable number of rubrics in which the word "may" takes the place of the word "shall." But everything points to the certainty that when the revised Prayer Book finally emerges it will be a distinct improvement on anything that has gone before.

ENGLISH MISSIONARY SOCIETIES

The annual statements of the three great missionary societies are always interesting reading, and this year it is encouraging to note that both the S.P.G. and the U.M.C.A. are able to report progress. The total receipts of the S.P.G. last year amounted to £329,462, a total only once exceeded. Of this sum £167,292 represents the total amount received from annual contributions and collections, which unfortunately shows a diminution on the previous year of nearly £10,000. The secretary says they must aim at raising at least another £30,000 per annum if they are to keep ahead of their expenditure.

The U.M.C.A. statement for 1923 shows that a total of £84,521 was received from all sources, but this includes one large legacy and also large sums earmarked for special purposes. The total amount received for the general fund was £41,493, which is £3,364 in advance of the previous year; and, in addition, £8,500 was received in response to the special appeal which was made when the treasurers realized that grants to the dioceses would have to be curtailed unless a further effort was made to increase the annual income. The response to this appeal was sufficient to carry on for the current year. It remains to be seen whether supporters of this mission will maintain the income at its present figure.

The Church Missionary Society, which has the largest income of all the Church missionary societies, does not close its financial year until the end of March. Owing mainly to a falling off in legacies of some £27,000, its income for the ten months ending on January 31st is over £35,000 behind that of the corresponding period of last year. Special efforts will have to be put forth, therefore, to prevent a deficit on the year's working.

WORLD'S SUNDAY SCHOOL CONVENTION

The ninth World's Sunday School Convention, to be held in Glasgow from June 18th to June 26th, will, it is expected, be attended by no fewer than five thousand delegates, including two thousand from the United States and Canada, who will cross the Atlantic in three specially chartered ships. The last convention, it may be recalled, was held in Tokyo, Japan, in 1920, and it is claimed that, as a result of the meetings then held, there has been a decided change in the attitude of the Far East towards Christian teaching. Where there was sometimes distrust there is now open-minded enquiry.

Several countries offered invitations for the 1924 convention, but the board of management in New York unanimously agreed to accept the one given on behalf of Great Britain. The theme of the Glasgow Convention will be Jesus Christ and the Healing of the Nations, and the daily program will cover every phase of Sun-

day school work at home and in the mission fields. The patron of the convention is the Duke of York, who is taking a keen practical interest in the event; and the president is Lord Pentland. Among those who are to take part in the proceedings are the Bishop of Durham, the Dean of Bristol, Lord Cecil of Chelwood, Principal A. E. Garvie, the Rev. W. I. Fullerton, the Rev. Principal D. S. Cairns (Aberdeen), Principal Sir Donald MacAlister, and Professor George Milligan (Glasgow University).

Delegates are expected from the European nations distracted by the war, in whose countries religious instruction has been carried on for several years amid many difficulties and dangers. Owing to the conditions prevailing on the Continent a certain amount of financial assistance must be extended to these countries, so that each may be able to send representative delegations of those best qualified to take part in the Convention.

SHERBORNE ABBEY

After a year's lapse, owing to lack of funds, the work of restoring the Lady Chapel at Sherborne Abbey, in Dorsetshire, is about to be recommenced. Already some £2,500 has been spent on clearing away floors and partition walls incidental to its conversion into a residence for the headmasters of Sherborne School in the Sixteenth Century, and on the restoration of certain interior portions of the building which was absolutely necessary. This work is acknowledged by all who have seen it to have been carried out with excellent taste and great care. The committee, having now a balance in hand of nearly £1,000, has decided to continue the work as far as the money available will permit. This will take the form of the erection of the three arches at the east end, which will eventually reach to the sanctuary which is to be added to the building, in place of the present unpretentious window which was put in somewhere about 1850—a window suitable enough for a dwelling-house, but quite out of place as the east window of a chapel. An oak screen is also to be placed on the north side of the chapel to separate it from the northern chapel, which is to be used as a vestry.

CHRISTIAN EVIDENCE SOCIETY

The Christian Evidence Society, of which the two Archbishops are presidents, exists to unite all religious bodies in defence of the fundamental beliefs of Christendom. It has held evidential meetings in the London parks and other places for years, especially where atheist meetings are held, and has organized dinner-hour addresses in many City churches. It has now secured a West End church, St. Thomas', Orchard Street, as its center, and here, every Sunday evening and every Wednesday at noon, from March 9th to June 25th inclusive, an address will be given on some fundamental Christian belief, questions being invited. Among the speakers will be Principal A. E. Garvie (Congregationalist), the Rev. Dr. R. C. Gillie and the Rev. D. F. Mackenzie (Presbyterians), and the Rev. V. D. Ross, in addition to many clergymen of the Church of England. The possession of a church of its own should stimulate this Society to still further activities.

A BISHOP ENTHRONED

On Wednesday last, in the Cathedral of Peterborough, the Rt. Rev. Dr. C. B. Bardsley was enthroned thirtieth Bishop

of that see. The large congregation included the canons-residentiary and honorary canons of Peterborough, the priest and the lay canons of St. Martin's Collegiate church, Leicester, the Bishop of St. Edmundsbury, and over three hundred parochial clergy. The mayor and corporation of Peterborough attended in state, together with mayors of other towns in the diocese.

The Bishop arrived by the west door of the cathedral with his chaplains and officials, his pastoral staff being carried by an Indian clergyman, the Rev. C. K. Jacob, who is the Principal of the C.M.S. Theological Institution at Travancore. The Dean of Peterborough administered the oath, and the Bishop-elect of Ely (Archdeacon White-Thomson, of Canterbury) performed the ceremony of enthronement.

GENERAL NEWS NOTES

The C.E.M.S. Executive Committee, having received communications criticiz-

ing the broadcasting of Church services, have replied that the safeguards which were set up at the wish of the British Broadcasting Company are of a most reassuring character. All questions having a religious bearing are dealt with by an advisory committee, consisting of two representative Anglicans, one Roman Catholic, and two Nonconformists, the Bishop of Southwark being the chairman. There is no proposal that Church services should be regularly broadcast during ordinary hours of worship.

The Constantinople correspondent of the *Times* reports that the Holy Synod has unfrocked Papa Eftim, the leader of the Turkish Orthodox of Anatolia, as a punishment for his attack on the Phanar on December 27th, when the new Patriarch, Mgr. Gregorios VII, was elected. This action may, it is feared, lead to serious consequences, because during the last few days there have been several attacks in the Turkish press upon the policy of Mgr. Gregorios. GEORGE PARSONS.

THE FUTURE OF KING'S COLLEGE

The Archbishop of Nova Scotia, in the course of a message to the diocese on the future of King's College, the oldest overseas University in the British Empire, which has recently been removed from Windsor to Halifax, and federated with the University of Dalhousie, says:

"That which I feel must come to the thoughts of all who love the diocese is the position of King's College. The move to Halifax has been made, and no one can for one instant suppose that a return to Windsor is possible. The situation may be summed up in a word. Either the College succeeds in its association with Dalhousie, as an independent partner in the great educational institution which is living and growing in Halifax, or it ceases to exist. In the first case, a full and efficient arts course will be furnished for our Church boys and girls, and a satisfactory Divinity school provided for those who seek Holy Orders. In the second case, Churchmen must be content to send their sons and daughters to some University in which the Church will have no place.

"It depends entirely upon the support which the Church gives to King's as to which of these two shall prevail. If a hearty, earnest, and determined effort be put forth, the Maritime Provinces will have a Church of England College with a course unsurpassed in Canada. But let half-heartedness in this be shown, and it is a very poor prophet who would fail to predict the inevitable result.

"It may be hard for those whose interests and affections have been for so long centered in Windsor to feel the same for the College in Halifax. But, as Churchmen, I beg of them to realize the duty of giving their support to King's for the sake of the Church which is still the same, and whose life in the Provinces largely depends on the existence of King's as a living factor in the prosperity of the Church.

"I plead for unanimity. We cannot all think alike. We cannot all have our own opinions and wishes dominate others. What has been done, was done as the result of long and careful consideration, and what seemed the only way to save the College from extinction. Let us do what we can to make it successful. Do not let any of us stand aside or do anything with the hope that we may be able to see our prophesies fulfilled and ruin result instead of the power which others strive for.

"I do not think there was ever so great a test of the loyalty of Church men and women as this problem of King's College is now applying to us. Shall we stand the test? Are we content to let divided opinions and individual prejudices dissipate our energies and leave the Church crippled as it would be if King's is allowed to become a feeble part of it?

"But I have the fullest confidence in our people, and I believe they will never consent to the abandonment of that place which the Church of England holds in the Maritime Provinces."

MEMORIAL TO ARCHDEACON BALFOUR

At a well attended meeting of the Central Board of the Church Society of the Diocese of Quebec, held at the Church House, Quebec, a number of important matters affecting the welfare of the Diocese of Quebec were discussed. An important decision reached was to the effect that a campaign will immediately be launched by the Society throughout the whole diocese to raise a large sum of money as a Memorial Fund to the mem-

Canada Presents Social Services to Churchmen on Sexagesima

New Diocese for Western Canada— The Future of King's College— Memorial to Archdeacon Balfour

The Living Church News Bureau }
Toronto, Mar. 6, 1924 }

SEXAGESIMA in the Canadian Church is now set by the authority of the General Synod for the presentation of the work of the Council for Social Service of the Church of England in Canada. A special appeal, special literature, and special envelopes are issued, and every effort made to secure the preaching of sermons upon Christian Social Service and the work of the Council in every Church. A steadily growing support would seem to indicate that the interest in this aspect of the Church's work is gradually extending.

Preaching in St. Alban's Cathedral, the Bishop of Toronto, as chairman of the executive of the Council, gave a brief historical statement in regard to the adoption of Canon XIV at the General Synod in 1915, the conviction being that Social Service must take its place by the side of missions and the religious training of the young. The Bishop stated that, in the forefront of the Canon, was plainly set forth the fact that its duty is to study social problems with a view to their solution, in harmony with the Spirit of the Lord Jesus Christ.

