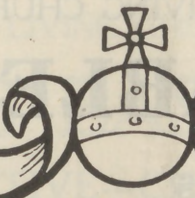


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# The Living Church

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VOL. LXX

MILWAUKEE, WISCONSIN, MARCH 29, 1924

NO. 22

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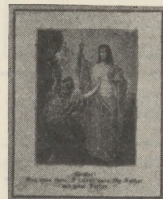
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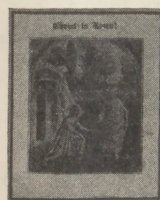
"Jesus is living, Jesus is not dead, Jesus is known in Breaking of the Bread."



No. 103

"Risen To-day." Christ above the tomb with adoring angels. Verses from Easter Hymn,

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G. WARFIELD HOBBS  
Editor

KATHLEEN HORE  
Assistant Editor

VOL. LXXXIX MARCH, 1924 No. 3

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## THE LIVING CHURCH

*A Weekly Record of the News, the Work, and the Thought of the Church*

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WE SHOULD NOTE that the mystics differ from the prophets in this respect: that the latter tell us *about* God—they have a definite message about His will or character to deliver to men, of the truth of which we must judge; but the former, for the most part, are impressive not for what they tell us about God, but simply by the intensity with which they feel and see God in all things and all things in God.—GORE, *Belief in God.*

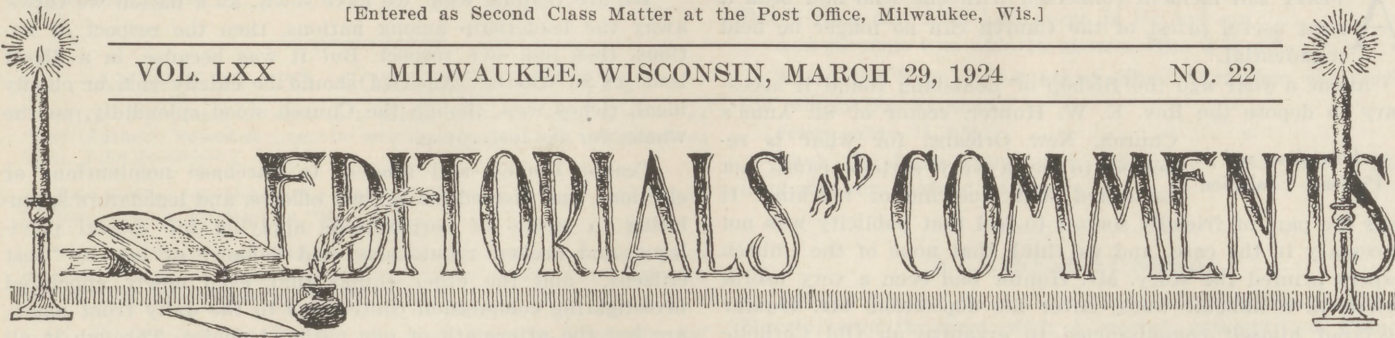
# The Living Church

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VOL. LXX

MILWAUKEE, WISCONSIN, MARCH 29, 1924

NO. 22



ONE feels impelled to wish that the rector and the good people of the Church of St. Mark's-in-the-Bouwerie, New York, would find a way to practise their peculiar religion with a little more regard to the sensibilities of the rest of us, who do not like to have our religion and the Church brought constantly into the arena of newspaper notoriety.

St. Mark's  
and Common Sense

We have tried to do justice to the various explanations that have been made. We recognize that an old parish in an alien location has a problem totally different from that of a normal parish. Thus far, all of us are sympathetic with attempts to reach the people in ways that are unusual

Neither are we particularly disturbed by the specific pageantry in honor of the Annunciation that is described in last Monday's papers as having been given on the previous afternoon. A pageant on a distinctly Christian theme, especially when it is given on a Sunday afternoon apart from the regular services of the day, does not raise the issue that seems to be involved in the distinctly pagan rites that are said to have been performed in the same church on other occasions. Moreover, the announcement was made that this was to be held in the parish house and not in the church building, and the widely printed newspaper reports of Monday stating that it was in the church may be due to the usual newspaper blundering. The rite may be, in itself, defensible or indefensible, but it would be a hopeless confusion of issues to suppose that the earlier events are to be either justified or condemned by any opinion that may be given as to the suitability of last Sunday's performance. The naiveté displayed in inviting one's own jury to witness an event that does not, in any considerable degree, involve the main issue that the rector of St. Mark's has raised, is really too childlike and bland to go unchallenged. It is a new principle in jurisprudence that a person should be permitted to choose his own jury, but when, in addition to that, he also presents to that jury a different case from that which forms the basis of the charges, it can scarcely be expected that the verdict will be accepted as germane. One wonders whether nobody at St. Mark's has a sense of humor, not to say a rudimentary knowledge of common law, when such an absurdity can be seriously planned.

The problems that have been created by the rector and vestry of St. Mark's are, first, that of the use of the church building for non-Christian religious rites, and, second, that of a defiance of the right of the Bishop to give or to withhold his sanction to special services. When a church building is consecrated, it is separated from "all unhallowed, worldly, and common uses." It is dedicated specifically to the service of Almighty God, "for reading Thy holy Word, for celebrating Thy holy Sacraments, for offering to Thy glorious Majesty the sacrifices of prayer and thanksgiving, for blessing Thy people in Thy Name, and for all other holy offices." The Prayer Book rule concerning special services is that "On any day when Morning and Evening Prayer shall have been said or are to be said in Church, the Minister may, at any other Service for

which no form is provided, use such devotions as he shall at his discretion select from this Book, subject to the direction of the Ordinary." If the peculiar rites that have obtained such unenviable publicity have been moved permanently from the church to the parish house, much of the objection has been removed. We should like to be informed that such is the case.

But the common-sense solution of the problem is this. The Bishop of New York is just as vitally concerned with the spiritual welfare of the unchurched as is the rector of St. Mark's. If the latter has devised unusual plans for meeting the problem, his sensible and loyal course—we may even say his *only* sensible and loyal course—is to take the matter to his Bishop and go over it carefully in all its details with him. To some portions, it may be presumed, the Bishop will be very sympathetic. To others he will raise objection. He will make suggestions here and suggestions there. Between them they will try to work out a plan of action that will be adapted, not to the Cathedral nor to Trinity Church, but to St. Mark's-in-the-Bouwerie, and the rector of St. Mark's will have the backing of the Bishop and of all loyal Churchmen in any plan that they may jointly agree upon.

When the rector refuses to be guided in this way by his Bishop, he sets an example to his parish and to the public generally of unbridled self-will. He is not, by his actions, setting forth the virtues of the Christian religion.

It is easy to show this by an illustration. Other people than rectors have ideas of their own, and can be self-willed. Suppose the organist of St. Mark's conceives the idea that a fortissimo organ voluntary would be useful during the sermon. Suppose the janitor believes that the church should be heated to ninety degrees and the windows kept closed. Suppose the vestry decides that a fountain should be erected where the water will trickle down the rector's august back as he preaches. Suppose the curate decides that he will preach at the lectern while the rector is preaching from the pulpit. Are not organist, janitor, vestry, curate, to be allowed the privilege of self-expression? Is there no freedom for them? Shall ecclesiasticism be directed toward their downfall? Shall liberty—beautiful liberty—be prostituted in their cases?

Every one of the self-willed arguments which the rector uses as justifying him in demanding that he have his own way, would apply equally to any one of his subordinates who might conceive that some stunt on his part would be useful. The rector cannot violate the order of his bishop and still expect his curate, his organist, his janitor, to obey his orders. If his appeal is to personal liberty, it must be a personal liberty that applies all round. If the rector is not to be esteemed a man under authority, neither is his curate. If the rector abolishes order and disregards the law of the Church, so may these others.

It begins to look as though the long continued patience of the Church with an absurdly defiant rector and parish were pretty nearly at an end. When the issue comes it will not be over eurhythmic dancing but over conduct unbecoming a min-

ister, in demanding absolutely that he have his own way while not allowing the same privilege on the one hand to his bishop and on the other to his subordinates.

For the law of the Church placing the discretion with regard to special services wholly in the bishop, is beyond question.

**A** VERY sad incident connected with one who had been a most useful priest of the Church can no longer be held confidential.

About a year ago the Bishop of Louisiana found it necessary to depose the Rev. E. W. Hunter, rector of St. Anna's Church, New Orleans, for what is reported to be a very serious cause not connected with doctrine or teaching. It was the part of friendly sorrow to feel that publicity was not necessary in the case, and we think that none of the Church papers printed the story. Mr. Hunter had been a very useful priest, in a difficult work. After his deposition, Mr. Hunter declared himself commissioned to organize an Old Catholic communion in the South. More lately he has blossomed out still further and now claims to have been consecrated bishop, in Chicago, by one C. G. Carfora, who, we understand, was himself consecrated by the "Bishop" deLandis, whose career was ended by death a few years ago. Now, as the "Right Reverend E. W. Hunter, D.D.,"—the latter as well as the former title being newly assumed—"Bishop of the Old Catholic Church of the Apostles," and with a crest which he is good enough to interpret on his pronouncements, he declares himself to be "Head and Bishop of the South with extended jurisdiction," and declares himself "authorized to officiate in any church, of any religion, anywhere in the United States and Europe to which he may be invited."

It is all very sad, and the idea that men do God service by defying the discipline of the Church and exploiting themselves, is just another phase of the self-will which we have been discussing. Eurhythmic dancing and the activity of this new protagonist on behalf of personal exaltation have very much in common.

How is it that so many phases of the Christian religion run directly counter to the words of our Lord, "Learn of Me, for I am meek and lowly of heart"?

That principle seems to be wholly left out of the religion that eccentrics of one sort or another propound.

**O** NE wonders whether the duties and the atmosphere of the season of Lent apply only to individual lives. Gradually we have learned that Christian obligation is social, national, and international, as well as personal. Perhaps in a generation or two our solemn seasons of prayer

#### America and the Nations

and abstinence will take on a like character, and our religion will really be taken into the affairs of our national life. The *Church of Ireland Gazette* contributes a thought in this connection. Somebody, well satisfied with the America that is today, in the eyes of the world, will answer with a sneer that this is old-world superciliousness. We do not so regard it. Rather do we see in it the grave disappointment of a friend who had expected much and has been disillusioned. It is the following:

"We are accustomed to hear that Europe has fallen behind morally, spiritually, and intellectually in the race of life, and that the place which once was occupied by Britain has now been taken by the United States. It may be so. The virtues as well as the gold of the old world may have crossed the Atlantic during the last ten years, and the people of the United States may be perfectly well justified in their indignant and almost contemptuous refusal to have anything to do with people so depraved, degenerate, and selfish as the people of our poor, tired old Continent. Nevertheless, we may be pharisaical enough to be glad at any rate that such scandals as those of the Tea Pot Dome oil concern are still impossible on this side of the Ocean, and that America, when all is said and done, still may have something to learn from the people from whom she has withdrawn her support."

America faced two diverging roads. One led to world service and unselfishness. The other led to contempt for world suffering and to national selfishness. We do not mean that

one political party or candidate stood for the one or for the other, but that the American people as a whole looked down the long extent of both roads—and chose.

Nobody need be surprised at what has resulted. The one hopeful thing is that organized Christianity truly, honestly, stood for the higher ideal. It was defeated; contempt was cast upon it; idealism was thrown to the winds. But Christianity is not ashamed of being beaten.

We are reaping what we have sown. As a nation we threw away the leadership among nations, then the respect of nations, then our own respect. But it was because, in a direct issue as to whether America should be chiefly rich or chiefly ideal, riches won, though the Church stood splendidly, on the whole, for its lost cause.

Teapot Domes, and tenders to purchase nominations or elections, and discredited cabinet officers, and legislators speculating in stocks of corporations applying for special privileges, and broken reputations, and defiance of law by "best citizens," and the other things that each newly appointed investigating commission contributes to the daily front pages, are but the aftermath of our national choice. Through it all we can clearly hear the devil chuckling in glee as, pointing downward from his "exceeding high mountain,"—perhaps one with a dome resembling a teapot—he sneers, "All these things do I give thee since thou didst fall down and worship me!"

When America is ready to observe a national Lent, things will be different. Until then—

The answer is in the daily papers, day by day.

**I** N a recent number of the Philadelphia *Public Ledger*, Mr. Robert D. Towne writes on How Collisions Come About that Cause Wreck of Faith. Chiefly he points out that the Ussher chronology at the top of the page in many Bibles is made to appear that it is of equal authority to the Bible itself. Beginning with the inscription B. C. 4004 at the head of the page for the first chapter of Genesis, the system is carried throughout the book. That that system of dating goes back only to the sixteenth century, and that it is entirely abandoned, for the most part, by scholars today, never would be suspected, Mr. Towne points out. "If additions and intrusions upon the sacred text are to remain and gradually borrow from their association the reverent and believing regard that the centuries have built up around the original Scriptures," continues Mr. Towne, "there should be in every Bible a full and truthful statement of the facts about them. Lacking such a statement, honest and earnest but uninformed folks adopt views which become a frightful stumbling-block to the progress of Christianity and true religion among the people."

#### Misleading Information

In illustration of this statement Mr. Towne quotes from a country newspaper published just outside New York City in which a correspondent, one George T. Hastings, took violent exception, in a recent article, to a lecture given by a scientist in which the age of the well advertised eggs of the dinosaur was placed at ten million years. That this statement was "an impious scientific error" the writer triumphantly proved by saying: "The age of the earth, written in the upper left-hand corner of my Bible, is from 4004 B. C." Mr. Hastings is evidently a Fundamentalist, and those who do not quite know what a Fundamentalist is, may be referred to him.

We believe Mr. Towne's criticism is well founded. The continued insertion of the dates of the Ussher chronology rests on nothing but the pleasure of the Bible publishers. These publishers would, no doubt, reply—what Mr. Towne has evidently failed to observe—that the chronology appears in none of the text Bibles but only at the head of the column of references in Reference and Teachers' Bibles and other editions in which those columns are entirely separated from the Bible text. This, we think, is the uniform practice of all the publishers of the King James' translation. The explanation, however, is not a justification. The day has gone by when the dates add value to the book. That they ought to be omitted seems beyond question; and that they do mislead uneducated people, and particularly children, seems equally beyond question. Perhaps Mr. Towne is justified in saying

that this insertion creates one of those "collisions" between science and faith that do, indeed, cause a wreck of faith.

In any event, those dates ought to go. It may be sufficiently important for General Convention to adopt a resolution requesting their elimination, of all Bible publishers.

The value of the additional matter—so obviously an addition that it ought not to deceive any reader, though it evidently does—is greatly lessened by the inclusion of these discredited dates.

**ANSWERS TO CORRESPONDENTS**

A.L.—It is proper to refer to a priest either as "Rev. Mr." or as "Rev. Father" So-and-so; but in writing he should be addressed as "Rev. John So-and-so."

BRONX.—In conversation a bishop is addressed in America as "Bishop" and in England as "My Lord."

P. A. J.—There should be no consecration of the Holy Communion on Good Friday. It is legitimate to use the so-called Ante-Communion service (the Pro-Anaphora) on that day.

N. E. O.—(1) The Roman use, which is also frequently and properly copied in many of our churches, is for the altar cross and any statues and pictures to be veiled in purple during Passion and Holy Weeks. The candlesticks are generally not veiled.—(2) Edward Lowe Temple is a layman of the Church.

R. F. W.—(1) We do not recall a "Yellow Book" in connection with English revision of the Prayer Book. The "Orange Book" embodies the proposals of the Alcuin Club.—(2) We cannot even guess when the English revision will be completed.

ENGLISH READER.—The Athanasian Creed was not incorporated in the American Prayer Book because the revisers after the Revolution decided against it. The Communion service is practically restored in our Penitential Office, and the service for Churching of Women is in the American book.

**ACKNOWLEDGMENTS**

**NEAR EAST RELIEF**

"J. Bull." St. Paul, Minn. (for Armenian and Syrian children) .....	\$ 10.00
S. E. M. ....	5.00
In memory of A. S. P.* .....	25.00
K. K., Bloomfield, N. J. ....	5.00
J. E. K., Hartford, Conn. ....	5.00

\$50.00

\*For starving children

**RELIEF OF OLD CATHOLICS**

In memory of E. B. ....	\$ 5.00
St. James' Church, Griggsville, Ill. ....	2.00
A Friend .....	15.00
Isabella H. Dana, Boston, Mass. ....	30.00
K. K., Bloomfield, N. J. ....	5.00
Eva March Tappan, Worcester, Mass. (for congregation of Katowitz) .....	2.00
H. B. D. ....	1.00

\$60.00

**FOR NEEDS OF RUSSIAN REFUGEES IN PARIS**

K. K., Bloomfield, N. J. ....	\$ 5.00
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**RELIEF OF STARVING GERMAN CHILDREN THROUGH ARCHDEACON NIES**

St. Andrew's Church, Fort Worth, Texas .....	\$ 5.00
F. S. F., Gethsemane Church, Minneapolis, Minn. ....	5.00

\$10.00

**CHURCH FUND FOR JAPAN RELIEF**

Girls' Friendly Society, Christ School, Arden, N. C. ....	\$ 5.00
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**THOMAE FIDES**

"Digitum tuum, Thoma,  
Infer, et vide manus!  
Manum tuam, Thoma,  
Aufer, et mitte in latus."

"Dominus et Deus;  
Deus," dixit,  
"Et Dominus meus."

"Quia me vidisti,  
Thoma, credisti.  
Beati qui non viderunt  
Thoma, et crediderunt."

"Dominus et Deus;  
Deus," dixit,  
"Et Dominus meus."

DANTE GABRIEL ROSSETTI.

**WHAT THINK YE OF CHRIST?**

COMPILED BY L. L. R.

JESUS asked, saying: "What think ye of Christ? *whose son is He?*"

They say unto Him: "The son of David."

He said unto them: "How then doth David in spirit call Him Lord, saying, 'The Lord said unto my Lord "Sit Thou on My right hand, till I make thine enemies my footstool"?' If David then call Him Lord, how is He his son?"

And no man was able to answer Him a word.

Again the High Priest asked Him: "Art thou the Christ, the Son of the BLESSED?"

Jesus said: "I AM!"

Then the High Priest rent his clothes and said: "What need we any further witnesses?"

**A CHINESE FUNERAL**

AT TWO O'CLOCK on a rainy afternoon, St. Stephen's Church, Manila, was thronged with a motley assembly of Chinese, Filipinos, and Americans; there were the sympathetic, the sad, the idle, and the curious. Each in his own way was paying his last respects to the Chinese clergyman. As one entered, one was aware of a peculiar restlessness and confusion—the constant motion of a few of the congregation, the rumble of carts and wagons in the street, the pounding in the neighboring tobacco factory. The place did not seem peaceful or sanctified; the air, laden with the heavy odor of tropical flowers, made one drowsy and depressed. Great wreaths, about two and a half feet across, made of palm leaves, water hyacinths, campanula, and other native blossoms hung from the window casements, and covered the altar rail and the coffin. In front of this last stood a framed portrait of the deceased. Bright colored banners, inscribed with Chinese characters and supported on long poles, were lined up along the walls. According to custom, the men were seated on the right and the women on the left. The school children, dressed in white with black bands crossing from the left shoulder to the waist, entered and stood on the extreme right.

It seemed that quiet should have come with the opening of the service, but women with crying babies continued to come and go, and the ushers continued to bring forward wreaths or banners, while children wandered about promiscuously. Abide with Me, and Lead, Kindly Light failed of their purpose to comfort amid such restlessness. Excepting the lesson and a prayer, English was used throughout the ritual, yet neither Chinese nor English seemed to gain general attention. Time dragged on, yet hardly had the last tokens been brought in, when, during a solemn minor chant, men began to hand out the wreaths from the windows.

Preparations for the procession went on for a long time. Calesas, carromatas, and automobiles filled the street, gradually forming in line behind two hearses. The hearse bearing the deceased was decorated with tall blue plumes, and drawn by four black horses, while the other was used for conveying the flowers. Many mourners and the school children marched alongside, thus showing more deference than by riding. The whole scene was a strange mixture of the old and the new. For an hour and a half the procession wound its way through the Chinese section of the city. The sky was cloudy, the air heavy, and the roads rough and bumpy; horses jerked nervously at the frequent blasts of the automobile horns; trolley cars clanged their bells—all adding to the distraction and the disorder.

At last we reached the cemetery for the committal. Tramping over the sodden ground, we gathered around the grave and waited patiently. There was a photograph to be taken and all the banners to be collected. The service continued, and even while the coffin was being lowered, those in back of the mourners prepared to fold up the cloth of the pennants, noisily throwing the poles to one side. A clod of earth struck the casket, and all was quiet for a moment. In the murky dusk low sobbing was heard; it seemed the first real touch of human sorrow. "Blessed are the dead who die in the Lord, for they rest from their labors." The throng dispersed; we were left in wonderment over the mystery of death.

—The Diocesan Chronicle of the Philippine Islands.

I SEE in the whole evolution of life on our planet a crossing of matter by a creative consciousness, an effort to set free, by force of ingenuity and invention, something which in the animal still remains imprisoned, and is only finally released when we reach man.—HENRI BERGSON, *L'Energie Spirituelle*.

## DAILY BIBLE STUDIES

EDITED BY THE REV. STANLEY BROWN-SERMAN

March 30: Fourth Sunday in Lent

READ Galatians 4:21-end.

Facts to be noted:

1. Salvation is by faith.
2. It is not won by obedience to the law only.

One of the most difficult questions which the Church has ever had to face, arose in the Apostolic Church over the relation of the Gentile convert to the Jewish law. The first Christians were Jews. They believed that it was essential for themselves to keep the law of the Jewish Church of which they were still members. A rigid party among them insisted that the only way into the Christian Church lay through Judaism. They required that all converts from the Gentile world should submit to circumcision and the demands of the law. St. Paul stood out as the champion of the freedom of the Gentile from these restrictions. He maintained that men were accepted by God when they submitted themselves to Him in faith, and, in justification of his position, he appealed to the history of God's past dealing with Israel. God had made a covenant with Abraham under the terms of which he, and his successors in the life of faith, should enter into a close and personal relationship with God. This covenant had actually been made before the law was given. The law had not made it void, and, therefore, even while the law was in force, the approach to God through faith existed. The Gentiles have in consequence, concluded the Apostle, the freedom of entering the Church by faith, without subscription to the law. They are the spiritual descendants of Abraham; like Abraham's son, Isaac, they are the children of promise.

March 31

Read Exodus 35:20-30.

Facts to be noted:

1. The Israelites make a free-will offering to God.
2. They gladly offer Him the best of their treasures.

Christianity is primarily a relationship between man and God. On the one side God gives Himself and His blessings in love; on the other man accepts what God gives in loving trust. Love is the central term. That is why St. Paul speaks of the freedom, or liberty, of the Christian life. Love is the only power which can make men free. The Apostle saw men trying to live the life of perfect obedience to the law, and thus to free themselves from sin. He had himself tried and failed. The law constrains men to obey, but it does not supply the requisite motive or inspiration to obedience. It does not touch the affection, or transform the will. Obedience presents itself as a duty; it may never take the form of a whole-hearted and willing action. But when a man has accepted God's blessings in faith, has been brought into a loving personal relationship to Him through Jesus Christ, and has discovered that it is not always God's nature to demand, but rather that God is constantly giving without stint and without measure, he finds himself desiring to make a response to God.

April 1

Read II Chron. 24:8-15.

Facts to be noted:

1. King Joash restores the Temple of God.
2. The people make free-will offerings for the work.

We saw that love is the power which makes us free. Think of an instance from ordinary life in the case of a boy and his work. If he has no love for his work, he is the slave of tedium; the time drags upon his hands; his eye is always on the clock, and his mind upon the hour of release. Let him lose himself in his work, and the restraint and weariness disappear. More than that, his love of his work gives him a sense of liberty and power; he is free to give his best, to expend upon it his enthusiasm and creative energy. Or, the instance may be a service rendered to a person. We may dislike our master or superior in office. Then the service is distasteful; we grudge the effort we make and the loyalty we give. But let love enter and the situation is changed. We give our best because we want to, and because the giving is pleasurable. We cease to calculate, and to consider how much we are bound to do. We claim the privilege of giving all we can. Because our Christian life is a life of love lived in response to the love of God, we are at liberty—not at liberty to despise or

neglect God's laws, but at liberty to do more than the law requires, at liberty to make life an adventure in holiness or service.

April 2

Read St. Mark 3:31-end.

