

HOBART COLLEGE
Easter Number
LIBRARY
NEW

Price 10 Cents

The Living Church

Hobart Coll Libr
So Main St 1jan25*

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

VOL. LXX

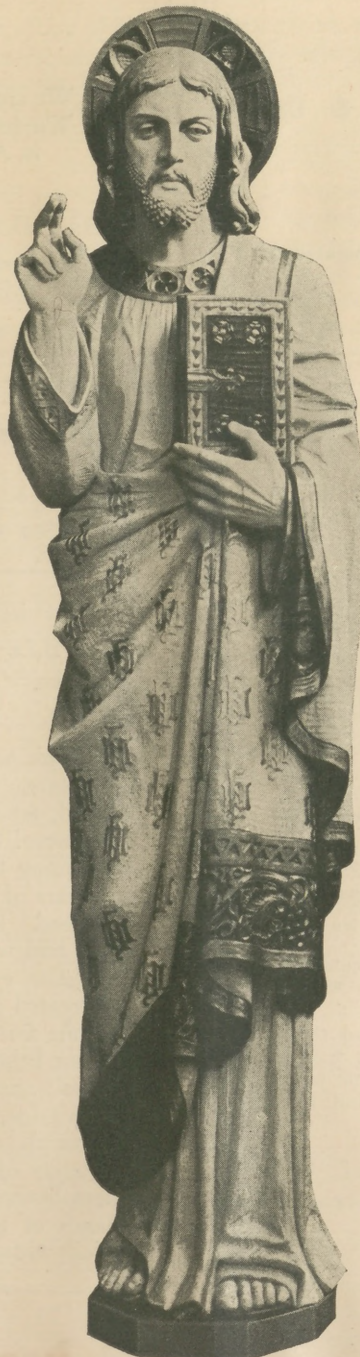
MILWAUKEE, WISCONSIN, APRIL 19, 1924

NO. 25

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

✠
I am
He
That
LIVETH,
And
Was
Dead;

✠
Christ is Risen,



✠
And,
Behold,
I am
ALIVE
Forever-
more.
Amen.

✠
Alleluia!

Dependable Investments

An Easy Partial Payment Plan

¶ The reputation of our First Mortgage bonds for safety and satisfactory yield is fully upheld by a number of attractive issues of industrial and real estate bonds which we are now offering at prices to net the investor from 6 per cent to 7 per cent.

¶ For those individuals who like to invest their savings promptly in order to obtain the maximum return from them, we have a Partial Payment Plan by which they can get on each payment the full rate of interest of the bond which they decide to purchase.

Ask for our Leaflet

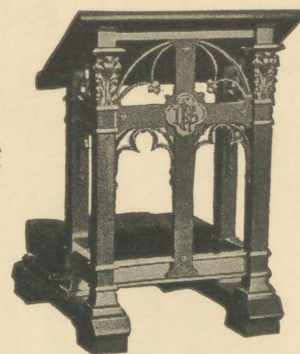
"Facts about Peabody, Houghteling & Co."

Peabody, Houghteling & Co.

Established 1865

Incorporated 1918

10 South LaSalle Street, Chicago
366 Madison Ave., New York



Litany or
Prayer Desk
in Brass and
Wood
\$525

Church Furnishings

Every Church requirement in Gold, Silver, Bronze, Brass, Marble and Wood

Silver Chalices from \$22 and upward
Alms Basons from \$7 to \$875

Every requisite for the Episcopal Services at a range of prices which affords the widest latitude

Stained Glass Windows

We are glad to submit estimates on Memorial Windows. Many of the most beautiful windows in America were furnished "by Spaulding"

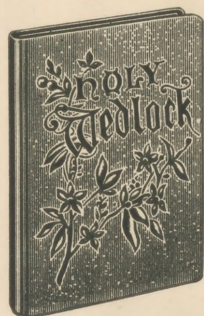
SPAULDING & COMPANY

Representing The Gorham Co.'s Ecclesiastical Department
Michigan Avenue at Van Buren Street
CHICAGO

HOLY WEDLOCK

A Book with Marriage Service
and Certificate

HOLY WEDLOCK is the title of our booklet containing the Marriage Service. It contains:



First. The Marriage Service from the Prayer Book rubricated, and the Letterpress in a black text letter, old Missal style, very plain and yet the most attractive setting possible for the service.

Second. A Marriage Certificate, printed in Gold, Red, and Black.

Third. A blank page handsomely decorated, entitled "Bridal Party."

This page is intended for all the signatures of the Bridal Party.

Fourth. Five pages for "Congratulations of Guests," also ornamented in gold and colors. For signatures of friends present at the wedding.

Fifth. Four other pages exquisitely illuminated in gold and colors with appropriate selections.

This is the most beautiful book of its kind that has been prepared. The size is 5½ x 7 inches, gold lines around the pages. It will make the handsomest souvenir of the wedding that can be procured. Bound in four styles of covers:

No. 1. In heavy white paper, embossed in gold, envelope to match, 75 cts.

No. 2. In white watered paper boards, fleur de lys design, embossed in gold, box to match, \$1.25.

No. 3. In white watered silk, embossed in gold, in box, \$3.00. [A new style, just issued.]

No. 4. In white morocco, embossed in gold, in box, \$4.00. [A new style, just issued.]

PUBLISHED BY

MOREHOUSE PUBLISHING CO.

1801 - 1811 Fond du Lac Ave.

MILWAUKEE, WIS.

THE TREATISE TO THEOPHILUS

Notes on the Gospel According to St. Luke

By the REV. T. L. ABORN, B.A., B.Sc., London; B.D. Trinity College, Toronto. In two volumes, 8vo. xvi + 748 pages, \$6.00. Postage about 25 cts. per set.

This work is something entirely new in religious literature. The writer of the third Gospel, as it is called, set it forth "in order"—in other words, with its several topics arranged, connected, and developed according to a definite plan—so as to give Christian teachers of his day the certainty which all such teachers need. The plan, according to this author, was soon lost, and with it much of the value of the Gospel as Christian evidence. Labelled "Synoptic," it came to be treated as a kind of collection of anecdotes. Now, for the first time in the history of Christendom, as the author believes, St. Luke's own plan is given and followed: opening up for Bible students a new field of knowledge, for preachers a new mine of wealth; and, above all, enabling men like Theophilus to know the certainty of those things in which they ought to have been instructed. It is a work which should be in the hands of all truth-seekers, whether Fundamentalists, Modernists, or others.

PUBLISHED BY

MOREHOUSE PUBLISHING CO.

1801 - 1811 Fond du Lac Ave.

MILWAUKEE, WIS.

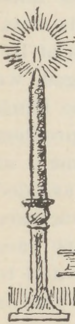
The Living Church

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

VOL. LXX

MILWAUKEE, WISCONSIN, APRIL 19, 1924

NO. 25



EDITORIALS AND COMMENTS



The Day of Resurrection

THE central fact in early Christian preaching was the Resurrection. It is extraordinary how much more of an impression our Lord made on His followers by rising again, than He did by His teachings. His Passion and Crucifixion occupy from a fourth to a third of the whole Gospel narrative—the events of practically one day. The early chapters of the Acts show how tremendous was the impression of the Resurrection upon the early believers: not His Life, marvellous as that was; not His teachings, sublime as they were; not even His Person, with its charm surpassing all that our race can produce—but the astounding Event is the cardinal fact upon which all early Christian experience hinged. “The Lord is Risen.”

This obvious matter is well worth our attention. We have become accustomed to put the amazing close of that life on earth into the background of our ordinary thinking, and keep in the foreground the teaching and example of the Saviour. We are in real danger of forgetting what Sunday stands for, having so largely taken it for granted as the day of Christian worship. The setting apart of that day to the service of God, with the deliberate abrogation of the fourth commandment with its explicit directions to keep the Sabbath, is historically but an incidental reference to the profound impression the Resurrection once made upon Christians. The way in which we modern Christians have so completely altered and shifted the emphasis of the Christian message suggests the need for recovering something of the point of view of our earliest brethren in the Faith. It may be that we have distorted the accent of the Christian Gospel in thus putting the Resurrection out of the foreground of our religious consciousness. It is certain that we need precisely that renewal of religious values which the feast of Easter comes once again to bring.

One of the paradoxes of the routine of the Christian Religion is that we tend to ignore the most important elements just because we hear so often about them. What is constantly emphasized is in grave danger of being ignored, just for the reason that frequent iteration makes us impervious to its appeal; because of this fact, we need to hear again and again the things we are prone to forget and take for granted, and then the very repetition subverts in part its own aim. Every Sunday recalls the first great Easter long ago, and points to the Easter to come, but its message is not so effective that we can dispense with other means for keeping the great fact alive. The psychological wisdom of centuries of Christian experience is embodied in the Church's scheme of worship; yet does each Eucharist call to mind, as it should, the great fact of the Risen Life which it imparts to us?



MODERN STUDENTS of the Bible have been disabused of the notion that early Christianity consisted primarily of preaching. It was as a religion of a sacramental type that it first appeared on the horizon of the Greco-Roman world. Preaching

was needed, of course, but chiefly as a means of bringing men to the reception of the Sacraments. Read over again those early chapters of Acts. See how strongly St. Peter emphasizes the need for repentance (by which he meant, very largely, public disavowal and repudiation of the action of those who had brought about the Crucifixion), as a prelude to being baptized and receiving the Holy Ghost. The significant thing about the Apostolic organization of the Church was that “they continued steadfastly in the apostles' doctrine and fellowship, and in the breaking of the bread and the prayers” (Acts 2:42). Much was made of one significant thing—the gift of the Holy Spirit—and the story of Acts is made unintelligible if the vast importance of His presence be overlooked. The whole heart of the doctrine of the Spirit (which is present everywhere in this book) is that the Risen Christ came to His followers by means of His Spirit, and that the gift of this Spirit was conjoined to the service called Baptism (*cf.* Acts 8:14 ff., and 19:1 ff.).

The apostles were all on fire with the story of the Resurrection. They added another to their number who was to be “a witness with us of His resurrection” (Acts 1:22). It is all very well, the modern man might object, that they were eye-witnesses of what they themselves had come to know, but what of the others, the vast numbers who were added to the Church? How did they know anything about the Resurrection? Within a few years we know that the Church grew to rather astonishing proportions, but how many of this second generation knew anything at first hand about the fundamental fact of the Christian message?

We can answer quite simply: *All of them* knew about it. The preaching of the Twelve about the Resurrection was validated and vindicated by the believer through the gift of the Spirit, which was mediated to him sacramentally. As it was in the early days, so it is now: the Sacraments put us on the same plane with the eye-witnesses, give us access to the same Fact and the same Person, and allow us the same verification that the early generations had. That is the constant message of every service of the Holy Communion, the bringing to our hearts and lives the Presence of Him who rose from the dead, to be His own vindication and guarantee of His Resurrection.



WHAT DOES the Resurrection mean to us today? It means now what it has always meant. It means, first of all, that the fullness of the fact of the Incarnation is shown forth complete. God took human flesh, a body like ours, and lived in terms of our life. He could do this because things material are not unclean and vile; He did it to demonstrate the truth that all material creation came from God and is worthy of being associated with Him. That means that our bodies—flesh and blood—are not to be thought of as something unworthy and low, but as “temples of the Holy Ghost,” as St. Paul says. It means that there is nothing in the world of matter which

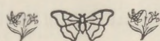
we have any right to regard as evil and mean: all creation may have groaned and suffered together till Christ came, but He lifted it up, where it belongs, into the very presence of God. Christians have no right or warrant to depreciate the physical or material things of life, to regard the body as something vile, to look upon things material as opposite to things spiritual. The body is holy, if for no other reason than that Christ took it. The body is fit for permanent association with the Infinite, because He rose from the dead in His Body.

One of the most restrained and sublime verses in the New Testament is so naively simple, so obviously a truism, that it is easily passed over without notice: "Then were the disciples glad, when they saw the Lord" (St. John 20:20). This is simple, with the simplicity of a classic. There is a joy too great for full expression, and that sort did the disciples experience. As the greatest reverence must express itself in the simplest act of homage and the fewest words of profession, as the greatest love must needs confine itself to words of one syllable, so the profundity of the Christian's joy is evinced by direct and simple assertion. A joy too deep for adequate phrasing, too vast for description, too overpowering for analysis, and too complete to demand any supplementing; this has been the abiding note of the believer who, by faith, lives the life in union with the Risen Christ.

The saints have been called the troubadours of God. If there is one quality which the saints possess which we modern folk lack and the world craves, it is the heavenly gift of joy. It is an entirely different matter from "pleasure," or any emotional satisfaction, or "happiness." It does not proceed from shutting out the hard, the disagreeable, and the painful. It is not the selfish enjoyment of one's own possessions or achievements. It does not come when one seeks it for itself, and it eludes every grasp of those who would take it without giving their all. It is neither sentimental nor hysterical; it does not come and go, like the wind. It comes from God into the hearts of those who believe and follow Him, is sustained and maintained by Him alone, and constantly bears its own witness that it is not of the earth. The joy of all joys is the gift of the Father in response to the loving faith of His children. It is the possession of those who live with Christ in His Risen Life: "I am crucified with Christ: nevertheless I live; yet not I but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

The secret of this kind of joy is the story of Good Friday and Easter. As Good Friday would be utterly unintelligible without the Feast to come, so the Resurrection could not have occurred without the Crucifixion. It is not by dodging the hard things of life, its pain, suffering, disappointments, griefs, distresses, and bereavements, that one may come to joy, but by living them through, accepting them in loving faith, meeting and conquering them, that so one may win out to the Easter which lies beneath and beyond. The price of abiding joy is the grief which is its anteroom: there can be no Easter where there has been no Good Friday; no Resurrection to a new life where there has been no death to the old. St. Paul knew it. St. Peter knew it. The martyrs knew it. The saints knew it. The devout know it today. The tragedy of many lives is the absence of Good Friday, for it means the loss of Easter from the calendar of life.

"The Day of Resurrection,
Earth tell it out abroad;
The Passover of gladness,
The Passover of God."



ALL of us who consider ourselves friends of the Japanese people must greatly deplore the incident which seems, at this writing, to have thrust a new barrier between the two nations, utterly without necessity. We trust that the Japanese people will see that they have their own ambassador

to thank for what has occurred. Yet we are not sure that the senate was justified in hastily taking the action that has created the breach. A request for the recall of the ambassador would, in our judgment, have been a more fitting way of dealing with an unhappy incident. The matter was rather one for

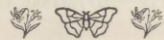
the executive than for the legislative branch of the government to deal with.

But more important than this is the great desirability that the Japanese should appreciate that exclusion of their laboring class does not mean an imputation to them of racial inferiority. It means our belief, first, that racial integrity, be the race what it may, should be strictly preserved from mixture with other races as best fulfilling the destiny of each; and second, that the varying economic standards of the two people must prevent laborers of the two races from competing in this country on terms that do not tear down American standards of living. By reason of conditions that cannot now be changed, we have in this country the problem of the white and the black races side by side, and we cannot complicate our race problem by introducing a third race. Neither is it a disparagement of any race to hold that race intermixture is an evil, to be avoided at all costs, but without the slightest assumption that one race is therefore to be held superior to another. That every race shall have the fullest opportunity to fulfill its destiny and to rise just as high as it is able to rise, is not a conception that is belittling to the people of any race.

We are counting on the ability of the Japanese people to see this, in spite of their politicians; and to realize that in no sort of feeling of superiority, the American people are their true friends.



THE picture shown on the cover of this number shows a statue of Christ in the Church of St. Mary the Virgin, New York City, and very well portrays the idea of the Christ living in, evangelizing, and blessing the world of today. The Resurrection is meaningless unless these things are true; and the Resurrection is meaningless to those who do not accept these facts concerning our Lord and who do not make them an essential part of their spiritual lives. It is not merely *resurrexit* but also *resurrectus est*.



ACKNOWLEDGMENTS

NEAR EAST RELIEF

F.	\$ 3.00
Class No. 10, St. Mary's Church School, Reading, Pa. (March, April, and May, 1924, payments for support of orphan)	15.00
Parish of St. Paul, San Diego, Calif.	55.00
St. James' Church School, Painesville, O.	5.00
Mrs. E. S. Grauel's Class, St. James' Church School, Painesville, O.	5.00
Mrs. E. Murphy's Class, St. James' Church School, Painesville, O.	5.00
In memory of J. G. H.*	5.00
In memory of loved ones, from a member of St. Paul's Mission, Milwaukee, Wis.**	5.00
M. L. W.	10.00
New Market, Md.	15.00
L. H. W.	5.00
	<hr/>
	\$128.00

RELIEF OF RUSSIAN CLERGY

H. S. F. Kingston, Pa.	\$ 10.00
H. W. Nelson, Marshfield Hills, Mass.	50.00
	<hr/>
	\$60.00

RELIEF OF OLD CATHOLICS

Samuel T. Baker, Chicago, Ill.	\$ 2.00
-------------------------------------	---------

RELIEF OF RUSSIAN REFUGEES IN PARIS

In memory of J. G. H.*	\$ 5.00
------------------------------	---------

RELIEF OF STARVING GERMAN CHILDREN THROUGH ARCHDEACON NIES

F.	\$ 3.00
Trinity Church, Lawrence, Kans.	1.00
Holy Trinity Church, Palouse, Wash.	3.77
A Friend	10.00
St. Paul's Church, Lancaster, N. H.	23.69
St. Johnland	2.50
In memory of W. H. S.	5.00
St. Andrew's Church, Fort Worth, Texas (additional for March)	12.95
Rev. Hobart B. Whitney and others, Trinity Church, Athens-on-Hudson, N. Y.	12.00
Salley, Church of the Good Shepherd, Augusta, Ga.	5.00
J. W. S. Shreveport, La.	10.00
	<hr/>
	\$88.91

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and addressed to 1801 Fond du Lac Avenue, Milwaukee, Wis. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

*For starving children
**For Armenian Christians

A Page of Easter Verse

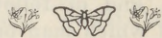
EASTER-DAY

THE COLLECT

O God, who gave thine only Son
To die for us on Calvary,
Whose resurrection, glorious,
Hast freed us from our enemy,
Grant that we may forever dwell
With Him who liveth once again,
In all the joy of Easter-Day;
Through Jesus Christ our Lord. Amen.

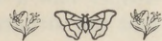
THE EPISTLE. I COR. 5: 6.

Know ye not, a little leaven
Leaveneth the whole lump through?—
Purge out therefore the old leaven
And unleavened live anew;
Christ is sacrificed to save us,
Let our feast unleavened be,
Free from wickedness and malice,
Full of truth's sincerity.—CHARLES NEVERS HOLMES.



DE PROFUNDIS

Beauty may spring forth from the darkest night
As does the lily of the pond, that strives
To lift its pearl-white petals to the light
And in the beauty of the sunlight thrives;
Or as the woodland ferns that grow between
The rocks, and send their fronds through leafy mold,
Or in some darkened spot their fringe of green
An unresisting miracle unfold.
From bodies of the dead in unkept graves
Sweet-smelling flowers rise up to mark the spot;
On barren battle fields the poppy waves,
An emblem of those deeds that perish not.
And in the heart of man the thought of God
Gives life to what had been an earthly clod.
LUCILLE WOOD FERGUSON.



EASTER LILIES

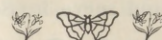
The lilies in the bud are letters sealed,
Letters of love, and written by God's hand;
With breath of fragrance from the sin-free land:
They open—and all Heaven seems revealed.

We see our dear ones, glorified above,
As pure and fair as petals that unfold:
God writes on every lily-heart of gold
His all-forgiving, all-triumphant love.

And lilies are like bells that softly chime
The Resurrection song to list'ning ears:
They tell us God shall wipe away all tears
And give us perfect life, in His good time.

Let lilies white the temple now adorn;
Bear lilies to the sick, the sad and lone.
Pray God's sweet letters may be read and known,
Faith hear the bells of joy this holy morn.

MAUD FRAZER JACKSON.



VISION

Through close shut doors and massive walls,
Untouched by noise and din,
The sounds of voices miles away,
Come clearly floating in.

O fools, and slow of heart to believe,
We now can glimpse at last,
How Christ stands in the midst of us,
Although the doors be fast.—LUCY A. K. ADEE.

THE HAUNTED LYRE

High in the gate through which the music flows
That now is done in heaven, but music still,
And music always, wanders out at will,
Hangs the lost lyre that every seraph knows
Was one time Lucifer's; no hint of woes
Its heart-strings breathe, but there, unfingered, thrill
Ghosts of old rhapsodies that Zion's hill
Shall hear no more until the trumpet blows.

Then, runs the rune, not Israfele's hand
Shall wake those haunted wires, nor any he
Of envious choirs angelic, but a man,
Chosen and chiefest of earth's poet-band,
Shall smite those chords, and men's rapt minstrelsy
Complete the song the morning stars began.

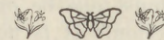
WILLIAM HERVEY WOODS.



SPRING

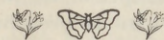
'Tis said one swallow doth not make a Summer,
One crocus is not surety for Spring:
Spring cometh not with one faint grass blade's greening,
Nor with one blue-bird flashing swift a-wing.
Spring is the call that sendeth forth the swallow,
Spring is a spirit throbbing in the air;
Spring is the heart of earth and soul of Nature—
Spring is God's love in all things, everywhere.

GRACE DOUGLAS ARCHIBALD.



DEPARTURE

Some morning, O some morning!
I shall look up and see
The Beautiful, the Crucified,
The One who died for me!
And there will be no agony
Upon His lovely face,
No nail prints in His lovely hands,
No dark Golgotha place.
But Morning Star, and Lily,
And Rose of Sharon He
In one—how beautiful
His face will be to me!
And I shall stand before Him
All free of earthly fear,
And, O, upon my cheek will be
No stain of earthly tear!
And He will smile upon me,
And take my hand in His,
And lead me through the Valley
Where Life eternal is—
Some morning, O some morning!—ERON O. ROWLAND.



A HEART TRIUMPHANT

Beauty for ashes be thy gift today,
O Heart of hearts! How needless thy despair,
Though hatred wear a frown, and Grief and Care
Would place forbidding lions by thy way!
Take life as calmly, smiling through the grey,
And calling Joy to help thy burdens share:
Then Love for thee will costly feast prepare,
And astral-lamps give forth a cheering ray!
Beauty for ashes; flow'rs for summer-skies;
For autumn's splendor, winter's icy calm;
For cloud-capped hills, night with her thousand eyes;
For chiming bells, the echoes of the psalm;
For Time's dry ashes o'er a sad world blown,
A heart triumphant, crowned with Beauty's crown!

ARTHUR EUGENE SMITH.

DAILY BIBLE STUDIES

April 20: Easter Day

READ Col. 3:1-8.

Facts to be noted:

1. Our life is hid with Christ.
2. We are raised to new life with Him.

The union which the believer's faith effects with Christ is vital and essential, for by it the believer shares in the life of Christ. He is no longer an isolated individual standing by himself, and dependent upon his own powers. He is "in Christ," and he therefore shares in all that Christ does and achieves. By repentance and faith he becomes partaker in Christ's sufferings; he is "buried with Christ." By his acceptance of the new life which Christ offers, he is made also "partaker of His resurrection"; he is lifted above the power of death, and given the eternal life of Christ. St. Paul is here thinking particularly of Baptism as a death unto sin and a new birth unto righteousness. "Baptism in the early Church involved a two-fold symbolism, a death or burial, and a resurrection" (Bishop Westcott). Baptism was the counterpart, in the life of the believer, of the dying and rising again of Christ. So every day for the baptized person must be a new death to sin, and a new awakening to God.

April 21: Easter Monday

Read Acts 10:34-44.

Facts to be noted:

1. Jesus Christ rose from the dead.
2. The apostles were witnesses of that fact.

The central, supreme fact which the apostles felt themselves called upon to proclaim was the Resurrection of Christ. They looked upon their office as peculiarly one of witness to the fact, and they took care that that witness should be preserved by carefully guarding the apostolic office. So, since Judas had fallen away, "must one be ordained to be a witness with us of the Resurrection." It is noteworthy that St. Paul rested the validity of his apostolate upon the fact that he had seen the Lord (I Cor. 15:8). St. James of Jerusalem is spoken of as one of the "pillar apostles," and we note that he also had received a special revelation of the Risen Christ (I Cor. 15:7). It was thus no uncertain witness which the apostles bore to the world; it had been examined, sifted, and tested; it was not mere hearsay: it was bound up with the experience of well-known, trusted, and accredited men.

April 22: Easter Tuesday

Read Acts 13:26-42.

Facts to be noted:

1. God raised Jesus from the dead.
2. Through Him He declared remission of sins.

Christ died for our sins. That was the message which the apostles gave to the world. "Yes," came the answer, "but how can we be sure? May not the Cross have been only the culmination of human wickedness? May not Jesus have died in vain?" In reply the apostles pointed to the Resurrection as the ground of assurance. God has raised Jesus from the dead; He has thus set His seal upon Jesus, and authenticated all that He did and claimed. The Resurrection has made clear that God's purpose to forgive lay behind the Cross. "He whom God raised again saw no corruption. Be it known unto you, therefore, that through this man is preached unto you forgiveness of sins." The living Christ brings us the certainty that God wills men to have life, and that He freely forgives that they may be free from the power of sin and death.

April 23

Read I Kings 3:5-11.

Facts to be noted:

1. God offers Solomon the choice of a gift.
2. Solomon chooses the gift of wisdom.

In the exquisite collect for Whitsunday there is a petition for a right judgment in all things. It was for this judgment that Solomon asked. Right judgment is a spiritually guided choice between things good and bad, true and false; it is a right estimate of what is real and fine in life; it is an appreciation of the ways and purposes of God. Such a prayer benefits us at this Easter season, when Christ has opened our eyes to the possibilities of life. To know that eternal life is before us is one thing, to live so that we may attain it is another.

Many of us are not ill-willed, but most of us lack discrimination. We do not, in face of the manifold appeals of life, know how to choose aright. Christ has set us on the way to eternal life, and He has promised the guidance of His Spirit. We need to pray that He will enlighten us with the light of the everlasting Gospel, and graft in our hearts a knowledge and love of the truth.

April 24

Read St. Mark 10:28-32.

Facts to be noted:

1. Christ promises eternal life.
2. Eternal life begins now, and is perfected in the future.

It has often been said of late that the really good man would look for nothing in the way of reward such as Christianity sets before him in its promise of eternal life; to him goodness would be a sufficient end. Such a statement wholly misses the point of Christ's teaching. Our Lord's emphasis falls upon the quality rather than the time of eternal life. Eternal life is not wholly future. It begins here and now for the person who lives the life which Christ offers; it brings its present satisfactions, the hundredfold, not of pleasures only but of the hardships of service (persecutions). But eternal life does turn our thoughts to the future, for in the future lies, if at all, the perfection of service, of knowledge, of righteousness and love, and of fellowship with God, which eternal life implies, and which man ought to look for and desire. We have no right to be content with anything short of the full and completed life which Christ offers.

April 25: St. Mark's Day

Read Ephes 4:7-17.

Facts to be noted:

1. God made some apostles, prophets, evangelists, teachers.
2. Their work is to build up the Body of Christ.

How did we come to get the Gospel story of the life, death, and Resurrection of Jesus? So far as the Gospel according to St. Mark is concerned we have an explicit and reliable tradition, which comes to us from the first half of the second century, that St. Mark was the interpreter of St. Peter, and that he wrote down accurately the reminiscences of St. Peter as to what Jesus did and said. We have, then, behind the second Gospel the record of an apostle most intimate with Jesus. This accounts for the many vivid and realistic touches which mark the Gospel. The Gospel has a remarkable way of suggesting the atmosphere and the situations of Christ's life in a few terse words. It is just such a record as would be given by a man who had himself participated in the action of the story.

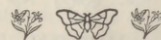
April 26

Read I Cor. 15:24-50.

Facts to be noted:

1. The human body dies as a natural body.
2. At the resurrection man is clothed with a spiritual body.

According to St. Paul the body which we have born in our earthly life perishes in the grave. Here he differed from Jewish thought, which taught the resurrection of the physical body. But St. Paul did not, as did the Greeks, teach the immortality of the soul, apart from the body. His position is that, in the resurrection life, the soul is vested with a new body which is the fitter instrument of the soul, spiritual in nature, and adapted to new conditions of spiritual living. We may ask whether the body is not the proper expression of the soul within? The natural body has served the soul adequately here, but when the soul has grown it becomes more spiritual and exists under higher conditions of spiritual life; the earthly body is outgrown. The soul must have a new body which will more properly express and serve it. So St. Paul teaches.



SAGADA SONGS

Benediction

Tapers,
Sweet incense smoke,
Flowers,
And voices clear
Unite around Thy altar Throne
O *Salutaris Hostia!*

A. E. FROST.



BLUE MONDAY MUSINGS

By *Presbyter Ignotus*

IF CHRIST be not raised, your faith is vain. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead."

A strange and moving alternative! On the one side, vain faith, lost friends, no hope hereafter, the crown of misery. And, on the other, the Easter Alleluia. Which shall we choose? Thank God, the Church itself is our answer.