In less than ten years the Council has established some seven departments, with their several committees and chairmen, has published some sixty-six bulletins on the leading social and moral questions of the day, has created and coördinated Diocesan and Parochial Councils for Social Service, has coöperated with the Missionary Society of the Church of England in Canada and with the General Board of Religious Education in promoting Summer schools throughout the Dominion, and has assisted hostels for under-privileged children in the dioceses of Caledonia and Yukon.

The Bishop stated that some of the things in which it was continuously interested were the following: "The welcome and welfare of immigrants and the

support of chaplains at the three ports of Quebec, Halifax, and St. John, which chaplains came into contact with over 17,000 persons last year, the immigration ideal of the Council being to act with the Mother Church in the matter of immigrants to be selected, aided, and advised by the Church in England, to be conducted out under Church auspices, and to be settled, advised, and encouraged by a congregation in the new land. The preferential policy in favor of immigration from the British Isles advocated by the Council to the Dominion Immigration Department, he stated had been sympathetically received by the Department. Other matters mentioned in the course of the address as those in which the Council takes continuous interest were, Child Welfare and Social Hygiene.

NEW DIOCESE FOR WESTERN CANADA

The new Diocese of Brandon is expected to come officially into existence next autumn.

Of the \$75,000 required for the endowment fund, the sum of \$72,000 already has been obtained, and the balance, it is stated, will be available in two months' time. For endowment fund purposes the Brandon diocese has contributed \$19,000. Another \$25,000 has been donated by the Archbishop out of the Diocese of Rupert's Land endowment fund, while an additional \$23,000 has come from the Anglican Forward movement. The sum of \$5,000 also has come as a gift from England.

Archbishop Matheson will call a meeting of the Synod of the Diocese of Brandon in April or May for the election of a Bishop.

It is probable that three months, at least, will intervene necessarily between the Bishop's election and his consecration. It is hoped he will be consecrated and enthroned by early autumn. The diocese of Brandon will continue, however, to be administered financially from the Synod office in Winnipeg until the end of 1924. At the beginning of 1925 the Diocese of Brandon will complete its organization and take over entire responsibility for all work within its boundaries.

ory of the late Archdeacon Balfour, and the Bishop of the Diocese will, in the near future, summon a meeting of all members of the Church of England in Quebec and lay the whole matter before them. The intention is to make a canvass of the entire membership throughout the diocese. The revenue from the sum thus to be raised will go towards the stipened of the new archdeacon, whom the Bishop will appoint when the sum has been raised. The first \$5,000 has already been subscribed by Dr. John Hamilton, Chancellor of the Diocese.

FOR THE BURIAL OF STRANGERS

Many years ago, now, the old Ship Fever Cemetery, at Point St. Charles, Montreal, where the bodies of the victims were interred, was expropriated by the Railway Commissioners. The title was in the name of the Bishop of Montreal. The G. T. R. was ordered to enclose a piece of ground, to put back the old stone which had been removed, and to keep the lot in perpetual care. The balance of the ground was to be used for the railway approach to the Victoria bridge. The Bishop was paid \$4,000 for the land. He decided that as the cemetery had been used to bury strangers in, the money received for it should be used for the same purpose; and, as many of those buried in the old cemetery were Irish Roman Catholics, half the proceeds should go to the English speaking Roman Catholics for the burial of their strangers. It was most difficult to find any organization to undertake the trust. However, on the suggestion of Father McShane, of St. Patrick's Church, Montreal, the Catholic Social Service Guild, of which the Hon. C. J. Doherty, late Minister of Justice, is President, undertook it. An agreement has been signed by which this Guild undertakes to use the money to bury indigent persons, members of the Roman Church, who are strangers. The sum of \$2,810 was paid over to them, \$810 being compound interest on the original \$2,000.

A like sum will be invested in buying burial plots in Hawthorndale cemetery, where strangers can be buried free of charge. The lot, the perpetual care of the lot, and the cost of grave digging will be met by the Fund. The Trust will be in the name of the Bishop for the use of the whole diocese.

This ends a very long standing difficulty which has given much trouble to three Bishops.

MISCELLANEOUS NEWS ITEMS

F. H. Gisborne, K. C., the Chancellor of the Diocese of Ottawa, was unanimously re-elected President of the Ottawa, Ont., Branch of the Bible Society at the annual meeting.

Governor's Bridge, which is situated just north of Government House, Rosedale, Toronto, Ont., was officially opened by the Lieutenant-Governor. Dedicatory prayers were offered by the Bishop of Toronto, who also conducted the ceremony of blessing the bridge.

News was received in Toronto by the Rev. F. H. Hartley, the rector of St. Mathias' Church, of the death of his father, which took place in England at the advanced age of ninety-three years. He was for thirty-two years the Vicar of Holy Trinity, Oare, in Wiltshire, and retired from active work in 1916.

In memory of the four Tomkins children of Manotick, Ont., who were killed recently in a railway accident, two silver fonts will be donated by the Ottawa

Diocesan Woman's Auxiliary. One will go to the Diocese of Cariboo, and another to the Diocese of Moosonee, the purchase money being taken from the memorial fund.

The Rev. Father Banks, Director of the Society of the Nazarene, will conduct a Healing Mission at Christ Church, Windsor, N. S., in May next.

Commemorating the fortieth anniversary of the opening of the Church, special services were held at All Saints' Church, Winnipeg. Forty years ago, the first regular service was held in the Church, the preacher being Archdeacon Fortin; although the actual opening took place on Friday, February 16, 1884, at which the

Rt. Rev. R. Machray, D.D., officiated. The sermon by the Rev. R. C. Johnstone, LL.D., in the morning, and that of the rector, Canon Walter M. Loucks, dealt with the history of the Church during its forty years, and what it stood for.

St. John's Church, Winona, Ont., was filled to capacity when the Bishop of Niagara was present to officiate at a special service to dedicate recent gifts to the church and recognize the faithful services of two wardens, Hon. E. D. Smith and Egbert M. Smith, who had served for thirty-three years and twenty-five years, respectively. In attendance also was a former rector, the Rev. R. Macnamara, who delivered the dedicatory sermon.

Boston Increases Number of Noonday Services Fourfold

In Suburban Parishes—Personal Religion—Brotherhood Conference

The Living Church News Bureau }
Boston, Mar. 10, 1924 }

IDEAL weather has resulted in a generous attendance at the Lenten services on Ash Wednesday and the First Sunday in Lent. In the past years only one series of noon day addresses were given in Boston, in Lent. This year four outstanding series of addresses are being given: at Trinity Church, at Keith's Theater, at King's Chapel, and at the Cathedral. Like increased mission offerings, so the increasing number of noonday services does not diminish, but tremendously increases, the total attendance. Probably the highest average daily attendance in Lent will prove to be at the services at Keith's, conducted under the auspices of the Boston Federation of Churches.

In speaking at the noonday service at the Cathedral on Friday, Bishop Slattery said that the peculiar sin of the Church is ecclesiasticism.

He said in part:

"One of the hardest struggles Christ had to meet in His time was with the Church of His nation. The peculiar sin of the Church all through history is ecclesiasticism. Ecclesiasticism may be defined as worldliness in possession of the Church.

"The first mark of ecclesiasticism is being satisfied with the keeping of outward rules, without regard to character or life. Then, ecclesiasticism respects a past tradition more than a present need. In the presence of Christ, for example, it preferred a meticulous keeping of the Sabbath to the healing of a distressed neighbor. Further, ecclesiasticism is always inclined to use force. It was glad to have Christ crucified. It had instruments of persecution for our Puritan New England. By bitter argument and by votes it tries even now to overawe dissent. Still again, ecclesiasticism is not quite direct. It secured a friend of Christ to betray Him. It invented casuistry. It often pretends to a knowledge which it does not have. Finally, ecclesiasticism tries to be a master. It thinks it has gained when a Constantine or Clovis gives the Church indorsement. It loves temporal power."

IN SUBURBAN PARISHES

Five neighboring parishes near Boston are again this year following a recently established custom of arranging in advance a series of addresses for the Sunday evenings of Lent. Each clergyman

spends much time in preparing his special address which he is to give in each parish. The general theme assigned this year was taken from the prayer for the Visitation of the Sick: "That, when we shall have served Thee in our generation, we may be gathered unto our fathers"; "Having the testimony of a good conscience," the Rev. Richard T. Loring, St. John's, Newtonville; "In the Communion of the Catholic Church," the Rev. Laurens MacLure, Grace Church, Newton; "In the Confidence of a Certain Faith," the Rev. Barrett P. Taylor, All Saints' Church, Brookline; "In the Comfort of a Reasonable, Religious, and Holy Hope," the Rev. Henry McF. Ogilby, Church of our Saviour, Brookline; "In Favor With Thee Our God," the Rev. Francis E. Webster, Christ Church, Waltham; "And in perfect Charity With Our Fellow Men," the Rev. William L. Clark, St. Paul's Church, Brookline.

PERSONAL RELIGION

The subjects for Dean Rousmaniere's Class in Personal Religion during Lent are being taken from the Sermon on the Mount, following the paraphrases in *The School of Jesus*, by Shafto. The subjects are as follows: March 7th, An Ideal of Happiness; March 14th, a Goodness that Overflows; March 21st, God's Love in Action; March 28th, God Satisfies Our Deepest Needs; April 4th, Worry Never Achieves Anything; April 11th, Human Contacts and Divine.

BROTHERHOOD CONFERENCE

The third conference of the Boston Assembly of the Brotherhood of St. Andrew will be held at St. Cyprian's Church, Boston, on March 12th. Mr. John Dallinger will conduct a conference on The Gospels, Their History, Intentions, etc.

RALPH M. HARPER.

