

Historical Society

The Living Church

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

VOL. LXIV MILWAUKEE, WISCONSIN, JANUARY 29, 1921 NO. 13

PERIODICAL PUBLICATIONS OF THE MOREHOUSE PUBLISHING CO.

☛ Communications for all to be addressed to Milwaukee, Wis. Postage is charged in addition on all periodicals to subscribers in Canada and abroad.

THE YOUNG CHURCHMAN

[Including The Missionary Magazine]

An illustrated paper for the Children of the Church, and for Sunday Schools.

WEEKLY: \$1.00 per year. In quantities of 10 or more to one address, 20 cents per quarter per copy, with a further discount of 10 per cent. If paid quarterly in advance.

MONTHLY MISSIONARY MAGAZINE: 30 cents per year. In quantities of 10 or more to one address, 20 cents per copy per year, with a further discount of 10 per cent. If paid annually in advance.

THE SHEPHERD'S ARMS

An illustrated paper for the little ones of the Church, and for Infant and Primary Classes.

WEEKLY: 50 cents per year. In quantities of 10 or more to one address, 10 cents per copy per quarter, with a further discount of 10 per cent. If paid quarterly in advance.

MONTHLY: 15 cents per year. In quantities of 10 or more to one address, 10 cents per copy per year, with a further discount of 10 per cent. If paid annually in advance.

THE LIVING CHURCH

A Weekly Record of the News, the Work, and the Thought of the Church. Subscription price, \$3.75 per year. To the Clergy, \$3.00 per year.

CLUB RATES

THE LIVING CHURCH (weekly) and **THE YOUNG CHURCHMAN** (weekly), \$4.50 per year.

THE LIVING CHURCH (weekly), **THE YOUNG CHURCHMAN** (weekly), and **THE SHEPHERD'S ARMS** (weekly), \$4.00 per year.

FOREIGN PERIODICALS

Morehouse Publishing Co., American Agents.

THE CHURCH IN JAPAN. A quarterly missionary magazine. Price 50 cts. per year.

THE (LONDON) CHURCH TIMES. Weekly. Price \$3.25 per year.

THE LIVING CHURCH ANNUAL and CHURCHMAN'S ALMANAC

A Church Cyclopaedia and Almanac, issued for each year. Contains record of the events of the Church during the preceding year, the Clergy List, etc. Paper, 85 cents; cloth, \$1.15; postage, 10 to 20 cents.

EVENING PRAYER LEAFLET

Contains the full Evening Prayer with Collect, Psalter, and four Hymns, published weekly in advance for every Sunday evening. Price in quantities, 15 cents per copy per quarter (3 months). Transient orders \$2.00 per 100 copies. A number of special editions for special occasions.

"THE MUSICAL EDITION OF THE HYMNAL



has been in use in St. Paul's Chapel for almost a year," writes the Rev. Joseph P. McComas, Vicar of St. Paul's Chapel, New York. "We have found it both popular and devotional. The objective character of many of the hymns for altar worship is a distinct advance over any Hymnal published by the American Church before."

THE NEW HYMNAL

with both Words and Music

Single copies	\$1.20 per copy
In lots of 100 or more	1.05 extended payment
In lots of 100 or more	1.00 cash

Carriage charges extra.

THE CHURCH PENSION FUND

14 WALL STREET,

NEW YORK CITY

NEW PUBLICATIONS

PRAYER BOOK REVISION PAPERS

The Joint Commission on Revision of the Prayer Book is anxious that the *new material* contained in their Report shall be tested out by actual use before it is offered to the next General Convention. For that purpose four pamphlets containing such material are now issued, and it is asked that (with the permission of the Bishop) many Churches will circulate these pamphlets through their Congregations and put the material into actual use. They are as follows:

I. Prayers and Collects, 18 pages, 12 cts.

Includes the special prayers approved by the House of Deputies in 1919 but not acted upon by the House of Bishops, and others not acted upon by either House.

II. Two Offices of Instruction, 16 pages, 10 cts.

Includes two offices for the instruction of children.

III. Various Short Offices, 28 pages, 20 cts.

Includes A Short Office of Prayer for Sunday Occasions; Office of Compline; An Office for Missions; A Litany; A Prayer of Intercession; A Prayer of Thanksgiving; A Litany.

IV. Office for the Burial of a Child, 8 pages, 5 cts.

The whole Church can participate in the work of Prayer Book Revision by using this new material and transmitting any suggestions to the Joint Committee.

CHURCH MUSIC

By A. S. DUNCAN-JONES, M.A., Perpetual Curate of St. Mary the Virgin, Primrose Hill, London. Cloth, \$1.35. Postage about 10 cts.

This is the latest volume in the Handbooks of Catholic Faith and Practice, Second Series. It is intended as a work of practical assistance to "the parish priest who is conscious of his responsibility but who realizes that he is handling a delicate and thorny matter." It is "a humble contribution" in that "hinterland of disputable ground" between priest and choirmaster, the choice of music. It is eminently practical.

Contents: Foreword—Of Music in Church—Of Catholic Music—Of National Music—Of Clergy, Choir, and People—Last Word.

FURTHER LETTERS OF RICHARD MEUX BENSON

Founder of the Society of St. John the Evangelist, Cowley. Edited by W. H. LONGRIDGE, of the same Society. Cloth, \$3.15.

"We follow with breathless interest, almost as if it were a story in a novel, the tale of his (Father O'Neill's) heroic experiment at Indore in India. But we soon become aware that the protagonist in this thrilling drama is really not Father O'Neill on the spot, but Father Benson in England. As St. Francis Xavier depended on the letters of St. Ignatius, so Father O'Neill depended on those of Father Benson. . . . But it is one of the most romantic episodes in the history of Indian Missions."—*Church Times*.

LETTERS OF FATHER BENSON

Selected and arranged by the Rev. G. CONGREVE and the Rev. W. H. LONGRIDGE, of the same Society. With an Introductory Memoir by the Rt. Rev. A. C. A. HALL, D.D., Bishop of Vermont. Price \$2.40.

WHAT A CHURCHMAN OUGHT TO KNOW

By the Rev. FRANK E. WILSON, rector of Christ Church, Eau Claire, Wis. 64 pages, paper, 15 cts.

This is a Handbook for those preparing for Confirmation or looking toward the Church. It tells, therefore, the simple things about the Church, her services, her customs, her ideals. It is for "the People".

Contents: The Meaning of the Church; The History of the Church; The History of the Church in the United States; The Organization of the Church; The Teaching of the Church; The Worship of the Church; The Customs of the Church; The Sacraments of the Church; The Holy Communion; The Standards of the Church; The Life of a Churchman; Confirmation Prayers.

In purchasing this book (price 15 cts.) each person is under obligation to a Churchman who contributed a considerable part of the cost of the first edition on condition that the purchase price should be merely nominal—he paying more of the cost than the purchaser pays. This benefaction is therefore a direct gift to those who circulate the book in their parishes or in their Confirmation classes.

THE SALT OF THE EARTH

And Other Sermons. By the Rev. AMOS SKEELE, S.T.D. Edited, with a Sketch of his life, by FRANCIS LESEURE PALMER. 240 pages, 3 illustrations. Price, \$2.00.

Dr. Skeele was Rector of the Church of the Epiphany, Rochester, from 1881 until his death in 1914, and became one of the most prominent of the clergy of Western New York. His biography is an interesting bit of the history of the Church in that diocese and his sermons such as will be read with interest. In addition to seventeen sermons printed in full there are extended extracts from six others and from three essays.

Dr. Skeele was recognized by the discerning as a preacher of unusual character, original, illuminating, inspiring. Dr. Converse described his literary style as "clear-cut as a cameo". This volume is edited by the author of *The Life of Bishop Gilbert* and will be of interest to all who seek for Christ's teaching in modern, thoughtful expression. The essay on Psychological Research is of special interest at this present time.

The New Book by the Bishop of London

VICTORY AND AFTER

A series of sermons: 3 classified "In Deep Water", 3 "Advent Sermons", 4 "Tributes to the Fallen", 8 "Lenten Sermons", 1 "Easter Sermon, 1919". Cloth, \$1.35. Postage about 10 cts.

This, the cheery volume containing sermons delivered by the Bishop of London since victory crowned the efforts of the Allies, has long been waited for. During the darkest days of the War the Bishop confidently predicted victory because the cause for which the Allies were contending was the cause of God. It was he, to a large extent, who kept England confident. Now, his faith having triumphed, he is preaching to his people the duties that rest upon them since the war.

The Bishop of London is the greatest "popular preacher" of the Anglican Communion. His new volume will be eagerly received.

THE VISION OF PURITY

A sermon by the BISHOP OF LONDON, preached in connection with the Lambeth Conference and which suggested the line of thought on certain moral questions that was carried out in the Encyclical. An admirable pamphlet for distribution. Paper, 15 cts.

MOREHOUSE PUBLISHING CO.

1801-1811 Fond du Lac Avenue,

Milwaukee, Wis.

For Daily Reading During Lent

In Church or in the Home

THE LITANY AND THE LIFE

A Series of Studies in the Litany, designed more especially for use during Lent. By the Rt. Rev. JOHN N. McCORMICK, D.D., Bishop of Western Michigan. Cloth, \$1.15.

"Where the book is used during Lent, it will be noticed that the division into thirty-eight parts, instead of forty, provides for daily use with the omission of Good Friday and Easter Even—days on which any prearranged course of reading or instruction of this sort seems superfluous."—*From the Preface.*

A LENT WITH ST. JOHN

A Thought for Every Day in Lent from the First Epistle of St. John. By HARRY RANSOME, Rector of Christ Church, Media, Pa. Manilla cover, 30 cts.

SOME QUIET LENTEN THOUGHTS

A Manual for Lent, comprising Readings for each of the Forty Days. By the Rev. T. B. DOVER. With Preface by the Rt. Rev. EDWARD KING, D.D. Cloth, 60 cts.

SIN AND OUR SAVIOUR

Forty Serious Thoughts for Forty Serious Days. By the Rev. J. S. HARTZELL. Cloth, \$1.15.

LENTEN SOLILOQUIES

Short Daily Readings for Lent. By the Rt. Rev. WM. E. McLAREN, D.D., late Bishop of Chicago. Short devotional studies for Church or Home for each day of the Lenten season. Cloth, \$1.25. Paper, 50 cts.

CONSIDERATIONS FOR LENT

Readings for the Forty Days' Fast. By the Rev. VERNON STALEY. Cloth, 75 cts.

The Bishop of London's Lenten and Mission Sermons

[For his latest volume, "Victory and After", see page 2.]

- Gospel of the Miraculous.* Lent Sermons for 1913. \$1.25.
Secrets of Strength. Lent Sermons for 1911, with the Questions and Answers. Paper, 50 cts. Cloth, \$1.25.
Mysteries of God. Sermons and Addresses covering the period of Lent, 1910, and includes 10 remarkable Sermons preached in different parts of London, together with Questions and Answers given by the Bishop during the services. Crown 8vo, 318 pages. Paper, 50 cts. Cloth, \$1.25.
The Love of the Trinity. Lenten Addresses for 1909. Paper, 50 cts. Cloth, \$1.25.
Joy in God. Lenten Addresses for 1908. Paper, 50 cts. Cloth, \$1.25.
The Call of the Father. Lenten Addresses for 1907. Paper, 50 cts. Cloth, \$1.25.
A Mission of the Spirit. Sermons and Addresses. Lent 1906. \$1.25.

MISCELLANEOUS VOLUMES

- The Church in Time of War.* Sermons. \$1.25.
The Eyes of Flame. Sermons. \$1.25.
The Attractiveness of Goodness. Sermons. \$1.25.
Into the Fighting Line. \$1.50.
Under the Dome. Sermons delivered in St. Paul's Cathedral. \$1.50.
Work in Great Cities. Six Lectures on Pastoral Theology. \$1.50.
Death in the Light of the Epiphany. A Sermon. 25cts.
The Early English Colonies. Transcribed by Rev. Sadler Phillips. \$2.00.
Messages of To-day. Being Short Selections from the Writings of Bishop Ingram. Parchment cover, printed in red and black. 40 cts.

Books on Prayer

TALKING WITH GOD

Some Suggestions for the Practice of Private Prayer. By J. J. KENSINGTON. With introduction by the Very Rev. Edmund S. Rousmaniere, D.D., Dean of St. Paul's Cathedral, Boston. Cloth, 60 cts. Paper, 30 cts.

The *Holy Cross Magazine* says:

Dean Rousmaniere's introduction to this little book is startling in its unqualified commendation, yet I think that almost anyone who reads these pages slowly and thoughtfully will endorse it. The Dean says:

"This is the most useful book on prayer with which I am acquainted. It deepens the desire to pray, by describing in real and simple terms the reasonableness and the beauty of communion with God. But it does much more, for it meets the question which great numbers of men and women are asking—*How shall I pray?*"

"Whoever will follow the practical suggestions which the author makes will surely find in his own experience, step by step, that when we speak God hears and answers."

"The special merit of this book is that it keeps with entire directness to the actual practice of prayer. It does not teach the Christian Faith, it assumes it. It does not give us explanations of prayer, it tells us how to pray. It does not deal with difficulties as to prayer; it simply ignores them. It does not treat prayer as a puzzle to be solved, but simply as a work to be done. And all through one feels the warm presence of a wise and kindly friend, pointing the way, showing us what we are to pray for, yet leaving us to use our own words; calling us to prayer, not conventionalizing it by giving stereotyped forms which in their very completeness discourage individual effort."

"It may be especially recommended for beginners in the devotional life, but even those who are well trained in the practice of prayer might read it with profit."—*The Churchman.*

PRAYER AND SOME OF ITS DIFFICULTIES

By the Rev. WALTER J. CAREY, M.A. Paper, 40 cts. Cloth, 80 cts.

No one ever gets very far in the spiritual life without realizing that prayer is hard work. We falter so over the first syllables of that heavenly language and so we do not try to speak it at all. Yet this inspiring little book comprehends the difficulties that beset us and shows how they may be overcome.

SACRIFICE AND SOME OF ITS DIFFICULTIES

By the Rev. WALTER J. CAREY, M.A. Paper, 60 cts. Cloth, \$1.00.

The author's purpose, as he explains in the preface, is to "write for those who find sadness in life and wonder why it is so". Those who are asking the reason for some great grief, who doubt the wisdom of the divine Love that laid a cross upon them, will find comfort in this little book, which is a companion to *Prayer and Some of Its Difficulties.*

THE ART OF PRAYER

By ROWLAND P. QUILTER. Price, 60 cts.

A veritable textbook on prayer is this admirable little book. But a textbook that is bright and original in its makeup and never technical in its language. Many lives are prayerless through ignorance of the form which prayers should take. The petitions of childhood are cast aside like an outgrown garment, but the adult has not learned to fashion others for himself. To all such, and there are many even among the most devout in our pews, this book comes with its friendly suggestions. An excellent book to place in the hands of the newly confirmed.

CORAM DEO

Exercises in Mental Prayer for Beginners. By the Rev. GEORGE D. CARLETON. Price, \$1.00.

The object of this book is to stimulate meditation, and the author does it by giving, after a few simple directions on preparation, an admirable outline of subjects for meditation which gather around the public offices of the Church. Helpful at all times, it will prove especially so during Lent.

MOREHOUSE PUBLISHING CO.

1801-1811 Fond du Lac Avenue,

Milwaukee, Wis.

The Episcopal Church ITS MESSAGE FOR MEN OF TODAY

BY
GEORGE PARKIN ATWATER

Rector of the Church of Our Saviour
Akron, Ohio

A valuable book for the Churchman; for those "seeking the Church", and for those whom the Church is seeking.

This book interprets the Church and its services, answers the usual objections, attracts the casual attendant, and instructs the inquirer.

A *Sailor* writes: "I read it from cover to cover. It is the best book I have ever seen on the subject, written in a plain way so that any boy could understand. After reading it my Church is of greater value to me than ever before."
SAMUEL H. SAYRE.

A *Soldier* writes: "I am deeply grateful for this book which is so enlightening to young Churchmen."
FRED C. HEIL.

William F. Peirce, President of Kenyon College—"For presenting the elementary information about the Church in an instructive and interesting way, I know no volume that is nearly so good."

Hon. F. W. Dallinger, Member of Congress: "A very timely book, and one which ought to be of great service in explaining to the man on the street the real character of the old historic Church of the English-speaking race."

Bound in cloth. \$1.00

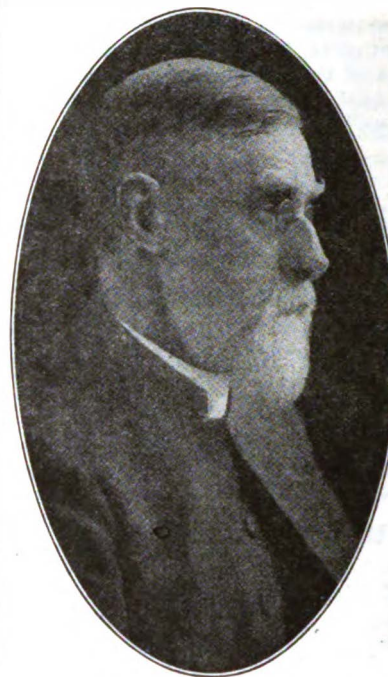
Bound in paper.60

Postage Extra

Morehouse Publishing Company
MILWAUKEE, WISCONSIN

DOMINANT IDEAS AND CORRECTIVE PRINCIPLES

By **CHARLES GORE, D.D., LL.D.**,
Bishop of Oxford



This volume includes the Bishop of Oxford's recent Charge, which contains his important utterances on the **Education Question** and the **Woman's Question**; together with other Sermons and papers, including a striking address on **Religious Education in Public Schools** and an essay on the Place of the Commandments in the Christian Church.

"In these pages we have, if we may say so, Dr. Gore in his happiest manner, with its old combination of balanced judgment, restrained enthusiasm, and obvious sincerity."
—*The Guardian*.

\$1.40 Net. Postage about 12 cts.

MOREHOUSE PUBLISHING COMPANY
MILWAUKEE, WIS.

THE LIVING CHURCH

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

Published by the MOREHOUSE PUBLISHING CO., 1801 Fond du Lac Avenue, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES

Milwaukee: 1801 Fond du Lac Avenue (Editorial headquarters and publication office).

New York: 11 West Forty-fifth Street.

London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

SPECIAL NOTICE.—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration (unless so ordered), but is continued pending instructions from the subscriber. If discontinuance is desired, prompt notice should be sent on receipt of information of expiration.

SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, \$3.75 per year in advance. To the clergy, \$3.00 per year. Postage on foreign subscriptions, \$1.00 per year.

CANADA: Subscription price (Clerical and Lay), \$3.75 per year in advance.

ADDRESS ALL SUBSCRIPTIONS TO THE LIVING CHURCH, MILWAUKEE, WISCONSIN.

ADVERTISING

CLASSIFIED ADS., OBITUARIES, AND APPEALS. 3 cents per word. Marriage and birth notices, \$1.00. Death notices (without obituary), free. These should be sent to the publication office, Milwaukee, Wis., and reach there not later than Tuesday morning for the issue of that week.

DISPLAY RATE: Per agate line, 15 cents.

All copy subject to the approval of the publishers. Copy must reach publication office not later than Tuesday morning for the issue of that week.

Address advertising business to C. A. Goodwin, Advertising Manager.

PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS.	413
As to the New York Election—Dr. Grant's Platform—Relief Funds	
ANSWERS TO CORRESPONDENTS.	415
DAILY BIBLE STUDIES.	416
NOTES ON THE NEW HYMNAL. By the Rev. Winfred Douglas. LIV.	417
THE CALL. By Thomas Curtis Clark. (Poetry.)	417
A SONNET. By the Rev. Liston J. Orum. (Poetry.)	417
THE FAMINE IN CHINA.	417
BLUE MONDAY MUSINGS. By Presbyterian Ignotus.	418
"THE SPIRIT OF 1620". By the Bishop of Maine.	419
CONSECRATION OF THE BISHOP OF SALINA. (Illus.)	420
CONSECRATION OF THE BISHOP COADJUTOR OF SOUTH CAROLINA.	420
CHURCH AND EPISCOPATE. By the Bishop of Atlanta. A Sermon.	421
BISHOP HOPKINS ON CHURCH ARCHITECTURE. By the Rev. Robert Keating Smith.	422
CORRESPONDENCE.	423
Misinterpretation of the Church's Call (The Rev. William Miller Gamble)—For a Better Terminology (The Rev. G. Ashton Oldham)—The United States Drugging China (The Rev. Lloyd R. Craighill)—Prayers for the Dead in "The Old Dominion" (Robert A. Magill)—The Proposed Baptismal Service (The Rev. Nelson P. Dame)—The Desire for Unity (The Rev. W. M. Purce)—College Preparation in Church Schools (Sarah G. Spalding)	
LITERARY.	425
PERSONAL MENTION, ETC.	426
ANNUAL CONVENTIONS.	428
BISHOP OF ZULULAND DEFENDS FELLOWSHIP OF THE SERVANTS. The London Letter. By George Parsons.	430
MORE CANADIAN APPROVAL FOR LAMBETH APPEAL FOR UNITY. The Canadian Letter.	431
NEW YORK SOCIAL SERVICE COMMISSION ISSUES WARNING. The New York Letter.	432
EPIPHANY CONFERENCE MEETS IN BOSTON CATHEDRAL ROOMS. The Boston Letter. By the Rev. Ralph M. Harper.	433
THE CHURCH'S OPPORTUNITY IN ST. LUKE'S HOSPITAL, TOKYO. The Philadelphia Letter. By the Rev. Thomas S. Cline.	434
DR. HOPKINS LECTURES ON HOW TO LISTEN TO MUSIC. The Chicago Letter. By the Rev. H. B. Gwyn.	435

EVERY IMPURITY draws a cloud between you and God.—*H. R. Hawsis.*

The Living Church

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

VOL. LXIV

MILWAUKEE, WISCONSIN, JANUARY 29, 1921

NO. 13

EDITORIALS AND COMMENTS

WE have carefully avoided any word that might seem to have bearing upon the episcopal election in New York. That election will have been completed before these words are read, and we may be permitted to hope that the influence of the Holy Spirit may so have permeated the

hearts and the minds of the electors as to lead them to express His own holy will. This may, or it may not, be the

result of an episcopal election. Men seldom go into an election in the spirit of responsiveness to divine guiding. They do not consciously defy that guidance; they simply shut their hearts to it. Yet there are always some quiet men who seek to learn the divine will and to give expression to it by their votes.

It is difficult to draw the line between partisanship and steadfast holding to conviction. It is right that a Churchman should require of one for whom he will cast his ballot for bishop that he be true to the faith, not only in essentials but in carrying essentials into practice. No one of us really knows another man's mind. Injustice to one and another is therefore inevitable at such a time. *A* is thoroughly true to the faith, earnestly anxious that it should be made known to men, earnestly seeking to resolve differences and to bring men into harmony with the Church and the faith; but his very earnestness and eagerness cause the ultra-critical to be suspicious of him. They cannot read his mind; they do not know his motives. *B* is content to drift. He does not borrow trouble. He is hazy about many things that are clear to *A*. Keeping a judicious silence about things in controversy, or not caring greatly about them, he arouses nobody's suspicions. He is obviously "safe". And practically every episcopal election is a contest between *A* and *B*, in which the men most nearly in sympathy with *A* quite frequently cast their ballots for *B*, and then, having elected him, give him neither sympathy nor support during the course of his episcopate in years to come. It is a strange manifestation of mass psychology.

We shall hope that New York may have been able to contribute a *leader* to the episcopate; for leadership is the episcopal quality that we most greatly need at the present time. Our own inclination would be rather to forgive mistakes in leadership—for no leader fails to make mistakes—than to compromise with an attitude of habitual drift.

All of which we could not say last week, lest men imagine that we were seeking to influence the election in New York; nor next week, lest we be suspected of reflecting upon the bishop-elect, whose name will then be known to all men; unless, unhappily, there be so many *A*'s and *B*'s in the field that no majority can be secured for any one of them. In the meantime the whole Church waits to see whether New York can be depended upon for *leadership* in the Church, such as she gave so splendidly a century ago.

PRE-ELECTION remarks are often such as to rob a man of the influence that he ought to have and has had.

Dr. Percy Grant's sermon on "Electing a Bishop" was so widely published in the New York papers that it would be the act of the ostrich, burying his head in the sand, if the Church papers should fail to express some opinion concerning it.

Dr. Grant's Platform

Dr. Grant expressed the wish that candidates for the episcopate would frankly declare themselves and present the platforms upon which they ask for support. Whereupon Dr. Grant modestly cast his hat in the ring, as T. R. was wont to say, and made his platform known.

Of course when we discuss Dr. Grant's "views", we are but carrying out his obvious desire. He would "vote to put the Apostles' and Nicene Creeds in the back of the Prayer Book with the Athanasian Creed and the Thirty-nine Articles"—one wonders whether he has ever examined the contents of those back pages—"and not require them as a part of the morning and evening prayer or Communion service." He would not "ask questions in the Baptism service that are now asked—a belief in the articles of the Christian faith as contained in the Apostles' Creed, *which*", he continued, "*no mature and educated person to-day can assent to without stultifying reservations, and no clergyman can ask without mental mortification.*"

It is commonly understood that Dr. Grant is "mature", while his chain of degrees from Harvard and the Cambridge Theological School assure us that he is "educated", and Hobart College took to itself the honor of guaranteeing further that he is a doctor in divinity. Obviously, therefore, Dr. Grant's own position is that which he attributes to the "mature and educated". That means that, using the services of the Church, he repeats the creeds, which, however, he believes only with "stultifying reservations"; he takes infants in his arms, baptizes them, and demands from the sponsors their unqualified acceptance of belief in that creed and their desire for the infant that it be "baptized in this Faith". This he does with "stultifying reservations" and with "mental mortification"—but he continues to do it, and gives no indication that he has any intention of stopping.

Now why should a man thus continue to stultify himself? Most of us would think that a confession such as Dr. Grant has made would seem to him a confession of actual moral obtuseness. He seems not to view it so. His sermon does not indicate that he is openly confessing sin, in the presence of his people, asking for their supplications for his forgiveness and promising amendment of life. No, his conclusion is that because *he* is stultifying himself—and he seems here to have a vague suspicion that continued self-stultification is not altogether to be desired—therefore, *we*, who do believe all the articles of the Christian Faith as these are expressed in the Apostles' and the Nicene Creeds, and who do not desire to

have any men in our ministry who do not believe them, should surrender our convictions so that Dr. Grant may retain his job, with its perquisites and immunities, and without the unpleasant experience of stultifying himself.

The Church has sought, in every way that we know how to do, to make it perfectly clear that full acceptance of the Christian Faith is required of all our clergy. They must personally sign their acceptance of it in writing before they may present themselves for ordination. They must solemnly accept it at ordination. They must continue to avow their acceptance of it in each of the services of the Church. They may not administer Baptism without pledging the candidate or his sponsors to that Faith. It must be accepted by all their children as these learn and recite the Catechism, knowledge and acceptance of which is a condition for Confirmation. By every security that human language can suggest, it is made plain by the Church that an honorable man cannot possibly enter or continue in the Church's ministry unless he actually does believe that which he must constantly say that he believes. Just as the public schools do not want teachers who do not believe in Americanism, so the Church does not want teachers who do not believe her doctrines. Those who do not believe them cannot properly teach them, and so cannot fulfil the requirements of the ministry.

Now of course if we have a man in the priesthood who is willing thus constantly to affirm his belief in what involves self-stultification, then the Church has been mistaken in supposing that her definite language, coupled with the personal sense of honor in men who would be bound to make use of that language, was a sufficient protection both to the Church and to all the clergy against any such attitude on the part of any of them. Dr. Grant suggests a cure for that mistake: Stop pledging clergy or people to the Faith as expressed in the creeds. We can suggest another cure: Stop declaring you believe what you do not believe. One or other of these cures ought undoubtedly to be adopted, for even Dr. Grant seems to recognize that the condition is not a happy one; and it gives him "mental mortification"—which is sad. It really seems unreasonable for the Church to have convictions which cause this distress to Dr. Grant—if it can be shown that Dr. Grant's convictions ought to be the determining element in what the Church should affirm. If Christianity, as taught by the Church, and Grantology, as taught by the rector of the Ascension, are so diverse that the convictions of the one give distress to the founder of the other, then we may well challenge him: Choose you this day whom you will serve.