But what is meant by "Christ's rising from the dead"? Surely, a new thing altogether; else why make it the cornerstone of the new structure? If Christ's Spirit, "set free from the fetters of the flesh," rose to immortality, it did that on Good Friday, and if every other spirit had been doing that since first death came into the world, Easter would have no special significance; the change of the weekly day of worship from Saturday to Sunday would be irrational and inexplicable; the empty tomb would be a cunningly devised fiction. (I cannot forbear recording here the banal infidelity of a woman instructor in a famous woman's college; "Palestine is full of caves; isn't it likely that the women and the apostles went to the wrong one, thinking it was Joseph's tomb, and, finding it empty, started the legend?" *Proh pudor!*)

No, the Resurrection of Christ must mean more than a ghost story, however adorned with accessories. If the Gospels had been specially written against that particular error, they could hardly have been more explicit, more surcharged with facts pointing out that Christ's Body as well as His Soul and Spirit had its own vital part in the drama of Easter-tide. The ceremonies fallen in upon themselves, because the Holy Body had passed out through them; the "Touch Me not," the eating before the apostles; the challenge, "A spirit hath not flesh and bones as ye see Me have"; all these are conclusive as to the essential truth. And one must indict the Evangelists as guilty of wilful fraud, accuse the Church of deliberate deception, and find some adequate explanation of what is utterly inexplicable, before he can shake our faith in the Resurrection as meaning what it says.

There is something curiously Manichean about the contempt which certain teachers, professedly Christian, have for matter. You would think, if you took them seriously, that matter was a base intruder into a universe otherwise spiritual, created by a demiurge, or (as Mrs. Eddy would say) "A figment of mortal mind; nothing trying to be something." To profess indifference as to what became of our Lord's Body, which He took of the sinless substance of His Virgin-Mother, and to accuse the Christian Church of superstition because she is not indifferent: that is the evidence of "a modern mind." But put the question a little more searchingly: what is to become of *all* matter in the end, the regeneration, the consummation? God is its Maker; God has linked matter and spirit in the highest forms of His creation. Nay, He has even taken matter into union with Himself. Why should it be thought a thing incredible that God should open the gates of new life to matter as well as to spirit? Made more glorious, interpenetrated by higher powers, no longer corruptible, but still the same, our bodies have the promises of resurrection because His Body rose again the third day. Wherefore, sing we Alleluia!



THIS BIT of verse comes without an author's name:

"The yearly miracle of spring,
Of budding bough and greening sod—
Is it less wonderful to view
Than is the Risen Son of God?"

"What man can call the flower forth
Or bid the buried seed spring up?
Can free the prisoned butterfly
Or paint the golden crocus cup?"

"No more than he could think or dream
That God could die, that man could rise!
The selfsame power that calls the seed
Out of the darkness where it lies

"Could call the Christ from out the grave.
O ignorant and foolish men
Who watch the miracle of spring,
Yet doubt that Jesus rose again!"



THE FOLLOWING LETTER from an intelligent layman touches a sore point. One, who honors his mother tongue, and respects clear enunciation of the words of the Word of God, cannot but approve:

"A few years ago I remember reading an interesting article in your 'Blue Monday Musings.' It was in reference to the bad habit of 'pious mumbling' and lack of clearness in rendering the services. I am very much perplexed over the modern tendency of some priests to mumble their words while saying Mass.

"Just the other day I attended for the first time in my life, a solemn pontifical High Mass. Judging from the standpoint of what the eye could see, it was a glorious and beautiful service indeed; but just what is the sense of the celebrant saying most of the Mass silently or whispering it; particularly the canon? To one who loves the diction of our Prayer Book, it all seemed as though they were ashamed of our dear familiar English tongue and every indication was given that the service (in their own minds) should have been in Latin. Not so very long ago I was talking to a friend on the subject of indistinct recitation of some priests when celebrating and saying other offices. He replied that he 'liked' the practice, inasmuch as it seemed to him '*so much like Latin.*'

"The question on the mind of a Prayer-Book Catholic is this: How can some of us who are striving to win over 'Protestant Episcopalians' to our glorious Catholic cause, ever help much when the words of Consecration are muffled—the very words of enduring missionary power?"

"When I was a small choir boy in St. John's Church, San Francisco, just after leaving the Congregationalists, I paid particular attention to the words of Consecration in the Communion office. I firmly believe it was the solemn, yet clear, pronunciation of these sacred words of our Lord which made me (small as I was) fully appreciate what it all meant.

"It has been my joy to attend a wonderful church in New York City for the past four years, where there has been that refined note of elegance which expresses real reverence and devotion. It is earnestly to be hoped that the Mass will in this fine church be always celebrated audibly, and that new ceremonial fads, such as the silent canon of the Mass, be severely let alone."



"AE" (as George Russell is known in literature) has lately published this poem appropriate to Ireland and its pangs of adjustment:

"This is your dream of yesterday,
The equilibrium of the storm.
No, there was nothing cast away:
The fiery cloud has taken form.
You do not know yourself in this,
But did you know your being true,
And what was smoke from the abyss,
And what was heavenly fire in you?
Whatever things you loved were won,
What was not loved is still denied.
The Law whose writs forever run
Will make no sacrifice to pride.
The powers that cause the earth to quake
Seem to run riderless and full
Through nature, yet they never break
The music of her chemistry.
If to be vanquished is your part,
And all the fortunate stars withdraw,
Though the red chaos of the heart
Still breathes the music of the Law.
And if you be the slave of hate
Within yourself you fall and fall
Until the heart be desolate
And love be dead beyond recall.
A nation is what'er it loves.
If love be dead, it, too, must die.
Go, give an offering of doves
To win its immortality."

CHRISTIAN SOCIAL CONSCIOUSNESS

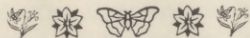
BY THE VERY REV. EDMUND RANDOLPH LAINE, JR.

SINCE the World War, one of the pressing problems of the times has been how to make democracy of such quality that it will be a vital expression of the best social ideals of God's children in all the world. In the disorganization and wreckage of society during these last few years democracy has sometimes run amuck. But the Christian must always see in it the opportunity for the working power of the Love of Christ Jesus. This is the one element needed to make a perfect formula for the life of the great world state.

The Love of the Christ is the guardian of democracy. It begins with God and links up every human soul with the One Father. Then, coming to us through Jesus, it becomes a revealer of our sonship and our brotherhood. And so by causing us to know our fellowship with one another, through the Person who can be truly called an Elder Brother, the rights and citizenship of all men become not earthly but heavenly. Thus we are made respecters, forwarders, and witnesses of the rights of all the people through having our contact with them bound up in a kinship which is real because through it the Life and Love of God proceed to them and to us equally. Most attempts to lay hold on the principles of democracy, without such an approach in kinship, result only in autocracy and tyranny disguised in the garments of freedom and comradeship.

The Love of God has its most glorious expression when it is the foundation principle and pervading spirit of a democratic society. The First Epistle General of St. John might well be taken as the textbook for a true understanding of how Christ's Love is only manifested in its fullness when it has gone forth from His Person and our souls and incarnated itself in our brethren and in society. Too often has individualism with its ideas of selfish possession obscured its life-giving message.

Our country is in bitter need of this social consciousness at the present time. The rights and liberties of that part of the family of God, which is in America, are jeopardized by the failure to perceive the service of the people through Christ's Ideals of Love and Honesty in every task and in every trust. How needed in our midst today are these words of the beloved disciple: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever. Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit."



LAYMAN PROVIDES BULLETIN

IN ANSWER to an insistent demand from the field for information as to methods and experience in dealing with the foreign-born, the Foreign-born Americans Division has begun the publishing of a small monthly bulletin, called *Foreigners or Friends*, the printing of which is provided without cost to the Division by a publisher, a loyal Church layman, who will have it done at his own plant.

Workers are urged to send in material for the bulletin (addressed to Mr. William Lamkie, managing editor, 281 Fourth Avenue, New York), in order that it may fulfil its purpose of making the experience of each available for all. What is your parish doing in this respect? The bulletin will also contain information and suggestions from the Division's office, and will list books and other publications of use or interest in this special field.

The subscription price is 25 cents a year; single copies 3 cents. Copies are to be sent to the bishops, diocesan officers, workers among the Foreign-born, and others interested in them, and to the editors of Church papers.

A PETITION FROM CONNECTICUT

TO THE DEPARTMENT OF CHRISTIAN SOCIAL SERVICE OF THE NATIONAL COUNCIL, GREETING:

WE whose names are appended, being members of the of the Diocese of Connecticut, and having on our hearts the urgent need of the world at this hour, do petition you that, as a central agency of the Church, charged with the responsibility for human welfare, you appeal to the Dioceses of the Church to take action in their approaching Conventions reinforcing this resolution passed unanimously by the House of Bishops on November 15, 1920:

"That this House of Bishops is profoundly impressed with the serious and sinister condition of the nations in their relations to each other.

"That the Church cannot permit war to remain the only method for the ultimate settlement of disputes between nations.

"We are therefore of the conviction that it is the immediate and imperative duty of the United States Government either to join the existing League of Nations, or to proceed immediately to organize some other effective Association or Council of Nations, for the purpose of settling amicably international disputes and thus save us from the great danger of another world war.

"RESOLVED: That the Chairman and Secretary of this House be instructed to send a copy of this declaration to the President, the Secretary of State, the Chairman of the Committee on Foreign Affairs of the United States Senate, and also convey it to the public press."

WILLIAM OSBORN BAKER	JOHN N. LEWIS
WILLIAM J. BREWSTER	J. CHAUNCEY LINSLEY
WILLIAM A. BEARDSLEY	GEORGE T. LINSLEY
J. ELDRED BROWN	L. P. WALDO MARVIN
AARON C. COBURN	ELMORE M. MCKEE
WILLIAM R. CORSON	ERNEST DE F. MIEL
SAMUEL R. COLLADAY	REMSEN B. OGILBY
GERALD A. CUNNINGHAM	CHARLES A. PEASE
FRANK F. GERMAN	JOHN F. PLUMB
WILLIAM T. HOOPER	W. F. SEVERN
FLEMING JAMES	STEPHEN FISH SHERMAN, JR.
FLOYD S. KENYON	SAMUEL SUTCLIFFE
PHILIP M. KERRIDGE	W. GEORGE THOMPSON
W. P. LADD	FRANCIS B. WHITCOME



SEEKING AND FINDING

BY THE RT. REV. JAMES DEWOLF PERRY, JR., D.D.
BISHOP OF RHODE ISLAND.

THE search for truth requires courage. To leave familiar paths well marked by tradition and to make one's way toward an unknown goal is impossible without faith—the faith of the Pioneer.

A higher form of courage is required in recognizing the goal when reached and acknowledging the truth revealed. The faith of the Magi which impelled them to follow their Star into unknown lands was surpassed by the faith which brought them to their knees in the presence of the infant Christ. "Wise men," we call them, most wise in this that they could discern the end as clearly as the beginning of their quest. The final test of wisdom, as of courage, is the point where inquiry changes to belief.

That is the experience of Christian faith. The charge of Christ to His new disciples was to seek that they might find, not to keep on seeking for the interest of the search. The mark of the Lord Jesus is not the question mark, but the Cross.

The habit of an age which is very conscious of its intellectual processes has always been to make a virtue of honest doubt. It is the motif which accompanies the search for truth, and the Apostle Thomas is usually cited as its Patron Saint. But one word to those who follow that well-known company whom another Apostle described as "always learning yet never coming to the knowledge of the truth," St. Thomas won his sainthood when brave enough to bow in all humility before the risen Christ and declare His quest completed and His questions answered, in the words, "My Lord and my God."

To hold one's creed experimentally is the attitude of an open, but of a timid mind. Blessed are they whose venture for the truth is so courageous that, though the object of the quest is not seen, yet have they believed.

The Resurrection of Christ

BY THE REV. B. T. D. SMITH

Fellow of Sidney Sussex College, Cambridge; Examining Chaplain to the Bishop of Lichfield;
Being Number Six of the Congress Books*

OUR AUTHORITIES

HERE is one article of the Christian creed that few will be prepared to deny—the statement that our Lord was “crucified under Pontius Pilate.” Yet the amazing fact confronts us that Christianity survived the tragedy of Good Friday.

Those who had brought about Christ's condemnation and had watched His execution, might well have been convinced that with His death they had witnessed the death of any movement connected with Him. Nothing could have seemed more probable. His disciples were broken men. Their faith and hope in Christ, if not their love for Him, were buried in His grave. Nevertheless, it is quite certain that, in a few weeks' time, those same disciples, with faith and love and hope newborn and radiant, preached Jesus as Lord and Saviour, and so changed the course of human history.

All this we know. But it is well first to remind ourselves how startling are the facts, that we may realize how overwhelming must have been the conviction that explains them, the belief that the Crucified had risen from the dead.

It is not only because present-day Christianity owes to this belief its very existence that the story of Christ's Resurrection is a matter of direct and practical importance to every thoughtful man. The Easter faith that Christ has risen carries with it an answer to the two great questions that have ever perplexed men's minds: the problem of death and the problem of evil.

For the Christian, death is robbed, not of its mystery, but of its terrors. The problem of evil, with the doubt it raises as to either the power or the goodness of God (a doubt which is only deepened if the life of Jesus Christ closed on the cross), is lifted from our hearts if God raised Him from the dead. In that act we shall see the proof that Goodness is immortal and Love invincible, the promise of the final overthrow of all evil, the assurance of the ultimate triumph of God.

The question then that becomes urgent for all of us is this: Upon what evidence does the belief in Christ's resurrection rest, and is that evidence worthy of trust? The more we recognize the magnitude of the issues involved, the more eagerly shall we ask the question. An attempt is made in the following pages to supply an answer.

The first Christians based their belief primarily upon the testimony of men and women who claimed to have seen and heard the risen Christ.

Today we are separated from them by many centuries, and must depend for our knowledge of the facts to which they bore witness upon certain of the New Testament writings. We must try to estimate the value of these records. The New Testament writings that chiefly concern us are the following:

(a) The First Epistle to the Corinthians, written by St. Paul about the year A.D. 54. In this letter the apostle gives a short account of the facts about the Resurrection, as they had been imparted to him after his conversion (probably within two or three years of the events related), and as he himself had taught his converts (I Cor. 15:1-11). Here we have a very early list of the Resurrection appearances; not a complete one, but limited to those which would be most impressive and convincing when quoted as evidence: that is, appearances to the apostolic body; to outstanding individuals in the early Church (St. Peter, the leader of the apostles, St. James, the head of the Church in Jerusalem); to a very large gathering of disciples.

(b) The Gospel according to St. Mark was composed not later than A.D. 60-70. Most students of the Gospels would agree to the following statements: that it was actually writ-

ten by the man whose name it bears: that it is based, as tradition asserts, upon the personal memories of St. Peter, whom St. Mark accompanied upon his travels: and that it is an historical record of very great value. St. Mark, though not one of Christ's original followers, enjoyed special opportunities for getting information about the Gospel story. In the early days of the Church his mother's house, at Jerusalem, formed a meeting place for the disciples (Acts 12:12); while he was closely connected not only with St. Peter (I St. Pet. 5:13), but with St. Paul (Acts 12:25, etc., Coloss. 4:10, Philem. 24, II St. Tim. 4:11).

Unfortunately we have almost certainly lost the conclusion of this book. Verses 9-20 of the last chapter represent an attempt made at a later date to supply a suitable ending (see marginal note in the Revised Version). That is to say, we have only got St. Mark's account of the Resurrection as far as the flight of the women from the tomb. But it is very probable that some portion at least of the original conclusion is still to be found in the first of our Gospels.

(c) The Gospel according to St. Matthew, written by a Jewish Christian about A.D. 60-80, is thought to owe its title to the fact that its author made large use of an earlier work compiled by St. Matthew the apostle. In his final chapters, as indeed throughout the book, the writer is using St. Mark's Gospel as one of his main sources of information. It is, therefore, extremely likely that he is continuing to draw upon St. Mark's narrative for part of the material in chapter 28:9-20, and that in this way some of St. Mark's lost ending is preserved for us.

(d) It may be asserted with a considerable degree of confidence that the third of our Gospels, and the Acts of the Apostles are the work of a Greek physician and companion of St. Paul, Luke by name, and that the writer is entitled to high rank as an historian. He seems to have had access to special sources of information with regard to events in Jerusalem, in the early days of the Church there. This is not surprising when we remember that he accompanied St. Paul on his last journey to Jerusalem, and remained in Palestine until St. Paul was sent a prisoner to Rome.

(e) As so much remains in dispute both as to the authorship and the historical character of the Gospel according to St. John, we will not prejudice the argument by using it, save as a secondary source of information.

Our conclusions then are these: The accounts of the Resurrection of our Lord are contained in early documents. Of their writers St. Paul, Mark, and Luke could obtain information at firsthand and from many different sources.

THE EVIDENCE CONSIDERED

The first important point for us to notice is that the Resurrection is dated. All through the Christian tradition, however much it may differ in details, runs the statement, still preserved in our creeds: “On the third day he rose again.”

This seems to rule out at once the idea that belief in Christ's resurrection grew up gradually, as the awful scenes of His crucifixion were blotted out of the minds of the disciples after their return to Galilee by happier memories of earlier days spent with Christ as their Friend and Master; and that the revival of their faith created the conviction that the grave could not hold Him. All such theories founded on the certain fact that the Christian tradition unanimously traces back the beginning of the Easter faith to a date so close to the Crucifixion as the third day, which must mean, moreover, that whatever happened on that date occurred in Jerusalem itself, the very scene of the tragedy.

What did happen on the third day? Very early that morning, so the Gospels state, women who had followed Christ from Galilee to Jerusalem visited His sepulchre. They found

*Copies of this and the other Congress Books may be obtained from the Morehouse Publishing Co., 1801 Fond du Lac Ave., Milwaukee, Wis.

the tomb open, and the body gone: while supernatural experiences conveyed to them the unexpected, barely-comprehended gospel of the Resurrection.

With the exception that the Fourth Evangelist confines himself to the story of one of the women, the tradition preserved in the Gospels is unanimous on these points. It will not surprise us, remembering all the circumstances, if the accounts do not tally word for word.

That the disciples, when the women returned to them, and however they received their strange story, would take steps to verify that part of it which could be tested—the condition of the tomb—is altogether probable, quite apart from the evidence of our records (St. Luke 24:24; compare St. John 20:3).

It has been suggested, however, in recent years that it is not necessary to accept the story of the Empty Tomb in order to believe whole-heartedly that Jesus Christ is alive for evermore—and that He rose from the dead “with all things appertaining to the perfection of man’s nature.”

Such a presentation of the Easter message, whatever attractions it may have for those who find the “miraculous” element in the narrative a difficulty, cannot be paralleled from the New Testament. This is certain, that belief in Christ’s resurrection and belief that His tomb was empty were inseparably united in the faith of the apostles, and that the Jewish opponents of Christianity could have dealt a staggering, if not a mortal, blow to that faith by producing the body of the dead Christ. That they failed to do so is perhaps the strongest evidence for the truth of this part of the tradition. They could only circulate such stories as St. Matthew ascribes to them, alleging fraud on the part of the disciples.

If, as the apostles assert, the body of Christ saw no corruption, then, in raising His Son from the dead, God remained true to His sacramental method of revelation, and gave an outward sign as surety and proof of His truth and grace.

At this point we must face an apparent conflict of tradition. We have seen that St. Mark’s narrative now closes with the flight of the women from the tomb. But he has already stated that they had received a message for the disciples, to the effect that the risen Christ would appear to them in Galilee. St. Matthew tells the same story, following St. Mark’s narrative. He does not describe what took place when the women returned to the apostles, but, after relating the Jewish explanation of the empty tomb, proceeds: “But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them.” If we had only St. Matthew’s gospel we should know of no appearances of Christ to His apostles outside Galilee: and might assume that they returned there straightway.

If, on the other hand, we had only the Gospel according to St. Luke, we should know of no appearances outside Jerusalem. In this gospel the message to the apostles is that they should remember what Christ had told them in Galilee, that He would rise again; and the appearances which St. Luke relates all take place at or in the neighborhood of Jerusalem.

This difficulty is not really so formidable as it may appear at first sight.

(a) We must remember that the evangelists are writing to meet their own needs, not ours. Their purpose is not to write a complete account of all that happened before the Ascension; they are selecting such incidents as best serve their own very practical purposes.

(b) Another factor which determined the contents of their Gospels was that of space. They must obviously set some limit to the size of their books; and as they drew near the close of their narratives it is more than probable that they would compress their story if possible within the limits of the roll of writing material they were then engaged upon. Their “volumes” were paper rolls of strictly limited length.

With these two considerations in mind let us look again at the closing narratives of the Gospels of St. Matthew and of St. Luke. Both of them show signs of compression, and this is very obvious in the case of St. Matthew. He was selected but one appearance of Christ to the disciples, and he has told that very summarily. There is no difficulty in supposing that some of the many appearances omitted by him took place outside Galilee.

St. Luke too has had to select and to abbreviate. He had access to special sources of information in regard to the Jerusalem appearances. He decided, therefore, to omit all references to the appearances in Galilee, that he might find room for these narratives. Even with this omission he has only space to tell in a few lines all that took place after the first Easter Sunday, so that the reader might easily suppose that verses 44-53 of chapter 24 belong to the same occasion the preceding narrative. But it is the author himself who tells us, at the opening of his second volume (Acts 1:3) that these nine verses cover a period of forty days, during which the risen Christ appeared to the disciples and instructed them “concerning the kingdom of God.” There is then ample room here for the Galilean appearances.

THE RESURRECTION

We turn, therefore, to the question, how did the disciples receive the story brought them by the women?

St. Luke tells us that it seemed to them “nonsense,” the product of delirium. That surely is what we should expect: they were too bankrupt of hope to risk anything on such a tale. Yet it increases our respect for the honesty of the narrative when we find that no attempt is made to cloak the apostles’ lack of faith. If investigation proved that the tomb was indeed empty, that could be explained by the malice of the Jews.

But even their despair had to give place to uncertainty as evidence for the incredible truth accumulated. Before the day was over, Peter, their leader, had seen with his own eyes the risen Christ: this was placed first in the list of appearances received by St. Paul (St. Luke 24:34; I Cor. 15:5). Late that night two disciples came back from a neighboring village, to say that Christ had joined them on the road, and that He was made known to them in the breaking of bread. It was then that He Himself stood in the midst of His apostles, and doubt gave place to Easter joy.

According to St. John’s Gospel, the disciples remained in Jerusalem at least another week; for he relates that it was on the following Sunday that Thomas, absent on the former occasion, was at length convinced. And we may assume that it was on one or other of these occasions that our Lord made that appointment with the apostles in Galilee of which St. Matthew speaks (St. Matt. 28:16).

The appointed meeting-place was a mountain-side. St. Matthew’s words suggest that those assembled there saw our Lord before He came to them (compare verses 17 and 18); and that while the Eleven had no doubt as to the identity of the approaching figure, and worshipped, some stood uncertain until He drew near and spoke to them. Others then were present besides the apostles, and we may reasonably connect this appearance with that recorded by St. Paul as made to above five hundred brethren at once, of whom the greater part were still alive when he wrote, some twenty-five years later. Only in Galilee would so large a number of “brethren” be found.

Probably Galilee also was the scene of another appearance mentioned by St. Paul, that to James, the Lord’s brother: a reference that helps us to understand how it came about that, while the Lord’s brethren are represented in the Gospels as standing aloof from Him, in the Acts they are believers, James becoming the head of the Church in Jerusalem. Galilee, again, is the scene of an appearance to the apostles recorded in the Fourth Gospel (St. John 21).

The apostles’ homes were in Galilee. It was natural, therefore, that they should return to that district; and, as we have seen, we have strong evidence that they did do so. But it is equally certain that before Pentecost they were again assembled at Jerusalem. There it was, according to St. Luke, that the Lord appeared to them, bidding them tarry in the city until they were clothed with power from on high (St. Luke 24:49). We may perhaps identify this appearance with that “to all the apostles” mentioned by St. Paul before he closes his list with that last appearance on the Damascus Road to Saul the persecutor.

We have now passed the different strands of the Christian tradition under review. No attempt has been made to conceal the fact that our records are fragmentary and incomplete. They do not tell the same story in the same words. But the very diversity of the traditions makes their essential unity

(Continued on page 847)

Grover Cleveland

BY CLINTON ROGERS WOODRUFF

AS HIS administration recedes into the past and becomes a part of history, the dignity, power, and usefulness of Grover Cleveland assume larger and more substantial proportions. Now that the acrimony of the politics and partisanship of his time are fading and dying out, a truer estimate of his services to America and her growth and development is possible, and we have in Professor McElroy's two volumes a substantial contribution to a better understanding of his life and work.

Perhaps the chief impression of this biography is the rugged honesty of its subject. Whatever one may think of his policies or his politics, he was honest in his convictions, and he stood by them with a firmness and sincerity which won him support far beyond the ranks of his party and respect from those who could not vote for him, but who admired his integrity of purpose. Roosevelt voiced the feelings and convictions of great numbers of his fellow countrymen when he wrote to Cleveland anent the latter's willingness to serve on the Coal Strike Commission in 1902.

It will be recalled that the former President wrote the then President, "I am so surprised and stirred up by the position taken by the contestants that I cannot refrain from making a suggestion which perhaps I would not presume to make if I gave the object more thought. I am especially disturbed and vexed by the tone and substance of the operators' deliverances."

His proposal was that the fight should be suspended, pending the production of coal sufficient to serve the necessities of consumers, both sides being free later to take up the fight again "without prejudice" if they chose. This would "eliminate the troublesome consumer and public." "I know," he continued, "there would be nothing philosophical or consistent in all this; but my observation leads me to think that, when quarreling parties are both in the wrong, and are assailed with blame, so nearly universal, they will do strange things to save their faces."

President Roosevelt, with that canny and almost unerring instinct of his, seized upon Mr. Cleveland's letter as a possible way out. It suggested to him the idea of getting the former President to serve as head of the arbitration commission which he was preparing to suggest. Cleveland consented and Roosevelt played his trump card, sending Elihu Root to visit J. P. Morgan and notify him of the President's plan for an arbitration commission among whose members would be a man "whose word would have the ear of the nation, Grover Cleveland." The operators yielded, but insisted upon a commission of only five men, carefully choosing, writes Roosevelt in his autobiography, the qualifications "so as to exclude those whom it has leaked out I was thinking of appointing, including ex-President Cleveland to serve as head of the arbitration commission; which is now to be composed of a Federal judge, an army or navy engineer, a mining expert, an eminent sociologist, and a man experienced in mining and selling coal."

In short the mere mention of Cleveland's name brought the operators to terms, and they surrendered rather than take the chance of having the former President's influence thrown into the scale against them. Roosevelt at once wired Cleveland that the situation had changed and followed the telegram with this letter:

"MY DEAR MR. CLEVELAND:

"I appreciated so deeply your being willing to accept, that it was very hard for me to forego the chance of putting you on the commission. But in order to get the vitally necessary agreement between the operators and miners I found I had to consult their wishes as to the types of men. Of course, I knew it was the greatest relief to you not to be obligated to serve, but I did wish to have you on, in the first place, because of the weight that your name would have lent the commission, and, in the next place, because of the effect upon our people, and especially upon our young men, of such an example of genuine self-denying patriotism: for, my dear sir, your service would have meant all of this. I do not know whether you

understand how heartily I thank you and appreciate what you have done."

This whole incident is characteristic of Grover Cleveland and, in a way, of Theodore Roosevelt, and of their methods. The letter from the latter puts in a few lines what I believe will be the judgment of posterity.

There was another phase of this incident which shows the quality of Cleveland's citizenship. Immediately on replying to Roosevelt as to his willingness to serve if called upon, he sold his stock in coal carrying roads at a loss of \$2,500.

Next to his rugged honesty, persistency is the strongest impression one gains from these two volumes. This was most conspicuously illustrated in his fight for the repeal of the Sherman law, the successful outcome of which helped place American finances on a sound basis. He it was who forced the issue, insisted on its settlement, and stuck to his campaign until the victory was won, and it was a great one representing the turning point in our financial policy.

Certainly, as Elihu Root says in his introduction, "no thoughtful and patriotic American, to whatever party he may belong, and however much his opinions may differ from those of Mr. Cleveland, can read the story of those administrations without admiration and sympathy, or without a sense of satisfaction that his country can on occasion produce and honor such a man as Grover Cleveland." It is a splendid tribute to his contributions to American citizenship when he deserves such an encomium from an aforesaid political opponent and from his biographer (also a Republican), when he says: "Living, he dared disregard party in the service of principle. Dying, he named no party as his heir. Dead, no party and no faction can fairly claim a monopoly of the glory with which the advancing years are steadily crowning his memory."

It speaks well for America when a President who had so stormy an administration, who presided over the country at such a critical transition period, who was as stubbornly fought by foes within his party as by his normal political opponents, can command such tributes from men like Elihu Root, the American statesman *par excellence*, and Professor McElroy, the historian.

The two volumes are provocative of a longer review, for they contain so much that is vital and interesting, told in so admirable a way. Suffice it to say that they are well worth the reading of every one who believes in America and her future.

THE EXPERIMENT OF FELLOWSHIP

THE RELIGION OF Jesus is precisely the spirit of comradeship raised to its highest power, the spirit which perceives itself to be "not alone," but lovingly befriended and supported, extending its intuitions to the heart of the world, to the core of reality, and finding there the fellowship, the loyalty, the powerful response, the love, of which the finest fellowships and loyalties of earth are the shadows and foretaste. In its essence, the Gospel is a call to make the same experiment, the experiment of comradeship, the experiment of fellowship, the experiment of trusting the heart of things, throwing self-care to the winds, in the sure and certain faith that you will not be deserted, forsaken, nor betrayed, and that your ultimate interests are perfectly secure in the hands of the Great Companion. This insight, this sure and firm apprehension of a spirit at hand, swiftly responsive to any trust we have in its answering fidelity, coming our way the moment we beckon it, motionless and irresponsive till we hoist the flag of our faith and claim its fellowship, but then mighty to save—this is the center, the kernel, the growing point of the Christian religion, which, when we have it all else is secure, and when we have it not all else is precarious. God, said Jesus, is spirit: man is spirit no less: and when the two meet in fellowship there is religion.—L. P. Jacks, D.D.