Facts to be noted:

1. Those who do the will of Christ are His brethren.
2. They are given the freedom of loved and trusted friends.

How have the saints, and those who have entered into the secret of companionship with Jesus, attained their experience? We wish we knew. They are so confident, so assured in their companionship with Him! The doubts that assail us are not theirs. They are free from the lukewarmness and the half-heartedness which beset us. Their Christian life is so natural and easy. They have entered into the glorious liberty of the children of God. But how? See what their past experience has been. They have been faithful to the commands of God. They have disciplined themselves, schooled and fashioned themselves by obedience. They have set God's will before their own. All freedom is gained by submission to discipline and rule, not by neglect of them. If we are to enter into the power and joy of the Christian life, we must set ourselves to obey the commands of God. If we want the companionship of Christ, we must do His will. Surely, here is a lesson for an age enamored of freedom, and claiming liberty of thought and action, while singularly impatient of restraint and discipline. Without respect for moral law and spiritual discipline, freedom tends to license, liberty becomes anarchy.

April 3

Read St. John 8:31-37.

Facts to be noted:

1. The truth makes us free.
2. The truth is in Jesus.

We are looking today with special eagerness for the power and freedom which knowledge gives. We study science and history in our pursuit of truth. But we must remember that the truth itself lies behind its separate manifestations in the life of nature or of man. The ultimate trust is God. To know God is to have life. We believe that Jesus Christ is the revelation of God, that He exhibits God's nature, will, and purpose. Jesus is for us, then, the truth, which we must learn. Has the claim of Jesus to be the truth received verification in history? In answer we shall note that not only has Jesus led men to the possession of spiritual knowledge and moral understanding, such as the world without Him would not have reached, but that the peoples which have advanced in knowledge in all its fields have been those which have accepted Jesus as the Master of life and thought. Freedom and learning exist most where Christ rules.

April 4

Read Gal. 5:13-19.

Facts to be noted:

1. Christ sets us free from sin.
2. He has given us the conquering power of love.

Whatever may be the explanation of the origin and nature of sin, our experience convinces us that it is a power which masters us and brings us into a very real slavery. There is no bondage so strong as the force of evil habit and suggestion. Many a man who has exercised his liberty to trifle with wrong has found himself under its dominion. "The evil that I would not, that I do." That was St. Paul's typical experience. How can the power of sin be overcome? Force can be overthrown only by force. The strongest force in the world is love. Christianity bids us deal with sin, not by directing us first to summon our own will and energies to the combat, but by finding a new motive for righteous action, and power to accomplish it, in the love of God.

April 5

Read I St. Peter 2:13-18.

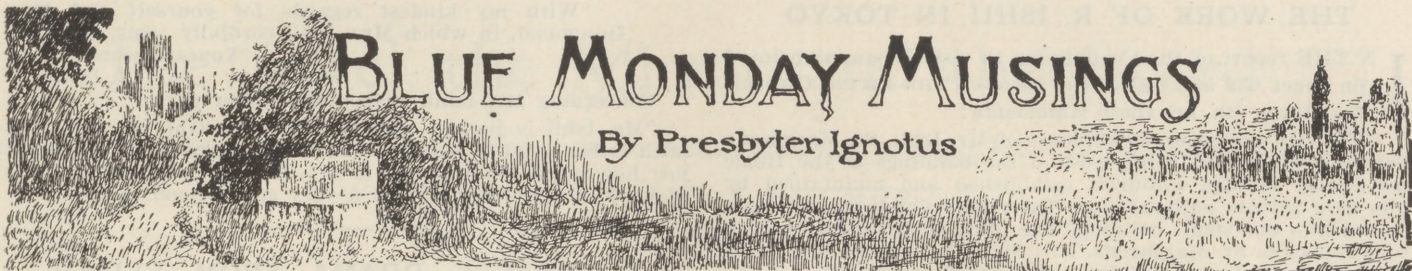
Facts to be noted:

1. St. Paul counsels submission to authority.
2. The spirit of submission makes for freedom.

America is an experiment in freedom. It is not certainly proved that its venture of faith will be crowned with lasting success. History shows that similar attempts, which glowed with promise at the outset, failed in the end. The destructive

(Continued on page 740)





# BLUE MONDAY MUSINGS

By Presbyter Ignotus

LENT is a time for reading, as well as for prayer, fasting, meditation, and listening. Of course, all those exercises are always seasonable; but Lent gives more leisure (in theory at least) and should therefore be more fruitful.

I wonder what life is like for people who can't read: for savages of today, for our own ancestors of many centuries ago, for the illiterate. One such I well remember: he was the son of an Irish contractor, and had inherited an ample fortune from his father—but, alas! with no book-education whatever. The same bachelor apartment house sheltered us both, once upon a time: and he used to drop in to see me now and then. "Tired, ain't you?" he asked when he found me lying down. "Well, I don't wonder, I sh'd think you would be tired, thinking all the time!" Poor fellow, I suppose he wasn't thinking at all, except for a very small fraction of the time! A brilliant idea came to him: he wanted permission to care for the open fire in my study, "just to have something to okepy his mind," he said.

Well, we others read perhaps too much: but we read not always with sufficient care in the selection. I have known victims of the habit deprived of their customary daily dose, who would read odd copies of newspapers, patent-medicine almanacs, anything whatever that was in type, rather than use their time in some other way. Surely, this is unprofitable. "Take heed how ye read, and what"; the exhortation is needed now more than ever in this day when there is a veritable flood of printed matter washing over the country.

WHY IS IT that books of sermons are so lifeless, at least after they have been printed a year or two? Single sermons may have some success at the moment of their publication, but collections of them are mortally repellent. Surely, they ought to be interesting, since they deal with subjects of immense concern to all men; and the perpetual warmth of debate over these subjects shows that men are at all times alive to their importance. But, with a very few exceptions where the literary style is particularly good, a row of volumes of sermons is likely to be the most undisturbed part of a library. There is warning, and rebuke too, in that fact, for those who express themselves twice or thrice a week, sermon-fashion. One glorious preacher still has power to charm and inspire, as if with the spoken word: it is Neale, whose *Sackville College Sermons* a literary critic of renown calls "the most beautiful book in the world." Men still read Liddon and Brooks, and one or two others; but for the most part they are content to have a bowing acquaintance with others of that sort.

BIOGRAPHY still holds its own. I know no book better worth reading, among those newly published, than Henry Dwight Sedgwick's *Ignatius Loyola*. The time has passed for volumes that shall glorify indiscriminately, as for volumes that read like a criminal indictment. But Mr. Sedgwick has got beyond the affectation of cold impartiality, which is the usual alternative, and gives us a sympathetic, intelligent study of a great man, set against the background of his age. It is a very model of its sort.

OF NEW HISTORICAL BOOKS, Leighton Pullan's *Religion Since the Reformation* (the Bampton Lectures) opens up new vistas, and inspires new interests. His literary style is not cumbersome, nor his learning ostentatious. But one gets the quintessence of studies, presented in a form attractive and altogether delightful. I read it through twice on end, and have put it aside for a third reading at my next leisure period.

The arm-chair traveller has a comparatively easy time of it. He escapes arduous experiences, whether with wild beasts, wilder savages, customs officials, or hotel proprietors. Amidst surroundings of his own choosing, with a background plea-

santly familiar, and dear companions at his call, he is able to pierce the arctic ice or the equatorial jungle with equal ease, to open a Pharaoh's tomb or unravel the mysteries of paleolithic man, to navigate the waters of the swelling Orinoco, or to punt on the placid Cher,—all without incommoding himself or missing a meal.

OF ALL present-day writers of travel books, there is one who seems to me preëminent in his observation, his descriptions, his personal touches, his unconventionalities. I mean Harry Franck. A little while ago I read *Wanderings in Northern China* with peculiar zest. Franck, unfortunately, calls himself an atheist, though I think it is rather a pose of reaction from the perhaps narrow outlook of his early life. In his two fascinating books of South American travel, *Vagabonding down the Andes*, and *Working up from Patagonia*, this lends a touch of malicious satisfaction to the unreserve with which he records things which are reproaches to the established religion of those countries. (I am bound to say that American Roman Catholics, instead of trying to ban those books because of that, would do better to attempt betterment of the conditions Franck describes.) But, in this new book on China, it is almost amusing to note the bewilderment of the author as he has to acknowledge his ever increasing debt to the missionaries. He cannot understand why they are there, since manifestly self-interest has no part; and they are patently doing such good work as is unrivalled. Perhaps some day he will find the answer to the puzzle!

Franck is never bound by the agreement of other writers to ignore certain things, or to use rather hackneyed phrases of laudation. He records things as he sees them, even though the result is disagreeable, and one feels a satisfaction in getting a view that is honest, at least, even if sometimes disenchanting. His book on Spain, for instance, shows an aspect of Spanish life very far from that usually pictured by those who cling to the beaten paths of the respectable tourist; and his West Indian volume makes those sleepy little Leeward islands seem vastly more like bits of reality than they did before. I wish some one would send him beach-combing through the South Pacific for a year or two.

TO THE GREAT mass of readers, "literature" has come to mean "fiction," which is a pity. We are living in a time when there are few great novelists, if any, and when the tales they have to tell leave us saddened or wearied, for the most part. I look over the shelves of a great library where the newest fiction is spread out, and am astonished at the quantity which, from my point of view, is unreadable. Even of the books which are called "best sellers," there is little to say in praise. Take two, widely advertised; *Once Aboard the Lugger*, and *If Winter Comes*. The labored flippancy of the first might have been tolerable in a short story, but grows absolutely boring in a novel. And though a few characters are painstakingly drawn in the second, there is little vraisemblance in the catastrophe. And the divorce and marriage which ends all, seems rather far from a "happy ending," or a logical solution. Mr. Shane Leslie has just published a panoramic view of Irish society, under the title *Doomsland*, which makes one's head ache to read, but which is, at any rate, true to the unutterably puzzling cross-currents and eddies of Irish life, looked at from the point of view of the country gentry. How far the editor of *The Dublin Review* is writing autobiography may be questioned; but I see he introduces *A Short Method with Deists* as a heritage in the family of his heroes.

DETECTIVE STORIES continue to multiply, greatly to the satisfaction of the people who like detective stories. So do tales of adventure. In which connection let me name a most audacious—

(Continued on page 740)

## THE WORK OF R. ISHII IN TOKYO

IN THE report of the Commission to visit Japan, as printed on pages 639 and 640 of the issue of THE LIVING CHURCH for March 8th, are these statements:

"Through the generous kindness of Mr. Ishii, St. Margaret's School is at present using most of the buildings of the Home for Feeble Minded Children, established and maintained by him as a private philanthropy. The eighty children have been moved into one small building. The other buildings have been turned over to St. Margaret's. . . . Mr. Ishii needs and expects the use of the loaned buildings by next September."

In order that the readers of THE LIVING CHURCH may know more about Mr. Ishii, and the condition of his work at the present time, the following letter from the Rev. Kensey J. Hammond, D.D., of Culpeper, Va., enclosing extracts of two from Mr. Ishii and of one from Bishop Reifsnider, is given:

"Mr. Ishii, a faithful communicant of the Church, after years of care for an orphanage he established for girls in Tokyo, and also of work as a teacher, is now caring for a number of imbecile children he has gathered to train and teach as far as possible. While on a visit to this country some years ago, he made many friends. Some of these will be glad to hear of him directly since the earthquake. Extracts from two letters recently received are given here. In the Sugamo district of the city, his work escaped annihilation.

"K. J. HAMMOND."

"Of course, we had our share of the general terror and the damage and suffering which overtook all the inhabitants of the city and its neighborhood. Fortunately our roof being slate, and not tiles, the damage in this vulnerable part was slight, but the plaster crumbled down everywhere, a godown was overthrown, and a considerable portion of the brick fence fronting the road fell down. The last caused a good deal of trouble, for some of the frightened imbecile children became uncontrollable and we had tremendous difficulty to keep them from running away. However, none was killed or wounded, and we were thankful.

"Saved in this manner, we wanted to help some of our fellow citizens in the city who suffered the great losses which you read about. And there was St. Margaret's School completely reduced to ashes, a school always so dear to me, and in which I taught so many years. This noble Christian school was looking for a building to house its three hundred and fifty pupils (the original 600 reduced to that number), but not even a shanty could be found, and it was helpless.

"Why couldn't we put more of our own children into some of the rooms," we asked, "and let the suffering school have the use of the vacated parts of our buildings?" We found this could be managed with comparatively little trouble, and at once made the offer to the school. The Bishop, as well as the school authorities, were very glad to accept our offer. The school came over and opened its fall session on October 16th. So our ground is now quite lively with the bustle of the three hundred girls. A majority of them have gone through the recent awful trials, and seem to be happy to come back to their school work after a forced long vacation. About fifty of them stay with us as boarders. Almost all these girls have some sad story to tell. Some have lost their parents, some their brothers or sisters, and all of them, in a single night, became a homeless and possessionless people in this wide world. Oh, it is all so sad. God works in a mysterious way, and we may not understand His purpose, but time will show that all is well.

"We are happy to feel that, in this way, we can share more of the great suffering of the Tokyo people, and we are doing something to alleviate its acuteness.

"Our plan for raising a fund for building a hospital, so indispensable for the efficiency and support of our own work, had to be given up. For some years to come we shall have to do our work under many handicaps and difficulties. It seems that this is always the fate of such work under circumstances like ours.

"We are all deeply grateful for the generous and prompt relief activities of the American Government and people. You don't know how they helped us. St. Margaret's School itself is using the tents, the army cots, and the blankets of America."

\* \* \* \* \*

"Your very kind letter of — has been read with much appreciation. The postal money order for \$ — arrived by the last mail. I do not know how to thank you for this very thoughtful kindness. It will be sure to be used in the most worthy manner possible.

"I am glad you heard Bishop Reifsnider's experiences. Oh, it was such a bitter experience for us all. But I sincerely hope that what, to our finite minds, seems loss, may prove spiritual gain, and that the character of many thousands of people will have been purified through suffering.

"St. Margaret's School is still using some of our buildings.

"With my kindest regards for yourself and Mrs. Hammond, in which Mrs. Ishii cordially joins, I am,

"Yours sincerely,  
"R. ISHII."

Concerning Mr. Ishii, Bishop Reifsnider says:

"Mr. Ishii is just as optimistic and trustful as ever. His faith is beautiful to see. He will need money for repairs, but just how much I am unable to say. He is one of the Trustees of St. Paul's University, and a very good friend of mine."

## A MIRACLE DRAMA FROM ELIJAH

BY WALTER B. KEITER

ELIJAH still speaks! But to the more than three thousand who heard the sung Miracle-Drama in St. Mark's Church, Minneapolis, Minn., on Quinquagesima Sunday, March 2d, and on Shrove Tuesday evening, March 4th, he never spoke with more compelling majesty.

The Rev. Phillips Endicott Osgood, rector of St. Mark's Church, Minneapolis, and Chairman of the Commission on Drama and Pageantry of the National Council, with the able coöperation of Mr. Stanley R. Avery, organist and choir-master of St. Mark's, has conceived a miracle-drama, based on Mendelssohn's Oratorio, *Elijah*, which is not only unique but of surpassing and reverent beauty.

Sung by an excellently well trained choir of sixty-five voices, the drama was presented in the chancel of the church. Simple, but beautiful properties were employed, and the artistry of suitable lighting, to emphasize the oriental colorings of the appropriate costuming, was taken advantage of fully.

The service was opened by the minister with the reading of that lesson from the thirty-third chapter of the book of the prophet Ezekiel, in which the writer tells of a prophet's functions. Then prayers were said for a true spirit of reverence in the service, for a due recognition of the ministry of music, for a devout realization of the lesson taught by the story, and for inspiration to champion the cause of righteousness, ourselves. During the singing, by the congregation, of the two hymns, O God, Our Help in Ages Past, and Triumphant Zion, Lift Thine Head, an offering was received.

The miracle-drama is arranged in three episodes. In the first, Elijah pronounced his judgment on the people of Israel for departing from the worship of the one true God. Then Obadiah comes forth and, in what is perhaps the most loved solo of the whole Oratorio, pleads with the people to "rend your hearts and not your garments, forsake your idols, return to God." As his plea is rejected, he sings that solo of loneliness, "Oh, that I knew where I might find Him . . ." Then an Angel appears to Elijah, followed by a glorious company of Angels, assuring him that "He shall give His Angels charge over thee . . ."

The second episode takes place in the home of the widow Zarepath, where, in response to Elijah's petitions, God miraculously restores the widow's son to life. The episode closes with the Angel singing the exquisite aria, "O, rest in the Lord, wait patiently for Him."

The final and most dramatic episode takes place three years later, before an altar of Baal. Elijah challenges the priests of Baal to prove whose Lord is the God, by calling down fire from Heaven upon the altar. In a heart-rending recitative, he gives them the first opportunity, "Call first upon your god; your numbers are many; I, even I, only remain; one prophet of the Lord." Then, when the priests and people call upon Baal in vain, Elijah prays, "Lord God of Abraham, Isaac, and Jacob, let it be known that Thou art God." Following upon this stirring appeal, tongues of flame rise upon the altar, and the people, falling upon their faces, acknowledge, "The Lord is God! We will have no other gods before the Lord!" Then Elijah, standing before the flaming altar, prays that the judgment pronounced in the beginning, a drought upon the land, be lifted, and the miracle-drama closes with the song of praise by the people for the answer to Elijah's prayer.

It is thought that this is the first time that the Oratorio *Elijah* has ever been presented in the form of a sung miracle-drama; at least, it has never been so presented in the Northwest. Among other impressions made on an observer of the large congregations present at the two occasions was that the congregations were very evidently aware that they were participating in a religious service of praise and worship.

# The Jewel, the Mirror, and the Sword

Being the personal charge delivered, at the close of the Consecration Sermon, to the Rt. Rev. Charles S. Reifsnider, L.H.D.

BY THE RT. REV. SIDNEY C. PARTRIDGE, D.D.

Bishop of West Missouri, and former Bishop of Kyoto

at All Saints' Church, Pasadena, Calif., February 12, 1924

*My dear young Brother:*

I WISH I could find words that would adequately express to you and yours all that the solemn service of this day means to me, my thankfulness to God that He has brought me safely through the long journey, and my pleasure and privilege in being here. I appreciate most highly the honor that the Presiding Bishop has conferred upon me—I know that it is by your own gracious request—in appointing me to be the preacher of the occasion, but my joy supreme is to join with my fathers and brethren of the Episcopate in admitting and welcoming you to the unchanging apostolate, and in sending you forth in the power of the Holy Ghost to your God-given work across the seas.

You and I are not strangers to each other. We labored together for many a year in that distant Kingdom of the Sunrise. I was your father in God and you were my son in the Faith, but that official relationship never obscured the sweet and tender fellowship of friend with friend. Well do I remember the day—now more than a score of years ago—when, in that quiet upper room in the city by the lake, we communed together heart to heart as to the great call that you felt had come to you, and to the vision of the life-work that was opening out before you. From that day to this, none has watched with deeper and more loving interest your progress than he who speaks to you now.

Nara, Fukui, Tokyo—three vital and strategic points in the history of Japan and its Church—were those cities to which you were sent. Nara the beautiful ancient capital; Nara with its temples and shrines and groves; Nara with its great bell of bronze whose sweet notes seem to linger with us still—it was there that you passed the years of the early struggles, trying to master the intricacies of that most difficult tongue, and to enter into sympathetic relations with the thoughts and lives of the people. It was at Nara that you first heard and learned the meaning of that *Yamato Damashii*, or "Soul of Yamato," which expresses, as no other phrase can ever do, the deep and burning loyalty of that patriotic race.

Fukui, the northern stronghold of the Buddhists and the very center of religious conservatism and prejudice; Fukui, where for years the missionaries of the Christ had been denied even an entrance: it was there you bravely went and opened the chapel and the school. And then, when the great institution of learning which the Church had planted in the capital at Tokyo, that throbbing center to which all else in the Empire converges, needed a competent head to guide it in the most important crisis in its history, you were called to undertake that new and higher responsibility. Such is ever the Christian's reward; not a release from the duty and the burden-bearing, but a wider and heavier charge. He that was faithful over five cities in the Gospel parable was rewarded by being made the ruler over ten!

Because you have been faithful. Yes, that is the reason why we are crowning it all today by laying holy hands upon your head, and placing upon your shoulders a far heavier cross than you ever have borne before. This vast congregation of those who know you and love you will see this, as they look toward the altar at the moment of the sacred rite. They will see "the outward and visible sign"—they cannot see "the inward and spiritual grace" which we know doth accompany it. But the unseen hands shall surely be there. The pierced hands of the Beloved and Glorified One shall lay upon you the heaviest cross that man can bear on earth; but you will rejoice with joy unspeakable to bear it, because you know it is His! And He who lays it upon you will give you the strength to bear it, and, through the bearing of it, will ever draw you nearer and closer to Himself.

With our united blessings and our prayers we are sending

you forth to the people and the land you love. It is a critical and momentous time, this day of "the shaking of all nations," especially in the Island Empire of the Pacific, as they rebuild once more the cities laid waste by the awful baptism of fire. Even the stoutest heart will need unwavering faith in God and man as it undertakes the work of reconstruction.

Yours is to be part of that great work, in our day and generation, of bringing the East and the West together, for they hardly know each other yet. The missionary of the Cross can do this as few others can, not only because of his training and experience on both sides of the ocean, but because he is ever moved and impelled by that divine love for the souls of men that knows no national or racial distinction.

You will have to meet with the difficulties and discouragements that have been ours since the very Day of Pentecost. Fear not! Go straight ahead, and let no man turn you from the God-given vision! You will meet the cold chill of indifference, and the opposition of selfishness and materialism, even among those who profess and call themselves Christians. Do not trouble to rebuke them. Do not waste your valuable time and strength in useless argument, but *pity* them from the bottom of your heart, because the rays of the truest Christian joy have never entered their dark and self-centered lives.

You remember the most sacred spot in all Japan, the great shrine of Ama-Terasu-O-Kami, the Sun-Goddess, in the forest of Isé by the ocean's shore. There is the precious bronze casket containing the three great treasures that the ancestress of the Mikados bequeathed to her sons, and which millions of that people still firmly believe safeguard the destiny of the nation.

They are the Jewel, the Mirror, and the Sword!

How symbolic they seem of the treasures that we this day commit to your hands to safeguard the eternal destiny of those immortal souls who are waiting for the Christ across the seas! For the Jewel is that Kingdom of Heaven which is the Pearl of great price; and the Mirror is that Only Begotten Son in whom men may see reflected the face of the Father; and the Sword of the Spirit is that Word of God by which we overcome the evil one and win the victory of life!

Go forth, then, brave Christian Soldier, and lead in the vanguard of the battle! The bugle-call has sounded to the conflict, and each ocean ripple on yonder shore brings its clear notes nearer to us. Go forth and play valiantly thy part in making Dai Nippon, the Kingdom of the Sunrise, great among the Christian nations of the earth!

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## AD VENIENTEM

To you, who are unborn,  
From us, who shall be dead:  
Look not upon our faults,  
But view our hopes instead!

For you we lived and wrought,  
That ye, in turn, may strive;  
And we are dead that ye  
May keep the world alive.

Grant us this grace, that ye,  
Who take our labored tasks,  
Work for the coming day;  
'Tis all that we may ask.

H. W. T.

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MAN IS made to be king, but he is "a discrowned king"; and no one can put him again on the way of honor except his God who made him and would redeem him.—GORE, *Belief in Christ*.

## JUDGE CALLS UPON MEN FOR HELP

IN sentencing four young men to death for murder, Judge James C. Cropsey, of the supreme court of New York, said:

"One of the outstanding facts in this affair is the age of the offenders. Three of them are but a little more than 21 years old—the fourth one only a few years older. While all of them are young in years they are old in experience. Two of them have previously been convicted and served terms of imprisonment. The other two have long associated with criminals.

"The equally distressing fact is that the age of these offenders is not unusual. Most of the criminals are boys and young men. To be exact, over 80 per cent of them are less than 25 years of age. If the people of Brooklyn ask why so many youths become criminals I can tell them. A dozen years of investigation and experience in these matters have demonstrated that the vast majority of all the youthful offenders have committed crime because they had bad associates and were not under the proper influences in the years when their boyhood was turning into manhood—between the ages of 12 and 18. That is the most important period in a boy's life. Then his ideals are acquired, his character formed. In those years every boy needs to be under the influence of the right kind of a man. He needs such a man's life to supply his ideals and such a man to become his hero. Every boy is a hero-worshiper. The reason so many become criminals is that they follow the wrong leaders.

"This condition is a challenge to the manhood of our community. What are we men doing? Tens of thousands of boys are nightly on our streets looking for amusement, seeking adventure, yearning for companionship. Many of them have no fathers and the parents of many others give little or no heed to the places their boys visit or the companions they choose. Do we men owe no duty to those boys? Can we longer remain blind to the perils that beset them? Should we not provide places where such boys may meet and play and be entertained and instructed and all the time be under the influence of men of the right kind?