Of course all this is very trite. It has been said so often before that it will scarcely arouse even interest on the part of any who are *willing* habitually to stultify themselves, whether with or without incurring mental mortification. That it does not cause them *moral* mortification is evident; and until it does, either the condition must continue or one or the other party must definitely force the issue: Shall our churches be Christian or Grantian?

Indeed it seems to us that Dr. Grant has himself forced the issue. Either the Church must make him bishop on his avowed platform, or he may no longer remain priest. A condition of continued self-stultification may be tolerable to Dr. Grant but it cannot be tolerable to the Church; it would then be Church-stultification as well. One or the other must give in, or one must abandon communion with the other. Probably Dr. Grant himself recognizes this. If he does not, the Church in the diocese of New York is bound to deal with him. The condition cannot continue without stultification all around, and not all of us have Dr. Grant's willingness to stultify ourselves.

So if Dr. Grant's platform has been accepted by the diocese of New York, we shall all know before this is in the reader's hands that he is Bishop-elect of New York, and the direct issue will then confront the standing committees first, and then the bishops, throughout the country. But if Dr. Grant be not now Bishop-elect of New York it must certainly be recognized that his position is no longer tenable as rector of the Ascension.

We shall hope that he will recognize this voluntarily, and not compel the Church to take the steps that are necessary to terminate his self-stultification.

ACKNOWLEDGMENTS

NEAR EAST RELIEF FUND

St. Mary's S. S., Hillsboro, Texas *	3.00
St. Peter's Mission, Canton, Ill.	6.00
Grace Church, Port Lavaca, Texas	6.00
Church of the Ascension, Chicago, Ill.	10.00
Two communicants of St. Paul's Church, Sharpsburg, Md.*	5.00
Mrs. J. D. H. Browne, Santa Monica, Calif.	5.00
Mrs. M. E. Goudge, Santa Monica, Calif.	5.00
Good Shepherd Church School, Terrell, Texas	17.00
St. John's Church School, Mason City, Iowa	4.00
A communicant of Holy Comforter Church, Montgomery, Ala.	2.13
Mrs. Charles Fiske, Syracuse, N. Y.*	10.00
K. K., Bloomfield, N. J.	5.00
St. Paul's Church, Weston, W. Va.	143.95
St. Wilfrid's Church School, Camden, N. J.*	10.00
George M. Block, St. Louis, Mo.	10.00
Mrs. Annah E. Brown, Meridian, Miss.	10.00
Wm. S. Hibbard, M.D., Brooklyn, N. Y.	10.00
St. Mary's Church, Pocomoke City, Md.	12.13
Mrs. Robert Scott, Swarthmore, Pa.	5.00
E. M. R.	10.00
St. John's Church, East Hartford, Conn.	1.00
Mrs. H. A. Merrill, Plymouth, N. H.	40.00
Rev. M. Bowyer Stewart, Nashotah, Wis.	25.00
Christ Church Parish, Temple, Texas *	61.25
Anonymous	50.00
In memory of a sister, Philadelphia, Pa.	2.00
St. Peter's Church, Gulfport, Miss.	11.05
St. Mark's Mission, Mississippi City, Miss.	3.25
All Saints' Memorial Church, Navesink, N. J.	63.73
All Saints' Church, Orange, N. J.	120.00
H. P. B.	10.00
St. Clement's Church, Lloyd, Fla.	20.20
In memory of E. B.	5.00
St. George's Church, Lee, Mass.	16.58
A member of Christ Church, Savannah, Ga.	25.00
Daisy *	4.00
Holy Innocents' Church, Racine, Wis.	2.50
St. Paul's Church, San Diego, Calif.	5.00
	\$ 761.07

Transferred from Russian Refugees' Relief Fund on behalf of
Joint Services of Episcopal Churches and Holy Orthodox
Church, Grand Rapids, Mich. 32.44

* For relief of children. \$ 793.51

EUROPEAN CHILDREN'S FUND

Ruth E. Longwell, Syracuse, N. Y.	10.00
Anonymous	10.00
A friend	89.00
Church of Epiphany, Rochester, N. Y.—Additional	25.00
St. Andrew's Church, Jackson, Miss.	5.00
St. Peter's Church School, Oakland, Calif.	38.28
M. E. B. and P. B., Chicago, Ill.	1.00
Thankoffering, Joplin, Mo.	5.00
Church of Ascension, Chicago, Ill.	25.00
Albany, N. Y.	10.00
Christ Church, Gilbertsville, N. Y.	27.75
St. Paul's Church School, Virginia City, Mont.	26.55
C. J. D., St. Peter's Church, St. Petersburg, Fla.	5.00
David M. Gregg, Reading, Pa.	5.00
A friend of little children	1.00
S. Edwin Day, Moravia, N. Y.	10.00
Charles J. Deahl, Alexandria, Va.	10.00
K. K., Bloomfield, N. J.	5.00
C. K. B.	8.00
St. Andrew's Church School, Marianna, Ark.	5.67
St. Mark's Church, Rochester, N. Y.	5.72
St. Mark's Church School, Rochester, N. Y.	5.33
A member of Christ Church, Bay Ridge, L. I., N. Y.	25.00
St. James' Parish, Hendersonville, N. C.	27.40
Ascension Church, St. Louis, Mo.	
Robert G. Buchanan	10.00
J. O. St. Clair	10.00
Mary M. Coombe	10.00
Hugh S. Graves	30.00
Miss Alice M. Brown	10.00
Grace Church, Freeport, Ill.	10.84
Arthur M. Brown, Boston, Mass.	10.00
Christ Church, Cincinnati, Ohio—Additional	5.00
Mrs. Fantine R. Burdick, Kane, Pa.	5.00
The Enclosure, Nutley, N. J.	1.00
St. Jude's Church, Monroe City, Mo.	16.00
In memory of J. S.	25.00
Rev. J. H. McCandless, Pittsburgh, Pa.	25.00
E. M. R.	10.00
St. John's Church, East Hartford, Conn.	26.00
A Vermont Churchwoman	10.00
M. B. and R. D. Ross, Raleigh, N. C.	10.00
L. A. B.	5.00
Rev. George L. Crocket, San Augustine, Texas	10.00
Nativity Church School, Lewiston, Idaho	10.80
Mrs. Wm. Maltas, Stalwart, Mich.	8.00
Christ Church, Redondo Beach, Calif.	35.00
In memory of Wm. Beekman Larrabee	10.00
Mrs. H. M. Bowman, St. Louis, Mo.	5.00
Anonymous	5.00
Rev. and Mrs. L. P. McDonald, New York City	7.50
Miss Helen Gilbert, Hartford, Conn.	1.00
Mrs. C. Rose, Hartford, Conn.	1.00
In memory of E. B.	5.00
Julla Campbell Olmsted, Cooperstown, N. Y.	5.00
T. H. G., Glastonbury, Conn.	5.00
T. & S., Christ Church, Portsmouth, N. H.	5.00
Miss Edna Putnam, New York City	17.00
Woman's Auxiliary, Church of St. Mary the Virgin, Big Spring, Texas	10.00
St. Mark's-on-the-Hill Church School, Baltimore, Md.	102.70
Trinity Church, Madera, Calif.	3.00

St. Michael's-by-the-Sea S.S., Carlsbad, Calif.	2.00
Diocesan Council of Mississippi	44.66
Mrs. Carrie L. Simons, San Diego, Calif.	10.00
D. R. and N. I. D.	2.00
All Angels' Church for Deaf, Chicago, Ill.	6.95
Church of the Ascension, St. Paul, Minn.	41.82
St. Faith's Guild of Calvary Church, Syracuse, N. Y.	10.00
Holy Innocents' Church, Racine, Wis.	5.50
N. D. M.	3.00
St. Peter's Church School, Weldon, Pa.	38.88
Woman's Auxilliary, St. Alban's Church, Danlerson, Conn.	60.00
	<hr/>
	\$ 1,095.35

CHINESE FAMINE SUFFERERS' FUND

St. Andrew's Church, Jackson, Miss.	\$ 47.26
M. E. B. & P. B., Chicago, Ill.	1.00
Church of the Ascension, Chicago, Ill.	45.00
St. Paul's Sunday School, Virginia City, Mont.	26.55
Rt. Rev. J. N. McCormick, D.D., Grand Rapids, Mich.	5.00
K. K., Bloomfield, N. J.	5.00
Miss K. Diller, Pittsburg, Pa.	5.00
St. John's Church, East Hartford, Conn.	22.00
Rev. W. M. Gamble, Manhelm, Pa.	30.00
Mrs. G. V. Quilliard and daughter, Duluth, Minn.	8.00
Christ Church School, Raleigh, N. C.	45.75
Rev. and Mrs. L. P. McDonald, New York City	7.50
M. A. & F. H. R.	19.00
Miss Sydney Price, Baltimore, Md.	5.00
Church of the Ascension, Atlantic City, N. J.	28.00
Woman's Auxilliary, Christ Church, Joliet, Ill.	10.00
Miss Mary L. Bailey, Schenectady, N. Y.	5.00
T. & S., Christ Church, Portsmouth, N. H.	5.00
Mrs. A. P. McWethy, Bloomer, Wis.	10.00
Diocesan Council of Mississippi	44.66
St. Paul's Church, Burlington, Vt.	5.00
Miss Edna Thorpe, New York City	10.00
Holy Trinity Church, Tiverton, R. I.	6.00
St. Peter's Church School, Weldon, Pa.	38.88
	<hr/>
	\$ 434.60

BISHOP ROWE FOUNDATION FUND

Woman's Auxilliary, Church of St. Michael and All Angels, Anniston, Ala.	\$ 5.00
L. D. S. Spalding, Denver, Colo.	10.00
In memory of H. T. G.	5.00
	<hr/>
	\$ 20.00

PADEREWSKI FUND FOR POLAND

Mrs. H. A. Merrill, Plymouth, N. H.	\$ 10.00
Mrs. W. F. Myers, Milwaukee, Wis.	175.00
	<hr/>
	\$ 185.00

* For relief of children

SERBIAN RELIEF FUND

St. Mark's Church School, Springfield, Vt.	\$ 5.00
St. Paul's Church, San Diego, Calif.50
	<hr/>
	\$ 5.50

FRENCH ORPHANS' RELIEF FUND

Trinity Church, Boonville, N. Y.	\$ 5.00
Very Rev. A. R. Van Meter, Erie, Pa.	1.96
St. Paul's Church, San Diego, Calif.	10.00
	<hr/>
	\$ 16.96

AMERICAN RED CROSS

St. Paul's Church, San Diego, Calif.	\$ 2.00
---	---------

JERUSALEM RELIEF FUND

St. Paul's Church, San Diego, Calif.	\$ 1.00
---	---------

NOTE.—Contributions for various funds are invariably deposited to the credit of "Living Church Relief Fund" in the First Wisconsin National Bank of Milwaukee and are distributed weekly. They are never mixed with private funds of any sort.—EDITOR LIVING CHURCH.

BALANCE SHEET

The following is the balance sheet for THE LIVING CHURCH RELIEF FUND covering the period from June 5, 1920, to and including January 22, 1921, since publication of the last balance sheet in THE LIVING CHURCH of June 12, 1920, page 225:

RECEIPTS

Acknowledged, June 12, 1920, to January 22, 1921, inclusive	\$22,398.13
Received from <i>The Young Churchman</i> Fund.	154.50
Liberty Bonds acknowledged, June 12, 1919, to January 22, 1921	250.00
Balance on hand June 5, 1920.	208.41
	<hr/>
	\$23,011.04

APPROPRIATIONS

JUNE 5, 1920, TO JANUARY 22, 1921, INCLUSIVE	
Transmitted to Paris	\$ 70.02
Transmitted to Rome	51.83
Transmitted to Munich	346.28
To Special Funds:	
The Fatherless Children of France.	\$2,790.50
Returned to Benefactors of the Fatherless Children of France	1.37
Orphans of Belgium Fund.	406.50
Near East Relief Fund.	9,073.00
European Children's Fund.	7,157.79
American Relief Administration European Children's Fund:	
For Feeding Austrian Women and Children	212.32
For Relief of French Children	32.80

Fund for Relief in Jerusalem.	41.33
French Relief Fund.	7.12
French Orphans' Fund.	15.82
Belgian Relief Fund.	29.61
Polish Relief Fund.	457.16
Bishop Rowe Foundation Fund.	321.36
Onelda Mission Fund.	35.00
Fund for Russian Refugees.	66.34
Children's Hospital at Lille, France	5.00
Alaskan Relief Fund.	4.00
Racine College Fund.	56.00
Westminster Abbey Restoration Fund	10.00
Fund for Starving Children of Vienna	25.00
Fund for Liberator Mission.	14.00
Chinese Famine Sufferers' Fund.	1,293.43
Fund for Fishermen at Penobscot Bay	10.00
Serbian Relief Fund.	194.67
	<hr/>
	\$22,260.17

Liberty Bonds transmitted:	
Near East Relief Fund.	\$ 50.00
Chinese Famine Sufferers' Fund.	100.00
European Children's Fund.	100.00
	<hr/>
	250.00
To exchange30
Balance on hand January 22, 1921.	32.44
	<hr/>
	\$23,011.04

ANSWERS TO CORRESPONDENTS

K. J.—(1) The recognition of the beheading of King Charles I. as a "martyrdom" is due to the fact that his loyalty to Church and Prayer Book were chief factors in his death at the hands of the Puritans, and he might probably have saved his life if he had been willing to abandon the Church.—(2) In 1661, after the Restoration, the observance of the day of his death, January 30th, was ordered by the Convocations and sanctioned by Parliament with the royal assent. At the beginning of each reign therefore the observance was re-ordered by proclamation of the king, but in 1859 the observance was withdrawn from the Prayer Book by royal order, though with the consent neither of the Church nor of Parliament.—(3) Abstinence from flesh meat on fast days is a very ancient method of observing the day, which has been enforced by much canonical legislation in times past.

PUZZLED CATHOLIC.—(1) A priest has not the right to substitute his own form of absolution for those printed in the Prayer Book, nor (2) to omit from the Nicene Creed the words "only begotten Son was made man." If you have personal knowledge of these irregularities the information should be given to the Bishop. We also should be pleased to learn the name and the occasion on which they occurred—if your knowledge is at first hand.—(3) The Church does not forbid divorce but regards it only as a legal separation not (ordinarily) carrying with it the right to remarry.

READER.—There are three former Old Catholic congregations in the diocese of Fond du Lac in which the Mass and offices (in French) set forth by Bishop Herzog, in Switzerland, are used by license of the Bishop of the diocese. Both they and their clergy are in union with the diocesan convention and are represented in it. Of the two clergy who minister in these three congregations, one was ordained by Bishop Herzog at the request of the late Bishop Grafton and one is in Roman Catholic orders, but with Anglican allegiance of many years' standing.

SUBSCRIBER.—Whether the people sit or kneel during the epistle is immaterial. At the beginning of the Holy Communion they are directed to kneel. At the gospel they are directed to stand. If the Church deemed it important to specify the posture for the epistle the rubric would supply the information. Since the epistle is read as a meditation of the people rather than for their instruction, either sitting or kneeling is entirely appropriate.

ENQUIRER.—A baptized person, uncanonically married, should not be presented for Confirmation. If the facts are in doubt the case is to be determined by the Bishop (Canon 42).

J. C. G.—Our Lord was not in the Jewish priesthood.

PROSAIC LABORS

(FROM THE CONVOCATION ADDRESS OF THE BISHOP OF SOUTHERN FLORIDA)

THAT ANCIENT worthy, Thomas of Eccleston, in his book, *De Adventu Fratrum Minorum in Angliam*, says, "I myself saw a famous preacher who publicly confessed that, through the worries of building houses"—that is churches and monasteries for the order—"he had lost the inclination to preach, and no longer had the devotion he used to have."

I imagine most of the clergy now-a-days would sometimes make a similar confession. Certainly I must do so, if by "inclination" one is to understand a moving inspiration and ability, and not mere desire.

Yet, on this occasion I would rather have spoken upon the mysteries of the Christian faith, the beauties of the Christian law, the charm of the Christian worship, the splendors of the Christian hope, than upon the activities and operations where Church and world run in much the same grooves and employ much the same machinery.

But the commonplace, dusty, unexciting tasks have to be performed. And if we will only enter upon them in the right spirit they will be transformed.

After all, our prosaic, humdrum activities are necessary activities. The Franciscan friars had to have houses, even if the famous preacher must deliver fewer sermons. And the loss of his devotion was not inevitable nor irretrievable.

DAILY BIBLE STUDIES

January 31—Begin Again

READ Psalm 107: 1-32. Text: "Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men."

Facts to be noted:

1. God's goodness to men is shown in this Psalm.
2. God's care for travelers (4-9); for prisoners and exiles (10-16); for sick men (17-22); and for sailors (23-32).
3. The exhortation to be thankful.

In another place the Psalmist asks the question: "What shall I render unto the Lord for all His benefits towards me?" and then he answers his own question, "I will take the cup of salvation and call upon the name of the Lord; I will pay my vows unto the Lord; I will offer to Thee the sacrifice of thanksgiving." Our lessons throughout January have dealt with thankfulness and happiness. To what extent have we carried out the vow and the promise we made on the first day of the month to let no day pass without rendering thanks to Almighty God for His blessings bestowed upon us? To what extent have we shown, as we promised we would show our gratitude to Him by service and sacrifice? If in any way we have failed to try to measure up to the standard we set for ourselves at that time, let us read again the words of our text, make them our own and begin again.

February 1—The Secret of True Prosperity

Read Psalm 112. Text: "Blessed is the man that feareth the Lord, that delighteth greatly in His commandments."

Facts to be noted:

1. The Psalmist ascribes true prosperity to righteousness.
2. The righteous see the light even in the days of darkness and depression.
3. The man who fears God has no occasion to fear man or circumstances.

Mr. Roger Babson of Wellesley Hills, Mass., considered one of the first statisticians in the world, told an audience of over five thousand people that there are six secrets of success in life and that they all begin with the letter "P". These six secrets are: Industry, Integrity, Intelligence, Initiative, Intensity, and Inspiration. And then said Mr. Babson: "I have come a long way to deliver my message and some of you may not like the last part, but it is the one part that makes all that I have said worth while. It is this: the foundation of all true prosperity and success is to be found in religion. The President of the Argentine Republic said to me: 'North America is prosperous; South America is years behind. Why? The first people who came to South America from the old world came for gold, the people who first came and settled North America came for God.' Put First Things First."

February 2—Presentation of Christ in the Temple

Read St. Luke 2: 22-35. Text: "Behold, this child is set for the fall and rising again of many in Israel."

Facts to be noted:

1. Mary's obedience to the law.
2. Simeon recognized in the Christ Child the Saviour of the world.
3. Simeon's song of thanksgiving and prophecy.

"In this world there can be no victory without conflict, no achievement without effort, no joy without pain, no perfection except through suffering." You may call conflict and effort and pain and suffering by other names if you will, but they are there and they are very real. They enter into every department of life. They face the one who would live a Christian life at every turn. Our Lord "is set for the fall and rising again of many." The expression is figurative and suggests a stone or a step in a man's pathway which becomes, according to the way he treats it, either a stumbling block over which he falls or a means of elevation by which he rises to a higher plane; and this stone is so placed that he cannot avoid it. Christ is presented to us every day. He is always in our pathway. He is the Stone by which we must rise or fall. If we stumble over that Stone there is no conflict and, therefore, no victory; no effort, therefore no achievement; no struggle, or pain, therefore no joy in Christ. But when we struggle in spite of failures, to attain "to the measure of the stature of the fulness of Christ" we find that Christ is the Stone by which we rise to victory, achievement and joy.

February 3—The Childhood of Jesus

Read St. Luke 2: 36-40. Text: "And the Child grew, and waxed strong in spirit, and the grace of God was upon Him."

Facts to be noted:

1. Anna recognized Jesus as the Mess'ah.
2. Mary observed the law in every detail.
3. A summary of our Lord's childhood. (See also v. 52.)

We are constantly telling our children of Christ's love for children, but how seldom we picture the childhood of Jesus and show our children that He is their perfect example because He Himself was a normal child! As a child our Lord "grew" and developed just as every healthy child must grow and develop. Make it clear to the boys, and the girls, too, that Jesus was well developed physically; that He undoubtedly took His full part in all the games and activities of the boys of Nazareth, and that He enjoyed life just as a boy of to-day enjoys life. Point out that He went to school and was educated just as all the other boys of the village were educated, and that He was not ashamed to be found doing hard work at His foster father's work bench. And as a boy our Lord went to the village "church". That was a normal part of His life. Hold the Master up to the boy in a boy's way and your appeal will not go unheeded. The boy is a hero worshipper; hold up the world's greatest Hero and the boy will worship Him.

February 4—Lost

Read St. Luke 2: 41-45. Text: "But they, supposing Him to have been in the company, went a day's journey."

Facts to be noted:

1. The example set by Joseph and Mary.
2. The Child's early training in the commands of the Church. He becomes "a son of the law" at 12 years of age.
3. The cost of taking anything for granted. (44, 45.)

For a little while the Child Jesus was lost to Joseph His foster father and Mary His mother. Why? For the same reason that many of us to-day, at times, lose Him out of our lives with the result that like Mary we pass through a period of anguish and sorrow. Joseph and Mary were busy with the preparations for the journey back to Nazareth. Many things had to be attended to. Business matters had to be settled, baggage had to be packed, and farewell visits to friends and relatives had to be made. Then the journey began. Of course the Child was somewhere in the company. This was taken for granted. Night came on but the Child could not be found. No one had seen Him during the day. As far as Mary and Joseph were concerned He was lost. How true the picture is of so many lives to-day! Business must be taken care of, but of what profit is business if Christ does not come into the reckoning; we must have friends, but how poor the friendship that forgets the one great Friend. Of course it will be all right, we think, but the night of darkness comes and where is Christ, our one source of strength and comfort? Lost?

February 5—Found

Read St. Luke 2: 45-50. Text for the day: "They found Him in the Temple."

Facts to be noted:

1. Joseph and Mary spent three days among their friends looking for the Child.
2. Then they turned to the Temple and found Him.
3. Our Lord's answer to Mary.

"Among my kinsfolk and my friends
I sought for Christ, but found Him not;
The joy of earth in sadness ends,
The love of hearts is oft forgot.
Each hath his own familiar cares
And others' burdens lightly bears.

"I sought for Christ but found Him not;
Sorrowing, O whither shall I turn?
Lo, Zion's gates, yon hallowed spot
Where praise and prayer like incense burn,
Back to Thy temple I'll repair,
Secure, with joy, to find Thee there.

"I seek for Christ, but find Him not
Even there, as yet I hope to find;
This long day's march, life's pilgrim lot,
Rolls on, and He seems oft behind,
But I shall find whom here I love
In God's Jerusalem above."

C. L. Ford.

[This series of papers, edited by the Rev. Frederick D. Tyner, is also published in monthly sections as "The Second Mile League Bible Studies and Messenger", in which form they may be obtained from the editor at 2726 Colfax avenue S., Minneapolis, Minn.]

NOTES ON THE NEW HYMNAL—LIV

BY THE REV. WINFRED DOUGLAS

HYMN 408. "Far from my heavenly home". This paraphrase of the 137th Psalm was published by Henry Lyte in 1834, in his *Spirit of the Psalms*, from which Hymns 225, 258, 312, and 467 are also taken. His versions are very free, and often characterized by a wistful tenderness, as in the present instance. This mood has been precisely caught by the composer of the tune; so that we have here the rare marriage of thought and expression which gives us a hymn of classic beauty. J. B. Wilkes was organist at Monkland, when Sir Henry Baker, the vicar, first brought out *Hymns Ancient and Modern*, to which this tune was contributed.

HYMN 410. "God of the living". To the very considerable number of John Ellerton's hymns in our former Hymnal has now been added a second burial hymn written twelve years earlier than the familiar "Now the labourer's task is o'er". Its amplification of the thought, "Our dead are living unto Thee", sounds a new note in this section of the Hymnal.

The familiar tune of Barnby, *St. Chrysostom*, makes the use of the new hymn immediately possible for any congregation; but the ease of doing this must not blind us to the desirability of learning the second tune, either to these words or some others. It is one of the very greatest of sacred melodies, and beloved of all serious musicians. First found set to Luther's paraphrase of the Lord's Prayer in a manuscript of 1530, it may be with some probability assigned to his pen, like *Ein Feste Burg*. It was published in England in 1558, with Bishop Cox's version of the Lord's Prayer; later with Psalm 112. The immense possibilities of this tune were promptly seen by the musicians. Bach used it in the *St. John Passion*, and in three of the Cantatas, in which he modified the melody to the form here given. He repeatedly composed chorale preludes upon it, one of which is unexcelled in noble gravity. More familiar, though less great, are Mendelssohn's Variations in his Sixth Organ Sonata. This superb chorale may be sung with overpowering effect by a body of men's voices in unison to the words of Kipling's *Recessional* (No. 439), the grave splendor of which it perfectly expresses.

HYMN 412. "Sunset and evening star". The inclusion of Tennyson's *Crossing the Bar* may serve to remind us that a Hymnal set forth by authority must include adequate expression for exceedingly varied tastes, and must provide for all types of loyal Christian thought. For example, at my own burial, I should fervently desire *Dies Irae* as the principal hymn, but this gives me no right to fail in Christian sympathy with the many persons to whom such a choice would seem artificial, and whose devotional needs would be better met, as they think, by having Lord Tennyson's poem sung to Barnby's expressive and popular music. God forbid that a spirit of unkind criticism should ever poison the discussion of what so closely touches human hearts; or that the deep fundamental unity in the fact of praising God should ever be marred by unloving and un-Christian dissension as to the manner of so doing. But one may quite rightly indulge the hope that the stern glory and straightforward, inclusive truthfulness of the great Sequence for the Dead will outlast the weaker and more indirect and incomplete sentiments of the Victorian bard in the affections of men.

HYMN 413. "Asleep in Jesus". The second tune, *Oneonta*, composed for these words by Professor Hall of Columbia University, is a very rich addition to our repertory, and one which laudably continues the older and better traditions of hymnodic composition. The committee was so impressed with the great merits of this tune that it was also appointed as the modern melody for the Compline hymn, "Before the ending of the day", No. 28. In one or the other connection, it is to be hoped that its use will speedily become general.

The verses appeared in the *Amethyst* in 1832. Mrs. Mackay wrote them after seeing on a tombstone in the burying ground of Pennycross Chapel the phrase, "Sleeping in

Jesus". Regarding this, she wrote as follows: "Distant only a few miles from a bustling and crowded seaport town, reached through a succession of those lovely green lanes for which Devonshire is so remarkable, the quiet aspect of Pennycross comes soothingly over the mind. 'Sleeping in Jesus' seems in keeping with all around."

THE CALL

In days long gone God spake unto our sires:
"Courage! Launch out! A new world build for me!"
Then to the deep they set their ships, and sailed
And came to land, and prayed that here might be
A realm from pride and despotism free,
A place of peace, the home of liberty.

Lo, in these days, to all good men and true
God speaks again: "Launch out upon the deep
And win for Me a world of righteousness!"
Can we, free men, at such an hour still sleep?
O God of freedom, stir us in our night
That we set forth, for justice, truth, and right!

THOMAS CURTIS CLARK.

A SONNET

TO KING CHARLES THE MARTYR

Long years ago thy faithless subjects tore
The scepter from thy gentle, kingly hands
And thee, their heav'n anointed monarch, bore
To that dread scaffold reared where Whitehall stands.
Beneath the pave of Windsor's regal shrine
Thy sacred dust in silence long hath slept.
And thou art counted one of earth's long line
Of vanished kings, forgotten and unwept.
Forgotten? Nay, that fate thou canst not know
While love of thee in loyal hearts burns bright,
While tear-dimmed eyes, when winter's wild winds blow,
Can still discern, with faithful, mystic sight,
Thy royal blood upon the virgin snow,
Thy body borne beneath its pall of white.

LISTON J. ORUM, O.H.C.