THE "shining path" of a well-regulated life is guarded by the fortresses of devotion, which lie on each side of it, while ejaculatory prayer, like the watchful sentry, patrols the space between.—W. C. Newbolt.

**Grover Cleveland, the Man and Statesman.* By Robert McElroy. New York: Harper & Brothers. 2 volumes.

THE DuBOSE MEMORIAL CHURCH TRAINING SCHOOL

BY WILLIAM E. LEIDT

IT IS not too much to say that, with the total destruction by fire of the DuBose Memorial Church Training School at Monteagle, Tenn., the whole Church lost one of its most important educational institutions. The whole plant was absolutely wiped out.

It may not be amiss at this time to recount briefly something of the history of this school and its founder. Archdeacon Claiborne, who, in the South is generally known as "the Apostle of the Mountains," having first founded a great string of mission chapels to care for the mountain people's spiritual life, then having established a magnificent hospital to care for their physical life, and two splendid schools to develop their mental life, finally turned to the question of what was going to happen to these people in the future, after the present generation of workers had died. Knowing that the average clergy man gravitates inevitably to the city, Archdeacon Claiborne became convinced that there should be founded an institution which should take promising material, whether young or old, from the country, train it for the ministry, and send it back again to the rural districts, now so pitifully neglected by the Church. By heroic work he raised \$20,000. With this he purchased a fine piece of ground together with a number of abandoned school buildings near Monteagle. These were repaired, and to this haven, for the last five years, have streamed, in ever increasing numbers, a splendid set of men who, whether because of mature years, or because their training had not fitted them for a regular seminary, were unable to enter an ordinary theological school. Already some of these men have been trained and sent out into many parts of the country and are doing a splendid work in the neglected areas.

Now it has all been temporarily brought to an end. The buildings were fully insured and the insurance has been promptly paid by the insurance company. To erect a modern fire-proof building, however, will require, even with the utmost economy, at least \$100,000. To date, \$67,000 of this sum already has been raised, and, in full confidence, that the members of the Church will subscribe the balance, the work of rebuilding is at once going forward.

Various parts of the building offer splendid opportunities as memorial gifts. Already the oratory, the library, and several students' bed rooms and studies have been given and designated as memorials. \$1,500 will build and furnish a bed room and study. Fifty of these are planned for in the new building. \$5,000 will build the common room. This is one of the most important factors in the school's plans because here in the hours of recreation the men will meet together on terms of equality and learn much from each other.

Assistance from every quarter is sorely needed. Let us remember the old saying, "He gives twice who gives quickly."

Contributions should be sent to the Rev. W. S. Claiborne, Monteagle, Tenn.



PLANTING AN OUTPOST

DOWN among the Ten Thousand Islands of the West Coast of Florida is the little village of Caxambas, on Marco Island, some sixty miles from Ft. Myers, and not far from Cape Romano. The island is unique among the others that fringe the coast down to Key West, in that it has a range of hills some seventy-five feet high, that stand high above the prevailing flatness of the surrounding country, and the vivid blue of the Gulf of Mexico. Caxambas has about a hundred inhabitants, possibly fewer in the summer, a canning factory, and a school.

The teacher at the school this past season was a Church woman, Miss Virginia Mooney, formerly of the St. Johnland School on Long Island, N. Y. And there were a few Church people wintering there. As restful as is the winter weather of this island, these people were not satisfied without the services of the Church, and so Miss Mooney and three others of them got together and arranged to satisfy this want. They are sixty miles from the nearest priest of the Church, but they wrote to the Rev. F. A. Shore, at Ft. Myers, in whose cure they are, asking permission to say the services.

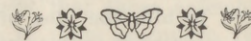
On February 17th they had their first service. There were fourteen present, only three of whom had ever been present at a Prayer Book service before. There were three Prayer Books available, and five hymnals of various editions. But the service took, especially with the children. They began to stay in after school to learn the hymns and music of the Church, which Miss Mooney taught them. They learned the evening canticles, the responses to the Commandments, and the *Gloria in Excelsis*.

On the 20th of March the Rev. Fr. Shore went down to Caxambas to give the people a service. He found that they had converted the stage of the school building into a chancel. The altar was a table, on each end of which stood two bamboo vases holding purple chinaberry blooms with the yellow berries. With these were two tall candles. The alms basin was woven from palmetto leaves by one of the villagers. The dictionary stand served both as a lectern and a pulpit. The ten girl choristers wore appropriate capes which they had made themselves for the occasion. The Offertory at the time of the service, Jesus, Tender Shepherd, Hear Me, sung by three seven year old boys and a seven year old girl, was very touching.

At the evening service on the occasion of Fr. Shore's visit, there were forty-eight persons present, and at the celebration the next morning there were fourteen. The Church idea has taken hold, however, among the villagers themselves, and they do not consider it as pertaining entirely to the "tourists." The woman who keeps the boarding house for the canning factory employees borrowed a Prayer Book to take home to read, and Elijah, the fourteen year old boy who carries the mail sixty miles to Ft. Myers, was the one who wanted the responses to the Commandments sung at the time of Fr. Shore's visit.

A lot has been given to the community by Mr. John Johnson, of Boston, Mass., on which it is hoped to erect a community house that can also be used for Church services; and the people of the community are hopeful of having the regular services of a missionary priest.

The Rev. F. A. Shore, of St. Luke's Church, Ft. Myers, Fla., is interested in this movement, for he is aware that in just such a manner the Church plants her outposts. In a letter to THE LIVING CHURCH, he states that he hopes that this article "will reach the eye of some who have Church privileges and blessings, but do not appreciate them."



THE QUEEN OF SEASONS

Queen of seasons, thee we greet
With thy radiant light!
Now the triumph is complete,
Christ hath won the fight;
He, the Paschal Lamb, once slain,
From the dead is risen again
Glorious in His might.

Songs of victory let us raise
To our risen King,
Let the heavens declare His praise,
Earth her anthems sing;
He who now is throned on high
Can no more for sinners die,
Let His glories ring!

Priest and Victim ever blest,
True and fruitful Vine,
Who Thy love dost manifest
Through Thy gifts divine;
Thou Thy Body and Thy Blood
Offered here upon the rood,
Givest unto Thine.

Alleluia! Now to Thee
We our praise outpour,
Who didst die and rise that we
Might for evermore
Reign with Thee before Thy throne
In the glory all Thine own,
And Thy love adore.

WILLIAM EDGAR ENMAN.

PSYCHOLOGY AND THE RESURRECTION

BY THE REV. H. C. ACKERMAN

WHEN our Lord died upon the cross, He did not commend His soul into the hands of the Father. He commended His spirit (St. Luke 23:46). This distinction between the *psuche* and the *pneuma* is the point of departure for Christian psychology. It is not the "soul," then, which persists through the dissolution of death, but rather that element within the soul which we term spirit.

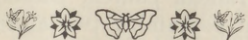
Now, in the Resurrection, we are concerned primarily with the resurrection of the soul (*pneuma*), for the soul dies. The question whether the new body is material or spiritual is secondary. And, in fact, the solution follows readily enough when we understand the main problem. For, if the soul is revived after death and becomes again *itself*, so that the identity of personality cannot be questioned, it follows that the resurrection of the *psuche* carries with it logically the resurrection of the body. And by body we mean body generally, "flesh and blood." Besides, the connotation of body is material, substantial in some way—however you put it.

How, then, does psychology, the science of soul, formulate this question? Modern psychology conceives this problem in the same fundamental manner as traditional Christian thought—barring the theological tang. For by soul we mean today mental life in a broad sense, i.e., consciousness together with physiological and biological factors. Sensations, perceptions, emotions, and the like are grounded in and inseparable from their neural bases. Consequently, when the bodily structural constituents of soul are dissipated in death, the soul *qua* soul necessarily dies.

I am not treating of immortality here, and so I waive altogether any further reference to the *pneuma* or spirit, which at death "returns unto God who gave it." I simply wish to point out and emphasize that the psychology of the Resurrection concerns the revival or revitalizing of soul inclusive of its bodily elements, such as function basically in memories, emotions, sentiments, and the like experiences.

Now, personality is the totality of soul, i.e., the entire mental organization. It is the Self in its all-embracing character. And personal identity means the continuity of one's entire mental life. We will, no doubt, admit that we would not be quite the *same* persons we are without our memories, emotions, sentiments, etc. It is true, though, since personality grows and changes, that we are different persons today than we were last year, in the sense that new experiences are gathered into that continuous series or unity of experience that we call the self. But, although one's ideas, feelings, volitions may change, still sensing, perceiving, imagining, ideating, and the like mental activities must at least continue, or we could hardly be the same persons. In a word, our personality requires that existence of soul in its fulness. Unless, then, the soul *with* its material accompaniments and functioning rises from the dead, it would not be the same personality that arose. Still less would it be the identical person.

I make no attempt here to suggest any proof of the Resurrection. My purpose is simply to maintain that, in the present state of psychology as a science of mental activities, there is no such thing as a disembodied or discarnate soul, and consequently there is no conception of a Resurrection which is psychologically sound, that does not express its meaning in terms of "the resurrection of the body."



RENEWAL

Under the silver of the moon,
Earth is painted in heaven-born hue;
The taint and the tarnish disappear
And retouched, all is made anew.

Green life is born in bare, brown soil
Cleansed by the sunlight, rain, and dew;
Rainbows of flowers cover the ground—
Beauty, refreshed, blooms forth anew.

The scornful and the impure heart
Gives truth and peace but hours few
To cleanse and grow the soul for God,
Yet—"Behold! I make all things new."

EVELYN A. CUMMINS.

"BEHOLD MY HANDS"

BY EMILY BEATRICE GNAGEY

ST. JOHN'S narrative of our Lord's appearance to the doubting apostle has an almost exotic significance, like a footnote to the main narrative, the record of unforgetting fidelity. Thomas, the unbelieving, must see the sacrificial hands of Christ. And eight days after His convincing appearance to the other disciples, the Lord comes again to reveal the reality of the Resurrection to one who asserted he would not believe unless he touched the wounds. Thomas asked for tangible evidence. Our Lord bade him behold, and he knelt in the adoration of faith.

The nail-pierced hands of Jesus overcame the faithlessness of St. Thomas. He knew, as did the other disciples, the mandatory hands of Christ. He had felt the beatitude of their benediction. He had seen the compassionate hands of Christ in healing, the light-bestowing hands that touched blind eyes, the miraculous hands that multiplied the loaves and fishes. He was familiar with the calloused hands that toiled in Nazareth, the austere hands that cleansed the Temple, the yearning hands that stretched in solicitude over Jerusalem, and that rested in blessing upon little children. He knew the omnipotent hands to which death yielded up its captives. But when the Christ, with the compelling hands of sacramental attraction, first appeared Thomas was not there, and he missed the proof of the atoning hands—and doubted.

For faith comes not by philanthropy, or teaching, or consolation, nor yet by the dazzling spectacle of the miraculous. And so it was that the effulgent wounds of Calvary satisfied the faithlessness that demanded more than a sign. Doubt, ever craving a concrete conviction, dissolves in the unseen Presence of the sacramental Christ. Corollary to faith is worship, called by Bishop Westcott "the external evidence of faith." The certitude of the nail prints requires it, for these are the hands of Incarnate God, and worship alone is meet homage to the Lord of lords, and finds its perfect expression in the reception of the broken Body and shed Blood. Absenting ourselves from the Christ, who comes in mortal vesture, we fail of the pinnacle of adoration reached by the supernatural, the ascent that is made on the knees: "My Lord and my God!"

The Christ with the scars of the Cross appeared through shut doors. The scarred hands had opened the gate of death, and henceforth no door should exclude the Risen Lord. He enters today through the shut doors of prejudice and unbelief; and in the whiteness of the Host and the glow of the Wine stretches forth the pierced hands that intercede for us of low and lost estate, the wounded hands that the believing behold without seeing. And the isolated beatitude is justified: "Blessed are they that have not seen, and yet have believed."

"Behold my hands": the Redeemer's hands that write our names indelibly in the Lamb's book of life, the hands of the Good Shepherd that lead unerringly, the hands of the Vindicator wielding the sword that conquers death, the hands of One alive for evermore proffering the Bread of Angels, the Saviour's hands whose wounds forgive our sins.

"Behold my hands." The Lord enters though the doors are shut. Alas, like Thomas, many are not there when Jesus comes and they miss the blessing of the nail-pierced hands, "Peace be unto you."

LIFE TODAY
An Easter Song

Wanderer along the way,
Hear ye not the Master say,
"Life is brought to light today?"

Struggling toiler by the sea,
In the dawn He waits for thee,
Life He gives, eternal, free.

Through the night of nations' woe,
When the lamp of faith burns low,
Look up to the sunrise glow.

Life in every tree and flower,
Life in this glad morning hour;
Jesus Christ is risen in power.

EVANGELINE CLOSE.

THE CHURCH AS A BOND OF INTERNATIONAL FELLOWSHIP

BY STEWART F. CAMPBELL

NO ONE can read, however casually, the history of the English Church, or even that of the earlier Celtic or British Church, without being impressed by the fact that their history is so completely interwoven with that of the State that any attempt to regard one without the other is foreordained to lead to misunderstanding, and consequently to incorrect conclusions. Especially close was this relation during the Middle Ages when mitred abbots sat in the House of Peers, being accounted as barons; indeed, from the days of the Saxon rule, for some centuries, abbots were appointed as members of Peace Commissions in the districts in which they ruled, as tax collectors, and, upon occasion, were called upon to furnish troops for the State. In return, the Church received many benefactions from the Crown, an indication of the reciprocal nature of their relationship.

And although these abbots, as secular administrators of justice, doubtless performed a service of no small value to the State, the Church gradually relinquished this jurisdiction to other authorities, evidently with the belief that a higher state of morals might be attained by focussing its energies entirely upon spiritual and moral training, leaving to the State the chastisement of wrong doers and other secular jurisdiction.

Nevertheless, true as it is that the Anglican Communion in all its branches, with the exception of the Church in England, where the bishops, by virtue of their office, still take part in Parliamentary proceedings, has, to a great extent abandoned its former policy of participating in the purely secular affairs of the State and in its relations with its neighbors, it is still exerting a strong and very happy influence upon the relationships between the English speaking peoples of the world; and particularly between those of England and the United States. And that time-honored institution, which is the most perfect expression of true idealism and religious genius, has become, by whatever cause, one of the strongest bonds of fellowship between English speaking men and women the world over.

Nor could it be otherwise. Bone of its bone and flesh of its flesh, the Church in America (and in Australia, New Zealand, India, Africa, and other colonies, although geographically separated, each still an inseparable part of the Church Catholic) looks to the Church of England as a child to its parent, and well may that parent regard its offspring with pride as they grow apace in strength and harmony.

But not solely in this parental aspect does one find ground for belief that the Church, from an international point of view, will be an ever-increasingly powerful influence in bringing about a perfect understanding between the British Empire and the United States. The immortality with which the traditions of the early Church was endowed has been the means of, not only keeping alive the fires of spiritual activity, but of creating a certain wholesome curiosity which finds its outlet in thoughtful research; and these traditions must of necessity be an inspiration to those whose hopes for a better order of civilization have been temporarily shadowed by the terrific and unrestrained invasion of a post war materialism.

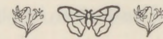
These traditions are not mere thoughts, nor are they only half understood beliefs. They are something far more than that for they are taking upon themselves week by week and month by month a physical form which will stand for time to come as a memorial to Christian fellowship between the Old World and the New, and one which shall be an ever constant reminder of the interdependence which exists between England, the rest of the Empire, and the United States of America.

Like the world-famed Abbey of Glastonbury, whose foundation as a religious center dates back to the First Century, and was dedicated to SS. Peter and Paul, the new Cathedral in Washington, D. C., has been dedicated to the same apostles, and, let us hope, in this great church (although now only in the course of construction), there will be found that same missionary spirit and that bond of Christian brotherhood which found its abode in the Abbey of Glastonbury.

To the ancient Abbey the new Cathedral owes much. From

there has come much of its inspiration both architectural and spiritual, and thus is linked the past with the present; the Old World with the New. Symbolic of fellowship and of that bond of unity which exists between Churchmen on both sides of the Atlantic, there is already in Washington the Glastonbury cathedra. This is made of stones taken from the Abbey at Glastonbury, the gift of Mr. Stanley Austin. Complying with his request, these stones have been used in the building of a bishop's chair as a witness to the continuity of the Church. The inscription emphasizes the bond of brotherhood between Christian men. "These stones taken from the ancient British Abbey of SS. Peter and Paul, are given by the Churchmen of Glastonbury to the Churchmen of America for the Cathedral of SS. Peter and Paul, Washington, D. C."

Of course, the Glastonbury cathedra is but a symbol, an expression of an ideal; it should be more than that. It should be the symbol of the realization of that ideal brotherhood which should have already found its fullest manifestation in the religious and cultural genius of all English speaking men and women. The day when all nations shall live in harmony and concord according to the laws of God and by concerted effort strive to build up a new order of civilization seems, as yet, to be afar off. And because of this, the greater is the obligation upon the Churchmen of England and America to explore every path which lies within their reach that may lead to a better and fuller understanding between the two nations on both side of the Atlantic whose religious traditions, beliefs, and ideals have come from a common source.



THE TOMB OF ST. MARY THE VIRGIN

THE church that marks the tomb of St. Mary the Virgin, the Mother of our Blessed Lord, is in need of immediate repair to forestall impending decay.

A cable from Colonel Barron, head of the Committee on the Finances of the Patriarchate of Jerusalem, in whose care is this venerable and honored church, says that \$3,000, which he has no way of securing, is immediately needed for these repairs. The Patriarchate, sorely impoverished by the war, is unable to contribute the sum, and he makes an appeal to members of the Church in this country to ask if they cannot help in this crisis. The Tomb of the Virgin lies on the road between Jerusalem and the Mount of Olives, at the bottom of the Valley of Kedron, now known as the *Wadi Sitti Maryan* (The Valley of St. Mary).

On this spot, according to legend, our Lord's Mother was interred by the Apostles. The church was built in the Fifth Century, but, was repeatedly destroyed. Its present form is due to Millicent (died 1161), the daughter of King Baldwin the Second, during the Crusades. It now belongs to the Greek Orthodox Patriarchate, the Latins having a slight share in its ownership.

The church is built underground. It is approached by descending a flight of steps from the level of the road to a court in front of the portico of the church. To the right there is a passage leading to the Cavern of the Agony, where the sweat of Jesus "was, as it were, great drops of blood falling down to the ground." In the Middle Ages it is believed to be the spot where Jesus was taken captive.

Passing through the portico one descends a flight of marble steps to the subterranean church, passing two side chapels, the one on the right containing two altars and the tombs of SS. Joachim and Anne, the parents of the Virgin. The transference of these tombs hither from the Church of St. Anne seems to have taken place in the Fifteenth Century, but the traditions regarding them have since been frequently varied. The Chapel to the left contains an altar over a tomb said to be that of St. Joseph. Past these the flight of steps continues to the level of the church, which lies thirty-five feet below the level of the porch. It is a long room, thirty-one yards long from east to west and six and a half yards wide.

In the east wing of this church is what is known as the Sarcophagus of Mary, a lofty sarcophagus in a small square chapel that resembles that in the Church of the Holy Sepulchre, and probably, like that one, covering a rock-tomb. Adjacent to it is the altar of the Greeks in whose care the building is, and another, of the Armenians and Abyssinians, who are permitted to hold services here.

THE RESURRECTION OF CHRIST

(Continued from page 842)

the more impressive. So far from cancelling out, they complete one another.

The gospel of the Resurrection dates back to a time when the birth of a legend based on simple credulity or the happy optimism of an untried faith is impossible. We see a belief establishing itself in spite of the distrust and suspicion of men already once bitterly disillusioned. The evidence comes to us from many quarters, from many differing types of character. We hear of manifestations to individuals, to small groups, and to large; but not in that fixed order. There is no suggestion that these experiences originated with the few, and then under the contagious influence of excitement spread to the many. Such a theory indeed breaks down in face of the plain fact that the manifestations ceased just when the period of intense spiritual and emotional stress began for the disciples with the day of Pentecost.

We are confronted then with the evidence of those who assert simply and soberly that they have both seen and spoken to Jesus Christ raised from the dead; not in ecstatic vision, but as a man meets and speaks with his friend.

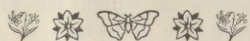
There are many events in history received without question, that are not so well attested as the Resurrection of Jesus Christ.

VERIFIED BY HUMAN EXPERIENCE

But the evidence for the truth of this belief does not end, as indeed it does not begin, with the records we have investigated. For, however strong the historical evidence for the fact of the Resurrection may be, it will only carry full weight with the man who is prepared to grant the possibility of divine revelation within human history, of divine activities which give birth to unique events. And the story of the Resurrection forms part of a large context, itself claiming to be the record of such a revelation made by God to men. This record covers the history of the chosen people, and it leads up to and culminates in the story of that Life which is said to have triumphed over death in order to become the source of new life to all the human race. We cannot isolate the miracle of the Resurrection from the miracle of the historic life of Jesus of Nazareth, and so pass judgment upon it. Consider this event, admittedly unique, as part of that unique life, and, so the Christian claims, it will be seen to fall into place, to harmonize with its context.

Nor does our evidence stop short there. It takes in the story of the new movement in human society which dates from the first Easter and Pentecost, the history of the Christian Church down to our own day. Here the record is continued of "the things which Jesus began both to do and to teach." It is the story of the achievements of the risen Christ. If it is a tale of failure as well as of success, the failure is that of the human material with which He works, and does but serve to set in higher relief the miracles of His power, the evidence that a new supernatural life is operative within the world.

If history confirms the gospel of the Resurrection, it is the personal experience of the believer that verifies it. Faith rightly asks for evidence that will justify her adventure, but evidence cannot accompany her to her journey's end. The point must be reached where she must press forward alone into the unseen, where Christ is seated on the right hand of God. But we are compassed about with a great cloud of witnesses, who testify: "Blessed are they that have not seen, and yet have believed."

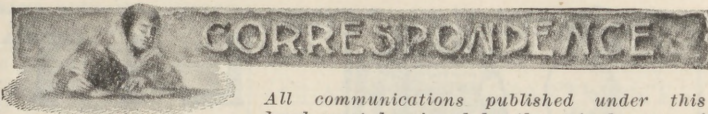


IN THE DUST

Lo! on the plain where Carthage reigned
The jackal's cry is heard today;
Her brilliant star thus early waned
And all returned to common clay.

Whose gods are pomp and pride and might,
And baser things, that moth and rust
Do triumph over in the night,
Shall all be humbled in the dust.

H. G. PERRY.



All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, yet reserves the right to exercise discretion as to what letters shall be published.

THE RECEIPTS FROM THE DIOCESES

To the Editor of The Living Church:

THE statement of receipts from dioceses to April 1st, applying on the 1924 quota, is disappointing. Allowing a full month for the collection of the money, only one diocese and three missionary districts have paid the amount due on their budget share of the quota. Reports of the canvass for this year were encouraging, but total receipts to April 1st are less than for the same period last year.

In contrast with the total, a few dioceses show notable increases, namely:

- | | |
|------------------------|------------|
| Massachusetts, | Louisiana, |
| Western Massachusetts, | Tennessee, |
| Western New York, | Texas, and |
| Atlanta, | Oklahoma. |
| East Carolina, | |

The budget covers operating expenses and these must be met. To meet them we have been forced to borrow \$305,000 since the first of the year. The money paid for interest on these loans, due to delayed remittances, would otherwise go into the work of the Kingdom.

Let's do better.

LEWIS B. FRANKLIN,
Treasurer.



BISHOP FERRANDO'S WORK

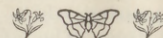
To the Editor of The Living Church:

I HAVE just returned from a visit to Porto Rico, and have received the following letter from Bishop Ferrando, at Quebrada Limon:

"We are assured that we shall have our new altar, part of which you have seen, completed for Easter, and wonder if it would be possible for you to find someone who would like to donate a cross for it, and a set of candlesticks. We have not the means to get them, and unfortunately do not know of anyone to whom we could appeal just now for that purpose."

I would be glad to supply further details to anyone who might be interested in making these gifts to the Church's work in Porto Rico, and would be most grateful if you can give this appeal space in THE LIVING CHURCH.
281 Fourth Ave., New York.

ARTHUR R. GRAY.



A CORRECTION

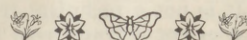
To the Editor of The Living Church:

HAVING been struck by the fact that none of the copies of Bishop Chase's *Reminiscences* reported were of the first edition, I have reexamined the copy belonging to the Diocese of Quincy, and find that it, too, is of the second edition of 1848. It now seems certain that the first edition consisted of a limited number of bound copies of the pamphlet installments published during the years 1841-3. Dr. Smythe states that the earlier installments give some information and express some opinions omitted in the second edition. A future Church historian may find it of interest to analyze these variations and point out their significance.

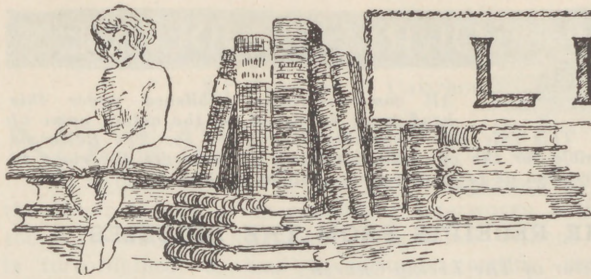
A letter just received from the Rev. G. M. Brydon, librarian of the Diocese of Virginia, states that there is in that library a copy of the first edition of the *Reminiscences* of Bishop Chase. The publisher was Alexander V. Blake, New York, and the date was 1844. The second edition was published in Boston in 1848.

J. M. D. DAVIDSON.

Macomb, Ill., April 8.



IF WE WERE NOT wrapped up in ourselves, if instead we were dead to ourselves, then we should be able to perceive things divine, and experience contemplation of heaven; the whole hindrance, and it is very great, is this: that we are not free from passion and desire, nor do we strive to walk in the perfect way of the saints.—*Thomas à Kempis*.



LITERARY

THEOLOGICAL

Anglican Essays. By the Archbishop of Armagh, the Rev. R. H. Murray, G. G. Coulton, the Archdeacon of Chester (Editor), the Archdeacon of Macclesfield, the Rev. Charles E. Raven, Archbishop Lowther Clarke, with extracts from the Pastorals of the late Bishop Jayne. New York: The Macmillan Company. \$4.25.

This volume purports to be "a collective review of the principles and special opportunities of the Anglican Communion as Catholic and Reformed." Perhaps the great defect of the volume is due to the distinct purpose for which it was written, for, regarding as illegitimate and perilous some of the recent developments in the belief and practice of the Anglican Communion, in the direction of closer approximation to the general tradition of Western Catholicism, the writers feel moved to set forth "historically and otherwise the principles which formed the basis of the Reformation Settlement in England, and the opportunities of extended influence which lie before the Anglican Communion as Catholic and Reformed" (p. vii). One might not be so disposed to quarrel with the facts presented in the volume as with the construction put upon them, and the deductions which the writers would have us regard as inevitable. The topics of the essays will suggest the particular nature of the contents: II, Aspects of the English Reformation, in which Dr. Murray gives us, on the whole, a fair account of the period; III Rome as Unreformed, by Dr. Coulton, the learned, stalwart, and staunch anti-papalist; IV Communion or Mass, by Archdeacon Cox; V The Cultus of St. Mary the Virgin, by Archdeacon Thorpe; and the like. There is much of value in this book, despite its distinctive aim and the limitations of its single purpose. That it fairly interprets the Anglican tradition as a whole is open to serious question.



"Thoughts on Religion." By Wythe Leigh Kinsolving, M.A., B.D. Assistant at St. George's Church, New York. Published by the author, \$1.

This brief text of sixty-three pages reflects the conditions of the present Church controversy. It is addressed to plain people, phrased in non-technical language, and contends against that extreme modernist position which is not at any loss for defenders at the present time. The appeal of the author is based upon an extensive practical ministry, illuminated by considerable reading, and closes with the words: "All truth is sacred, but a veritable and accepted science will never refute a trustful and ethical belief in the Personal God, perfectly and finally revealed in Jesus Christ our Lord" (p. 63).



The Holy Spirit. By the Rev. William Locke Braddock. Boston: The Gorham Press. \$1.50.

This volume of the Rev. W. L. Braddock satisfies a real need in the Church's devotional literature. The personality of God the Holy Spirit is not a fact of as sufficient religious, as well as theological, importance as it ought to be in the spiritual and intellectual work of the Church. If one would wish to gather some collected information bearing on His personality, or would seek a proper treatment of it in theological and devotional manuals, he would discover that his search would be long and tedious. The author of this volume has set himself this difficult task, partly apologetic, partly historical, and partly devotional: to bring home to Churchmen today the character and necessity of a proper appreciation of the personality of God the Holy Ghost. It is not a technical treatise in any sense of the word, but this does not detract from its great value. The author shows a true grasp upon the meaning of the theological controversies of the Fifth and Sixth Centuries, as well as upon the source material in Holy Scripture. He attempts, we should say with decided success, to present a re-translation of the ancient terminology, and the succinct dogmatic formulas, into the current idiom of present-day thought. His own selection of terms is most interesting: "The Holy Spirit in Coöperation

with the Father and the Son, the Perfecter of the Saints Throughout Eternity," and "Coöperation, a Lesson Learned from the Work of the Holy Spirit in Coöperation with the Father and the Son," are the significant titles of two of his chapters. It is unfortunate that the volume contains occasional misprints, as, for example, "The Gloria Pratri" (p. 144). His application of the spirit of coöperation to the problems of the present, as a direct outcome of a keener perception of the meaning of the Holy Ghost's personality, is a fruitful thought. "All persons who possess the gift of reading the times, cannot but be optimistic and prophesy in the language of Scripture that some day there will be war no more, and from the rising of the sun unto the going down of the same, coöperation will do its divine and predestined work" (p. 138).