"This is a practical thing. It can be done. It has been done in a small way and with wonderful results. Why should not we undertake it in a big way? We can lessen the crime in our midst by giving our attention to the youths. They need a real man's guiding hand and helpful personality. They need the example of a true man's life in forming their character.

"Brooklyn can be made better. Whether it will be depends upon us—its men. Shall we turn our backs and ignore existing conditions or shall we accept the challenge and lend ourselves to the task? It's a man's job and it needs red-blooded men who will put something of themselves into the undertaking.

"Men, this is a call to us! Are we awake? Do we hear it? Will our consciences let us ignore it? Shall we not help to make better the boys of today? Should we not begin at once?"

## BLUE MONDAY MUSINGS

(Continued from page 737)

cious attempt at writing a prelude to *Treasure Island*, the story of how the treasure got to the island. It is called *Porto Bello Gold*, and is written by Arthur D. Howden-Smith; and really it is much better than might be expected, considering the necessary comparison. I call it not unworthy to stand on the shelf alongside *Treasure Island* itself. But, having broken the author of his bad habit of making a Dutchman say "Nein," I grieve to find him putting "Gott" upon the same Dutchman's lips. It is a hard task to convince the world that Holland and Germany are altogether distinct, even in language.

THE CLERICAL story may always be reckoned on to have at least one knave or fool in clerical dress, and one noble high-minded infidel as a foil to the villain. Of this, however, I have spoken recently, with May Sinclair's *Cure of Souls* as a text.

Compton Mackenzie's *Parson* continues to progress, going inevitably (in fiction!) towards the Holy Roman see. (One notes with mixed emotions that, in French fiction, the tendency is the other way.) I learned recently that Burford, the idyllic village I "discovered" last September, had been discovered some time before by this very writer, and figures as the seat of "Plashers Mead" in *Guy and Pauline*.

Two conclusions come to me at the end of this rambling. If we read less and talked less, but thought more, it would be better for us, and for our friends. And Lamb was right when he said, "Whenever I hear of a new book, I read an old one."

WE ARE to interpret the beginning in the light of the end; not the end in the light of the beginning.—GORE, *Belief in God*.

## THE LATEST BUDDHA

Five years ago they placed your wizened frame  
In a stone K'ang, and you were hidden away  
In a dark corner of the Ch'ien Fuh An.  
There it was said decay could never touch  
A body that had lived so good a life, so holy.  
Today they break the K'ang and lift you out  
Into the sunlight of the little court,  
And you sit there, a Buddha, so they say.  
A Buddha!

Oh, the gross shame that daylight should behold  
Aught so grotesque, so hideous, so obscene!  
Blackened and blotched and shrunken you sit there  
Crouching in ape-like poise; your ghastly face  
More dead than Death; a loathsome thing  
To make small children cry and run away in terror.

Under the pine tree in the little court you sit.  
Near by a pomegranate bears ruddy fruit.  
Birds sing and chatter on the temple roofs,  
And evening with its magic golden glow  
Brings to the Earth a heightened loveliness.

Have pity, O you Nuns.  
Hide it away again where it belongs  
In the kind darkness where all ugliness  
Loses itself along those silent shores—  
Those dim grey regions of Forgetfulness.  
But no, you are a Buddha;  
And the Master being fair to see and golden-hued,  
They will take cheap gaudy paint and lac  
Gilding your sightless face  
And few thin shreds of flesh  
That cling reluctant still  
About your tortured and unsightly bones.  
They will set you crouching on a throne,  
A Lotus throne high raised upon an altar.  
Daily the fragrant smoke will rise,  
Blue curling smoke in incense and sweet sandal-wood.  
Women will come striking their foreheads thrice  
On small round praying mats before your throne.  
The sorrows of their hearts will women bring to you,  
To such a thing as you, to give them ease.

How shall the grievous wounds of Christ be ever healed  
While men so turn their backs on God's great Love,  
Patent in all the beauty of this world,  
Seeking their good in death and ugliness?  
I turn away with a sickness in my heart  
Which not the evening star hung in a saffron sky,  
Nor the fair white rising moon, reflected in  
A lotus pool, avail to drive away.

A. W. S. LEE.

## DAILY BIBLE STUDIES

(Continued from page 736)

principles have always been self-will and insubordination. Freedom is a spiritual thing; it is the result of inner moral and spiritual disciplines, the outcome of willing and reasoned respect for authority. In a land like our own, where we scarcely feel the pressure of restraint, and where the common good rests upon the good-will of the individual, we especially need the inspiration and help of religion. Christianity teaches us that he alone is free who has learned to govern himself; he alone is exempt from the contagion of popular passion, ignorance, and violence—the forces which destroy nations—who submits himself to God's guidance. Spiritual thinking and living can alone protect us from the slavery to material things which imperceptibly, but inevitably, saps the power of a people, and robs them of capacity for independence. A great nation might well take to heart these words: "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time" (I St. Peter 5:6).

THIS IS FAITH: to act on what transpires experience: to act on what you do not feel possible: to act in faith on a promised strength, and to find it in the using.—Bishop Gore.

# The Great Adventure in Japan

BY THE RT. REV. CHARLES S. REIFSNIDER, L.H.D.,

Suffragan Bishop of North Tokyo

JAPAN, and more particularly Tokyo, is the strategic center of the Orient for all activities, commercial, educational, diplomatic, religious.

Thousands of young men and women from all over the Orient come to Tokyo every year for contacts with western civilization in all these various activities. They go to Tokyo rather than to the western world for reasons of economy, and because of Japan's progress in western civilization and acknowledged leadership in the Orient.

There is a decided, perhaps undue, centralization of all the activities of the Empire in Tokyo; hence Tokyo is today one of the strategic centers of the world.

As world diplomacy must give due attention to the attitude of Japan, so must world commerce and education and, more particularly, missionary endeavor consider Japan as a considerable, and often determining, factor in their international ramifications. Hence Japan wields today an influence second to none in world affairs.

The one country above all others that Japan looks to for guidance and inspiration, in spite of our anti-Japanese legislation, is America. Our policies as to China and Russia cause her to reshape her own, our commercial ideals she is making her own, our educational system is her inspiration, and our religion is the reforming influence that is transforming her national life.

This is the Great Adventure in Japan today—to have a part in the transformation and remoulding of the unquestioned leader of the Orient.

The facts are these. The new international position accorded Japan in world affairs, as one of the five great nations of the world, means that, as an agricultural nation, which until recently she has been, she cannot finance her new international position and responsibilities, and must become an industrial nation. But she has few natural resources and must have ready and continued access to raw materials. This she can get in China and Siberia. Hence friendly relations with China and Siberia are of prime necessity to her. Both China and Siberia need Japan's manufactures. Hence a ready market for all she can produce awaits her there. She has vast latent hydro-electric power and, at present, comparatively cheap labor. Provided she obtains the friendship of China and Siberia, she can finance her new international position. America has the friendship of China. Therefore coöperation with America diplomatically and commercially is both desirable and essential.

An interesting by-product of this industrial development in Japan is the automatic settlement of the Japanese immigration question. The Japanese who come to this country come because of the greater profits to be obtained for a given amount of labor, the speedy laying up of a competence upon which they expect to live in Japan in their declining years. The same motive actuates the American business men at present residing in Japan. Only a negligible number of Japanese desire to become citizens of this country. An industrial Japan will mean that these emigrants will be absorbed into productive enterprises at home, wages will increase, and the present large body of unemployed in the large cities of Japan will find employment. There will be no inducement to go into a strange environment, as equally great opportunities for wealth and advancement will be available in Japan.

But even then the situation is but half met. Japanese education is strongly nationalistic. Her young men talk repeatedly of the need of an "international mind," but have only a faint conception of its meaning. Education is frankly non-religious, and the resulting philosophy and attitude of mind is atheistic, or at best agnostic, and there is a consequent lowering of public morals, evidenced in illicit sexual relations and extreme socialism. The fine optimistic loyalty of ancient Japan has, through illy balanced curricula and over-emphasis on the secular, as contrasted with the ethical

side of education, degenerated into license both in thought and action.

The old religions of Japan, Buddhism, with its fine philosophy of life, Shintoism, with its ancestor and emperor worship, and Confucianism, with its high ethical teachings, have little or no influence on the lives of the masses today. Christianity is the only religious force adequate to the moral and spiritual needs of present-day Japan. The old religions, trying to reform themselves, are incorporating or engrafting Christian ideals and teachings into, or upon, the systems for which they stand. We have the anomaly of Buddhist young men's and young women's associations, Buddhist Sunday schools and woman's auxiliaries. There is a reformed sect of Buddhism which is nine-tenths Christian in character and teaching.

The Japanese Government recently requested the Christian forces in Japan to lead a crusade in coöperation with Buddhism and Shintoism against unlicensed national thought, in an endeavor to raise the popular morale lowered by the earthquake. Christianity has been cleared in popular estimation from the stigma of being a religion opposed to the Japanese national spirit, and Christ has been accepted by the multitudes as being one of the world's great moral heroes—a great step toward the personal appropriation of Christianity.

The Government schools have thrown open their doors to Christians. Universities have incorporated courses on Christianity and Christian ethics in their curricula, and have consented to the establishment of Christian hostels on or near their campuses for the ethical and religious culture of their students. Middle school principals in various sections of the country have sanctioned the opening of Bible classes for their students. Even more significant, primary schools in Tokyo, at the request of the mayor, have been opened for an hour's Christian teaching once a week.

The opportunity has come. The barriers are down. If we will but do our part, Christ will come into His own.

As you will have seen, it is the substitution of American ideals for German in every phase of national activity. Germany, previous to the world war, was Japan's inspiration, diplomatically, commercially, educationally, and ethically. Today she turns to America. Our responsibility is great, but our opportunity is even greater. Let us enter upon the Great Adventure.

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PSYCHOLOGY studies the *idea* of God and the *idea* of the solar system, and stops there. But neither astronomy nor theology means to limit our studies to our ideas. They both mean to be objective—and it is hard to see why one should be denied this privilege, if it be granted to the other. And if objectivity be denied to theology, the dangers that inevitably result are evident. Theology becomes purely subjective—a description of the way we feel the idea of God is substituted for God . . . and the psychology of religion, having absorbed all that was objective in religion, finds that it has nothing left to study, or at best becomes a branch of abnormal psychology. "This method," writes Boutroux, "if it succeed, will lead sooner or later to the abolition of the fact itself, while the dogmatic criticism of religions has striven in vain for centuries to obtain this result. . . . Contrary, then, to the other sciences which leave standing the things that they explain, the one just mentioned has this remarkable property of destroying its object in the act of describing it, and of substituting itself for the facts in proportion as it analyzes them." —J. B. PRATT, *The Religious Consciousness*.

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WE ARE OBLIGED to use each theory as occasion demands and wait for further knowledge as to how it may be possible that both should be true at the same time. Toleration of opinion is a recognized virtue. The curiosity of the present situation is that opposite opinions have to be held or used by the same individual in the faith that some day the combined truth may be made plain.—SIR WILLIAM BRAGG, *Robert Boyle Lecture*.

## Three Cases of Healing

THREE recent cases of healing in connection with the services of the Church have lately been reported to THE LIVING CHURCH and seem to be thoroughly accredited by witnesses of the highest character.

### THE CASE OF JOSEPH ALLEN

In the December number of *The Little Chronicle*, a monthly leaflet publication of a very small religious order on the Franciscan system, with headquarters at Merrill, Wis., the head of which is Fr. Joseph (who, with the rest of the Order, is thoroughly loyal to the American Church), there was printed the following incident in connection with a brief account of a Mission conducted by the Order at St. Peter's Church, Freehold, N. J., November 10-18:

"The Mission seems to go well. People are responsive, and attendance good. I am unusually unresponsive considering what an opportunity I have. But there is one big memory, above and beyond the memory of the kindness and generosity of the dear people of Freehold, that I shall always carry with me. The first day of the Mission God gave us a miracle. How can it be anything but that? A man, stone-blind in one eye, who had been repeatedly told he could never regain his sight, was instantaneously restored to sight. His general physical condition has also been greatly improved. This great blessing came in response to continued prayer for him, both at the altar at Freehold and also at the monastery in Merrill, for he has for a long time been seeking the help of such prayer, and he had always declared that the occasion of his healing would be my visit for the Mission."

There was a further reference to the matter in the same publication for January, and in the February number the following fuller chronicle of facts was given:

#### "The case of Joseph Allen

"(Whose sight was restored at the Mission held in St. Peter's Church, Freehold, on November 11th, 1923).

"The facts, without comment, are as follows:

"1. Notes made by Dr. John Welsh Croskey after examination of the patient, Joseph Allen.

"February 16th, 1920. Impossible to improve the vision of the right eye.

"June 8th, 1920. Vision right eye, barely light perception.

"June 15th, 1920. Vision right eye, light perception. Ophthalmoscope shows the outer side of right nerve dense, white, and opaque, and the edges apparently torn, showing pigment. The vessels are not markedly diminished in size, as one would expect with such a condition of vision and atrophy of the nerve. I am told an X-Ray picture was made, but that it showed no evidence of fracture (refers to picture of skull to determine regarding a fracture as the result of a fall on February 3d, 1920). I am, however, of the opinion that the fracture occurred, which, with the calus, has made pressure on the right optic nerve and that eventually it will result in complete optic atrophy, with total blindness of the right eye.

"J. W. CROSKY.

"2. Statement of the Rev. Father Schwacke.

"From personal knowledge I can state that since I first knew Mr. Allen, about September, 1920, he was blind in the right eye—could not see chairs or objects in front of him, and could not read readily. He was not able to perceive objects on the right of him at all. That this condition continued up to the date of restoration, November 11, 1923, and that I saw Mr. Allen November 10, 1923, and his sight was as above stated on that date.

"That, during the sermon, Sunday morning, November 11th, while seated in St. Peter's Church, Freehold, N. J., Mr. Allen suddenly realized that his sight was restored. Since that date I have frequently seen and talked with him and know from my own observation that the sight of the right eye is now quite good. On Sunday evening, February 3d, 1924, as a demonstration Mr. Allen took a hymn book, and with his right eye only, read to me two stanzas of a hymn unfamiliar to him and me.

JOHN H. SCHWACKE.

"Rector of St. Peter's Church,  
Freehold, New Jersey.

"I would add by way of comment that this man is a devout Catholic, trusting and believing in God and His Church, and that he has frequently desired the prayers of the Church for his restoration, and that his case has constantly been the subject of intercessions and intentions at the altar in Freehold and elsewhere, and that he has never doubted but that our Blessed Lord would in His gracious mercy send him such blessing as would be for his soul's health.

"J. H. SCHWACKE."

Inquiry of Fr. Schwacke, rector of St. Peter's Church, Freehold, N. J., elicits the statement to THE LIVING CHURCH

that "The case is absolutely authentic. Mr. and Mrs. Allen, and their son, are faithful and devout communicants of this parish. I have known them since I took charge, and only a few moments ago talked with Mrs. Allen on the phone asking her permission for you to reprint the article. Mr. Allen was the boss weaver in the Karagushian rug mill here for many years before he fell and injured himself, after which he had two strokes, but he is still as happy and cheerful as any man I know, fighting the battle against adversity hopefully and with a love of God and his fellow man that is wonderful to behold. He is an inspiration to know. He is doing the work of an evangelist; I can definitely point out several men who are today converted Churchmen, due entirely to his efforts."

### TWO CASES IN PERSIA

The other two cases are reported from far-away Persia, but they come to THE LIVING CHURCH through the Society of the Nazarene in the form of a personal letter from the Anglican Bishop in Persia, one of the cases being that of his own wife. They can best be reported in the Bishop's own language as follows:

#### "Case No. 1.

"On June 27th, 1923, my wife gave birth to a son. All went well for a time. Then symptoms appeared which gave cause for anxiety. Cancer (Chorion Epithelioma) was diagnosed chiefly from the clinical history, and confirmed by examination and sections. Operation was decided upon, and an exploratory operation performed on July 29th. Five doctors were present at this, including three with a good deal of experience in operative work, and two in pathological work. On opening up it was found that the growth had spread with such rapidity that the greater part of the pelvic cavity was affected, and it was decided that operation was impossible and would probably involve the death of the patient.

"I want to emphasize the fact here that five experienced doctors looked in and saw, and gave it as their deliberate verdict that, humanly speaking, there was no hope.

"Then we felt that God was laying it on our hearts to claim healing by prayer. On August 11th the Persian Church had a Day of Fasting and Prayer at which complete healing was claimed in faith. Friends all over Persia as well as in England, etc., joined in thus claiming healing on the promises of Holy Scripture.

"While we were in church praying, a message was sent to the leader of the service by my wife to say that her temperature was even then down to normal for the first time for several weeks. 'Before they call I will answer, and while they are yet speaking I will hear.' My wife said she felt that even then healing had already begun. She made rapid improvement, and was shortly back again at work in the hospital. I ought to mention that she is a surgeon, an M. B., B. S., of London, England.

"Today she is better in health than she has been for years, and is completely cured. Needless to say, this striking cure of cancer has made a deep impression in the whole country. The doctors who attended her are convinced that it was only by the direct act of God that she was healed, and regard it as a signal miracle.

#### "Case No. 2.

"Another doctor working in Shiraz was suffering from such acute neuritis that she was unable to do her work. She and her fellow workers prayed for healing, but without marked result.

"So she felt God was leading her to come to Isfahan for Anointing and Laying on of Hands. She came, and at a service of the Holy Communion, she received Anointing and Laying on of Hands and was healed. She says that she still has occasional twinges of pain, but so slight as to be negligible.

"(sgd.) J. H. LINTON,  
Bishop in Persia.

"The Bishop's House,  
Isfahan, Persia, December 31, 1923."

JESUS abstained, as often as possible, from working miracles, but He could not always resist the pleading of the sorrowful, and often His pity did not wait for the request! For a miracle is an attribute of faith, and His faith is infinite, and that of the believers very great. But often, as soon as the healing was complete, He asked the ones He had healed to keep it a secret. "See thou tell no man; Go thy way." Those who do not listen to the truth of Christ, because they are troubled by miracles, should remember the profound saying which was addressed to Thomas, "Blessed are they that have not seen and yet have believed."—PAPINI. *Life of Christ.*

# The Work of the Church in Munich

BY THE VEN. W. E. NIES

Rector of the American Church in Munich

I N acknowledging a letter of inquiry sent from the office of THE LIVING CHURCH in December last as to the best way of sending remittances over here, I mentioned a detail connected with the great suffering among the children in Germany, suggesting the best way of sending relief. The warm hearted editor, who has done so much for the American churches in Europe during the war, took the matter up in a separate editorial notice in which the fact came to attention that the relief work being done by the American Church in Munich was a Church work and the suggestion was made of contributions towards a distinctively Church fund for the purchase of food from the "Central Committee, Inc." in New York to be sent direct to me for distribution.

I am particularly grateful for the suggested emphasis upon the fact that the relief work being done for German children through the American Church in Munich was our Church's work. The fact, if borne in mind, would naturally carry with it a feeling of sympathetic cooperation.

No doubt many people at home wonder why, with so few Americans remaining in the German cities, and with conditions so upset and difficult, we continue our Church work—for our spiritual ministrations are for Americans and not for the people of the country. The answer is simple. It was the policy of the late dear Bishop Mott Williams to open his churches in Germany after the peace, and keep them open if it could be done. Possibly he thought at the time that the war being over, conditions would soon become settled, and Americans come back again to the two great art and music centers where we have our churches. It is also possible that that was not his first consideration. I know that, at Dresden (for I carried through the transaction as Archdeacon), the church there was given \$10,000 towards an endowment with the condition made that the Bishop make a serious effort to keep the church open for services. In Munich the suspension of the work would have meant the loss of an invaluable central location, fitted up at considerable cost, and housing a property worth about \$25,000. This property would have had to be stored at great expense—possibly for years for there was no other room suitably located. But be that as it may, the Bishop was, above all, a man of wide outlook and the sincerest Christian feeling. He saw the opportunity for a ministry of reconciliation and help in the land of a fallen foe and was not slow in guiding his policy accordingly.

So, while not without its difficulties, the Church work is here and is going on, and my part of it is centered in Munich.

It is a mistake to suppose that the work is confined to relief work among the Germans. In 1922 there was a confirmation class of seventeen—equal in size to that at the American church in Paris. Of this class sixteen were born in America or in England, and one in Munich of an American mother. In 1923, besides visitors whose stays were of longer or shorter duration, enough art and music students braved the difficulties of residence here to make about forty regularly using the library connected with our work. They found a welcome, plenty of company and good books, magazines, and newspapers, and bought their tea and toast there. They were not rich, so their contributions to the Church's work were not very material, but the library was a home to them, and many came to the services and helped in the choir. The recent summersault in the exchange rate which made this the dearest country in Europe, has lost us four-fifths of them to Italy, but we did what we could for them while they were here. The same cause has driven about four-fifths of all other Americans and English away, but price conditions may get better and other people may take their place. There is always a certain number of permanent American residents here, but their number is very small compared to the number in peace times.

While all put together would not make much of a congregation, the odd fact is that we have the church quite full

every Sunday; at times needing to bring in extra chairs. The visitors are Germans, who speak and understand English. The local churches have finished their services before ours begin. With rare exceptions, the visitors are not of the class that need or want assistance, but, since our charitable efforts for German children became generally known, many people became interested in us and wanted to see what we were like. They seem to keep coming and we don't hinder them. They like the liturgical service and join in the singing. The most of them tell me that they expect, at some time, to get to America. One of the most indefatigable for our Sunday visitors is Herman Gassner, whose fine Shakespearean translations into German are those universally used for stage productions in Germany where Shakespeare (strange country!) still gets as good a house as the movies.

And now about our relief work. In early December, when I wrote of the phenomenon of children of respectable families going from door to door begging for bread, the State's experiment of making a new gold mark currency had just been gotten under way. The paper marks had fallen to the point where it took eighty billions of them to mail a letter to the United States. The cure applied was to increase nearly fourfold the postage, and to call it thirty pfennig (gold standard). There is the figure 30 on the stamps now, but it means, in paper marks, 300 billions. I select the postage stamp as a measuring standard so it can be seen what has happened to prices. Food, clothing, shoes, everything, went up to this artificially created gold standard price. And it did not stop there. Prices, for some reason or other, soared far beyond world prices. In the last two weeks, however, there has been a betterment in this respect. Prices of most foods are now about at the world standard.

The first and natural effect of the sudden high prices has been to put a disastrous damper on business. The result is that factories, offices, and banks have discharged, or are in process of discharging, one fifth or one fourth of their employees. Added to this, the city and state departments are cutting down their staffs in the same proportion as well as the salaries of those remaining. Even the universities are affected. This is in accordance with the State's plan to help stabilize the gold mark by cutting off expenses.

This is the situation at present. We can readily see its effect on an already impoverished middle class and the suffering entailed on children. Never, during or since the war, was there so much hardship as at the present time. The latest statistics of children's physical degeneration and mortality are as bad as at any time during the war, and the future looks gloomier than ever, with so many thrown out of work. As I talk to the people I find that what seems to oppress them most is the *long time* that this hardship has been going on. They are on the borders of despair. Others, in other parts of the world, have, of course, gone, or are going through as great sufferings, but they are not so long drawn out.

About ten days ago I received a desperate letter from someone who signed under his name "piano virtuoso." I wrote him to come to my house to see me. He was true to type, with an emotional face and long hair. He had five children, and could not get enough engagements or pupils to enable him to buy them food. I asked him to play me something at the piano. I have heard fine players and he, even with his cold fingers, was among the best. I gave him food for his children for two weeks, and encouragement. It seems little but it gave him new heart. His case is that of very many of the fine musicians in Germany. Their cases bear close investigation.

Some time ago our attention was called to the case of a widow, an educated woman, whose husband had fallen in the war. She, with her sixteen year old son, was in distress for food. The boy was sick. I did not inquire closely as to details but helped at the time. The boy had soon to be taken to

the hospital for an operation. He had to undergo two. At the first his leg was amputated—at the knee, and at a second at the thigh. He was this week brought home to his distressed mother. The surgeon said that a tubercular condition of the bone had developed which required the operation to save the boy's life. The condition was brought on by undernourishment. Cases of this kind, of more or less severity, are common at the clinics, especially among children: this, and rickets.