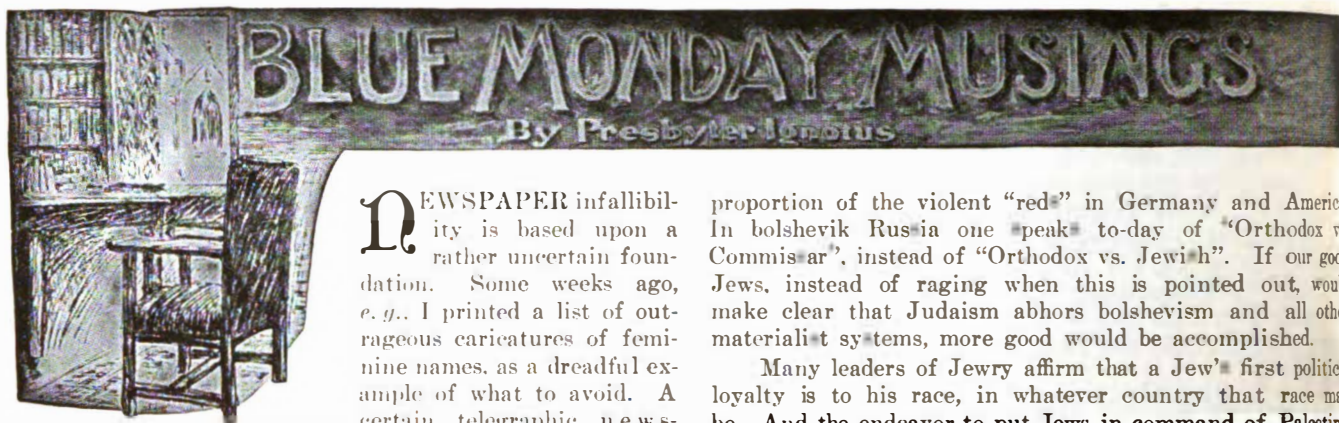
THE FAMINE IN CHINA

THE Bishop of Shanghai reports at least twenty million people living under famine conditions in North China. "The least that will support one person until the spring is \$2 a month, or \$10 in all." That must have been said about three months ago, for spring is not now five months away. His figures imply that \$200,000,000 is needed if relief work is to be effective. Three months have passed, and for every \$10 not given one person will not be "supported until spring".

The Bishop adds: "The Chinese government is apparently doing nothing effective. It has put in special taxes in various directions, but the Chinese business men here do not think that the money goes to the famine. I heard Bishop Lambuth give an account of his journey through part of the famine area in Shantung. When asked what he had seen of government relief in the work of his investigation he replied that it did not come under his notice. You people in America cannot understand such indifference to human suffering and death, but it is one of the results of heathenism."

Perhaps we in America can understand something of it, for the utterances and actions of organized pagan greed in the United States have given us an insight; but Christian America will help, just as Christian China has done. The girls of St. Mary's Hall, Shanghai, have given \$400.

JESUS CHRIST was Himself not perfected in one day: in Him patience had its perfect work. True faith recognizes the need of time and rests in God.—*Rev. Andrew Murray.*



NEWSPAPER infallibility is based upon a rather uncertain foundation. Some weeks ago, *e. g.*, I printed a list of outrageous caricatures of feminine names, as a dreadful example of what to avoid. A certain telegraphic news-agency copied it, affirming

that I recommended the use of these, rather than of the sweet, old-fashioned Christian names, such as our mothers bore; and now, in consequence, I am receiving letters of remonstrance from various quarters! I have perhaps told you of the fine old Irish godfather who burst out with an indignant protest, when the godmother gave the baby's name as "Hazel":

"For the love of Heaven! There's the calendar full of the names of lovely female saints, and they do be calling the baby after a nut!"

I DON'T KNOW who E. G. Buckeridge is; but I like this poem signed by his name:

"THE SONG OF THE ROAD

"As I came out by Biddenden
There murmured in my ears
The song that all wayfaring men
Have heard in all the years.
And all the way, by hill and moor,
That song went down with me,
By Tenterden and Appledore
And Romney to the sea.

"The song that all wayfaring men
Shall hear until they die,
That haunts their dreams, and brings again,
Under the open sky,
Across the pent, unhappy hours,
Across the clanging towns,
The gleam of little wayside flowers,
The white tracks of the downs.

"The feel of wind upon the face,
The fragrance of the pine,
The draughts of keen, exultant space
That thrill the blood like wine,
Blue, mystic distance, fold on fold,
Luring from far away—
The song Ulysses heard of old,
And I heard yesterday.

"And so I came through Romney marsh
That holds no house or tree,
Only the wide, sheep-dotted grass
That once was sand and sea,
Only the frail windmills that lift
Against the sunset fire,
And faintly pencilled on the drift
The ghost of Romney spire.

"And thus all day across the fen
With me went singing down
The road I found by Biddenden
And lost by Romney town;
For all men come to sleep at last,
As all roads to the sea,
And winding in the dusk it passed,
But left its song with me."

No INTELLIGENT PERSON can approve of the systematic endeavor now working in this country, as in certain European lands, to stir up suspicion and anger against the Jews. (The word "anti-semitism" is absurd, because the Jews only among Semitic peoples are the object of such an attack.) That the great mass of our Jewish fellow-citizens are honorable and loyal is not to be doubted. I rejoice to have counted multitudes of such Jews among my friends, Cohen of the Goyim though I am. But it is idle to ignore certain patent facts, or to get angry when these facts are brought to light.

The vast majority of bolshevik "commissars" are Jews by race, even like the leaders of communism and a large

proportion of the violent "red" in Germany and America. In bolshevik Russia one speaks to-day of "Orthodox vs. Commissar", instead of "Orthodox vs. Jewish". If our good Jews, instead of raging when this is pointed out, would make clear that Judaism abhors bolshevism and all other materialist systems, more good would be accomplished.

Many leaders of Jewry affirm that a Jew's first political loyalty is to his race, in whatever country that race may be. And the endeavor to put Jews in command of Palestine, where they are only a small fraction of the population, is suspicious. Let American Jews disavow sympathy with political Zionism, rather than resent legitimate criticism.

A Jew is of course entitled to religious freedom; but so is a Christian. And part of every Christian's duty is to attempt to convert Jews to Christianity, by all legitimate arguments. Judaism is not a missionary religion: Christianity is. No rabbi has any right to denounce Christian missionaries among his people; and any Christian who renounces that right, or disavows that duty, is false to his Lord's explicit command. Jews, alas! are misbelievers, since they reject their King and Saviour; but we share this fault if we do not try to remove it.

No gentile criticism of Jews is half so scathing as some passed on them by themselves; and so I venture to reprint here Israel Zangwill's indictment:

"ISRAEL

"Hear, O Israel, Jehovah, the Lord our God, is One,
But we, Jehovah His people, are dual and so undone.

"Slaves in eternal Egypt, baking their strawless bricks,
At ease in successive Zions, prating their politics;

"Rotting in sunlit Roumania, pigging in Russian pale,
Driving in Park, Bols, and Prater, clinging to Fashion's tail;

"Reeling before every rowdy, sore with a hundred stings,
Clothed in fine linen and purple, loved at the courts of Kings;

"Faithful friends to our foemen, slaves to a scornful clique,
The only Christians in Europe, turning the other cheek;

"Priests of the household altar, blessing the bread and wine,
Lords of the hells of Gomorrah, licensed keepers of swine;

"Coughing o'er clattering treadles, saintly and underpaid,
Ousting the rough from Whitechapel—by learning the hooligan's trade;

"Pious, fanatical zealots, throttled by Talmud-coll,
Impious, lecherous skeptics, cynical stalkers of spoil;

"Wedded 'neath Hebrew awning, buried 'neath Hebrew sod,
Between not a dream of duty, never a glimpse of God;

"Risking our lives for our countries, loving our nations' flags,
Hounded therefrom in repayment, hugging our bloody rags;

"Blarneying, shivering, crawling, taking all colors and none,
Lying a fox in the covert, leaping an ape in the sun.

"Tantalus-Proteus of Peoples, security comes from within:
Where is the lion of Judah? Wearing an ass's skin!"

"Hear, O Israel, Jehovah, the Lord our God, is One,
But we, Jehovah His people, are dual and so undone."

THIS CAME as a New Year's greeting from a much-beloved old professor of English; perhaps it is as new to you as to me. The stanzas are from Richard de Castre's *Prayer to Jesus*.

"Thesu, keepe hem that been goode,
And amende hem that han greued thee,
And sende hem fruytys of ertelli fode,
As ech man nedith in his degre.

"Thesu, that art with-ouen lees,
Almyghti God in Trynyte,
Ceesse these werris, and sende us pees,
With lastinge loue and charitee.

"Thesu, that art the goostli stoon?
Of all holl chirche in myddil erthe.
Bringe thi fooldis and flockis in oon,
And rule hem rightll with oon hirde."

¹ Falsehood. ² Spiritual Foundation. ³ Shepherd.

"The Spirit of 1620"

By the Rt. Rev. Benjamin Brewster, D.D.,

Bishop of Maine

NOTE.—This is the substance of an address delivered by the Bishop—himself a direct descendant of Elder Brewster of the Pilgrims—before the Maine Historical Society at Portland on December 30th.

QUCH in the intellectual and spiritual outlook of the little group of Pilgrims of the *Mayflower*, as with the Puritan standpoint in general, is not to be commended. It was a provincial standpoint, which had lost the sense of the wholeness of life. But their story supplies hints of value for our problems to-day.

The Puritans had turned their back upon many of the valuable traditions of human society. Our culture to-day owes something to the Renaissance spirit, with which Puritanism was in opposition, though having its root in the same soil. Moreover, from the standpoint of religion, a just estimate finds the Puritan lacking, compared with more ancient manifestations of Christianity. In particular, the narrow individualism of the Puritan, exalting the conception of justice as a divine attribute, obscured the deeper thought of eternal love. Nevertheless, that individualism, the defects of which are patent enough to-day, was an inevitable phase in the evolution of liberty. In the struggle of the seventeenth century in England, the Puritans who contended for the rights of their own consciences knew nothing of toleration for others, and some ugly traits of human nature emerged.

So far as we have to-day freedom of speech this is largely due to those religious and political controversies wherein it frequently happened that some deeper elements of religious truth were bound up with outgrown political theory. Civil stability often meant (as in the case of Lord Burghley as far back as Elizabeth's time) merely conformity to the royal will; and the institutional side of Church life shared in the disadvantages of this identification. The impolitic words of James I. at the Hampton Court Conference—"No bishop no king"—further confused the issue. It must be noted that the mass of the Puritans were committed to the principle of Church establishment, Robert Browne and the early Separatists having little standing.

It is probable that the disappointing attitude of James I. served to arouse men of more sober and stable character to become supporters of the principle of independence of all state control. At all events, it was only a year or two after the Hampton Court Conference of 1604 that we begin to hear of the Separatist Congregation at Scrooby Manor, where William Brewster, holding the important position of "Post", welcomed a little group, among whom the most notable person was the Rev. John Robinson, a graduate of Cambridge, and a truly remarkable man.

As is well known, they did not become "Pilgrims" first by embarking in the *Mayflower* in 1620. Their first land of promise was Holland, where alone, among the countries of Europe, religious toleration existed. Hither, in 1608, they migrated. Almost a dozen years they were exiles in Leyden. But, though first of all citizens of a heavenly country, they did not forget that they were Englishmen. New England was born of that marriage of spiritual devotion with racial affection, which kept their high idealism sane, free from the vagaries of fanatics. Note the quiet dignity of the message sent from Leyden, during the protracted negotiations about the trans-Atlantic voyage, to the London Company by Pastor John Robinson and Elder William Brewster: "It is not with us as with other men whom small things can discourage, or small discontentments cause to wish themselves home again."

Very noticeable is the coherence of this group of Separatists. Of the one hundred and two who sailed on the *Mayflower*, the great majority had been companions, apparently, from the time of their going to Holland twelve years before,

although one cannot forget that at Leyden the trained soldier, Myles Standish, joined them. Most of them had endured a common experience of trial and had been solaced by continuous spiritual fellowship. The influence of their virile and beloved pastor, John Robinson, had no doubt been the strongest human factor in cementing their fellowship.

Ever memorable is the "Mayflower Compact", in which these few immigrants solemnly covenanted themselves together "into a civil body politic", for their "better ordering . . . and by virtue hereof to enact, constitute, and frame such just and equal laws . . . as shall be thought most meet and convenient for the general good of the Colony". Goldwin Smith says that this Compact "heralded a polity of self-government, and may take rank among the great documents of history". To me the especial significance of the document is that, under the new conditions in which these men found themselves, they were not afraid to take a forward step, and do something new. They adapted their social conduct to changed circumstances.

A decade and a half passed by, and the little colony had now come to include the three towns of Plymouth, Duxbury, and Scituate. A legislature, or "general court", was established, and the laws were codified. In these revised statutes of 1636, we note six capital crimes, where at the time when the Pilgrims left Scrooby the English lawbooks enumerated 31 capital crimes. In their first codes, Massachusetts and Connecticut each had twelve capital offenses. The administration in the Plymouth Colony was milder than the code. For while six crimes were enumerated, punishment took place under only two specifications.

As witnessing to the generally humane attitude of these men in dealing with the Indians, significant testimony is borne by a report made in 1627 by an ambassador who came to Plymouth from the Dutch Colony at Manhattan. He states: "The tribes in their neighborhood have all the same customs as ours, only they are better conducted than ours, because the English give the example of better ordinances and a better life."

The comparative mildness of the Plymouth colonists, distinguishing them from the great bulk of the Puritan settlers of New England, is seen in their attitude towards nonconformists, witches, and fanatics. Anything like our modern position of tolerance would have seemed to them abominable license, but I think their own early sufferings for conscience' sake had turned their thoughts perceptibly towards leniency. The belief in witchcraft was universal in those days, and for centuries after the landing of the Pilgrims. The authorities of Protestant and Catholic countries alike were busy harring and burning the unfortunate, abnormal "psychics" who were victims of this tragic ignorance. So it is nothing remarkable that witchcraft is listed by the Plymouth Colony as one of the six crimes punishable by death. But from first to last there were only two cases brought to trial. In regard to Quakers, Plymouth, like Massachusetts, Connecticut, and New Haven, passed laws prohibiting their entrance into the colony. These early Quakers were looked upon with horror as enemies of all order, in Church and State.

The establishment of a theocratic state was the common Puritan ideal—"a commonwealth composed of a united body of believers". In seeking to compass this ideal, Massachusetts was more logical than Plymouth. But the logic of life is bigger than the logic of theory. The martyrdom of the Quakers on Boston Common in 1659 broke down the theory of such a theocratic state. The fact remains, however, that in Plymouth the logic of the Puritan ideal bred no Endicott; and history must do credit to their comparative mildness. The ideal of a theocratic state has no hold on us to-day. The

(Continued on next page)

CONSECRATION OF THE BISHOP OF SALINA

THE Rev. Robert Herbert Mize was consecrated third Bishop of Salina at Grace Cathedral, Topeka, Kansas, on Wednesday, January 19th.

Bishop Tuttle was the consecrator, and the co-consecrators were the Rt. Rev. Sheldon M. Griswold, D.D., Bishop Suffragan of Chicago, and the Rt. Rev. George A. Beecher, D.D., Bishop of Western Nebraska; the presenting bishops were the Rt. Rev. Harry S. Longley, D.D., Bishop Coadjutor of Iowa, and the Rt. Rev. James Wise, D.D., Bishop of Kansas; the attending presbyters were the Very Rev. Francis S. White, D.D., Dean of Trinity Cathedral, Cleveland, Ohio, and the Very Rev. Henry S. Sizer, Dean of Christ Cathedral, Salina, Kansas; the deputy registrar was the Very Rev. J. P. deB. Kaye, Dean of Grace Cathedral; and the master of ceremonies was the Rev. Robert K. Pooley, of St. Paul's Church, Leavenworth, Kansas. The Rt. Rev. Nathaniel S. Thomas, D.D., Bishop of Wyoming, preached the consecration sermon.

A choir of seventy voices furnished the music. A majority of the clergy of the diocese of Kansas and the missionary district of Salina marched in the procession.

Following the consecration a luncheon was served by the Cathedral parish to the visiting clergy and people.

Motion pictures taken of the procession, which included the choir, the Kansas clergy, the Salina clergy, and the visiting bishops—will be shown at the local theatres and at the diocesan convention in May.

At the time of his election Bishop Mize was at St. Luke's Church, Prescott, Ariz., on a year's leave of absence from his parish, St. Paul's, Kansas City, Kansas. Previous to that he was rector of St. Andrew's, Emporia. At one time he was headmaster at St. John's Military Academy, Salina, Kansas.

Following the consecration, a retreat was held by the Rev. Douglas Matthews, rector of the Church of the Covenant, Junction City, Kansas, for the Kansas clergy. The retreat extended from Wednesday night to Friday morning. After lunch on Thursday, Bishop Tuttle gave a short inspirational talk. He was also present at the evening chapel service at the College of the Sisters of Bethany on Wednesday evening.

CONSECRATION OF THE BISHOP COADJUTOR OF SOUTH CAROLINA

THE Rev. Kirkman G. Finlay, rector of Trinity Church, Columbia, S. C., was consecrated as Bishop Coadjutor of the diocese of South Carolina in Trinity Church, Columbia, on Thursday, January 20th. The Bishop of the diocese was consecrator, assisted by the Bishops of North Carolina and Georgia. The Bishops of Atlanta, East Carolina, and Asheville, and the Bishop Coadjutor of Ohio assisted in the service, joining in the laying on of hands. The epistle was read by Bishop Du Moulin, the gospel by Bishop Cheshire, and the Litany by Bishop Darst. Bishop Mikell preached the sermon. The presenters were Bishop Darst and Bishop Horner; the attending presbyters, the Rev. Walter Mitchell, D.D., and the Rev. O. T. Porcher; the registrar, the Rev. A. S. Thomas; the master of ceremonies, the Rev. T. T. Walsh.



RT. REV. R. H. MIZE
Missionary Bishop of Salina

The required testimonials were given as follows: Election by the diocesan council, the Rev. A. S. Thomas; Evidence of ordination, the Rev. A. R. Mitchell; Consent of the standing committees, Mr. J. Nelson Frierson; Consent of the bishops, the Rt. Rev. Junius M. Horner, D.D.; Letter of commission by the Presiding Bishop, the Rt. Rev. Frederick F. Reese, D.D.; Grounds of election, the Rev. John Kershaw, D.D.; Testimonial of members of the diocesan council, Mr. Carroll H. Jones; Certificate of compliance with Canon XII, Section 2, the Rev. R. Maynard Marshall.

Besides the seven bishops, about forty of the clergy attended, including several visitors from neighboring dioceses. The nave, transepts, and galleries were entirely filled, special seats being reserved in the nave for visiting pastors from the other churches in Columbia.

The order of procession was as follows: The Cross, the flag, the choir, the vestry of Trinity Church, lay members of the Executive Council, lay members of the Standing Committee, the clergy of the diocese, the clergy of other dioceses, the master of ceremonies, the registrar, the Bishop Coadjutor-elect with attending presbyters, the presenters, the preacher, the co-consecrators, the consecrator.

Following the consecration service, a luncheon was served in the Satterlee Memorial parish house, at which congratulatory addresses were made by Bishop Guerry, Mr. J. Nelson Frierson, representing the laity of the diocese, and by Bishop Reese, of Georgia, representing the bishops of the Province of Sewanee. Trinity parish, which had provided the episcopal robes for its former rector, also presented a heavy silver tea set to Bishop and Mrs. Finlay. The clergy of the diocese, through the Rev. John Kershaw, D.D., gave the new Bishop his episcopal ring.

Bishop Finlay was elected at a special meeting of the diocesan council in Columbia, on October 18th. While no technical territorial jurisdiction has been conferred upon him, the Diocesan has indicated that Bishop Finlay will be given special oversight of missionary

activities in the northern part of the diocese.

"THE SPIRIT OF 1620"

(Continued from preceding page)

unity of believers, if it is to be realized visibly, can never come through repression, but through reverence for the Will of God, found not to be inconsistent with reverence for human reason.

He who looks back to the men of 1620 to find fullgrown religious liberty will of course be disappointed. But in the spirit of those men, provincial as their intellectual outlook was, we do find a sincere devotion to duty as it was given them to see it. We find genuine desire for "just and equal laws". We find the subordination of "private respects" to "the common good". We find a tempering of the hardness of theory by moderation in practice. Somewhat, too, we find of a certain humble, forward-looking attitude, even as their Leyden pastor had expressed his noble confidence "that the Lord has more truth and light yet to break forth out of His holy Word".

This is the spirit of 1620. It has something to contribute towards that consummation of human liberty and peace which we have not yet attained, but for which we hope.

Church and Episcopate

By the Rt. Rev. H. J. Mikell, D. D.,

Bishop of Atlanta

A Sermon Preached in Trinity Church, Columbia, S. C., at the Consecration of
Its Rector to be Bishop Coadjutor of the Diocese of South Carolina

"Therefore watch and remember."—Acts 20:31.

THIS is the charge which St. Paul gave to those who were in authority in the Church at Ephesus. It was his last injunction. They were to see his face no more. They were henceforth to guide the Church, over which the Holy Ghost had made them overseers, without the aid of his inspired experience; and his last words to them were that they must "watch and remember".

It was an injunction that looked both ways. They were to learn the lesson of the years that had gone and they were to apply them to the things that the coming years would bring; they were to remember the past and look with watchfulness into the future. To-day, in this service, as we consecrate a bishop in the Church of God, we heed St. Paul's injunction. We watch and remember.

We remember the great past of our Church's life, which speaks to us in every accent of this service.

We remember the evening of that first Easter Day, when the disciples were waiting anxiously behind shut doors, and suddenly and silently Jesus stood in their midst and breathed on them and said: "Receive ye the Holy Ghost. As My Father hath sent Me, even so send I you." And since that great night, through all the centuries of Christian history, that divine sending has continued until we are here to-day as witnesses of it and of Him, witnesses not only of what He *did* but of what He *does*. For we dare to believe that He is here to-day, here within this hour to give the grace and power which has been transmitted by this laying on of hands through all the Christian years.

We remember His promise: "I am with you always, even to the end of the world", and we believe that the Church is the highway on which Christ thus walks down through the ages.

We remember how He used to take some path from village to village in Galilee or Judaea. And as He journeyed many men and women, intent on their own business, passed Him unheeding by. But many, too, thronged about Him. And a woman brought to Him her child, and Jesus blessed it; and a man brought to Him his son, and Jesus healed him; and sinners came, and Jesus gave them pardon and strength; and a blind man cried out by the roadside, and Jesus gave him sight; and when men were hungry He fed them; and here He entered into a home, and here He blessed a wedding, and yonder He gave to the empty arms of a woman her dead son raised to life again.

And the Church is His blessed roadway through the world. Along it He goes, a shining Presence and a mighty power travelling down the ages. And the old scenes are daily reenacted. Women bring their children to Him and He baptizes them into His life; boys and girls come to Him and He confirms and strengthens them; men and women sore beset by evil and torn by temptation throng about Him and He gives them pardon and peace; and still He blesses a marriage; and still standing by the open grave He says: "I am the resurrection and the Life." And ever as He goes He feeds the hungry, holding out to them the bread of life and saying: "Take, eat, this is My Body." The Church: The spiritual pathway through history on which multitudes have followed Christ to the gates of eternal life. The Church's past: We remember it and are thankful that we have part in it; that we are not poor with the poverty of the man who has no yesterday.

Winding down through the past which St. Paul bids us remember, the pathway of the Church leads into the present. It is the institution by which Jesus Christ to-day walks by our hearts and homes. Is it not worthy of our finest loyalty? Is it not worthy of our generous support and self-sacrificing service? Is it not worthy of our wisest thought that it may carry into the future the blessings of grace and power with which it comes laden from the past?

We will not, like the woman in the tale of Aladdin, give up old lamps for new; but we will take the old lamps—for it

was the old lamp which had the marvellous property of bringing good gifts—and use them to guide our feet into new paths of usefulness to our fellow-men.

For we are charged not only to remember thankfully, but to watch heedfully.

And it requires the exercise of all our faith not to watch the future with some misgivings.

For the present is critical with its forces of unrest and confusion. We are like the witches in *Macbeth*. We stand about the seething caldron of our times and pour into it many of the things which men have held prized and precious, many of the reverent customs, many of the social restraints, many of the laws which men had believed the very foundations of their religious and social life; and sometimes we cannot help but wonder if the end will not be "double, double toil and trouble". For economic and racial forces are in upheaval, and the war, in spite of all its sacrifice, has not stopped war, and peace has not come to the nations of the world, and moral and religious restraints are so weak as to be almost powerless. And out of the unrest and confusion and lawlessness each one is trying to gain some selfish thing; each country and corporation and organization and union seems to be striving for some material benefit—more power, more money, more leisure for the enjoyment of self. And the Christian Church with its message of unselfishness, with its preaching of the Sermon on the Mount, seems to have lost almost all power to influence or restrain. The Christian Churches are losing ground. In any large city the majority of the people never regularly attend religious services, and many churches can only muster one congregation on a Sunday. And in the smaller towns, which feed the cities' population, the difference in religious conditions between to-day and twenty-five years ago is tremendous. Then nearly every person went to some church and religion laid a too-restraining hand on every phase of life. Now Church membership sits almost as lightly on the person in the small town as on the city dweller.

Then do we need, as some are saying to us, a new Gospel for a new age? Do we need a new Church, one that will be more complaisant to human mental and moral weakness by having no Creed and no Ten Commandments, whose teaching shall be, not that men must strive for moral and spiritual strength, but a new, comfortable gospel, that men must fight and contend for material prosperity, whose message must concern itself with this earth only and not at all with an immortal and spiritual life?

We who remember Jesus Christ do not believe so.

We believe that we must put new faith, new vitality, new hope, into the old Gospel, into the old Church. And to this end we send out a plea and put forth a plan for Christian unity. We believe that the weakness of the present and the dangers of the future of Christianity are due mainly to its divisions. We believe that the Christian Church will regain its persuasive power over men only if it is a united Church. "The faith cannot be adequately apprehended and the battle of the Kingdom cannot be worthily fought while the body is divided, and is thus unable to grow up into the fulness of the life of Christ."

We have watched so far into the future as to dare to dream a dream and see a vision. In words that have already become famous: "The vision which rises before us is that of a Church, genuinely Catholic, loyal to all truth, and gathering into its fellowship all who profess and call themselves Christians, within whose visible unity all the treasures of faith and order, bequeathed as a heritage by the past to the present, shall be possessed in common, and made serviceable to the whole Body of Christ."

This is the new outlook with which we would meet the demands of a new age.

We realize that this means sacrifice. As the Lambeth Appeal says again: "The spiritual leadership of the Catholic Church in days to come, for which the world is manifestly wait-

ing, depends upon the readiness with which each group is prepared to make sacrifices for the sake of a common fellowship, a common ministry, and a common service to the world." And so we are willing to make our sacrifice—to accept an authorization at the hands of other ministries which shall make any gifts with which God has endowed us serviceable to the whole Body of Christ.

And we would share with others the great gift of which the service to-day bears witness—the gift of the episcopate. We believe that this must be one of the foundation stones of the structure of a united Church—and this we cannot sacrifice or relinquish. I was speaking of the Lambeth Appeal the other day to a company of ministers of many Christian Churches and in reply one of them remarked: "The bishops at Lambeth have made such a liberal advance in the last ten years that we will wait for another ten years and they may be willing to give up the episcopate."

That, please God, will never happen. To do that would be to disobey one of St. Paul's injunctions of which I have been speaking—it would be to forget to remember.

For we do remember that in the early days of the history of our American Episcopal Church, though sorely tempted, our fathers refused to give up the episcopate, but after weary waiting, and at great sacrifice, journeyed to Lambeth to receive it. And their successors will never journey to Lambeth to give it up. And if Lambeth ever gives it up, American bishops will likely journey there no more.

For to give up the episcopate would be to sever ourselves from our own great past history, and to separate ourselves from three-fourths of Christendom who possess the episcopate now, and to render the very cause which we have at heart—the cause of Church union—futile forever.

For "The episcopate is the one means of providing a ministry which shall be acknowledged by every part of the Church as possessing not only the inward call of the Spirit, but also the Commission of Christ and the authority of the whole body."