Moral Theology. By the Rev. Francis J. Hall, D.D., and the Rev. Frank H. Hallock, D.D. New York: Longmans, Green & Co. \$2.50.

This small volume supplies a very great need for the clergy of the Church today. As the preface says: "It is . . . a mere handbook, and does not remove the need of more adequate treatises" (p. viii). It has several outstanding merits. It is extremely brief, it is clearly and logically arranged, and it abounds with foot notes indicating the studies of the writers on the various subjects in question. It would be extremely difficult to say for this comprehensive and compact volume all that should be had in mind if an adequate evaluation of its importance were to be made. It is, except for Bishop Webb's *Cure of Souls*, the only manual on the subject prepared for American clergy. Now that Doctors Hall and Hallock have broken the way, our need for the discussion and analysis of cases of conscience, in the full light of modern conditions and of modern psychological knowledge, is the more keenly felt. The book is certain to be indispensable to every priest who regards his task seriously as a physician of souls.

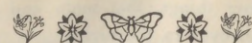


APOLOGETIC

The Trend of Thought in Contemporary Philosophy, Liverpool Diocesan Board of Divinity Publications, XXV. By Arthur W. Robinson, D.D., Canon of Canterbury. New York: Longmans, Green & Co.

The Being of God, Liverpool Diocesan Board of Divinity Publications, XXVI. By the Rev. Vernon F. Storr, M.A., Canon of Westminster. New York: Longmans, Green & Co.

These two numbers of the Liverpool Diocesan Board of Divinity Publications are true to the standard set by the series as a whole. The previous numbers have been extremely valuable. There are few manuals of popular apologetic, in its broader sense, which are of their caliber. Their excellence consists in their brevity, clear style, and accuracy. In a volume of thirty pages, Dr. Robinson gives us a brief account of contemporary philosophy, tracing "its course through intellectualism, and materialism, and agnosticism, and voluntarism, and pragmatism, and activism. If I were asked what name I myself should be inclined to give to our present stage," he writes, "I should describe it as that of Transcendental Realism" (p. 25). The last four pages of notes are extremely valuable. Canon Storr has already contributed largely to the series, and his present essay on the *Being of God* fulfills the promise of his earlier texts on theistic problems. The following excerpt will suggest its value: "Whence did Christ obtain the ideal which He realized? We are driven back, as it seems to me, in the last resort, upon God. Ideals of which we are conscious in the realm of character are the reflection in time of an eternal reality. The ideal is God within us, revealing the higher, and inspiring us to struggle after it. The sense of sin is a clear witness to the presence of the ideal, which takes the form of a perfected personal character. Sin is a personal term. . . . It is spiritual in nature. . . . We can . . . only come to one conclusion as we reflect upon what the sense of sin in religious experience implies. We can only say, as we investigate the depths of our personality, . . . that we know ourselves to be in the felt presence of a Personal God" (p. 51).



I WOULD that I could blot out heaven and hell, that I might love Him for Himself alone!—*St. Theresa.*

Church Kalendar



APRIL

- 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

BUXTON, Rev. CLARENCE E., rector of Alleghany Parish, Covington, Va.; to be rector of St. Andrew's Parish, Greensboro, N. C.

COVELL, Rev. DAVID R., rector of Trinity Diocesan Church, Washington, D. C.; to be Executive Secretary for Religious Education and Social Service for the Diocese of Los Angeles, after June 1st.

GRATTON, Rev. WALTER J., of Carrying Place, Ontario, Canada; to be rector of St. John's Parish, Massena, N. Y.

MCCLOUD, Rev. J. F., of St. James' Church, Macon, Ga.; to be assistant rector of Christ Church, Nashville, Tenn., about May 15th.

PHILBROOK, Rev. R. F., rector of St. Mark's Church, Chicago, Ill., to be rector of St. Luke's Church, Lebanon, Ill., after Easter.

TEBEAU, Rev. A. C., M.D., of Bend, Oregon; to be rector of Emmanuel Church, Bristol, Va., June 1st.

RESIGNATION

MARSH, Rev. A. E.; from St. Mary's Parish, Blair, Neb. He will spend two or three months in England before returning to live in Omaha. Business letters should be addressed to Box 1097, Omaha, Neb.

CHANGE OF ADDRESS

WALLACE, Rev. D. R.; from 810 Twenty-seventh Street to 3040 Market Street, Oakland, California.

ORDINATIONS

DEACON

LOS ANGELES—On the Feast of the Annunciation, March 25, 1924, at the Church of St. Augustine-by-the-Sea, Santa Monica, ARTHUR C. DODGE was ordered deacon by the Rt. Rev. Joseph H. Johnson, D.D., Bishop of the Diocese, assisted by the Rt. Rev. W. Bertrand Stevens, D.D., Bishop Coadjutor. The candidate was presented by the Rev. John D. H. Browne, formerly rector of the parish. The Very Rev. H. H. Powell, D.D., Dean of the Church Divinity School of the Pacific, acted as epistoler. The preacher was the Rev. Wallace N. Pierson, rector of the parish. Bishop Johnson was attended by his chaplain, the Rev. Robert L. Windsor. For the present Mr. Dodge will continue his duties as master at Harvard School, the diocesan school for boys.

PRIESTS

OHIO—On Wednesday, April 9, 1924, in Trinity Cathedral, the Rt. Rev. W. A. Leonard, D.D., Bishop of the Diocese, advanced to the priesthood, the Rev. DAVID JOHN GRIFFITHS. The preacher was the Rev. Wm. V. Edwards, the presenter, the Rev. Canon L. E. Daniels. These, with the Rev. Messrs. F. S. White, J. M. Withycombe, and Donald Wonders, took part in the laying on of hands.

The Rev. Mr. Griffiths is on the staff of the Cleveland City Mission.

TENNESSEE—On Monday in Passion Week, April 7, 1924, in the chapel of St. Andrew's School, St. Andrew's, Tenn., the Rt. Rev. James M. Maxon, D.D., Bishop Coadjutor of the Diocese, advanced to the priesthood the Rev. WILLIAM JUSSEURAND DE FOREST. The sermon was by the Rev. John D. Wing, D.D.; the candidate was presented by the Rev. Mercer P. Logan, D.D.; the Rev. James R. Sharp was the Bishop's Chaplain and read the preface to the Ordinal; the Rev. James S. Holland, M.D., read the call to the priesthood;

the Rev. George A. Stams sang the Litany. The Rev. Edmund C. Whittall and the Rev. John S. Baldwin, of the Order of the Holy Cross were epistoler and gospeller respectively. The Rev. James H. Flye, the Rev. Erle H. Merriman, D.D., and the Rev. Robert J. Stillwell were also present, and all ten priests united with the Bishop in the imposition of hands.

DIED

HALL—Died, on April 4, 1924, at the residence of her son, Herbert A. Hall, North Woodbury, N. J., FLORA MARGARET McALISTER (born August 31, 1838), relict of William Noble HALL, and daughter of the late Alexander McAlister, of Port of Spain, Trinidad, B. W. I., and Ayrshire, Scotland.

RUTTER—Entered into rest, March 28, 1924, at her home in Philadelphia, SARAH MAY HOBART, wife of the late William Ives RUTTER, in the eighty-seventh year of her age. The funeral services were at St. Mary's Church, Hamilton Village, Philadelphia, March 31st, and the interment was in Pottstown, Pa.

MEMORIAL

The Rev. Samuel Upjohn, D.D.

At a special meeting of the Vestry of St. Luke's Church, Germantown, Philadelphia, held on Wednesday, April 9, 1924, the following minute was unanimously adopted:

WHEREAS, on March 29, 1924, the Rev. SAMUEL UPJOHN, D.D., rector emeritus, and for forty years rector of St. Luke's Church, Germantown, entered into life eternal.

BE IT RESOLVED, that the vestry records on the minutes of this meeting, its deep sense of the loss sustained by the parish in the death of Dr. Upjohn, and its grateful appreciation of his life and work.

On Advent Sunday, 1883, Dr. Upjohn entered upon the rectorship, and on Advent Sunday, 1923, his resignation as rector became effective.

He was unanimously elected rector emeritus on October 2, 1923.

Dr. Upjohn was a man of scholarly mind and attainments, a sound Churchman, and always a bold champion of the faith.

He was an able administrator. The fine group of buildings now occupying the Church property, stands today as a monument to his wise forethought and judgment.

The Permanent Fund of the parish, now amounting to \$100,000, was devised by him, and was established under his direction.

But the chief accomplishment of his forty years of service and devotion is seen in the spiritual growth and development of the parish.

He was a man of unusual spirituality, and the influence of his life and teachings cannot but abide with those who knew and loved him.

He was a man of large sympathy, and many a burdened soul has been comforted by him in times of sorrow and affliction.

He was a man of great generosity, who gave quietly and without stint.

He was a diligent laborer in his Lord's vineyard.

May he rest in peace.

SPENCER P. HAZARD,
 Secretary of Vestry.

CAUTION

AN AGREEABLE and plausible lady is passing through the cities and dioceses of the West and Middle West, who sometimes calls herself Miss JULIA BOSTON, and sometimes gives herself other names. She is very voluble and enthusiastic and frequently claims to be my cousin, though she is no relation or connection of mine. She usually ends by asking for moderate sums of money. Listen to her conversation if it pleases you, but I should not advise giving her money.

ELWOOD WORCESTER.

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.

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, AUGUST, AND SEPTEMBER. Priest to take charge of small parish. No evening services. One hundred per month and furnished rooms. Address S-182, care of THE LIVING CHURCH, Milwaukee, Wis.

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

WANTED—YOUNG, SINGLE CURATE who can sing, for Catholic Parish in an Eastern city. Stipend \$2,100 and rooms. Address W-179, care of THE LIVING CHURCH, Milwaukee, Wis.

WANTED—SUPPLY FOR JULY, AUGUST, and September for Catholic Parish in New York. Stipend \$150 a month and rooms. Address S-181, care of THE LIVING CHURCH, Milwaukee, Wis.

WANTED: TWO PRIESTS, FOR WORK in the Diocese of Dallas. One for Parish work, and one to take charge of two promising missions. Address, THE BISHOP OF DALLAS, 1227 Kirby Bldg., Dallas, Texas.

MISCELLANEOUS

WANTED: SINGLE MAN, EXPERIENCED in dealing with boys, and equipped to act as Assistant in Manual Arts. Address HEADMASTER, SAINT ANDREW'S SCHOOL, St. Andrews, Tennessee.

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

ECCLESIA—WANTED PARISH CURACY OR mission. Priest wishes change. Good reasons. Tireless worker. Extempore preacher. Good testimonials. Correspondence invited. Address "EXCELSIOR"-186, care of LIVING CHURCH, Milwaukee, Wis.

PRIEST AVAILABLE FOR SUNDAY DUTY in Chicago and Milwaukee Districts during June, July, and August. T-177, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, GOOD PREACHER, RELIABLE settled in New York, wants clerical supply work for summer, part or whole. Write 1177 WORBURTON AVE., Yonkers, N. Y.

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

PRIEST, MARRIED, LARGE EXPERIENCE. aggressive worker, good Churchman, strong preacher, highest endorsement. Dsires parish near New York, Philadelphia, or New England Coast. Desires correspondence with Bishop or vestry. Address L-7, care LIVING CHURCH, Milwaukee, Wis.

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

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

PRIEST, ELDERLY, ALWAYS WELL, Catholic (no fuss). Musical, literary, desires parish after Easter. Moderate salary and rectory. No extremes of climate. Coast preferred but not essential. Address C. E. D-172, care of THE LIVING CHURCH, Milwaukee, Wis.

PRIEST, CATHOLIC, DESIRES LIGHT work, August; New England or Jersey Coast, with living quarters. Address SACERDOS, care MR. GORHAM, 11 West 45th St., New York.

PRIEST, CATHOLIC, TEACHING IN Church school, would take parish work, preferably in a city, for the three months, June, July, and August. Address REV. J. H. FLYE, St. Andrew's, Tenn.

RECTOR, MARRIED, SEMINARY GRADU-ate, desires change of parish. Best of testimonials. Address Z-176, care of THE LIVING CHURCH, Milwaukee, Wis.

RECTOR, AGE 44, MARRIED, COLLEGE and Seminary graduate, desires a city parish or will assist in large church. Prefers Southern States, south, east, or west. Recommendation from Bishop. Minimum salary \$2,400. Address H-241, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

CHURCHWOMAN CAPABLE ALL HOUSE-hold duties. Willing and competent worker wishes position in a clergyman's family; can make herself generally useful and assist in Church work if necessary, or any position of trust in Church institution or missionary parish. Highest references. Address H-185, care LIVING CHURCH, Milwaukee, Wis.

COLLEGE GRADUATE, DIVINITY STU-dent desires position as companion or tutor for young boy. Previous experience, best references, available June 1st to September 20th. H. B. BALDY, General Theological Seminary, Chelsea Square, New York City.

DEACONESS DESIRES CHARGE OF IN-stitution or work in church or mission, understands nursing. Capable and experienced. First class references. Address T-184, care of THE LIVING CHURCH, Milwaukee, Wis.

DEACONESS WITH LARGE AND VARIED experience in Church and Institutional work, desires position. Excellent references. Address M. Z-156, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED TEACHER WITH SOME parish training desires position as assistant on regular staff or additional summer worker. Address woman worker-183, care LIVING CHURCH, Milwaukee, Wis.

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

WANTED SUMMER WORK IN NEW ENG-land by Churchwoman with daughter, fifteen. Camp assistant, assist with classes, tea house, etc. Address L-111, 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.

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.

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.

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.

THE CATHEDRAL STUDIO AND SISTERS of the Church (of London, England). All Church embroideries and materials. Stoles with crosses from \$7.50; burse and veil from \$15 up. Surplices, exquisite Altar linens. Church Vestments imported free of duty. MISS L. V. MACKRILL, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Cleveland 52.

ALTAR FURNISHINGS

THE WARHAM GUILD, LTD., THE SECRE-tary 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.

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.

PRIESTS' HOSTS—PEOPLE'S PLAIN AND stamped wafers (round). ST. EMUND'S GUILD, 179 Lee Street, Milwaukee, Wis.

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.

RETREATS

HOLY CROSS, WEST PARK, N. Y. A Retreat for Priests will be held, D. V., September 15 to 19, 1924 (Monday evening to Friday morning). Conductor, The Rev. FRANK GAVIN, Th.D. Address THE GUEST-MASTER.

TRAVEL

THE REV. H. ST. CLAIRE HATHAWAY, rector of St. John's Church, Norristown, Pa., is again organizing a small party to cruise the Mediterranean and visit Europe, Asia, and Africa. We sail July 3rd, back in New York September 2d.

We visit the Holy Land and Egypt. Last year the weather was delightfully cool, the sea calm, no storm or showers. First class travel and accommodation in every respect. Popular prices. Write for particulars.

EASTER CARDS

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

CATHOLIC PUBLICATION

THE CATHOLIC CHURCHMAN (FATHER Liebler and Father Rockwell, publishers), is issued monthly to teach the Christian Religion in its fullness. Let those who recognize the present need of a small and inexpensive paper, definite and loyal in its stand for truth, make use of this agency. A new feature for our subscribers: A perpetual Novena before the Blessed Sacrament. Annual subscriptions, fifty cents. THE CATHOLIC CHURCHMAN, 1 East 29th Street, New York, N. Y.

GAMES

SHAKESPEARE—HOW MANY QUESTIONS could you answer on Shakespeare? Play the game "A Study of Shakespeare." Instructive, original, best game out. Price 50 cents. THE SHAKESPEARE CLUB, Camden, Maine.

MISCELLANEOUS

ALL WHO BELIEVE IN PRAYER SUP-placiously to wish to help maintain a Prayer Chapel for special intercessions, are invited to write G.D.C.-187, care LIVING CHURCH, Milwaukee, Wis.

SHAKESPEARE LENTEN CALENDAR, compiled by AGNES CALDWELL WAY, Glen Osborne, Sewickley, Pa. 75 cts.

CAMPS

Camp Ocean Wave, Peermont, N. J.

A SEASIDE BUNGALOW FOR WELL-bred boys: midway Atlantic City and Cape May. Tonic effect of sea air and water sends our boys home improved in mind and body. Small camp insures personal attention. Booklet from Director REV. W. FILLER LUTZ, M.A., Dept. Psychology, Univ. of Phila.

BOYS WANTED FOR CAMP, LAND AND water sports. Moderate charges. Special price for sons of clergymen. CAMP STAWMERE, Stoughton, Mass.

HEALTH RESORTS

New Mexico

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

New York

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

Pennsylvania

RESTMORE—MONTROSE, PENN. Altitude 2,000 feet—Home gardening and table. Leaflets.

BOARDING

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.

Atlantic City

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

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

Los Angeles

VINE VILLA: "THE HOUSE BY THE SIDE OF THE ROAD." Attractive rooms with excellent meals in exclusive Los Angeles Home. Near Hotel Ambassador. Address VINE VILLA, 684 S. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

REAL ESTATE

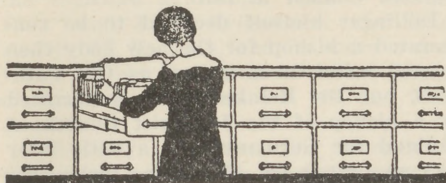
Essex-on-Lake Champlain

FOR RENT—ESSEX ON LAKE CHAM-plain shore front cottage in pines, 5 rooms, kitchen, bath, large veranda; running water, electric lights; 2 minutes walk to club house; \$250 for season. J. S. EVANS, 418 West 160th St., New York City.

FOR RENT—FURNISHED SEVEN ROOM Bungalow on ladies' estate from June 1st to October 1st. Kitchenette and bathroom included. Philadelphia suburbs, 1 mile from railroad station, 1½ miles from trolley. Apply by mail to MRS. GEORGE C. THAYER, Ryneton, Villa Nova, Pennsylvania.

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

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

Cathedral of All Saints, Albany, N. Y.

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

Gethsemane Church, Minneapolis

4th Ave., So., at 9th St.
 REV. DON FRANK FENN, B.D., Rector
 Sundays: 8:00 and 11:00 A.M., 7:45 P.M.
 Wednesdays, Thursdays, and Holy Days

BOOKS RECEIVED

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

D. Appleton & Co. New York, N. Y.

Religion and Natural Law. Hulsean Lectures. By C. F. Russell, M.A., Headmaster of King Edward VI School, Southampton; formerly Fellow of Pembroke College, Cambridge. Price \$1.25.

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

Personality and Psychology. An Analysis for Practical Use. By John Wright Buckham, Professor of Christian Theology in Pacific School of Religion; author of *Personality and the Christian Ideal*, *Religion as Experience*, *Mysticism and Modern Life*, etc. Price \$1.75 net.

The Way of Jesus. A Frank Enquiry into the Way of Jesus for Human Society, based on the Records of the New Testament. By Henry T. Hodgkin, M.A., M.B. (Cantab.), author of *Lay Religion*, *The Christian Revolution*, *China in the Family of Nations*, etc. Price \$1.25 net.

Duffield & Co. 211 East 19th St., New York N. Y.

Gardening by Myself. By Anna B. Warner, author of *Carl Krinken*, *Mr. Rutherford's Children*, etc., and with Susan B. Warner *Wych Hazel*, etc. Illustrated. Price \$1.50 net.

Edwin S. Gorham. 11 West 45th St., New York, N. Y.

Stories of African Life. By the Rt. Rev. W. H. Overs, Ph.D., F.R.G.S., Bishop of Liberia. Price \$1.00.

Houghton Mifflin Co. 2 Park St. Boston, Mass.

My Book and Heart. By Corra Harris. With Illustrations by Frederic R. Gruger. Price \$3.00.

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

The Passionate Year. By James Hilton. Price \$2.00 net.

Life of Jesus. By Ernest Renan, Translation. Revised from Twenty-Third French Edition. Price \$2.50 net.

The Wrath to Come. By E. Phillips Oppenheim. Price \$2.00 net.

Rôles. By Elizabeth Alexander. With Illustrations by Charles D. Mitchell. Price \$2.00 net.

The Unadjusted Girl. By William I. Thomas.

Lothrop, Lee & Shepard Co. 273-275 Congress Ave., Boston Mass.

The Young Folks' Book of Mirth. A Collection of the Best Fun in Prose and Verse. Selected by Mary Roenah Thomas. Price \$2.00.

A Gentleman from France. An Airedale Hero. By Clarence Hawkes, author of *Dapples of the Circus*, *Pep*, *the Wilderness Dog*, *Master Frisky*, etc. Illustrated by L. J. Bridgman. Price \$1.50.

When I was a Boy in India. By Satyananda Roy. Illustrated from Photographs. Price \$1.25.

The One-eyed Fairies. By Georgia Eldredge Hanley. With Decorations, Pictures, and Diagrams by Julia Greene. Price \$1.50.

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

None So Blind. By Albert Parker Fitch. Price \$2.50.

The Faith and Modern Thought. Six Lectures. By William Temple, Bishop of Manchester.

Down Through the Ages. The Story of the King James Bible. By Frank E. Gaebelin, A.M., Principal of The Stony Brook School. Price \$1.00.

Christianity and the State. By S. Parkes Cadman. A Series of Lectures delivered before the Pacific School of Religion, Berkeley, California, during the Spring of 1922, upon the Earl Foundation. Price \$2.50.

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

Mobilizing for Peace. By Frederick Lynch. Addresses delivered at the Congress on America and the Permanent Court of International Justice. Philadelphia, November 13, 1923. Price \$2.00.

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

What is Modernism? By Leighton Parks, D.D., rector of St. Bartholomew's Church in the City of New York, author of *The Crisis of the Churches*, *English Ways and By Ways*, etc., etc. Price \$1.00.

The Minister's Everyday Life. By Lloyd C. Douglas. Price \$1.75.

The Vir Publishing Co. 1501-1505 Race St., Philadelphia, Pa.

We Young Men. By Hans Wegener. The Sexual Problem of a Young Man Before Marriage. A Courageous, Plain, and Outspoken Message to Young Men. Price \$1.50.

BULLETINS

The Chaplains' School. Fort Wayne, Mich.

Commencement Number. Published by the Student Officers of the Ninth Session of the Chaplains' School. April 4, 1924.

Lake Forest College. Lake Forest, Ill.

Forty-eighth Annual Catalogue of Lake Forest College for the Year 1923-1924. Including Announcements for 1924-1925.

PAMPHLETS

American Institute of Park Executives.

A National Park System. By Warren H. Manning. Reprint from *Parks and Recreation*, official publication American Institute of Park Executives, January-February, 1924.

American Press. New York, N. Y.

Papini's Prayer to Christ. Translated by Veronica Dwight from the Italian of Papini's *Life of Christ*. Reprinted from *America*.

The Church Publishing Co. Spokane, Wash.

Prayers. These Prayers have been compiled and adapted from many sources—both ancient and modern—by Herman Page and Gilbert W. Laidlaw in the hope that they may help some to pray. If they only lead to the saying of Grace before meals by the children in a few homes, their mission will not be in vain. Sixth Edition. Price 25 cts.

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

Christ's Church at the Town of Rye in the County of Westchester and the State of New York. The Sermon Preached by the Rt. Rev. Edwin S. Lines, D.D., Bishop of Newark, on the occasion of the Two Hundredth Anniversary of the Ordination of the Rev. James Wetmore, rector of Christ's Church, Rye, N. Y., 1732-1764, and the Missionary of the Society for the Propagation of the Gospel, Sundry, July 1, 1923.

The Evening Bulletin, Philadelphia, Pa.

The Constitution of the United States: Its Origin, Adoption, and Interpretation. By Randolph Leigh. Reprinted from the *Evening Bulletin*, Philadelphia, and from the *Bulletin 1924 Year Book and Citizens' Manual*.

From the Author.

The Reparation Problem of Today. By George P. Auld, Foreign Affairs, 25 West 43rd St., New York, N. Y.

Friends of Mexico Committee. 25 Broad St., New York, N. Y.

The Miracle School. By Frank Tannenbaum. Reprinted by courtesy of the *Century Magazine* with supplementary note.

The International Committee of Young Men's Christian Associations. 347 Madison Ave. New York, N. Y.

Students and the Church Universal. Addresses delivered at the National Conference of Theological Students which met at Indianapolis on December 27, 1923.

University of Toronto Library. Toronto, Ont., Canada.

The Administration of Justice in The Athenian Empire. By H. Grant Robertson. Published by the Librarian. 1924.

U. S. Department of Agriculture, Washington, D. C.

Rural Planning: The Social Aspects of Recreation Places. By Wayne C. Nason. Farmers' Bulletin No. 1388.

The Bishop of London Speaks on the Prospects of Reunion

Bishop of Ely Consecrated—Dean of Canterbury Installed—Death of Bishop Herzog

The Living Church News Bureau /
London, Mar. 28, 1924 }

THE Bishop of London, in an address on The Prospects of Reunion at St. Anne's and St. Agnes' Church, Gresham Street, last Wednesday, pointed out the extraordinary need of a reunion of Christendom. It was, he said, one of the most disgraceful things in the world that the Church of Christ should be divided within itself. They were so accustomed to it that they often failed to realize the serious weakness in the Christian cause which it led to. Here in England they could save millions of pounds if the Church were united. Abroad the position was worse still. In one place in Canada, where there was a population of about 1,000, there were four churches, all built exactly alike, but each having a separate minister and congregation. It was a waste of money and of human effort. In the foreign mission field, where people were trying to learn what Christianity really meant, they did not know what to believe from the teachings of so many churches.

Dr. Ingram then outlined the four great recent movements towards reunion—the conferences between Anglicans and Wesleyans some years ago; the Lambeth Conference, and the work of the Committee set up by it; recent relations with the Eastern Orthodox Church; and the Malines "conversations."

One obstacle as regards the Nonconformist bodies was their dislike of episcopal ordination, as they all considered that they had been validly ordained in some other way. In the relations with the Greek Church we were not aiming at amalgamation, but rather at the establishment of intercommunion throughout the world, and he considered that we were very well on the way towards it. He believed a generation would see a union of a sort between the two Churches. When that happened it would form a tremendous breakwater against any aggression from the Roman Church, and would be a great help towards further reunion.

Referring to the Malines "conversations," the Bishop felt bound to say he did not think there was much chance of reunion between the Anglican and Roman Churches at present. Cardinal Bourne, in his Lenten address, had reaffirmed the doctrine of Papal Infallibility. That was an absolute bar for the moment to any reunion, because the Church of England was pledged as a reformed Church against that claim of Rome. They were quite ready, or at least he was, to assent to the *primus inter pares*, but they were absolutely opposed to the position which the Church of Rome gave to the Pope. They believed that the claim to infallibility was not founded on Holy Scripture, and they could not yield to it.

The laity must take the whole movement towards reunion more to heart. They seemed to think it was just the fad of a few bishops, whereas it was a most vital Christian object. If the

Church were united they could speak with tenfold effect. The whole idea of the League of Nations depended for success on the support of the Christian Church.

BISHOP OF ELY CONSECRATED

There was a large congregation in Westminster Abbey on Tuesday to witness the consecration of the Ven. L. J. White-Thomson, formerly Archdeacon of Canterbury, as Bishop of Ely. Among the bishops present were their lordships of London, Willesden, Winchester, Rochester, and Dover.

The Dean and members of the Chapter met the Archbishop and Bishops, with the Bishop-elect, in the Jerusalem Chamber, and proceeded through the nave and choir to the sacarium. The Bishops of Rochester and of Dover presented Dr. White-Thomson to the Archbishop.

The preacher was the Master of the Temple, the Rev. W. H. Draper. He said that, in the consecration of the sixty-first Bishop of Ely, the hearts of many would be full of thankfulness for grace given in the past, when other men had labored, and full of prayer and hope for him who was now to enter into their labors and to add his own. The parochial clergy were the front line of the host who were to carry forward the message of the Gospel of the Church. They were to do the most difficult work in the world, because it was the highest, and dealt with the most intangible thing. He hoped that the new Bishop would receive such grace in answer to their prayers as would enable him to guide and sustain the strong in their strength, comfort the weak and weary and raise them out of their weakness, and that he might find loyalty and gratitude in every parish.

DEAN OF CANTERBURY INSTALLED

The Rev. G. K. A. Bell was last Friday installed as Dean in Canterbury Cathedral in succession to the late Dr. Wace. There was a large congregation, which included the clergy of the diocese and the civic dignitaries of the city.

The Principal Registrar first read the Archbishop's mandate for installation, which was then delivered to the Senior Canon, who presented it to Dr. Bickersteth, the Vice-Dean. The Vice-Dean thereupon descended from his stall and read the Act of Installation in Latin. The new Dean was presented to the Archbishop and commended by him to the prayers of the congregation; after which he took the statutory oath in the Chapter House, and received the promise of obedience from the members of the Cathedral body, beginning with the Vice-Dean and proceeding according to seniority.