On the day before Christmas a poor widow of a good class was asked to come to the American library to receive a consignment of food. She came with a child of about four and a half years. She had two more at home and was in great poverty, and the children without food and clothing: the child with her showed it. She was a very quiet little thing with pinched face and wondering eyes. Her clothes were very thin and old, but carefully mended and clean. Her shabby shoes were neatly blacked and stiched together with black thread. She seemed half frozen. A box of children's clothing having just arrived from the American Welfare Association, of Chicago, the child was furnished with warm underwear, stockings, and shoes, and a comfortable little sweater. While the mother was receiving them the child looked on in silence. Then there came out of the box a small rag doll. It was a funny looking affair, but it was handed to the child. She took it with an unforgettable gurgle in the throat that expressed her joy and delight, and held it close while her eyes danced. One could see that she regarded it as the most wonderful and beautiful object she had ever seen or known. She had never had a doll before. It has been many a Christmas since food did not come first with poor widows with children. We explained to the child that the doll was for her but she couldn't understand it, and supposed it was given her only to hold for a while; so she held it tight. At last the mother made her understand that it was really her own to keep and the child's face was a study in the spirit of Christmas.

Just now appeals are beginning to come in from many of the people with families to support, who have been thrown out of employment in the dead of winter. What can we do to help them? Just as much as merciful people who are not cold and hungry at home find it in their hearts to enable me to do in the name of our Lord and His Church. On December 24th, we distributed over 300 packages of food for children—flour, rice, cocoa, sugar, lard, milk, etc.—and three boxes of clothing, and on January 15th, 100 more packages and a large packing case of clothes and shoes. We mean to go on so long as conditions are nearly as bad as at present and people at home will help us.

Munich, January 27.

### THE RIGHT USE OF THE TERM "CATHOLIC"

THE following has been drawn up by the Irish Bishops, and is being circulated in Ireland:

"The Archbishops and Bishops call the attention of members of the Church to the increasing misuse of the term 'Catholic' to describe, without any qualifying designation, that body of Christians only who acknowledge the supremacy of the Bishop of Rome. Members of the Roman Catholic Church are now commonly designated as 'Catholics,' while members of our Church, and others who hold all the doctrines of the Holy Catholic Church as defined in the ancient creeds, are frequently described as 'non-Catholics.'

"This is not a mere question of 'names and words.' The Catholic character of the Gospel of Jesus Christ, and of the Society which He founded, is one great feature which distinguishes Christianity from all other religious systems. Christ's Church is universal, or catholic, in the fullest sense of the term; its mission is to all; its membership includes persons of 'all nations, and kindreds, and people, and tongues.'

"If we now surrender our title of membership in the Catholic Church, and concede it to those only who accept the authority of a particular Bishop, we give up an important point in that faith which was once for all delivered to the saints. So important was this point held to be in early Christian times that belief in 'the Holy Catholic Church' was made an article of faith by those who compiled our creeds. To be a 'non-Catholic' is to be outside the Body of Christ; and to be described as 'not a Catholic' is equivalent to being described as 'not a Christian.'

"It is probable that in many cases these terms are used thoughtlessly, without considering their significance and importance; but we cannot consent thus to narrow the Church of Christ, or to accept the position of aliens from the commonwealth of the Israel of God."

### THE APPEAL OF LENT

BY THE ARCHBISHOP OF ALGOMA

LENT is a special appeal for serious thought on the subject of religion, and for whole-hearted devotion to the service of God. Its various appointments and discipline are not ends in themselves. They are only means whereby we may be helped to realize the truth about ourselves as God sees us, and by which the grace of God may find entrance into our hearts. The very fact that the appeal of Lent is special may encourage the persuasion—albeit unconsciously entertained—that at other seasons God is not appealing to us, and that a well spent Lent will atone for, if not justify, a measure of carelessness and worldly living at other times.

The truth is that Lent is a special appeal only in the sense of being a particular enforcement of the constant and universal appeal being made to us at all times. There is never a moment when God is not yearning for us, and seeking to draw us to Himself. The natural world, and every object in it, is at once a witness to God's supreme power, and an expression of His infinite love for mankind. And every incident in our daily life has something to tell us of our indebtedness to the Author of our being, and of His unfailing solicitude for our highest and permanent good.

It is never easy for fallen man to read aright the signs of the times. It is unusually difficult in days like these, when universal turmoil in political, industrial, and religious life, adventurous freedom in intellectual and theological enquiry, and grievous laxity of life and manners in society and in the home, combine to confuse moral issues and to lead us astray in our thinking.

Lent by its emphatic insistence upon simplicity and honesty of purpose, and by its representation of "the Truth as it is in Jesus," appeals to us afresh each year, not only to accept the Saviour's philosophy of life, but to be worthy of Him, and to seek at His hands the wisdom, satisfaction, and blessing which this world is powerless to give.

It does but sum up all the varied and never ceasing appeals of daily life into one great and urgent message, delivered through the special and impressive appointments of the Church, bidding us pause in the onrush of life, and make sure we are not risking the eternal future by living for the fleeting present. It is so terribly easy, and so appallingly common, for men to waste their daily God-given opportunities, and, in the pursuit of transient and trivial satisfactions, to risk the final loss of those good things which our Saviour won for us by the sacrifice of Himself upon the Cross of Calvary, and which God has promised to give hereafter to all who unfeignedly love and serve Him here.

Brethren, let us not make light of Lent.

### THE WOUNDED CHRIST-HEART

Anew He is wounded! The barbs of His wounding  
Are hurled by His children, those marked with His name,  
Who carry His banners, who ring forth hosannas—  
These robe Him with shame.

Anew He is wounded. The Temple He builded,  
The fabric He reared from the stream of His blood,  
Is shivered with echoes that score Him, that shame Him—  
Who built with His blood.

The Soul-of-the-world is aghast at its moorings—  
The rock of its faith that standeth secure—  
It is racked by the breakers of sound that beat over;  
Keen voices that follow Time's lure.

Oh the Voices! These Voices, all barbed that bruise Him;  
His own children's voices, once pledged and apart,  
That shame Him—the Christ of the World—soul immortal—  
They wound the Christ-heart.

GEORGE KLINGLE.

GOD SEES THINGS not as they are but as they are becoming. This is the *real* way to see things . . . *Non quales sumus sed quales futuri sumus Deus nos amat.*—GORE, *Belief in Christ.*



# Public Libraries

BY CLINTON ROGERS WOODRUFF

IGNORANCE is the menace of civilization, declared that interesting publicist, William Allen White. "If America continues to grow, the minds of her people must grow. The schools alone cannot satisfy this need for continuing the intellectual growth of American citizens. In America today, eighty-five per cent of the boys and girls are in school until the age of fourteen years. After that, but one in five continues school until the age of eighteen. Then what happens?" Mr. White asks. "A scanty few go on to college or university and the others do not. Is this the end of their education then? Must their mental growth cease when the school doors close behind them?"

There must be some way out; some way to continue the educational growth of American citizens. There is a way, and that way is the public library. "It is America's continuation school," he declares. "It is the most democratic of American educational institutions. It is free to every person; color or race, nationality or creed, make no difference. It is free to every person who wishes to read, and who is willing to read. If the schools will only teach the reading habit, the library will educate the world, for the public library of America is free to every new idea, free to every fresh point of view. The public library is free from party politics; it is free from religious intolerance and prejudice. The public library provides information on all sides of every important question, so far as its funds will allow," and that, I might add, is an important limitation, for city fathers are willing to appropriate more money for anything else, not always in abundance, but in larger sums, than for books.

The citizen has his duty toward the library. First of all he should encourage larger appropriations of funds. Too many people are being turned away because there are not enough copies of certain books to supply the demand, or not enough money to buy all the books that should be on the shelves, and the librarian cannot make two books grow out of an appropriation for one. Usually the citizen feels that he discharges his duty when he registers his complaint with the librarian, or one of the trustees, instead of urging those who control the purse strings—the councilmen—that the life and usefulness of a library depend in the first instance on the number of books it has. As one of my fellow trustees of the Free Library of Philadelphia said at a recent Board meeting, "we could easily have a circulation of ten million, if we had the books."

Two important books dealing with libraries have recently been published, *The American Public Library*, by Arthur E. Bostwick (New York: D. Appleton & Co.) and *The History of the New York Public Library*, by Harry Miller Lydenberg (New York: New York Public Library,) which illustrate the growth of the movement in a most substantial way.

Dr. Bostwick, who, by the way, is a Churchman, is properly regarded as one of the leading American librarians, and he has given us a revised and enlarged edition of his standard work in which he has incorporated all the changes and new developments which have marked the history of the public library in the United States since he first wrote the book. He has avoided technicalities, and has designed his book as well for the general reader as for the librarian and student. It forms a most readable account of the aims and tendencies of American library work. Among the new features to be noted are the chapters on county libraries, the material on library publicity, the chapter on music in libraries, the ways of comparing the value of work in different libraries, the library service in Americanizing foreign population, and branch libraries in school buildings.

The chapter on the American Library Association has been enlarged by recent history; there is also a brief but illuminating history of that outstanding feature, the card catalogue. In the appendix now appears an annotated list of library and library commission bulletins. From these examples of what the book now contains is indicated that it is a book fully abreast of the developments in the field, and more, it illus-

trates how far and how rapidly the American library has developed.

Mr. Lydenberg's monumental volume (for it is monumental, containing 643 pages) tells the story of America's (if not the world's) greatest library, which comprises the Astor, the Lenox, and the Tilden Foundations. The first three chapters in the book are devoted, respectively, to the Astor Library, founded in 1848, the Lenox Library, founded in 1870; and the Tilden Trust, established in 1886. The union of these libraries in 1895 brought together a collection of books noteworthy in value and in numbers.

First in point of time, the Astor Library "was the work of John Jacob Astor and Joseph Green Cogswell, a New York merchant and a New England school teacher." This was a reference library, a collection for the student or the literary worker. Mr. Lydenberg says: "The popular library for the people, and the scholar's library, a library for the student, seemed to belong to two irreconcilable categories. In our day we have come to see that the two may exist in peace and quiet under the same roof; but it was not so obvious a generation ago."

The second element was that of James Lenox, born in New York in 1800, the son of a wealthy importer, who retired from business in 1840 and devoted himself to collecting books and objects of art. "As a book collector," says Mr. Lydenberg, "he was original and peculiar; but nothing could exceed his promptitude, punctuality, energy, exactness, frankness, truthfulness, simplicity, and courtesy." He accumulated books so rapidly that he had no time to catalogue or arrange them. His first search was for early editions of the Bible in all languages.

Samuel J. Tilden was the third unconscious founder of the present Public Library, who, despite his multifarious activities, acquired a library of some 15,000 volumes, exclusive of law books. The chief criticism made of the Astor and Lenox Libraries had been that they were not freely available for public use. To remedy this Mr. Tilden provided in his will for the establishment of the Tilden Trust, "with capacity to establish and maintain a free library and reading room in the City of New York." The trust received about \$2,000,000 of his estate. Difficulties in regard to the selection of a site and in complying with Mr. Tilden's wishes led to discussion of an alliance with the Astor Library and the foundation of one institution "commensurate with the magnitude and importance of our commercial metropolis," and led the way to the great institution at Fifth Avenue and Forty-second Street. In passing, it is interesting to note that Bishop Potter was one of the trustees of the Astor Library, and later of the Public Library, constituting another instance of his public usefulness.

Public libraries should not be restricted to bookworms, although, of course, these should be looked after as well; public libraries should always give prior consideration to the public. This point was emphasized at the English Library Association conference last autumn by the Marquess of Hartington. The fact that people did not always appreciate the best literature was no reason for depriving them of something that was entertaining. As *The Municipal Journal* of London said at the time, "If boys read 'bloods,' they were doing themselves no particular harm, as they were at least cultivating the reading habit, which is desirable, and which would, in due time, lead them to higher things."

The Marquess counselled librarians to avoid the "high brow" spirit and consider the masses, who appreciate shilling shockers. "We do not really think librarians," the editor of *The Journal* said, "are in need of such advice, for they invariably do their best to appeal to the multitude. The success of a library depends upon the number of borrowers, and the increase of readers during recent years proves that they are serving the public." The cultivation of a high taste in literature cannot be done in a day. The chief need is to cultivate the reading habit, which is the essential. The main ambition

of a librarian is to improve the education of the people; but that is not to say that they should not aid in the general entertainment of the masses by putting them in the way of books which will interest even if they do not educate."

Another view, however, was taken at this conference by St. John Ervine, the novelist and dramatist, who contended that the business of public libraries was not to make experiments but to create and preserve a standard. There was a profound difference between the function of a public library and the privately conducted library. The private library was not bothered by the question of mentality at all; it dealt largely with people who sent their servants with a slip of paper on which was written, "Please send me two new books," and that gave the private librarian tremendous scope, not only to foist books on people, but for extending the range of his customers' tastes. Looking back he could not say that the penny dreadfuls he read as a boy did him any harm. There came a moment when those things ceased to interest, and that was when the librarian should come in and suggest something better; *Treasure Island*, for instance.

L. Stanley Jast, chief librarian at Manchester, disagreed with Mr. Ervine in saying that the mediocre book should have no place in the public library. Unfortunately, most of their borrowers were mediocre people, and if they did not cater for the mediocre people they would not have any people in at all. "The great function we have is to feed the imagination of the people," he added, amid cheers.

These questions are those which library trustees have constantly to face and consider, and they have been specifically facing me as a trustee of the new Community House which the Diocese of Pennsylvania is erecting at Morrisville. That interesting and growing community now has no library and we are going to put one in, thanks to the coöperation of the Church Periodical Society of the Diocese, of which Mrs. A. K. Kempton is the aggressive head. There are some dear ladies who believe we should stock the shelves with prayer books and missionary literature, but Mrs. Kempton has sound ideas, and she is asking for books of history, narrative, reminiscence, and fiction. Of course there will be some religious books, but the Community House will serve the whole community and the library will be run along the usual lines of a public library.

Democratic as the library is, we quote from William Allen White again by saying that its service should be greatly extended. Librarians should be prepared to give more service, more encouragement and sympathy to their patrons, whether to help the half literate foreigner or the scholar. The public should be made to see that the library is a continuation school. While the library is useful and helpful, it has still not reached its maximum of helpfulness or usefulness and it cannot do so until the people themselves realize what it has to give them.

## INTERPRETATION AND TRUTH

BY THE REV. H. C. ACKERMAN

IN recent theological controversy "fluidity of interpretation" in regard to the creeds has been to so large an extent identified with successive misinterpretation as to bring to the fore the ever-recurrent problem, What is truth? For instance, it is stated that several articles of the Apostles' Creed are expressed quite plainly in symbolical or figurative language, and that such are quite incompatible with plain statements like that of the Virgin Birth. On this ground, it is asked not to confuse the two articles, one kind being susceptible of successive interpretations and the other not. When put into other words, it is said that the Church has erred at times in interpretation, though never in her hold upon the facts themselves. Consequently, and logically, it would seem that there are naturally errors in creedal interpretation. This would not in itself be so serious were it not that some minds very readily pass on further to conclude that, if the Church makes errors in interpretation, perhaps she does also in regard to the basic facts which have been faultily or incompletely interpreted.

This objection becomes stronger when notice is taken of a weakness in the defense of symbolical or figurative language. For as a matter of fact it must be admitted that *ab*

*initio* the language is *not* figurative. For example, "He ascended into heaven . . . from thence he shall come to judge" was originally understood in a literal sense, and the translation of literal into symbolical meaning constituted one method of interpretation. If today we may understand the truth figuratively, this should not becloud the issue that originally the *truth* was conceived in a manner in which we do not today commonly conceive it. I mean to say the problem is this: Is our *truth* true and is the truth of a former age untrue?

I believe this tautological paradox may give you the gist of my suggestion, namely, that the truth of one interpretation, though succeeded subsequently and recurrently by the truth of other interpretations, does not involve any logical contradiction between the series of truths or in their development. To avoid making this notion too abstruse, let me put it this way: The Church has indeed made different interpretations of the basic facts of the creeds, but these several interpretations have *always been true*. This is the nice point that I wish to discuss.

Now the primary facts of our belief, as expressed in the creeds, are so far as they refer to our Lord Himself, *phenomenal*, i. e., they constitute scientific data which are subject to observation and description to a very large extent. At any rate, the Resurrection and Ascension were strictly phenomenal events. Our Lord ascended visibly in time and space into heaven? Yes, *truly*; for any phenomenal description when accurate is true scientifically. Phenomenal truth has always its setting or frame. It may only be expressed within this preconceived intellectual order or system. When, however, the setting is changed, as takes place from age to age, there is another truth expressed in other terms, the terms of the different setting. But each statement is scientifically valid, so far as it is an accurate description of phenomena. The Ptolemaic interpretation of the cosmos so far as truth is concerned is equally valid with our own Copernican interpretation. It *was* true that two parallel lines indefinitely extended would never meet; it *is* true on the grounds of Professor Einstein's theory that they will eventually meet. More familiarly, we may say it was true that a married man could live comfortably upon a thousand dollars a year; it is no longer true. But this relativity of truth does not involve contradiction. So much is apparent. May we not infer therefore that there is a relativity of creedal interpretation from century to century, from age to age, in differing intellectual, educational, and psychological framework or setting, and furthermore that each successive and authoritative interpretation expresses the truth?

Thus, it follows that the Church may reinterpret, as understanding necessitates, various articles of her creeds from time to time; but it does not follow that any one, even the most modern, interpretation, provided that it is a Catholic interpretation, ever falsifies former interpretations. Her interpretations are relatively, i. e., successively true in that specific vehicle of phenomenal apprehension which constitutes the intellectual frame of man's mind at a particular day.

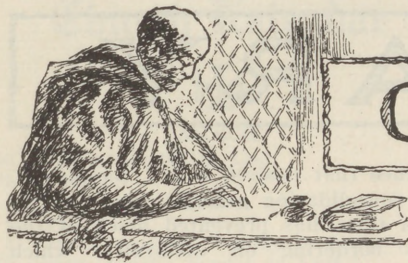
To illustrate the value, to my mind, of this position in a practical manner, the inference may be drawn that no modern interpretation of the Virgin Birth, which falsifies or contradicts the original statement of fact made in the creeds, is true. If, however, some interpretation were to be construed which did, in no manner, contradict or reverse the original expression of belief, such an interpretation might be validly entertained on its own merits in its own discrete terminology.

## THE PEACE OF CHRIST

Ye weary and heavy-laden,  
Come unto Me and rest.  
For fleeting earthly treasures  
No longer make your quest.

I bring to you My peace,  
I give to you My joy.  
Be glad this Holy Day,  
Love be without alloy.

ANNA M. WISBALT.



## CORRESPONDENCE

### THE CATHOLIC PRIEST

To the Editor of *The Living Church*:

FATHER Haydn's question, in the issue of this date, is addressed to me as much as to anyone since one of the advertisements against which he animadverts is mine. I suspect that his question is purely rhetorical, that he knows the answer quite well, and that he only desires to "muddy the wells of wisdom with the stick of suspicion." But to answer his question as if it were a genuine inquiry I suppose one might say (certainly in the circumstances that gave rise to his letter) that a Catholic priest is a priest who knows that he is a Catholic priest, who has taken pains to learn his trade as such, and is prepared and willing to function in that capacity only, before God and for the sake of God's people.

It is a fact that the term is unfortunate and confusing. But what would Father Haydn suggest to be used under the circumstances? Everyone born in the United States is an American. But, during the war, I think we found the adjective "American" one that needed to be restricted in certain cases: that the accident of birth did not invariably go along with a patriotic consciousness. In like manner, every properly ordained priest is a Catholic priest, even when he does not know it: even when the knowledge of it would be unwelcome to him. When, therefore, one says a "Catholic priest," he means a man in whom the fact of valid ordination to the Priesthood is coincident with a consciousness of sacerdotal character and with the outlook upon life and upon his office which ought to accompany the same.

Further to make plain the matter one might say, also, that a Catholic priest is one who recognizes that what he holds in the priestly office he shares with all other Catholic priests; that he has "a part of this ministry": and, therefore, he will seek to make the exercise of his office conformable to the exercise of the same by his brethren the world over: not leaning to individualism or to his own preferences, but striving to make his ministering so nearly uniform, as local circumstances and the canons governing him will allow, with the ministering of all others who hold the same office. *Qui facit per alium facit per se*. The First Christian Priest functions through all priests. A Catholic priest seeks to know what the experience of the Catholic Church has concluded that priests ought to do, and how they should conduct themselves, whether in great matters or small, most adequately to represent our Lord, and who desires most of all so to conduct himself.

FREDERICK S. PENFOLD.

Providence, R. I., March 15.

### "BUT WE SHALL ALL BE CHANGED"

To the Editor of *The Living Church*:

MAY one who desires to be found "a real modernist" suggest for discussion a remarkable parallel that exists between that which among scientists is called "the law of the hybrid," and that which we of the Church should dare to call "the law of the Sacraments"?

I have often wondered if others have felt the similarity, and the mystery, and the drawing power of these two lines of study; have realized their practical value in terms of life, yet their mutual utter elusiveness when approached for study directly.

Nevertheless, both seem to come to this; that *life* under the manipulation of a higher intelligence, is capable of being changed, even as to its basic qualities. Indeed it seems to be a law that if it is desired to transplant a life from its natural habitat into a—to it—severer climate, it is necessary, for full success, to find in that severer climate a life of a similar species that is by nature acclimatized; and then by inbreeding, by hybridizing, to change the very basic qualities of that life to be transplanted. So N. E. Hansen inbred into the strawberry the power not to freeze; and by other similar successes made farming in northwestern Canada possible. So Charlie Goodnight and his wife, within somewhat narrower limitations, changed the life qualities of a herd of steers by

cross-breeding with the buffalo; and so brought measurably nearer the solution of the meat problem. If I am not mistaken, by scientific claim and insistence, all life is capable of being changed, tremendously and importantly changed, when under control of the higher intelligence of man, working through the law of hybridization; and, I believe, always through mechanical means.

But that is all the Church has ever claimed: that the life of man is subject to this same law, and is capable of great, wonderful, and important changes when under the control of the higher intelligence of God, working through mechanical means, the Sacraments.

Why should not "the real modernist" take his stand here, and hurl back at the scientist his old taunt that all life is subject to the same laws? What is the Scripture story, but that God for His own purposes would transplant human life from our natural habitat into the—to us—severer climate of Heaven? just as Hansen willed to carry that strawberry into Canada. What is the Scripture story but that human life can not live in the climate of Heaven unchanged? and that, just as Hansen found and brought from Canada that hardy strawberry and hybridized from it, so God the Father brought down—I speak reverently—the life of His only begotten Son from Heaven into our realm, and is now striving, by the mercies of Christ, to persuade each of us to submit to His processes of inbreeding into us the power of that Life—aye, that Life itself—that we may be changed and fitted to live in that higher realm? O! that we had had no more power to say "no" than that strawberry!

Those of my readers who are familiar with Hansen's work with that strawberry, I ask you, under the laws of life involved, where, in any detail, did his operations vary from the Scripture story of what "The Great Husbandman" is striving to work in us? And as for the rest, you all do know that by mechanical operations under his own higher intelligence, man is working great changes in the life qualities of both plants and animals. And I insist, shrink as we may from thinking of the Sacraments in modern scientific terminology, that every time a scientist does work such a change in any lower form of life, he is adding to our foundations—whether of revelation or of speculative theology—proofs that the sacramental *thing* the Church is guarding is in keeping with general laws of life that he is using practically, and from which he also gets results.

J. V. COOPER.

Lynbrook, N. Y., March 15.

### WALTER PATER AND MODERNISM

To the Editor of *The Living Church*:

PROPOS the present discussion: Walter Pater wrote in a review of *Robert Elsmere* more than forty years ago: "We have little patience with those liberal clergy who dwell on nothing else than the difficulties of faith and the propriety of concession to the opposite force." "Doubtless, it is part of the ideal of the Anglican Church that, under certain safeguards, it should find room for latitudinarians even among its clergy. Still, with these, as with all other genuine priests, it is the positive, not the negative, result that justifies the position." "It is his triumph to achieve as much faith as possible in an age of negation."

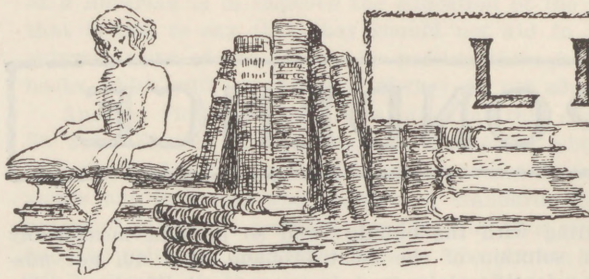
B. T. ROGERS.

Sunbury, Pa., March 18.

### SPIRITUAL GUIDES

"ONE can be sure that an advanced Anglo-Catholic believes fully, without quibbling, in the full Deity of Jesus Christ, and accepts, without mental reservations, the Articles of the Creed.