It is only by possessing the episcopate that the united Church will be all that she needs to be—Catholic and reformed, combining authority with freedom, historical continuity with the power to adapt herself to the needs of each new day as it

dawns, with a corporate unity but without a binding uniformity.

To-day we are come to add another link in the episcopal succession of this great diocese, to consecrate one who will be Coadjutor to the eighth Bishop of South Carolina—one of the oldest dioceses and longest successions in our American Church. We remember and revere its past—its great past of Church and State, many of those who have made the history of the State of South Carolina great being the gift to the State of this Church. The body of one lies so near to-day—Bishop Ellison Capers, great soldier, great citizen, great Christian. And we have watched with pride the growth of the Church in this diocese under the leadership of the present Bishop. And now you, my brother, have been chosen to aid him in the work, upon you has come the immense responsibility of the episcopate.

The office of a bishop in the Church of God includes and completes the duties and responsibilities of every order of the ministry.

You were once ordered deacon—set aside to serve.

You were once ordained priest—set aside to sacrifice. It is the function of the priest to offer sacrifice. But sacrifice means not only the offering of a death. It means the offering of a life even unto death for the sake of others. It completes the life of service.

You will now be consecrated a bishop—set aside to send. It is the function of a bishop to send others along their way of sacrifice and service. But we must remember that this office includes the responsibilities of the other orders.

The bishop not only oversees—he serves. He is the servant of the servants of God. The bishop sacrifices, sacrifices himself every day, forgets self every day, that he may serve and help and guide others.

The bishop sends—but as he sends he goes. He is the chief missionary, going himself, and, as he goes, bearing in love and humility the responsibility for that part of the Church of God committed to his care.

Your brethren of the clergy and laity who chose you have confidence that you will to the utmost of your ability serve, and sacrifice, and send. The Church which commissions and consecrates you has the like confidence. May the Master who gave Himself a Sacrifice for us—who sends us—whom we serve—sustain and guide and bless you.

Bishop Hopkins on Church Architecture

By the Rev. Robert Keating Smith

I HAVE just presented to the Bishop of Vermont, for the Bishop Hopkins Library in the Bishop's House at Burlington, a valuable old book from my own library. It is entitled *Essay on Gothic Architecture with various Plans and Drawings for Churches. Designed chiefly for the use of the clergy, by John Henry Hopkins, D.D., Bishop of the Protestant Episcopal Church in the Diocese of Vermont.*

The book was published in the year 1836, and was printed by Smith and Harrington, Burlington, Vermont. The printing is beautifully done, and with the wide form used (6½ inches by 8 inches) one might expect a country press to do rather crude work, but here is really first class printing, perfect type work. There are forty-six pages, and thirteen plates of drawings made by Bishop Hopkins himself. Oddly, in every case where the lithographer's name was printed it has been very carefully erased. The lithograph plates were made in Boston. Here are drawings used in the design of the present St. Paul's Church, Burlington, and also Trinity Church, Pittsburgh, Pa., erected in the year 1823. There are also suggestions for village churches which will explain many crude attempts at wooden imitations of Gothic churches which are to be found within a radius of fifty miles about Burlington.

The Bishop presents his own view of the origin of the Gothic style of architecture, tracing it to the Temple of Solomon, thus claiming that "it deserves to be esteemed, not only for its solemn beauty, and its general fitness for the offices of religion, but for its special application to those very objects by the chosen people of God." One chapter is de-

voted to "the pews of the church", and the square box pews and their sale at auction are roundly scored. So also are pews made "so narrow that kneeling is impossible, and all that the worshippers can do is to adopt a compound posture, half sitting and half kneeling, which usually ends in sitting altogether". Quaint pleas are made, too, for the cross and the ancient symbol I.H.S. "Many pious people", he says, "are afraid of this figure of the cross, because it is used so extensively by the Church of Rome; but this is a weak and unworthy argument for laying aside anything which in itself possesses an edifying and wholesome character. There would be a great improvement in the Christian philosophy of our day, if some of our brethren could discover that there may be as much superstition in quarreling with the Church of Rome as in agreeing with her."

The position of the pulpit behind the altar, with the font directly in front, and in the center of the communion railing, is shown in each design.

In conclusion, "the author would be among the first to maintain the superior claims of instruction and devotion and pastoral government over every branch of ministerial accomplishment. But he is fully persuaded that a moderate degree of industry and application will find time for them all. He cannot understand why the clergy should not possess a competent familiarity with the whole range of subjects connected with their sacred calling, nor has he ever been able to see how a reasonable knowledge and zeal in the construction of the outward tabernacle should lessen their energy and success in the preaching of the Gospel!"



CORRESPONDENCE

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

MISINTERPRETATION OF THE CHURCH'S CALL

To the Editor of *The Living Church*:

HERE are regions in the Church press, even now, where complaints are made of the official system of the Church, initiated last year; and in these complaints are included some rather surprising misinterpretations of the aim and the method of the plan. Recently a quite entertaining article in a magazine pictured the universal metamorphosis of parish priests into secretaries of all grades and departments, as each one "caught the vision." And now an editorial appears in the same periodical in which it is intimated that priests must choose between the official plan of the Church and the normal methods of teaching, prayer, and sacrament, for the cultivation of holy life; that if a priest carried out in his parish fully the "Nation-wide" plan, and "put it through", he would have no time and energy left to do the work for which he was ordained, but that he would feel impelled to take off his clerical collar and hire an office.

I am not a secretary, nor even a sub-head of any of the much-caricatured "Nation-wide" departments; but am only the rector of two mission parishes, who has tried (with moderate promptness, with some success, and without being compelled to serve tables) to give his people the chance to understand the Church's official plan. The plan does not seem to me to be so hard to understand as would seem to be implied by the frequent misstatements I still hear and read, as to its aim and method.

As I understand the general and diocesan council organization and its work, there are two ways of very neatly evading the object for which it exists. One way is to call the system the "money-raising machinery" of the Church; another way is to speak of the system as though it were a new invention for effecting a rapid, forced, hot-house spiritual culture. The first evasion attempts to shift the whole financial responsibility away from the individual soul, back to the councils; the second evasion sets the councils into a supposed rivalry with the divinely appointed means of grace, as though the Church had practically abandoned teaching, preaching, absolving, and feeding souls, for a substituted efficiency programme.

Of course the Church has done nothing of the sort. The issue is not between more or less shrewd ways of "raising money"; nor is it between efficiency methods, on the one hand, and the means and methods of the Holy Spirit on the other hand. The issue is between the stuffy old parochial and diocesan routines of procedure of the eighteenth and the nineteenth century, with all their props and aids as they grew more and more rickety—this on the one hand: and on the other hand, to-day's opportunity of simplifying and clarifying, to all lay folk who have in them an ounce of justice or loyalty, certain elemental Christian responsibilities.

It is not, I take it, the responsibility of the parish priest to "put through" anything, nor is anything being "put over" him. All he was ever supposed to do by the Campaign and Council was to give the lay folk a good chance to have the programme presented to them; and then that he be willing, if his people respond, to let them organize to meet the responsibility revealed to them, helping them with guidance and advice. And what the parish committee or council attempts to do is, not to "raise the money", but to give every parishioner a rough but adequate estimate of the total needs of the Church, leaving each one the responsibility of considering what service or money he ought to give to meet the need. The old way was to "get money", by **veiling and hiding the extent** of the Church's mission and its needs, and **shading down its message** to suit the tastes of those who could give most; in this way the givers had the least responsibility. The 1920 plan is not a scheme for getting money at all: it is simply a straightforward attempt to treat all Episcopalians as responsible Christians, in certain very elemental concerns; to bring home the responsibility of facing and dealing with the total needs of the Church, by definite concerted measures.

And neither does the 1920 programme claim to be a new way to manufacture saints—no matter what foolish things may have been said about the new "religion of service" (which is supposed to be indifferent to the needs of the individual soul and therefore devoted to a vague and objectless altruism for altruism's sake). The Nation-wide Campaign is not rooted in any such nonsense as this. All the Church's official programme claims is to be a

considerable improvement on some things that come down to us from the old box pews; from Hanoverian and Victorian parish methods, or lack of method. Will any one claim, for instance, that the atmosphere of the typical vestry meeting of the eighties or nineties, or the traditional policies of wardens and treasurers as most of us have known them, are in some way indispensable to the growth of devotion? On the contrary, the gradual abolishment in our time of the rented pew testifies to institutional offences that are being removed none too early. The passing of pew-rent is the negative side of a symbolic fact of which the every-member canvass is the positive aspect. There may be some who might claim that parochial and diocesan procedure in the eighteenth and nineteenth centuries was conducive to spiritual life. But not many will deny that much of the tradition and atmosphere it left, in the main, has been of the very essence of worldliness and pride, almost as if its very design was to stifle the soul.

The Nation-wide plan is not a system for getting money, nor is it the outbreak of a new cult of service-saints, who are indifferent about their own souls. It is simply the necessary machinery the Church has adopted to take the place of a very worldly and unspiritual rut of procedure that has practically collapsed.

To any one, I conceive, who has given the Church's 1920 plan a fair trial—who has fairly tried to understand it—some of the plaintive voices one hears must be a little wearisome. Like the "ether" feature of the atomic theory, in Chesterton's sonnet about himself—they leave one "comparatively cool".

St. Paul's Rectory, Manheim. WILLIAM MILLER GAMBLE.

FOR A BETTER TERMINOLOGY

To the Editor of *The Living Church*:

AT the last meeting of the Synod of New York and New Jersey the following resolution was passed, and, for fear that it might otherwise be lost in some pigeon hole, I am taking this means of calling it to the attention of your readers.

"Inasmuch as there exists a widespread and growing feeling in the Church that the present titles of its newly created official bodies, viz., 'Presiding Bishop and Council', 'Diocesan Bishop and Council', etc., are unnecessarily cumbersome, awkward, and inelegant; and inasmuch as such titles are liable shortly to be fixed by usage upon the Church for all time; therefore be it

Resolved, That the Synod of the Second Province respectfully requests the next General Convention of the Church to reconsider the title, 'Presiding Bishop and Council', especially in view of the probable extension of this form of organization to the provinces, dioceses, and parishes, so that there may be a simple, accurate, consistent, and easily understood nomenclature throughout the Church.

"The Province further suggests for the several divisions of the Church the following series of titles as meeting all these requirements, viz., National Council, Provincial Council, Diocesan Council, Parochial Council. Be it further

Resolved, That a copy of this resolution be forwarded to the secretaries of the various provinces and dioceses with the request for their approval thereof."

The motive prompting this resolution is evident. While names are not of the first importance, they are nevertheless not unimportant, as witness the enormous amount of time and energy spent in discussing the official title of our Church. Surely we all desire to avoid a repetition of that. Our titles should if possible describe plainly and briefly the things they denote. This can scarcely be said to be the case with the present lengthy and awkward title of our governing body and still less of its correlatives in the province, diocese, and parish. For tautological awkwardness what could be worse than "Diocesan Bishop and Council"? Moreover, when we speak, as we must, of a "member of" or "department of" the "Presiding Bishop and Council" we must do so with a smile or an apology. And, inasmuch as these titles are likely to be fixed upon the Church for all time by mere inaction on our part, we should bestir ourselves immediately and determine upon a series of titles which shall state simply what they mean and be readily understood by the man in the street.

The series proposed in the above resolution seems to meet

these requirements so admirably that I, for one, earnestly hope the several dioceses and provinces will take the action requested by the Synod of New York and New Jersey, so that the change may be made without undue waste of time at the next General Convention.

Very truly yours,
New York, January 14th. G. ASHTON OLDHAM.

THE UNITED STATES DRUGGING CHINA

To the Editor of *The Living Church*:

AS children our righteous indignation was aroused when we learned in our study of the Opium Wars how Great Britain had forced Indian opium on China. To-day our own United States is in the business of drugging China on a frightfully large scale. Custom records show that within the short period of five months enough morphia and opium were shipped from the one port of Seattle to give one dose to each of the 400,000,000 men, women, and children of all China.

Stop and think what that means by applying the same conditions to the United States. These narcotics were shipped to Japan, and from Japan are smuggled throughout China largely by Japanese peddlers and druggists.

There is a bill now before Congress, the Jones-Miller bill, designed to shut off this iniquitous trade. For the sake of the good name of our country and for the welfare of the Chinese people, will you write or telegraph your congressman and senators to-day asking their support of this Jones-Miller bill?

Leesburg, Va., January 19th. LLOYD R. CRAIGHILL.

PRAYERS FOR THE DEAD IN "THE OLD DOMINION"

To the Editor of *The Living Church*:

THIS is a reply to the comment appearing in the January 8th issue of *THE LIVING CHURCH* regarding "The Old Dominion reclaiming its Catholic birthright step by step", this particular step being prayers for the dead as set forth in the *William and Mary Literary Magazine* for October (page 4).

Might I ask your contributing observer if he realizes that the College of William and Mary includes in its student body persons not resident in the Old Dominion? This particular memorial page, the one in question, is from the pen of a member of the S. S. J. E.—a resident of Massachusetts. This could hardly be called representative of the Old Dominion.

Regretting the necessity of puncturing your contributor's illusion,

Sincerely yours,

ROBERT A. MAGILL.

Theological Seminary, Alexandria, Va., January 15th.

THE PROPOSED BAPTISMAL SERVICE

To the Editor of *The Living Church*:

IN the proposed Baptismal Service which appeared in your issue of December 11th, in the address to the parents and sponsors beginning, "Dearly beloved, ye have brought this child", etc., the minister is instructed to say that in Baptism "Our Lord Jesus Christ . . . doth receive" (the person to be baptized) "unto His holy Church", which is perfectly true, "and make him partaker of His redemption," which, of course, is not true. In the service of the Holy Communion, in the solemn prayer of consecration, we give glory to God "for that thou didst give thine only Son, Jesus Christ, to suffer death upon the Cross for our redemption; who made there a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world". This is in accordance with the description of our Lord as the "Lamb of God that taketh away the sins of the world", and with St. John's declaration that "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world". Of course this is the true statement of the Catholic faith. Does not this assert that all men are "partakers of His redemption" whether they are baptized or not?

His redemption, of course, does not guarantee that all those who are partakers of it will become (1) Christians, or sons of God, or rulers in His kingdom; or (2) that they will finally be saved and become citizens in His kingdom. But it does secure for them all (1) the stay of the execution of the sentence of death passed upon all sinners ("in the day that thou eatest"); (2) the resurrection of all the dead, the "unjust" as well as the "just"; and (3) the opportunity to stand in the final Judgment of Christ, and to have Him pass upon their fitness to become, not *Christians* or rulers, but *citizens* in His kingdom. To this extent He is the "Saviour of all men", whether they are baptized or not. Baptism brings to those who receive it the most wonderful gift and opportunity imaginable, but it certainly is not necessary to make one a partaker of Christ's redemption.

Yours very truly,

Richmond, Va., December 27th. NELSON P. DAME.

THE DESIRE FOR UNITY

To the Editor of *The Living Church*:

I HAVE just received and read the proceedings of the Geneva Conference, and from the things which the various Protestant delegates have said I have been more than ever confirmed in my belief that there is, after all, very little desire on the part of the Protestants for a reunion of Christendom, unless that reunion can come on the basis of Protestantism. The efforts which some of our leading bishops, priests, and laymen are making to give the priesthood to Protestant ministers seem to me to be working for reunion backwards rather than forward. As one of your correspondents pointed out, the Church puts faith first, then orders. Of what benefit shall it be to the world to have all the various religious bodies with Catholic orders but denouncing the Catholic faith? Few of the Protestant bodies believe in the necessity of Baptism, and fewer still believe in the Holy Eucharist as the means whereby our Blessed Lord conveys Himself to the Christian soul; and as for confirmation being a means of grace they deny it absolutely. Few indeed humbly ask: "What did Christ teach?" "What would He have me to do?" Catholic ritual will not produce Catholic faith; and the one thing which seems to me to be essential is first to get people to accept the Catholic faith; then will come Catholic order and lastly Catholic ritual. I have known men who loved Catholic ritual, not for what it taught, but for the esthetic beauty. There have been, and still are, many places where ritual causes trouble; but just as soon as people begin to accept the Catholic faith, and know what the ritual means, the trouble ends.

Maquoketa, Iowa, January 18th.

W. M. PURCE.

COLLEGE PREPARATION IN CHURCH SCHOOLS

To the Editor of *The Living Church*:

AS I have read with interest the discussion in your correspondence columns as to why Church people do not patronize Church schools more than they do, I should like to suggest the following reason with regard to the Church boarding schools for girls.

If anyone will read the statistics of the religious affiliations of the students attending the principal eastern colleges for women, Bryn Mawr, Smith, Vassar, Wellesley, etc., I think he will find that the Episcopal Church either leads or is very near the head of the list. I have recently been making inquiries about Church college preparatory schools for girls and I find that there seems to be no outstanding Church school which prepares girls for college in the same proportion that many private schools do. I think the connection is obvious. If a Church parent wishes her daughter to be well prepared for college, she would naturally choose a school where the college preparatory girls are in a majority, and it seems to be the case in every Church school in the country that college preparatory girls are in a minority. The Church school which I believe every one would mention first, as the best and most successful, sends about one out of every four or five to college. The girls who do go to college from the various Church schools seem to be well prepared, but, to quote from a letter which I received from one of the colleges to which I wrote for information, "it is a very serious disadvantage for college preparation for a girl to go to a school where the main influence is for general study and not for the college course."

Has not the Church been too slow in recognizing that her schools for girls, as well as her schools for boys, should maintain a higher academic standard, and that this is more surely attained by a college preparatory course, the results of which are measured by the College Board and Bryn Mawr examinations, than by a general course which is not measured by any outside standardization?

Denver, Colo., January 10th.

SARAH G. SPALDING.

LET EVERY American, every lover of liberty, every well wisher to his posterity, swear by the blood of the Revolution never to violate in the least particular the laws of the country and never to tolerate their violation by others. As the patriots of '76 did to the support of the Declaration of Independence, so to the support of the Constitution and laws let every American pledge his life, his property, and his sacred honor. Let every man remember that to violate the law is to trample on the blood of his father, and to tear the charter of his own and his children's liberty. Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in schools, in seminaries, and in colleges; let it be written in primers, spelling books, and almanacs; let it be preached from the pulpit, proclaimed in legislative halls, and enforced in courts of justice. In short, let it become the political religion of the nation.—*Abraham Lincoln*.



Le Petit Nord: or, Annals of a Labrador Harbour. By Anne Grenfell and Katie Spalding. Boston: Houghton Mifflin Co. 1920.

This is a charming, breezy little book of about two hundred pages written in the form of letters home by the wife of the famous Dr. Wilfred T. Grenfell, with the collaboration of her sparkling companion in the voyage to Labrador. The two ladies, the latter a nurse, went to the rugged north under a year's engagement to serve in the St. Antoine Mission Orphanage. The term "*Le Petit Nord*" applies to the northern peninsula of Newfoundland where the mission is located, apparently about fifty miles south of the coast of Labrador. The book is made up of humorous but kindly pictures of the life and quaint customs and ideas of the people. Written from the woman's point of view and overflowing with pathos and humor, it affords an excellent supplement to the stories of Dr. Grenfell himself; and the comic illustrations with which he has embellished the work of his wife and her friend demonstrate his versatility. These pictures are certainly better drawings than those of the "That's me all over, Mabel" series. They add to the enjoyment of the reading.

Here are the concluding words of the charming letters: "As I look back over the quickly speeding year I find that I have forgotten those trivial incidents of discomfort which pricked my hurrying feet. All I can recall is the rugged beauty of the land, the brave and simple people with their hard manhood and more than generous hospitality, and most of all my little bairns who hold in their tiny hands the future of *Le Petit Nord*."

The Perils of Respectability. By the Rt. Rev. Charles Fiske, Bishop Coadjutor of Central New York. (Revell, \$1.50.)

This is frankly a book of sermons, but "why", asks the author, "should you not read a book of sermons with at least as much interest as you would give to a volume of essays?" It surely ought not to be an objection that sermons are founded upon divine truth and are applied in a practical way to human life—as are these sermons of Bishop Fiske's.

The first sermon, which gives its title to the book, is, in general, typical of the whole collection. A former volume, by the same author, *The Experiment of Faith*, was addressed primarily to those still in doubt about Christianity. The present book is for those who, strong in the regularity of their position, need rousing to the demands that their Master really makes upon them. It has a ringing message for the smug people "in whom man can find no fault, and God no fruit"; for the members of the largest Church in the world, that of the Laodiceans; for the people "who take things easily, who have not renounced their duty to God, but on the other hand are not prepared to make too open a break with the world."

So not only the opening sermon but most of the others have for their objective to get through the casing of convention under which many "good people" keep their souls, and to bring vital Christianity home to them.

Father Maturin: A Memoir. With selected letters. By Maizie Ward. Longmans, Green & Co. 1920.

To those Anglo-Catholics for whom, in the early eighties, Father Maturin's was a name to conjure with, this memoir will be disappointing and not a little pathetic. His great reputation was won while he was a priest of the Church of England and a member of the Society of St. John the Evangelist, and his life as a Roman Catholic was significantly retired and uneventful. Indeed, we are told in a letter printed in the memoir, "sometimes he thought he was misunderstood and given little encouragement in his (Roman) Catholic priesthood."

He left little material out of which any extensive biography could have been constructed, and in consequence the memoir is necessarily slight in character and occupies only seventy-five pages of the volume. The remainder of the book is made up of letters written to a few penitents and friends. These are divided into two groups of which the first is distinctly the most valuable. The second and by far the largest collection deals with the Roman Catholic claims, and here, as is to be expected, we fail to find him at his best, although his sympathy for those in doubt, his extreme caution in recommending secession to Rome, and the entire absence of the usual proselytizing spirit are conspicuous.

An excellent portrait of Father Maturin taken during his last visit to America furnishes a frontispiece.

Religion and Culture. By Frederick Schleier. New York: Columbia University Press. \$2.25 net, pp. 206.

This book is a critical survey of methods of approach to religious phenomena. After a brief introduction, the author treats of the difficulties involved in the attempt to describe religion at large or apart from its cultural setting, of the universal laws based upon the intensive study of a limited geographical area or historical period, and of the problem of the correct interpretation of ethnographical analoga. He then discusses the relationship between magic and religion, without making very clear to the reader just what the relationship is. This is followed by a study of spirit, magical power, emanation, the relations of causality to magic, religion, and other phases of culture. The last two chapters deal with the application of the concept of convergence in the interpretation of causality. Then follows a well-selected bibliography of the subject, although there is no index, which is a great pity.

This is an invaluable work to the student of magic and religion, in spite of the fact that on so many vital questions the author is excessively non-committal.

SAMUEL A. B. MERCER.

A Jewish View of Jesus. By H. G. Enelow. New York: The Macmillan Company, 1920. \$1.50 net, pp. 181.

The author of that splendid little book, *The War and the Bible*, now presents us with another sympathetic and penetrating study, this time into the character, life, and teaching of our Lord. It is a book which every Christian student ought to read, because it gives so well the atmosphere into which Christ was born and lived. But, of course, Christians will go much further than Enelow and see in Jesus the actual manifestation of God in human flesh.

SAMUEL A. B. MERCER.

Administrative Reform is slowly but surely coming into its own. The past decade of years has witnessed a development of far-reaching importance and significance. It has touched the federal, state, and municipal governments to their manifest advantage. In a well written volume on *Organized Efforts for the Improvement of Methods of Administration in the United States*, Gustavus A. Weber has given a concise and satisfactory account, obtained by correspondence and original inquiry, of the history and activities of all of the agencies for the improvement of methods of administration, whether publicly or privately financed, of which record has been found. These various organizations give expression each in their particular way to the movement for placing governmental administration upon a basis of efficiency.

For many years the movement for improvement in government confined itself to the political side, and the various organizations that were formed had this purpose in view. This was important in its way and continues to be, but it overlooked the other side and this volume describes in interesting detail what has been done along these lines. In his excellent editorial preface, Dr. W. F. Willoughby differentiates the various national movements represented by the American Political Science Association, the bar associations, the short ballot movement, etc., and then justifies the existence of a body like the Institute for Government Research, of which the present volume is a product. There is an abundance of details and of references and descriptive data which make the book a valuable reference work. (New York: D. Appleton & Co.)

C. R. W.

THE *Proceedings of the National Conference of Social Work* held last year in New Orleans comprise a volume of more than five hundred pages. Every problem of human maladjustment seems here to receive the earnest thought of careful experts. Civilization is seen from the perspective of its failures, but also, thank God, from the perspective of enlightened attempts to combat those failures. There are cases described, that seem literally to be those of demoniacal possession (see pages 391-395), with symptoms strangely like those related in the gospels. One wishes that the intervention of the Church in such cases might be invited, and the expulsion of devils be made the normal method of treatment. The volume presents so much material for study that it is difficult to over-rate its importance. [Published for the National Conference of Social Work by the University of Chicago Press.]

Church Calendar



Jan. 30—Sexagesima Sunday.
 " 31—Monday.
 Feb. 1—Tuesday.
 " 2—Wednesday. Purification B. V. M.
 " 6—Quinquagesima Sunday.
 " 9—Ash Wednesday.
 " 13—First Sunday in Lent.
 " 16, 18, 19. Ember Days.
 " 20—Second Sunday in Lent.
 " 24—Thursday. S. Matthias.
 " 27—Third Sunday in Lent.
 " 28—Monday.

CALENDAR OF COMING EVENTS

Feb. 1—California Dioc. Conv., Grace Cathedral, San Francisco.
 " —Lexington Dioc. Conv., Christ Church Cathedral, Lexington, Ky.
 " —Olympia Dioc. Conv.
 " —New Mexico Dist. Conv., Church of the Good Shepherd, Silver City.
 " —Sacramento Dioc. Conv., Santa Rosa, California.
 " 2—Oregon Dioc. Conv., Portland.
 " —Northern Indiana Dioc. Conv., Trinity Church, Logansport.
 " —Washington Dioc. Conv., St. Stephen's Church, Wash.
 " —Undated February Convention
 " —Colorado Dioc. Conv., St. John's Church, Denver.

Personal Mention

THE REV. WALTER ARCHBOLD, D.D., rector of St. Andrew's parish, Princess Anne, Md., recently instituted by Bishop Davenport, has been given a sedan car.

THE REV. CARROLL LUND BATES, priest in charge of the new St. Alban's parish, Syracuse, N. Y., entered upon his duties January 9th. Address for the present, as heretofore, 522 N. James street, Rome, N. Y.

THE REV. F. J. BOHANAN has been appointed Dean of the Cathedral in Easton, Maryland, and also has charge of All Saints' Church, Longwood.

THE REV. WILLIAM A. CASH, rector of St. John's Church, San Bernardino, Calif., has resigned to accept the rectorship of St. Paul's Church, Bakersfield, in the district of San Joaquin.

THE REV. ROBERT J. EVANS, for nearly three years at Fort Fairfield, Maine, has accepted appointment to the staff of All Saints' Cathedral, Albany, to begin his work about February 1st. Address Swan and Elk streets, Albany, N. Y.

THE REV. FRANK GIFFORD was instituted rector of Emmanuel Church, Norwich, N. Y., on January 9th, Bishop Olmsted officiating.

THE REV. J. HILL JOHNSON expects to enter upon the rectorate of St. Luke's Church, Catskill, N. Y., on March 1st, having resigned charge of St. Paul's Church, Salem.

THE REV. FRANK J. KNAPP is now rector of Christ Church, Montpelier, Vt.

THE REV. LEOPOLD KROLL should be addressed at Forest Hills, L. I.

THE REV. A. M. McLAUGHLIN, in charge of St. Peter's Church, Fort Atkinson, and St. Mary's Church, Jefferson, Wis., is now in residence at 321 Merchants avenue, Fort Atkinson, Wis., and may be addressed there.

THE REV. A. S. PRIDDIS has accepted appointment as city missionary of Buffalo, N. Y., and will take up his duties about February 1st, occupying a house on the new diocesan property.

THE address of the REV. GEORGE E. RENISON is changed from Bakersfield, Cal., to Bemidji, Minn.

THE REV. JOHN A. STAUNTON has resigned as registrar of the diocese of Central New York, and is spending a few months in the South.