The Archbishop of Canterbury, at a subsequent meeting in the Library, recalled how he had been connected with Canterbury Cathedral more than forty years ago, before the present Dean was born. He was glad to be able to say how pleased he was, from personal knowledge, that they were getting Dean Bell at Canterbury. After the death of Dean Wace, people had asked him what he thought of Mr. Bell. He replied that he could not respond to their request in the sense of making a suggestion, because

it would sound like nepotism for him to commend one who was like his own son. He was willing, nevertheless, to answer any question, and he was asked whether it would be a good thing to appoint Mr. Bell. He replied that he thought no other appointment could be made that would be so good. He must emphasize the point that it was not his suggestion, but the recognition of those who knew outside what Mr. Bell had been able to do for many years for the Church.

DEATH OF BISHOP HERZOG

The death of Bishop Herzog, which is announced as having occurred this week in Switzerland, removes the last of those who, with the learned Dr. Döllinger, refused to accept the doctrine of Papal Infallibility promulgated by the Vatican Council in 1870.

Döllinger himself declined to be consecrated a bishop for the new body then formed, afterwards known as Old Catholics, but Dr. Reinkens was consecrated by a bishop of the Jansenist Church of Holland for Germany, and a little later he consecrated Dr. Herzog as bishop for the dissentients in Switzerland. The movement, which was watched with great sympathy by English Churchmen, has lost much of its earlier enthusiasm, and now seems likely to pass from the scene altogether. Dr. Herzog was a man of considerable learning and a very striking personality.

PASSING OF ANOTHER ORGANIST

Less than a fortnight after the death of his old friend, Sir Frederick Bridge, another famous organist of the English Church, Sir Walter Parratt, passed away yesterday at Windsor at the age of eighty-three.

Sir Walter Parratt was not only "Master of the King's Musick," but there was hardly a finer organist in his generation. He was born a musician and had the advantage of starting life in a musical home for his father, Thomas Parratt, who died in 1862, was organist at Huddersfield parish church for many years. Young Walter Parratt was a veritable prodigy. At the age of seven he accompanied a church service, and at ten could play the whole of Bach's forty-eight Preludes and Fugues from memory.

Sir Walter's first appointment as a church organist was at the age of eleven, when he officiated regularly at Armitage Bridge church, Huddersfield. Later, after studying at London, he was appointed to St. Paul's, Huddersfield. Then followed a short sojourn at Wigan, until, in 1872, he had the honor of receiving the appointment of organist to Magdalen College, Oxford, succeeding Stainer in that office. Ten years later he succeeded Sir George Elvey as private organist to Queen Victoria, which also meant the position of organist of St. George's Chapel, Windsor. His forty years' stay at Windsor, under three sovereigns, has been marked by good and honorable service.

Sir Walter has put forth many musical works, and he was responsible for one of the anthems sung at the Coronation of King George in 1911.

TWO HUNDREDTH ANNIVERSARY

The well-known church of St. George, Hanover Square, celebrated its two hundredth birthday last Sunday, having been consecrated on March 23, 1724.

Hanover Square was formerly in the vast parish of St. Martin's-in-the-Fields, from which it was the fourth parish to

be carved, and St. George's was one of the fifty churches planned in the ecclesiastical development of the metropolis undertaken in the reign of Queen Anne to redress the "inconvenient and growing mischiefs which result from the increase of the Dissenters and Popery." The architect was James, a pupil of Gibbs, the designer of St. Mary-le-Strand and St. Martin's-in-the-Fields, whose influence can be traced in the Hanover Square church.

From the time of the second of the George's until the middle of the last century St. George's enjoyed a monopoly of fashionable weddings. One of the most memorable of these was that of Nelson's Emma, Romney's favorite model, who was married to Sir William Hamilton on September 6, 1791; her name appears on the registers as Emma Harte. "George Eliot" and J. W. Cross were also married in St. George's, and, in more recent years, it was the scene of the weddings of Theodore Roosevelt and Mr. and Mrs. Asquith.

Externally, at least, St. George's is neither attractive nor beautiful. In the interior, few relics of antiquity are preserved, but above the altar is a fine painted window said to be of the Sixteenth Century, and to have belonged to a convent at Malines, known as the Tree of Jesse, the subject being "The Genealogy of our Lord, according to His human nature as derived from Jesse through the Twelve Kings of Judah previous to the Babylonian Captivity."

Prebendary F. N. Thicknesse, the present rector of St. George's, was appointed in 1911, and, under his wise guidance, much has been done in the way of improving the standard of worship.

THE POPE'S ALLOCATION

At a Secret Consistory held in Rome last Monday (the Eve of the Annunciation B. V. M.) Pope Pius XI created two new cardinals, Mgr. Patrick Joseph Hayes, Archbishop of New York, and Mgr. George William Mundelein, Archbishop of Chicago.

In the course of his allocation the Pope expressed satisfaction at the solution of the question of the French Diocesan Associations. He went on to say that the great generosity of all peoples and countries had rendered it possible for the Holy See to succor the suffering multitudes which appealed to it, and for this his Holiness expressed his infinite gratitude. In recognition of the magnificent response of the clergy and people of the United States in this respect, his Holiness announced his intention of creating two more American Cardinals. "If such action is extraordinary," he continued, "extraordinary and unexampled is the historic moment which has inspired it."

His Holiness saw an improvement in the state of Europe, which was necessarily favorable to religious interests. He concluded with the hope that the forthcoming Holy Year (1925) would help to bring about the fulfilment of his dearest wish, *pax Christi in regno Christi*.

GEORGE PARSONS.

At the University of Florida, Gainesville, there is, this year, a twenty per cent increase in attendance, and a forty-five per cent increase in the number of Churchmen, who from about ten per cent of the entire enrolment. Holy Trinity Church in Gainesville is taking advantage of the opportunity.

A New Canadian Diocese to be Constituted in Manitoba

Advisory Boards Formed—Huron College's Expansion—St. Hilda's College.

The Living Church News Bureau }
Toronto, April 9, 1924 }

FOR some time the Diocese of Rupert's Land, presided over by His Grace Archbishop Matheson, Primate of Canada, has been considered too large for its diocesan to supervise, and a new diocese with Brandon, Manitoba, as see city has been contemplated. Announcement is now made that the division of the Diocese of Rupert's Land, and the establishment of the new Diocese, is to become effective about June 15th. Canon C. P. N. Jeffrey, secretary-treasurer of the Diocese of Rupert's Land, made the announcement at a recent meeting of the Executive Committee. From that date the civil province of Manitoba will have two bishops. The division of the Diocese will make it necessary for the reorganization of the Synod, which will meet on June 10th for this purpose. An endowment fund of \$75,000 has been set up for the organization of the new administration, and all plans have been completed for the change.

ADVISORY BOARDS FORMED

The Bishop of Saskatchewan has inaugurated two Advisory Boards, to meet the problem in a western diocese, where there are Indian missions as well as rapidly extending white work. The Board consists of the Bishop, the members of the Cathedral Chapter, the Secretary-treasurer, and the Rural Deans. The Board for purely Indian work consists of the Bishop, the Cathedral Chapter, the Secretary-treasurer, and the three General Indian Missionaries. These bodies will thoroughly prepare all matters before they are presented to the Executive Committee of the Diocese for action.

HURON COLLEGE EXPANSION

Huron College, London, Ontario, is one of the Church's oldest theological colleges in Canada. Out of it has grown the University of Western Ontario with its faculties in Arts, Medicine, and Law. Huron College still retains its honored place as the center of the University. Its building is to be remodelled this year to include residence accommodation for Church students in Arts. While theological lectures will be given there in the future, and the accommodation of students for the ministry made its chief purpose, dormitories, study quarters, and boarding accommodation will also be provided for some forty non-theological men students of the University who are adherents of the Anglican Church. In Huron College, Anglican men will be in close association not only with the leaders of their Church at the diocesan capital, but will be fellow students and companions of future clergymen. They will also have the privilege of participation in the daily Chapel services.

ST. HILDA'S COLLEGE

St. Hilda's College, the Arts College for women in connection with the University of Trinity College, Toronto, held a very important meeting recently, when the aims of the College for the immedi-

ate future were discussed. In his address, Provost Seager referred to the ideals which had inspired the founding of St. Hilda's, and explained the circumstances leading up to the undergraduates of the College attending the lectures at Trinity. Apart from coeducation in lectures, however, St. Hilda's still maintains its own individual corporate life. Miss Cartwright, Principal of St. Hilda's, outlined the development of the college from its foundation and explained the ideals it stands for in its education of women. The contribution of St. Hilda's College to the educational life of Canada was dealt upon by Miss Waugh, a St. Hildian, who is now principal of St. Clement's School. Sir Robert Falconer, President of the University of Toronto, with which Trinity University is federated, said he believed the ideals of Trinity and St. Hilda's Colleges were the true ideals of education. St. Hilda's, he said, was making a valuable contribution to the Provincial University by making its education go beyond mere intellectualism and by cultivating the feeling elements of the mind, "giving soul" to life.

THE LATE MRS. SYMONDS

Announcement was made recently in this column of the new Memorial Hall erected at Christ Church Cathedral, Montreal, to commemorate the late beloved vicar, the Rev. Dr. Herbert Symonds. Within a few weeks has come the word of the death of his widow, Emma Blackall Boyd, at her home in Montreal. Mrs. Symonds has been prominent in all phases of Church work in Montreal, and her loss will be felt with particular force by the many with whom she was associated in these activities.

The funeral service at the Cathedral was conducted by the Dean and the Bishop. Other clergy assisting were the Ven. Archdeacon Paterson-Smyth, Canon E. I. Rexford, the Rev. Edward Bushell, and the Rev. H. V. Fricker. The pallbearers were Dean F. D. Adams, Dr. F. T. Tooke, Mr. Henry Galt, E. Goff Penny, Magill Tait, and Frank Weir.

GENERAL NEWS NOTES

A unique incident occurred at St. Mary Magdalene's Church, Napanee, Ont., recently when the Rev. A. H. Coleman officiated at the baptism of his great-grandchild, Wanda Mary Coleman, assisted by the grandfather of the child, the vicar of the parish. The Rev. H. Ker Coleman, father of the child, also attended the service. The Rev. A. H. Coleman, the great-grandfather, is eighty years of age, and is very well known throughout Anglican circles in Eastern Ontario. He is the senior clergyman of the seventy-eight clergymen in his diocese, and well known in Ottawa. He was ordained in 1869, two years after the Canadian Confederation.

His Excellency the Governor General of Canada, Baron Byng of Vimy, has been invited to preside at the great mass meeting, held in connection with the International Conference of Anglican Social Workers to be held at Massey Hall, Toronto, on Sunday, June 22d. It is hoped that the Rev. Dr. G. A. Studdert-Kennedy, of London, England, will be one of the speakers.

The Rev. E. F. Bennett, who for four

years past has been curate at Grace Church, Montreal, will begin his new work as Bishop's Extension Missionary in the Diocese of Montreal on May 1st, in succession to the Rev. F. W. Poland.

The Rev. R. S. Booy has resigned the parish of Clarenceville, Diocese of Montreal, and has accepted that of Temiskaming. He begins his work there on April 1st.

The Provincial Synod of the Ecclesiastical Province of Canada (the dioceses of Montreal, Quebec, Nova Scotia, and

Fredericton) will meet in Fredericton, N. B., on June 4th.

The Ven. Archdeacon McElheran, rector of St. Matthew's Church, Winnipeg, has presented a record class for Confirmation. There were 125 candidates.

The Rev. C. W. McKim, formerly rector of Christ Church, Edmonton, and for the past four years General Secretary of the Northern Alberta Bible Society, has been appointed Canon Missioner in connection with the newly established Saskatchewan Cathedral, St. John's Cathedral, Saskatoon.

PALM SUNDAY IN BOSTON

The Palm Sunday services in the parish churches were generously attended. Bishop Lawrence will conduct the Three Hour service on Good Friday at the Cathedral. Bishop Slattery is giving the noonday addresses in Holy Week at Trinity Church. The rector of Trinity, the Rev. Henry K. Sherrill, will conduct the Three Hour service at Trinity. It is significant that there are an increasing number of smaller parishes in the Diocese of Massachusetts that are having the Three Hour service on Good Friday.

CHARITABLE SOCIETY'S ANNIVERSARY

The Boston Episcopal Charitable Society will celebrate the two hundredth anniversary of its organization by holding a service in the Cathedral on Easter Tuesday, April 22d. Bishop Lawrence will deliver an address on the history and objects of the society. Organized in 1724 and incorporated in 1784, it is one of the oldest Church organizations in the diocese. From the time of its organization to the present it has conducted a devoted and beneficent work among a large class of persons most deserving of help and sympathy, and who cannot be helped by most charitable organizations. The beneficiaries are mostly persons who have seen better days, often people of excellent education and of refinement, to whom this help is the greatest blessing.

RALPH M. HARPER.

Announce Final Plans for the Church Conference at Concord, N. H.

Palm Sunday in Boston—Charitable Society's Anniversary

The Living Church News Bureau }
Boston, Apr. 14, 1924 }

THE Rev. Malcolm Taylor, secretary of the Province of New England, has announced the final plans for the Church Conference of the Province to be held at St. Paul's School, Concord, N. H., June 28th to July 7th.

The Concord Conference, as it has come to be called, established by the Province of New England, is for the assistance of all who desire information, inspiration, and practical help in their Church work. It also seeks, through spiritual leadership and fellowship, to give such a vision of Christian service as will lead to a deeper consecration. The Conference welcomes delegates of all ages; but it especially appeals to young men and women. College students find the Conference well adapted to their needs.

There will be courses for Church school officers and teachers; for workers with young people, and for the young people themselves; for leaders of mission study groups, and for those who want to know more about missions; courses in the principles of social service and their practical application in parish work. There will also be classes in the Bible and in the life of Christ; and in personal religion there will be two courses, especially for young men and young women dealing with the problems of business and home life.

Among those who have already been secured as teachers and speakers are, the Rt. Rev. Arthur C. A. Hall, D.D., Bishop of Vermont, the Rt. Rev. Charles L. Slattery, D.D., Bishop Coadjutor of Massachusetts, the Rev. Henry W. Hobson, of All Saints' Church, Worcester, the Rev. Fleming James, of the Berkeley Divinity School, the Rev. Frederick C. Lauderburn, of Trinity Church, Pittsburgh, the Rev. John W. Suter, Jr., educational secretary of the Diocese of Massachusetts, the Rev. John T. Dallas, rector and student pastor at Dartmouth, Hanover, N. H., the Rev. Henry McF. B. Ogilby, of the Church of Our Saviour, Brookline, the Rev. Floyd W. Tomkins, Jr., secretary of the World Conference of Faith and Order, Dr. William C. Sturgis, of the Department of Missions of the National Council, Mr. Lewis D. Franklin, treasurer of the National Council, and Mrs. Harold L. Berry, president of the Church Mission of Help.

In addition to the regular courses,

which will occupy the mornings of the Conference, there will be evening forums with a discussion of subjects of present interest.

In speaking to the representative of THE LIVING CHURCH, the Rev. Mr. Taylor said that he felt immensely encouraged over the prospects of the largest attendance that the Conference has had. Especially is he pleased over the increasing number of college students who are planning to attend. The Diocese of Connecticut has laid plans for a banner delegation.

New York Seamen's Institute Needs Quarters Adequate for Work

Protests Deportation of Political Prisoners—Changing Centers of Population—Intensive Lenten Campaign

The Living Church News Bureau }
New York, Apr. 11, 1924 }

EIGHTY years ago the Seamen's Church Institute, known then as the Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York, was incorporated. The anniversary was commemorated at St. Thomas' Church, Fifth Avenue and Fifty-third Street, last Sunday afternoon. It was in the original St. Thomas' Church, at Broadway and Houston Streets, that the first anniversary of the Institute was celebrated on April 6, 1845. The then rector, the Rev. Dr. Henry J. Whitehouse, was a clerical vice-president of the Society, and the present rector of St. Thomas', the Rev. Dr. Ernest M. Stires, is also the incumbent of the same office today.

The president of the Institute is Mr. Edmund Lincoln Baylies, who has been a member of the Board of Management for but one year less than half of its corporate life. In his address Mr. Baylies explained the need for the enlargement of the Institute by the erection of a thirteen story addition to cost \$1,000,000. The reason was that, although it could provide accommodations for 500 sailors nightly, it had to turn away at least 100 men each night. The land for the new building has been secured and, when the new building is erected, the Institute can take care of three times the number it can accommodate now, or at least 1,500 men. Mr. Baylies

said that the sailors came to the Institute because they knew they could be sure of getting a job on an outgoing ship. Between eighty-five and ninety per cent of the Institute's lodgers were employed on American ships, and it was doing a patriotic duty in caring for them. It is proposed to erect on the top of the new building a huge cross, illuminated at night and visible to ships as soon as they reach Sandy Hook.

The Institute has done, and is doing, a wonderful work among the sailors who come and go from the port of New York. It is their hotel, club, bank, hospital, library, restaurant, post-office, church, and amusement center all in one, and all under one roof. A year ago its report showed that a total of 185,110 lodgings were sold, and that 27,139 men were turned away for lack of room; it received \$123,830 for rooms and beds; sold meal tickets worth \$3,560, and sold 3,700 bath tickets. The restaurant sales amounted to 407,663, worth \$84,653. The soda fountain and tobacco sales amounted to \$26,389. Purchases approximated \$135,879. The bank had \$529,544 on deposit, of which \$151,607 was transmitted to the seamen's families or dependents in various parts of the world. The number of pieces of mail handled was 190,273. Jobs on vessels were secured for 5,428 men, and shore jobs for 1,893 more. The dispensary treated 7,676 cases. The chaplain held 64 services, with an attendance of 2,215, in the Stapleton Hospital. The Navigation, Marine Engineering, and Radio School gave 53 lectures on navigation and marine propulsion, and out of 167 students 120 passed their examinations. First aid lectures were also given to the number of 155.

Thus will be seen the value of the

Institute to the growing numbers of seamen who patronize it, and the need for enlarged quarters.

PROTESTS DEPORTATION OF POLITICAL PRISONERS

The Social Service Commission of the Diocese has sent a letter to Secretary of Labor Davis protesting against the deportation of seventeen former political prisoners, whose expulsion from the country as undesirable citizens is under consideration by the Department. The statement recites that, "in our opinion, the mere fact that these men were convicted of interference with recruiting by means of speech or writing, does not make them undesirable residents. To proclaim pacifist principles and criticize war in time of war may subject men to the pains and penalties of war statutes, but, after men have served their sentence and the statutes under which they were convicted have been repealed, it seems to us that to deport them as undesirable residents does violence to our American traditions of freedom. The character and general surroundings of the men should be investigated and determination reached upon consideration of all the evidence."

CHANGING CENTERS OF POPULATION

Holy Trinity Church, Harlem, the Rev. William H. Owen, rector, believes that the trend of population will make its situation secure in the future of this part of Manhattan. The rector has thus commented upon the problem:

"During the past generation the center of commercial and social New York has been moved from the neighborhood of Fourteenth Street to that of Fifty-ninth Street. The next jump, by reason of the location of Central Park (which begins there) cannot be short of 110th Street, and then it will be upon us (Holy Trinity is at 122nd Street and Lenox Avenue). Prosperous parishes now in the center of the city will be left behind in the distant downtown section. Undesirable shops, tenements, and cheap places of amusements, now in our vicinity, must give way to the growth of the city. This is but the story repeating itself, and the time is not far distant when we shall find this location of ours the center of the stirring life of the great metropolis. There is no ground for discouragement or misgiving about the future of this parish, notwithstanding much that we hear that sounds to the contrary. Some of us there are who, to satisfy individual tastes and more particularly to find quiet and pleasant homes, would move elsewhere, and no blame attaches to them. But was this Church built and has it ministered to this community for over thirty years merely that we, whose generation is moving on, should have its benefit? It was built to be a witness for all time, right here, of the great blessing to all men of God's forgiveness and redemption through His Son."

These words, written some time ago, seem to be entirely justified by events, and the rector has been wise in going about his work as if his church was to be a fixture in its present location. Many improvements have been made within and without, and it is evident that the Rev. Mr. Owen's parishioners share his prediction and intend to build more securely for the future just where they are.

CHURCH LEAGUE CLUB

The annual meeting of the Church League Club was held on Wednesday, April 9th, at Allerton House, East 57th

St. and Lexington Ave. The following officers were elected: President, Mrs. Howard T. Martin; first vice-president, Mrs. Frederick W. Rhineland; second vice-president, Mrs. Caleb R. Stetson; treasurer, Mrs. Edgar Van Winkle; secretary, Miss Frances C. de Peyster. Mrs. Richard Aldrich was elected honorary vice-president. The Board of Governors includes the following ladies: Mesdames Talbot B. Hyde, William Willis Reese, B. Aymer Sands, Ernest M. Stires, and Carr Van Anda. The club reported a very prosperous year. The membership is now 650.

INTENSIVE LENTEN CAMPAIGN

The Greater New York Federation of Churches has just begun an intensive evangelistic campaign which is to last until Easter. It has selected four strategic points for its services: Keith's Palace Theater (in the Times Square section) where the Rev. Dr. S. Parkes Cadman speaks each day at noon, and the Gloria Trumpeters and Miss Florence Mulholland (from the Capitol Theater) furnish the music; Procter's Theater (in the Madison Square section) where the Rev. John H. Clifford speaks, and a varied musical program is an added attraction; Keith's Fordham Theater in the Bronx (this week) where the photoplay, *The Stream of Life*, is shown daily at noon; also Keith's Royal Theater, in the business center of the Bronx, where the same picture will be shown during Holy Week. There will be Bible readings, prayers, and the singing of hymns at these services. This experiment in the Bronx is a real venture of faith, and it will be watched with great interest. The Easter Dawn Service will be held at seven o'clock on the grounds of Columbia University, 116th Street and Broadway. The Gloria Trumpeters will lead the singing, and Dr. Cadman will make the address. The Federation will also conduct six months of outdoor evangelistic preaching from the open-air pulpit of the Marble Collegiate (Reformed) Church at Fifth Avenue and Twenty-ninth Street, at noon each day. Prominent preachers from all parts of the greater city will speak to the thousands who frequent this part of New York's most fashionable thoroughfare. The Federation will develop its broadcasting service from station WEAJ during the coming season.

BRONX ARCHDEACONRY MEETING

A meeting of the Bronx Archdeaconry was held at St. James' parish house last Tuesday night. Bishop Manning presided, and Bishop Shipman was present and made an address. The following officers were elected: Secretary, Mr. H. R. Roby; treasurer, Mr. J. W. Lewert, of the Church of the Nativity; clerical representative on the Diocesan Missionary and Church Extension Society, the Rev. George N. Deyo, rector of the Church of the Advocate; lay representative, Mr. J. C. Hume, of St. James'. Bishop Manning stated that the Archdeaconry system was to be revived and revised, and that for the present the two Suffragan Bishops would act as Archdeacons. It was contemplated to give more local home rule to the archdeacons, while maintaining a strong centralized diocesan authority in all matters. Other details were left until after the coming Diocesan Convention and until the revived archdeacons begin to function again and know their needs more thoroughly.

THE BRONX CLERGY ASSOCIATION

The annual meeting of the Bronx Clergy Association, which includes the ministers of the more than one hundred evangelical churches in this borough, was held in St. James' parish house, through the courtesy of the rector, the Rev. DeWitt Pelton, past president, last Tuesday afternoon. The following officers were elected: President, the Rev. A. J. Traver, minister of St. Thomas' Lutheran Church; vice-president, the Rev. Frederic B. Hodgins, rector of St. Margaret's Church; and secretary-treasurer, the Rev. Leland P. Cary, minister of the Woodcrest Methodist Church. The address of the day was given by the Rev. Dr. W. Russell Bowie, rector of Grace Church. Dr. Bowie spoke on the need for a deeper realization of the presence of the Holy Spirit in the life of the clergy and, through the Church, in the world at large. He said that we should be more on the look-out for His guidance, and for opportunities of utilizing His power in daily life; that we should seek for His illuminating leadership in our search for truth; and that only as we allowed His influence to dominate the world, in politics, social relations, and religion, could the world be made better. Dr. Bowie's address produced a deep impression upon his clerical brethren. The Association is solidly behind the Pre-Easter evangelistic campaign being conducted in two theaters in the Bronx.

FREDERIC B. HODGINS.

NEW ORLEANS LENTEN SERVICES

THE NOONDAY Lenten services in New Orleans, held under the auspices of the Church Club of Louisiana, have been unusually successful this year. They have drawn the largest attendance in their history, filling the downstairs of the Strand Theater. The services concluded in Passion Week. The speakers were: the Rt. Rev. Davis Sessums, D.D., Bishop of Louisiana, March 6th and 7th, the Rev. Z. B. T. Phillips, D.D., rector of the Church of our Saviour, Philadelphia, March 10th to the 14th, the Rt. Rev. James M. Maxon, D.D., Bishop Coadjutor of Tennessee, March 17th to the 21st; the Rt. Rev. S. M. Griswold, D.D., Suffragan Bishop of Chicago, March 24th to the 28th, the Rt. Rev. George H. Kinsolving, D.D., Bishop of Texas, March 31st to April 4th, the Rt. Rev. Henry J. Mikell, D.D., Bishop of Atlanta, April 7th to 11th. Every Tuesday night during Lent there was held a united service of all the congregations in the city, at which the speaker at the noonday services for the week was the preacher. These services brought out the largest crowds ever seen in the large churches of New Orleans, necessitating extra seats in the aisles at every service. They were held at St. Paul's Church, March 11th, Grace Church, March 18th, St. George's Church, March 25th, Christ Church Cathedral, April 1st, and Trinity Church, April 8th.

EPISCOPAL ELECTION CONFIRMED

THE REQUISITE NUMBER of consents of the Bishops and the Standing Committee to the election of the Ven. John C. White as Bishop of Springfield have been received. It is now necessary for the Most Rev. Ethelbert Talbot, D.D., Presiding Bishop, to take order for the consecration of Archdeacon White.

The Vestries of Pennsylvania Form a Diocesan Association

Diocesan Religious Education—Relation between Christianity and Judaism—Confirmation at Moyamensing Prison

The Living Church News Bureau
Philadelphia, Apr. 10, 1924

AN important meeting, attended by a large number of vestrymen from the various parishes and missions of the Diocese, was held in the Church of the Holy Trinity, on Thursday evening, at which an organization was formed, to be known as The Associated Vestries of the Diocese of Pennsylvania.

A year ago, a committee of laymen was appointed at a meeting of vestrymen, to give careful consideration to the project. This committee, meeting in the office of the chairman, Senator George W. Pepper, has completed its work, and called the meeting, that the report might be submitted, and its recommendation that an organization should be formed, adopted.

The purposes of The Associated Vestries, as recommended by the committee include "to promote among vestrymen, and members of mission and chapel committees, and among the people of the Diocese, an interest in and loyalty to the Episcopal Church; to arouse in the minds of vestrymen a realization of the world-wide mission of the Church, to the end that their interests may not be merely parochial or Diocesan, but may extend to the work of the Church wherever carried on; to act as a clearing house of information on the affairs of the Diocese and of the Church at large; to discuss and make recommendations for legislation at Diocesan and General Conventions."

The program of the meeting consisted of business organization, the adoption of the constitution, and the election of officers, followed by an address by Bishop Garland, after which adjournment was made to the Church House, where all had the opportunity to meet Bishop Garland, and to make one another's acquaintance.

At the meeting, which Bishop Garland, in his address, called a challenge to the men of the Diocese, the following were elected officers: President, Mr. Edward H. Bonsall, of St. Matthew's; first vice-president, the Hon. George Wharton Pepper, of St. Mark's; second vice-president, Clinton Rogers Woodruff, of St. Clement's; secretary, Reynolds D. Brown, of Calvary; treasurer, John L. Evans, of St. Mary's, Ardmore.

The Executive Committee consists of the following: D. B. C. Catherwood, of the Redeemer, Bryn Mawr; W. A. Lippincott, Jr., of St. Paul's, Overbrook; W. B. Read, of Calvary, Conshohocken; George W. Jacobs, of Holy Apostles; Reed A. Morgan, of St. Luke's, Germantown; George A. Landell, of Calvary, Germantown; Franklin Spencer Edmonds, of St. Martin's, Chestnut Hill; L. Casper Wister, of All Saints', Wynnewood; Arthur C. Morton, of St. Luke and the Epiphany; Dr. Samuel C. Schmucker, of Holy Trinity, West Chester; F. F. Milne, Jr., of Holy Trinity; Frank H. Moss, of St. Asaph's, Bala; Charles H. Clarke, of the Church of the Saviour, West Philadelphia; A. D.

Parker, of the Good Shepherd, Rosemont; Shippen Lewis, of St. Michael's, Germantown.

The constitution calls for at least three meetings a year, one shortly before the May Convention, at which the business to come before the Convention shall be presented to the organization.

It is believed that the organization has the germ of large usefulness in the Diocese. It is modeled along the lines of the similar organization in St. Louis, which has been remarkably successful.

DIOCESAN RELIGIOUS EDUCATION

The Department of Religious Education of the Diocese, in its annual report to the Executive Council, points out the following needs: "the awakening of the whole Diocese to the tremendous importance of Religious Education; a thorough consideration of the subject at the Diocesan Convention in May; an appropriation of an adequate sum of money to strengthen existing work, and to enable sorely needed advance work to be done; and the employment of a Supervisor of Religious Education who shall have direction of the work."