A MISSION AT THE CHURCH OF ST. MARY THE VIRGIN

A PREACHING MISSION will be held in the Church of St. Mary the Virgin, New York City, beginning Wednesday evening in Passion Week, April 9th, and continuing until Easter, April 20th.

The Missioner is the Rev. Father John How, Superior of the Oratory of the Good Shepherd, Cambridge, England, who is coming over expressly for this Mission. He has recently been appointed chief Mission preacher of the Diocese of Manchester. He will preach every evening except Saturday, at eight o'clock.

Cathedral to Unify Sentiment among New York Religious Bodies

Quiet Day for the Clergy—Ash
Wednesday at the Cathedral—So-
cial Service Commission

The Living Church News Bureau }
New York, Mar. 7, 1924 }

AMONG the brief speeches at the Cathedral Campaign Dinner, held last week, were two which are worth noting. One was by Mr. Robert Grier Cooke, president of the Fifth Avenue Association, and chairman of the Committee on Community Coöperation. Mr. Cooke predicted that the Cathedral would do much to unify sentiment among the religious bodies of the city. He cited as evidence the friendly feeling already felt by reason of invitations given and accepted by prominent ministers to preach in the Cathedral on special occasions. Judge Edward R. Finch, of the Appellate Division of the Supreme Court, spoke of the idea of spiritual continuity represented by the Cathedral, and said that it would appeal to the imagination of each succeeding group as something with a past and a history, carried on "from generation to generation." It made for stability and permanence amid the shifting opinions of each. It would stabilize religion in an impressive way. This seemed to be the thought of most of the speakers, and is a strong argument in these days of fluctuating faith.

QUIET DAY FOR THE CLERGY

Lent was anticipated by a Day of Intercession at the Cathedral on Monday, March 3d. In response to the invitation of Bishop Manning about 125 clergy were present and listened to a short series of devotional addresses by the Bishop, who commenced the exercises by reading the third chapter of the Epistle to the Ephesians, after which all recited the Creed. In his first meditation, the Bishop stressed the fact that they were gathered together "to think and pray, not to talk." The clergy, more than others, needed time to pray and to keep before themselves the central idea of their ministry, which was to bring men and women to Christ. They needed also to know Him themselves; to love and to trust Him; to feel their fellowship with Him, and so, their fellowship with all men. "We need to know," he continued, "the truth about Christ and the truth of Christ." Both were necessary. Each must learn the full truth of Christ and discover it and Him for himself, whether it could be completely apprehended or not. "How real," he asked, "is He to us, who have to hold Him up to other people? The Person of Christ is all important. How real is He to us? Is there real faith in our hearts and souls? Is He and His presence a fact in our daily experience? How real is He to us as we administer Him to others?" "Our knowledge of Christ," he said, "depends upon: 1, the reality of prayer; 2, our own faithful study of Scripture; 3, our own reality in the administration of the Sacraments."

Then followed intercession for priests; for the Church and its mission in the world; for the whole world, and for all nations, and for peace among them; for the family and the State. Then was said a short form of Litany, followed by the Blessing.

Luncheon was served in the Under-

croft, at which about 100 were present. At two o'clock there was a Conference on Personal Religion. In opening it, the Bishop reminded those present that "there is no other kind of religion than personal." Brief addresses were made by Bishops Lloyd and Shipman and about a dozen others. Altogether, the Quiet Day was a pronounced success, both in attendance, in inspiration, and in devotion.

ASH WEDNESDAY AT THE CATHEDRAL

Bishop Manning was the preacher at the eleven o'clock service at the Cathedral on Ash Wednesday. In the course of his sermon he declared that there was unmistakable evidence of a general revival of religion in the present day, and that it was taking the form of a renewed interest in the Personality of Jesus. The Bishop's text was, "All power is given unto Me." The Bishop said that there were three things needed to keep in mind during Lent: 1, that the Christian religion is not a matter of human reason and speculation, but a message from above, a Gospel divinely given, a supernatural revelation from God; 2, that the Christian religion does not mean merely following the teachings and moral maxims of a teacher who lived and died 2,000 years ago, but it means faith and trust in the Teacher Himself; and 3, that the Christian religion means faith and trust in the Scriptures, in Christ as He is shown in the Creed and in the Scriptures. To these counsels the Bishop added these: 1, faithfulness and sincerity in prayer; 2, regularity in worship; and 3, reverent use of the Sacraments.

SOCIAL SERVICE COMMISSION

The legislative Committee has recommended the support of several bills now before the Assembly at Albany. Among these are the following: The Reiburn-Moore Bill to reduce the period for which an injured workman must wait, for compensation, from fourteen to seven days. The Commission points out that when a workman is injured wages stop automatically, while the expenses continue to mount up. Disability lasts longer than the fourteen-day period, during which, at present, he is denied compensation. The Kennedy-Weinfeld Bill to amend the Public Health law in regard to the sale, possession, and dispensing of habit-forming drugs, is also recommended for passage. There has been no law, since 1921, in this State to regulate this important and dangerous traffic. State regulation is urgently needed and is approved by the medical profession. Addicts may be sent to appropriate institutions for treatment, as may criminals. The amount of such drugs sold and used for lawful purposes is made possible of record by the bill. Also, laboratory analyses are to be made of all drugs seized in raids, a provision which will greatly assist the police in securing proper evidence upon which to convict drug peddlers. Several proposed measures dealing with the status of unmarried mothers and their children are favorably commented upon.

DR. TYSON MISREPORTED

The utter incompetence of the average reporter to tell anything approximating the real truth about what he hears in church is very strikingly illustrated in the reports given out concerning a recent sermon of the Rev. Dr. Stuart L.

Tyson, preached at St. Mark's-in-the-Bouwerie. Dr. Tyson says, in a letter to the *Tribune*, under date of March 6th: "Practically every paper indirectly suggested that I denied the divinity of Christ, and one headline stated definitely that I had so done. The whole purpose of my sermon was to defend the divinity of Christ, in which I believe with all my heart and soul, and when I lose my faith in it I should certainly give up my ministry." This is only a sample of the so-called "reporting" that pretends to represent the interest which our great dailies take in religion, and their cheap efforts to produce sensations for their readers.

DR. GUTHRIE TO GO IT ALONE

Not having heard from Bishop Manning in respect to his proposal to appoint a jury of clergymen and laymen to report upon his services, the Rev. Dr. Guthrie, rector of St. Marks-in-the-Bouwerie, has decided to go forward with his scheme to determine whether the services complained of are offensive or not. He has decided to select a jury composed of so-called High and Low Churchmen to visit St. Mark's on the Feast of the Annunciation, March 23d, and witness the service he has arranged for that festival. It will be an "Eurhythmic Ritual" observance of the day. If the jury, by a two-thirds vote, decide against the propriety of such services, he will abandon them in future for a year. No mention of the names of the proposed jury has been made public as yet, and it is not impossible that it will never be selected, or that it will function even if it be selected. The Bishop is still silent as to his action in the case.

GENERAL NEWS NOTES

The Lenten preachers at the Church of the Transfiguration are the rector, the Rev. J. H. Randolph Ray, the Rt. Rev. James Wise, D.D., the Rev. Frank L. Vernon, D.D., the Rt. Rev. S. C. Partridge, D.D., the Rev. Shirley Hughson, O.H.C., the Rev. J. O. S. Huntington, Superior, O.H.C., and the Rt. Rev. R. H. Weller, D.D. Bishop Weller will preach the Three Hour Service on Good Friday.

Bishop Lloyd is delivering the usual course of Friday afternoon lectures in the Cathedral, inaugurated last year by Bishop Manning. The general title of the series is The Lord's Prayer. This Friday, the address will be introductory. The remaining topics will be: The Background of Human Life; The Dignity of a Man's Work; The Test of a Man's Integrity; The Measure of a Man's Sincerity; and The Source of a Man's Safety and Confidence. The lectures will be given at five o'clock each Friday, ending at 5:45, promptly.

The Rev. Henry Purcell Veazie, Precentor of the Cathedral, will give a series of short talks to children in the Cathedral on Wednesday afternoons at four. His addresses will be illustrated by reference to well-known characters of history, such as: Humility (Fénelon); Liberality (St. Martin); Purity (Joan of Arc); Gentleness (St. Francis of Assisi); Temperance (George Washington); Patience (Alfred the Great), and Diligence (John Wesley).

The special preachers at the Cathedral during Holy Week will be: Monday, April 14th, the Rev. Charles B. Ackley (St. Mary's); Tuesday, April 15th, the Rev. Harold G. Willis (St. Ann's); Wednesday, April 16th, the Rev. Canon Jones (of the Cathedral); Maundy Thursday, the Rev. H. P. Veazie (Precentor of the Cathedral). On the evening of this day there will be a Service of Preparation for

Easter Communion. Bishop Rhinelander, formerly of Pennsylvania, will conduct the Three Hours' Service of the Passion. The Bishop will preach on Easter Day in the morning.

The Rt. Rev. John McKim, D.D., Bishop of North Tokyo, is to make an ad-

dress at the regular meeting of the Missionary Society of Trinity Chapel, in the church at eleven o'clock, Monday, March 17th. The meeting at which the Bishop's address is to be made is open to all who may care to attend.

FREDERIC B. HODGINS.

A CONSIDERATION OF UNITY

Bishop Garland, Bishop Berry, of the Methodist Episcopal Church, and Bishop Rudolph, of the Reformed Episcopal Church, were guests at a dinner given by the Philadelphia Federation of Churches last Monday evening. Bishop Berry spoke of community churches as not being a wise experiment. "In the long run," he said, "such churches are generally failures." Bishop Rudolph said there was nothing more important facing the Churches than to see that the laws of the Government were enforced. Bishop Garland stressed the practical side of Church union, in the need of the Churches to work together in the Americanization and Christianization of the foreign-born of the city. He deplored the extent to which ministers preach "social programs" rather than the Gospel.

GENERAL NEWS NOTES

Bishop Davenport of the Diocese of Easton is assisting Bishop Garland in confirmation appointments during this month.