THE REV. JOHN TALBOT WARD enters upon the rectorship of St. Mary's Church, Burlington, N. J., on February 1st, having resigned the rectorship of St. Clement's Church, Wilkes-Barre, Pa.

THE REV. W. E. M. WELLER has become rector of St. Thomas' Church, Brandon, Vt.

DEGREE CONFERRED

GENERAL THEOLOGICAL SEMINARY.—The degree of doctor in divinity upon the Most Rev. GERMANOS, Metropolitan of Seleukis and rector of the theological school at Halki.

ORDINATION

DEACONS

ATLANTA.—In St. Paul's Church, Atlanta, on January 16th, the Bishop ordained to the diaconate Mr. THEOPHILUS POLLARD and Mr. ALEXANDER H. ROBERTS. The Rev. E. L. Braithwaite, Archdeacon of colored work in the diocese, presented the candidates and Bishop Mikell preached. The Rev. Mr. Pollard is in charge of St. Stephen's Church at Griffin, and the Rev. Mr. Roberts is in charge of St. Elizabeth's Mission at La Grange, Ga.

DEACON AND PRIEST

QUINCY.—On January 19th, in Grace Church, Galesburg, the Bishop ordered to the diaconate Mr. CHARLES ALFRED PARMITER, lately pastor of the Congregational society in Moline; and to the priesthood the Rev. RUDOLPH JACOB GUNKEL. The preacher was the Rev. H. L. Bowen; the Rev. Francis L. Carrington, LL.D., read the Litany; the Very Rev. George Long was master of ceremonies; the calls were read by the Rev. W. D. Foley; Mr. Parmiter was presented by the Rev. A. G. Musson, Mr. Gunkel by Dean Long. The Rev. Dr. Carrington, the Rev. Messrs. Burgess, Musson, and Long assisted in the laying on of hands. The Rev. Mr. Parmiter was appointed deacon in charge of St. John's Church, Kewanee; the Rev. Mr. Gunkel, priest in charge of St. Paul's Church, Warsaw; St. Cyprian's Church, Carthage; and Zion Church, Mendon.

RECEPTION

PRIEST

BETHLEHEM.—THE REV. JOSEPH MORELLO was canonically received into the communion of our Church, by Bishop Talbot, in St. Clement's Church, Wilkes Barre, on Sunday, December 19th. Father Morello has splendid records of good work and sound learning. Roman Church authorities in New York have recently given him excellent testimonials. He is doing very good work among the Italians of Scranton. Including Father Morello, our Church has now six ex-Roman priests engaged in Italian missions throughout the country.

THE LIVING CHURCH

may be purchased week by week, at the following and at many other places:

NEW YORK:

E. S. Gorham, 9 and 11 West 45th St.
 Sunday School Commission, 73 Fifth avenue.
 Brentano's, Fifth Ave. and East 27th St.

BUFFALO:

Otto Ulbrich, 386 Main St.
 St. Andrew's Church, 166 Goodell St.

BALTIMORE:

Lycett, 317 N. Charles St.

WASHINGTON, D. C.:

Woodward & Lothrop.

BOSTON:

Old Corner Bookstore, 27 Bromfield St.
 Smith & McCance, 2 Park St.

PROVIDENCE:

T. F. & T. J. Hayden, 92 Weybossett St.

PHILADELPHIA:

Educational Dept. Church House, 12th and Walnut Sts.
 Geo. W. Jacobs Co., 1628 Chestnut St.

CHICAGO:

The Cathedral, 117 Peoria St.
 A. C. McClurg & Co., S. Wabash Ave.
 Church of the Holy Communion, Maywood.

LOUISVILLE:

Grace Church.

MILWAUKEE:

Morehouse Publishing Co., 1801 Fond du Lac Ave.

CEDAR RAPIDS, IOWA:

Grace Church.

LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency of all publications of the Morehouse Publishing Co.).
 G. J. Palmer & Sons, 7 Portugal St., Kingsway, W. C.

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 production, and in many cases the materials used are superior to those available now.

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

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

BOOKS RECEIVED

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

From the Author.

One Hundred Per Cent. The Story of a Patriot. By Upton Sinclair, Pasadena, Calif. Net price \$1.20 postpaid.

George H. Doran Company. New York City.

Fire-side Stories for Girls in Their Teens. By Margaret W. Eggleston, Instructor in Story Telling, School of Religious Education and Social Service, Boston University. Author of *The Use of the Story in Religious Education*, etc.

Longmans, Green & Co. New York City.

The Divine Soliloquies of Gerlac Petersen. Canon Regular of Deventer. Translated from the Latin by Monialis. Price \$1.40 net.

BULLETINS RECEIVED

Bulletin of the Vermont State Board of Health, Montpelier, Vt.

Volume XXI, Nos. 1 and 2. Issued Quarterly September and December 1920.

PAMPHLETS RECEIVED

From the Author.

Bishop Burch. A Sermon preached in Grace Church in New York on Sunday, December 26, 1920, by Charles Lewis Slattery, D.D., rector of the parish.

Edwin S. Gorham. New York City.

Protective Developments. A sermon by the Rev. J. G. H. Barry, D.D.

Chapel of the Transfiguration. 14th and Gallatin Sts. N. W., Washington, D. C.

The Transfiguration News. Vol. 1, No. 2.

Government Printing Office. Washington, D. C.

Philippine Independence. Speech of Hon. James A. Frear of Wisconsin, in the House of Representatives, December 16, 1920.

Consumer's League of New Jersey. Newark, N. J. *Night-working Mothers in Textile Mills.* Passaic, New Jersey, December, 1920. By Agnes de Lima, Research Secretary.

**MAKE KNOWN YOUR WANTS
THROUGH THE
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. Memorial matter 3 cents per word. Marriage or Birth notices, \$1.00 each. Other classified advertisements, including wants, opportunities, business notices, etc., 3 cents per word, including name and numbers, initials, address, all of which are counted as words.

No advertisement inserted in this department for less than 25 cents.

Readers desiring high class employment; parishes desiring rectors, choirmasters, organists, etc., and parties desiring to buy, sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

Address all copy *plainly written on a separate sheet* to Advertising Department, THE LIVING CHURCH, Milwaukee, Wis.

DIED

ESTCOURT.—Entered into life eternal on Saturday, January 15th, HENRY JAMES ESTCOURT, aged 91 years.

"Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee."

GRAY.—Entered into rest November 16, 1920, ALICE C. GRAY, wife of Samuel K. Gray of Painesville, Ohio.

HINSDALE.—Entered into rest on January 13th, CATHERINE HUTCHINSON HINSDALE, at Kenosha, Wis.

MEMORIALS

ALFRED GUEST EVANS

Entered into rest at his home in Madison, New Jersey, on Monday, January 10, 1921, ALFRED GUEST EVANS. In the 69th year of his age.

Mr. Evans was deeply interested in the work of Grace Church, Madison, N. J., and at the time of his death served the parish as junior warden. In early life he was a resident of Jersey City and attended St. Paul's Church, where he was a member of the vestry. Moving to Madison about twenty years ago, he entered at once into the life of his new parish, his affection for the Church deepening with the passing years. A generous benefactor to the diocese of Newark and to Grace Church, a devout communicant, he has left behind the memory of a good life and a splendid record of service to God and his fellow men.

The vestry of Grace Church directs that this minute be placed upon its books as a testimony of their high regard, and as an expression of their sorrow for the loss of a faithful servant in the Kingdom of God.

VICTOR W. MORI, *Rector.*
HENRY G. PILCH, *Clerk.*

POSITIONS OFFERED

CLERICAL

WANTED FOR A CHURCH GIRLS' SCHOOL a middle aged married priest, University Graduate, willing to teach during the week and to take Sunday duty in missions. One preferred whose wife is a graduate and able to hold teaching position also. Fair stipend with rooms and board offered. Apply to Box-317, care LIVING CHURCH, Milwaukee, Wis.

UNMARRIED PRIEST AS ASSISTANT IN Catholic parish in eastern city. Work includes opportunity for developing a country mission. Clergy house life. Address E-6912, care LIVING CHURCH, Milwaukee, Wis.

CURATE FOR PARISH IN LARGE Pacific Northwest city. Sunday school and young people's work particularly. Stipend \$1,800. Address B-313, care LIVING CHURCH, Milwaukee, Wis.

YOUNG, UNMARRIED PRIEST, ABILITY and references, available for Lenten work or longer. Write stating particulars. Box-314, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

YOUNG WOMEN FROM REFINED CHURCH families can generally find congenial employment as clerks, stenographers, etc., or in bindery work, under best working conditions, with plenty of light and air, and with proper remuneration, at MOREHOUSE PUBLISHING CO., 1801-1811 Fond du Lac avenue, Milwaukee, Wis.

Get on our waiting list!

POSITIONS WANTED

CLERICAL

UNMARRIED PRIEST, GRADUATE IN Arts and Music, would act as assistant and take charge of music. Salary must be adequate. East preferred. Address S. T.-315, care LIVING CHURCH, Milwaukee, Wis.

UNMARRIED PRIEST, THIRTY-FIVE, good reader, speaker, executive, experienced as rector, Cathedral Canon, curate, desires city parish, promising city mission, or curacy. Strongly recommended for successful work in all places served. Would accept locum tenency. Location optional—but East or South preferred. Address B-309, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

ORGANIST CHOIRMASTER NOW engaged, communicant, single, thoroughly qualified, open for position; fond of boys, successful trainer, tone, discipline. Essentials: modern organ, field for voice, piano, organ, choral society. References, present rector, others. Address RECITALIST-307, care LIVING CHURCH, Milwaukee, Wis.

YOUNG CHURCHWOMAN, COLLEGE graduate, three years business experience in executive work, keenly interested in the Church, seeks position as executive secretary in diocesan office or progressive parish. Church and business references. Address S-312, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER OF prominent city church desires parish with boy or mixed choir. Applicant is Churchman with excellent references and has reputation of maintaining fine standard of choral music. Address CAPELLA-310, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS. COMPARISON OF THE record of performance of Austin organs with those of other firms is the strongest point in securing new Austin contracts. Inquiry from users elicits invariably words of esteem and approval. Whether instruments are of great size or small, the same enduring character of construction is seen. AUSTIN ORGAN CO., Woodland street, Hartford, Conn.

CATHEDRAL STUDIO—ENGLISH CHURCH embroideries and materials—Stoles with crosses \$7; plain \$5.50; handsome gift stoles \$12 up. Burses and vell \$15 and \$20. Surplices and exquisite altar linens. L. V. MACKRILLE, 2604 Thirty-sixth street N. W., Washington, D. C. Tel. Clev. 1915.

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.

ALTAR AND PROCESSIONAL CROSSES; A Alms Basons, Vases, Candelsticks, etc; solid brass, hand-finished, and richly chased, 20 to 40% less than elsewhere. Address Rev. WALTER E. BENTLEY, Port Washington, N. Y.

TRAINING SCHOOL FOR ORGANISTS AND choirmasters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

THE VESTRY OF ST. PAUL'S-BY-THE-SEA, Ocean City, Md., would be glad to hear of a second hand pipe organ for sale. Address Rev. EDMUND BURK, Ph.D., Ocean City, Md.

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.

UNLEAVENED BREAD—INCENSE

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

PRIEST'S HOSTS: PEOPLE'S PLAIN AND stamped wafers (round). St. EDMUND'S GUILD, 179 Lee street, Milwaukee, Wis.

SAINT MARY'S CONVENT, PEEKSKILL, New York. Altar Bread. Samples and prices on application.

CLERICAL OUTFITS

CLERICAL TAILORING.—SUITS, HOODS, Gowns, Vestments, etc. Write for particulars of extra lightweight Cassock and Surplice designed especially for travelling, and complete set of Vestments (from Five Guineas.) Patterns, Self-Measurement Forms free. MOWBRAY'S, Margaret street, London, W. I. (and at Oxford), England.

BOARDING—ATLANTIC CITY

SOUTHLAND.—LARGE PRIVATE COTTAGE delightfully located within two minutes' walk of Beach and Hotel Traymore. Bright rooms; beautiful lawn; table unique. Managed by Southern Churchwoman. Address 133 SOUTH ILLINOIS AVENUE, Atlantic City, N. J.

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.

BOARDING—PHILADELPHIA

S. T. CLEMENT'S HOUSE, 1825 GREEN street, Philadelphia. For employed business women. Rooms, \$3 to \$6 a week. Comfortable and homelike.

HOSPITAL—NEW YORK

S. T. ANDREW'S CONVALESCENT hospital, 237 E. 17th St., New York, under the care of Sisters of St. John Baptist. Open from Oct. 1st to May 15th. Sun parlor. For women under 60 years recovering from acute illness and for rest. Terms \$5-\$7. Private rooms \$15-\$20. Apply to SISTER IN CHARGE.

SCHOOL FOR NURSES

THE NURSES' TRAINING SCHOOL OF ST. John's Hospital, Brooklyn, N. Y., gives full training for becoming a Registered Nurse. The average remuneration for the three years' course is \$148 per year. Application blanks sent on request.

WANTED FOR ADOPTION

BABY GIRL, AGE BETWEEN ONE AND two years. Brown eyes. Must be of good parentage. Would prefer an orphan. Can give the very best credentials. Address G-316, care LIVING CHURCH, Milwaukee, Wis.

TRAVEL

MR. EDGAR C. THOMPSON WILL conduct a small party of boys over Europe during summer vacation. Exceptional educational opportunity for your boy. Address: ALPENA, Michigan.

MISCELLANEOUS

LOOSE LEAF BOOKS. A GENUINE leather Cover, Loose Leaf Memo book. 50 Sheets paper. Your name Stamped in Gold on Cover. Postpaid 50 cents. LOOSE LEAF BOOK CO., Box 6, Sta. L, New York City, Dept. 22.

KID GLOVE, SEEDLESS GRAPEFRUIT— the finest Grapefruit that grows. Sweet, very thin skinned, and almost seedless. Shipped to your address F. O. B. Coconut Grove. \$2.75 per half box, \$5.00 per box. B. W. SOPPA, Coconut Grove, Florida.

CHURCH SERVICES

CATHEDRAL OF ST. JOHN THE DIVINE, NEW YORK Amsterdam avenue and 111th street
Sundays: 8, 10, 11 A. M., 4 P. M.
Week-days: 7:30 A. M., 5 P. M. (choral).

CATHEDRAL SS. PETER AND PAUL, CHICAGO

Washington Blvd. and Peoria St.
(Five minutes from the Loop via Madison St. cars.)

Sunday, Holy Communion 7:30, 8:30, and 11:00.

Week-days, Holy Communion, 7:00 A. M.
Preacher, Jan. 30th, Rev. S. Walker.
Preacher, Feb. 6th, Bishop Anderson.

ST. CHRYSOSTOM'S CHURCH, CHICAGO

1424 North Dearborn street

The Rev. Norman Hutton, S.T.D., rector.
The Rev. Robert B. Kimber, B.D., associate.

Sunday Services:

8:00 A. M., Holy Communion.
11:00 A. M., Morning Prayer.
4:30 P. M., Evening Prayer.

CHRIST CHURCH, CHICAGO

65th street and Woodlawn avenue

Sundays, 7:30, 9:30, 11 A. M.

Choral evensong 7:45 P. M.

Work-days, 7:30 A. M., Thursdays, 6:30 A. M.
Rev. Hubert J. BUCKINGHAM, rector.

ST. PAUL'S CHURCH, KEY WEST, FLORIDA

Only City in U. S. which has never seen frost.
Sundays: 8 and 11 A. M., 7:30 P. M.

Rev. C. R. D. CRITTENTON, rector.

ST. BARNABAS' CHURCH, DENVER

13th avenue and Vine street

Rev. CHARLES H. BRADY, rector, Rev. CHARLES H. MARSHALL, rector emeritus.

Sundays 8, 11 A. M., 5 P. M.

ST. LUKE'S CHURCH, EVANSTON, ILL.

Dr. George Craig Stewart, rector
Sundays: 7:30, 11:00, and 4:30.

Open all day and every day.
N. W. R'y or "L" to Main street, Evanston.

NOTICES

BROTHERHOOD OF ST. ANDREW IN
THE UNITED STATES

An organization in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood is organized in parish chapters and local and diocesan assemblies. It conducts each year a series of training campaigns for helping men to become efficient parish workers. The work of the Brotherhood is mainly parochial and includes the usual forms of corporate and personal service. Associate Membership is possible for those who feel themselves unable to become active members.

The Brotherhood plans to conduct during the summer of 1921 four Junior Summer Camps for Church boys in different parts of the country. The thirty-sixth annual convention of the Brotherhood will be held at Norfolk, Virginia, October 12th to 16th, 1921.

On request a copy of the Brotherhood's official magazine, *St. Andrew's Cross*, and either the Senior or Junior Handbook, as well as other general literature, will be forwarded.

THE BROTHERHOOD OF ST. ANDREW,
Church House, Twelfth and Walnut streets,
Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of the AMERICAN CHURCH BUILDING FUND COMMISSION. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

SISTERS OF THE HOLY NATIVITY

House of Retreat and Rest. Bay Shore, Long Island, N. Y.

QUIET DAY

ORANGE.—A quiet day for the members of the Church Mission of Help in the diocese of Newark and for others interested will be conducted by the Rev. J. O. S. Huntington, O.H.C., at All Saints' Church, corner of Valley and

Forest streets, on Thursday, February 3rd. Apply to SISTERS OF THE HOLY NATIVITY, care All Saints' Church, Orange, N. J.

DAY OF DEVOTION

NEW YORK.—A day of devotion will be held at the Church of the Transfiguration, No. 1 East Twenty-ninth street, New York City, on Friday, February 4th, for the New York Altar-Guild and their friends. Conductor, the Rev. Father James O. S. Huntington, O.H.C. The Holy Communion will be celebrated at 9:30 o'clock, followed by addresses at 10:15, 12:00, and 3:00 o'clock.

RETREAT

NEW YORK.—The annual retreat for the women of Long Island and Greater New York will be held on Friday, March 18th, from 10 A. M. to 4 P. M. in St. Paul's Church, Clinton and Carroll streets, Brooklyn. Conductor, the Rev. Canon Underhill of England. Tickets for luncheon will be forwarded free of charge upon application to the Secretary, St. Andrew's House, 199 Carroll street, Brooklyn. The church, which is one block west of Court street on Carroll street, may be reached by Court street car from Brooklyn Bridge, Manhattan; or from Borough Hall subway station by Court street car.

NEW YORK.—The annual retreat for acolytes for Greater New York and vicinity will be held under the auspices of St. Joseph's Sodality in St. Paul's Church, Clinton and Carroll streets, Brooklyn, on Saturday, March 12th, from 5 P. M. to 9 P. M. Those desiring to attend should notify the Chaplain, St. Andrew's House, 199 Carroll street, Brooklyn, New York.

APPEAL

ARKANSAS MISSION NEEDS PEWS

If any church is willing to give, or to sell at a low price, pews that are no longer in use, they will be very welcome for Grace Church mission, Wynne, Ark. Address Rev. C. C. BURKE, Marianna, Ark.

ANNUAL CONVENTIONS

SUMMARY

QUINCY discovered healthy growth in all quarters. The Committee on Social Service urged welfare work among children, and their protection from labor abuses; also protested against divorce and remarriage. The Bishop left the synod to submit to an operation.—TENNESSEE adopted a canon authorizing formation of a Bishop and Council.—WEST MISSOURI planned a system of diocesan evangelization. It will no longer ask missionary aid from the general Church.—SOUTHERN FLORIDA, with about seventy per cent. of its episcopal endowment raised, hopes to be admitted as a diocese in 1922. The next convocation will meet after Easter of next year, at a date to be set by the Bishop. A board of co-ordination will bring national Church work before the district.

QUINCY

THE ANNUAL SYNOD of the diocese of Quincy was held on January 19th and 20th at Grace Church, Galesburg, with unusually good attendance.

Departing from the usual custom of visiting the place of meeting as guests of the parish, the synod for the first time met at Galesburg, not as its guest but because the city is the geographical centre of the diocese and easily reached from nearly every

place. The new system proved the wisdom of the resolution which caused the change.

For the first time in the history of the diocese the sessions were held on the anniversary of the consecration of the Bishop—the eighteenth. The only shadow over the proceedings was the knowledge that the Bishop was to go to Detroit for another operation on Monday. God grant him a speedy and complete recovery and many years of usefulness!

The Holy Eucharist was celebrated in Grace Church at 7 A. M. on the opening day by the Rev. Howard L. Smith, and at 8 by the Rev. Vincent C. Lacey. At 9:30 morning prayer was said by the Rev. Herbert A. Burgess, and at 10 the Bishop ordained to the diaconate Mr. Charles Alfred Parmiter, lately pastor of the Congregational society in Moline; and to the priesthood the Rev. Rudolph Jacob Gunkel.

At the conclusion of this service the synod met in the parish room for the opening business session, Bishop Fawcett in the chair. Organization was effected by reelection of the Rev. James H. Dew-Brittain as secretary, and Mr. John W. Potter of Rock Island as treasurer. The short time remaining before luncheon was devoted to routine business.

The mid-day meal was served by the women of St. John's (Swedish) Church in their parish room.

The early part of the afternoon was devoted to reports and other minor business and at 3 P. M. in the church the Bishop delivered his annual charge.

At the close of the afternoon session the synod became the guests of the Rev. Dr. Carrington, who invited them to dinner at St. Mary's School, Knoxville. Upon arrival vespers were sung in the church by the chaplain, the Rev. H. L. Bowen reading the lessons. After dinner the Rev. Julius A. Schaad gave an informative address upon the Nation-wide Campaign.

On Thursday morning at 7, the Holy Communion was celebrated by the Rev. F. C. St. Clair, and at 8 by the Bishop, it being the anniversary of his consecration. After morning prayer the synod received the report of the Board of Missions, appointed as the special order, and then proceeded to general business. The afternoon was largely taken up in elections and presentation of important reports.

At 5 P. M. the synod adjourned after devotions offered by the Rev. V. C. Lacey, to meet on the third Wednesday in January next at the same place.

Financial reports all showed a healthy growth in the finances of the diocese and helped to pave the way to what had long been the desire of the synod, increase of the Bishop's stipend.

The Committee on Social Service reported

that no definite social work had been done owing to lack of diocesan institutions. But it urged interest in welfare work among children and their protection as regards labor. England has shown her faith in child protection and better education by raising the compulsory school age to eighteen as compared with fourteen here. The report pointed out the necessity for better religious education of the children, the present school system tending to make a race of educated pagans. A firm stand was taken against divorce and remarriage, and personal purity and social hygiene were held up as two of the greatest treasures the nation could have. Industrial and economic problems were placed before the laity as their special sphere of service, where they might radiate a benign influence by loyalty through Christ to the old principles of fairness, honesty, soberness, and hard work. The report closed by stating that: "Human personality, not riches or fame, is the great thing in life according to Jesus Christ. Real belief in the Fatherhood of God is a revolutionary conviction, for it means brotherhood, and this is the source not only of all missionary effort but of any attainable peace in the industrial and economic chaos of our time."

The Standing Committee: The Very Rev. George Long, the Rev. W. L. Essex, the Rev. H. A. Burgess; Messrs. W. M. Montgomery, W. W. West, W. Peck.

Deputies to the Provincial Synod: The Very Rev. George Long, the Rev. F. L. Carrington, LL.D., the Rev. W. L. Essex, the Rev. P. M. Cooper; Messrs. Clarence O. Duke, T. Russell Stokes, E. E. Working, J. Heber Smith.

Provisional Deputies: The Rev. Messrs. H. L. Smith, W. D. Foley, V. C. Lacey; Messrs. W. G. Russell, J. L. Welton, Herman Appelquist, E. L. Creviston.

Reports showed a healthy growth in all quarters. The report of delinquents was the shortest in several years. The certificates of lay delegates showed an increased attendance over last year of thirteen men.

TENNESSEE

THE CONVENTION was held at Calvary Church, Memphis (Rev. C. F. Blaisdell, rector), on January 19th and 20th. The convention sermon was preached by the Rev. Charles T. Wright.

The secretary, the Rev. Dr. A. H. Noll, and the treasurer, Mr. G. M. Darrow, were reelected.

The outstanding feature of the convention was the adoption of a special canon authorizing formation of a Bishop and Council, to be composed of five officers of the convention *ex-officio*, and nine priests and nine laymen, three of each order elected from each grand division of the state.

The Bishop Coadjutor delivered his annual address at an evening session in Calvary Church. He stated that the diocese had given to Church work last year six times more money than ever before, and for the first time had met the minimum of its expenses, not receiving from the Church at large more than it had given. Discussing race relationship, Bishop Beatty said: "There is no such thing as a color line in Christianity and the colored priest stands before God on the same footing as the white priest. And we must show our Christianity to the negro. We can show it when our wash is brought home on Saturdays, or, when we send out the nurse girl, if we are so fortunate as to possess one, in the afternoon."

Bishop Beatty declared the need of more clergy and churches in the diocese.

Bishop Gailor also spoke. After paying tribute to those passing away during the year, he referred to work of the National Church. Increasing exchange value of the Chinese dollar had caused an unanticipated expense of \$350,000. Referring to the Lambeth Unity proposals he said:

"We do not need Catholicity which is exclusive, but we do want Catholicity which is inclusive. It is unity we are seeking, and not uniformity. Men's opinions may differ, but Christianity is unchanging."

The election resulted as follows:

Priests (West): The Rev. Messrs. C. F. Blaisdell, Charles T. Wright, T. S. Russell; (Middle) Prentice A. Pugh, H. D. Phillips, James R. Sharp; (East) W. C. Whitaker, Loaring Clark, W. A. Jonnard. Laymen (West): D. W. DeHaven, W. P. Witsell, Bolton Smith; (Middle) D. M. Wright, Charles Martin, H. C. Gerhart; (East) R. K. Gibson, J. B. French, E. M. Ellsworth.

On Wednesday night the Bishop and Bishop Coadjutor made their annual addresses.

Deputies elected to the Synod of Sewanee: Clerical: The Rev. Messrs. Charles T. Wright, Prentice A. Pugh, W. C. Whitaker, J. M. Maxon, Loaring Clark, M. M. Devall. Alternates, The Rev. Messrs. H. D. Phillips, B. B. Ramage, G. O. Watts, W. L. Forsyth, T. S. Russell, Howard Cady.

Lay Deputies: J. B. French, D. Wright, D. W. DeHaven, Charles Martin, H. A. Oliver, Walter Goodman. Alternates: G. T. Finnegan, W. P. Witsell, John Shortridge, T. K. Robinson, R. H. Fitzgerald, J. T. Jenkins.

The Standing Committee was reelected.

The Woman's Auxiliary began their sessions on Tuesday and remained in session during the greater part of the convention. Simultaneously with the Woman's Auxiliary the Church Service League and the Church School Service League held meetings.

WEST MISSOURI

GRACE-HOLY TRINITY CHURCH, Kansas City, entertained the annual council of the diocese on January 18th and 19th, the sessions opening with Holy Communion at which the Bishop as celebrant was assisted by the rector, the president of the Standing Committee, and the secretary of the diocese. The Bishop gave his annual address—a plea to the ministry to teach the completeness of the Faith.

This was the first meeting of council since the date was changed as recommended by the General Convention, and the change seems justified, as the attendance was remarkably good, many parishes having complete delegations.

As matters of new business, the council authorized its committee to revise the constitution and canons of the diocese to bring into being for the diocese the system of "Bishop and Council", and ordered a canon providing for such creation; the diocese accepted its place in the provincial organization by placing in its budget the quota asked by the provincial council; the council voted an increase of \$900 in the stipend of the Bishop, and also instructed the diocesan Board of Church Extension to arrange and carry out a plan for diocesan evangelization, by use of the established preaching orders in the Church or by lay preachers and lay readers.

On recommendation of the Nation-wide Campaign committee, the action of last year as to disbursement of funds received for the Mission of the Church was made applicable for 1922. The Woman's Diocesan Society was made publicity agent for

the Nation-wide Campaign. An extension committee of seven laymen and four women was authorized to carry on the work this year in preparation for 1922. The council ratified the action of the Bishop and Board of Church Extension in asking that this diocese no longer receive the usual amount from the general Church for extension work in the diocese. The report of the treasurer of the Board of Church Extension showed that the past year the diocese had given a little more than seven times what it had given heretofore per year, for the Mission of the Church, and that thirteen congregations had paid or over-paid the quota asked for the Nation-wide Campaign.