At the fourth annual meeting of the Church School Service League of the Diocese, many interesting reports were read, showing that this work among the boys and girls has gained much ground during the last few years. More and more, parishes are using the program of the C. S. S. L., though some of them are able, so far to carry out only a small part of it.

In the report just issued, it is shown that in 1920, thirty-seven parishes showed definite service in one or more of the Five Fields of Service; in 1921, there were sixty-four, in 1922, eighty, and last year 110 parishes. The work done by the boys and girls has not only increased in quantity, but has greatly improved in quality.

In 1923, over 7,000 Christmas gifts were sent to thirty-six different missions, and, in addition to the Lenten Offering of over \$60,000, more than \$10,000 was given by the boys and girls.

RELATIONSHIP BETWEEN CHRISTIANITY AND JUDAISM

The Rev. John R. Hart, Chaplain in Charge of the Church of the Transfiguration, reports, "that a most worthwhile Bible Class is now being held for the consideration of the relationship between Christianity and Judaism. With more than 1,000 Jewish students in the University, the various racial and religious questions are up on all sides, and we have seen the advisability of going thoroughly into the questions of faith.

"The plan consists of the Girls' Fraternities providing lunch at one o'clock, on Tuesdays, and then of a discussion, which starts about twenty minutes later.

"We have had Prof. Arthur Holmes, Mr. John Solomon, and Rabbi Marvin Nathan as special experts on the question, and the students are keen in questioning these men. Whatever conclusion has been reached so far, it would seem to be that there can be very slight modification in Christian terminology, and very little change in Christian teaching,

and that the Jews must, as ever, make the decision to accept our Lord. On the other hand, the Christian students must make tremendous changes in their sympathy and tolerance and general attitude in all the college activities, if they are to become really friendly, and win their fellow students of the Jewish race. The absence of any real faith among a large number of the Jews is very noticeable."

CONFIRMATION AT MOYAMENSING PRISON

The rite of Confirmation was administered to a number of women prisoners in Moyamensing Prison, on Friday afternoon, by Bishop Cook, who is assisting Bishop Garland with confirmation appointments. Five of the class are serving long terms of imprisonment. For several months the women have received instructions preparatory to confirmation, and were presented to the Bishop by the Rev. Alfred M. Smith, of the City Mission staff.

GENERAL NEWS NOTES

The Rev. Robert B. W. Hutt was instituted rector of the Church of Our Saviour, Jenkintown, last Sunday morning, by the Rev. Percy R. Stockman, Superintendent of the Seamen's Church Institute, acting for Bishop Garland. Mr. Hutt was formerly assistant at All Saints' Church, Wynnewood, and became rector of the Jenkintown parish on March 1st.

The Rev. Henry Clay Mitchell has commenced his rectorship of St. Mary's Church, Wayne, succeeding the Rev. Dr. Anthony, who is now assistant rector of St. James' Church, Philadelphia. Mr. Mitchell has been rector of Christ Church, South Amboy, New Jersey, since 1918, before which time he was rector of St. Uriel's Church, Sea Girt, N. J.

The Rev. Thomas Costello Johnson has become curate at Old St. Peter's Church, succeeding the Rev. H. B. Satcher.

The Rev. Benjamin S. Bert, priest-in-charge of the Church of the Annunciation, Philadelphia, has resigned his charge, and has gone to the headquarters of the Order of the Holy Cross, West Park, N. Y., for a visit.

The twentieth annual presentation service of the United Thank Offering will be held on Thursday, April 24th, at 10:30 A. M., in the Church of the Incarnation, Philadelphia. The service will be in charge of Bishop Garland, the rector of the church, the Rev. Dr. N. V. P. Levis, being the preacher.

At St. John's Free Church, Kensington, the play, *The Terrible Meek*, dealing with the Crucifixion, has been given on Monday evenings during Lent, under direction of the rector, the Rev. Frank Goostray.

An interesting and important moral decision was rendered in the Municipal Court of Philadelphia recently, in the matter of the character of various mint-vending machines, which are classed as gambling devices, which the police have the right to seize and condemn. "The device or machine," say Judge Lewis and Judge Walsh, in a fourteen page decision, "might at first glance appear to be an innocent mint-vending machine. But, upon further reflection and examination, the conclusion becomes irresistible that it is a game of chance, and determined entirely or in part by lot, or mere luck, and in which judgment, practical skill, or adroitness have honestly no office at all or are thwarted by chance."

FREDERICK E. SEYMOUR.

Chicago Begins to Advertise Daily Vacation Bible Schools

Bishop Paul Jones Preaches Mission —A Busy Noonday Speaker— General News Items

The Living Church News Bureau }
Chicago, Apr. 12, 1924 }

ALREADY the Daily Vacation Bible School Commission is beginning to advertise summer schools, which have done so much for children of many races and religions both in the city and in the suburbs. Last year there were 203 schools with a total enrollment of 24,134, and an average attendance of 13,849. Seven congregations of the Church held these schools, including that at "The House of Happiness." The Baptists head the list with 74 schools; the Presbyterians had 68; the Congregationalists 33; the Methodists 33; the Disciples 7; and the Lutherans 4. There were other bodies having three, two, or one schools.

The records show that 250 congregations coöperated in conducting the 203 schools. There were twenty-nine union schools in which seventy-five churches joined. It is conservatively estimated that there were 2,000 teachers, 700 of whom were paid, and 1,300 volunteer. More than one-fourth of the total enrollment was Roman Catholic, the other three-fourths being non-Roman, Jewish, or of no Church allegiance. A number of schools reported from a dozen to twenty-five different nationalities. A total of thirty-four nationalities were represented in the schools. The movement is growing both in the better residence sections of Chicago and in the suburbs. The movement works, too, in the woods, as well as in the crowded streets of the city and in the settled suburban communities.

Professor W. R. Frank, writing of the wide influence of the movement in a cosmopolitan center like Chicago says:

"If there be any romance in figures, surely this ministry to the peoples of all the earth who have become out next door neighbors in Chicago is surprisingly romantic. Within our municipal community are many smaller communities of unassimilated races and nationalities. One of the large services rendered by the Daily Vacation Bible School is the effective assimilation of these people by means of Christian education and association. The movement is also a splendid demonstration of effective interchurch coöperation in this city."

BISHOP PAUL JONES PREACHES MISSION

The Rt. Rev. Paul Jones is conducting a very helpful Mission at Christ Church, Winnetka, this week, and on Monday was the guest of the clergy at a luncheon of the Round Table. He spoke on the subject which is being discussed by the ministry of all Christian bodies in this land today, The Need of World Peace. Bishop Jones' attitude is well known. He was given a hearty welcome by all the clergy present at this meeting, some of whom declared themselves out and out pacifists, others as favoring armed force for defense. Anything like the support of a policy of national aggression was strongly deprecated.

Like the Presbyterians and like the Methodists who have been hotly debating the whole question since radical and advanced pacifism was declared recently by students at Northwestern University, and at the Garret Biblical In-

stitute, our clergy seem divided on the issue. Judging from the opinions expressed by those who were at the conference on Monday, the clergy are emphatic in their protest against war, as hellish, cruel, and unnecessary; and, of course, as inconsistent with the Christian Religion.

"Why is not the Church with all her professing Christianity not making positively for peace today?" said Bishop Jones, quoting Sir Philip Gibbs. "The preaching of one kind of a Gospel, and the virtual denial of it in international practice, confuses the people in the foreign field to whom we go with the Church's message. Our backing of predatory interests, for example, in China has produced bewilderment among the Chinese. It is literally true that to certain nations Christianity of all religions is the most detestable. What are we going to do about it?" asked the Bishop. The little body of clergy who conferred with him could not give him a satisfactory answer.

A BUSY NOONDAY SPEAKER

The Rev. Phillips E. Osgood had some novel subjects for his addresses this week at the noonday services. They were John Gilpin Days, Saving Face, Salvation by Laughter, A Little Balm and a Little Honey, and Declarations of Independence. The congregations appreciated them, judging from the numbers who came to hear. John Gilpin is a symbol of the life we lead today. We are so frightfully busy. The distracted ones, the busy here and there, are the John Gilpins of today. In Church life, and in

other departments of life, there is great need of constructive busy-ness." All the subjects were parts in the general theme for the whole week, described by Mr. Osgood as The Technique of a Masterful Life. Mr. Osgood was very busy himself preaching and making addresses in the local and suburban churches.

He spoke at the children's Lenten service at St. Paul's Church on Monday afternoon, April 7th. On Tuesday evening, April 8th, he spoke to Church school workers at Trinity Church, his subject being, What Shall We Do With Our Adolescents? Because of his keen understanding of the nature and needs of the adolescent, he gave a most practical address. He pointed out three essentials necessary in dealing with young people: first a sympathetic knowledge of them, second an ability and willingness to explain the faith, and third, the giving them a part in the Church's work worthy of their capacities and spontaneous interest.

GENERAL NEWS NOTES

The congregation of All Saints', Chicago, the Rev. F. E. Bernard, rector, had a very successful Family Pew Sunday on March 23d. Largely through the work of the Brotherhood chapter more than eighty were present at the early Communion, and the church was thronged at both the later service and in the evening.

Ten nations were represented at the annual meeting of the foreign students' council of the Y. M. C. A. of Chicago, at the Central Auditorium on Saturday evening, April 12th. The chairman of the council is Peter T. D. Woo, who is representing the Chinese Government in this country in the study of transportation problems. The secretary is Fidel Arquerro, a Philipino ex-service man, and a student at the Northwestern Law School.

H. B. GWYN.

The Washington City Mission Loses Head to California

A Sunrise Service—Dr. H. S. Smith's Anniversary—President of Humane Society

The Living Church News Bureau }
Washington, Apr. 12, 1924 }

THE Rev. David Ransom Covell has resigned his position as vicar of Trinity Diocesan Church and as the superintendent of the City Missions, to take up social service work in California. About five years ago Mr. Covell, at that time rector of Washington Parish, was elected Executive Secretary of the Diocesan Board of Social Service, and was placed in charge of the work centering at Trinity Community House. His salary as Executive Secretary for three years was the gift of a generous lay woman of this Diocese. Mr. Covell established at Trinity an extensive community work and also reorganized the work of the City Missionary in the hospitals and penal and correctional institutions of the city. About two years ago the vestry of Trinity Church relinquished its property rights to the Bishop and became a Diocesan Church with Mr. Covell as its vicar. In carrying on the work of the City Missions, he has had the assistance of numerous clergymen, several of whom have later resigned to accept parish positions in this Diocese.

The last Diocesan Convention removed the work in institutions from the supervision of Trinity Church and placed it under the Board of Missions.

A SUNRISE SERVICE

The Washington Federation of Churches is planning a sunrise service on Easter morning. The location will be the natural amphitheater under the trees in the grounds recently purchased by the Masonic fraternities as the site of a national Masonic Temple. Hon. Curtis D. Wilbur, the new Secretary of the Navy, will make the principal address. There will be community singing under the leadership of a well-known choir leader and efforts are being made to secure the attendance of members of various Sunday Schools. The hour is set at seven o'clock, so as to permit Church people to attend the early morning celebration in their respective churches.

DR. HERBERT SCOTT SMITH'S ANNIVERSARY

The vestry of St. Margaret's Church has publicly recognized, by means of an engrossed resolution, the completion of the twenty-fifth year of the rectorship of the Rev. Herbert Scott Smith, D.D. Dr. Smith came to the Diocese of Washington soon after his ordination and took charge of a congregation that was then assembling in a rented room in the northeast section of the city under the name of the

Good Shepherd Mission. Under his leadership this mission was most successful, and is now one of the flourishing congregations of the city. He was called from the Good Shepherd to St. Margaret's on the death of the first rector. This church was then an infant parish on the outskirts of the thickly populated portions* of the town. During twenty-five years the congregation of St. Margaret's has increased from seventy to more than eleven hundred communicants, while the neighborhood is completely built over with apartment houses and residences. St. Margaret's Church was established as a parish in 1897, and has been enlarged three times. A parish hall was built in 1912, and in 1922 the interior was decorated and beautified. The church now contains a number of fine memorials.

PRESIDENT HUMANE SOCIETY

For the fourth consecutive time, the Rev. C. Ernest Smith, D.D., rector of St.

Thomas' Church, Washington, was elected President of the Washington Humane Society, at its annual meeting last week. Dr. Smith has always been deeply interested in the Christian aspects of the treatment of dumb animals, and has been the author of several resolutions on the subject in Diocesan Conventions, and similar meetings of Churchmen.

A PAROLE LAW

Mr. Oliver Hoyem, at present on the staff of the National Cathedral Foundation, but formerly engaged in prison investigations under the direction of the National Council, and who is the Executive Secretary of the National Committee on Prisons and Prison Labor, spoke at a recent meeting of the Anthony League in this city. Mr. Hoyem is advocating legislation to provide for the District of Columbia a law governing parole similar to the laws now in force in all the states of the Union.

Russian Orthodox General Convention Holds Important Session in Detroit

Metropolitan Platon's Statement— Do Not Seek Merger

The Living Church News Bureau }
Detroit, Mich., Apr. 10, 1924 }

THE Russian Orthodox Church in America held a regularly called General Convention in Detroit the first week in April. Our Church acted the part of host, led by Bishop Page, Dr. Spoer, Director of the Diocesan Foreign-born Americans Division, and the Rev. R. W. Woodroffe, rector of St. John's. About \$1,200 was contributed towards the travelling expenses of the Russian delegates by our Churchmen in different parts of the country, in those places where there are Russian parishes. This was deeply appreciated by the Russians.

Over 160 delegates, bishops, priests, and laymen, attended, representative of a majority of the Russian parishes. In addition there were a number of proxies assigned. Metropolitan Platon attended only the later sessions, in order to give full freedom for the debate of questions affecting him personally, and then only on the unanimous and urgent request of the Convention. The Very Rev. T. Koponodge, of Cleveland, Ohio, presided, and the Very Rev. Alexander Veniaminoff, of Bridgeport, Conn., and Mr. Gladie, of New York, were elected vice-chairmen.

The opening Divine Liturgy and a *Te Deum* were sung at All Saints' Russian Cathedral, and a Vespers at our St. John's Church, and also the final *Te Deum* at our Cathedral. The Thursday Vespers were attended by a great gathering of many nationalities besides the Russian delegates and our own people. The sessions were held in St. John's parish house, which was well adapted for the purpose, with its large auditorium and committee rooms.

METROPOLITAN PLATON'S STATEMENT

Dr. Spoer, who was present at the meeting states:

"On Friday morning Metropolitan Platon celebrated the *Te Deum* in the Cathedral, and preached, setting forth the relation in which the Orthodox Church stands to the Episcopal Church. He spoke with deep gratitude of the genuine brotherly help which the Episcopal

Church had continually rendered, in an absolutely disinterested way, to the Russian Church in her time of greatest sorrow. He made a statement which was intended to, and I hope will, stop the mouths of those who have tried to sow discord between the two Churches. He said:

"I do not wish to become an Episcopalian, nor do I wish any Episcopalian to become a member of the Orthodox Church . . . I shall always pray that God may protect and bless the Orthodox Church and her members and also that He may protect and bless the Episcopal Church and her members."

"He then expressed his earnest hope that the little unimportant differences which still exist between the two Churches may give place to a fuller understanding and a fuller coöperation, and that this may be soon—indeed, very soon.

"This speech made a most favorable impression on the hearers, his own clergy as well as our people, who are beginning to get a clear understanding of the great work which our Church is doing, as well as what the Orthodox Church really is.

"The Convention has been a boon in many respects for our people. The courteous conduct of the better class of the Russian priests has made quite an impression upon our 'breezy' fellow countrymen, and has broken down some of the prejudices against the 'foreigner.' I have heard several people remark about this.

"Bishop Page is very favorably impressed by what he has seen and heard, and we have already made some plans for getting Bishop Theophilus [Bishop of Chicago, American-born] here at some future day to preach in the Cathedral, and one or two others of the outstanding priests."

DO NOT SEEK MERGER

The following is quoted from the statement issued by the Russian Archdiocesan Council:

"The Convention resolved that, in view of troubled conditions in Russia, which begin to bear disastrously upon the American Branch of the Russian Orthodox Church, this branch of the Church shall henceforth exist as a self-governing body until a lawful All Russian Church Convention be convoked in Russia under conditions securing the entire freedom of its discussions and decisions. That she should be governed by a Ruling Bishop, together with a Synod of Bishops, and a Council of elected clergymen and

laymen, and controlled by periodical General Conventions. A special committee of three priests and three laymen was elected to coöperate with Metropolitan Platon in drafting a constitution.

"In view of rumors that the Patriarch Tikhon has issued an order removing Metropolitan Platon from his office of Head and Ruling Bishop of the American Church, the Convention resolved that, under Canons and Russian Church law, such an order would be obviously unlawful, and if it actually had taken place it probably had been forced upon the Patriarch. The Convention unanimously decided that the Metropolitan Platon could not be removed in any such illegal way, and having the full confidence of his American flock, that he must remain on his see as the Head and Ruling Bishop of this self-governing Russian Church in America.

"The Convention resolved that the 'Living Church' is but a dissenting unorthodox sect, having no standing in the Russian or Universal Orthodox Church, and that John Kedrovsky cannot claim either the Bishop's office, or even membership in this Church.

"Some rumors were spread by the Russian Church's enemies [this alludes to an extraordinary statement which appeared in the press, emanating from Kedrovsky's lawyer] maintaining that the actual purpose of the Convention was to secede from the Orthodox Church and become independent under the auspices of, and even merge with, the Episcopal Church.

"Such rumors are without any foundation whatever, and obviously malignant. The Episcopal Church is a faithful and staunch friend of the Russian Church in America, which has always stood by her and disinterestedly helped her in her actual distress. But certainly no merger with nor allegiance to any other Church can be even contemplated by the Orthodox Church, nor desired by the Episcopal Church."

PHILADELPHIA PRIESTS' CONVENTION

EVERYTHING is in readiness to make the Priests' Convention to be held in Philadelphia, April 29th and 30th, a great undertaking to the glory of God, the upholding of the Faith, the extension of Catholic teaching and practice, and the deepening of the interior life of many priests of the American Church. A prayer set forth for use by members of the Convention, which will ascend from many altars the next ten days, expressing the ideals of the Central Conference of Associated Catholic Priests, the organization backing the Convention, is as follows:

"O God, forasmuch as without Thee we are not able to please Thee, mercifully grant that Thy Holy Spirit may so guide the minds and wills of the members of the Priests' Convention, that Catholic faith and practice may be more humbly and widely received and followed; through the merits of our only Redeemer, Jesus Christ, our Lord."

The registration and information bureau for the Convention will open on Monday, April 28th, from noon until 9:30 p. m., at St. Mark's Church; on Tuesday, April 29th, from 9 a. m. until 2 p. m. at the same place; and thereafter at Witherspoon Hall, Walnut and Juniper Streets. Priests should register immediately on arrival. It is to be borne in mind that Daylight Saving time goes into effect in Philadelphia on Low Sunday, April 27th.

For the opening Mass at St. Mark's Church, at which the Bishop of Fond du Lac is to pontificate, and the Bishop of Milwaukee to preach, the clergy will vest in the parish house of Holy Trinity Church, the procession leaving promptly at 10:40 for St. Mark's. Members can as-

sure themselves of admission to the church, which will probably be filled to its capacity, by taking part in the procession. In case of rain, the clergy will vest in the crypt of St. Mark's Church. The number of priests enrolled is now 650. The number of lay-tickets, offered to the limit of Witherspoon Hall, is going very rapidly. A handsome handbook of the Convention will be on sale and also a special collection of hymns to be used.

Coincident with the Mass at St. Mark's, will be Pontifical High Mass at St. Clement's for the Laity, with the Suffragan Bishop of Chicago pontificating, and the Rev. President Bell as the preacher. The two Masses will be identical as to ceremonial and the splendor of Catholic worship.

A feature of the Convention will be the ecclesiastical art exhibit at St. Clement's Church, filling two large rooms. The Lamb Studios and the Gorham Company will each furnish fully appointed altars, while the St. Hilda Guild and various Sisterhoods will exhibit embroideries, vestments, etc. Robert Rollins is sending specimens of his carvings for display.

PREPARING FOR GENERAL CONVENTION

THE LAYMEN of New Orleans are busy preparing for the General Convention of 1925. Steps have already been started for the raising of a fund of \$30,000, to meet the necessary expenses of the convention. This financing is to be done entirely by the laymen, no work at all being required of the clergy. Mr. L. M. Pool, of St. Andrew's Church, President of the Marine Bank and Trust Company, is chairman of the finance committee.

PITTSBURGH SOCIAL SERVICE WORK

PITTSBURGH, PA., has suffered for a long time from a lack of real coöperation between the Church and the official social agencies of the city. Serious efforts are being made both by Church leaders and social workers to bring about a better understanding. The series of conferences on social subjects during the recent Trinity Institute undoubtedly helped the situation very much. On Tuesday, April 8th, a well attended meeting of the representatives of various social organizations was held in Trinity House and an address made by the Rev. Percy G. Kammerer, Ph.D. An official of the Associated Charities has also announced that it is planned to have a number of district social conferences to which the clergy will be invited both for the sake of mutual information and for the purpose of receiving advice from the clergy in the handling of case work.

TO COMMEMORATE BISHOP TUTTLE

ALL OF THE parishes of the Diocese of Missouri will observe Sunday, April 27th, as Bishop Tuttle Commemorative Sunday, and the clergy will give addresses on the life and work of the late Daniel Sylvester Tuttle, for almost forty years Bishop of Missouri, and for over twenty years, the Presiding Bishop of the Church.

The date chosen is between the anniversary of the death of Bishop Tuttle, April 17, 1923, and the anniversary of his consecration as Bishop of Montana,

with jurisdiction in Idaho and Wyoming, May 1, 1867. He was only thirty at the time of his consecration, and his first territory was over 300,000 miles, through which he traveled year by year, establishing churches, schools, and hospitals, and serving as a great factor in the civilization of the West. His memorial, which is to be erected in St. Louis, will be a building to be devoted to Diocesan and community service, and for use of the National Council of the Church when a central meeting place for conferences, etc., is desired.

HOLY WEEK PREACHING IN BROOKLYN

FOR THE first time in many years definite Church noonday preaching services are to be held in the Diocese of Long Island during Holy Week. Under the direction of the priests of zone 1, Grace Church, Jamaica, has been secured, and the Rev. Walter E. Bentley will be the preacher.

Fr. Bentley will take the services on Monday, Tuesday, Wednesday, and Maundy Thursday, and will conduct the Three Hour service on Good Friday.

CATHOLIC CLUB RETREAT

THE FOURTH annual day of retreat of the New York Catholic Club was held, by courtesy of the Sisters of St. John Baptist, at Holy Cross Church, New York, on Tuesday, in Passion Week, April 8th.

The Mass of the Holy Ghost was said by the vicar, the Rev. Fr. Burnett. The conductor of the retreat was the Rev. Edward H. Schlueter, vicar of St. Luke's Chapel, Trinity Parish.

The April meeting of the Catholic Club will be held at Holy Innocents' Church, Hoboken, on the Tuesday in Easter Week, April 22d.

RAPID CHURCH DEVELOPMENT

ON SUNDAY, April 6th, the Rt. Rev. W. C. Brown, D.D., Bishop of Virginia, made his first visitation to the new congregation of the Church of Our Saviour, Sanston, Va., for the formal opening of the new church building which has just been erected, and the confirmation of a class of adults who have been awaiting his coming. During the service the Bishop said prayers, setting apart the church building to the service of Almighty God, after which evening service was said, and a class was presented by the Rev. John G. Scott. The church was filled to overflowing with people of the community and of Richmond, and some of the clergy from the Richmond churches took part in the service.

This service marks the culmination of a most rapid and efficient project of Church organization that has been undertaken in the Diocese of Virginia for a great many years. The village of Sandston, which is on the scene of the heaviest fighting in the battle of Seven Pines (or Fair Oaks), May 31, 1862, has grown up in the past two or three years at the end of the trolley line coming out from Richmond. The first suggestion of the establishment of a congregation in the village was made shortly before Christmas last year, and, on Sunday in Christmas week, a meeting was held in the community building to organize a Sunday school, and to discuss plans for the holding of services. Within a period

of three months a congregation has been organized with about forty members, and set apart as a mission congregation with its own vestry. A lot has been purchased and a church erected at a cost of about \$2,000. A great deal of the work of building was done by members of the congregation working at night by electric light.

On the day of the opening the church stands completely furnished. Most of the furniture in the chancel was presented by members of the congregation and others. The font will be given by the Rev. John G. Scott, as a memorial to his father, Mr. William Henry Scott, who served as a courier in the battle of Seven Pines. The fact that the Church of Our Saviour is located on the battle field makes it an eminently fitting building in which to place memorials to those who either served or gave up their lives for their country.

NEW ORLEANS CHURCH MOVES

THE CHURCH OF THE ANNUNCIATION, New Orleans, La., the Rev. S. L. Vail, rector, held its last services in its old building on Sunday, March 16th, and its first services in its new home on Sunday, March 23d. The parish was founded eighty years ago, and, until recently, its legal name was the Free Church of the Annunciation, a name which it took when it was the first church in New Orleans to abolish rented pews. For over sixty years it was located on the corner of Camp and Race Streets. For the past few years the congregation has been moving away from that part of the city, while there were larger parish churches less than half a mile away in each direction. When the Rev. Mr. Vail became rector, plans were made to move the parish to a residential part of the city that had not yet been reached by the Church. Accordingly a site was purchased on the corner of South Claiborne Avenue and Jena Street, on which the first unit of the plant was erected last year. Services for the present are to be held in the parish house until the church is built. The parish house was erected with funds left to the parish by Miss Annie Brown, and is to be known as the Brown Memorial Parish House. Completed plans call for a Gothic church connected with the parish house by a cloister. The church is to be a memorial to the Rev. John Percival, who was rector of the parish from 1870 until his death in 1905.

THE OREGON SCHOOL LAW

THE AMENDED Oregon compulsory school law has been held unconstitutional.

The decision was rendered, on March 31st, by the United States district court at Portland, which also enjoined the state from enforcing the law. Since its adoption by a majority vote at the polls last year, the welfare of private schools in the state, including the Diocesan School for Girls, St. Helen's Hall, Portland, had been rendered uncertain. This decision brings great relief to them all.

The law provided that parents or guardians of children between the ages of eight and sixteen must send their children to public schools during the public school term or else be guilty of a misdemeanor for each day they were out. Had its constitutionality been upheld, the effect upon many private schools would have been fatal, particularly in the case of parochial schools and other schools having grammar grades. Also, it is the

prevalent view that efforts would have been made to secure the same kind of legislation in other states.

The avowed purpose of the law was to prevent the operation of parochial schools. It did not prohibit the schools themselves, but made it impossible for the children to attend them during the periods they would ordinarily be in session.

Three federal judges sitting *en banc* as a district court declared that the law robs parents of their rights, private school teachers of their livelihood, and private schools of their property.

Their decision makes it clear that Oregon can regulate the courses of study in private schools and insist on certain standards of excellence, but cannot close such schools or keep parents from sending their children to them.

Governor Pierce, in behalf of the state, stated that the case will be appealed to the United States Supreme Court. But the injunction holds until the higher court acts, or, if no appeal should be taken, it will become permanent, when the limit for an appeal has expired.

SUMMER CHURCH CONFERENCES

THE CONNEAUT CONFERENCE for Church Workers, under the auspices of the Dioceses of Pittsburgh and Erie, is to be held again this year at Lake Conneaut, Pa., from July 7th to the 17th. Courses in Church Extension, Religious Education and Social Services are offered the clergy and the laity, and there are unusual attractions for young people.

The Mississippi Teacher Training School is to be held at All Saints' College, Vicksburg, Miss., this summer, from July 23d to August 5th, under the auspices of the Department of Religious Education of the Diocese of Mississippi. A thorough course of training in the Christian Nurture Series and in Religious Pedagogy is promised. Further information may be obtained from the Rev. C. A. Ross, Box 67, Canton, Miss.

A CORRECTION

IN A SCHEDULE of Brotherhood of St. Andrew Training Camps for older boys of the Church, it was stated that Camp Carleton, located at Angola, N. Y., would be operated from July 14th to the 26th. The correct dates for this Camp are from June 23d to July 5th.

ACTIVITIES OF AMERICAN GUILD OF HEALTH

SINCE the first of the year Teaching Missions, under the auspices of The American Guild of Health, of which the Rev. Franklyn Cole Sherman is president, with headquarters at 1108 Ulmer Building Cleveland, Ohio, have been held in various parts of the Mid-West, notably at Christ Church, Cleveland, Ohio, All Saints' Church, Pontiac, Mich., and Grace Church, Grand Rapids, Mich.

The School of Applied Religion is another step in the development of the work of this Guild. The first session was held the weeks of March 3d to the 15th at the Hotel Cleveland, Cleveland. The President of the Guild led the class through a miniature Mission in the mornings; the formality of a regular Mission being absent, however, and the students interrupting whenever a doubt or question came to their minds. The afternoons were given over mainly to the

scientific side of the work. Mr. Charles Milton Newcomb, analytical psychologist, had arranged a practical course on The New Psychology.

The enrollment set originally at thirty, was increased to fifty. The demand for a repetition of the school in Cleveland has been great, and plans are being announced to hold another session in that city the weeks of June 23d to July 5th. Mr. Sherman will also hold a session of the school in Louisville, Ky., at Calvary Church, during the weeks of May 19th to the 31st.