Bishop Burleson, of South Dakota, addressed the Indian Hope Committee of the Woman's Auxiliary at its last monthly meeting, giving a graphic picture of conditions in his district, stating that the Indians were naturally a religious people, and that one out of every six was a member of the Church.

Bishop Demby, the negro suffragan of Arkansas, addressed a meeting for women, under the auspices of the Woman's Auxiliary, in the Church House on Monday evening.

The Rev. John A. Goodfellow, last Sunday, celebrated his fifty-second anniversary as rector of the Church of the Good Shepherd, Kensington. The sermon in the morning was preached by the rector. The Rev. George Mair, rector of St. Stephen's Church, Bridesburg addressed the Sunday school, and in the evening Bishop Garland administered Confirmation.

FREDERICK E. SEYMOUR.

A CLERGYMAN TO RETIRE

THE REV. JACOB BRITTINGHAM, D.D., for thirty-five years rector of St. Luke's Church, Wheeling, W. Va., has tendered his resignation to the vestry, to take effect the latter part of the present year.

Dr. Brittingham, who is in his seventieth year, was ordained to the diaconate in 1881, and to the priesthood the next year by Bishop Peterkin. His first work was the care of some Ohio River missions. In 1883 he went to Christ Church, Clarksburg, W. Va., coming to Wheeling in 1889. When he came to St. Luke's Church he found fifty communicants and will leave it with 275, and a property valued at approximately \$100,000. While resigning the rectorship, Dr. Brittingham will remain in Wheeling.

In commenting editorially on his resignation, the *Wheeling Register* says:

"Dr. Brittingham is the true personification of the shepherd. He has ever attended his flock with the utmost care and devotion. Nothing was ever too much for him to attempt in the name of St. Luke's, for he took a delight in his work and his calling. Ever cheerful and good natured, Dr. Brittingham lent an atmosphere of love and sunshine wherever he went.

"Now that he is take life a bit easier after so long and faithful a service in the name of God and humanity, may his days be long in the land of his friends."

Let Lent Inculcate Ideals: Bishop Garland to his Clergy

Dr. Wood on Japanese Conditions —A Bidding to the Sacrament— Considerations on Unity

The Living Church News Bureau }
Philadelphia, March 6, 1924 }

THE annual pre-Lenten service for the clergy of the Diocese of Pennsylvania was held Monday, March 3d, in Holy Trinity Church, commencing with a celebration of the Holy Communion at which Bishop Garland was the celebrant, assisted by the Rev. Richard J. Morris.

Following the Celebration, Bishop Garland addressed the clergy on The Changed Conditions of Life Within the Past Forty Years. He mentioned particularly the change in American life due to the increase of immigration from the Southern European countries, where different ideals exist. "Forty years ago practically all the immigrants came from Northern Europe and had, in the main, Anglo-Saxon ideals. Now, conditions are different. The nation has not tried to make these new-comers Americans, and the Church has done little to make them Christians. In spite of this growing problem, the Church is too much concerned with ministering to those already in the fold, and seems to neglect the immigrants. If we do not teach them our highest ideals and get them to adopt them, nothing can save us from dropping to their level.

"We have advanced scientifically, but we have lost the splendid ideals of our fathers and mothers. Home training is almost a thing of the past. Forty years ago, there was more of the spiritual glow around the fireside. Today, many distractions exist to destroy the former influences. We have the best operas and plays during Lent. The movies, "canned" music, radio, and other modern things all take the minds of the people away from Lent. Lenten diversion is customary today, instead of Lenten devotion of former years. The future of the nation, the Church, and the home is questionable if the religious influence of the home is not restored." (One was reminded of the saying of Charles Dudley Warner that "we cannot bring up a family around the family hot-air register." Perhaps the passing of the fireside is responsible for much of the disintegration of family life.)

The Bishop urged the deepening of the pastoral influence during Lent, depreciating the custom of interchange of preachers during this season, for "the rector, who knows his people by his constant intercourse with them in their homes—and no one knows another until he knows him in his home—knows the needs of his people as no visitor can."

DR. WOOD ON JAPANESE CONDITIONS

After the conference, a luncheon was served in the Church House, at which Dr. John W. Wood forcefully described the conditions in Japan. Dr. Wood lauded the

Japanese enterprise and determination to rebuild the devastated areas, and the unbroken spirit of the people which was particularly noticeable in Tokyo. Conditions which must be faced by the Church were mentioned. "No other Church has greater influence," Dr. Wood said, "or stands so well in the minds of the people, than ours, which is making a profound influence on Japanese life in spite of comparatively insignificant numbers. As Japan is the leader of the Orient, if Japan is won for Christ, the whole of Asia will soon follow."

Dr. Wood explained the proposed reconstruction plan to be undertaken by the National Council for the Church in Japan, to take advantage of every opportunity to preserve the work of the past and to extend it with better equipment in the future. "The Church at present maintains kindergartens, middle schools, and a university. Children leaving the kindergarten go to a national school, where they are not under Christian influences and in some cases the influence is anti-Christian. The new plan will provide for primary schools under the Church." Dr. Wood threw an interesting side light on real estate values in Japan, saying that the Church has not a single realty holding that has not grown exceedingly in value, and that the authorities of the Church in Japan could be absolutely trusted as wise administrators.

A BIDDING TO THE SACRAMENTS

The Rev. Dr. Mockridge, rector of St. James' Church, addressed his people, in a recent number of the *Parish Leaflet*, on the matter of attendance at the Holy Communion in the following impressive appeal:

"The grave of the unknown soldier is the spot in Westminster Abbey that draws to it more people than any other monument. That unknown man, killed in a horrible war, is the symbol of the amazing thing called sacrifice. He died for his country: yes—but I so well remember the strange, interior shock that came as I said to myself, 'He died for me.'

"Today we have our parish Communion. I am writing to remind you of it, to ask you to come. I am bidding you to come, not to the tomb of an unknown soldier, but to the altar tomb of a known Saviour, who died for the world: *who died for you.*

Will you think of this? The grave of the unknown soldier: the altar tomb of the Christ. The sacrifice of the death of Christ touches the true heart of our life. He is not here our teacher, our example; He is our sacrifice. The callous worldliness and indifference, the silly, surface living, the laziness and selfishness that make so many people neglect the memorial of this supreme sacrifice are hard to understand.

"Dear people, if you will think of all this, you will come. You will find our Lord there to meet you. He died, but also He lives, and here, in the Holy Communion, He gives us His life, His Body, and His Blood, that we may grow stronger and humbler.

"Let none of us stay away."

Chicago Shows Interest in Lenten Noonday Services

Diocesan Day of the Woman's Auxiliary— Combating the Drug Evil —Memorial to Mrs. Houghteling

The Living Church News Bureau
Chicago, March 8, 1924

[THE NEWS EDITOR regrets that an account of the reorganization of the Diocesan Choir Association of Chicago was inadvertently printed in the New York Letter in the issue of THE LIVING CHURCH for March 1st.]

THE daily noonday services have begun well, judging from the attendance on Ash Wednesday, and the heartiness of the service. The Garrick Theater was filled with a devout crowd of men and women. Many of the clergy were present. Bishop Wise has been one of the Lenten preachers here for many years, and is as much an institution as the services are. His intense earnestness, directness, and simplicity always appeal to a Chicago congregation. His theme this week is The Purpose of Life.

In speaking of the purpose of Lent on the opening day the Bishop made an apt comparison of religion with golf. "One may play golf and yet lose the entire purpose for which the game was invented.—The benefit of the game is not simply in standing on the green and wielding a stick, but in the environment, the scenery, the conversation, the companionship. Golf makes a new man out of one because it is a recreation in the best sense—a recreating of the blood and of the tissues. Just so, Lent services may or may not be a benefit to those who attend, depending upon the way in which the purpose of Lent is appreciated. We need to strip off a lot of our conventional religion, and to cease camouflaging. We must not only know we are moving, but we must know where we are going. It is said that there are only two kinds of people in Chicago, the quick and the dead; for, if you are not quick, you will be dead. To be static is to be dead. Lent is for the purpose of analyzing ourselves, and finding out our weaknesses and strength. Uncleanliness and selfishness are stumbling blocks to progress. The road of religion is marked by the lamps of loving service."

Later the Bishop in speaking of the purpose of life, compared this purpose to the building of a house. "Each man's life is a house, and each of us must go to the Master Builder, to the Great Architect, God. The Church is our school of architecture. The Bible, the Prayer Book, are our plans and specifications."

As in past years, the services are well managed by the Church Club. There are plenty of ushers supplied by the parishes and missions of the city and suburbs. The music is excellent. The services begin sharp on time, 12:10, and end at 12:30.

DIOCESAN DAY OF THE WOMAN'S AUXILIARY

Even the roomy Washington Hall has proved too small for the monthly meetings of the diocesan Woman's Auxiliary. Over 250 delegates and visitors were present at the Diocesan Day meeting on Thursday March 6th, Mrs. E. J. Randall presiding. Leaders or representatives of diocesan institutions were the speakers, and gave five minute talks on their work,

full of facts and interest. The Rev. David E. Gibson read the annual Report of the Cathedral Shelter. All the figures are significant. For example, 369 services were held at the Shelter during the year. Exactly 200 sick calls were made. 32,502 persons were lodged in the Shelter, and 1,012 were given financial aid. Fr. Gibson and Fr. Cummings also have charge of the services and the pastoral work at the Bridewell. Fr. Cummings gives all his time there.

Deaconess Fuller, speaking about the department of City Missions, to which three deaconess give their whole time, and one part time, asked for another worker in the City institutions. She spoke briefly of the work at Chase House, the annual report of which has just been published; and of the training school which has been most encouraging.

Mrs. Parsons asked her hearers not to think of the Home for the Aged as being on "Easy Street." The cost of operating this excellent and well appointed home is \$26,000 annually. The income from endowments is \$14,000, leaving a large amount to be raised by the churches and individuals. There are sixty-nine women and four men in the Home at present, and a long list of applicants.