The elections resulted as follows:

Standing Committee: The Rev. Messrs. R. N. Spencer, E. J. Craft, C. Hely-Molony, B. M. Washburn; Messrs. B. C. Howard, L. T. Golding, A. C. Stowell, George B. Richards.

Treasurer of the Diocese: Mr. W. S. Webb.

Secretary: the Rev. E. F. Wilcox.

Mr. James H. Pershing of Denver, representative of the Presiding Bishop and Council, addressed the council on problems confronting the Church, and was also chief speaker at the Churchman's dinner on the first evening. The dinner was at the University Club and the visiting delegates were guests of the parish. Laymen and women from all parts of the diocese responded to his stirring appeal to them, to take an active part in the great work of the Church, to make disciples. The toastmaster, Mr. Henry D. Ashley, had asked him not to "prophesy smooth words" in what he had to say; and it is the opinion of many that the convincing words of Mr. Pershing animated the later action of the council, in giving instructions about a campaign of evangelization.

As is the custom, the Woman's Diocesan Society met on the second day, and its delegates attended a joint session with the council, to hear missionary reports, and the presentation of problems.

At the business session, it was voted to have two other meetings during the year—on the third Tuesdays of May and October—with quarterly reports from each branch. Vice-presidents for the northern, central, and southern parts of the diocese were elected.

The society authorized payments for the Bishop's House fund, for the Bishop's emergency fund, for the diocesan paper, and for a discretionary fund for the Bishop's missionary for literature for distribution. The society voted to accept the work as publicity agent for the Nation-wide Campaign committee.

Thursday was the day for the Woman's Auxiliary and its annual meeting. There was a corporate Communion of its delegates and those of the Woman's Diocesan Society, with the Rev. A. G. van Elden as preacher. The sessions were occupied with reports, and the giving of pledges.

SOUTHERN FLORIDA

MARKED BY unusually large attendance, clerical and lay, and by a helpful record of progress, the convocation held in Orlando from January 11th to 13th earned Bishop Mann's comment that he considered it the most joyful meeting ever held by that body.

With over one-half of the \$100,000 diocesan endowment fund raised during 1920 and with \$17,000 already toward the second half (assigned to 1921) there is confident intention that the full sum shall be surpassed before next January and that admit-

tance as the diocese of South Florida will be granted by the next General Convention.

Diocesan officers appointed were:

The Rev. James H. Davet, secretary; F. H. Rand, treasurer; L. C. Massey, chancellor; T. P. Warlow, vice-chancellor.

By unanimous vote, the quota of \$15,000 assigned Southern Florida for the Sewanee Endowment fund was accepted, and was underwritten at six per cent. annually till the whole is paid. A lay delegate emphasized his approval by offering to be responsible for 50 per cent. of the annual interest.

The report of the finance and assessment committee merits only corrections in welcome requests from several points for increase in assessment, and one parish claimed the honor of being the first to cancel this year's assessment, the rector presenting at once their check for the entire sum.

The Bishop announced that he received regular reports from the Church Pension Fund, the last stating that only four places in the district were delinquent. Since the report was received these have paid or signified their intention to pay.

A memorial from the men's club of All Saints' parish, Lakeland, asked that the date of convocation be changed to after Easter, at a date to be appointed by the Bishop. This was adopted.

Addresses were given by the Rev. Louis G. Wood, on the Nation-wide Campaign and by the Rev. Gardiner Tucker on Religious Education.

Delegates to the Provincial Synod: The Rev. Messrs. S. F. Reade, and R. T. Phillips. Messrs. A. J. Holworthy and F. A. P. Jones. Alternates: The Rev. Messrs. W. B. Curtis and J. J. Neighbor. Messrs. Floyd Knight and George E. Krug.

In effort to cooperate more readily and successfully with the Presiding Bishop and Council, a board of Coördination was formed, consisting of six clergymen, to each of whom is assigned one of the six departments given by the national organization. This board is charged with bringing the plans of the Presiding Bishop and Council before this district.

Reports of work among negroes showed gratifying results, with also urgent need for increased facilities and workers to meet opportunities presented in each mission. Especial need for a diocesan boarding school was stressed by priests in charge of the colored missions, these young people now being sent to secular schools under no Churchly influence.

Cordial invitation from Trinity parish, Miami, to hold the next convocation there was accepted.

consist of the officers of district unions and local branches within the diocese. This committee could be called together to act in any emergency or necessity which might arise in the affairs of the diocese in question. Thus, our machinery would be adapted to ecclesiastical purposes, and on a diocesan rather than a county basis. It would facilitate the work of the Union in every respect."

"A more important point," proceeds Mr. Pinchard, "is that we must face the question of elections to the Diocesan Conferences. It is understood that it is the intention of the bishop in every diocese to make the archdeaconry the electoral area for this purpose. This immediately suggests the necessity for some such adaptation of our organization to the new conditions I have outlined. At the present time the Catholic party is most inadequately represented—in proportion, that is, to its numbers and importance—and some serious steps must be taken in order to remedy this. . . . It is absolutely necessary to organize the Catholic vote in each electoral area with a view to future elections, both to diocesan conferences and to the National Assembly, in order that we may secure adequate representation on both bodies. This necessary work must be done by the English Church Union if it is to be done at all. If some such scheme of reorganization as is here suggested could be adopted, and if the Union could secure the services of an experienced layman who would give his whole time to the work, it might then be possible to organize the Catholic vote throughout the country in such a manner as to secure the representation that we naturally desire in the counsels of those bodies."

Mr. Pinchard makes a further suggestion with regard to the federation and unification of the various societies of Catholics in the Church of England, each with its own specific object. "It seems to me," he says, "that the E. C. U. ought to set itself to secure something in the nature of the practical federation of all these societies. The word 'federation' is used advisably in this connection; for the last thing that I would advocate would be anything like the absorption of these societies by the Union, or by any other society which might be formed. But a federation in the true sense of the word is urgently needed in order that they may work together for the one great object that all have in view, and may cooperate one with another to that end, without loss or abrogation of those distinctive functions for which each exists.

"If such a federation be possible (and I am sure that it is), then the oldest and most influential society should take the lead in the matter. What we really need is a council of the Catholic societies, on which each society, great or small, shall be adequately represented. This council would be a 'cabinet' of the Catholic party, and ought to meet at least four times a year as a regular thing, and might be summoned for special meetings in any case of emergency that might arise. The business of this council should be to formulate a definite and constructive policy for the whole Catholic party, and at its meetings to correct and direct the application of that policy to the circumstances of the moment from time to time. It would have to be understood that the decisions of such a council should be regarded as binding upon all the societies represented at its meetings, and that the whole force and energy of every society should be unreservedly given in support of the policy adopted by the council."

In conclusion, the secretary commends

BISHOP OF ZULULAND DEFENDS FELLOWSHIP OF THE SERVANTS

Of Christ as Only Constructive Plan of Organization—E. C. U. Secretary Urges Need of Co-operation of Catholic-Minded

The Living Church News Bureau)
London, January 7, 1921)

THE Bishop of Zululand (who has not yet left England) has issued an earnest defence of the Fellowship of the Servants of Christ, established as an outcome of the Anglo-Catholic Congress. His lordship is convinced that now is the right moment for its inception, and is sanguine that great power for good will result. No proposal, he maintains, has yet been made of any other undertaking which could be an outcome of the Congress; no one has made constructive proposals, although there has been much adverse criticism.

In elaborating the aims of the Fellowship, the Bishop says these are the development of the two prominent ideas of the Congress, namely, the conversion of souls and the value of friendship. He urges, therefore, the need for setting about the task of the conversion of people in our own land and in the lands overseas, by means of parochial missions, retreats, and propagation of the Faith generally. By the Fellowship men and women will learn to join with others and gain mutual encouragement in this great work.

As regards fellowship, naturally association with fellow-Catholics will come first—those of one heart and mind meeting together in worship and in social ways. But it will not end there, and the wider aim of the Fellowship will include Christians in all lands.

The Bishop concludes his appeal thus:

"Let us believe that He whose 'Name is called Wonderful' can accomplish wonders in the Church, if we have faith enough to believe that His will is to do so. There is nothing in the world more blessed than

to win a soul to Christ; there is nothing in the world happier than fellowship with others who love Him. The Holy Spirit of God will guide us. This is the tenor of the Lambeth Encyclical, and this new Fellowship is the opportunity for us to carry it out. Even if criticism throws its cold water on the scheme to-day, the time will come when the Fellowship will be the glory of the Church. It rests with all of us. The new movement has come in quietly, like all great movements; it is a good omen. It will succeed; and if we see the need of conversion and of fellowship we shall join it. If we think badly of conversion, and look askance at fellowship, we shall not stop the movement; we shall merely be left in the lurch."

PLANS ORGANIZATION ON CATHOLIC LINES

The Rev. Arnold Pinchard, new secretary of the English Church Union, in his first New Year address to the members puts forward some important proposals affecting the future of Catholics, and the document is full of interest to all Church people. Reorganization is its main theme, and Mr. Pinchard says it is desirable, since the E. C. U. has to deal with ecclesiastical matters, that it should be re-organized not upon a county but upon a diocesan basis. He says:

"If in our organization the diocese could be substituted, for the county, and if one district union of local branches could be formed for each archdeaconry, or portion of an archdeaconry (according to the size of the archdeaconry in every case), it will be seen that we should be in a better position to carry out the work that must be done, if the Catholic party is to be adequately represented in the diocesan conferences and in the National Assembly.

"It is not necessary to go into minute details about the scheme, but it may be said that, in order to deal with diocesan affairs, it would also be desirable to form a diocesan committee or council, which should

these ideas to the consideration of E. C. U. members with confidence and hope. He urges the Catholic party to close up its ranks and concentrate its forces—otherwise it can never hope to be able to use its full strength. "For reunion, East and West; for the defence of the Faith against heresy and false doctrine, even in high places; for the vindication of the honor of our Lord in the Blessed Sacrament of His love, and of the very truth of His presence therein; for the maintenance, without compromise on any ground, however specious, of the discipline and order of the Church—for all these and the like basic principles we must be prepared earnestly to contend."

The foregoing proposals come at a time when almost every member of the Anglo-Catholic party is conscious of a lack of due influence in the affairs of the Church. It may perhaps be distasteful to many devout persons to have an organization of a quasi-political nature, but since this seems inevitable it should be as well done as possible. Catholic influence is weakened by the lack of such coördination, and if unity of command is to be achieved the English Church Union appears to be the only body that can bring it about.

A NEW BISHOP OF GIBRALTAR

To succeed the late Dr. J. C. Knight in the bishopric of Gibraltar, the Ven. John Harold Greig, rector of Hartlebury, and Archdeacon of Worcester, has been nominated by the Archbishop of Canterbury. Archdeacon Greig has accepted the nomination, and will be consecrated in Westminster Abbey on the festival of the Conversion of St. Paul (January 25th).

The see of Gibraltar stretches from Portugal to Constantinople, including the north shores of the Mediterranean, and Malta, Cyprus, and the Greek Archipelago. The new Bishop, one of the leading authorities on spiritual missions, is not only a good traveller, but has the versatility of mind needed for so varied a charge. He took his degree in theological honors from Pembroke College, Cambridge, has been more than once select preacher of his university, and was given the B.D. for his book on *The Church and Nonconformity*. For many years he held the benefice of St. Paul's, Walworth, and was previously engaged in mission work in the south of London.

THANKS FROM CANADA

The Archbishop of Rupertsland has forwarded to the Archbishop of Canterbury a resolution of his provincial synod conveying the thanks of the Church in Western Canada for the timely help which the Church in the Motherland has rendered by what has been known as the Archbishop's Western Canada Fund. The effort, which it will be remembered covered a period of ten years, resulted in the raising in England of £37,095, and with what has been raised in Canada the total reached £180,095, which has been given towards helping the young and struggling dioceses of the newer West. Seventy churches have been built, and missions established, of which ten have been handed over to the dioceses as self-supporting parishes; 168 sites for churches have been bought; help has been given towards the training of candidates for holy orders; a Church school for girls has been started at Regina; and valuable gifts have been made for building and beautifying churches.

PROPOSED REORGANIZATION OF CHURCH FINANCE

An important re-organization of the present system of Church of England finance may shortly be expected. The matter has

been brought to a head by the report of the Central Church Fund, in which it was stated that: "When all the circumstances of their calling and position are considered, the clergy are far worse off than any other educated class of the community." In spite of this, no less a sum than £395,000 has been allocated to objects which in no way eased the situation for the clergy. Most of the beneficed clergy and practically all of the 6,000 unbeneficed clergy are in deplorable straits.

Alarmed by the falling-off in subscriptions, many of the diocesan bishops have decided to support a complete change of policy. Within the near future the Central Church Fund will be subordinated to the National Assembly, and the bishops are determined to concentrate on the problem of clerical poverty to the exclusion of every other object. Each diocese will be unfettered, and the power of initiative will be

restored to the various diocesan boards of finance.

GOLD, FRANKINCENSE, AND MYRRH

The King marked the Feast of the Epiphany yesterday in the accustomed manner by sending two of the officials of his court (Lord William Cecil and Mr. Percy Armytage) to a special service at the Chapel Royal, St. James' Palace, to present on his behalf before the high altar gifts of gold, frankincense, and myrrh. The ceremony, on the traditional lines, was followed by a celebration of the Holy Communion, the Sub-Dean officiating. The gold presented consisted of actual sovereigns newly minted, but in view of the scarcity of the precious metal the coins were replaced by paper money before the distribution to selected recipients, and the sovereigns were returned to the Bank of England.

GEORGE PARSONS.

MORE CANADIAN APPROVAL FOR LAMBETH APPEAL FOR UNITY

This Time From the Far East—Social Service Summary—Results of Forward Movement—Death of James F. Robertson

The Living Church News Bureau }
January 21, 1921 }

HERE is increasing evidence from various parts of the Dominion that the Lambeth Appeal for Unity is meeting with an exceedingly favorable response from leaders of other communions. Last week the Canadian News Letter gave the resolution of the Toronto Ministerial Association. This week reports come from the far east of an admirable address on The Lambeth Pronouncement on Unity, delivered before the deanery of Halifax by the Rev. Professor J. W. Falconer, D.D., of Pine Hill Presbyterian College, Halifax, and a brother of Sir Robert Falconer, President of Toronto University. His eulogy of the Church of England, and his reference to the brilliant scholars she has produced, including those of this day, and what he had to say of the "sanity and piety" characteristic of them was masterly, as was also his presentation of the power of the Church of England to-day on its spiritual and institutional sides, and her consequent powerful influence in the matter of unity. He commented in his own interesting and illuminating way on the four points of the Quadrilateral—the scriptures as the foundation of faith; the two creeds as a sufficient expression of Christian Doctrine; the two sacraments; and the Christian ministry; taking the position that unity should be rather on the line of the historicity of the ministry than its divine origin.

The Council for Social Service During 1920

The Council for Social Service of the Church of England in Canada has issued the following synopsis of its activities during 1920:

The establishment of the Department for the Welcome and Welfare of the Newcomer, whether from overseas or from other parts of Canada.

The issue of 20,000 forms of commendation for use by the clergy in commending parishioners moving from their parishes.

Visiting newcomers and linking them up

with the clergy and parochial organizations.

Plans and provisions made for grants during 1921 for Welcome and Welfare workers in the large centres.

Taking over the supervision of the immigration chaplaincy at the ocean ports.

31,680 immigrants commended to the clergy throughout Canada.

Work carried on by the War Service Commission in the interest of returned men, including grants to Canadian Chaplains' Service for boats and canoes for Consumptive soldiers at Ste. Agathe, writing paper, games, fruit, flowers, gramophone records for soldiers in hospitals, and relief for needy soldiers and families.

The Girls' Friendly Society affiliated with the Council and a field worker provided to promote social service work in the interest of women and girls.

Efforts to safeguard marriage and the sanctity of the home.

The promotion of widows' pensions.

The issue of ten bulletins on social service subjects, sent free to the clergy and social workers of the Church throughout Canada.

The provision of lectures on social service at Church summer schools throughout Canada from the Atlantic to the Pacific.

Articles and news items on social service subjects supplied to the Church and secular press.

Coöperation in the work of the Anglican Forward Movement.

Coöperation with the Social Service Council of Canada to which a yearly grant is made.

Coöperation with the Canadian National Committee for Mental Hygiene.

Coöperation with the recently formed Department of Child Welfare of the Dominion Government.

Investigating the working of prohibition in Canada.

Lectures, sermons, and addresses given on social service subjects by the General Secretary from Halifax in the East to Vancouver in the West.

A large daily correspondence on social service subjects with all parts of Canada.

The staff of the Council has done direct personal social work for many individuals by correspondence, interviews and visits. Work for individuals has included the immigrant, the unemployed, the aged, the sick, the feeble-minded, the unmarried mother, the

delinquent, the orphan, the poor, and the missing.

Results of Anglican Forward Movement

Full reports to date of subscriptions to the Anglican Forward Movement place the grand total of subscriptions to date at \$3,465,522. This includes belated returns from such distant parts of the Canadian field as the Yukon (\$2,000) and the Magdalen Islands (\$600). From Saskatchewan the subscriptions included 11 acres of crops. The total amount paid in to date is \$2,200,091, which is 63½% of the total subscribed and 88% of the original objective of \$2,500,000.

Death of Well-Known New Brunswick Churchman

James F. Robertson of St. Johns, N. B., one of the best known men in the lower provinces, a layman whose place in the Anglican Church it will not be easy to fill, has just passed away. The son of a clergyman in a rural district near St. John, he was, when still very young, left by the death of his father with a widowed mother and her young family largely dependent on him. Through the kindness of some of his father's friends funds were provided to start him in business in a modest way with two other young men as partners, both of whom are yet living. For more than fifty years this firm has steadily grown in public confidence until the name of Manchester, Robertson & Allison is known all over Canada. Needless to say he soon refunded the loan that started him in business. Not only this, but he placed a like sum in the funds of the diocesan synod for the benefit of the widows and orphans of clergymen. This fund now amounts to nine or ten thousand dollars. Mr. Robertson was one of the most modest and unassuming of men. He repeatedly declined urgent invitations to enter political life or to take an active part in civic matters. He would not even accept office in the councils of the Church. His interests were quickened by his own personal experience. He provided scholarships and bursaries at Rothesay College and elsewhere for the sons of clergymen in the rural parishes of New Brunswick, and for young men studying for the ministry, but it was all done quietly. At a critical period in its history he came to the rescue of the Rothesay Boys' Collegiate School, which he purchased for some \$16,000 and maintained until it was taken over by the Synod of Fredericton.

Anglican Fellowship Club Formed at Ottawa

An Anglican Fellowship Club has been formed in Ottawa, the avowed objects of which are to promote facilities for comradeship among the men of the Anglican Church, and to secure unity of action among Churchmen in matters relating to the temporal welfare of the Church and its activities as a factor in the social life of the people. The constitution of the club has been modelled largely upon that of Canadian clubs, and its operations will be along broad democratic lines.

Miscellaneous Items of Church News

The Bishop of Ontario has appointed J. B. Walkem, K.C., of Kingston chancellor of the diocese in succession to the late Judge McDonald, D.C.L.

Christ Church, Woodbridge, Ont., was recently robbed of its collection plates, two large brass vases, and its sterling silver communion set, by unknown thieves.

A number of the old boys of Trinity College School, Port Hope, were entertained by

the lieutenant governor of Ontario at Government House, Toronto. After dinner the annual meeting of the Old Boys' Association was held.

The Rev. Gordon Collins, chaplain of the Bishop Bethune College, at Oshawa, and curate of St. George's Church in that town,

has accepted an invitation to take up social work under the auspices of St. Bartholomew's Church, New York.

James Morphes, a Greek, was buried at Kingston on January 7th. All the local Greek merchants were present. Canon Fitzgerald read the service in Greek.

NEW YORK SOCIAL SERVICE COMMISSION ISSUES WARNING

Concerning Anti-Christian Organization—Newspapers Refuse to Spoil "Good Copy"—"Blue Laws"—Tenement House Law—Seminary Alumni Meet

New York Office of The Living Church
11 West 45th Street
New York, January 24, 1921

THE Social Service Commission of the diocese has sent out its Bulletin No. 34 under date of January 13th, dealing with several matters of vast importance. Among these are references to the widely circulated statement that the Lord's Day Alliance was in a campaign to revive the old "blue laws" and bring about a "puritanical Sabbath". "That statement has no slightest foundation in fact." Another matter considered is the possibility of a successful attack upon the Tenement House Law. We quote as to these two subjects.

Concerning "blue laws" the Commission states:

"Don't be stampeded by what you read in the newspapers about the alleged efforts to bring back the Puritanical Sabbath. Somebody is playing a clever game. Right-minded Christian people should be on the alert. Behind this 'smoke-screen' of newspaper agitation there is evidence of a sinister purpose that will bear watching.

"We have been trying to get at the facts. This Commission holds no brief for the Lord's Day Alliance. We are not concerned with any attempt to legislate people into proper regard for Sunday as the sacred religious institution which we believe it to be. But here is a curious situation.

"Last November somebody in Washington sent to the press a dispatch stating that the Lord's Day Alliance intended to seek an amendment to the Constitution to stop Sunday trains, Sunday newspapers, and to bring back the absurd old 'Blue Laws'. That statement has no slightest foundation in fact. It did not emanate from the Alliance. The newspapers have been asked to put the matter straight, but they refuse to spoil 'good copy'.

"Moreover, there appears to be under way an inspired campaign of misstatement and misinterpretation. It has succeeded in making a good many of us apprehensive. It has aroused a good deal of resentment, outside the Church, against things which are sacred to us. The result is that everybody is on guard and prepared to fight anything that looks like the infringement of their Sunday liberties. Which is, apparently, just the frame of mind that somebody has been trying to bring about.

"Who are they? What is their purpose? We can't tell—with certainty. But—

"The motion picture theatre owners of America are raising a big 'war fund' to fight those who are seeking to restrict their Sunday business. Their screens are being used to arouse sentiment against legislative interference with their interests. And the

motion picture business is largely in the hands of the Jews, who have no very deep sentiment for the Christian Sabbath.

"Again. The International Sporting Club, recently incorporated to promote the prize-fighting business—which is coming to be tremendously profitable—financed a sort of street parade in New York on December 15th, in which there were a number of floats caricaturing the Puritan Sunday laws and warning people against their return. Pictures of these floats were shown on thousands of movie screens throughout the country. Sunday prize fights are not legal—yet.

"These are the people and these the interests that seem to be most actively concerned in this campaign against these absurd Sunday laws which no one is advocating. And they appear to be 'getting away with it'.

"There are certain sane and wholesome restrictions designed to insure to labor one day of rest in seven, and to those who wish to worship God the right to do so in peace and quiet. These restrictions are provided in our present laws. It is the safeguarding and the proper enforcement of these laws that the Lord's Day Alliance is contending for, and not any return to Puritan ways.

"We have been at some pains to get at the real facts, and we believe we are right in saying that we are facing an exceedingly clever and well organized anti-Christian propaganda, the object of which is to nullify the existing Sunday laws for purposes of financial profit. Evidently there are those who would strip Sunday of every vestige of religious significance, if they could.

"It is a good time for us to 'watch our step'—and to watch the other fellow's step!"

EXPECTED ATTACK UPON TENEMENT HOUSE LAW

The commission quotes a letter from the tenement house committee of the Charity Organization Society of the city of New York. It seems that the necessary and commendable effort for economy in administration gives opportunity to "put over" some things exceedingly costly to human welfare. An attack upon the Tenement House Law is an example. The saving of public funds is a small consideration in the minds of those who seek to remove the wise restrictions placed upon tenement house property. They must not be allowed to profit by sacrificing the comfort, safety, and health of the helpless tenement dwellers. The letter says:

"We deem it our duty to call your attention to an announcement, made by the real estate interests, that they propose once more to launch a campaign for the abolition of the tenement house department, by merging that body partly with the bureaus of buildings of the several boroughs and partly with the department of health.

"If past experience can be taken as a guide, such a policy would result in the nullification of the Tenement House Law.

"The proposed change is urged in the in-

terest of economy, and in face of the heavy budget which the city has to meet no one will question the need for saving, wherever possible. We think that the facts demonstrate that the reason advanced is not the real explanation of the action proposed. The tenement house department appropriation for the current year is slightly over \$800,000. From one point of view this may be a considerable sum, but if it were entirely omitted, it would reduce the tax rate less than one point—from 2.85 to 2.84.

"There is no force in either the bureaus of buildings or the department of health capable of enforcing the Tenement House Law, in addition to their other duties. The abolition of the department would simply mean that its present force of employees would be transferred to the other departments named, and nothing would be saved but the salaries of a few of the superior officials, while the identity of the department and its individual service would be completely destroyed.

"The city had thirty-four years' experience of leaving the enforcement of the Tenement House Law to a variety of city departments, and we can confidently appeal to those who remember the condition of the New York tenement houses prior to 1901, to say whether they want a return to those conditions, when graft, favoritism, and negligence were the chief features of tenement house administration.

"The motive behind the annual attempt to wreck the Tenement House Law is not economy, but revenge. We do not believe that the more responsible owners and agents favor the measure. It is merely a concession to landlords of the less public-spirited kind, many of whom would die happy if they could only destroy the department which has forced them to keep their houses in some kind of order.

"The attack calls for a united protest by citizens who do not wish to see the good work of twenty years undone. At the present time the work of the department is imperatively necessary to keep conditions somewhere near the sanitary mark, after years when toleration of reduced standards was almost compelled by dearth of mechanics, and by inflated prices."

ALUMNI OF GENERAL SEMINARY

The mid-winter reunion of the alumni of the General Theological Seminary was held on January 18th. Visits were made to class rooms in the morning. At noon luncheon was served in the gymnasium. Class and group reunions were held in the afternoon. Two special lectures were given at four o'clock in Sherred Hall by Professors Easton and Pomeroy. The chapel and ante-chapel were filled by the faculty, students, and alumni at six o'clock when evensong was read. The dinner was served at seven o'clock in the refectory, about one hundred alumni being present. The Rev. Dr. Milo H. Gates, president of the Associate Alumni, was toastmaster. Dean Fosbroke spoke of the Seminary as it now is. He told of the increase in the number of students, now nearer the number in pre-war times than last year, and of the clergy's duty in recruiting the best type of Christian manhood for the sacred ministry. The Rev. Dr. Nehemiah Boynton, a prominent Congregational minister of Brooklyn made an eloquent address on The Neighborliness of the Nations in the New Days. The concluding address by the Rev. H. Percy Silver was an earnest appeal to his brother alumni to respect and fulfil their obligations and be loyal to the Church, and her standards of faith and worship.

The board of seminary trustees met on

Wednesday afternoon. Annual reports were made by the standing committee, the treasurer, and several committees.

A committee, consisting of Bishop Whitehead, the Rev. Dr. William T. Manning, and Mr. George Zabriskie, was appointed to prepare memorial minutes for the members deceased since the last meeting—Bishop Burch, Bishop Israel, and Francis Lynde Stetson.

The Bishop of Pennsylvania and Mr. Frank L. Polk were elected to fill vacancies in the board. The Bishop of New York, when elected, will be a member *ex-officio*.

The degree of doctor in divinity was awarded to the Most Rev. Germanos, Metropolitan of Seleukis and rector of the great theological school at Halki.

HISTORICAL ORGAN LECTURE RECITALS

Four historical organ lecture recitals are to be given in the Chapel of the Union Theological Seminary, Claremont avenue and 120th street, by Clarence Dickinson, director of music, on Tuesday afternoons, February 1st, 8th, 15th, and 22nd. Distinguished artists will assist Mr. Dickinson in presenting an elaborate programme of vocal and instrumental numbers, many of them rarely if ever heard in this city. The lecture subjects are:

1. Church Music and the Conception of God.
2. The Development of the Overture.
3. (Continuation of same subject.)
4. Rhythm.

To music-lovers and students of the development of musical art, these lectures are of great interest and value.

CITY MISSION SOCIETY

The annual meeting of the New York Protestant Episcopal City Mission Society was held on January 18th at the administrative headquarters of the society.