A WAR MEMORIAL BELL

A BELL that was presented to St. James' Church, Danbury, Conn., in memory of George Hawley and George Hyatt, two boys of the parish, who were killed in France in the World War, has recently been installed in the church tower by workmen from the foundry of the Meneely Bell Co. at Troy, N. Y. It was an anonymous gift to the church, and will be dedicated on Easter Day. The inscription on the bell, which was prepared by the rector, the Rev. Aaron C. Coburn, includes the names of the two boys, and also a copy of a verse that is inscribed in the British museum in memory of the soldiers from London who lost their lives in the war.

BROTHERHOOD MEN SEEK HOLY ORDERS

THERE ARE NOW four men among the membership of the St. Luke's, Des Moines, Chapters of the Brotherhood of St. Andrew who are seeking Holy Orders. The Rev. Joseph Snowden, who was recently ordained to the diaconate in St. Luke's, is now in charge of the missions in Albia, Garden Grove, Mystic, and Centerville.

Mr. Edward Hutchinson will take charge as lay-readers of the Church's work at Creston and Shenandoah beginning the first Sunday in April. He has had valuable training with the Church Army in England.

Mr. Robert Green seeks to give the rest of his life to the work of the Church. Although a member of St. Paul's Parish, and the leader of the Bible class there, he became a member of the St. Luke's Chapter of the Brotherhood in order that he might the better assist in Church extension work in Des Moines in all such ways as would not interfere with his work in St. Paul's Parish.

Stanley Wilson is a member of the Junior Brotherhood and an officer in the Young People's Service League. He is applying for postulant's papers.

RECTOR OF PORTER MILITARY ACADEMY RESIGNS

THE RESIGNATION of the Rev. Walter Mitchell, D.D., rector of Porter Military Academy, Charleston, S. C., has been reported. It is to take effect at the close of the present school year.

When Dr. Mitchell took charge of the academy in 1908, the school was in a very dilapidated condition physically, financially, and scholastically. Under his administration the fabric of the school has been entirely rehabilitated, and the number of dormitories in operation has been increased from three to seven. The student body has been steadily built up; scholastically the school ranks among the foremost preparatory schools of the South today. Extensive scholarship aid

AMERICAN CHURCH MONTHLY

SELDEN PEABODY DELANY, D.D., Editor

May, 1924

Vol. XV, No. 3

Subs. \$3.00.

Single Copies 25 cts.

EDITORIAL COMMENT

The Revision of the American Prayer Book—The Decalogue in the Mass—Why Read Newspapers?—Church Guilds and Societies—An Anti-Gambling Suggestion—The Mystery of the Trinity—The Need of Silence.

THE BLESSING OF A LIBERATED MIND

Howard R. Patch

GOOD WORKS AND MERIT

J. G. H. Barry

DIVORCE WITH REMARRIAGE

Walker Gwynne

REDEEMING THE TIME

J. O. S. Huntington

AM I MY BROTHER'S KEEPER?

Charles C. Marshall

IS THE CHURCH AN OBSTACLE TO SOCIAL PROGRESS?

Hamilton Schuyler

BOOK REVIEWS

BOOKS RECEIVED

EDWIN S. GORHAM, Publisher

11 West 45th Street

New York City

BOOKLETS

BY REV. T. T. WALSH

A revised edition of
Facts and Principles, 12 cts.
Departed Souls, 10 cts.
Why Baptize Infants? 10 cts.
Why Use Forms of Worship? 5 cts.
Why be a Professing Christian? 5 cts.
Sunday Observance, 5 cts.
Antiquity of the Church of England, 5 cts.

MOREHOUSE PUBLISHING CO.
MILWAUKEE WIS.



CHURCH VESTMENTS

Cassocks, Surplices, Stoles

EMBROIDERIES

Silks, Cloths, Fringes

CLERICAL SUITS

Hats, Rabats, Collars

COX SONS & VINING

131-133 East 23rd St.

NEW YORK

LOW MASS CEREMONIAL

Concise directions. Prayer Book Rite. Copious Notes. Black cloth, 8vo. 50 cents net. Address the

REV. C. P. A. BURNETT,
300 East 4th St., New York

ST. HILDA GUILD, INC.

Church Vestments, Altar Linen
Ecclesiastical Embroidery
Old Embroidery Transferred

605 Lexington Avenue NEW YORK

has been awarded to worthy boys, and Dr. Mitchell's strong religious influence on the life of the school has resulted in many of its students entering the ministry. Dr. Mitchell is a member of the Executive Council of the Diocese of South Carolina, and serves on three of its Departments. He is also a member of the (Sewanee) Provincial Board of Religious Education and of the Board of Trustees of the University of the South, and is a member of the Commission on Church Boarding Schools of the National Council. During his sixteen years at Porter Academy Dr. Mitchell has declined to consider calls to the headship of several other educational institutions. In addition to his school duties he has kept in touch with parochial life, having ministered constantly to one or more parishes and missions in the diocese and assisted the diocese and the National Council in the promotion of the Nationwide Campaign.

PRESIDENT BELL ON EDUCATION

AN INTERVIEW with President B. I. Bell, of St. Stephen's College, on the central problem in higher education, appeared in a recent issue of the New York Herald. The editor was much struck by some things said on this subject by Dr. Bell in a recent sermon at the Cathedral of St. John the Divine in New York and at once secured the interview. A few extracts from it follow:

"Dr. Bell contends that one thing the matter with our young collegians is that they are run through a mill and that it is the undue size of our colleges which makes this inevitable. He thinks that American colleges have grown into great mills that pour into American life men and women who are dazed, who are incapable of intelligent citizenship or rational living. You cannot teach urbanity and understanding of life, you cannot give men poise and imagination to understand others when you rush them through classrooms by wholesale, in job lots. There must be a proper atmosphere in the college to teach them things like these.

"The second thing the matter is that public opinion which insists that education must be what it calls 'practical.' The modern college sometimes makes a student specialize before he has had time to work out any theory of life. He has no time or inspiration to learn anything about his own body and soul. He gives no thought to the philosophic purpose of the world and of himself.

"The personal touch in American colleges is lost, President Bell thinks. The life of the students got out of the control of the faculty when the colleges grew too large. The real problem is how to disintegrate our huge institutions into units sufficiently small for men to be really influenced in something else than purely intellectual things. We must, in some way, revive the old life of American colleges of a century ago, and combine that with modern educational methods. As things are now in our great knowledge-foundries, students report to classes as they might to manual work. The teachers know no more about them, where they come from or where they go, than does the foreman of his workmen on the job. What we must again have is such intimacy between the faculty and the student body, between the older men and the younger men, that the president of the college will be as much interested in Jones as Jones is in himself.

"President Bell sees room in the metropolitan area about New York for ten new colleges of a limited student membership. He believes that the time will come when great colleges and uni-

versities will be almost entirely professional and graduate schools. The undergraduate work, he says, will then be obtained in smaller and more intimate places, all of which, however, shall conform to certain universal standards."

**THE WOMAN'S AUXILIARY
SPECIAL 1923-1925**

THE NATIONAL COMMITTEE for the Woman's Auxiliary Special, which fund is to bear the name of Bishop Tuttle, has already issued two leaflets, one entitled, *An Open Door to Woman's Service*, the other, *National Training School for Colored Workers*. In addition there are now ready two playlets which bring out very forcibly the need of a hostelry in New York and the service it will render to our missionaries home on furlough, and to volunteers.

The first was written by Mrs. John W. Arrington, Jr., of Upper South Carolina, for a parish meeting in that Diocese. It consists of two scenes, one at the Church Missions House in 1924, the other at the Woman's Auxiliary Hostelry in 1927. The characters are an Auxiliary officer and two missionaries. It requires little preparation and is very effective.

The second is Mrs. Arrington's playlet, amplified by Miss Miriam Cooper, a member of the Committee on Pageantry of the Second Province. Miss Cooper has added a prologue, which attractively brings out the hospitality shown to the messengers of the Lord Christ in the early days of Christianity. This requires, in addition to the Auxiliary officer and the two missionaries, three char-

JUST PUBLISHED

**A GUIDE TO THE
CHURCH CATECHISM**

BY

REV. CHARLES SMITH LEWIS, B.D.
Canon of Religious Education
in the Diocese of New Jersey

This is a simple explanation of the Church Catechism, both of the words, so far as they need explaining, and of the meaning of the several answers. It is written to help pupils to learn and understand, and teachers to present to them, the only authoritative text book of religious instruction put forth by the Church. To this exposition is added a series of questions and answers on additional matters, such as Confirmation, the Church, the Ministry, and Christian life.

Bishop Matthews has written a preface in which he says: "What we need to raise up is a generation of Bible Christians and Prayer Book Churchmen, and this little book commends itself to me as an intelligent and helpful effort to accomplish that end."

Paper Bound, Price 15 cents per copy

GEORGE W. JACOBS & COMPANY
Publishers
1628 Chestnut Street PHILADELPHIA, PA.

\$200 to \$400 per Month

Wanted--Christian men and women, college trained or teachers preferred, for summer work or permanent position. Work is enjoyable, elevating, and of high service to mankind. Both traveling and local positions open. State age, education, experience, and territory preferred.
W. A. Pottenger, 2328 Prairie Avenue, Chicago

**WILL THE YEAR 1924 BRING THE
END OF THE PRESENT AGE?**

"HOW LONG SHALL IT BE TO THE END?"—Dan. 12: 6

2,500 years ago this question was first asked. It was then answered by *four periods*, but their meaning was "sealed till the time of the end" when it was promised "the wise shall understand."

The time has come! *The time-lock* has been opened by the discovery that all four periods culminate in a single year—1924!

All interested in prophetic study should secure a copy of the booklet "How Long to the End" which explains in detail the *Four Periods* and the method of determining that the mystery attached to them is now disclosed or "finished."—Rev. 10: 7.

Price 35 cents, or 3 for \$1.00. No stamps.

W. R. YOUNG,
4481 Mission Drive SAN DIEGO, CALIF.

**STAINED
GLASS
WINDOWS**

**WILLIAM MORRIS
& COMPANY (WESTMINSTER) LTD.**
"MORRIS HOUSE" ROCHESTER ROW
WESTMINSTER-LONDON-ENGLAND

**HEATON, BUTLER & BAYNE
GLASS STAINERS**

By appointment to the late KING EDWARD VII
**Stained Glass Mosaics
Church Decorations
Memorial Brasses, Etc.**

Designs and Estimates on application to

Heaton, Butler & Bayne (N.Y.), Ltd.
347 Fifth Avenue, Knabe Building, New York

THE D'ASCENZO STUDIOS
Phila—1602 Summer Street

DESIGNERS OF
HISTORICAL WINDOWS
Washington Memorial Chapel
Valley Forge, Pa.

Mural Decorations, Stained Glass,
Glass Mosaics, etc.

Memorial Windows

When the noble craft known as Stained Glass is before you for consideration, you will be greatly interested in seeing photographs of my recent windows . . . Some of them are in the form of color photographic transparencies
Charles J. Connick Nine Harcourt St.
BOSTON, MASS.
Awarded gold medal by Panama Pacific Exposition

acters for the prologue, a Jewish woman, John Mark, and Decius.

The playlets are being sold for the actual cost of printing plus the postage, the first for two cents, the second for four cents, and they can be secured by writing to Miss N. H. Winston, 1401 S. Third Avenue, Louisville, Ky., or to Mrs. C. H. Boynton, No. 3 Chelsea Square, New York City. Either one could be used for a program meeting. In Miss Cooper's, the National Training School for Colored Workers is suggested when one of the missionaries at the hostelry plans to go to Raleigh to give a course to the students there in training.

A joint committee has been appointed by the National Council to study the needs of the training school for colored workers, St. Augustine's, and architect's plans have already been submitted. It was found that the original plan to use the Hunter house, that is already on the grounds of St. Augustine's, was not feasible, so a new one is to be built. This calls for an expenditure of about \$16,000, of which \$5,000 has been pledged by the colored people themselves.

A joint committee has also been appointed by the National Council to study the question of a residence near headquarters in New York, and investigations show that desirable pieces of property are available at prices which are not exorbitant. In the meantime the eagerness of those whom it will serve grows apace.

The total amount in gifts and pledges up to March 1st is \$48,950. Of this \$10,764.63 has been received by the treasurer, Mrs. G. H. Prince, 965 Summit Avenue, St. Paul, Minn. This is most gratifying and gives ground for hope that the goal will be reached at no distant date. It will not be possible for the actual work of building the training school in the South, or securing the property in New York, to go forward until the full amount is pledged, and sufficient cash on hand to meet building costs. If any Diocese has not already pledged, it is urged to do so as soon as possible and to inform Mrs. Prince that there be no unnecessary delay.

DEATH OF THE REV. B. W. R. TAYLER

THE RECENT DEATH of the Rev. Benjamin W. R. Tayler, D.D., rector of St. George's Church, Schenectady, N. Y., removes one of the senior priests of the Diocese of Albany. Dr. Tayler was made deacon in 1886 by the Bishop of Fredericton and advanced to the priesthood in 1888 by Bishop Kip. His first work was in New Brunswick, whence he went to Riverside and to Los Angeles, Calif. He was rector of the Church of the Good Shepherd, Cleveland, Ohio, and in 1905 accepted his last cure.

Dr. Tayler has written a number of books distinctly along the lines of Catholic thought, one of which is *The Immaculate Conception of Our Blessed Lord*. He was made a Doctor of Divinity by Union College, and Doctor of Civil Law by the University of Kings College, Windsor, Nova Scotia.

DEATH OF MRS. E. T. CARROLL

MRS. EDWARD T. CARROLL, wife of the Rev. Dr. E. T. Carroll, rector of St. Ann's Church, Amsterdam, N. Y., died of *angina pectoris* on March 28th. Mrs. Carroll was a gifted woman and a faithful co-worker with Dr. Carroll in the Church. The burial service was from St. Ann's Church, in

charge of the Rev. W. W. Ellsworth, rector of St. John's, Johnstown, N. Y. The other officiating clergy were the Rt. Rev. R. H. Nelson, D.D., Bishop of Albany; the Rt. Rev. G. A. Oldham, D.D., Bishop Coadjutor of Albany, and the Rev. Charles C. Harriman, rector of St. Peter's, Albany. The church was crowded by parishioners of St. Ann's and by the townspeople, the New Century Club attending in a body.

DEATH OF MRS. WILLIAM IVES RUTTER, SR.

ON MARCH 28th, there passed into rest, at her home in Philadelphia, Sarah May Hobart, the wife of the late William Ives Rutter of that city, and the mother of William Ives Rutter, Jr., secretary of the Church Historical Society of Philadelphia.

Mrs. Rutter was a great niece of Bishop Hobart, and imbibed such principles from him that she was a sound Churchwoman all of her life. It is also interesting to note that she was the great-great-granddaughter of the Rev. William Smith, D.D., of Philadelphia and Maryland, who, with Bishop White, assisted in adapting the Prayer Book to the American Church.

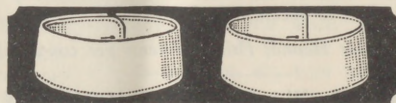
DEATH OF PHILIPPINE MISSIONARY

A CABLE from Manila announced the death of Miss Frances R. Fletcher, recently, after an operation in St. Luke's Hospital. Miss Fletcher went to the Philippines in the early autumn of 1923 from the Diocese of Dallas. Bishop Mosher assigned her to work at Easter School, Baguio. There her varied experience in this country, especially her work among young people, gave promise of leading rich fruition in practical service.

Writing shortly before the illness that resulted in her death, Miss Fletcher said:

"I am most wonderfully fortunate in the field to which I have been sent, in the Bishop under whom I work, and the environment in which the work is to be done. I have often said that it seems the irony of fate to offer one's self to go any place the Church most needed one, and be really willing to make any kind of necessary sacrifice and then find one's self in surroundings that fulfill all the dreams of one's past life. All my life I have dreamed of living in pine woods under the kind of primitive conditions that obtain here, only more so; and the pleasure of waking in the crisp morning to hear the dripping pines murmur and see them glisten in the light of the rising sun is such a continual surprise that I find myself pinching myself to make sure it

CLERICAL COLLAR'S



ANGLICAN (single band)

Linen (height 1 3/4-2-2 1/2) \$2.25 per doz.
Linen (height 2 3/8-2 5/8) \$3.00 doz. (Special)
Cleanable Fabric (1 3/4-2 in.) 3 for \$1.00.

ROMAN (double style)

Linen (height 1 3/4-2 in.) \$2.25 per doz.
Cleanable Fabric (1-1 1/4-1 1/2-1 3/4) 3 for \$1.
Choir collars (Sizes 10 1/2 to 14.) \$2.25 doz.

Cuffs (round and link styles)

Linen, 40 cts. pair. Cleanable 60 cts. pair.

CENTRAL SUPPLY CO.
GARY & FRONT STS. WHEATON, ILL.

Stained Glass Mosaics Opus Serile

Made by

JAMES POWELL & SONS

(Whitefriars), Ltd., London England

Correspondence Invited

ADRIAN A. BUCK

665 Fifth Avenue New York

VESTMENTS

A complete set of WHITE LINEN VESTMENTS (Orphreys in White or Red, consisting of CHASUBLE, ALB, AMICE with Stiff Apparel, STOLE, MANIPLE and LINEN GIRDLE.

Other Qualities \$25 \$35 **\$20.60**

The above are FREE OF DUTY if the property of the Church. Illustrated List on application.

J. WIPPELL & Co., Ltd.,

Duncannon St., CHARING CROSS, LONDON, ENGLAND.

MÖLLER PIPE ORGAN

The highest grade instruments. Every organ designed and built for the church and service in which it is to be used, and fully guaranteed. No organ too large or too small to interest us. America's largest pipe organ factory. Booklets and specifications on request.

M. P. MÖLLER Hagerstown, Maryland



A. G. ALMOND'S "ENGLISH" SURPLICE

In Pure Irish Linen and Bishops Cambric Featherweight Cassocks for Summer wear. Accepted in U. S. Duty Free. Write for Patterns, Illustrations and Prices.

11 Sidney St., Cambridge, Eng.

THE OLD CORNER BOOK STORE

50 Bromfield Street Boston, Massachusetts
Established 1828

Episcopal Church Publications, Bibles, Prayer Books, Hymnals



MENEELY BELL CO.

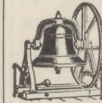
TROY, N.Y.

AND
220 BROADWAY, N.Y. CITY

BELLS

McShane Bell Foundry Co.

BALTIMORE, MD.



CHURCH, CHIMES and PEAL

BELLS

Memorials a Specialty

CHURCH BELLS SCHOOL

Ask for Catalogue and Special Donation Plan No. 69
ESTABLISHED 1888

THE C. S. BELL CO. Hillsboro, Ohio

MENEELY & CO.
BELLS
WATERVLIET, N.Y.

FORMERLY
WEST TROY
N.Y.
1826
THE OLD
MENEELY
FOUNDRY

is not a dream. And then the beauty that confronts the eye on every turn—beauty that seems to defy emulation from other spots and yet is equalled by the next view that meets the eye.

"I have several times said half jokingly, and yet almost reverently, that I feel like apologizing for doing missionary work in heaven—or that I should feel that way were it not that there is so much to be done here and so little to do it with. This is not a complaint as to equipment or funds or anything. After the complete wipe-out of the Japanese work, and the wonderful faith shown by Bishop McKim and his workers, no one could have the heart to complain, but, of course, missionary needs must always grow faster than the home Church can understand, and the workers on the field will always feel impatient while the people at home are growing into an understanding of the needs."

MAGAZINES

The Pilgrim, "a review of Christian politics and religion," edited by the Bishop of Manchester, contains in its January number, as usual, several readable and instructive articles, addressed rather to the thoughtful laymen than to the learned doctors of the Church. It is noteworthy that at least two of the articles are contributed by Quakers. Of these Dr. H. T. Hodgkin continues his series on *The Ethics of World Reconstruction*. "Jesus so lived," he says, "that if all men lived His way, not war alone, but every great social evil would be impossible. He thought the time was ripe so to live. He made the stupendous experiment. He seemed to fail—but the Church has called that failure the most wonderful success in history. If He was right, we should seek so to live. If He was wrong, we should not call ourselves Christians. Dr. H. G. Wood, of the Woodbrooke Settlement, discusses with much sympathy, *The Religious Value of Outward Continuity*, quoting in its defense some striking passages from Father Tyrrell. Over against that he sets valuable words from the dedication to Jeremy Taylor's *Holy Living*, to the effect that these "accidents and pomps of a Church" (among which Jeremy includes "uninterrupted successions of bishops") "are things without our power and are not in our choice: they are good to be used when they may be had . . . yet they are not of its (the Church's) constitution, as it is Christian and hopes to be saved." It is difficult to find much that is original in the Bishop of Ripon's view of *The Holy Catholic Church*; or in Mr. A. E. Baker's view of *The Ethics of Jesus*—"Fellowship, love; the ethics of Jesus begin there and they end there." Two other articles deal with the subject of Christian ethics—which certainly occupies a surprising amount of space in this "religious" magazine—the Bishop of Manchester writing on the ethics of gambling (which even in its mildest form he absolutely condemns), and Mr. F. E. Pollard on *National Power and Christian Purpose*. There are some useful book reviews.

THE CHEYENNE-ARAPAHO Indian school is at Concho, Oklahoma, a diocesan preaching station. The Rev. John Gardner who goes out there from El Reno, taking the portable altar which did duty during the war, finds four adults and ten Indian boys and girls, communicants of the Church. He has arranged for regular Church instruction for them, and is hoping for the future possibility of a little chapel near the government school.

NEWS IN BRIEF

ALBANY—Under the direction and supervision of the Board of Religious Education, there will be a diocesan children's service in the Cathedral of All Saints, Albany, on Saturday, May 3d, when the Lenten Mite Box Offering will be presented. In connection with the presentation service, if the weather permits, there will be an outdoor gathering of the children, and a basket luncheon.—Ten branches of the Girls' Friendly Society in the Diocese of Albany are on the Honor Roll, as pledging themselves for the National Center of the organization; and of these, the branch at Christ Church, Coxsackie, has a place on the High Honor Roll, having paid its quota to the Campaign Headquarters.—The Rev. Herbert C. Merrill, missionary priest for the Church Mission to the Deaf in the Dioceses of Albany, Central, and Western New York, reports for the first quarter of 1924 that thirteen services for the deaf have been held in the Diocese of Albany, at which eight included the celebration of the Holy Communion. Mr. Merrill has also visited the Home for Infirm Deaf Mutes at Wappinger's Falls, ministering to Church people there. In several towns he has prepared deaf mutes for Confirmation, who have been presented by their respective rectors in these places at the time of the Bishop's visitation.

ARKANSAS—On April 8th, the Rt. Rev. James R. Winchester, D.D., dedicated a \$5,000 rectory at Fayetteville, Ark., the Rev. C. P. Parker, rector.—A new \$5,000 rectory is being erected at Van Buren, Ark., and will be dedicated by Bishop Winchester in May.—The Rev. John Boden, rector of Christ Church, Little Rock, has been giving a series of Sunday evening addresses on *The Social and Ethical Message of the Prophets*, which has been the only special Lenten attraction of an extra-parochial character in the city. The newspapers have devoted more than eight columns of space to the five addresses. On April 16th, the choir of Christ Church will broadcast by radio the Lenten cantata, *The Triumph of the Cross*.—Mrs. W. E. Josenburge, State President of the Colored Woman's Branch of the Woman's Auxiliary, has recently furnished and otherwise equipped a six-room house to be used as the rectory of St. Augustine's Church, Fort Smith. The negro churches in Arkansas are showing their appreciation of the Church and the interest of Bishop Winchester, by doing as much as possible to help themselves in their own work.

CONNECTICUT—The Rev. Walter E. Bentley, of Port Washington, Long Island, held a three days' Mission at St. John's Church, Washington, Conn., beginning April 2d. Notwithstanding the heaviest fall of snow during the entire winter, and the resultant condition of the roads, the attendance at the services was gratifying, and the interest of all who attended the Mission was noticeable for its intensity.

CENTRAL NEW YORK—The annual meeting of the Woman's Union Missionary Organization, an organization formed of all the missionary societies of the various religious bodies

HOLY CROSS PRESS

ROODCROFT LIBRARY

One Dollar a Volume, Cloth, Gilt

THE WINE OF GOD

BY REV. S. C. HUGHSON, O.H.C.
A Devotional Study of Our Lord's First Miracle.
"The book as a whole is very beautiful and will repay quiet study."—*The Churchman*.

BARGAINERS AND BEGGARS

BY REV. J. O. S. HUNTINGTON, O.H.C.
A Study of the Parable of the Laborers in the Vineyard.
"Its author is one with whom the distinction between the religious and the secular, as most of us make it, has passed out."
—*The Public*.

THE GLORIES OF JESUS

BY REV. KARL TIEDEMAN, O.H.C.
Meditations on the Life of Our Lord.
"A valuable devotional book, especially for those who are learning to meditate."
—*The American Church Monthly*.

PLEDGES OF HIS LOVE

BY REV. S. C. HUGHSON, O.H.C.
A Study of the Promises of Holy Scripture.
"Succinct, vigorous, clear, stimulating, are the words which best describe these brief meditations."—*The Living Church*.

WEST PARK, N. Y.

One Subscriber Writes:---

"Since I began taking *THE SPIRIT OF MISSIONS*, I know and understand more about our Church's Mission than I ever did before. It brings our missionaries right to our home as we read about their work in far away lands as well as in our western missionary districts."

You, too, will take a more intelligent interest in the work of the Church by reading regularly.

THE SPIRIT OF MISSIONS

Profusely Illustrated \$1.00 a year
281 Fourth Avenue, New York

Hebrew-Christian Publication Society, Inc.

Publishers and Free Distributors of Christian Literature Adapted to the Judaic Mind.

Supported by Voluntary Contributions

Living Church Reader:

The Tenth Anniversary of The Hebrew-Christian Publication Society, held at St. Thomas' Protestant Episcopal Church in New York City, is reported in the Anniversary Number of the Society's organ.

The People, The Land, and The Book.

Besides this there are several timely and valuable articles by Mr. B. A. M. Schapiro, The Managing Director of the Society, under the titles, "The Doctrine of the Incarnation in the Old Testament," "The Meaning of the Word *Almah*" (Virgin), "The Genealogy of Jesus," and "What The Rabbis Have to Say on the 53rd Chapter of Isaiah."

This is a double number containing 128 pages, and, like the other publications of the Society, is free, upon mentioning *The Living Church*. Other publications just issued: "The Sure Word of Prophecy," and "The Messiah According to the Old and New Testaments."

From Bishop Gailor

My dear Mr. Schapiro:

I have read your interesting and convincing article on the doctrine of the Incarnation in the Old Testament, and have especially enjoyed your scholarly interpretation of the meaning of "*Almah*."

Thank you very much for letting me see the proofs, which I enclose; and I am Very sincerely yours,
(Signed) Thos. F. Gailor
President, National Council.

If you are able, send us on GOOD FRIDAY a contribution. Make checks payable to

The Hebrew-Christian Publication Society, Inc.,
408 Bible House, NEW YORK CITY

in Oswego, was held in the Church of the Evangelist on Thursday, March 26th. Bishop Gallor was present and preached the sermon.—St. Luke's Mission at Minetto has rented the hall where services have been held and now has the exclusive use of the place. It has been entirely redecorated and turned into a beautiful and commodious chapel. The building fund of St. Luke's now amounts nearly to \$1,000.

DELAWARE—Mr. John S. Grohe, who has served for many years as the secretary of the Diocese of Delaware, and is treasurer of the Executive Council, entertained the Delaware Clericus at luncheon. A paper was read by the Rev. George C. Graham, rector of Calvary Church, Wilmington.

GEORGIA—A Preaching Mission was conducted by the Rev. J. A. Schaad, in St. Paul's Church, Augusta, Ga., during the first week in March. The rector of the parish, the Rev. G. Sherwood Whitney, died on the eve of the opening of the Mission. The presence of the Missioner was a great comfort to the bereaved parishioners.—St. Michael and All Angels' Church, the Rev. J. D. Miller, rector, Savannah, reports a successful four weeks' Sunday evening attendance campaign, the increase on the last Sunday being five hundred per cent. The following Sunday, the attendance showed an increase of three hundred per cent over the opening of the campaign. Mr. Edward A. Shields, Provincial Secretary of the Brotherhood of St. Andrew, spoke to the congregation on the evening of March 30th, and, after service, met with the men and arranged for a probationary chapter of the Brotherhood. The treasurer's report of this parish for the first quarter showed the pledges for parish support paid up ninety per cent, but those for the Church's Mission not so good. The vestry is urging all members to pay all pledges before the Diocesan Convention in May.—St. John's Church, Moultrie, Ga., has had a second gift of \$1,000, and, with only a small amount required to finish the building, it is expected that it will be completed in a short while. The Bishop of the Diocese will make an appeal for the balance at the Diocesan Convention acting on a resolution of the Executive Council.—A Bible Class of men and women, which meets during the Church School period, has recently been organized in St. Paul's Church, Savannah, the Rev. S. B. McGlohon, rector, and is conducted by Mr. R. Y. Marlow, Superintendent of the Church School.

FLORIDA—A Mission preached in Holy Trinity Parish, Gainesville, the Rev. Rufus B. Templeton, rector, by the Rev. W. J. Loaring Clark, D.D., General Missioner of the National Council, was heard with profit by the professors and students of the University of Florida as well as by the members of the parish.