The Rev. K. O. Crosby told of his family of 132 boys at Lawrence Hall, all baptized, all Churchmen, and thirteen supported by the Woman's Auxiliary.

It costs \$1,000 a month to operate the Providence Day Nursery, said Miss Stirling, one-third of which is contributed by the parishes and missions of the diocese.

Mrs. W. L. Baum, chairwoman of the Women's Board of St. Luke's Hospital, referred to the two million dollar building funds raised last spring and fall. Mrs. Baum alluded to the happy relationship that has been established between the Hospital and Grace Church. Dr. Waters, rector of Grace Church, holds evening services every Sunday night in the hospital chapel. She urged a revival of "Hospital Sunday" in the diocese, as a means of creating a more intimate contact between the parishes and the hospital.

The last speaker was Mrs. Noble, who told of the work at St. Mary's Home for Girls. Twenty-five babies were taken care of at the Bryan Memorial Home in Elmhurst, and the hope is to establish there an up-to-date scientific nursery. The other branch of the work of the Sisters of St. Mary in Chicago, is the Home on Jackson Blvd., where there are 100 girls. Speaking of the wonderful devotion of the Sisters, Mrs. Noble said, "They realize that the dependent, neglected girl of today is the delinquent of tomorrow. Hence their passion for souls."

COMBATting THE DRUG EVIL

The extent of the drug evil in this country, and more particularly in Chicago, is brought home with startling effect in the graphic bulletin recently issued by the City Health Commissioner, Dr. Bundesen. America leads the world in this form of degradation with a larger per capita consumption of such drugs than any other people. It is stated that enough drugs are consumed in the United States in the course of a year to put every man, woman, and child to sleep for thirty days. One out of every hundred persons is a drug addict. The evil is being sys-

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EDITORIAL COMMENT

Condemnation, Controversy, and Conference—Bishop Gore on the Virgin Birth—An Exclusive Gospel—Pronouncement from the Cambridge School—Modernism in the Newspapers—The Church of England and Rome—The Case of Dr. Guthrie—The Newspaper Reading Public.

THE VIRGIN BIRTH

Frederick Sherman Arnold

THE ORTHODOX CHURCH IN THE NEAR EAST

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CORRECT BELIEF OR RIGHTEOUS CONDUCT

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SHALL WE JOIN THE FEDERATION OF CHURCHES?

Marshall M. Day

PSYCHOLOGY AND THE DIVINE PERSONALITY

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The Rev. Dr. F. C. Grant, is chairman of the Advisory Committee of the Central District of the United Charities, which has made a special study of the drug evil in Chicago. Following their investigation a joint committee is being formed, of representatives of civic and social organizations in the city, and a plan has been formulated to support a measure before the City Council, providing for treatment for those addicted to the use of drugs. The problem is most urgent, because of the thousands of pitiable cases for whom there is no public institution where relief or treatment may be had. No provision is made for these poor victims, except at the Bridewell, which of course, is a criminal institution.

MEMORIAL TO MRS. HOUGHTELING

The Woman's Guild and Auxiliary of Christ Church, Winnetka, has assumed the maintenance of a bed at the Church General Hospital, Wuchang, China, as a memorial to their dear friend and member, Mrs. James L. Houghteling. Shortly before her death Mrs. Houghteling had asked that the Guild and Auxiliary give some assistance to Dr. Alice Brown, who went from Christ Church last spring to give her services at the hospital in Wuchang. Dr. Brown had assumed the maintenance of a free bed for women there, and Mrs. Houghteling, who was always interested in Dr. Brown's work, asked that she be relieved of this financial charge. This the women of Christ Church have been most happy to do.

Dr. James, formerly superintendent of the hospital at Wuchang, and now on furlough, will address a sectional meet-

ing of the North Shore branches of the Woman's Auxiliary on Thursday afternoon, March 13th, at Christ Church, Winnetka.

ST. GEORGE'S MISSION

St. George's Mission, begun not long ago by the Church of Our Saviour, and mothered by this old parish, has had a successful year. The better part of the life of the mission centers around the Church school, of which Mr. Foster Whitney is superintendent. Like other missions in and around Chicago, St. George's has had quarters in an undertaker's chapel. This particular undertaker, was a Roman Catholic, and, during the time that the mission was in his place, he gave every assistance to the new work. When this good man moved, the mission had to move too, and, after some search, found new quarters at 1704 Fullerton Ave., a store building used during the week by the Russians in the vicinity for a school, and consequently well adapted for church needs. Many gifts were made to the mission during the year for its adornment and equipment. The Church school has grown in numbers.

Unfortunately the mission has cost the services of Mr. Barren Buchanan, who has served as secretary and general helper since its foundation. This new work is in a section of the city, to the west, that has many foreign elements in it. The work is almost unlimited in its scope.

The Church school of the parish of Our Saviour is now organized after the pattern of the parish. On Sunday afternoon February 24th, wardens and vestrymen were elected for the junior vestry. The vestry will hold meetings and will discuss the general affairs of the school.

H. B. GWYN.

Washington's Noonday Services
Maintain Wonted Interest

Vocations for Women

The Living Church News Bureau
Washington, Mar. 8, 1924

THE Bishop of Washington will deliver the address at the first of the community services, which will be held in Keith's Theater, in Washington, every day except Saturday and Sunday during Lent. These services are arranged by the Laymen's Services Association of the Diocese of Washington. Four years ago, services were held only during the last two weeks in Lent, but these proved so popular that the following year a continuous program was arranged to cover the whole period except Ash Wednesday and the two following days, and Good Friday. This plan has been outlined with marked success and will be followed again this year.

Owing to the regular Lenten services in the parish churches of the Diocese, and particularly to the noon day services at Epiphany Church in the center of the down-town district, at which speakers of note deliver short addresses every day, the attendance of Church people at the community services in the theater is not as great as the attendance of people of other religious bodies. It was therefore decided a year or two ago to secure the interest and coöperation of the Washington Federation of Churches. This year the Federation has appointed a large and

forceful committee to coöperate with the Laymen's Service Association. This committee will furnish clergymen to conduct the service, which consists only of the invocation and benediction, each day. The meeting is presided over by a prominent lay citizen. For a few minutes before the hour at which the meeting is announced, there is a short program of music, generally vocal, given by the very best of Washington's talent.

At a joint meeting of the committees of the Laymen's Service Association and Federation of Churches, there was a prolonged discussion as to whether the speakers should be clergymen or laymen. It was unanimously decided that only clergymen of outstanding reputation should be invited to make addresses, and then only in the proportion of about one to four with lay speakers. The speakers chosen from among the laymen of Washington and vicinity are for the most part men capable of delivering an impressive message. In all cases they are men whose position in the community is sufficient to permit the man in the street to say to himself, "If that man gives the time and takes the interest to preach Christianity at a public meeting, there must be something in the cause worthy of my consideration."

Last year the average attendance at all the services was 800. At times twice that number were present. The service begins promptly at 12:30, which is the lunch

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hour for most government employees, and concludes exactly at 12:55. There is no offering asked, as all the expenses are born by the Laymen's Service Association.

VOCATIONS FOR WOMEN

Vocational guidance for young people being an important branch of the work of the Diocesan Board of Religious Education, the subject of vocations for women in the Church will be discussed at a meeting of the Sunday School Institute of the Diocese to be held next week. Sisterhoods will be treated by one of the sisters of St. Margaret, who are in charge of St. John's Orphanage; Deaconess will be the subject of an address by Deaconess H. R. Goodwin, of the National Cathedral School; The Trained Woman Worker will be spoken of by a graduate of one of the schools for Deaconesses, who is now employed in a mission chapel in a congested part of this city. Invitations to attend this meeting of the Institute are being sent to chapters of the Girls' Friendly Society and to others interested in work with girls.

IN CHARGE OF NORTH TEXAS

THE MOST REVEREND, the Presiding Bishop, Dr. Ethelbert Talbot, Bishop of Bethlehem, has taken order to appoint the Rt. Rev. Harry T. Moore, D.D., Bishop of Dallas, to take charge of the Missionary District of North Texas until a Bishop shall have been duly chosen for the District.

GOOD FRIDAY OFFERINGS

A LETTER TO THE CLERGY from the President of the National Council asks that Good Friday offerings be treated separately from other contributions and be sent to the treasurer of the council in New York. By arrangement, the first \$15,000 received is to go to the Jerusalem and the East Mission under Bishop MacInnes. Amounts beyond that will go to the support of chaplains appointed from the American Church to assist in guiding the educational movement within the seminaries under the Eastern Orthodox Patriarchs of Constantinople and Antioch and the Armenian Patriarch of Jerusalem. These chaplains were earnestly requested of our National Council by the dignitaries mentioned, and the appointment of the Rev. Charles T. Bridgeman to be American chaplain for Jerusalem has been made. Mr. Bridgeman enters upon his new work on May 1st. It is very desirable that Good Friday offerings be increased beyond their present extent in order that both these phases of work may be suitably carried on.

EPISCOPAL VISITATIONS IN HAITI

DURING FEBRUARY, accompanied by the Rev. Edouard C. Jones and Mr. Déricé Abellard, a candidate for holy orders, the Rt. Rev. H. R. Carson, D.D., Bishop of Haiti, made a visit to Gonave, a large, little-known island, lying about thirty miles from the nearest point on the mainland. Formerly, it was a popular haven for political refugees; in a still earlier period, bucaniers found safe shelter. Today, with a population of upwards of 15,000, there are presented ideal conditions for missionary enterprise. With the exception of a single visit to one port, five years ago, by the Rev. Mr. Jones, no priest of the Episcopal Church, and few

ministers of any Church, have ever visited the island.

Bishop Carson spent four days on Gonave and, accompanied by Lieut. Frank Manning, of the Gendarmerie of Haiti, was in motor boat or saddle constantly, holding services or talking to small groups of natives, wherever opportunity permitted.