The following officers were re-elected: Vice-presidents, the Rev. Ernest M. Stires, D.D., the Rev. William T. Manning, D.D., the Rev. George R. Van De Water, D.D., Judge Vernon M. Davis, and Mr. Thomas Sabine McLane; treasurer, Mr. Lincoln Cromwell; secretary, Mr. Harry Pelham Robbins. The Bishop of the diocese is always president of the Society.

The treasurer's report indicated that the society had expended more money for cur-

rent expenses than ever before and had, through legacies and a memorial endowment fund secured this year, increased its invested funds by \$117,000.

The staff of the society, which numbers over sixty, has been increased by one clergyman and four lay workers. The work at Ellis Island has been resumed this year.

The superintendent, the Rev. L. Ernest Sunderland, reported the spiritual results most encouraging and the social welfare work greatly extended. Hart's Island, instead of a lay reader visiting once a week, has two thirds of the time of a clergyman. At the House of Refuge, a reformatory for boys, a confirmation class of 51 has been prepared. At San Salvatore Church, the work is practically doubled. At St. Barnabas' House, the shelter for well babies has been enlarged.

God's Providence House has an intensive club work for boys and girls.

The Chapel of the Messiah three years ago had 27 communicants; now it has over 400.

Work has been resumed at Ellis Island, the Florence Crittenton Home, and the Skin and Cancer Hospital.

In the hospital field, occasional service is given in the Roosevelt, Laura Franklin, and Knickerbocker Hospitals. And the society is developing an important chaplaincy at Bedford Reformatory. Extensive repairs and improvements have been made to various properties.

REQUIEMS FOR BISHOP ISRAEL

Requiem Eucharists were celebrated for the repose of the soul of the Rt. Rev. Rogers Israel, late Bishop of Erie, within the past week in St. Paul's Church, Poughkeepsie, Holy Cross Monastery, West Park, and at many other altars.

GIRLS' FRIENDLY SOCIETY

The annual missionary service of the Girls' Friendly Society in the diocese was held at Grace Church, New York City, on January 16th. The Rev. Charles Lewis Slattery, D.D., officiated, assisted by the Rev. Vincent L. Bennett. The Bishop of Asheville spoke on the work of the Morganton mission, for the babies of which the Girls' Friendly Society of New York is working. The collection was given to Bishop Horner.

EPIPHANY CONFERENCE MEETS IN BOSTON CATHEDRAL ROOMS

Discusses Children's Giving—The Moving Picture Problem—Miscellany

The Living Church New Bureau Boston, January 24, 1921

THE annual Epiphany Conference of Church school teachers and officers and leaders of Church organizations for boys and girls was held in the Cathedral Rooms on Saturday afternoon. The Rev. John W. Suter, Jr., secretary of religious education for the diocese, presided. The general subject for the five conferences held was the relation of the mission of the Church to the Church school on Sunday and to other Church organizations for children meeting mid-week. Mr. Suter suggested that children giving through the Duplex envelope in the Church school should be advised to give half for ourselves and half

for others. The Rev. Harry Beal said that the children of his parish had gone beyond this ideal by giving one-tenth for ourselves and nine-tenths for others. The Rev. Alan McLean Taylor, whose Church school at Mattapan, so far as I have been able to find out, has the highest average of attendance in the diocese, stated that he sometimes used lantern slides on Sunday to help impart missionary information. Another rector stated that he hoped soon to have movies in his parish house to help teach the history of the Church and to make more vital available missionary information, as well as to give innocent pleasure on week-days.

THE MOVING PICTURE PROBLEM

An interesting question is now being discussed in Massachusetts. All good and bad people now recognize that the movies are far from what they should be, the question

now is, shall the Church or the community supply movies that are decent? One Massachusetts community has already acted.

Communities that have opposed movies as commercial ventures will look with interest on the manner in which the town of Wellesley has solved the problem. Next Friday the Wellesley Community Playhouse, Inc., will open for its initial performance, and if the project is successful it will be continued with matinee and evening performances each Friday and Saturday.

The new theatre has a state charter. It is capitalized at \$2,500, shares are \$10 each, and no person can own more than one share. All shares have been sold in the town. There are eleven directors and further government is vested in three committees elected from among the directors and stockholders. These are the finance, censorship, and advisory committees, each with three members. G. M. Fecke of Newton, manager of the Motion Picture Distributing Company's office, is counsel for the new corporation and procures the films. Patrons may submit to the censorship committee their desires regarding the pictures.

At present the theatre is to be housed in the hall of the new Babson Organization Building on Washington street, Wellesley Hills. The present theatre has a seating capacity of but 250, but Mr. Babson is planning another building to contain a hall that will seat 500.

VARIOUS NOTES

Dr. van Allen recently was guest of honor and orator at the anniversary of the Massachusetts Society of the War of 1812. In his speech he referred to himself as grandson of one of the youngest, if not the very youngest, of the soldiers of 1812, John van Allen, who carried a rifle at 15 years of age.

The 276th anniversary of the martyrdom of Archbishop Laud was observed by the Massachusetts Catholic Club at the Church of the Advent on January 10th. At the luncheon at the Boston City Club Dr. van Allen presided, the speakers being Bishop Babcock and the Rev. Dr. A. W. Cooke, late of Tokyo, just proposed as a priest of the Society of St. John the Evangelist.

The final statement of the treasurer of the "Church's Call" for 1920 shows that Trinity Church is credited with a total of \$40,842.25—nearly three times what the parish gave in 1919 under the old system.

The New Bedford archdeaconry, comprising the churches south of Boston and east of Worcester county, met last week at Grace Church, Norwood. After Bishop Babcock had administered Holy Communion these officers were elected: Secretary, George E. Osgood of North Attleboro; treasurer, Arthur L. Walker of Brookline; executive committee, the Rev. David B. Matthews, the Rev. James A. Thompson, Alexander Strong of Dedham and Benjamin Verity of Fall River.

RALPH M. HARPER.

plete unless it also would bring about the betterment of social conditions and the eradication of social injustice. But Mr. Roosevelt was a true prophet. We were unprepared for peace.

"I would urge every social worker here to help build that new America the soldiers failed to find upon their return. Every social problem, no matter how difficult and complicated it seems, can be solved. God has given us the key and it fits in the lock now as it did one thousand or more years ago. That key is fellowship among men. But it will not work unless that fellowship is inspired by the 'upward love'—the spiritual fellowship between man and God."

PHILADELPHIA CATHEDRAL CHAPTER ORGANIZES

The corporators of the Cathedral of the diocese have organized a Cathedral Chapter under the charter granted on December 22nd. Twelve signers of the application for the charter are named as directors for the first year with power to add to their number. It is expected that the chapter will ultimately consist of sixteen members, eight clerical and eight lay canons, the Bishop of the diocese being *ex-officio* head. There are at present only two clerical canons, the Suffragan Bishop, and the Rev. George L. Richardson, D.D., vicar of the Diocesan Church of St. Mary. The Rev. Samuel B. Booth, named as a director, has resigned, having become head of the Bucks County Associate Mission. Six other clergymen will later be elected, and from the clerical canons the Bishop will designate one as Dean. Officers elected for the Cathedral Chapter are: William Ellis Scull, registrar; Sidney L. Wright, treasurer; Andrew Wheeler, Precentor.

SEAMEN'S ASSOCIATIONS CONSOLIDATE

The Churchman's Missionary Association for Seamen, which has been conducting work among seamen at Front and Queen streets, Philadelphia, for seventy-five years, was consolidated with the new Seamen's Church Institute at the annual meeting of the Institute, held at the Van Rensselaer residence a few days ago.

Plans were also approved to take over an entire block of properties at Second and Walnut streets on which to erect a seamen's hotel.

Three thousand men have been lodged in the old St. Alban's Hotel since November 1st. The Rev. Percy R. Stockman, acting superintendent, said a unit building containing one hundred beds and an auditorium will be erected on the property, which extends from Front to Second streets, between Dock and Moravian. By approving options on properties at 219-221 Walnut street and 221-229 Dock street the institute has secured the entire block. The purchase price was \$97,000, of which \$50,000 was offered by a prominent woman.

Mr. Alexander Van Rensselaer, president of the institute, presided over the meeting. The Bishop conducted the opening devotions. Addresses were made by Director Tustin of Public Welfare, Colonel W. P. Barba, Mrs. Ernest Law, Mr. Thomas Bruggy, Chief Engineer of the *Prince Eitel Friedrich*; Walter F. Ballinger, Mrs. Charles Henry Scott, and the Rev. Mr. Stockman.

CHURCH CLUB FORUM TO DISCUSS WOMAN QUESTION

Admission of women as delegates to the convention of the diocese will be discussed next Monday night under the auspices of the Church Club of Philadelphia at the Church Forum in the Inasmuch Mission. Mrs. R. R. P. Bradford and Dr. W. H. Jefferys of the City Mission will present

THE CHURCH'S OPPORTUNITY IN ST. LUKE'S HOSPITAL, TOKYO

Presented by Bishop Tucker in Philadelphia—Bishop Brent on Preparedness for Peace—Cathedral Chapter Organizes

The Living Church News Bureau
Philadelphia, January 24, 1921

THE Rt. Rev. Henry St. George Tucker, LL.D., Bishop of Kyoto, Japan, has addressed several gatherings of Church people during the past week. He was preacher at the meeting of the convocation of Germantown on January 18th and addressed the foreign committee of the Woman's Auxiliary of the diocese at the Church House on the following day. The Bishop strongly urged completion of the building of St. Luke's Hospital at Tokyo, saying that the failure of that great enterprise in which the Japanese had shown such deep interest would be a blow to the missionary enterprise of the Church in Japan.

Of the \$400,000 which will be needed the women of the Church have agreed to raise \$100,000. Mrs. Chas. R. Pancoast, who presided at the meeting on Wednesday, announced that a Pennsylvania women's ward would be established in the hospital in which beds at \$1,000 each will be endowed by parishes and individual Churchwomen of Pennsylvania. Before adjournment of the meeting three of these beds had been provided for. St. Peter's Church, Germantown, and St. Paul's Church, Chestnut Hill, each pledged the support of a bed and a Churchwoman who withheld her name took another. Other parishes will take up the matter through their woman's auxiliaries.

Speaking at the convocation of Germantown in St. Paul's Church, Chestnut Hill, Bishop Tucker referred to Japan as "A country in search of a religion".

He said Christianity was well represented

in the Nippon Sei Kokwai, which is especially strong among the student class. The Japanese are favorably inclined towards the theory of Christianity as presented to them by our missionaries, but they are puzzled when they study conditions in Christian countries.

They wonder why Christianity is such a failure in America and Europe. They are watching eagerly to see how this religion we commend to them works out in our own conduct.

They study our life and the outstanding impressions are those of military power and wealth. Not until we exemplify the fruits of our faith will we convince Japan of the power and worth of Christianity. Christian example is the only solution of the problem of the far East.

BISHOP BRENT SAYS WE ARE UNPREPARED FOR PEACE

The Bishop of Western New York, speaking at the annual citizens' meeting under the auspices of the Public Charities Association of Pennsylvania in De Lancey Theatre Tuesday night, January 18th, said that Theodore Roosevelt, in a letter to him in 1918, had expressed the opinion that the United States was "as unprepared for peace as it had been unprepared for war."

Mr. Roosevelt sent that letter to Bishop Brent in France in answer to a communication in which the Bishop had told him of a movement among the soldiers of the A. E. F., looking to a new, reborn America to which to return—an America with a better social future. The Bishop said the movement originated in the British army. Adverse influences, he added, swept in and suppressed it.

"The soldiers felt," said Bishop Brent, "that no nation would be satisfied with fighting for international principles alone. They felt that victory would not be com-

arguments on behalf of the Churchwomen who seek admission and Mrs. Horace Brock will speak for women opposed to representation on the floor of the convention. The Rev. Dr. Samuel Upjohn will speak for the clergy opposed to the plan, and the Rev. Wood Stewart will tell of the experiences of the diocese of Olympia in a similar movement.

A large number of Churchwomen in the diocese sent to the convention of 1920 a petition asking that they be admitted as delegates. The petition, presented by the Rev. Dr. Louis C. Washburn, was referred to the Executive Council of the diocese, and by it to a sub-committee that has the matter under consideration. This committee will communicate its conclusions to the Executive Council, which in May will make a report to the diocesan convention.

DR. MANNING ON FREE PEWS

The Rev. Dr. Wm. T. Manning of New York was preacher at the annual service of the Free and Open Church Association at St. James' Church, Philadelphia, on Sunday, January 16th.

After announcing that ninety per cent. of the churches of our communion in this country now have free pews he told how the pews of Trinity Church were declared free two years ago after 221 years of the rented pew system.

"The sentiment in favor of free Churches was never so strong before," he continued. "That has largely come as the result of the war and of its lessons. The rented pew is out of harmony with the awakened social conscience. We want more of the spirit of fellowship and brotherhood in Christ."

HOLY APOSTLES CHURCH ANNIVERSARY

The annual anniversary service of the Church of the Holy Apostles will be held on Sunday evening, January 30th. The congregations of the Chapel of the Mediator and of Holy Communion Chapel, part of the parish, will participate. All the clergy of the three churches will attend. The Rev. George E. Osgood of North Attleborough, Massachusetts, will deliver the sermon. He is the father of the Rev. P. E. Osgood, vicar of the Chapel of the Mediator, and has been in the ministry for forty years.

CHIMES AT THE CHAPEL OF THE MEDIATOR

The tenor bell of a set of chimes presented to the Chapel of the Mediator by Mrs. George C. Thomas and her daughter, Mrs. Schuyler Volkman, was hung in the church belfry January 20th.

It weighs a ton and a half, almost as much as the Liberty Bell. The complete set of eleven chimes will cost about \$10,000. The tenor bell will be rung as a summons to church service until the ten others are delivered. The vicar, the Rev. Phillips E. Osgood, says that a year will pass before all the bells are installed.

LETTER FROM BISHOP-ELECT OF GIBRALTAR

The Rev. Dr. John H. Greig, Archdeacon of Worcester, England, who spent some time in the diocese, addressing conferences of the clergy, preaching at noon-day services, etc., two years ago, writes to the Bishop of Pennsylvania to say he has accepted the See of Gibraltar and will be consecrated Bishop on the Feast of the Conversion of St. Paul. He asks the prayers of his many American friends.

MISCELLANEOUS ITEMS

The Clerical Brotherhood at its meeting on January 17th, after listening to an address by Director Tustin of the Public Welfare Department of Philadelphia, passed a resolution of appreciation of the great and constructive work done by the Department.

commending it to the particular notice of the citizens of Philadelphia.

The funeral of Miss Anne Hannum Cresson, genealogist and member of an old Pennsylvania family, was held in Calvary Church, Germantown, of which she was a

member, on January 18th. Miss Cresson, daughter of the late Walter and Alice Hannum Cresson, was the last member of the Cresson family, which settled in Pennsylvania more than two centuries ago.

THOMAS S. CLINE.

DR. HOPKINS LECTURES ON HOW TO LISTEN TO MUSIC

Before Chicago Round Table—New Plans for Teacher Training—Daughters of the King

The Living Church News Bureau }
Chicago, January 24, 1921 }

MORE than forty of the clergy attended the meeting of the Round Table at St. Paul's Church, Kenwood, on January 17th. The Rev. W. B. Stoskopf, presiding, introduced the newcomers of the clergy, and those who had recently taken up new work therein. A brilliant address was given afterwards by the Rev. Dr. John Henry Hopkins on How to Listen to Music. Dr. Hopkins is well known within and without the Church as an accomplished musician, and a master organist. He described music as a comparatively new language, expressing itself as language, by a theme. The melodies, the harmonies, and the color of music were analyzed by the speaker, who illustrated his most interesting talk at the piano. After the clergy had thanked him for his remarkable address, there was a general discussion on The New Hymnal, led by Dr. Hopkins. The opinion expressed by him and generally concurred in was that the Hymnal with all its excellence was too expensive; that many hymns distinctly sentimental had been omitted from the Hymnal, a mistake considering that the Americans are a distinctly sentimental people; and that the Hymnal contained too much plainsong, which is not expedient in this country for general use, as it does not accord with the national taste, or the genius of America.

RELIGIOUS EDUCATION

Several district conferences have been held during January by the Department of Religious Education, on Teacher Training and Institutes. The Rev. C. M. Andrews, chairman of the Committee on Teacher Training and Institutes, has presided at these conferences which have been well attended at all centers.

The Rev. Mr. Andrews, leading the discussion at these conferences, suggested that a correspondence course be initiated on the Christian Nurture Series, and that notes be sent out weekly to every teacher in the diocese. He stated that this was necessary because of the inability of the majority of our teachers to use the texts of the Christian Nurture Series. The schools in the distant parts would particularly benefit by a correspondence system. At every conference held, this suggestion has been received with enthusiasm and acted upon favorably.

The Bishop and Council have appropriated \$3,162 to be used by the teacher training committee in necessary office costs to strengthen and expand the Church schools. A central training school, to be called the Normal College of Religious Culture, will be established and will send its trained teacher faculties at least twice a year to the educational divisional centers, to give instructive courses before pupil teachers.

These will be called normal institutes—numbered one, two, and three. District groups of a dozen to fifty teachers will meet monthly at convenient points over the diocese and will be known as district conferences, numbered and named.

These conferences will be held on the Mondays following the First Sunday in Advent, the First Sunday after Epiphany, Low Sunday, and the first Sundays in May, June, and September, called either by the district conference officers or by the department.

The spring session of the three institutes, of five intensive weeks, will begin on the first Monday after Ash Wednesday; the fall session, of equal length, on the first Monday after the feast of St. Michael and All Angels. The first three days of the week will be used. During these semi-annual periods no monthly district conferences will be held.

In announcing this scheme, the committee asks indulgence of what may be deemed its arbitrary introduction of new names for the series of meetings; and urges as its apology the need of celerity if it is to meet demands upon it.

DAUGHTERS OF THE KING

The annual meeting of the local assembly of the Daughters of the King was held at the Church of the Atonement, Edgewater, on January 13th. Sister Janet told interesting stories of work at the women's department of the Bridewell, at the Chicago Refuge Home, and elsewhere. After tea informal chapter reports were made of Social Service work under Deaconess Fuller. The Rev. M. J. van Zandt gave a helpful address. The Suffragan Bishop and five other clergy, guests at luncheon, spoke commending the religious motive of the order. Annual reports all showed progress. The officers of the assembly were reelected. The address of the day was by Mrs. John Henry Hopkins on The One Thing Needful. This, she said, was character. The speaker explored the state of bitterness in the home since the war, much of it the consequence of the selfishness of marriages made in haste.

The new junior chapter of St. Mark's, Glen Ellyn, was admitted into the local assembly on January 2nd. Mrs. Arthur is the director. There are seven members. The Rev. John Arthur conducted the service of admission for the only junior chapter in the diocese.

SAMUEL JOHNSON YUNDT

In last week's letter we made brief mention of the death of the Rev. Samuel Johnson Yundt, on January 3rd, just ten days after the death of his wife. Mr. Yundt had been rector of Grace Church, Galena, for thirty-two years. He and Mrs. Yundt had planned to celebrate their golden wedding on June 13th, and the same month would have marked Mr. Yundt's fiftieth year in the ministry. Both of these servants of Christ were closely identified with the life of Galena, and their passing was a distinct loss to the whole community. During the

last days of Mr. Yundt's illness his three children were with him, and also his old friend Mr. George K. Gibson, of Evanston. On January 4th there was a requiem Eucharist, the Bishop of the diocese celebrating. The burial service in the afternoon was read by the Bishop and the Rev. F. E. Bernard, rector of Grace Church, Freeport. Mr. Yundt was buried in the family lot at Chippewa Falls, Wisconsin.

Mr. Yundt was born in Indiana in 1843. In 1871 he was ordered deacon by Bishop Armitage at Nashotah, and advanced to the priesthood in 1872, by Bishop Talbot, at St. Thomas' Church, Plymouth, Indiana, which he served for three years. In 1875 he became priest in charge of St. John's Church, Mankato, Minnesota, and in 1877 rector of Christ Church, Chippewa Falls, Wisconsin, where he remained eleven years. In 1888 he became rector of Grace Church, Galena. He was a brilliant student and omnivorous reader. Among the books he published are *Progression, or the Blessed Dead in Christ*, and *The Hypostasia*.

EVANSTON NOTES

Gamma Kappa Delta Society of St. Luke's, Evanston, the parish organization for young people, held its annual meeting on January 16th, when by almost unanimous vote Sylvester Lyman was elected president. The club has now a membership of over a hundred, with an average attendance of sixty or seventy every Sunday evening. Reports for the year showed splendid organization with remarkable gains in every department.

Reports at the annual meeting of the Woman's Guild and Auxiliary, on January 19th, showed total receipts of \$5,779.71, and net profits of \$3,907.53. The guild not only paid \$700 towards the new parish house building project, but also expended \$4,535.78 for furniture, drawing upon a fund built up through a number of years.

H. B. GWYN.

FUNERAL OF REV. W. F. LIVINGSTON

THE LAST rites over the body of the Rev. W. F. Livingston were held at Hallowell, Maine, on January 17th, the Rt. Rev. Benjamin Brewster, D.D., being in charge. St. Matthew's Church, where the deceased had so long and faithfully discharged his sacred duties, was filled, and the occasion was one of more than usual impressiveness. Besides the bishop, there were present of the clergy the Rev. Francis A. Foxcroft, priest in charge, the Rev. Canon Plant, the Rev. John H. Yates, and the Rev. Edward M. H. Knapp.

EAST CAROLINA PAYS

BISHOP DARST writes to the department of the Nation-wide Campaign:

"As you have no doubt heard, we sent a check for balance in full on our N. W. C. quota to Mr. Franklin a day of two ago. This is no more than we should have done, but in order to stimulate dioceses that have been holding back their payments because they had not received any of their askings, I think it should be known that East Carolina, in order to pay in full, postponed indefinitely certain important diocesan projects that we expected to finance, not from N. W. C. askings, but from funds raised in the diocese. It is also worthy of note that, deducting amount received for diocesan support, we actually gave to the general Church a larger sum than we retained for work in the diocese.

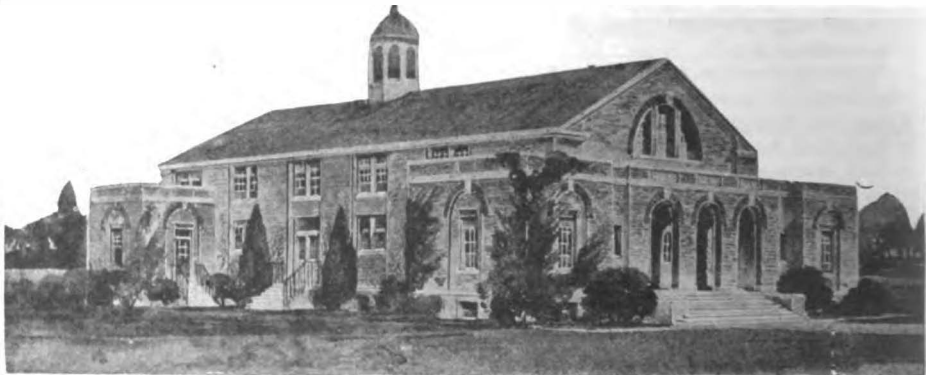
"I hope that we will do as well in 1921, but no one who has not visited the churches

in East Carolina can understand the awful depression that characterizes almost every parish and mission, owing to the tremendous slump in the prices of tobacco, cotton, and peanuts. Many of our largest contributors did not make enough money this year to pay for planting and harvesting the crops, and quite a number of them actually lost thousands of dollars. I believe, though, that they will give again this year, and perhaps it will mean more to them than ever before, for they will be giving not of their abundance, but will be drawing on their reserves."

OPENING OF NEW GYMNASIUM AT ST. STEPHEN'S COLLEGE

ON THE First Sunday after the Epiphany at St. Stephen's College the President of the Council, Dr. Gailor, visited Annandale and blessed the new gymnasium lately erected at a cost of \$70,000.

The Eucharist was sung by President Bell in Bard Chapel, when the entire faculty and student body with neighbors and visiting friends filled the chapel to capacity. At the close of the service, which was sung by the entire college without the aid of a



NEW GYMNASIUM AT ST. STEPHEN'S COLLEGE, ANNANDALE-ON-HUDSON, N. Y.

choir, a procession moved to the new building. There Kipling's *Recessional* was sung, the building was blessed, and prayers were said for the seven St. Stephen's men who gave their lives in the late war, to whom the gymnasium is a memorial: William Mollis Sistaire, Lester Wallace Kearn, Arthur Paul Kelley, Walter Raymond Whitmore, Henry Seymour, Leroy Abraham Wyant, and Leo William Vincent. Addresses were then made by the Rev. Lawrence T. Cole, Ph.D., sometime president of St. Stephen's, and by Mr. Haley Fiske, president of the Metropolitan Life Insurance Company and chairman of the finance committee of the college.

The new building is 160 feet by 120 feet over all, two stories in height for the most part, but three in some places. On the first floor are billiard rooms, bowling alleys, lounging rooms, locker rooms, showers, and the heating plant. On the second floor is the gymnasium proper, 50 feet by 80 feet in size, the college store, offices for the college physician and the athletic director, and two large storage rooms. On the third floor is a class room, 30 feet by 20 feet, and a gallery overlooking the gymnasium and equipped with a motion picture machine. The gymnasium, fully furnished with apparatus and also equipped with a portable stage, is located to the west of and adjoining Zabriskie Field.

Bishop Gailor was particularly happy in his sermon preached on the text "Bodily exercise profiteth little, but godliness profiteth unto all things." He took occasion to commend the small college and the Church college and to pledge assistance, by

the Presiding Bishop and Council, to the best of its ability, for the Church institutions of higher learning.

MISSIONARY NOTES

TWO MEN, both well on in middle life, who have put in several years each in Alaskan missionary work, have volunteered to return to help Bishop Rowe in the crisis occasioned by the recent deaths of Archdeacon Stuck and the Rev. A. R. Hoare. Bishop Rowe deeply appreciates their readiness to make further sacrifices when he finds that younger clergy do not come to his aid. He has asked the Department of Missions to appoint the Rev. C. E. Rice to Juneau and the Rev. Thomas Jenkins to care of the district on the south coast covering several hundred miles in the Prince William Sound and Cook Inlet country.

The new dormitory of St. Agnes' School, Kyoto, has attracted a great deal of attention from the Japanese. Built in Japanese style, in most respects it has nothing but its size to distinguish it from the usual Japanese house. Bishop Tucker says that nevertheless a Japanese educator recently came to Kyoto from Sendai, nearly 500

miles to the north, to inspect the new building. He made the journey on the advice of the Educational Department.

Baron Morimura, a well-to-do Japanese Christian, has given \$50,000 to establish and endow a chair of Christianity at the Imperial University in Tokyo. Another gift of \$25,000 to endow a chair of Christian Philosophy is reported.

NEW CHAPTERS OF THE KNIGHTS OF ST. PAUL

THE KNIGHTS OF ST. PAUL (Rev. William Donald McLean, founder and president) have just organized new chapters at Milford, N. H., where the Rev. A. C. Wilson acted; at Piqua, Ohio, through the Rev. H. S. Ablewhite, rector of St. James' parish; and at Richmond, Va., where the Rev. J. D. Gibson of St. Stephen's parish has organized three chapters.

St. Paul's Day is a great day for the Knights. Ascension chapter of Gloucester City, N. J., holds special services beginning with 6 a. m. Holy Eucharist. At an evening service they install their officers and then entertain the congregation in the parish house.

JUSTICE FOR ALIENS

THE COMMISSION on the Church and Social Service of the Federal Council of the Churches of Christ in America is trying to remedy conditions surrounding the deportation of alleged radicals. The commission has drawn up a report in booklet form on

the deportations of 1919-1920, with specific cases showing serious irregularities in the conduct of agents in the Department of Justice. Six suggestions are offered for corrective legislation.

LENTEN NOON-DAY SERVICES

THE NOON-DAY SERVICES for business people of Philadelphia, conducted in the Garrick theatre under the auspices of the Brotherhood of St. Andrew for a number of years, will be continued, to begin at 12:30 and close precisely at 12:55. The audience is furnished with hymn leaflets and a choir of men lead in spirited singing. Seats on the ground floor are reserved for men.