IOWA—Trinity Parish, Ottumwa, has just installed a \$10,000 Austin organ. Mr. John W. Norton, organist of St. James' Church, Chicago, gave the opening recital. Ten lay-reader's licenses were given to as many vestrymen, professors, and students by Bishop Longley. The rector, the Rev. LeRoy S. Burroughs, is the student pastor at Iowa State College there.—Plans are being made for the erection of a parish house for St. Mark's Church, Fort Dodge.—A fine organ has been installed at St. Mark's Church, Waterloo, the Rev. Thomas Horton, rector.—A legacy of \$5,000 was left to the Trinity Cathedral Parish, Davenport. The income is to be used for the maintenance and upkeep of the organ in the Cathedral. The donor, Edward P. Saunders, had been a communicant of the parish for forty-three years and although for some years totally blind served as a substitute organist up to a few months before his death. Mr. Edward P. Saunders also made St. Luke's Hospital the residuary legatee of a sum which will approximate \$10,000 to \$12,000, with the provision for the maintenance of a memorial room.—A local financial drive for the lifting of the \$128,000 debt on St. Luke's Hospital, Davenport, will be made the week of April 21st.

LONG ISLAND—The speaker at the April meeting of the Brooklyn Clerical League was the Rev. Robert Rogers, Ph.D., whose subject was Prayers for the Dead.—At the Church of the Good Shepherd, Brooklyn, the new memorial rededicated will be in place for Palm Sunday. Fifty chairs for the chantry of this church have been given as memorials, and two windows, representing St. John and St. Paul, are under construction.

LOS ANGELES—Construction has started on a \$40,000 addition to St. James' Church, South Pasadena, which will include a massive tower, which will house an enlarged organ, sacristies, choir room, and rector's study. This work will complete the original design for the church by Pertram G. Goodhue, of New York City. The Rev. C. Rankin Barnes has been rector of the parish since 1918.—On March 29th the Church of the Angels, East Hollywood, celebrated its

patronal festival with a Solemn High Mass. Fr. Robertson, of Victoria, B. C., being the special preacher. The Rev. Irving Spencer acted as a celebrant, with the Rev. Neal Dodd as deacon and the Rev. William E. Maison as sub-deacon.—Under the will of the late Rev. William G. W. Smith, who died in Pasadena, September 7, 1922, the following bequests have recently been paid: Hospital of the Good Samaritan, Los Angeles, \$1,000; Church Home for Children, Pasadena, \$1,000; and to the Rector's Discretionary Fund of St. James' Church, South Pasadena, \$500.—Regular services of the Church are now maintained at Victorville, on the edge of the Mojave Desert.

LOUISIANA—St. George's Church, New Orleans, will celebrate its fiftieth anniversary during Easter Week. The parish was founded in 1874, as the result of the consolidation of Emmanuel and St. Mark's churches. It started as a small suburban church, with eighty communicants in a small frame building. There is now a handsome large brick church, built in 1899, a chapel of the parish in another section of the city, and 645 communicants. The Rev. Menard Doswell, Jr., has been rector since 1917.—Mr. Henry L. Fuqua, who has just been elected Governor of Louisiana, is a vestryman of St. James' Church, Baton Rouge.—Mr. J. Zach Spearing, Chancellor of the Diocese of Louisiana, has just been elected to Congress from the second Louisiana District.

MILWAUKEE—At Grace Church, Madison, a men's Bible class of one hundred has been conducted during Lent by the Brotherhood of St. Andrew. The class was led by Justice M. B. Rosenberry of the Wisconsin Supreme Court, and junior warden of the parish.

NEW MEXICO—The Rev. Dr. F. F. Kramer, Warden of Seabury Divinity School, Faribault, Minn., conducted a very successful Preaching Mission in St. Alban's Church, El Paso, Tex., the Rev. Paul S. Kramer, priest in charge, from March 23d, to the 29th.—St. Alban's, a daughter of St. Clement's Parish, is making remarkable progress, and is doing a splendid work among the children of the Manhattan Heights district of El Paso. When the present priest in charge came into residence on June 1, 1923, there were twenty-eight children in the Sunday school. On March 23d of this year there were 121 children on the rolls, and 107 in attendance.

NEW YORK—The Rev. J. Gregory Mabry, rector of Holy Cross Church, Kingston, has been ill at the Presbyterian Hospital, New York, since the beginning of February, suffering from *angina pectoris*, brought on by injuries and wounds received in the war. He served with distinction in the Fifty-fourth United States Infantry. It will be several months before Fr. Mabry can return to his parish, of which, in the meantime, at the request of the Bishop of the Diocese, the Rev. J. O. S. Huntington, Superior of the Order of the Holy Cross, is in charge.

OKLAHOMA—The Cathedral Chapter of the Brotherhood of St. Andrew, and the Associated Men's Bible Classes of the District are behind the plans now being made for a Churchmen's Dinner to be held at the Huckins Hotel, Oklahoma City, Wednesday, May 21st.—The Bishop of the District, and the Rev. S. Arthur Huston, rector of St. Mark's Church, San Antonio, Texas, are to be the speakers. Walter A. Lybrand, Esq., President of the State Bar Association, and the teacher of the Cathedral Men's Bible class will be toastmaster.

PITTSBURGH—On Sunday, April 6th, a new branch of the Young People's League was organized at Trinity Church, Pittsburgh. The organization meeting was preceded by an informal supper, and about one hundred people were present. A notable feature of the meeting was the circumstance that the young men considerably outnumbered the young women.—At Cadogan, a group of enthusiastic Church people, after several preliminary meetings, have taken definite steps to organize a mission there, to be known as St. Andrew's Mission. This town is only one of a great number of communities in the Diocese of Pittsburgh where the mission work has been somewhat backward, but where there are now to be seen most encouraging signs of improvement. It is planned to organize other missions in other towns of



A CHURCH IDEA
—spreading like wildfire!

Someone got the idea that Candy Mints would easily sell. Everyone agreed. So they called on Strong, Cobb & Company—big makers of best mints—who got up a new package—four flavors: Peppermint, Wintergreen, Cinnamon and Clove—put up in four boxes (80 rolls to a box), a total of 320 5c rolls to a case. The Company calls it

"22 MINTS"

A case costs only \$9. You sell the 320 rolls at 5c a roll. Total receipts—\$16. You thus make the big profit of \$7 on a \$9 investment! It's no wonder this Church Idea is spreading like wildfire. Enthusiastic endorsements of success sent on request.

S. S. Classes; Societies; Young People everywhere! You can do what so many are doing! Send us \$9 today and we will ship you a case of "22 Mints"—charges prepaid!

STRONG, COBB & COMPANY
406 Central Viaduct, Cleveland, Ohio

The
Goodspeed
NEW
TESTAMENT

AT YOUR
BOOKSTORE

\$1.50

Other styles to \$5.00

An American Translation

WHERE TO GET CHURCH BOOKS
Oxford Bibles
Prayer books & Hymnals
EDWIN S. GORHAM
Church Publisher & Bookseller
ELEVEN WEST FORTY FIFTH STREET
NEW YORK CITY

CHURCH WINDOWS
AND
MEMORIALS IN STAINED GLASS
BRONZE AND MARBLE
SEND FOR ILLUSTRATED CATALOGUE
Jacoby Art Glass Company
Dept. 15 2700 St. Vincent Ave., St. Louis, Mo.

R. GEISSLER, INC.
NEW YORK
56 W. 8. STREET
CHURCH
FURNISHINGS
WINDOWS—TABLETS
FABRICS—EMBROIDERIES
MEMORIALS

the diocese in the near future.—On Monday, April 7th, Bishop Mann addressed a meeting of representatives of the women's clubs of Butler and adjacent towns in the auditorium of the Junior High School at Butler. His subject was The Family, and he dealt with the importance to religious, social, and national life of a high family ideal.—St. Mark's Church, Pittsburgh, now has a new choir, consisting of men and boys exclusively, and it is meeting with success. A choir fund has been established, which will insure proper vestments for the choir at all times, and also a modest stipend for each member of the choir.—At St. George's Church, Pittsburgh, an illustrated lecture on the Passion Play will be given on Good Friday night. This has been a custom at St. George's for the past three years, and the lectures have always been well-attended. An unusual interest is expected to be shown this year because of the recent visit to Pittsburgh of Anton Lang and other Oberammergau players.—The self-denial side of Lent has been taken quite seriously by the Sunday School of Trinity Church, Washington, Pa. The school adopted the slogan, "No Movies, No Candy, No Gum," and there are indications that the mite-boxes will be unusually well-filled this year.

SOUTH CAROLINA—The Rev. William Way, D.D., rector of Grace Church, Charleston, was the dinner guest of the President and Mrs. Coolidge at the White House on the evening of April 8th.

SOUTH FLORIDA—The first diocesan conference of colored workers met recently with Bishop Mann at St. Peter's Church, Key West. The four colored priests of this diocese attended, with lay delegates from Tampa, Miami, Coolidge at the White House on the evening service had a large attendance of the local congregation. Addresses were made by the clergy, and helpful discussions were held on topics concerning the conditions, the needs, and the opportunities of work among the colored people. This conference was found so satisfactory that its members planned before adjournment to meet annually, the next meeting to be in Tampa early in 1925.—Members of Holy Trinity Parish, West Palm Beach, are rejoicing over the use of their beautiful new church for services. It is of Spanish mission architecture, has a seating capacity of 650, and cost \$150,000. A beautiful altar is being made in Italy, as a memorial gift from one of the parishioners.—Revised and completed plans for the proposed new Cathedral in Orlando have been accepted by the Cathedral Chapter, and it is expected that active construction work can soon begin.—Under the leadership of the Rev. F. A. Shore, a rapid progress has been made in St. Luke's Parish, Fort Myers. From a small mission it has become a progressive parish, its members rejoicing over a large new parish house and a rectory, while working toward erecting a suitable church. The two buildings erected cost over \$40,000, and are fully paid for, and are well furnished, the parish house providing temporarily for services.—Many years ago the first church of any kind to be erected in Pinellas County was for St. Bartholomew's mission at St. Petersburg. This was put where it was thought the town, then scarce started, would center. But instead, the little church was left two miles from the town center, and a better location was supplied for the present parish church of St. Peter's. For some fifteen years the older church has been without services, though kept in repair by the vestry of St. Peter's Parish, until now, with the rapid growth of St. Petersburg, another congregation has gathered near St. Bartholomew's and regular services have been resumed under charge of the Rev. H. J. Leake.

SOUTHERN OHIO—Several memorials have recently been presented and dedicated in the Church of the Ascension, Middletown, Ohio, the Rev. Thom Williamson, Jr., rector. They consist of four brass altar candlesticks and a chancel Prayer Book. The Prayer Book was presented by Mrs. Gay Bevis, in memory of Charles Wesley Rain. Of the four candlesticks, one was presented by Mrs. C. L. Langenberg, in memory of her mother, Augusta M. Carpenter; one by Mrs. F. W. Huber and her sister, Mrs. Norman C. Schlichter, of Annville, Pa., in memory of their mother, Nell McCormack Wolfe; one by Mr. H. W. Rinearson, in memory of his father, W. C. Rinearson; and one by Mr. Fred Tobitt, in memory of his father, John E. Tobitt.

TENNESSEE—The Rev. J. A. Schaad held a ten day Mission at St. Mary's Cathedral, Memphis, concluding with the services of April 6th. All the parishes joined in the Mission, and the result was that only standing room was available at most of the services.—Bishop Gailor is making a few visitations in Memphis and Nashville. He confirmed forty at St. Luke's, Memphis, on Passion Sunday.—During Holy Week he is giving a course of lectures on

Fundamentals of the Faith in Nashville churches, one each in four churches. He is also preaching at the noonday services.

UPPER SOUTH CAROLINA—The Rev. T. Tracy Walsh, missionary for the Diocese of Upper South Carolina, conducted a very successful Mission during the week of March 23d to the 30th in Grace Church, Anderson, S. C. The Rev. Mr. Walsh proved to be an able speaker and thoroughly informed on his subjects, and the congregation of Grace Church has been greatly helped by the Mission.

VIRGINIA—The Rev. J. Malcolm Taylor has been given leave of absence for two months on account of ill health, and will spend part of the time in Tennessee, and will also visit his parents in Kentucky. Communications should be addressed to him in care of Mrs. Malcolm Taylor, St. James', Lydia, Greene County, Va.

WESTERN NEW YORK—In May the Diocese will begin its spring program of county conferences. At each conference there will be a meeting of all the vestries of the parishes and missions of the county to discuss common problems and plan for common work. The financial secretary will be at each of these conferences to give information. The conferences are presided over by one of the Bishops of the Diocese, and the major part is given to discussion of fixed topics.—During the past year those in positions of responsibility for the Buffalo Church Home have given much time and thought to the necessity of a change of policy in the management of the Home. There are no longer orphans or otherwise dependent children applying for places in the Home. Conditions have changed so as to necessitate the consideration of the whole matter as to whether the Managers should consider home placing of children or making an agreement with the Children's Aid Society, or else continuing as in the past with reduced numbers. These same problems have been affecting institutions of the whole of the State of New York and, according to a report received from the State Board of Charities, this condition applies to the orphanages of nearly all religious bodies.—Miss Jeanette Ziegler, Field Secretary of the Girls' Friendly Society, has just spent several days visiting in the Diocese, meeting and addressing the girls of the various Friendly groups. On April 1st she addressed a large and representative mass meeting of girls of the various Buffalo Girls' Friendly Societies. From Buffalo Miss Ziegler went to Jamestown, Rochester, and Hornell, addressing the Girls' Friendly Societies in each city.—On Monday evening, April 7th, the newly completed Church school building of St. Paul's Church, Rochester, will be formally opened. Following a short devotional service and supper, addresses will be made by the rector of the parish, the Rev. George E. Norton, Mr. Harper Sibley, superintendent of the Church school, Bishop Brent, and Mr. Edward Sargent, of New York.—In connection with the opening of the Church School Building, a Religious Education Mission will be held on the evenings of April 7th to the 10th, and it is planned at that time to show the building in action, with teachers holding classes, club leaders carrying on their programs, the boy and girl choirs practising their music, etc.

WYOMING—Contracts totalling \$112,000 have been let, and construction has been started on a new church building for St. Mark's Parish, Casper. This amount does not include the cost of the furniture, nor of the organ. The church is to be of brick with stone trimmings and will seat 550. The old building will be used as a parish house until such time as the parish can erect a new parish house in harmony with the Church. Thomas, Martin, and Kirkpatrick, of Philadelphia, and Dubois and Goodrich, of Casper, are the associated architects.

THE BORGOCOLLEFEGATO CROSS

A JUST DECISION, in the case of the sacred cross of Borgocolledegato, in Italy, the ownership of which has been in dispute since 1920, was reached in Glasgow Sheriff's Court recently, when it was ordered that the cross should be restored to the church from which it originally disappeared.

The relic, a fourteenth Century Byzantine cross, made of wood and silver, and beautifully carved, measures three feet by three feet, and is stated to have been kept in the church of St. Anastasia at Borgocolledegato, in the province of Aquila, Italy. It disappeared from the church

EDUCATIONAL

COLLEGES FOR MEN AND WOMEN

New York

HOBART COLLEGE

(For Men)

WILLIAM SMITH COLLEGE

(For Women)

GENEVA, N. Y.

102nd Year Began Sept. 18, 1923.

Courses leading to the degrees of A.B. and B.S. Hobart offers a large number of scholarships to students preparing for Holy Orders.

Rt. Rev. Chas. H. Brent, D.D., LL.D., Chancellor. Rev. Murray Bartlett, D.D., LL.D., President. For information address the President.

COLLEGES FOR MEN

New York

ST. STEPHEN'S COLLEGE

A Church College of Arts and Letters

with four years' work leading to the degree of B.A. It meets the highest standards of scholarship set by the Middle States College Association and features inexpensiveness of living, intimate personal companionship of professors and students, and sincerity.

The fees are: For tuition \$250 a year; for a room, furnished and heated, \$125 a year; for board in hall, \$225 a year, a total of \$600.

The College is equipped for teaching men who, after graduation, are going into business or into postgraduate schools of medicine, law, theology, journalism, or into classical, social or literary research.

Address, **BERNARD IDDIGS BELL, President**
Annandale-on-Hudson, N. Y.
(Railway Station: Barrytown)

COLLEGES AND SCHOOLS FOR BOYS

Indiana

"For a **HOWE SCHOOL** In a
Clean Mind **HOWE INDIANA** Sound Body"

A Thorough and Select **CHURCH[SCHOOL for Boys**
Special attention given to College Preparation. The Lower School for Little Boys entirely separate.

Rev. CHARLES HERBERT YOUNG, S.T.D., Rector.
Address P. O. Box L, Howe, Indiana.

New Jersey

FREEHOLD MILITARY SCHOOL

The "school with the personal touch," for 80 earnest, young boys. Military to suit young boy needs—manly bearing, orderliness, promptitude. Supervised study and play. Fine school spirit. All athletics. Catalog. Address Major **CHARLES M. DUNCAN, Box 41, Freehold, N. J.**

Virginia

Virginia Episcopal School

LYNCHBURG, VIRGINIA

prepares boys at cost for college and university. Modern equipment. Healthy location in the mountains of Virginia. Cost moderate, made possible through generosity of founders. For catalogue apply to

REV. WILLIAM G. PENDLETON, D.D., Rector

Wisconsin

ST. JOHN'S MILITARY ACADEMY
(Episcopal) The American Rugby

Eminently fitted for training American boys. Thorough scholastic and military instruction. Situated on high ground, in Waukesha County Lake Region. Summer Tutoring School. Catalog. **Box 15, Delafield, Waukesha County, Wisconsin.**

in 1918, and was lost sight of, until, in 1920, it was found in the window of a second-hand dealer's shop in Glasgow. It appears that the cross had been handed to the dealer for sale, but he, suspecting that all was not right, communicated with the Italian Consul in Glasgow.

An action was raised in Glasgow Sheriff's Court for the recovery of the cross, and a Glasgow solicitor, accompanied by a police inspector, journeyed to Borgocollegato to take the evidence of the local priest and a number of parishioners. This evidence was taken in the court of the Italian town, and the cross was exhibited to the townspeople from the window of the court room. Afterwards it was carried in procession to the church, and later was handed back to the police inspector, who returned with it to Glasgow. After this "strange, eventful history" it is a happy culmination that the cross is at length restored to its original place above the altar of St. Anastasia's Church.

WAUNG LI-TSUNG

HERE IS A TALE without a happy ending. Perhaps we may best consider that it has not ended yet, and some one looking for something difficult to pray about may adopt little Waung Li-tsung.

A child of thirteen, Waung Li-tsung, had been living with the family of one of our Chinese catechists while waiting her turn to be admitted to Epiphany Girls' School, Soochow. She had been baptized with the full consent of her father and maternal grandmother. Her mother had died. There were no Christians among the relations. Her name had been on the school waiting list for a year, and she entered in March, last year.

At Easter an aunt requested that she be allowed to visit her during the holidays. She did not return to school at the proper time, and as all sorts of excuses were made, the principal had to insist that she return, or she could not have the things she had left there. The school was responsible for her, and would not allow her to be taken away except by express authority of either the father or grandmother.

After much circumlocution it turned out that the father had practically sold her to a friend, who had betrothed her to a heathen, and her future husband wished her to come and live in his family and wait on his mother till such time as the marriage should take place.

Our missionary begged them to let her stay, at least till the end of the term, and expostulated and even threatened, because they had allowed her to be baptized and had no right to turn around and betroth her to a heathen, but the school had no real authority, and so had to turn her over to a life of drudgery in a heathen home, just when she was beginning a training that should have developed her into an educated Christian woman.

A CHURCH NEAR A PALACE

A CHRISTIAN CHURCH is to be built in Tokyo on land where the present Emperor of Japan was born. It is a corner plot in Akasaka ward, which contains more foreign residents, especially Americans and English, than any other ward in Tokyo. Immediately opposite are the Aoyama Palace grounds, in which the Prince Regent lives.

In the latter half of the Nineteenth Century a commodious residence was

built on the site and given to the lady who subsequently became the mother of the Emperor. Here the exalted ruler of Nippon first saw the light of day. Part of his childhood was passed there, but ultimately the house was torn down. Recently a Japanese real estate company secured an option on the property from its owner, Marquis Nakayama, with a view to erecting a seven-story apartment house as a pioneer venture in Tokyo for that type of structure.

Before these plans were consummated, the authorities of the Imperial Household learned of the proposal, and a veto was interposed. Standing directly opposite the Aoyama Palace grounds, it was pointed out, so elevated a structure could not be permitted, since people living in the upper stories of the building could look into the palace grounds, and, almost certainly, see some of the members of the Imperial family!

With the plans of the real estate company thus set aside the property was thrown back on the market, and the Department of Missions has acquired it as the site of the church and parish house to take the place of Holy Trinity Cathedral. Like the former, this new church will provide for both a Japanese and an English-speaking congregation. In the negotiations for the purchase of the site, the Marquis Nakayama graciously reduced the price of the land by approximately \$5,000, which he made his contribution to the Church's Japan Reconstruction Fund.

EDUCATIONAL

THEOLOGICAL SEMINARIES

Connecticut

Berkeley Divinity School

Middletown, Connecticut

Address

REV. WILLIAM PALMER LADD, Dean

Massachusetts

Episcopal Theological School

Cambridge, Mass.

Affiliated with Harvard University

Academic year begins September 22nd

For particulars Address the Dean

New York

The General Theological Seminary

Three-year undergraduate course of prescribed and elective study.

Fourth-year course for graduates, offering larger opportunities for specialization.

Provision for more advanced work, leading to degrees of S.T.M. and S.T.D.

ADDRESS THE DEAN

Chelsea Square New York City.

Pennsylvania

THE DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA

Graduate Courses in Theology. Privileges at University of Pennsylvania. Address: the Rev. GEORGE G. BARTLETT, S.T.D., Dean, The Divinity School, 42nd & Locust Sts., Philadelphia.

EDUCATIONAL

THEOLOGICAL SEMINARIES

Virginia

The Protestant Episcopal Theological Seminary in Virginia

The one hundred and first session opened Wednesday, September 6th, 1923. For catalogue and other information address THE DEAN.

REV. BERRYMAN GREEN, D.D.
Theological Seminary, Alexandria, Va.

SCHOOL FOR NURSES

New York

CROUSE-IRVING HOSPITAL

REGISTERED TRAINING SCHOOL FOR NURSES
SYRACUSE, N.Y.

Two-Year Course, leading to degree R. N.
Eight-Hour Day, which includes regular class work.
Six-Day Week.
One Month Vacation yearly.
Apply to Superintendent of Nurses

COLLEGES AND SCHOOLS FOR GIRLS

Iowa

Saint Katharine's School Davenport, Iowa

Under the care of the Sisters of St. Mary
A thorough preparatory school for a limited number of girls

School recommended by Eastern Colleges
Beautiful Grounds, Outdoor Sports, and Riding
Address: THE SISTER SUPERIOR

New Hampshire

ST. MARY'S SCHOOL CONCORD New Hampshire

A homelike school for girls. College preparatory and General Courses. Thirty-eighth year opened Sept. 19. MISS LADD, Principal.

New York

ST. MARY'S SCHOOL

MOUNT ST. GABRIEL
Peekskill - on - Hudson

Boarding School for Girls

Under the care of the Sisters of Saint Mary. College preparatory and General courses. New modern fireproof buildings. Extensive recreation grounds. Separate attention given to young children. For catalog address THE SISTER SUPERIOR

Vermont

BISHOP HOPKINS HALL

RT. REV. A. C. A. HALL, President and Chaplain
An endowed school for girls overlooking Lake Champlain. Well equipped buildings. All outdoor sports. College preparatory and general courses. Write for booklet. Miss Ellen Seton Ogden, Principal. Box F., Burlington, Vermont.

Washington, D. C.

National Cathedral School

A Home and Day School for Girls. The Bishop of Washington, President. Board of Trustees; Jessie C. McDonald, M.S., Principal; Helen Webster, Ph.D., Academic Head. Mount St. Alban, Washington, D. C.

BOOKS OF VALUE

SOME ASPECTS OF CONTEMPORARY GREEK ORTHODOX THOUGHT

Hale Lectures, 1922

By the REV. FRANK GAVIN, B.H.L., M.A., Th.D., Professor of New Testament, Nashotah House. [Now Professor of Church History at General Theological Seminary]. 470 pages, cloth, \$2.00; by mail, \$2.25.

This is a monumental work, the ground of which is covered by no other in English. With an erudition resulting from the study of Greek theological works extending over many years and supplemented by personal conversations with distinguished Greek theologians, Dr. Gavin is able to translate for Anglican readers the real thought of the Greek Church concerning cardinal doctrines of the Christian faith, as well as to describe the present treatment of those subjects in contemporary Greek literature. The volume is, indeed, a complete guide to Orthodox thought.

LECTURE 1. PROLEGOMENA: Dogma and Dogmatic; Revelation and Miracle; The Sources of Dogmatic; The Bible; Tradition; Faith and Reason.

LECTURE 2. THE DOCTRINE OF GOD.

LECTURE 3. SIN AND SALVATION: Creation, Man, and the Fall; Salvation and the Saviour.

LECTURE 4. THE DOCTRINE OF GRACE AND OF THE CHURCH.

LECTURE 5. THE DOCTRINE OF THE SACRAMENTS.

LECTURE 6. THE DOCTRINE OF THE SACRAMENTS AND OF THE LAST THINGS.

A DICTIONARY OF THE EASTERN ORTHODOX CHURCH

By R. LL. LANGFORD-JAMES, D.D., Member of the Committee of the Anglican and Eastern Association. With Preface by JOANNES GENNADIUS, D.C.L., LL.D., Hon. Envoy Extraordinary, Great Britain. About 150 pages. Price \$3.50; by mail, \$3.70.

In concise and alphabetical form this work of reference will be ready of access and enable one to learn at a glance the definition of Greek ecclesiastical terms and some information as to historical and theological topics. A valuable feature is the historical preface by Dr. Gennadius, in which the salient points of Greek Church history are set forth.

MEDITATIONS ON THE HOLY SPIRIT

By the Rev. B. W. RANDOLPH, D.D., Canon of Ely. Price \$1.00. Postage about 10 cts.

This book by the Canon of Ely is intended to draw our attention to the Third Person of the Blessed Trinity, whom "ignorantly we worship." The meditations are brief and trenchant and will appeal to the busy person whose time for devotion is limited.

Two Tracts by

Bishop Guerry

THE VIRGIN BIRTH

Reprinted from THE LIVING CHURCH. 10 cts.

THE PHILOSOPHY OF INFANT BAPTISM

Or, Why We Baptize Infants. 10 cts.

Both the above intended for circulation in quantities. Price \$8.00 per hundred, postage additional.

SPIRITUAL HEALING AND THE HOLY COMMUNION

The New Practice and the Old Sacrament

By the REV. GEORGE WILLIAM DOUGLAS, D.D. Paper, 35 cts. Postage, 2 cts.

Canon Douglas tells quite frankly and unaffectedly in this little pamphlet of his recovery from a long serious breakdown and of the part that Holy Communion may play in spiritual healing. We come to Christ regularly in the sacrament. We say our prayers dutifully and obediently, but after all do we realize the vast reservoir of power that is there, ready to be used? Have we not looked upon it merely as a means whereby spiritual gifts are conveyed to us and forgotten that Christ was ever mindful of the needs of the physical as well?

RELIGIOUS COMMUNITIES OF THE CHURCH OF ENGLAND

By the REV. A. T. CAMERON. With a preface by the Duke of Argyll. Price \$3.00. Postage about 20 cts.

We in America know too little of the vast amount of work for the poor and unfortunate carried on by the various religious communities of the Church of England. The author properly begins this very interesting book with the chapter on Vocation, or the Call of God to a Religious Life and shows the great need for women so set apart. A section is devoted to the Deaconess Movement while the third part takes up the Revival of the Religious Life Among Men in the Church of England. There are many illustrations and an excellent bibliography.

THE SPIRITUAL REBIRTH OF EUROPE

By the RT. REV. NICHOLAI VELIMIROVIC. Price \$1.00. Postage about 7 cts.

Bishop Nicholai is one of the few men in Europe who can pierce beyond the gloom of after-war conditions and find a ray of hope in the present condition. He does it through his overwhelming faith in God and men. The booklet contains also three lectures on The Principle of the Eastern Orthodox Church, Freedom's Reality and Delusions, and The Redemption of Saint Sophia, now, unhappily so far remote from any possibility and realization.

PICTURES OF RUSSIAN WORSHIP

With an Introductory Note by the REV. J. A. DOUGLAS. Price 65 cts. Postage about 5 cts.

A GRAMMAR OF BELIEF

A Revaluation of the Bases of Christian Belief, in the Light of Modern Science and Philosophy. By CHARLES LEMUEL DIBBLE. Paper, \$1.00. Leatherette, \$1.50. Postage about 10 cts.

It goes without saying that a lawyer devoted to his Church would find an original way of treating "those things which are most surely believed among us." The present volume, carefully revised by Mr. Dibble, is satisfactory in every way. While it is intended for laymen, old as well as young, it begins by frankly facing the fact that the boy away at college will find his faith tested as never before. His training in church and Sunday school has been too inefficient to equip him with weapons to battle successfully with an environment that may be openly agnostic. Mr. Dibble knows the doubts which beset college men and he furnishes the young student with a whole arsenal of ammunition with which to silence them.

Published by

MOREHOUSE PUBLISHING CO.

1801-1811 Fond du Lac Avenue
MILWAUKEE, WISCONSIN

EASTER SINGING



**THE
NEW
HYMNAL
WITH MUSIC**



The Church Pension Fund

14 Wall Street

New York