He visited first Petite-Anse; then went on to Anse-Galets, where practically the entire community attended the picturesque service held out on the *champ de Mars* of the little village. The following day, the Bishop and Lieut. Manning went to Etroits and across the mountains to Point Raquette. Arriving late at night, the Bishop slept out on the beach. In the morning, two native police officers went from house to house and gave word of the service which was to be held. Prayer Books and Hymnals were in large demand.

Arrangements were made for the opening of a school and mission at Anse-Galets, Mr. Abellard remaining after the Bishop had left for this work. In addition to these lay ministrations, others will be given at stated intervals throughout the year. Hard and strenuous as was the trip, it was full of interest and real romance.

To meet a need that has never been adequately met, Bishop Carson is now receiving in installments an edition of the Prayer Book in French, bound in heavy card-board covers. Taking advantage of the use permissive in the foreign mission field, the words Protestant Episcopal have been dropped from the title page.

KANSAS

DIOCESAN CONVENTION

THE ANNUAL CONVENTION of the Diocese of Kansas was held February 10th to the 12th, in Grace Cathedral, Topeka. A distinctive feature at the opening was a Retreat for men, conducted by the Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado. The Retreat began immediately after the address of Bishop Wise on Sunday evening, and continued through Monday. Nearly every parish and mission was represented, and all of the meetings were largely attended, bringing spiritual vision and strength. The testimony of the laymen concerning the value of the Retreat was especially noteworthy.

It was decided by the Convention to raise a minimum of \$150,000 for the College of the Sisters of Bethany, the money to be used in paying off present indebtedness, and in adding to the endowment fund.

In view of the ever increasing episcopal responsibilities and activities in the diocese, a move was made to provide the Bishop and Diocese immediately with the services of a business manager and executive secretary. This decision was unanimous.

On Monday, February 11th, a reception for the clergy was given at Bethany College, and later a dinner for all delegates, at the Chamber of Commerce, at which addresses were made by the Rev. Louis G. Wood, the Rev. Horace W. Stowell, and by Dean Scarlett, of Kansas City.

In his annual address, Bishop Wise made some interesting comparisons on the status of various departments of Church work in Kansas, pointing out the remarkable advance in a few years:

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sum of \$2,662.62, or fifty-six cents per year for each communicant. In 1923 the 6,000 communicants paid in \$11,781.57, or almost \$2 per year each. Twenty-four churches in Kansas paid their entire quota. Here we have grown from an annual gift of one cent per week in 1916 to four cents a week in 1923. . . .

"In 1916 the parishes and missions of the Diocese spent for themselves in current expense and upkeep the sum of \$48,365. In 1922 for this same purpose they expended \$90,919.14, or almost double the amount.

"Another interesting item in this picture of comparisons is that of confirmations in the Diocese. In 1917 they numbered 245, in 1922, 545, more than double the number, or an increase of 122 per cent."

In commenting upon the need of a business manager and executive secretary for the Diocese, Bishop Wise said, in part:

"The detail of administration, particularly for our institutions, is crowding out of my life the main purpose for which I was consecrated a Bishop in the Church of God. I gave up my life in business, where I spent some years, in answer to what I believe most profoundly was a call from God to be a spiritual teacher in the Way of Life. The Church, through no seeking of my own, laid the obligation upon me as a Bishop, to be a Shepherd to the flock of Christ, and a Father in God to His Children. What am I to do? Go back to the world of business as a business administrator, give what talents I have to the task of building up these most valuable institutions, like Christ's Hospital and Bethany College, and attempt to make them efficient agencies for still greater usefulness in the future, and allow the great call this Diocese makes for Christian nurture and leadership to become a secondary consideration, or shall I enter the increasing number of open doors all over the Diocese for spiritual teaching and leadership, especially in the weaker places of the Church's life in Kansas, and allow these institutions with their tremendous opportunities for service in the name of Christ to take care of themselves as best they may?

"What this Diocese needs, and the definite solution of much of the problem, can be found in the service of a layman: a business administrator, and an executive secretary for the Diocese, whose business training and ability can be brought to bear on this whole question and take from the shoulders of your Bishop a load that is altogether too great to bear, so that I can face my task efficiently with courage and a quiet mind."

OLYMPIA DIOCESAN CONVENTION

REPORTS of missionary work in the Diocese of Olympia, made to the Diocesan Convention which met in St. Luke's Church, Seattle, Washington, February 26th and 27th, indicated that there is an enormous field in that Diocese for such work, which is made necessary by the situation of the field, and by the small number of clergymen now at work therein. The Very Rev. S. T. James was elected presiding officer, in the vacancy in the episcopate, and the Rev. P. B. James was elected secretary.

Resolutions in memory of the late Rt. Rev. F. W. Keator, D.D., Bishop of the Diocese, were unanimously passed by the Convention.

The Very Rev. S. T. James, the Rev. G. G. Ware, and Dr. E. W. Stimson were elected to the Standing Committee, and the Rev. F. R. Bateman, the Rev. H. G.

Hennessy, and Messrs. J. G. Newbegin, and Cameron to membership in the Diocesan Council. The Rev. R. J. Arney was elected president of the Standing Committee, and Dean James was elected secretary.

A special meeting for the election of a bishop was called to meet at St. Mark's Church, Seattle, May 6th.

CONVOCATION OF SPOKANE

THE NEWLY-CONSECRATED Bishop of Spokane, the Rt. Rev. Edward M. Cross, arrived in time to conduct the annual Convocation of the District of Spokane, which was held in All Saints' Cathedral, Spokane, February 27th to the 29th.

Neighboring Bishops, who came to welcome Bishop Cross to the Northwest were the Rt. Rev. W. T. Sumner, D.D., Bishop of Oregon, the Rt. Rev. H. H. H. Fox, D. D., Suffragan Bishop of Montana, and the Rt. Rev. Charles de V. Schofield, D.D., Bishop of British Columbia. The District of Eastern Oregon was represented by Mrs W. P. Remington, wife of the Bishop, and by Archdeacon Goldie. Greetings to the Bishop and the Convocation were received from the Rt. Rev. Herman Page, D.D. Bishop of Michigan, formerly of Spokane.

A dinner was given in honor of Bishop and Mrs. Cross on the evening of Wednesday, February 27th, with about two hundred present. The toastmaster was the Rev. Bertram A. Warren, of Walla Walla, who introduced as speakers the three visiting Bishops, Mrs. Remington, and Bishop Cross

On the following evening, February 28th, a reception was given for the new Bishop and his wife in the parish house of All Saints' Cathedral.

The most important business of the Convocation, outside of routine work, was the stand taken in regard to the Nationwide Campaign. It was the sense of the Convocation that a pledge by any parish or mission in the Campaign should be regarded as a financial obligation, and, also, that use of campaign money for any other purpose was a misuse of funds. The closing day of Convocation was given to the Woman's Auxiliary. Mrs. Cross was elected honorary president, and Mrs. Frank Atkinson was re-elected president.

Bishop and Mrs. Cross, coming to a difficult field, have already made a place for themselves in the hearts of the people of the District of Spokane. They expect to come West permanently after the first of June.

CONVOCATION OF THE PANAMA CANAL ZONE

THE ADDRESS of the Bishop, the Rt. Rev. James Craik Morris, D.D., at the meeting of the Convocation of the Panama Canal Zone, held in Christ Church, Colon, February 22d, dealt in part with the newly adopted canons, emphasizing features which had been overlooked or misunderstood. He announced the approaching service of consecration of the Cathedral of St. Luke, and commended the Cathedral congregation for giving \$731.32, more than its quota, for the general program of the Church. He stressed the importance of the Colombian missions, for which there is now a resident missionary, of parochial schools in the Republic of Panama, of the army and navy work, of a permanent building for the Children's Home, and of the every

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member canvass for the Program. He suggested that the time had come for the District to seek admission to one of the Provinces, and closed with a brief discussion of the Pastoral Letter of the House of Bishops, and with a hearty concurrence therewith.

The Committee on the State of the Church noted the following encouraging data: Increase in number of baptized persons, 3,035; Increase in number of communicants, 748; Increase in number of baptisms, 72; increase in number of Church school pupils, 154; Contributions, \$12,238.96—an increase of \$3,853.17 over the preceding year. Three new missions were founded, and one parochial grammar school established, in addition to the long established school at Colon. The American Mission of Our Saviour on the Atlantic side has increased its membership threefold. There are eight clergymen, two candidates for Holy Orders, one postulant, and nine catechists. The candidates and the postulant are studying in the United States.

The Convocation formally accepted its quota for the Budget and Priorities for 1924, and directed the Board of Missions to assist the clergy and congregations by giving monthly information and organizing meetings of the laity.

The Bishop was asked to take steps toward the entering of the District into the Provincial System.

The following preamble and resolutions, introduced by an officer of the United States army, were unanimously adopted:

"WHEREAS, several recent utterances concerning certain articles of the Faith have been made the subject of much publicity, and

"WHEREAS, the House of Bishops of the American Church, in a recent special session, have set forth a Pastoral Letter of advice and guidance with regard to questions thus raised, and in such Pastoral Letter have plainly shown, *inter alia*, the 'the creeds give and require no theories or explanations of the facts which they rehearse';

"BE IT RESOLVED, that we, members of the Convocation of the Missionary District of the Panama Canal Zone in regular session assembled, do reaffirm our loyalty to the Church's Faith as expressed in the historic creeds, and do record our confidence in our Right Reverend Fathers in God, the Bishops of the Church, as our spiritual leaders."

CONDITIONS IN GERMANY

CONDITIONS IN GERMANY, under which twenty-five per cent of her urban population needed aid, have been aggravated by a sudden return of winter. A heavy snowfall has come just at the time when fuel supplies in homes and hospitals were exhausted. An acute clothing shortage among school children adds to their suffering. A grippe epidemic with pneumonia complications is sweeping the country, increasing congestion in the hospitals which were already unable to care properly for their patients. Grave fears exist that the peak crisis predicted for early spring has been accelerated.