The speakers for the coming Lent are announced as follows:

- February 9th—The Bishop.
- " 10th—The Suffragan Bishop.
- " 11th-12th—The Bishop of Bethlehem.
- " 14th-19th—The Very Rev. Allan Pearson Shafford, Montreal.
- " 21st-26th—The Rev. Bernard Iddings Bell.
- " 28th and March 4th—The Rev. Z. B. T. Phillips, D.D.
- March 5th—The Rev. H. K. B. Ogle.
- " 7th-11th—The Bishop of Central New York.
- " 12th—The Rev. John R. Hart, Jr.
- " 14th-18th—The Bishop of Kentucky.
- " 19th—The Rev. Allen Evans, Jr.
- " 21st-24th—The Bishop Coadjutor of Ohio.
- " 25th—The Suffragan Bishop.
- " 26th—The Rev. Alfred E. Clay.

ST. PAUL'S CHURCH, Syracuse, N. Y., announces noon-day preachers as follows:

- February 9th—The rector, the Rev. H. H. Hadley, D.D.
- " 10th-11th—Bishop Fiske.
- " 14th-18th—The Rev. Luke M. White.
- " 21st-25th—The Rev. E. J. Cleveland.
- " 28th—The Rev. C. H. L. Ford.
- March 1st—Bishop Ferris.
- " 2nd—The Rev. John R. Gee, Danforth Congregational Church, City.
- " 3rd—The Rev. L. M. Lounsbury, First Methodist Church, City.
- " 4th—The Rev. John M. MacInnis, South Presbyterian Church, City.
- " 7th-9th—The Rev. W. A. R. Goodwin.
- " 10th—The Rev. Bernard C. Clausen, First Baptist Church, Syracuse.
- " 11th—The Rev. H. G. Coddington.
- " 14th-18th—The Rev. Murray Bartlett, D.D.
- " 21st-22nd—The Rev. R. H. Gesner, D.D.
- " 23rd—The Rev. Percy T. Fenn, D.D.
- " 24th—The Rev. H. W. Foreman.
- " 25th—The rector.

A PAROCHIAL MISSION

THE REV. FRANKLYN COLE SHEERMAN will conduct a preaching and healing mission, in St. James' Church, Zanesville, Ohio, from February 21st to 27th.

DEATH OF REV. CHARLES W. HOLMES

THE REV. CHARLES W. HOLMES, rector of St. Luke's Church, Vancouver, Wash., in the diocese of Olympia, died on January 19th.

Born in Seneca, Kansas, in 1867, the son of T. J. C. and Mary Anne (Norton) Holmes, Mr. Holmes was graduated from Racine and Seabury and received holy orders at the hands of Bishop Edsall in 1907 and 1903. He had married Beatrice B. Munns in Minneapolis in 1902, and served in the diocese of Minnesota in West Concord and also at Austin. He had been in the state of Washington for several years.

ALBANY

RICHARD H. NELSON, D.D., Bishop

An Evening With the New Hymnal

THE REV. CHARLES GREGORY PROUT was instituted rector of Grace Church, Canton, N. Y., on January 16th, the Archdeacon of

Ogdensburg representing the Bishop of Albany. In all the history of the parish, dating back to 1836, the institution office had never before been used. Archdeacon White preached. On the preceding Thursday a parish reception was held at the rectory, the Methodist and Baptist pastors being among the guests.

THE JANUARY MEETING of the men's guild of St. Ann's Church, Amsterdam (Rev. E. T. Carroll, D.D., rector), to which the men invited the entire congregation, took the form of An Evening with the New Hymnal, conducted by Russell Carter, specialist in music for the State Education Department, and for seven years organist of St. Ann's. Mr. Carter spoke of some of the less familiar hymns in the New Hymnal as illustrating various epochs of Church music, and the whole gathering joined in the singing of those hymns.

THE BOARD OF RELIGIOUS EDUCATION has appointed a commission to organize the Church Service League in the diocese. It will meet in St. Peter's guild house, Albany, on May 2nd, and report back to the board next day. The commission has representatives from the board, the Boy Scouts, the Junior Auxiliary, the Girls' Friendly Society, for work among choir boys, from the Social Service Commission, the Brotherhood of St. Andrew, and from the diocese at large.

CENTRAL NEW YORK

CHARLES T. OLMSTED, D.D., Bishop
CHARLES FISKE, D.D., Bp. Coadj.

Religious Education—Social Service—Missions

UNDER DIRECTION of the diocesan Department of Religious Education a demonstration school is being conducted in St. George's Church, Chadwicks, at which the Christian Nurture series is used. The teachers had no previous training but are receiving weekly instruction. Seventy-four pupils are now enrolled.

THE REV. HENRY E. HUBBARD, chairman of the diocesan Department of Social Service, was essayist at the last meeting of the Binghamton Clericus, his subject being Social Service in the Rural Community. "The Church of the Living God," he said, "can make good anywhere if properly administered. The parson must consider himself the friend and pastor of every soul in the community, visiting constantly everywhere. The parish house should be at the disposal of the community." The consensus of the discussion was that social service should be the expression in action of the religion which the Church imparts.

AT THE January meeting of the Diocesan Council it was decided to give the Archdeacon a car for his work. The expenditure of not to exceed \$16,000 on the diocesan house was authorized, of which \$12,000 was recently realized by sale of part of the property.

OF ABOUT \$50,000 received for diocesan work through the Nation-wide Campaign, about \$33,000 will be used in 1921 to pay salaries of the missionary clergy. In 1919 only \$18,000 was available.

BISHOP FISKE'S Lenten programme begins with services in Elmira, Utica, and Syracuse, after which he will preach noon-day sermons in Chicago, Boston, Baltimore, Philadelphia, and Providence. In each city he has made a full schedule of evening appointments, and he will also speak at Cambridge Divinity School, and in Newport, New Haven, Plainfield, Somerville, and at the Church of the Transfiguration, New York. His annual summary shows 543

KIMBALL PIPE ORGANS
Have been built in hundreds of the prominent churches throughout the United States
Every phase of organ building is given the most careful consideration. Correspondence invited.
W. W. KIMBALL COMPANY
Established 1857 Kimball Hall, CHICAGO
Eastern Office, 507 5th Ave., N. Y.

Memorial Windows
When the world's great names as stained glass is better 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 New Haven, Ct.
Boston, Mass.

Beautiful MEMORIAL TABLETS
in untarnishable Brass and Bronze are designed and executed by **F. OSBORNE & CO. Ltd.,** 77, Leadenhall St., LONDON W. 1, ENGLAND.
Send for Booklet 56
ALTAR ORNAMENTS of finest craftsmanship.

THE GOOD NEWS
A Magazine of Spiritual Life
The purpose of this magazine is to witness to the reality and the rich experiences of the inner life of Spirit. It tells of intimacy with the Presence of the Lord, and, through Him, of access to the Source of all Goodness, Truth, and Beauty in the Heavenly Father.
Sent free for 1921 to any who ask for it.
DWIGHT GODDARD, Editor
LANCASTER, MASS.

MENEELY BELL CO.
TROY, N.Y.
AND
199 BROADWAY, N.Y. CITY
BELLS



MOWBRAYS
Margaret St., Oxford Circus, LONDON
and at High Street, OXFORD
SUPPLY EVERYTHING for the CHURCH
Illustrated lists of Textile, Metal, Wood, or Clerical Tailoring Departments free

INTRODUCE THE Evening Prayer Leaflet
for the evening services of the Church and so arouse interest in them and awaken the hearty responses of your people.
THE EVENING PRAYER LEAFLET is published weekly for every Sunday evening. Subscription price, 75 cents per year. In quantities, 15 cents per copy per quarter (3) months. Transient orders filled at the rate of \$2.00 per hundred copies. Address,
MOREHOUSE PUBLISHING CO.
MILWAUKEE, WIS.

persons confirmed in 1920, the largest number in any year since he came to the diocese. He delivered 375 sermons and addresses, and in the five years of his episcopate he has written or dictated 25,000 letters.

ST. PAUL'S CHURCH, Holland Patent, observes its centennial this year.

FOR PARISH WORK Christ Church, Sackett Harbor, has rented a public hall which was formally opened on January 14th with a banquet at which Messrs. S. D. Lansing, Eugene Osier, F. M. Boyer, and the Rev. C. D. Hakes, M.D., rector, were speakers. A troop of Boy Scouts is being formed, and a parish house may soon be built.

UTICA HAS LOST two prominent laymen in the deaths of Mr. Charles A. DuNoyer and Judge F. M. Calder, both vestrymen of Grace Church. Judge Calder had served but seventeen days on the state supreme court bench when he died suddenly while hearing a case.

THE CELEBRATION of the fiftieth anniversary of the Church of the Epiphany, Trumansburg, was held in the parish house on January 5th. A second service was held Epiphany morning in the church. At the first service there were hymns and prayers and a brief review by the rector of early parish life. The ministers of the denominational churches expressed their felicitations, as did some of the vestrymen. There were present the only living charter member, Miss Ida Pease, and Mr. Orville Creque, who sang in the choir at the consecration. This parish was organized by the Rev. Thomas L. Randolph, sent by Bishop Huntington. The parish house, in which this first service was held, was built in 1873. The church was consecrated by Bishop Huntington in 1878.

DALLAS

ALEXANDER C. GARRETT, D.D., Bishop
HARRY T. MOORE, D.D., Bp. Coadj.

Trinity Parish, Fort Worth

AT THE annual meeting of Trinity parish, Fort Worth (Rev. Lee W. Heaton, rector), on the Epiphany, the rector's report included presentation of 102 candidates for confirmation; 65 baptisms; average attendance of 90 at weekly Eucharists. The business manager, employed at a salary of \$2,400 to conduct parish business under direction of the rector, reported financial support trebled, property assets doubled, and mortgage indebtedness reduced by one half. For extra-parochial objects the parish gave five times as much as in any previous year. Excavation has been completed for the community center which will cost \$100,000, as the second unit of the parish plant, the \$20,000 rectory being the first. The parish has also acquired chapel sites in two rapidly growing suburbs. Bishop Capers of West Texas begins a preaching mission in the parish on the First Sunday in Lent. After passing its probationary period a chapter of the Brotherhood has been organized under the leadership of the junior warden. A Baptist minister for eight years, the Rev. Harry Rudy Ziegler has become a candidate for holy orders from Trinity parish, and is acting as fiscal agent for the community center while studying under Bishop Moore.

FOND DU LAC

REGINALD H. WELLS, D.D., Bishop

Trinity Parish, Waupun, Will Have Vicarage—
Social Service Workers Combine

TRINITY CHURCH, Waupun (Rev. Frank Nikel, vicar), has voted to build a vicarage in the spring.

THE PEOPLE of Fond du Lac recently raised \$5,000 for the local Children's Home, and in both Wisconsin dioceses more churches than heretofore gave Christmas food, cash, clothing, and toys to the children. Sheboygan has recently perfected an organization to secure coöperation of all social service workers in the county. The Rev. George M. Babcock is president of the executive council.

GRACE CHURCH, Sheboygan (Rev. George M. Babcock, rector), has paid its full 1920 quota and \$666.67 in advance for 1921 and 1922.

GEORGIA

FREDERICK F. REESE, D.D., Bishop

Permanent Home for Savannah Mission

THROUGH the generosity of two brothers, one a parishioner, Christ Church, Savannah (Rev. John Durham Wing, D.D., rector), has purchased a permanent home for the House of Prayer Mission, which has suffered many difficulties through using rented property, and is doing a needed work in an absolutely unchurched section, with Sunday school every Sunday afternoon and services conducted by the rector every Wednesday evening.

WIVES AND children of the members attended the January meeting of the men's club of Grace Church, Waycross (Rev. C. Baird Mitchell, priest in charge). The Rev. Mr. Mitchell spoke on Robert Louis Stevenson.

AT AN "evening with the doctors" in St. Augustine's Church, Savannah (Ven. J. Henry Brown, rector), after a short service addresses were given by several physicians on topics of value.

HARRISBURG

JAMES H. DARLINGTON, D.D., Bishop

A Clean Slate for 1921

THE TREASURER of the diocese has received \$52,000 toward the Nation-wide Campaign. All diocesan obligations for 1920 have been met.

IOWA

THEODORE N. MORRISON, D.D., Bishop
HARRY S. LONGLEY, D.D., Bp. Coadj.

Judge Utterback on Divorce—Chinese Students Confirmed

JUDGE UTTERBACK of Des Moines is appealing to the state legislature for more stringent divorce laws. If the judge secures the support of Church social service committees Iowa will have a more stringent code. At present fifty-five per cent. of divorces are secured by default—often within one hour of application. The judge proposes that notice of intention be placed on file for one year in advance and that a public defender secure attendance of both parties and make an effort to arrive at the truth. Judge Utterback would prohibit remarriage within a year. Des Moines has had recently a large number of divorces secured by war-brides. Many of these marriages were hasty and the bride, formerly earning high wages, rebels against the necessity of living on a portion of her husband's income.

THE SUNDAY SCHOOLS of the diocese made a special Advent offering of \$275 toward purchase of a lot for the Church in Ames, the home of the State Agricultural College. The rector of this parish, the Rev. Le Roy Burroughs, presented three Chinese students for confirmation during the year.

ST. LUKE'S CHURCH, Cedar Falls, has paid for a new pipe organ, largely through the

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.
437 Fifth Ave., Knabe Building, N. Y.

SPAULDING & CO.

Representing the Gorham Co.'s
Ecclesiastical Department

Church Furnishings

In Gold, Silver, Bronze, and Brass

Memorial Windows and Work in
Marble and Wood given Special
Attention

Send for Our New Catalogue

Michigan Ave. and Van Buren St.
CHICAGO

THE SPIRIT OF MISSIONS

Is the logical point of contact between the Church at home and our army of workers in the field. If you are not already a subscriber, the present issue is a good one with which to begin; if you are a regular reader, be a missionary yourself and make it known to others in your parish.

THE SPIRIT OF MISSIONS

"The Best Missionary Magazine Published"
281 Fourth Avenue, New York City

THE WITNESS

A National Church Weekly

Edited by

Bishop Irving P. Johnson

Not glossed paper, but all of the important news, an article or two, and a Johnson editorial for \$1.50 a year. Special club rates.

"The most for the least money"

Address: CIRCULATION

6219 Cottage Grove Avenue, Chicago



CHURCH VESTMENTS

Cassocks, Surplices, Stoles

EMBROIDERIES

Silks, Cloths, Fringes

CLERICAL SUITS

Hats, Rabats, Collars

COX SONS & VINING

72 Madison Ave., New York



help of the women's guild, which raised over \$1,000 during the year.

ST. PAUL'S CHURCH, Council Bluffs, increased its benevolences 400 per cent., added 77 communicants by confirmation and 12 by letter in 1920 and paid \$10,431.81 in current expenses. Last fall the rector, the Rev. W. E. Mann, was provided with an assistant.

LONG ISLAND

FREDRICK BURGESS, D.D., Bishop

Social Service Conference—Clericus at See House

ON THE evening of January 6th the Christian Social Service Committee held a conference on the Church's Task in the Community, at the Church of the Messiah, Brooklyn. The speakers were the Rev. Charles N. Lathrop and Mr. R. Fulton Cutting, author and lecturer. On the following day there was Holy Communion with an address by Archdeacon Bambach. A conference on The Churchwoman's Task in the Community followed. In the afternoon there were speakers on the educational preparation for this task, the organization of classes in Americanization, and parochial organization for Christian social service. At night the subject was The Churchman's Task in the Community.

THE CLERICUS of Queens and Nassau met at the see house on January 13th, as guests of the Bishop. The Rev. Walter Bentley read a paper on The Church and the Stage.

MAINE

BENJAMIN BRWSTER, D.D., Bishop

Debt Paid at Biddeford—Anniversary at Hallowell

THE PEOPLE of Christ Church, Biddeford (Rev. George B. Wood, rector), are rejoicing over final payment on the parish debt. Biddeford, a manufacturing center, is mainly dependent upon the prosperity of its mills.

THE SIXTIETH anniversary of the consecration of St. Matthew's Church, Hallowell (Rev. F. A. Foxcroft, priest in charge), was observed on the Third Sunday in Advent.

MILWAUKEE

WILLIAM W. WEBB, D.D., Bishop

Teachers' Institute

A SUCCESSFUL INSTITUTE for Church school teachers was held on January 14th, at the Cathedral. At the opening service the congregation was addressed by the Rev. Frank E. Wilson, who said that definite beliefs and practices and a sense of duty were essential for the making of Churchmen. This last Mr. Wilson emphasized as the crying need in all our education and training. The evening conference was led by the Rev. Robert Chalmers, who took for his subject, The Necessity of Method in the Organization of the Sunday School and in the Teaching of the Christian Nurture Series. Mr. Chalmers began with the statement that the only way to build up the Sunday school is through the home. "Unless the Church is conscious of her mission to enter into the life of the people, the life of the people will languish." He urged formation of councils of parents and teachers and gave many helpful suggestions for arousing interest and gaining cooperation. The place of worship in the programme of the school was then discussed and Mr. Chalmers urged that the opening service be made dignified and reverent, suggesting a shortened form of morning prayer or the children's Eucharist as the best form. The second part of

the conference was given to discussion of the aim of the Christian Nurture Series, which Mr. Chalmers defined as "bringing the child into contact with the love of the Lord Jesus through His Church". About eighty teachers were present from Milwaukee and Racine.

NEWARK

EDWIN S. LINES, D.D., Bishop
WILSON R. STEARLY, D.D., Bp. Coadj.

Paterson Clericus

THE PATERSON CLERICUS met January 10th, in St. Paul's parish house, Paterson. The Rev. John Keller reviewed the history of the society since its organization in 1896. Bishop Stearly spoke on The Relation of the Clericus to the Diocese. The Rev. William P. Evans, one of the founders, gave some delightful reminiscences. Other addresses were made by the president, the Rev. Edwin S. Carson; the Rev. Walter O. Kinsolving, representing the Newark Clericus; and the Rev. David S. Hamilton, rector of the parish. This association is stronger than ever before, and has forty-eight members.

THE HOUSE OF THE HOLY COMFORTER, a house of rest and refuge for persons disabled by ill-health, has been opened at West Orange, near St. Mark's Church. This home is due to the generous gift of her former home by Mrs. John B. Van Wagenen, a communicant of All Saints' Church, Orange. The comfortable house and several acres of ground surrounding it provide a beginning for a greatly needed ministry of mercy. Accommodations are provided for twelve guests. The Rev. Clarence M. Dunham is secretary of the board of trustees.

THEOLOGICAL SEMINARIES

New York

General Theological Seminary

CHELSEA SQUARE, NEW YORK

The Academic year begins on the last Wednesday in September. Special Students admitted and Graduate Courses for Graduates of other Theological Seminaries. The requirements for admission and other particulars can be had from 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, 316 S. Tenth Street, Philadelphia.

Virginia

The Protestant Episcopal Theological Seminary in Virginia

The ninety-seventh session opened Wednesday, September 17, 1919. Special students admitted. For catalogues and other information, address THE DEAN, Theological Seminary, Alexandria, Va.

COLLEGES AND SCHOOLS FOR BOYS

Illinois

ST. ALBAN'S SYCAMORE ILLINOIS

School for Boys High Scholastic Standing. Moderate Rates. Second Semester February 7th. Write to Head Master, Box 1007.

COLLEGES AND SCHOOLS FOR BOYS

New Jersey

FREEHOLD MILITARY SCHOOL

For 90 select young boys. Just enough of the military training to inculcate habits of obedience, promptness, orderliness, and self-reliance. Study and play carefully supervised. One teacher to 10 boys. "The school with the personal touch." MAJOR CHARLES M. DUNCAN, Box 121 Freehold, N.J.

New York

ST. STEPHEN'S COLLEGE

Founded in 1890

An undergraduate college of Arts and Literature, with degrees of B.A. and Litt.B. Unanimously endorsed by both houses of General Convention. Authorized college of Province of New York and New Jersey. Scholarship vouchered for by the Education Dept., State of New York. Fees, \$500, covering all expenses. Write the President, BERNARD IDDINGS BELL, Annandale-on-Hudson, N. Y.

DEACONESSES' TRAINING SCHOOLS

New York

The New York Training School for Deaconesses

Prepares Women for Religious Work as Deaconesses, Missionaries, or Trained Workers in Religious Education and Social Service. Address

Deaconess Dahlgren or Deaconess Gillespy St. Faith's House, 419 West 110th Street, New York

COLLEGES AND SCHOOLS FOR GIRLS

Iowa

Saint Katharine's School

Davenport, Iowa

Under the care of the Sisters of St. Mary. Healthful and beautiful situation high on the bluffs overlooking the Mississippi. School recommended by Eastern Colleges.

Address The Sister Superior

New York

Saint Mary's School Mount Saint Gabriel

PEPERSKILL-ON-THE-HUDSON, N. Y.

Boarding School for Girls

Under the charge of the Sisters of Saint Mary. College Preparatory and General Courses. New modern fire-proof building. Extensive recreation grounds. Separate attention given to young children. For catalogue address THE SISTER SUPERIOR.

ST. AGNES' SCHOOL FOR GIRLS—Albany, N. Y.

Upper School for College Preparatory and Specially arranged Individual Courses. Lower School for Younger Girls. Offers special rates to daughters of Army and Navy officers. Rt. Rev. R. H. NELSON, President of Board of Trustees; MATILDA GRAY, Head Mistress of School.

North Carolina

ST. MARY'S. An Episcopal School for Girls

Founded 1842. Full College preparation and two years advanced work. Music, Art, Elocution, Domestic Science, and Business. 14 Modern Buildings, 25-acre Campus in mild Southern Climate. Moderate rates. Address REV. WARREN W. WAY, Rector, Box 18, Raleigh, N. C.

Wisconsin

MILWAUKEE-DOWNER COLLEGE

A standard college for women. Full four-year courses leading to degree. Home Economics—Degree and Diploma Courses. Ask for catalogue C-15. Milwaukee, Wis.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop
THEO. I. REESE, D.D., Bp. Coadj.

Dedication of Church Hall at Oxford—Nation-wide Campaign

ON JANUARY 11th, the Rev. H. Cowley-Carroll, chaplain for Church students in Oxford, dedicated St. Faith's House, the Church hall for freshman girls of Miami University. After Holy Communion the congregation, with the students and members of the board of managers, repaired to the oratory of the house for the dedication, which was followed by meetings of the executive and finance committees, and of the board. Since its opening in September the house has had remarkable success, not only as a dormitory for Church girls, but also as a center for all Church student activities, especially those of Trinity Club, which the chaplain has organized for the spiritual and social advancement of the eighty Church students and faculty members of the three colleges—Miami University, Western College for Women, and Oxford College for Women.

OUT OF a total pledge of \$116,126 for the Nation-wide Campaign \$113,199 has already been paid in cash, the deficit being only \$2,927. Missions have been held in twenty parishes, and during Lent will be conducted in ten others. All but two of the missionaries—the Rev. W. R. Bowie, D.D., and Archdeacon Russell, both of Virginia—were clergy of the diocese, being Archdeacons Dodshon and Reade and the Rev. Messrs. Sydney Sweet, W. H. Stimson, Gilbert Symonds, G. H. Hills, Thomas Cooke, G. T. Lawton, A. E. Clephan, John Williamson, C. E. Byrer, and F. L. Flinebaugh.

SPRINGFIELD

GRANVILLE H. SHERWOOD, D.D., Bishop

New Organizations at Decatur—Jacksonville Woman's Guild

IN ST. JOHN'S CHURCH, Decatur, several new organizations took life in December. St. Martha's Chapter, of the younger married women, is planning to redecorate and improve the parish hall. A men's club has held open forum meetings in the parish hall on Sunday nights. It has thirty members and admits women to its forum meetings. Local speakers of competence have discussed The Relation of Employers to Employees, The Federal Reserve, The Panama Canal, etc. Stereopticon views have been shown, and each speaker is quizzed upon his subject, open discussion following.

THE WOMAN'S GUILD of Trinity Church, Jacksonville, has refurnished the bath room in the rectory and furnished a room in Passavant Hospital. In the year it contributed \$600 toward the Church debt.

VERMONT

ARTHUR C. A. HALL, D.D., Bishop
GEORGE Y. BLISS, D.D., Bp. Coadj.

Before Ministers' Club, Bishop Hall Explains Lambeth Appeal

BISHOP HALL recently, at their request, met the Ministers' Club of Burlington, and gave an explanation of the Lambeth Appeal for Reunion. Baptist, Congregational, Methodist, and Unitarian representatives were present, as well as Churchmen. An interesting discussion followed the Bishop's address, with propounding and answering of questions.

VIRGINIA

WILLIAM C. BROWN, D.D., Bishop

Endowment Fund Started—Woman's Auxiliary

THE TRUSTEES of the funds of the Church in the diocese have just received from Dr. L. Gibbons Smart, of Lutherville, Maryland,

\$1,000 to begin an endowment fund for St. Mary's Whitechapel Church, Lancaster county, one of the oldest church buildings in the diocese, erected before 1714. Its churchyard is filled with old tombs, many of them being those of the Ball family, the direct ancestors of Mary Ball, mother of George Washington. Another, more recent, is that of Miss Louisa T. Smart, a missionary in the Virginia mountains, and later in Alaska, who died at her post of duty.

THE ANNUAL meeting of the Woman's Auxiliary of the Richmond convocation was held in Holy Trinity Church, Richmond, on January 11th, with an attendance of more than 150. The Rev. J. J. Gravatt, D.D., the rector, celebrated Holy Communion, assisted by the Rev. W. H. Burkhardt. The morning was devoted to conferences led by Miss Louisa T. Davis, president of the diocesan branch. After luncheon, addresses were made by Miss Irene T. Mann, for twenty-five years a missionary in Japan; Dr. Joseph L. McSparren of Kyoto, and the Rev. R. V. Lancaster, director of religious work in the state penitentiary.

WESTERN NEW YORK

CHARLES H. BRENT, D.D., Bishop
DAVID LINCOLN FERRIS, Suffr. Bp.

Bishop Brent Going to Scotland—Bishops "At Home"

BISHOP BRENT will be absent from the diocese from January 20th to March 12th. He goes to Scotland to fulfil an engagement postponed by the war to deliver the Duff Foundation lectures before the Universities of Aberdeen, Edinburgh, and Glasgow.

BISHOP BRENT and his sisters were "at home" to the Church people of Buffalo on the afternoon and evening of January 13th. The Bishop Suffragan and Mrs. Ferris received with them.

Vapo-Cresolene

(As introduced 1879)

Used for more than forty years. The benefit derived from it is incalculable.

FOR more than a generation we have been receiving grateful testimony to the virtues of this thoroughly tested and proven treatment. It stops violent coughing, and difficult breathing, assuring restful sleep because the antiseptic vapor carries healing with every breath. Booklet 49 tells why the diseases for which Cresolene is recommended yield to this simple and dependable treatment.

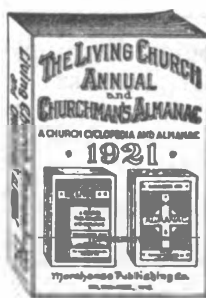
Vapo-Cresolene is sold by druggists
VAPO-CRESOLENE CO., 62 Cortlandt Street, New York

Church Furnishings
In Gold, Silver, and BrassCHURCH and
CHANCEL
FURNITURE

Write for Catalogue
For Episcopal Churches

W. & E. SCHMIDT CO.

308 Third Street MILWAUKEE, WIS.



NOW READY!

The Living Church Annual
for 1921

Always invaluable. Always intelligent. Aims to be at least 97 per cent. accurate in addresses, etc.

Its Cyclopedia of the preceding Year is the story of what the Church has accomplished in twelve months, in so far as that story can be reduced to writing.

Portraits of eleven newly consecrated Bishops—being high-water mark for a single year.

The recent re-organization of the Church and of its official work, and the federation of women's societies in the Church Service League, make the Annual more necessary than ever.

The Lectionary for 1921, set forth by the Joint Commission for that year only, is an essential in every parish.

Prices: Paper, 85 Cents. Cloth, \$1.15.

Postage about 20 Cents.

Published by

MOREHOUSE PUBLISHING CO.

1801-1811 Fond du Lac Ave., MILWAUKEE, WIS.