"But give me no advanced Modernist for my spiritual guide, for, in the things that matter supremely, I cannot in the least be sure where he is. So I choose the Anglo-Catholic. I do prefer some beauty in worship, but I am not 'gun-shy' as regards the terms Protestant or Catholic. I merely state here the views of at least one reader, that Anglo-Catholicism does give far more of Christ than Modernism."—From a Letter to the Editor in the *Church of Ireland Gazette*



# LITERARY

## LOW MASS CEREMONIAL

*Low Mass Ceremonial.* In accordance with the English Rite as set forth in the Book of Common Prayer. By the Rev. C. P. A. Burnett, B.D., vicar of Holy Cross Church, New York. Published by the author, Holy Cross House, 300 East 4th St., New York. Price, 50 cents.

First published some two years ago, this book has not received the attention that its merits deserve. A recollection of some of its background may be useful.

In 1891 Dr. William McGarvey privately printed his first book, *The Ceremonies of a Low Celebration, with Notes and Appendices*. Dr. McGarvey had been in holy orders for about five years. The absence of any semblance of uniformity in celebrating Holy Communion in churches where a full Catholic ceremonial was desired, led him to study that branch of liturgics carefully, with the result that he prepared and published the book mentioned. It was frankly based upon the existing Roman use, but the adaptation was a thoroughly loyal and intelligent one. At that time the long line of studies of old English uses had scarcely begun, the Alcuin Club had not been formed, and the advantages of taking an existing use instead of trying to galvanize a dead use into life seemed too clear to require much argument. People might charge that the use was "Romish," but it could not be intelligently said that it did not punctiliously treat the rubrics of the American book as supreme. Its loyalty could not be challenged.

Fourteen years later, in 1905, Father Burnett collaborating with him, Dr. McGarvey published his much more elaborate volume, *The Ceremonies of the Mass, arranged conformably to the Rubrics of the Book of Common Prayer*. This volume THE LIVING CHURCH reviewed in a series of three editorials, favorably, in the main, but making a number of criticisms in detail. After these many years it is proper to say that the editorial was a mosaic, prepared after receiving briefs from a number of competent sources, some of which were incorporated into the review, the late Bishop Grafton being the writer of a considerable part of it. The authors of the book had, however, acted by appointment of the Clerical Union for the Maintenance and Defence of Catholic Principles, and with that backing, as well as the scholarly repute of its joint authors, it came into quite general use in all those churches that practised an elaborate ceremonial. Looking back now to the time of its first publication, one can see that its lack was that the literature pertaining to English uses, that had by that time become rather prolific, had not been sufficiently digested by the learned collaborators. They were justified in continuing Dr. McGarvey's earlier conception of basing their directions upon a living rather than upon an extinct use. In England a rather sharp line of demarcation had been drawn between those who sought punctiliously to revive an old English use and those who preferred an existing though Latinized practice. Those two schools ought to have been consolidated, in America, by means of the Clerical Union's book. That they were not is partly due to the fact, evident now but not then, that Dr. McGarvey, probably unconsciously, was already far on his way toward Rome; his submission to Rome, after most violent attacks upon the Episcopal Church, being made three years later, in 1908. We have always felt, therefore, that a great opportunity was lost when the book of 1905 was issued. We certainly do not desire a merely archaic restoration of a use, in every detail, that was largely suspended four centuries ago. There never have been four centuries of actually stationary practice in the Church, and the ultra-precisianists, of the school of Mr. Dearmer, seemed not to recognize the undesirability, not to say the futility, of assuming that one could revive a dead use, in every rigid detail, four centuries later. On the other hand, the studies into English uses had brought to light a good deal of material that might well have been utilized in the production of that volume. We have since wished that Father Burnett's influence in its production had been more pronounced and Dr. McGarvey's correspondingly less, but Father Burnett was the junior partner, and the book was decidedly a McGarvey production.

The imprimatur of the Clerical Union carried the volume

into general use in churches that desired a full ceremonial. It had the advantage of consolidating practice into a fairly uniform use, and that, in turn, has prevented much of the individualism, sometimes bordering on disloyalty, which one finds in England today. The book has served an admirable purpose.

The defection of its chief compiler, however, if nothing else, made it impossible that the use should be accepted as a finality among American Catholic Churchmen. When the edition became exhausted, the book was permitted—wisely, in our judgment—to run out of print. It has served its purpose.

But it followed that we had no guide to Catholic ceremonial readily accessible. Two years ago, Father Burnett prepared the book now under review. It does not purport to introduce a new use. It is rather a simplification of the McGarvey use, adapted to the less elaborate occasions. As compared with Dr. McGarvey's earlier book intended for the same purpose, Fr. Burnett's seems to us both simpler and better. And though the mass of references to authorities which were valuable details of both McGarvey books are missing, this new book bears evidence of the influence of the later English studies into the same subject.

Father Burnett would be the first to recognize the absence of finality to his little volume. We do need to have the whole matter of Catholic ceremonial re-studied and to have various details carefully reconsidered. A good deal of history has been made since the publication of Dr. McGarvey's first manual in 1891, and a whole literature upon the subject has grown up. Some day there will be opportunity for a much more satisfactory solution of the subject than at present we have; we doubt whether the time is yet ripe for it. The American use will not be indefinitely a Latin use and it will not be a revived sixteenth century use. There will be no grave breach with the principles of either of these, but there will be a definite acceptance of the *spirit* of the American Prayer Book, and a ceremonial adapted rather better to that book than that which we now have. We are developing an American Catholic spirit of our own. But the thirty-odd years of actual practice of the McGarvey use, and of Father Burnett's more recent work, will have paved the way for such a book and such a use when the time for it is ripe.

In the meantime we have no hesitation in cordially commending this little book by Father Burnett.

## FOR HOLY WEEK

A CONGREGATIONAL MINISTER at Litchfield, Conn., the Rev. Frank J. Goodwin, D.D., has published an exceedingly useful volume for the Three Hours of Good Friday entitled *The Vigil at the Cross: Prayers and Meditations on the Seven Words from the Cross, with an Order of Worship for a Three Hour Service on Good Friday*. The style differs somewhat from that with which we are generally familiar. The reading under each of the heads is briefer and is generally selected from some devotional writer, many of them from our own Church authors. This is followed by a selection of prayers and collects appropriate to the subject, and these also are chosen from the notable prayers of the ages. The proposed Order of Worship provides for scripture readings and hymns to be interspersed throughout the service, and there are excellent notes on The Value of a Liturgy and on The Conduct of a Three Hour Service. The service is more formal and liturgical than that to which we are accustomed, but, though perhaps in an opposite way, it fulfils the same psychological purpose of effecting a marked contrast with the customary service among those for whom it is prepared. Our own clergy and people will find the volume a useful one; and it is a happy indication of the times that some—and not a few we believe—among Congregationalists are feeling after the spiritual riches of the ages which their fathers so largely allowed to fall into disuse. [Published by the author, Box 292, Litchfield, Conn., price \$1.50.]

ANOTHER NEW VOLUME of addresses on the Seven Words is *For Us: Meditations on the Seven Words from the Cross*, by Archibald Lang Fleming, rector of St. John's Church, St. John, N. B. It is a stenographic report of simple, devotional addresses delivered in his own parish church and another, without seeking for novelty in treatment, and sympathetically introduced by the Bishop of Fredericton. [Marshall Bros., London. For sale by the American Houses of the Presbyterian Book Concern.]

# Church Kalendar



## MARCH

- 30. Fourth Sunday in Lent.
- 31. Monday.

## APRIL

- 1. Tuesday.
- 6. Fifth (Passion) Sunday in Lent.
- 13. Sixth (Palm) Sunday in Lent.
- 20. Easter Day.
- 21. Easter Monday.
- 22. Easter Tuesday.
- 27. First Sunday after Easter.
- 28. St. Mark, Evang.
- 30. Wednesday.

## KALENDAR OF COMING EVENTS

April 29—Anglo-Catholic Priests' Convention, Philadelphia.  
 American Church Congress, Boston, Mass. Convention, Diocese of South Carolina, Convocation, District of Arizona.

## APPOINTMENTS ACCEPTED

DOYLE, Rev. JOHN, curate at the chapel of the Church of the Mediator, West Philadelphia, Pa.; to be rector of Christ Church, Pottstown, Pa.

EGLIN, Rev. T. C., of Hudson, Wis.; to be rector of St. John's Church, Elkhorn, Wis.

ENGLAND, Rev. HOWARD G., of Washington, D. C.; to be chaplain of the State Tuberculosis Sanatorium, Mont Alto, Pa.

KINNEY, Rev. ARTHUR H., rector of Christ Church, Bethany, Conn.; to be assistant at Trinity Church, Bridgeport, Conn.

KNEELAND, Rev. M. D.; to be assistant in St. Matthew's Parish, Kenosha, Wis., instead of in St. Andrew's, as previously stated.

NELSON, Rev. PHILIP, rector of St. Peter's Church, Denver, Colo.; to be rector of the Church of the Ascension, Salida, Colo., April 1st.

OLIPHANT, Rev. JOHN, vicar of All Saints' Church, Brookland, and the Church of the Good Shepherd, Galeton, Pa.; to be rector of Christ Church Berwick, Pa.

ROOME, Rev. WILLIAM OSCAR, Jr., assistant at the Church of the Holy Apostles, Philadelphia, Pa.; to be rector of Trinity Church, Seymour, Conn.

WEST, Rev. STANLEY R., rector of Christ Church, Pottstown, Pa.; to be rector of Calvary Church, Conshohocken, and Dean of the Convocation of Norristown.

WILLIAMS, Rev. C. B., Ph.D., priest in charge of St. Mark's Church, Nowata, Okla.; to be priest in charge of the Church of the Good Shepherd, Sapulpa, and St. George's Church, Bristow, Okla.

## CHANGE OF ADDRESS

GUSTIN, Rev. W. A., rector emeritus of the Church of St. Michael and All Angels, Berwyn, Ill.; from Hotel Beaulieu, Nice, France, to London, England, care of the American Express Co., 6 Haymarket, after April 1st.

## ORDINATIONS

### DEACON

IOWA—On the Fifth Sunday after the Epiphany, February 10, 1924, at St. Luke's Church, Des Moines, JOSEPH SNOWDEN was ordered deacon by the Rt. Rev. Harry S. Longley, D.D., Bishop Coadjutor of the Diocese. Mr. Snowden was formerly a Congregational minister. The candidate was presented by the Rev. G. C. Williams, rector of the parish, who also said the Litany. The sermon was preached by the Rev. Edward H. Rudd, D.D.

Mr. Snowden is in charge of the mission work at Garden Grove, Albia, Mystic, and Centerville, Iowa.

### PRIEST

ALBANY—At St. Peter's Church, Albany, N. Y., on March 15, 1924, the Rt. Rev. Richard H. Nelson, D.D., Bishop of the Diocese, advanced to the priesthood the Rev. ALFRED JOHN MILLER, priest in charge of St. Mark's Church, Philmont. The candidate was presented by the Rev. Charles C. Harriman, and Bishop Nelson preached the sermon. Mr. Miller will continue in charge of the church at Philmont and several associated missions, in all of which places he has been doing a constructive work.

## DIED

BUSH—Died at his home in Port Charles, N. Y., March 10, 1924, HENRY HOBART BUSH, in the ninety-fourth year of his age. He is survived by his wife, Caroline Todd Bush, by two sons, George Henry Bush, D.D.S., and Walter L. Bush, and by a daughter, Elizabeth Bush.

CHURCH—Died at the Fifth Avenue Hospital, New York City, February 18, 1924, FREDERICK STUART CHURCH, artist, in the eighty-second year of his age. He was a member of Co. A, Chicago Light Artillery, from April 21, 1861 to July 22, 1864.

JACK—Died in Syracuse, N. Y., March 16, 1924, after a long illness, GEORGE T. JACK, in his eightieth year. Mr. Jack was warden of Grace Church, Syracuse, for twenty-five years, and a member of the Standing Committee of the Diocese of Central New York for a similar period.

Grant him, O Lord, eternal rest, and let light perpetual shine upon him.

RANDALL—Entered into rest on Tuesday, March 11, 1924, MARY BRAINERD DESHON RANDALL, wife of the Rev. Arthur T. Randall, rector of St. Andrew's Church, Meriden, Conn.

Grant unto her, O Lord, eternal rest, and may light perpetual shine upon her.

WELLS—The Rev. WALTER WOODWORTH WELLS died on March 4, 1924, at Gering, Nebraska. He was born at Villa Nova, Chataqua County, N. Y., April 17, 1854. For nineteen years he was a faithful and devoted missionary priest in the Missionary District of Western Nebraska. He was ordained deacon by Bishop Worthington in Holy Trinity Church, Schuyler, Neb., and priest in St. Clement's Pro-Cathedral, St. Paul, Minn., by Bishop Edsall, December 17, 1902.

The funeral service was said by Bishop Beecher and Bishop Shaylor at Holy Trinity Church, Schuyler, Neb., on March 8th. The interment was in the cemetery at Schuyler.

He is survived by his widow, by two daughters, Mrs. Samuel Green, of Ewing, Neb., and Miss Sarah Wells, of Omaha, Neb., and by one son, Chester Cameron Wells, of Omaha, Neb.

## CAUTION

MITCHELL—Caution is suggested in connection with a man calling himself CHARLES MITCHELL, of 9901 Market St., San Francisco, Calif., and claiming my friendship and also membership in the Actors' Church Alliance. He has been calling upon our clergy of the Middle West. His stage name is Murphy, and he is a black-face comedian, about five feet six, heavy set, and with a ruddy complexion. He also claims membership in St. Paul's Church, San Francisco. Further information from Rev. WALTER E. BENTLEY,

Founder and Sec. of the Actors' Church Alliance, Port Washington, N. Y.

## 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

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.

WANTED, A PRIEST TO ASSIST IN A Catholic parish from Palm Sunday to Low Sunday inclusive. Address ALBERTUS-155, care of THE LIVING CHURCH, Milwaukee, Wis.

WANTED: CURATE, SINGLE, SALARY \$1,500. Middle-western parish in city of 100,000. Moderate Churchman. Begin work at once. Address C-163, care THE LIVING CHURCH, Milwaukee, Wis.

### MISCELLANEOUS

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

WANTED FOR NEXT SEPTEMBER, capable teacher, lady preferably, with public school experience, for small boys' school. Write CHURCH SCHOOL-159, care of THE LIVING CHURCH, Milwaukee, Wis.

WANTED A MIDDLE-AGED WOMAN TO act as Housemother for small boys in an Eastern school. Address M. P.-161, care of THE LIVING CHURCH, Milwaukee, Wis.

WANTED—AN EXPERIENCED ORGANIST and choir master. (Boy choir)—Only best of references considered. Write Church of the Advent, 2366 Kemper Lane, Cincinnati, Ohio.

## 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.

PERMANENT OR TEMPORARY WORK Required by a Priest of the P. E. Church. Elderly, good at Church music. Apply to Rev. PERCY DIX, Box 182, Latrobe, Pa.

PRIEST, 35, MARRIED, LOYAL TO PRAYER Book, ten years in present parish, desires change near Coast. East or Gulf preferred. Answer R-154, care LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES SUMMER WORK TWO to four months. Salary two hundred per month. Box 357 Crescent City, Florida.

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 CHOIRMASTER desires change; thorough Churchman, splendid references. Address "VOLENS"-148, care LIVING CHURCH, Milwaukee, Wis.

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

TWO DEACONESSES, CATHOLIC, WITH school and institutional experience desire the principalship of a Church boarding school for girls, or the headship of another institution. Address HOMEWARD, 162, care of THE LIVING CHURCH, Milwaukee, Wis.

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

YOUNG MAN, MASTER IN BOYS' SCHOOL, desires position as secretary, companion, or tutor; free for this purpose from May 15th to September 15th. Experienced traveller, cultivated, well read; loyal Churchman; teaches all secondary-school subjects, particularly the Classics. Address AESTAS-164, care THE 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, SUR-** plices, Altar Cloths, Copes, Chasubles, Burses, Veils, Stoles. All hand work and best of materials used. Estimates submitted on request. **MISSSES 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 HANG-** ings, Vestments, Altar Linens, Surplices, etc. Only the best materials used. Prices moderate. Catalogue on application. **THE SISTERS OF ST. JOHN THE DIVINE**, 28 Major Street, Toronto, Canada.

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

**FOR ALTAR GUILDS (LINEN FOR COT-** tas) Surplices and Altar pieces supplied at wholesale rates by **MARY FAWCETT**, 115 Franklin St., New York City. Only pure Irish linen carried. Samples and prices on request.

### 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.

### SISTERS OF THE HOLY NATIVITY

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

### RELIGIOUS

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

### APPEAL

**WE NEED ABOUT TWO DOZEN COPIES** of the old Hutchins Hymnal with music, and a number of the pew edition, for use in Kansas, and will be glad if any parish having discarded copies in good condition on hand will send them to us in our missions. Address the **VEN. G. D. CHRISTIAN**, Archdeacon, Manhattan, Kansas.

### RETREATS

**A RETREAT 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. THOMAS. W. ROBERTS OF ST.** Leonard's-on-Sea, England, will conduct the annual Retreat for the women of the Diocese of Long Island and Greater New York in St. Paul's Church, Clinton and Carroll Streets, Brooklyn, on Friday, April 11th, from 10 A.M. to 4 P.M. Tickets for luncheon will be forwarded free of charge upon application to the **SECRETARY**, St. Andrew's House, 199 Carroll Street, Brooklyn. The church may be reached by Court Street car from Brooklyn Bridge, Manhattan; or from Borough Hall subway station by Court Street car, and is one block west of Court Street on Carroll Street.

**THE REV. THOMAS W. ROBERTS OF ST.** Leonard's-on-Sea, England, will conduct the annual Retreat for Acolytes for Greater New York and vicinity, to be held under the auspices of St. Joseph's Society in St. Paul's Church, Clinton and Carroll Streets, Brooklyn, on Saturday, April 12th from 5 P.M. to 9 P.M. Those desiring to attend should notify the **CHAPLAIN**, St. Andrew's House, 199 Carroll Street, Brooklyn, New York.

### TRAVEL COMPANIONSHIP

**SOLITARY WOMEN AND MEN, YOUNG AT** heart, the signal is flying from the masthead—**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.

### EASTER CARDS

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**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.

### CAMPS

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**CAMP TO RENT, FULLY FURNISHED.** For year, six double master's bedrooms, two baths, one double maid's room and bath, hot and cold water, electric lights, telephone, 200 ft. lake front. Three quarters of a mile to Crater Club, the social center. Address **M. B. HOUGHTON**, 310 Tappan St., Brookline, Mass.

### MISCELLANEOUS

**DELICIOUS GEORGIA PAPER-SHELL PE-** cans, food for Lent; five pounds, postpaid, three dollars. Address **M. LOVETT**, 1915 Rittenhouse Street, Philadelphia, Pa.

### 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

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### BOARDING

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**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.

#### 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

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**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.

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### INFORMATION BUREAU



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

In many lines of business devoted to war work, or taken over by the government, the

production of regular lines ceased, or was seriously curtailed, creating a shortage over the entire country, and many staple articles are, as a result, now difficult to secure.

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

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

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

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

## CHURCH SERVICES

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

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.  
 Noonday 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, April 1st to 4th, Dean QUAINTON, of Victoria, British Columbia.  
 Children's Service Mondays at 5:15 P.M.

### 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

## BOOKS RECEIVED

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

**Boni & Liveright.** New York, N. Y.  
*Strenuous Americans.* By R. F. Dibble.

**Thomas Y. Crowell Company.** 426-428 W. Broadway, New York, N. Y.  
*Psychology in Theory and Application.* By Horatio W. Dresser, Ph.D. Price \$3.50 net. Postage extra.

**George H. Doran Company.** 244 Madison Ave., New York, N. Y.  
*Jeremiah.* Being the Baird Lecture for 1922. By George Adam Smith. Price \$3.00 net.

*Bible Stories Retold for the Young, Volume Four: Kings and Prophets.* By Alexander R. Gordon, D.D. Price \$1.25 net.

*Christian Unity and the Gospel.* By Bishop Ingham, Dr. H. Wace (Dean of Canterbury), etc., etc. Price \$1.50 net.

*The Shout of the King.* By Ernest Raymond, author of *Damascus Gate, Tell England,* etc. Price \$1.60 net.

### From the Author.

*The Vigil at the Cross.* Prayers and Meditations on the Seven Words from the Cross with an Order of Worship for a Three Hour Service on Good Friday. Selected and Arranged by Rev. Frank J. Goodwin, D.D.

**Little, Brown & Co.** 34 Beacon St., Boston, Mass.

*Blue Blood: A Dramatic Interlude.* By Owen Johnson. Price \$1.75 net.

*A Square Peg.* A Play in Three Acts. By Lewis Beach. Price \$1.50 net.

*High Fires.* By Marjorie Barkley McClure. Price \$2 net.

**L. C. Page & Co.** 53 Beacon St., Boston, Mass.

*Penelope and the Golden Orchard.* By Dorothea Castlehun, author of *Penelope's Problems,* etc. Illustrated by William C. McNulty. Price \$1.90.

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

*The Holy Spirit and the Church.* By Charles Gore, D.D., Hon. D.D., Edinburgh and Durham; Hon. D. C. L. Oxford; Hon. LL.D. Cambridge and Birmingham; Hon. Fellow of Balliol and Trinity Colleges, Oxford; Fellow of King's College, London; formerly Bishop of Oxford. Price \$2.25.

**Thomas Seltzer.** New York, N. Y.

*J. Ramsay MacDonald.* By Iconoclast

**S. P. C. K.**

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

*Healing.* By the Rev. M. R. Newbolt.

**St. Botolph's Society.** 53 Beacon St., Boston, Mass.

*Redburn: His First Voyage.* Being the Sailor Boy Confessions and Reminiscences of the Son-of-a-Gentleman in the Merchant Service. By Herman Melville, author of *Moby Dick, Typee, Mardi,* etc. Illustrated by Frank T. Merrill. Price \$2.00.

## BULLETINS

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

*The Bulletin of the General Theological Seminary.* Catalogue Number 1924-1925. Volume X. February, 1924. Number 1.

## PAMPHLETS

**American Committee for the Independence of Armenia.** 1 Madison Ave., New York, N. Y.

*The Lausanne Treaty and Kemalist Turkey.*

**Department of Religious Education.** 1 Joy St., Boston 9, Mass.

*Spectacles for Bible Readers.* By Rev. Norman B. Nash, Rev. William L. Wood, and Rev. Allen W. Clark. Massachusetts Manuals. Book Twelve.

**The Jackson Press.** Kingston, Ontario, Canada.

*Government Intervention in Labour Disputes in Canada.* By Margaret Mackintosh.

**Secretary of the Synod of Washington.** 159 La Belle St., Pittsburgh, Pa.

*Journal of the Seventh Synod of the Province of Washington.* Washington, D. C., November 20, 21, and 22, 1923.

**B. A. M. Schapiro.** 83 Bible House, New York, N. Y.

*The Messiah According to the Old and New Testaments.* By B. A. M. Schapiro. Copies may be obtained free of charge by application at above address.

## SPEAKERS AT SEWANEE

THE THEOLOGICAL DEPARTMENT of the University of the South, Sewanee, Tenn., has heard recently four nationally known speakers. Three of them, the Rev. J. M. Gill, the Rev. J. A. Schaad, and the Rev. Loaring Clark, D.D., are members of the National Council; the fourth, Dr. Edward McCrady, is the son of a former professor of science in this University. Mr. Schaad and Dr. Loaring Clark are General Missioners of the Church, and spoke in an extremely interesting manner about their work. Mr. Schaad also addressed the entire student body upon the subject of Vocations.

Mr. Gill is Field Secretary of the National Council, and has been visiting the seminaries of the Church in order to prepare men for their parish work in connection with the Nation-wide Campaign. He has recently returned from China,

where he has been connected with the missions of the Church. His talks, both to the Theological Department, and to the University students, portrayed most vividly the great work which has been done and which yet remains to be accomplished in this field.

Under the general subject of Science and Religion, Dr. McCrady gave four lectures, speaking specifically about Miracles and Modernism, Evolution and Special Creation, Paganism and Christianity, and Science and the Virgin Birth. These subjects, coming at such a time, presented many attractive features. Dr. McCrady is a man of recognized authority in this work, and his lectures were well attended.

Mr. T. S. Long, Assistant Professor of English in the University, is giving a series of five Bible readings at the Tuesday Vesper services during Lent. He has chosen passages dealing with Abraham, Moses, and David, from the Old Testament; St. Paul, from the New Testament; and selections from the Apocalypse of St. John.

An old custom of a twilight service each Wednesday evening during Lent is being carried out again this year, and with much success. This service is one of the most popular of the whole year, and the students attend practically in a body. While the service lasts only six minutes, it is very impressive and helpful.