PITTSBURGH LENTEN SERVICES

NOONDAY LENTEN SERVICES are being conducted at Trinity Church, Pittsburgh, under the joint auspices of Trinity Church and the diocesan Brotherhood of St. Andrew. Last year the average daily attendance was well over a thousand and the indications point to an equally good attendance this year. Through the cour-

tesy of the Westinghouse Company, the services are broadcasted on the radio.

Among the speakers, in addition to local clergymen, are the Rt. Rev. Wilson R. Stearly, D.D., Bishop Coadjutor of Newark, the Rev. Elwood Worcester, D.D., the Rev. Floyd W. Tomkins, D.D., the Rev. Frank H. Nelson, D.D., and the Very Rev. Warren L. Rogers.

INCREASING INTEREST IN LENT MANIFESTED

LARGE CROWDS at all Ash Wednesday services were the reports from St. Louis parishes, and at the opening of the noonday services of the Brotherhood of St. Andrew at Christ Church Cathedral, the attendance broke the record for noonday services in the Cathedral. It was noticeable that many among those present were strangers, and this is no doubt an evidence of the increasing observance of Lent in St. Louis, with people of many Communion coming to feel the importance of the season. Bishop Johnson was the speaker Ash Wednesday, Thursday, and Friday. Bishop Maxon, Coadjutor of Tennessee, is the speaker this week at the noonday services and next week Bishop Partridge, of Western Missouri, will give the addresses.

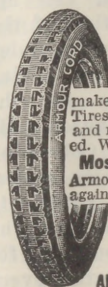
THE KNIGHTS OF WASHINGTON

ABOUT 300 delegates from New England were present at the recent convention, on February 15th, of the Knights of Washington, which was held at Christ Church, West Haven, Conn. The sessions extended over two days. During the first day much business was gone over, but the business was interrupted for a basket ball game in the afternoon. In the evening there was a reception and dance. The Morning of the second day was again given over to business. The convention closed with a banquet at which the speakers were the Rev. John M. McGann, of Springfield, Bishop Brewster, of Connecticut, Dr. Lewis, of Waterbury, Prof. Barrows, of Chelsea, and the Rev. F. S. Kenyon, of West Haven, founder of the order.

Officers elected for the coming year are as follows: William H. Parks, of Springfield, General; Hamlin Fenn of Meriden, Lieutenant General; Arthur Entriss, of New Haven, Lieutenant General; and the Rev. George Hilton, of Plainville, Chaplain.

A LITTLE THEATER MOVEMENT

AN INTERESTING Little Theater movement has been inaugurated at St. George's Church, St. Louis, Mo., by the Girls' Friendly Society, under the direction of the rector, the Rev. Robert Hall Atchison, who was, at one time, closely identified with the legitimate stage. On Shrove Tuesday, two plays were presented, both ambitious in the demands upon the cast.



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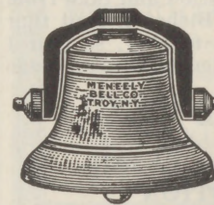
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DEATH OF

REV. G. SHERWOOD WHITNEY

DEATH CAME SUDDENLY to the Rev. George Sherwood Whitney, rector of St. Paul's Augusta, Ga., on Saturday evening, March 1st, in his study, while talking to the Rev. J. A. Schaad, General Missioner of the National Field Department. Mr. Schaad was to open a Preaching Mission in Mr. Whitney's parish the next morning, and they were talking over plans for the Mission, when the end came peacefully.

Mr. Whitney had been a priest of the Diocese of Georgia for twenty-six years. The first nine years he was at St. Thomas', Thomasville, and for the past seventeen years he has been the rector of St. Paul's Church, Augusta. At the time of his death he was president of the Standing Committee, chairman of the Committee on Constitution and Canons, one of the Examining Chaplains, editor of the Diocesan paper, and a member of the Department of Publicity and of the Nation-wide Campaign of the Diocese. Mr. Whitney was several times a Deputy to the General Convention; was a member of the Committee on Canons of the House of Deputies; and was a member of the Commission of the Ministry of the Department of Religious Education of the National Council. He was born in Delafield, Wis., and received his training for the ministry at the Western Theological Seminary. He was ordained deacon in 1892; and was advanced to the priesthood in 1893, having received the degree of B.A. from Racine College. His first charge was at Holy Trinity, Chicago, in 1892, and following this he was in charge of St. Paul's, Savanna, Ill., from 1893 to 1897, when he went to Thomasville, Ga.

The funeral service was conducted by the Bishop of the Diocese in Mr. Whitney's parish church, Monday afternoon, March 3d, and the interment took place the next day in Thomasville, the Bishop accompanying the body to its last resting place. Mr. Whitney's death has brought a great loss to the Diocese as well as to his parish. He was a man of genial temperament, of a lovable nature, and revered by the citizens of Augusta and especially by members of other Communion in that city.

MAGAZINES

THE JANUARY *Contemporary Review* contains a number of articles that are especially interesting and instructive even for this excellent magazine. A galaxy of political stars contribute their views on the General Election, Sir Evelyn Cecil, Mr. W. M. R. Pringle, Sir Alfred Hopkinson, and Mr. Arthur Ponsonby who, a son of one of England's noblest families, began his career as a page to Queen Victoria, and is now a member of the Labor Government. Herr Hermann Lutz writes informingly on the situation in Bavaria with close firsthand knowledge of its leaders, Hittler, Kahr, the Prince Rupprecht, etc. He considers that the Separatist movement in that country has few adherents. Professor Charles Sarolea dis-

attention. This deep interest in things re-
cussess What Europe is Thinking of
America, giving the views of different
sections, the pacifist, the idealist, and the
utilitarian cynic, who approve; the "man
in the street," whose indignation and bit-
terness is extreme; and the politically
minded who understand the difficulties at
present in the way of American partici-
pation in European affairs, but who ex-
pect that ultimately "the New World will
use its moral and political weight to re-
dress the balance of the old." That
staunch old nonconformist, Dr. John
Clifford, is described by a confrere, Dr.
Scott Lidgett: Mr. Francis W. Hirst con-
tributes a clever study of that fine man
and statesman, Lord Loreburn. The Rev.
A. M. Chirgwin describes the present ex-
traordinary renaissance of thought in
China, "the key to the future of the
world." "Perhaps in the world's next
great cycle of advance she may give back
to the restless West something of the
poise and inner calm, without which men
must perish in pure frenzy." Finally men-
tion must be made of an extraordinarily
interesting description of the religious
situation in Russia, by Mr. Bernstein,
a description itself deeply religious in
tone. He tells of a recent debate on the
Future of Religion, at which the speakers
were a Tolstoyan, a Communist, and two
priests, held in a huge hall packed to
overflowing, beginning at 8 P.M. and not
ending till one o'clock the next morning,
every word followed with breathless at-



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NEWS IN BRIEF

ALBANY—A gift of \$2,000 has just been made to Bethesda Church, Saratoga Springs, N. Y., the Rev. Irving G. Rouillard, rector, by a friend in Scotland, it has been added to the general endowment fund. A thank-offering for a recovery from sickness, in the sum of \$500, has recently been received. In the five years that the Rev. Mr. Rouillard has been rector, the endowments of Bethesda Church have been increased by \$34,800, a new rectory has been acquired, a fine new memorial four-manual organ, one of the notable instruments of the Skinner Organ Company, has been installed, and important decorations made in the church and parish house. A beautiful tablet to the memory of the Rev. Dr. Joseph Carey, for forty years rector of the parish, has also been erected.—The new parish house of St. James' Church, Oneonta, N. Y., the Rev. L. Curtis Denney, rector, was formally opened with the first annual banquet of the Men's Club on Thursday, February 28th. The chief speaker of the occasion was the Very Rev. F. B. Blodgett, Dean of St. Paul's Cathedral, Erie, Pa. Brief addresses were also made by the rector and by the Rev. Dr. J. C. Russell, pastor of the First Presbyterian Church which is just across the street from St. James'. The new parish house is of Schoharie limestone and the architect is Mr. A. K. Moseley, of Troy. The cost of the building is about \$25,000.

CONNECTICUT—Under the auspices of the combined parishes of Hartford there will be, during Lent, a series of noon hour services, and special services on Thursday evenings. Among the speakers will be Bishop Oldham, of Albany, Canon Pritchard, of New York, Dr. Tomkins, of Philadelphia, Bishop Fiske, of Central New York, Dr. Reiland, of New York, and Dean Robbins, of New York. A vigorous campaign of advertising is being pursued, especially among the men of downtown insurance offices.

DELAWARE—The Rev. Richard W. Trapnell, rector of St. Andrew's Church, Wilmington, accompanied by his little son, returned, March 3d, from a ten day trip to Bermuda, which had been provided through the generosity of some of his parishioners.

GEORGIA—The contract has been let for a Church school annex to St. Thomas' Church, Thomasville, Ga. This annex will incorporate seven class rooms for the larger grade classes, a large primary room, and a Bible class room. The building will be of brick and will conform in character to the present church building. In addition to this building the contract was also let for the installation of a modern heating plant, the gift of a generous friend of the parish. These improvements will cost \$7,500 and will add both to the convenience and appearance of the Church plant.

IOWA—The vestry of St. Paul's Parish, Council Bluffs, has contracted for a new \$15,000 Müller organ, to be installed in the church and ready for use by September 1st. In addition to the main organ, which will be placed where the present organ stands, there will be an echo organ in the gallery at the rear of the church. Of the sum required for these instruments all but \$3,000 has been pledged.—The rector of this parish, the Rev. Wilford Ernst Mann, has just completed the seventh year of his rectorship. During this time an old debt of \$14,000 has been paid off, and the church, constructed thirty-nine years ago, has been consecrated. In addition to this, \$10,000 has been raised and spent on improving the church buildings, and an adjoining property was purchased at a cost of \$6,000. During the seven years the rector's salary has been increased three times, so that, at present, it is more than double what it was when he began.