It is the purpose of the Theological Faculty to present to the University students a series of sermons on the present controversy between the so-called Modernists and Fundamentalists. On five Sundays during the Lenten season, the Rev. Professors Wells, Myers, DuBose, Osborne, and Kirkland will treat the subject from the point of view of their respective chairs in the Theological Department.

The reorganization of the Alumni of the University, which is anticipated by the revision of the alumni directory, is becoming more and more a possibility every day, as the preliminary lists are verified. When the work of revision is completed, the new directory which will result therefrom will contain the names of all men who have ever been connected with Sewanee, arranged first in alphabetical order, then in alphabetical order under each state, and then in class groups.

Plans have been announced for the seventh annual meet of preparatory school students for the Southern Interscholastic Championship, which will take place at Sewanee on Friday and Saturday, April 25th and 26th. The activities on this occasion will be both literary and athletic, and no efforts will be spared by the officers and students of the University to make the meet one of pleasure and profit to all who attend.

## THE HERO OF MARSOVAN

ON THE First Sunday in Lent, Dr. Brodie, of the Near East Relief Fund, addressed the congregation of St. Luke's, Altoona, Pa., the Rev. George R. Bishop, rector, in behalf of the unfortunate sufferers in the stricken areas in the Near East. He alluded particularly to the heroic sacrifice of the late George St. Williams, the Hero of Marsovan, who gave up his life while protecting defenceless Armenian children. Mr. Williams was a son of the Rev. William J. Williams, rector of the Church of our Saviour, Foxburg, Pa., and was formerly a member of St. Luke's choir. The parish has pledged \$500 as a memorial to him.

## Anglo-Catholic Congress Committee's Report Record of Successful Activity

### Studdert-Kennedy's Opinion of America—The E. C. U. and the Green Book—Catholic Succeeds Dean Rashdall

The Living Church News Bureau }  
London, Mar. 7, 1924 }

THE annual meeting of the Anglo-Catholic Congress Committee was held last Wednesday in the rooms of the National Society, Westminster, under the presidency of Prebendary Mackay, Vicar of All Saints', Margaret Street. The report, which was presented to the meeting, is a record of successful activity, and shows that there are now seven areas—Northern, Southern, Northwestern, Southwestern, Midland, and North and South Wales—each with four representatives upon the Executive Committee, and with a secretary appointed locally.

Two missionaries are employed continuously, and it is hoped to have before long a house of priests specializing in the manner of the Ignatian retreat. Lay speakers are being enrolled, and in many cases have got to business straight away. The "Fiery Cross" campaign (which started its sojourn in London, at St. Alban's, Holborn, last Friday) was arousing enthusiasm all through the country, and the movement was spreading throughout the Anglican Communion. Money for the training of ordinands was beginning to come in, and much encouragement had been given to theological colleges. A priests' convention was to meet in April in Philadelphia, U. S. A., and also one in June at Bournemouth, on the South Coast of England.

Arrangements for the Anglo-Catholic Pilgrimage to the Holy Land were proceeding successfully, the greatest consideration and kindness being shown by the Bishop and Chapter of St. George's, Jerusalem, as well as by the Orthodox Patriarchate. Two bishops were accompanying the Pilgrimage.

The Congress Film was still being shown in various places about the country, and had been found a useful means of rousing interest. A copy of the film had been supplied to the Catholic Club of Massachusetts for use in the United States. Other possibilities in the matter of films were being explored, and a series of the Lives of the Saints was in contemplation.

No opportunity was being neglected of urging the importance of literature in the work of the movement, and twenty-nine thousand Congress books had been distributed in the last four months, half of this number being sent to places overseas.

The aims and ideals of the Congress Committee are to provide a central executive and office, to be a handmaid of the movement and not an arbitrary director; to keep up a continuous spiritual offensive, exploring every possible avenue of progress; and to rely upon the areas to carry out these objects in their own ways without infringing upon the recognized spheres of work of other existing organizations.

#### STUDDERT-KENNEDY'S OPINION OF AMERICA

The Rev. Dr. G. A. Studdert-Kennedy, who has just returned to England after a five months' tour in America, addressed

a great congregation in St. Martin's-in-the-Fields last Tuesday.

"I went over to America," he said, "in the hope of dispelling some of my own fictional ignorance concerning that nation. I have come back, having dispelled the particular ignorance with which I went, but have only substituted for it another kind. I have made one discovery, however: Americans tell the truth about their country. We get tired of hearing how big they are and how small we are, and it is not nice, but it is true. Their population has doubled itself in forty years; it now stands at 110 millions. . . .

"The task which now faces America, and which terrifies her by its size, is that of welding into a social unity all those hordes of people with their different racial temperaments and customs. There was unity when they fought in the war. Did not America's Italians, Germans, Swedes, and Danes all come to fight for the Stars and Stripes? . . . I found among American students and professors a tremendous desire to search out and find a basis upon which a unity could be built, which shall be as strong for peace as for war. America has her sordid element, but she has also a pathetic 'reaching-outness.' There are many in America who are ready to stake their resources on a great world-wide moral and religious revival. . . .

"Christianity has at all times been humanitarianism touched with the fire of God. Thought cannot be divorced from feeling. You cannot approach the relation between Britain and France as impartially as you can approach a piece of chemical research. It is a question swept through and through with torrents of human feeling. Politicians fail—must fail—to solve the problem of Christian social peace."

#### THE E. C. U. AND THE GREEN BOOK

The Rev. Arnold Pinchard, secretary of the English Church Union, in this month's *Church Union Gazette* refers to a statement to which the *Church Times* gave currency, to the effect that the E. C. U. has obtained from a very large number of its supporters a declaration that they will faithfully use the Prayer Book revised in the sense of the Green Book.

Fr. Pinchard points out that this is not correct. The "declaration" to which the article refers was only made: (a) In respect of the Revision Proposals of the E.C.U., embodied as a whole in the Green Book; and (b) in anticipation of the possible acceptance of that Book, as a whole, by the Church Assembly, as an alternative to the Book of 1662.

From the moment when the Houses of Clergy and Laity, with one accord, declined to consider the Green Book as a whole, that declaration (or promise) was *ipso facto* rendered null and void, unless or until the Bishops in their final presentment of the Measure should reverse the situation in that respect.

Fr. Pinchard goes on to say: "If we could have got the Green Book as a whole—as one alternative, perhaps among others, to the Book of 1662—we should have been very glad, and a large number of clergy had definitely promised to accept and use it, as a whole, if it could be got.

"It appears now that cannot be expected, unless the Bishops should take the matter into their own hands and present

it as one alternative, alongside, perhaps, of the Grey Book as another, in their final presentment of the Measure for Prayer Book Revision to the Church Assembly. This is not very likely. But while there is life there is hope. It is certain, at any rate, that some of the Bishops would approve of such a course of action.

"Meanwhile our position is difficult. We were willing to accept the Green Book as a whole. Our leaders, in the Houses of Clergy and Laity alike, are steadfastly fighting with great courage and tact to secure the approval of as much of it as possible.

"It must not be supposed that those of us who would have accepted the Green Book as a whole have made up our minds to reject necessarily anything else which may emerge from this crucible of discussion. Our position is that of those who wait to see."

#### CATHOLIC SUCCEEDS DEAN RASHDALL

The Rev. William Edmund Moll, vicar of St. Philip's, Newcastle-on-Tyne, has been appointed to the deanery of Carlisle in succession to the late Very Rev. Hastings Rashdall.

The new dean is an Oxford man, and graduated with second-class honors in History in 1878. He has held curacies at St. Andrew's, Plaistow, Christ Church, Clapham, and was for many years in charge of St. Mary's, Soho. In 1893 he became vicar of St. Philip's, Newcastle, a parish with a population of 24,000. He was closely associated with the Rev. Stewart Headlam and others in the founding of the old Guild of St. Matthew. Those of the founders of this Guild (it ceased to exist many years ago) who are still living, must be secretly chuckling at the thought of one of their number ending his days in the gaiters and apron of a Dean.

Mr. Moll is a convinced Catholic, and has been conspicuous as a supporter of the Labor party; for many years he has been a leading speaker on their platforms. He is a man of great ability, an effective public speaker, and has maintained his opinions through much opposition, both political and ecclesiastical.

#### "EVERYMAN" AT CAMBRIDGE

The performance of *Everyman*, the Fourteenth-Century morality play, in King's College chapel, Cambridge, next Saturday, is an interesting event. No play has been staged within King's chapel since Queen Elizabeth's state visit to Cambridge in August, 1564. The "Old Vic" company from London will be responsible for the production, and the play will be performed in the ante-chapel at King's, the steps west of the organ-screen being used as the stage. There will be about seven hundred seats available, and the performance will last about an hour and a half. The chantries on both sides of the screen will be used as wings. Dr. Mann, the organist of King's, and his choir will provide the incidental music and singing, and it is proposed that the choristers should form a semi-circle immediately west of the space used by the players.

The "use" at King's College chapel for the choir is scarlet cassocks, and one ventures the suggestion that if they were attired thus (without surplices) the effect would be more in keeping with the general scene.

#### DIE KONFESSIONSLOSE

An important decision has been made in Vienna (says the correspondent of the *Observer*) concerning the rights of per-



sons who have left their faith without embracing another (*Konfessionslose*). According to a law of 1868, every person may choose his or her faith from their fourteenth year onward. The confession of a child can be changed only when the parents change theirs. The Austrian courts have always interpreted the law in the sense that parents can take their children from one confession into another, but the children must never be left with-

out a faith, because the secession from any Church without adopting another does not mean a "change" of religion.

Now the Constitutional Court of Austria has declared for the first time that this interpretation is not compatible with the Treaty of St. Germain, since there are no longer any legally recognized Churches, and thus being "without confession" is recognized as an admissible view of life.

GEORGE PARSONS.

## Archbishop of Algoma Appeals for Obedience among Clergymen

### Synod of the Diocese of Qu'Appelle —Practical Warning Against Church Fires—Miscellaneous News Items

The Living Church News Bureau  
Toronto, March 19, 1924

THE following courteous yet surely withal effective letter *ad clerum* entitled, An Appeal for Obedience, has been issued by His Grace the Archbishop of Algoma, Metropolitan of the Ecclesiastical Province of Ontario:

"I have been much disturbed of late by the attitude maintained by not a few clergymen towards the authoritative enactments of the Church. It is not an attitude of deliberate hostility to law, although personal opinion is not infrequently set above corporate authority. Rather it is an underrating of the obligation to obey, or a forgetting of the solemn pledge of obedience into which every clergyman is required, once and again, to enter. It is not so wide-spread a condition of things as to cause serious alarm, and yet in my judgment it is sufficiently pronounced and grave to call for a warning and to justify an appeal from the voice of authority.

"When a clergyman in Public Prayer and administration of the Sacraments uses forms neither prescribed in the Book of Common Prayer nor ordered by lawful authority, I do not find it easy to believe that he is deliberately defying the rules of his Church, or of set purpose violating his own solemn declaration and vows. Rather I am disposed to believe that he is erring through thoughtlessness, and that he fails to realize the inevitable consequences of his disobedience.

"And when, acting entirely on his own initiative, a clergyman extends the hospitality of his pulpit to outsiders, ignoring our Provincial Canon and the decision of our General Synod, which provide that only they shall be permitted to officiate for us who have been episcopally ordained, or who are invited to do so by the Bishop of the Diocese himself because in his judgment they are working towards the Lambeth proposals for reunion—Episcopacy being their ultimate and accepted objective—I am loth to admit that, in taking such action, he is deliberately setting authority at naught, and asserting his own will as supreme. Rather I would believe that he has not taken the true measure of things, and fails to realize the confusion which his aggressive action will entail, and the distress it must cause to those who bear the burden of responsible office.

"I recognize that there is all the difference in the world between deliberate defiance of law and ill-considered action, proceeding it may be from lack of thought, misunderstanding, or the impulsive earnestness of uncontrolled enthusiasm. But there is no difference worth considering, whatever may be the cause of disobedience, in the effects of lawlessness upon

the public mind, and upon the spirit of those whose responsibility it is to govern.

"However convinced a clergyman may be that the judgment of the Church, and of her bishops, is inferior to his own, nothing but confusion—not to say disaster—can result from his acting on his own initiative, and becoming more or less 'a law unto himself.' And however conscientiously the bishops of the Church may be striving to bear the burden of their office, they will be sorely hindered in their tasks, and their influence and efficiency will be grievously imperilled, by the want of a spirit of loyal obedience in those whom they are responsible for guiding.

"Living and moving within the narrower limits of parochial responsibility, a clergyman may readily fail to recognize the greatness of his bishop's tasks and burdens, and, without in the least intending to do so, may drag down the hands it is his duty to uphold.

"On such grounds, I venture to appeal to my reverend brethren—and I do so in the confident hope and belief that I shall not appeal in vain—for loyal, yes, even scrupulous, obedience to the just and righteous laws of the Church, and to the bishops whose sacred duty it is to administer them.

GEORGE ALGOMA."

#### SYNOD OF THE DIOCESE OF QU'APPELLE

The Synod of the Diocese of Qu'Appelle has just closed a successful session at Regina. Dr. Harding, the Bishop, in his charge, pointed out that, "It is true the Spirit of God often leads men to adopt methods suitable to every age and state for the manifestation of God's will and love for men. But the old and tried methods of the Church and the Bible are ever effective, and probably in no part of the Church more effective than when employed among the sparsely settled people in our prairie missions."

Speaking of educational matters, he said:

"If in the term 'secular' in our province, as in Western Australia, we included general religious teachings, as distinguished from dogmatic or polemical theology, we might hope and expect the children attending our common schools, and the young men and young women passing through our universities would gradually and certainly become familiar with the contents of the Bible and be in close touch and real sympathy with the Christian religion.

"The present Bishop of Saskatchewan is responsible for the creation of The Fellowship of the Maple Leaf, and the providing of many teachers for our common schools from the British Isles. The effort of the good Bishop and his colleagues has been heartily supported by the educational authorities of the provincial governments of Saskatchewan and Alberta and by the Church in this diocese. We cannot receive too many teachers with clear Christian convictions and Anglo-Saxon traditions for our common schools. The services of such teachers are invaluable to the Church

and to the state in preserving a Christian atmosphere and strengthening those ties that bind the children to Jesus Christ, and, moreover, to the British people throughout the world."

Speaking of diocesan needs, Bishop Harding said:

"The really urgent and distressing need of the diocese is the supply of suitable clergymen to minister to the scattered people in four or five immense districts, without churches, vicarages, the means of support and locomotion. I could place ten men in pioneer missions in the spring, if they and the means of their support were forthcoming, and another ten in organized or partly organized missions. This need is very sad and distressing, but one can only use the men and means placed at his disposal.

"One of the really serious problems that confront us just now in the diocese is that supplied by the presence of so many members of the Orthodox and Russian Churches, who have little, if any, provision made for their spiritual needs. Many of them are looking to our Communion for the ministrations of the Church, but, so far, I have been unsuccessful in the endeavor to obtain the services of specially gifted priests for this very important work."

#### PRACTICAL WARNING AGAINST CHURCH FIRES

The Bishop of Montreal has issued a warning to his clergy urging them to exercise every precaution in saving the Church buildings from disastrous fires. In the Bishop's communication is a quotation from an announcement by the National Fire Protective Association, which is worthy of the attention of clergy, wardens, and sextons everywhere. It reads:

"You are aware that every winter we lose a certain number of our churches through fires, and investigation has shown that there are few churches really in a safe condition from an expert's point of view as regards immunity from fire. The church wardens should be asked to arrange for very careful inspection of their churches, to see that the heating apparatus is in good shape and properly protected. Further, that there are no accumulations of combustible refuse, that the lighting circuits are not overloaded and that they are properly fused. The question of accumulations of refuse is most important, and I have found that people do not like to admit that what we would classify as refuse, is such. In other words, there should be no combustible material of any kind allowed to lie around in church basements."

#### MISCELLANEOUS NEWS ITEMS

Under the auspices of the Northern Clericus of the deanery of Toronto, Father C. Ensor Sharp conducted a helpful Quiet Day for Clergy at the Church of St. Michael and All Angels, the rector of which, Canon Braine, is clerical secretary of the diocesan synod.

Fifty more clergy are needed in the Diocese of Rupert's Land, declared the Rev. Canon W. M. Loucks in addressing the thirty-seventh annual meeting of the Rupert's Land Diocesan Branch of the Woman's Auxiliary at Winnipeg. Canon Loucks was speaking on the future of the Anglican Church.

Prior to his departure for Port Credit, Ont., from Streetsville, Ont., to live in retirement from active work, the congregation of Trinity Church, Streetsville, lately presented the gift of a purse of money to its rector, the Rev. E. F. Hockley.

THE DIOCESE OF KENTUCKY has relinquished the annual grant received heretofore from the Department of Missions, and so becomes entirely self-supporting.

## Rev. William Augustus Muhlenberg, D.D. Commemorated in New York City

**Bishop Manning at Liverpool—  
Trinity Chapel Activities—St.  
Ann's, of Morrisania**

The Living Church News Bureau }  
New York, March 21, 1924 }

IT IS now an established custom in the Church of the Holy Communion, located at Sixth Avenue and Twentieth Street, to set apart the Fourth Sunday in Lent (this year March 30th) for the observance of Founder's Day, in commemoration of the life and work of the Rev. William Augustus Muhlenberg, D.D., who established the first Church school in this country, St. Paul's School, College Point, New York; the first free church, the Church of the Holy Communion; the first Church hospital, St. Luke's; and that nineteenth century Utopia, Saint Johnland, L. I.

The observance of this day consists of a great festival service and a sermon delivered by a selected preacher, who sets forth some special characteristic of the founder and a corresponding achievement of his life. The service will be at eleven o'clock.

This year the man chosen is the Rev. James Alan Montgomery, D.D., professor and lecturer in the University of Pennsylvania, and in the Philadelphia Divinity School. He began his ministry in this parish, and is deeply imbued with the Muhlenberg spirit.

Because Dr. Muhlenberg has his recognized place among American educators, all the local institutions of higher learning will be represented at this service.

Being the father of the Movement for Church Unity, all the different religious Communions will send delegations.

He introduced institutional methods into parish work and organized systematized charity; therefore, many of the philanthropic societies will, by their presence, render homage to his memory on this occasion.

This church of his founding is now on a substantial financial footing, and gives promise to bear witness to the greatness of this man of God just as long as New York remains on Manhattan Island.

### BISHOP MANNING AT LIVERPOOL

Referring to the invitation to Bishop Manning to preach the sermon on the Sunday morning at the conclusion of the week of festivities in connection with the consecration of the Cathedral at Liverpool, England, the *New York Herald* says:

"The high esteem in which the Church of England holds Bishop Manning is shown by the invitation extended to him to preach the sermon at the consecration of the choir of the new Liverpool Cathedral. Perhaps in extending it, Bishop David had in mind Dr. Manning's long connection with Trinity Parish, which, in pre-Revolution days, was a link between the Church in England and in the Colonies. What Bishop David certainly had in mind was Dr. Manning's fame as a preacher and as an able and resourceful Churchman. . . .

"That a divine from this city should be invited to take so prominent a part in so historic an event as will take place in Liverpool next July should please Churchmen of all denominations in New York and throughout the country."

### TRINITY CHAPEL ACTIVITIES

Members of many parishes in New York, New Jersey, and Long Island, as well as a number of clergymen, attended Bishop Gailor's series of five lectures on *The Teaching of the Church*, given early in Lent in Trinity Chapel. The lectures were extremely lucid and concise summaries of the Church's historical position in regard to Scriptures, Creed, Doctrine, and Sacraments, matters of fact and authority too frequently ignored in popular discussion. The lectures will probably be published.

Bishop Reifsnider was a welcome speaker at the monthly meeting of the Trinity Chapel Missionary Society on March 17th. He made clear the strategical relation of Japan, and especially of Tokyo, to the whole Orient, and the consequent importance of building up Christian character there; Japan's need of trained native leaders in every department of life, and the consequent necessity of reconstructing and continuing such institutions as our own, to supply the Christian training without which their education leads to disruptive individualism, license, and atheism. The Bishop cited wonderful cases of sheer saintliness in Japanese Christians, showing the fine human material of which and for which we build up the Japanese Church.

### ST. ANN'S, OF MORRISANIA

This fine old parish, under the efficient leadership of its rector, the Rev. Harold G. Willis, is maintaining its high standard of service in a difficult section of that particularly perplexing field of work known as the Borough of the Bronx, with its shifting and rapidly growing population, chiefly foreign and mostly Jewish. The year book for 1923 has just been published and reveals many interesting facts. The communicant list is rapidly approaching the one thousand mark, and the attendance at the numerous celebrations is also steadily increasing. The number of individual communions made during 1923 was 5,106. St. Ann's is well organized, there being thirteen major societies caring for the various necessary institutional enterprises of the parish.

The rector will present two candidates for ordination at Trinity-tide: the Rev. Douglas Stuart, for the priesthood, and Mr. Alphonse Hogenauer for the diaconate.

Recently St. Ann's has had the good fortune to secure as organist the services of Mr. Eugene A. Farner, formerly of St. Michael's Cathedral, Boise, Idaho. Mr. Farner is a trained opera and orchestral conductor, and was the originator of Music Week throughout the country. He will do much to revive the splendid congregational singing for which St. Ann's used to be famous.

During his brief rectorship Mr. Willis has been able to secure outside aid for his parish amounting to \$30,000. The annual budget is about \$15,000, of which \$2,555 represents gifts for objects outside the parish. Last summer Mr. Willis declined a very attractive call to a nearby suburban parish, and his decision, a hard one to make, has been heartily and generously approved by his congregation.

### GENERAL NEWS NOTES

Mr. Frank Munsey, proprietor of the *Sun*, has given \$100,000 to the Cathedral of St. John the Divine.

Recently the old parish of Trinity, in the Bronx, was merged with that of Holy Faith, the Rev. Clifford S. Gregg, rector. The name of Trinity was chosen for the reunited parishes, and Mr. Gregg continues as rector, the merger being made possible after the death of the Rev. Albert S. Hull, which occurred last March, after having celebrated his fiftieth anniversary as rector in 1922. Correspondence for the Rev. Mr. Gregg should be addressed, therefore, to him at 698 East 166th Street, New York City.

The Rev. Canon Henry J. Cody, rector of St. Paul's Church, Toronto, Canada, was the special noonday preacher at Trinity Church this last week. He also preached in the afternoons at St. James' Church, Madison Avenue. Two fellow Canadians will be heard at Trinity during the two weeks beginning March 3d: Dean Cecil S. Quainton, of Christ Church Cathedral, Victoria, B. C., and the Rev. Canon Allan Shatford, of the Church of St. James the Apostle, Montreal. Father P. N. Waggett, of the Cowley Fathers, Oxford, England, is preaching this next week.

Despite the Bishop's ban on his "eurhythmic rituals," the Rev. Dr. Guthrie, rector of St. Mark's-in-the-Bouwerie, has announced that the proposed service in honor of the Annunciation of the Blessed Virgin Mary will take place Sunday afternoon and evening, March 23d. It will take place in the parish house and not in the church. A jury of 125 clergymen—100 priests of the Church and 25 other ministers—selected by Dr. Guthrie, has been asked to attend the service and present their individual verdicts afterwards. The Bishop has not issued any further statement on the question. The ritual dances will be those of the Della Robbia Annunciation.

Trinity Church has received a bequest of \$5,000 from the estate of the late Mr. Robert H. Cook, of Whitehall, N. Y.

The Board of Managers of the Seamen's Church Institute of New York have issued invitations to the celebration of the eightieth anniversary of the incorporation, which is to be commemorated by a public service at four o'clock on the afternoon of Sunday, April 6th, at St. Thomas' Church, Fifth Avenue, and Fifty-third Street.

FREDERIC B. HODGINS.

### WASHINGTON ANGLO-CATHOLIC MISSION

THE ANGLO-CATHOLIC MISSION at St. Thomas' Church, Washington, D. C., conducted under the auspices of the Anglo-Catholic Club in the Diocese of Washington, by the Rev. Dr. J. G. H. Barry of St. Mary the Virgin, New York, opened Sunday, March 16th, with what was practically a record attendance for a Lenten Mission in Washington.

Subsequent services were marked not only by a good attendance, but by the very large representation of the clergy, who came from all parts of the Diocese. The daily Mass was well attended and the literature furnished for free distribution to visitors was carried away by some thousands of people.

Another Mission of a similar character will be arranged by the Anglo-Catholic Club in another parish in the near future. The great interest shown in this series of instructions has encouraged the Club to continue doing its missionary work on a large scale.

## Presiding Bishop to Install the Bishop of Pennsylvania, May 1st

### Pennsylvania Finances— A. W. A. Meeting for Women

The Living Church News Bureau }  
Philadelphia, March, 20, 1924 }

THE Rt. Rev. Thomas J. Garland, D.D., will be installed as Bishop of Pennsylvania, at a service to be held in Holy Trinity Church on St. Philip and St. James' Day, May 1st. The Most Rev. Ethelbert Talbot, D.D., Presiding Bishop, will conduct the installation, and the Rt. Rev. Thomas F. Gailor, D.D., President of the National Council, has accepted the invitation of the Standing Committee to preach the sermon.

Invitations have been issued to all members of the House of Bishops, and to distinguished clergy and laymen of other dioceses. The entire clergy of the Diocese, the Deputies to the Special Convention which elected Bishop Garland as Diocesan, and officials and representatives of all organizations and institutions of the Diocese will take part in the ceremonies. Representatives of virtually every religious body in Philadelphia, and of the various civic and other organizations with which Bishop Garland has been

closely related during his years as Bishop Suffragan, will be among the guests.

Following the service, a luncheon and reception will be given in the Bellevue-Stratford Hotel.

#### PENNSYLVANIA FINANCES

The total receipts of the Diocese of Pennsylvania for 1923, as shown by the books of the Executive Office, were \$688,076.73, of which \$246,649.16 was remitted to the National Council. This amount for general missions is approximately \$52,000 greater than the sum remitted in 1922. Of this amount \$239,000 was for maintenance items, the largest sum contributed to the General Church for 1923 from the dioceses.

#### W. A. MEETING FOR WOMEN

Under the auspices of the Woman's Auxiliary, a meeting for women was held last Monday evening in the Church House, at which Bishop Garland, the principal speaker, outlined his plans for the women of the Diocese.

Miss Sarah Lowrie, of the *Public Ledger*, editorial staff, made an address on the topic, Jesus' Use of Publicity.

FREDERICK E. SEYMOUR.

## Rev. Dr. John Arthur Dies Suddenly at Home near Chicago

### Bishop Bennett Lenten Preacher— Children's Free Movies at Wilmette—Mexicans in Chicago

The Living Church News Bureau }  
Chicago, March 22, 1924 }

THE Rev. Dr. John Arthur, rector of St. Mark's, Glen Ellyn, died suddenly of heart disease early Wednesday morning, March 19th. His death was a great shock to his people, to his fellow clergymen, and to his many friends and old parishioners throughout the American Church, for Dr. Arthur was a man of marked ability as a priest, a student, a pastor, and an executive.

He was born in Utica, N. Y., April 1, 1862. He studied for the ministry under the Rt. Rev. Frederick Dan Huntington, D.D., Bishop of Central New York, graduating at St. Andrew's Divinity School, Syracuse. Later he received the degree of Doctor of Divinity from Coe College, Cedar Rapids, Iowa.

During his ministry Dr. Arthur was rector of four parishes, his first was Grace Church, Cortland, N. Y., where he served four years. From there he was called to St. John's Church, Oneida, where he had a most successful ministry of fifteen years. In 1905 he became rector of Grace Church, Cedar Rapids, Iowa, remaining there until 1914, when he came to St. Mark's Church, Glen Ellyn.

Under his direction St. Mark's has become one of the active parishes in the suburban district west of Chicago. Only within the last year Dr. Arthur relinquished the charge of the growing mission at Elmhurst, to give his whole time to the work at Glen Ellyn. St. Mark's is one of the foremost of parishes in the

diocese in meeting and exceeding its quota for the Church's Program. It has been distinguished for the work of its men and boys, having particularly active Brotherhood chapters. Dr. Arthur was also one of the examining chaplains of the diocese. He was deputy six times to the General Convention, for the dioceses of Central New York and Iowa. He was also a prominent Mason.

He is survived by his widow and three children, the Rev. J. B. Arthur, of Waterloo, N. Y., Mrs. H. R. Trewin, of Cedar Rapids, Ia., and Alfred H. Arthur, of Glen Ellyn, Ill. The burial service was at St. Mark's, on Friday, March 21st, Bishop Anderson officiating. Many of the clergy were present, and the vestry acted as pall bearers. Interment was at Fort Hill Cemetery, Utica, N. Y., the rector of Calvary Church, the Rev. Dr. E. H. Coley, taking the committal.

#### BISHOP BENNETT LENTEN PREACHER

Bishop Bennett of Duluth is the preacher at the noonday services at the Garrick Theater this week. The attendance keeps up well, the lower floor of the theater being well filled.

Besides the stimulus of the preaching by earnest and able clergy, any one who has attended these services regularly over a period of years feels a great uplift in the congregational singing. The people are well led, the hymns are all familiar, and everyone sings with a will. These Lenten noonday services have been a considerable factor in teaching some of our timid and diffident Churchmen how to sing together.

The preachers themselves have noted this, and Bishop Bennett congratulated the congregation on their hearty singing. On Friday the Bishop, speaking of the

practical aspects of the Church, said that the followers of Jesus Christ, the most practical of leaders, must be practical too, if they would be normal. The pity is that the Church is full of abnormal people. The great foundations of our republic are civic and religious liberty. How do we use them? The Church gives us the means of using these privileges aright, but men must be free from sin, from their many inhibitions to use these gifts. It takes a liberated man to use liberty. We must be, first, true citizens of God, to be true citizens of the state. "Get out from behind your sins and inhibitions that you may use your country's privileges. And then the company sang My Country 'Tis of Thee, with a vim that only religious patriots possess.

#### CHILDREN'S FREE MOVIES AT WILMETTE

Over 30,000 persons, nearly all of them children, attended the free movies shown in St. Augustine's parish house during the season of 1922-23. The attendance for the current season, which ends at the end of April, promises to be still greater. Indeed the rector, Dr. Carleton, says that so large has been the crowd unable to be admitted at some showings that it was sometimes necessary to show the same picture four times during both afternoons and evenings. The pre-Lenten reels included such well known subjects as *The New Wizard of Oz*, *The Rink*, *The Indian Agent*, *The Littlest Scout*, and *Betsy Ross*, healthy, instructive, patriotic scenes.

During Lent some exceptionally fine pictures of the Bible are being shown. The pictures from which the reels were made were produced in Italy at a cost of \$3,000,000. It is said that this is the first time that these pictures have been shown in this part of the country. Most impressive, graphic scenes of Old Testament history are now being exhibited, and in Holy Week will be seen *The Passion and Death of Christ*. The expense of these movies is largely borne by individual members of the congregation, and by some organizations both within and without the Church, who contribute to the price of the reels.

#### MEXICANS IN CHICAGO

In speaking of the great army of foreign-born in and around Chicago, it would seem that sufficient notice has not been given to the Mexicans, of whom there are 10,000 in Chicago and the vicinity. Most of the men are day laborers, a surprisingly large number being employed by the railroads. This accounts for the number of Mexicans living in such a railroad center as South Chicago. In addition there are colonies of Mexicans on Newberry Ave., on the West Side, and at Harrison and VanBuren Streets on the South Side.

These people from the South flock to the northern cities much as do the negroes. They are handicapped more than the negroes by their language, and have found it hard to adapt themselves to the strange climate and the new surroundings. The cold and changeable climate has been particularly hard upon the Mexican children, and it is said that the hearse calls every day and carries away a child from the Mexican colony here. Most of these people have come to Chicago during the past year, and there have been probably more deaths here of Mexican children this winter than of any other nationality.

The South Chicago "Y" is doing a noble work among these newcomers, and

has appointed a Mr. V. A. Acosta as their Mexican secretary. The testimony of the "Y" workers in South Chicago is that the Mexicans, as far as cleanliness and culture are concerned, are above the standard of most of the original immigrants from Eastern and Central Europe. They are well-behaved, and always at home in the evenings. Like all immigrants they are at first too bashful to leave their humble homes to attend the public evening schools, and so English and Americanization classes are held by the "Y" in their homes. Moreover, the Mexicans have come to stay and, in this respect, are not like many other foreigners who have shown, from the beginning, a tendency to return to their own native land.

#### GENERAL NEWS NOTES

Among the interesting pre-Lenten events in Grace Church Parish, Oak Park, was the Father and Son dinner, at which 261 men and boys sat at the table and listened to a very illuminating

On Mid-Lent Sunday, March 30th, the congregation of St. Thomas' Church, the large colored mission in Chicago, will have a Home Coming Day, when appropriate services will be held. The day will also mark the eighth anniversary of the Rev. J. H. Simons as priest in charge of this important work.

In a recent Near East Relief campaign held in Wilmette, a quota of \$6,000 was assigned this active suburban city. Of this sum the people of St. Augustine's Parish, the Rev. Dr. Carleton, rector, contributed \$1,000.

Railroad corporations contribute \$44,000 each year to the Chicago Y. M. C. A. railroad departments, and the 1,300 members of these departments give through membership dues and for special services rendered \$124,000 each year. 540,500 railroad men attended religious meetings, and 1,830 made decisions to live the Christian life during the past year. These, and other interesting facts, were related at the eighth annual dinner for

#### PROPOSED CATHEDRAL FOR ORLANDO, FLA.

THE PRESENT edifice of St. Luke's Cathedral, Orlando, is entirely too small for the ordinary Sunday congregations, and the building, which was regarded as a temporary home for the Cathedral, when it was organized over twenty years ago, is to be replaced by a much more dignified and commodious structure. A reproduction of the architect's perspective of the completed construction is given herewith.

The plan entered into by the Very Rev. C. Stanley Long, D.D., Dean, and Mr. Philip Hubert Frohman, architect, is to provide a dignified, commodious, and beautiful place of worship, while taking care of the many necessary factors found in the situation.

It is planned to erect a building of Gothic architecture, as portraying the English origin of the Church, yet with certain distinctively Spanish features, on account of the fact that Southern Florida



ARCHITECT'S DRAWING OF THE PROPOSED CATHEDRAL OF ST. LUKE, ORLANDO, FLA.

address on the work of the Juvenile Court by Judge Arnold. The success of the meeting was largely due to Mr. S. E. Collins, who has for a number of years been chairman of this effort.

Here is a refreshingly frank paragraph from the parish paper of Calvary Church, Batavia, and St. Mark's Church, Geneva, of which the Rev. G. A. Ray, is rector. Speaking of the keeping of Lent, he says:

"The truth is that, wherever the Episcopal Church has a fairly strong parish, her women are so influential socially that, if they are consistent, everybody follows in their lead, and the younger and the older folks get a welcome rest from an otherwise ceaseless round of entertainment. . . . For Episcopal people, who have the training and tradition, to ignore the season is not merely the acme of rudeness, it is conforming to the world, and a betrayal of the Lord. . . . Loyal citizens do not flout the Republic; loyal people do not flout Mother Church."

Bishop Griswold will conduct the Three Hour Service at St. Barnabas' Church, Chicago, on Good Friday.

committeemen of the railroad departments of the Chicago Y. M. C. A. at the Central "Y" on March 14th.

H. B. GWYN.

#### MASSACHUSETTS CLERGYMAN HONORED

THE REV. FRANCIS L. BEAL, secretary of the Massachusetts Clerical Association, and rector of St. James' Church, Somerville, has had conferred upon him the Order of Chevalier of the Knightly and Religious Order of the Crown of Thorns. The title is given "For service in behalf of Jesus Christ and of Humanity," and carries with it the title of *Doctor Christianissimus*. It was conferred by the Grand Master, His Holiness, the Most Rev. Mar Timotheus I, Archbishop and Patriarch of Antioch. The decoration is a cross of Jerusalem in white enamel, surrounded by a crown of thorns in gold, and in the center of the cross is an insignia of Christ in gold applique on a shield of blue enamel. This ancient order dates back to 1239 A. D.

resembles Spain in many ways in climate. The walls are to be high and thick so as to provide for plenty of air and coolness, and so adapted to the weather at any time of the year, summer or winter.

The plans have been exceedingly well worked out, and the projected Cathedral, while not large, will have a distinctive dignity as a Cathedral, and will be an addition to American ecclesiastical architecture.

It is proposed at first to erect the nave and aisles of the structure, which will give room for a temporary chancel and 600 sittings. Afterwards, as means justify it, the crossing, transepts, choirs, sanctuary, chapels, and tower will be added. When it is completed, it will be distinctly a building of which the American Church may be proud.

THE CHURCH now has sixty or seventy missions for foreign-born where services are conducted in their various tongues, while some six or seven hundred parishes regularly or occasionally lend their buildings for the use of similar groups.

**THE PHILADELPHIA PRIESTS' CONVENTION**

PLANS ARE MATURING rapidly in ways that point to the fact that the Priests' Convention in Philadelphia, to be held on April 29th and 30th, will be epoch-making in many particulars. The number of registrations thus far approaches 600. Two Solemn Pontifical Masses will open the Convention, that for the clergy being at St. Mark's Church, whereas the overflow from St. Mark's, and the great numbers of the laity who will not be able to gain admittance there, will be accommodated at St. Clement's Church. The Mass at St. Mark's will be preceded by a procession of the clergy and bishops out of doors from Holy Trinity parish house, which has very kindly been loaned for the occasion by courtesy of the Rev. Dr. Floyd W. Tompkins, rector, and which will be used as a vesting place for the clergy. Such a procession has been characteristic of the two Anglo-Catholic Congresses held in London, and has proved the opportunity of witnessing in an effective manner for our Lord and His Church. It will doubtless be the same in Philadelphia. The Bishop of Milwaukee will deliver the sermon at St. Mark's, as has previously been reported, while the Rev. Bernard Iddings Bell, D.D., President of St. Stephen's College, will be the preacher at St. Clement's. Among other distinguished men to be present are: the Bishop of Pennsylvania, who will welcome the Convention to his see city; the Most Rev. Presiding Bishop, Dr. Talbot, who expects to attend some of the sessions; and the Rt. Rev. Dr. Gailor, who will give his benediction to the Convention at the close of its final session.

The lay people of Philadelphia are responding nobly in raising the local expenses of the Convention, and in their arrangements for entertaining the members of the Convention in their homes or at hotels. It is hoped that lay people throughout the country, who sympathize with the aims of the Convention in endeavoring, at this time of so much careless and wrong thinking and teaching, to set forth with certainty and fearlessly the faith of the Church, will support it with generous financial gifts. The Rev. Louis Howell, St. Paul's Church, Norwalk, Conn., is chairman of the finance committee.

The program for the Convention is as follows, the meetings to be held in Witherpoon Hall, Juniper and Walnut Sts.:

**TUESDAY, APRIL 29TH.**

- 3 P.M. *General Topic, The Incarnation*  
The Deity of our Lord, Rev. Francis J. Hall, D.D. (General Seminary).  
The Virgin Birth of our Lord, Rev. Wm. Pitt McCune, Ph.D. (New York).  
The Resurrection of our Lord, Rev. Frederick C. Grant, D.D. (Chicago).
- 8 P.M. *General Topic, The Holy Eucharist*  
The Holy Sacrifice, Rev. William A. McClenthen, D.D. (Baltimore).  
The Holy Communion, Rev. Frederick S. Fleming (Chicago).  
The Real Presence, Rev. Frederick S. Penfold, D.D. (Providence).

**WEDNESDAY, APRIL 30TH.**

- 10 A.M. *General Topic, Moral Theology*  
This meeting is not open to the public.  
The Study of Moral Theology, Rev. Prof. M. B. Stewart (Nashotah).  
The Priest and the Confessional, Rev. C. M. Dunham (Newark).  
Spiritual Guidance, Rev. Father Huntington, O.H.C.
- 3 P.M. *General Topic, The Devotional Life*  
Prayer and Meditation, Rev. Father Waggett, S.S.J.E.  
Rule of Life, Very Rev. Charles S. Hutchinson, D.D. (Milwaukee).
- 8 P.M. *General Topic, The Church and Reunion*  
The Church, Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado.

Reunion, Rev. George Craig Stewart, D.D. (Chicago). Rev. J. G. H. Barry, D.D. (New York).

At the sessions on the 29th, the Rev. Dr. Caleb R. Stetson, of Trinity Church, New York, will preside and at those on the 30th, the Rev. Dr. William Harman van Allen, of the Church of the Advent, Boston.

**PRINCE GIVES \$12,500.**

A CABLE from Dr. Teusler of St. Luke's Hospital, Tokyo, received March 15th, informs the Department of Missions that Prince Tokugawa, as President of the Disaster Relief Association, has given \$12,500 to St. Luke's Hospital. The gift is entirely without conditions and is deeply appreciated by Dr. Teusler because it comes from the subscriptions of Japanese through unofficial civilian channels.

**GOOD FRIDAY OFFERINGS**

IN MANY PARISHES throughout the country the Good Friday offerings have for several years been designated for the Church's work among Jews, and sent to Bishop MacInnes in Jerusalem. An interesting extension of this work is about to be made, details of which were sent to all the clergy in a letter from Bishop Gailor toward the end of February.

The Eastern Orthodox Church more than a year ago requested the National Council to appoint American chaplains to assist especially in the Orthodox seminaries in the Near East. The first \$15,000 of the Good Friday offering, which last year totalled a little more than \$18,000, is to be devoted to this work, and will provide for one chaplain and the expenses of the first year's work on a limited scale. It is much to be hoped that the offering will increase and provide for a further response. There is a crying need for the extension of this work of helping the afflicted Churches of the East train new spiritual leaders.

**THE PITTSBURGH CLERICUS**

THE SPEAKERS at the recent monthly meeting of the Pittsburgh clericus were the Rev. Dr. Elwood Worcester, and Mr. Sidney F. Wicks, of the editorial staff of the Manchester *Guardian*, both of whom made very interesting talks.

Dr. Worcester emphasized the need for

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the study of psychology by the members of the clergy especially. He stated that the authorities of the Roman Church had begun to take an interest in such matters, and that priests were beginning to make use of applied psychology in the confessional.

Mr. Wicks commented on the poor quality of the reporting of religious news that he found in this country. "I am thoroughly familiar with journalistic life," he said, "and I can easily comprehend the reasons. The men assigned to such work generally have no special qualifications for it, and are incapable of judging what is important and what is unimportant. Perhaps it would be best for the various religious bodies to do their own reporting for the newspapers. In that way there would be greater accuracy and a better representation of the various schools of thought."

Mr. Wicks also stated that the labor leaders of England were all men filled with a profound respect for Jesus Christ, and that every movement in modern history for the improvement of the working man's condition owed its inspiration to our Lord.

### THE TORONTO SOCIAL SERVICE CONFERENCE

A NOTICE has been sent out by the Department of Christian Social Service of the National Council calling attention to the necessity of early registration for the fourth National Conference of the Social Service Workers of the Church, and the first International Conference of the Social Workers of the Anglican Communion in Canada and the United States, which is to be held at Haverlag College, Toronto, Canada, from June 21st to the 25th. Before June 17th full information may be had from Miss Carrie B. Woodward, Room 607, 281 Fourth Ave., New York City.

### EAST CAROLINA PARISH HOUSES

AS AN INDICATION of the increased attention being paid to the spiritual welfare and the training of the young people of the Church, a number of new parish houses are to be built in the Diocese of East Carolina. The vestries of St. Paul's Church, Greenville; St. Mary's Church, Kingston; St. Peter's Church, Washington; and Christ Church, Elizabeth City, have all decided to build parish houses in the near future. St. Paul's Church, Edenton, already has most of the funds in hand for the building of a handsome structure, and Mr. Hobart Upjohn is now working on the plans. The need for more room and equipment for the Church schools and young people's organizations has created the demand and led to the decision to build. It is a happy omen for the future of the Church.

The very handsome and commodious parish house recently completed for St. James' Church, Wilmington, was dedicated on the evening of March 5th, by the Rt. Rev. Thomas C. Darst, D.D., Bishop of the Diocese. The rector of St. James', the Rev. Wm. H. Milton, D.D., had, as guests on this occasion, a number of the rectors of near-by churches. Following the service, there was an informal reception in the parish house, which was thrown open for inspection. Three tableaux on the subject of The Church at Work were presented in the assembly room, and a number of musical selections rendered. Of great significance is the fact that this parish house, which is the third unit of the beautiful St. James' plant, was

built without any campaign whatever. When it became known that it was desired, the gifts came in spontaneously.

### GEORGIA PARISH HOUSES

PARISH HOUSES are springing up all over the Diocese of Georgia, some nearing completion, some embryonic as yet, some with contracts let, and others progressed as far as plans. All parishes represented are finding it quite impossible to "advance the line" without a center for the various activities.

A building nearing completion is that of the Church of the Atonement, Augusta, the Rev. Jackson H. Harris, rector, which will be ready for use by April 1st. The parish house is in the rear of the church building and on the same lot with it and the rectory. A contract has been let for an annex to be made to the present inadequate building of St. Thomas' Church, Thomasville, the Rev. Robb White, Jr., rector, and the addition will allow for seven class rooms, a primary room, and a Bible class room. Plans are under way for the enlargement of another inadequate building used by the Church school of the Church of the Good Shepherd, Augusta, the Rev. H. Hobart Barber, rector. For two years the parish of St. Paul, Savannah, the Rev. S. B. McGlohn, rector, has been working for the erection of a parish house, the Parish Aid Society taking a leading part, and the fund for this purpose is growing steadily. The parish proposes to build a modern, up-to-date building beside the church. In Bainbridge, in the small mission of St. John, the Rev. H. Scott-Smith, vicar, the members of the Young People's Service League are constantly giving entertainments for the parish house fund, which is increasing monthly, and the other members of the mission are making this an object of special effort. The members of the Guild of Grace Church, Waycross, the Rev. E. W. Halleck, rector, laid aside \$1,500 last year for the erection of a parish house, and the plans are taking definite shape towards the accomplishment of this object.

Two colored parishes have bought property for adding to their plants, St. Stephen's Church, Savannah, the Rev. J. Stewart Braithwaite, rector, and St. Athanasius' Church, Brunswick, the Rev. J. Clyde Perry, rector. The former has purchased the lot adjoining the rectory, which will be torn down, and, in five years' time, it is the aim to have completed a modern parish house. St. Athanasius' Parish is about ready to begin on a rectory building, and the parish house is another vision.

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**MASSACHUSETTS TO HELP INDIAN WORK**

THE MISSIONARY DISTRICT of Utah has received word that the Diocese of Massachusetts, "as a token of affection and esteem, has assumed, under the General Church Budget, the pleasure of sending \$4,000 for the work among the Indians in Bishop Moulton's missionary district." Massachusetts is the diocese in which all the early years and ministry of Bishop Moulton were spent.

**MISSIONS OF THE SOCIETY OF THE NAZARENE**

THE FOLLOWING is a revised list of missions to be conducted in the immediate future under the auspices of the Society of the Nazarene.

The Rev. A. J. Gayner Banks, Director, will undertake the following missions:

Grace Church, New York, March 23d to the 27th; Trinity Church, Oshkosh, Wis., March 30th to April 3d; St. Augustine's Church, Rhinelander, Wis., April 6th to the 9th; St. Thomas' Church, Neenah-Menasha, Wis., April 9th to the 11th; St. James' Church, Sault Ste. Marie, Mich., April 13th to the 18th; St. Paul's Church, Pawtucket, R. I., April 27th to May 1st.

Mr. John W. Lethaby, General Field Secretary, will undertake, together with a number of one-day conferences in Indiana, Missions at Delphi, Ind., from March 21st to the 26th, and at Warsaw, Ind., from March 30th to April 3d. Archdeacon White accompanies him on this itinerary. On April 10th, Mr. Lethaby is to be in Chicago.

The prayers of Church people are asked for these Missions.

**MISSION AT SEWANEE**

THE REV. J. A. SCHAAD, General Missioner of the Church, concluded a very successful Mission at the Otey Memorial Church, Sewanee, Tenn., the Rev. Dr. James S. Holland, rector, on March 14th. Concurrently with the Mission the Rev. Mr. Schaad addressed the students of the University of the South at the morning chapel services. Mr. Schaad also had private conferences with the students.

**NEW ORLEANS NOONDAY SERVICES**

ADVICES from New Orleans state that the attendance on the noonday Lenten Services, held under the auspices of the Church Club of Louisiana, have been larger this Lent than ever before.

It is stated that when the Rev. Dr. Z. B. T. Phillips, of Philadelphia, preached, on March 11th, St. Paul's Church was crowded. When the Rt. Rev. J. M. Maxon, D.D., Bishop Coadjutor of Tennessee, preached in Grace Church, on March 18th, many members of the congregation were compelled to remain standing during the entire service.