KENTUCKY—The past week in Louisville has been devoted to an effort to raise \$600,000 for the Community Chest for some forty-three objects. Of these, but one, the Home of the Innocents, is an institution of the Church. Two other Church Institutions, the Orphanage of the Good Shepherd for Boys, and the Protestant Episcopal Orphan Asylum for Girls, are members of the Community Chest Organization for moral support and conference only, but on a non-participating financial basis, as they are supported by the Church in Ken-

tucky under the Program Budget, Bishop Woodcock is taking an active part in the campaign, speaking on several occasions, and Dean McCready also; besides these, a number of Churchmen and women are actively engaged in this work as members of committees and solicitors, and the Church is represented by some of the largest and most generous gifts.—The noonday Lenten services will be held as usual this year under the auspices of the Laymen's League at Macauley's Theater. The following speakers have been secured: Bishop Woodcock, Bishop Bennett, of Duluth, the Rev. George Craig Stewart, Bishop Johnson, of Missouri, and the Rev. Frederick G. Budlong.

MICHIGAN—The Rev. James E. Wilkinson, Ph.D., with Mrs. Wilkinson, has returned from England in greatly improved health. Dr. Wilkinson will have charge of Trinity Church, Niles, Mich., during Lent and Eastertide.

MILWAUKEE—All communications for the Secretary of the Diocese of Milwaukee should be addressed to the Rev. W. H. Stone, 448 Russell Ave., Milwaukee, Wis.

OKLAHOMA—The Rev. Joseph Carden, rector of St. Philip's Church, Ardmore, is conducting a Mission in the parish with good results. It is attracting not only the people who belong to the parish, but others as well.—The new Archdeacon for Eastern Oklahoma, the Ven. Henry B. Smith, is already at work, visiting his ten or a dozen mission stations. Last Sunday he visited Wagoner, Chelsea, and Vinita. There are several places in his district, where the Church has communicants, but no buildings, and steps are already being taken looking to securing property.—The teacher of the men's Bible class, in St. Paul's Church, Holdenville, the Hon. Frank L. Warren, has just been appointed to the Supreme Court Bench of Oklahoma. The president of the State Bar Association, Mr. Walter A. Lybrand, is the teacher of the class at St. Paul's Cathedral.—Thirty-six men attended the first session of the new Bible Class at St. Matthew's Church, Enid. This is the first corporate men's work in this mission church for many years.—Another men's Bible class is now under way in the District, in St. Paul's Church, Holdenville. This makes nine now at work in the state.

PITTSBURGH—At the Church of the Epiphany, Bellevue, in addition to other Lenten services, three nights of each week are to be given over to the intensive consideration of certain vital subjects. Every Tuesday evening will be given over to a discussion of some phase of the individual Christian life; every Wednesday evening will be devoted to a missionary topic; while on Thursday evenings

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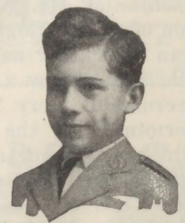
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a course of lectures will be given by Pittsburgh social workers on The Social Outlook of Christ's Religion.—In Wilkinsburg and in Indiana, Pa., there have been recent exchanges of pulpits between the clergymen of the various Christian bodies of these communities. The results have been excellent. There has been an appreciable deepening of fellowship, as well as an increased understanding among the various groups of Christians. The attendance at these services moreover, has been remarkable.—With the beginning of Lent the Church of the Incarnation, Knoxville, is undertaking to bring the Church school into more vital connection with the Church. One measure that is being introduced with this intention is that of having the opening service of the school held in the church proper under the direction of the rector. After the opening service, the scholars then retire to the Church school rooms.

SOUTHERN OHIO—The Rt. Rev. T. I. Reese, D.D., Bishop Coadjutor of the Diocese, has recently been re-elected president of the Ohio Institute for Public Efficiency. On February 8th, he conducted a devotional service for the students of Cedarville College, a Presbyterian institution in Green County. On February 10th, he preached to the students in the chapel at Kenyon College, and, on February 15th, he conducted a devotional service for the women of St. Paul's Church, Canton.—Bishop Reese dedicated a new organ at Christ Church, Xenia, on February 3d. The new instrument was built by the Estey Organ Co., and is a gift of Miss Sarah Bowman Hagen as a memorial to her parents, her brother, and her sister. The Hagen family have been identified with the parish since its foundation.—As is the custom in Southern Ohio, Bishop Reese conducted the pre-Lenten services for the clergy in each of the three Convocations,—at Cincinnati, at Dayton, and at Columbus. The day in each case, began with the celebration of the Holy Communion with a devotional address by the Bishop, and this was followed by a conference. In the afternoon a discussion was led by the Executive Secretary on various parish problems, and on the work of the Nation-wide Campaign. These conferences are greatly appreciated by the clergy as was shown by almost one hundred per cent attendance.

SOUTHERN OHIO—It has been announced that Mrs. W. P. Simpson, of College Hill, has made a gift of \$25,000 to Grace Church in that beautiful Cincinnati suburb, to be used in the construction of the new church which will be erected there. The congregation is at present worshipping in the parish hall, which was erected when the old church was demolished. The Rev. George M. Clickner has been rector of the parish for many years.—The Rt. Rev. Boyd Vincent, D.D., Bishop of the Diocese, has returned from a visit of several weeks at Ormond Beach, Fla.—The Rt. Rev. T. P. Thurston, D.D., Bishop of Oklahoma, accompanied by Mrs. Thurston, has made a visit to Cincinnati, speaking in several of the churches and also making an address before the Church Club. He was well received and his description of missionary work in the land of oil was very effective.—The Rt. Rev. T. I. Reese, D.D., Bishop Coadjutor of the Diocese, held a pre-Lenten quiet day for the clergy of Cincinnati at the Cathedral. Twenty-one of the clergy were present.—The Lenten noon day services at Keith's Theater this year will be addressed by the following speakers: the Rev. B. H. Reinheimer, the Rev. Samuel McComb, D.D., the Rev. S. S. Marquis, D.D., the Rev. J. Howard Melish, the Rev. F. S. Fleming, the Rev. William J. Scarlett, LL.D., and the Rt. Rev. T. I. Reese, D.D.

WESTERN MASSACHUSETTS—Weekday noon day services are being held throughout Lent in Christ Church, Springfield, for the first time in the history of the parish. In this plan All Saints' and St. Peter's are cooperating with Christ Church. Bishop Davis was the preacher the first week.

WESTERN NEW YORK—The combined Auxiliaries of the churches in Chautauqua County, New York, held a Retreat at Trinity Church, Fredonia, the Rev. A. L. Proseus, rector, on Shrove Tuesday, March 4th. The day was opened with the Eucharist at 10:30, the Rev. Father Sills of St. John's Church, Dunkirk, celebrant, and closed with Evensong at four o'clock. Over two hundred attended throughout the day. Meditations were made by the rectors of the various churches, the Rev. R. N. Willcox, of St. Luke's Church, Jamestown, the Rev. Edmund Sills, of St. John's Church, Dunkirk, the Rev. J. G. Wilson, of St. Peter's Church, Westfield, the Rev. A. S. Ashley, of St. Alban's Church, Silver Creek, and the Rev. A. L. Proseus, of Trinity Church, Fredonia. It is believed that, through the medium

of Retreats, a new field of activity, wherein will be closer coöperation between the churches of Chautauqua County, will be opened up and will assist in propagating the Church within the several communities.

BEGIN BIBLE READING IN LENT

To ADD to the number of those who undertake daily Bible reading, the Department of Religious Education has offered the suggestion that, where a rector has not already made some other plan, a number of copies of the *Kalendar of Daily Bible Readings* be put in the church vestibule, with a box to receive offerings from those who wish to pay, and that attention be called to the use of the Kalendar and the special value of using Lent as an opportunity to form the habit of such daily reading. The courses offered are \$3.00 a hundred and may be ordered through the Book Store, 281 Fourth Avenue, New York.

PARISH READING CIRCLES

ONE WAY to get the people of the parish to read good books is to read with them. The Rev. E. W. Simonson, of Douglas, Arizona, has had an enjoyable as well as most profitable time with groups in his parish who met with him to read and study Bishop Gore's two latest volumes. The books were read through, with time allowed for discussion at each session. The rector brought in other books for brief review, amplifying various points. Several people who were unable to attend the class read the books by themselves, a few extra copies being passed about in order. There was no difficulty in maintaining a serious interest, which was reflected in the general talk of the community.

OVER-CHURCHED COMMUNITIES in the Eighth Province are to be studied by a commission appointed by the provincial synod to report at the next session.

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Knowing that temporary relief must be followed by careful reconstruction, the Council sent its President and the Executive Secretary of the Department of Missions to Japan to study the facts, confer with leaders and report a program.

At its meeting, on February 20th, the Council received the report of Bishop Gailor and Dr. Wood, containing a complete plan for reconstruction, based upon personal investigation and conferences with clergy and leaders of the Japanese Church, with Dr. Teusler, of St. Luke's Hospital, with architects and building experts, and with Japanese statesmen such as Viscount Goto and Shibusawa.

Transcending the need for physical restoration, they report that following the disaster there has developed the greatest opportunity ever presented for making Christ known to Japan. In this we must play our part and reap the rich fruitage of the consecrated effort of more than sixty years.

They declare the experience and conviction of the leaders of the Japanese Church to be that for successful evangelistic effort it is absolutely essential that in addition to churches there be both a complete and balanced system of education for the development of Christian leaders and medical work as a practical demonstration of Christianity.

The Council at its meeting had the benefit of the advice of Bishop McKim, Bishop Reifsnider, and Bishop Tucker, who unqualifiedly endorsed the report of Bishop Gailor and Dr. Wood and the convictions upon which its recommendations were based.

The estimated cost of the restoration of buildings and equipment and for necessary expansion to make the work complete and efficient is \$3,000,000.

The Council has appointed a committee to lay the facts before the Church, confident that the Church, in facing this larger task of permanent reconstruction, will exhibit the same splendid spirit of devotion and sacrifice that responded so effectively to the emergency appeal. "Let us rise up and build."

The National Council

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