**UNDISTURBED**

RESPONDING to a request for a news letter for the East Carolina *Mission Herald*, the Rev. Stephen Gardner, rector of St. Peter's Church, Washington, N. C., sent the following:

"The controversy which seems to disturb some minds in our larger cities, has no effect upon our people here. We still say the Apostles' Creed with all of the

vigor and earnestness of days gone by. Our church building, which seats comfortably four hundred, is not large enough to accommodate the crowds which come to our services. We are having to put chairs in the aisles to provide places for the overflow. Last Sunday, the first Sunday in the month, we had the largest communion in the history of the parish, larger than all Easter communions. Our early services are largely attended. Our Men's Bible class, under the leadership of John Bragaw, is so large now that it has outgrown our parish house. Our Wednesday evening services surpass all expectations, so far as interest and attendance are concerned. For all of which we thank God, and take courage."

**KU KLUX IN CHURCH**

A LOCAL PAPER of Fort Worth, Texas, states that on a recent Sunday night five men in Ku Klux regalia appeared at service time at St. John's mission, the service being conducted by Archdeacon H. L. Virden, of Dallas. Four of the men formed a quartet and sang Rock of Ages and Nearer my God to Thee, while one, acting as spokesman, stated that the Klan was in sympathy with the work that was being done in the mission and would give support to it.

Perhaps Churchmen in general will feel that this is less of a compliment than was intended by the speaker.

**ST. STEPHEN'S COLLEGE BREAKS GROUND FOR NEW BUILDINGS**

ON SUNDAY, March 23d, with prayers attended by the entire faculty and student body, and by a large number of neighbors, led by President Bernard I. Bell, D.D., ground was broken for two new buildings at St. Stephen's College, at Annandale-on-Hudson. The first spades of earth were lifted by Professor Irville Davidson, Litt.D., Dean of the College, and by Mr. Burritt B. Bouton, president of the Convocation of Undergraduates.

The two buildings begun were the John R. Hegeman Memorial Science Building, to cost \$125,000, and the E. F. Albee Dormitory, to cost \$100,000. The buildings are to be of fire-proof construction, of Hudson Valley native stone, trimmed with Indiana limestone. The roofs are of slate, with copper trim. Every latest convenience for undergraduate scientific study will be installed in the Hegeman building, which is 110 feet long and 50 feet deep and four stories high. The Albee dormitory will accommodate 44 men, 24 in single rooms and 20

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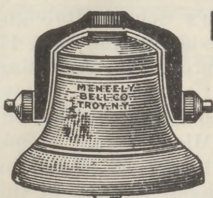
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in suites; and will also contain a faculty lounging room, with all conveniences, and a similar lounging room for non-fraternity students. The Albee building is 100 feet long by 30 feet wide, and is four stories high.

The college expects to occupy these buildings on January 1, 1925.

### CHILDREN GIVE A QUOTA

THE DIOCESE OF EAST CAROLINA, which last year raised \$3,157.24 as the Lenten offering of the Church School children, has this year set out to raise \$6,000. Each school in the diocese has been given a quota based on the diocesan quota. At a recent meeting of the Department of Religious Education, presided over by the Rev. George W. Lay, D.C.L., it was decided to challenge the children to raise this amount, and the challenge has met with a ready response. In addition to this, East Carolina will again have the Lenten Self Denial Offering for the adults, and the amount contributed will be devoted to the work of the National Council.

### COLORED STUDENT COUNCIL.

AT A MEETING at St. Augustine's School, Raleigh, N. C., February 14th to the 17th, representative colored Churchmen, students in schools and colleges, adopted a constitution for the National Student Council of the American Church Institute for Negroes which was formed last June.

The organization was planned to parallel the National Student Council of the Episcopal Church, the agency which works under the Department of Religious Education for all students, but which had not so far organized the students in colored schools and colleges. The recent meeting felt that it had a clear cut field of operation in those institutions. If it were left to the other Council to organize the colored students, the sense of responsibility would not be developed among the colored youth of the South, and the colored work would "come out at the small end of the horn" in the deliberations of the already over-worked Council made up of white students. No scheme of proportionate membership could ever give the colored students more than a small minority, if there were only one Council.

H. C. Thorne, of the College Department of St. Augustine's School, Raleigh, N. C., was elected president; the Rev. E. H. Hamilton, of Hampton, Va., recording secretary, and Lieut. Lawrence A. Oxley, of St. Augustine's School, executive secretary. The Rev. Paul Micou forms a contact with the Department of Religious Education of the National Council of the Church.

### APPOINTMENT OF ARCHDEACON OF BROOKLYN

THE ARCHDEACONRY of Brooklyn, at a special meeting held on March 14th, accepted unanimously the report of the Nominating Committee appointed by the Bishop to present the name of a priest to fill the vacancy caused by the retirement of Archdeacon Bambach, and nominated to the Bishop the Rev. Charles Grant Clark, rector of St. George's Church, Brooklyn. The Bishop at once confirmed the nomination and appointed Fr. Clark.

The new Archdeacon is a graduate of St. Stephen's College, and of the Berkeley Divinity School, and has been rector of St. George's since 1912. He had been

secretary of the Archdeaconry of Brooklyn for more than four years. To fill the vacancy in that office the Archdeaconry elected the Rev. John Whiting Crowell, rector of St. John Baptist's Church.

### MISS SMILEY'S FORMER STUDENTS

THE TRUSTEES of the Society for Home Study of the Holy Scripture and Church History will be glad to have the names and addresses of any of Miss Sarah F. Smiley's former students who have not heard of the Alumnae Association formed in April, 1922.

Information should be sent to Miss S. D. Wilson, care of Miss M. E. Thomas, Church Periodical Club, Room 1204, 2 West 47th Street, New York City.

### A CATHOLIC BISHOP

GIVING his episcopal blessing at a service in the Greek church, receiving a letter from the Jewish president of a newsboys' club in appreciation of his work for them, and occupying a place specially reserved for him at the funeral of a Roman prelate, are three recent happenings to the Bishop of Arkansas, the Rt. Rev. Dr. Winchester.

### MEMORIAL SERVICE TO BISHOP GARRETT

A DIOCESAN SERVICE, in memory of the late Presiding Bishop, the Most Rev. A. C. Garrett, D.D., was held in St. Matthew's Cathedral, Dallas, Texas, on Sunday, March 16, 1924, when the Rt. Rev. J. R. Winchester, D.D., Bishop of Arkansas, preached an eloquent and moving sermon as a tribute to Bishop Garrett, especially urging that St. Mary's College should be endowed as an inter-diocesan memorial to him.

### ST. THOMAS', CAMDEN, MAINE

THE RT. REV. BENJAMIN BREWSTER, D.D., Bishop of the Diocese, blessed, at the recent opening service in St. Thomas' Church, Camden, Maine, the altar, reredos, sedilia, choir stalls, lectern, and communion rail, of the new church. The altar and its appurtenances are the gift of the children and grandchildren of William Reed Porter and Elizabeth Deering Porter. The clergy sedilia is a memorial to the Rev. George Slattery, first rector of the parish and father of Bishop Slattery, of Massachusetts, and is given by the vestry, while the bishop's chair is a memorial to the late Bishop Adams, given by Mrs. Charles W. Henry, of Philadelphia, a member of the summer colony. The communion rail is a memorial to Mrs. Emma Huse Jones, the wife of a former rector of the parish. The choir stalls form a memorial to the departed members of St. Thomas' Guild, the lectern is a memorial to Mrs. Helen Huse Stetson, given by her daughter, Mrs. Julia B. Waterbury. The pulpit is a memorial to Mrs. Grace T. Plummer. The pews are the gift of Mr. and Mrs. Chauncey Keep, members of the summer congregation.

During the building of the new church, the old rectory was sold and a colonial house beside the new church was remodeled into a comfortable nine-room rectory. This house, with the lot on which the new church stands, was the gift of Mrs. Charles W. Henry.

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**DEATH OF GEORGE T. JACK**

MR. GEORGE T. JACK, one of the best known laymen of the Diocese of Central New York, died at his home in Syracuse, N. Y., March 16, 1924, in the eightieth year of his age. Until incapacitated by ill health, Mr. Jack served, for many years, as vestryman, or warden, of Grace Church, Syracuse, and as a member of the Standing Committee of the Diocese.

The funeral service was at Grace Church, and was said by the rector, the Rev. H. G. Coddington, D.D., assisted by the Rev. W. M. Beauchamp, D.D. The interment was in Wilmington, Del.

**NEWS IN BRIEF**

ALBANY—Mr. F. C. DuMoulin, Field Secretary of the Brotherhood of St. Andrew, who had begun the preparatory work in this Diocese, as well as preparatory work for the National Convention of the Brotherhood, was obliged to recall his appointments because of illness. He has recently been able to return to the Diocese, and is now holding his scheduled meetings among active and probationary chapters of the Brotherhood.—Mr. John H. Frizell, Field Secretary for Junior Work, also recently visited Albany, and addressed the congregation of the Cathedral of All Saints at Evensong on March 2d.—In addition to united services of the Albany parishes held in the Cathedral on Thursday evenings during Lent, there are daily services at noon in St. Peter's Church. On Ash Wednesday St. Peter's choir sang at the service, and Bishop Nelson was the preacher. Bishop Nelson also spoke at the Thursday service and will be the preacher at these services during Holy Week. The preachers during the intervening weeks will be the Rev. Messrs. Stephen F. Sherman, George B. Leckonby, Dr. E. T. Carroll, Dean Carver, Harold G. Willis, F. S. Smithers, and Clarence R. Quinn, Hudson, N. Y.—On the evenings of Holy Week, excepting Saturday, Bishop Oldham will conduct a preaching Mission at St. Paul's Church.—Dean Carver, of the Cathedral, has just completed four lectures on Church History, successfully, and at which the congregations filled the guild house assembly room. These are being followed by a course of lectures on the faith and sacraments of the Church, the last of which will be held in the Cathedral, when eucharistic vestments will be shown and explained. Dean Carver is also preaching a series of sermons on Tuesday evenings during Lent on The Book of Common Prayer. On the evening of Ash Wednesday, following a processional litany, the Dean in his address gave the origin, development, and significance of the Litany.

ARKANSAS—The Arkansas Churchman, under the able leadership of the Rev. George L. Barnes of St. John's Church, Helena, as editor, and the Rev. C. C. Burke, of St. Andrew's Church, Mariana, as business manager, has completed one year of service as the official paper of the Diocese. It has been found most useful.—The Guild of St. Alban's, Stuttgart, has recently purchased the property directly across from the church. This property consists of two lots and a large house, which will be used as combined rectory and parish house. With the Church property they have three lots on the other side of the street, and thus have secured what room they may need for future expansion.

DALLAS—On the Second Sunday in Lent, the Rt. Rev. E. V. Shayler, D.D., Bishop of Nebraska, preached at the morning service in St. James' Church, Texarkana, Texas. The Bishop was on his way to Shreveport for the noonday Lenten services, and was, as he expressed it, "caught on the wing."

DULUTH—During the months of January and February, the Rt. Rev. G. G. Bennett, D.D., Bishop of the Diocese, was the principal speaker at twenty-two gatherings, outside of his own diocesan work, in the city of Duluth and immediate vicinity. At the initial Lenten dinner-meeting of the Central Y. M. C. A., attended by over 200 young men, the president of the "Y" gave the Bishop the following tribute: "It is a great thing for Duluth when a big industrial institution decides to locate here. It is an even greater thing for a city when a man of outstanding talents and vision makes this city the arena of his activities. I have heard Bishop Bennett remark that he expects to make Duluth his home for the rest of his active ministry—that is a greater thing for Duluth than to have an industrial

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institution come here."—St. Stephen's Parish, Paynesville, claims one of the oldest, if not the oldest, senior wardens in the American Church, Mr. J. H. Boylan, who is in his ninetyeth year. This year at the twenty-seventh annual Epiphany dinner of the parish, Mr. Boylan drew the ring which gives him the privilege of acting as host at the dinner next year. Mr. Boylan is greatly beloved by St. Stephen's people.—At the Church of Our Saviour, Little Falls, an interesting baptismal service took place, when Dorothy Jean Hosfield, her uncle, and her grandmother were all baptized.—There are two retired Indian clergy in the Indian Field of the Diocese of Duluth, the Rev. F. W. Smith, of Redby, and the Rev. Charles T. Wright, of Cass Lake. They served in the Indian Field at various Missions for almost half a century and had carried the Church's religion to the Ojibway people at a time when many hardships had to be overcome. Both are highly respected by the Indian people.—The Rev. Dr. Heagerty, Superintendent of the Indian Missions in the Diocese, takes active part in clinics that are being held for mothers and children in the Indian Field, and, in his visits at their missions, gives lectures on tuberculosis and other diseases prevalent among the Indians. The Indian is naturally religious and instinctively spiritually inclined, and Dr. Heagerty is very often called to offer prayers for the sick, especially for babies and children.

EAST CAROLINA—The Diocese has lost one of her most devoted laymen in the death of Mr. John Harvey, Sr., for many years a warden of St. Barnabas', Snow Hill. Mr. Harvey was a planter of large interests in Green County, and a consecrated Churchman. It was characteristic of him that he provided in his will for a bequest of \$2,500 for the Church in Snow Hill.—St. Andrew's Mission, Morehead City, has been formally organized by Bishop Darst. A portable chapel, erected during the war near the ship yards in Wilmington, and since come into disuse, has been moved to Morehead City, and the mission congregation is now worshipping there. The Rev. George W. Lay, rector of St. Paul's Church, Beaufort, is minister in charge.—A number of Preaching Missions are being conducted in East Carolina during Lent. The Rev. F. D. Dean preached a very successful ten day Mission in St. Gabriel's Church, Faison, and the Rev. James E. W. Cook is just beginning one at St. James' Church, Belhaven. The Rev. J. A. Schaad, National Missioner, is to be with St. John's Church, Wilmington, during Holy Week.—The alumni of the Virginia Seminary in East Carolina have conducted a quiet campaign in the Diocese to raise its share of the fund for the endowment of the Seminary. Bishop Darst is chairman of the campaign, and the Rev. Theodore Partick, Jr., is secretary. The people of St. Paul's, Edenton, were notably generous. In that parish, where the rector is an alumnus of another Seminary, the sum of \$2,125 was raised in less than a day.—Mr. S. E. Matthews, who, for the past year has been a student of the Du Bose Training School, succeeds the Rev. J. W. Heyes in Hyde County.—St. John's Church, Wilmington, is to have a number of prominent visiting Lenten preachers. These include the Rev. John Hartley, the Rev. B. E. Brown, the Rev. Wm. H. Hilton, and the Rev. W. E. Cox. Mr. Cox is a former rector of St. John's.—East Carolina is very much pleased with a letter recently sent to Bishop Darst by Mr. Lewis B. Franklin, that contained a set of resolutions passed at the last meeting of the National Council, and that thanked the diocese for its support of the work of the Council. East Carolina was of the very small company of dioceses which paid the full quota.

FLORIDA—The Rev. W. J. Loaring Clark, D.D., General Missioner of the Church, conducted a Mission at St. John's Church, Jacksonville, from March 9th to the 16th. He also spoke at the daily Lenten services in a downtown theater.

HARRISBURG.—On Thursday, March 8th, the women of the various missionary societies of the several religious bodies in Sunbury, held a united Lenten Prayer Service in Zion Lutheran Church. Sister Anna Friedrich, of the Zion Lutheran Church, presided. She and Deaconess Anna L. Ranson, of St. Matthew's Church, were the speakers. A permanent organization, named The Women's Federated Missionary Society of Sunbury, was effected, with Sister Anna Friedrich as president. At the close of the meeting, Deaconess Ranson was presented with \$20 for use in her preparations for her return to the Orient.

HARRISBURG.—Representatives of the Young People of the Diocese have expressed a wish to form a Diocesan Union, and have asked the Bishop to appoint a time when they can visit the See House with their rectors. Bishop and Mrs. Darlington have invited them to meet

on Saturday March 29th, and to lunch with them at noon on the same date.—On February 18th, in St. Mark's Church, Northumberland, there was a special service for the Patriotic Order of the Sons of America and for the Moose. The preacher was the Rev. Floyd Appleton, Ph.D., rector of Christ Church, Danville, who also has charge of the church at Northumberland.—At a recent meeting of the Chamber of Commerce of Danville, the Rev. Dr. Appleton, rector of Christ Church, was appointed chairman of a committee to attempt to secure a more rapid train service between Scranton and Northumberland on the D. L. & W. Railroad.—On the evening of February 18th, Bishop and Mrs. Darlington gave a reception for the Dauphin County Historical Society, at which addresses were made by the Bishop, on George Washington, by Miss Eaton, of the Harrisburg Library, on Martha Washington, and by the Rev. Dr. Kramer, on Washington as a Mason. The reception was held in the assembly hall of the See House.—On the Second Sunday in Lent, the combined choirs of St. John's Parish, York, Pa., the Rev. Paul S. Atkins, rector, visited the York County Jail and sang for the prisoners. Mr. Atkins delivered a brief address in each of the eight tiers of cells. Under the direction of Miss Louis Benson, president, a strong Young People's Society, with some twenty-five members, has been organized in this parish.—A rectory has been purchased for Trinity Church, Chambersburg, the Rev. George D. Graeff, rector. The new rectory, a commodious brick house, with lawns, gardens and a garage, was bought for \$7,300. From funds already in hand, it is expected that three-fourths of the purchase price will be paid off before the end of the year.—The Men's Club of Trinity Parish, Chambersburg, has been reorganized with a membership of 35 men. The organization has changed its name to that of The Laymen's Club.

IOWA—The tower of St. Paul's Church, Council Bluffs, is to be completed this summer as a memorial to the late Drayton S. Bushnell, at a cost of \$4,800.

LONG ISLAND—This Lent, for the first time, the five parishes, in that section of Brooklyn known as "The Hill," have combined for a service on Wednesday evenings. The first one was held at the Church of the Messiah, the Rev. St. Clair Hester, D.D., rector, when the preacher was the Rt. Rev. Herbert Shipman, D.D., Suffragan Bishop of New York. Some 800 persons were present. On the following Wednesdays, until Holy Week, the services will be held in the other parishes of the combination, viz, the Incarnation, St. Mary's, St. Luke's, and St. James'.

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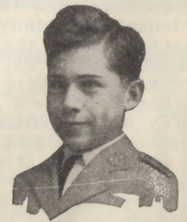
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**LONG ISLAND**—The Rev. Walter E. Bentley, rector of St. Stephen's Church, Port Washington, N. Y., has recently completed a very successful Mission at Christ Church, Sag Harbor. The Mission had a notable effect on the entire community.

**LOS ANGELES**—Bishop Johnson and Bishop Stevens have asked the Church Schools of the Diocese for a Lenten mite box offering of \$8,000. Last year the schools gave a total of \$6,261.94.—The Rev. John D. H. Browne, veteran editor of the Diocesan paper, and senior priest of the Diocese in point of residence, celebrated the fiftieth anniversary of his ordination to the priesthood at the Church of St. Augustine-by-the-Sea, Santa Monica, on March 2d.—By the will of Lloyd R. Macy, who recently died in Pasadena, the Church Home for Children in that city will receive \$5,000.—The Church School of SS. James and Barnabas, Los Angeles, with an enrollment of 600 children, has a staff of fifty-two officers and teachers, one-third of whom are men. The rector of this growing parish, the Rev. Ray O. Miller, now has an assistant in the Rev. George C. Rafter.—A Men's Club, with fifty charter members, has just been organized at the Church of St. Augustine-by-the-Sea, Santa Monica. Bishop Stevens and the Mayor of Santa Monica were the speakers at the opening meeting.—A Quiet Morning, under the auspices of the Daughters of the King, of the Diocese, was held at SS. James and Barnabas' Church, Los Angeles, on March 12th. The Rev. V. D. Ruggles was celebrant at the Holy Eucharist, while the meditations were given by Father Robertson, of Victoria, B. C.

**LOUISIANA**—The Shreveport Times, a leading state paper, prints an enthusiastic editorial concerning the noonday Lenten services that are being conducted in the Opera House, by the Brotherhood of St. Andrew.

**MILWAUKEE**—Sir Galahad Chapter, Order of De Molay, of Burlington, observed their day of devotion by attending services at St. John's Church. The rector, who is their chief advisor, preached a special sermon to the boys.

**MILWAUKEE**—The Ven. William Dawson, Archdeacon of Madison, conducted a four day Mission at St. John's Mission, Milwaukee, from February 26th to the 29th, which was very well attended.—A rededication of oak has been erected in St. Stephen's Church, Milwaukee, the gift of St. Margaret's Guild, as a memorial to Miss Marion Agnes Gray. It is a very beautiful and much needed addition to the sanctuary.

**NEW HAMPSHIRE**—By the will of the late Mrs. P. L. Bartow, long a summer resident of Bethlehem, in the White Mountains, her property in Bethlehem is left in trust "to be known and used as the clergy and parish house of the Church of the Nativity, in the town of Bethlehem." In addition, she left a fund of \$10,000 for the upkeep of the property. Mrs. Bartow was a sister of the late Bishop Arthur Cleveland Coxe, of Western New York.—An attractive and churchly little brick building, long the property of the Universalists, but little used of late years, situated on the main street of Plymouth, has been bought by the Diocese, renovated, and recently opened with services as the Chapel of the Holy Spirit. Hitherto Plymouth has depended for services of the Church, on the Chapel of Holderness School, across the river, and often difficult of access in winter and spring. The services will be under the direction of the Rev. Robert E. Marshall, rector of Holderness School, but the ministrations will be largely in charge of the Rev. Leslie Hodder, a master at the school.

**NEW JERSEY**—The Rev. H. A. Linwood Sadtler, rector of St. Paul's Church, Rahway, N. J., observed his twelfth anniversary as rector on March 2d. Excepting Easter, the attendance at all services was the largest in many years. On Tuesday, the 4th, the parish gave him a reception in the new Rogers' Memorial House, which was finished last fall. During the evening he was presented with a purse of several hundred dollars in gold, and Mrs. Sadtler was presented with an elaborate basket of rare flowers.

**NEW YORK**—Owing to the sudden illness of the Rev. W. M. Gilbert, D.D., rector of St. Paul's Church, Yonkers, the Rev. J. Brett Langstaff, has been asked to carry on the work of the parish as acting rector during the absence of Dr. Gilbert. Mr. Langstaff is at the same time giving a special course of lectures in Liturgics at the Berkeley Divinity School, Middletown, Conn.

**OHIO**—Recently the Rev. W. M. Sidener, rector of St. Paul's Church, Steubenville, blessed a very beautiful ciborium, given by Miss Elizabeth Thompson, of Philadelphia, in memory of her brother, Richard Horton Thompson, who was a member of this parish, and

who entered into rest June 14, 1923. The ciborium is made of silver, plated with gold, and ornamented with a design in Easter lilies made by inlaid gold of different colors. Around the stem, in Latin, are the words, "Do this in remembrance of Me." The memorial inscription is on the base of the ciborium. This gift is in use for the reserved sacrament, in the tabernacle on the high altar.

**OHIO**—The vestry of St. Alban's Church, Toledo, has granted the rector, the Rev. W. H. Willard-Jones, a leave of absence, because of ill-health, until September 1st. Fr. Willard-Jones will sail for Europe about April 25th.

**OREGON**—Under the auspices of the National Council, Bishop Sanford and the Rev. Dr. Reinheimer will hold conferences in Portland, March 31st and April 1st, meeting with the clergy, the Board of Church Extension, the executive officers of the Diocesan Branch of the Woman's Auxiliary, and the vestries of Portland churches.—Bishop Thomas will make a tour in Oregon during the second week of April, preaching and holding conferences at Eugene, Marshfield, Corvallis, and Astoria and being a speaker at the Lenten noonday services in Portland, Thursday and Friday of Passion week.—A payment of \$200 is the latest step by the woman's guild of St. Barnabas' Church, McMinnville in reducing the parish debt of \$3,000 to \$1,500.—The Churches in Portland have united in a protest against the action of six large moving picture houses opening their doors for Sunday morning shows. A delegation from the Portland Council of Churches, led by Bishop Sumner, made a personal appeal to the movie officials and met with a cold reception. In consequence, thousands of Christian people in Portland have pledged themselves not to patronize any of the six theaters in question on any day in the week until they agree not to open until one o'clock on Sundays. There is also a strong sentiment for invoking the referendum with the object of closing up all moving picture shows in Oregon on Sundays.

**WESTERN NEW YORK**—The Rev. Alfred Brittain, rector of St. James' Church, Batavia, who went to Florida to spend February, has had his vacation extended. Meantime the Rev. C. C. Gove, who is serving the parish, has secured as midweek preachers during Lent, the Rev. Messrs. J. E. Darling, Phillip W. Mosher, D.D., Charles A. Jessup, D.D., Lewis G. Morriss, D.D., and the Very Rev. Francis Blodgett. Bishop Ferris preached the Ash Wednesday sermon, and Bishop Brent made a visitation on Sunday, March 16th.

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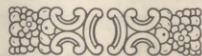
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