



# The Living Church

(Entered as Second Class Matter at the Post Office, Milwaukee, Wis.)

VOL. LXVI

MILWAUKEE, WISCONSIN, JANUARY 28, 1922

NO. 13

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WE must remember the tremendous cost of the sacrifice on the Cross. Every drop of blood avails to wash away all our sins and to give us a fresh start, but at a tremendous cost. If we take it lightly, and then sin again afterwards, we trample upon the SON of God and put Him to open shame.—*The Bishop of London.*



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## EDITORIALS AND COMMENTS

### Our Great Advance During 1920

THE editorial summary of the past year which, according to our custom, we took from the new *Living Church Annual* and published last week in the editorial columns of THE LIVING CHURCH, demands somewhat more comment than was made at that time.

The figures published in the *Annual* for 1922 are those practically of the fiscal year 1920. For though all dioceses do not report on the uniform basis of the calendar year, as has been recommended by General Convention, so that fiscal years in some places may have closed at early dates in 1921 after the first, yet substantially the figures printed are those for the year 1920; and that means that they are the first general showing that we have for the first year of the Nation-wide Campaign.

The spiritual results of that first campaign year are not such that they can be tabulated in figures. We do not record how many more communions were made, how many more prayers were said, how many drones were turned into workers within the Church. The recording angel—who is now the only rival of the *Living Church Annual* in gathering the statistics of the Church—may have data on those subjects, but the *Annual* frankly has not. Even the exceptionally good increases in baptisms and confirmations we should rather hesitate to ascribe to the Campaign, since we do not believe these could have been greatly increased by activities of any sort in a single year.

But it is perfectly evident that the increase in contributions beyond the normal increase was due to the Nation-wide Campaign. That movement laid stress quite as truly on support of the parish and of the diocese as on that of the national work of the Church. Indeed the increase of clerical salaries was one of the points of special insistence. Since, however, the advance in parochial income had been reported to no central agency of the Church, and increases in receipts for diocesan purposes had been very meagerly reported, we had perforce to be content thus far with tabulating the gain in the national income of the Church as indicating the degree of success of the Campaign on its financial side. When, therefore, we are able to show the Church in actual figures that the total contributions for Church work of all sorts—that is, contributions that passed through the hands of parochial treasurers for distribution in any field of Church activity—increased in a single year by the huge sum of \$10,481,130, or more than 43 per cent, it cannot be doubted that, under God, the credit for this advance in a single year is due entirely to the Nation-wide Campaign.

We are the more desirous that the Church should appreciate this because, as was perfectly inevitable, the Nation-wide Campaign did not immediately secure unani-

mous acceptance in the Church. Everybody helped to some extent, and almost nobody intentionally hindered the work, but it is not too much to say that in many strong parishes and in some whole dioceses it did not receive great enthusiasm. And many of these did not even get started at their work until the year had nearly or quite come to an end.

If we make a comparison between this remarkable result and the result of the greatest fund raised in the Church prior to this, the Church Pension Fund, it is because, having advocated the one as strongly as the other, we can compare the two without being suspected of unfriendliness to either.

The Church Pension Fund took three years for the task of working up the matter and then raised some \$8,000,000 distributed over a following three-year period, or nearly \$3,000,000 a year. It was magnificent. Not one word that follows must be supposed to detract from the appreciation that belongs to the men who raised that fund. They helped the Church to appreciate its own resources, and the success of one large fund was a large factor in making possible the success of a larger one.

Yet our more recent undertaking, worked up—so far as actual publicity was concerned—in less than a year, and which also comprehended a three-year period, has raised, in its first year, a sum exceeding \$10,000,000.

It helps in every way for the Church to recognize a success that is so tremendous. When we say that those who promoted this movement were sometimes permitted to feel that they were treated with scant respect, or as visionary doctrinaires we are saying only what was notorious two years ago. To-day they, and the methods that they propounded to the Church, are abundantly vindicated. The Nation-wide Campaign is such a success that, at least on the financial side—the only side that is susceptible of tabulation—it exceeds several times anything that the American Church has ever accomplished, or even attempted, before. We are confident that the constituents of THE LIVING CHURCH would deem us to have failed in our duty did we not embrace this first opportunity to extend the appreciation and the felicitations of the Church to those who conceived the plan of the Nation-wide Campaign and then carried it through to such a measure of success.

THERE IS ANOTHER SIDE to this comparison of the two great undertakings of the Church.

The initial fund of the Church Pension Fund, covering the accrued liabilities of a whole generation, may be termed a rich man's fund. We hasten to add that it ought to have been; once again, this is not a hostile criti-

cism. The democracy of the Church contributes to the fund through the annual assessment against every parish based on a percentage of the rector's salary. Nowhere do we recall a better coördination between the part that should be undertaken by the (relatively) well-to-do and that which ought to fall upon the whole democracy of the Church. The rich men of the Church did their part magnificently and the whole people of the Church are, year by year, doing their part magnificently, and the Church Pension Fund is a great success.

But the Nation-wide Campaign has conspicuously not been an appeal to rich men. There are rich men whose riches are only incidental to their manhood. The Nation-wide Campaign had a tremendous appeal to some rich men of that sort. But it was the appeal that they would give of themselves; and they really recognized, in giving large sums of money, that in that way they were only giving an incidental part of what the Nation-wide Campaign was asking of them. If, in speaking of such a giver, one's mind recurs to Arthur E. Newbold as the example of a rich man who viewed the Campaign from this point of view, and whose large gift in the first year of the Campaign—which was the last year of his earthly stewardship—was a signal illustration of the degree in which he was answering the Master's loving call of Follow Me, we dare to do so because he is no longer among us, to be embarrassed by the selection of his name from among the hundreds of thousands of Church people who responded to the call of the Campaign and gave primarily of themselves and incidentally of their riches or of their poverty.

The ten million dollar increase in the funds of the Church is not the offering of any group of rich men. Nobody has selected lists of names, according to the time-honored customs of those who must raise funds for public purposes and has sought to capitalize them according to their resources and their liberality. No groups of "men of affairs" were called together in advance that their support might be pledged before the public should learn of the matter. There was no attempt to gather "initial gifts". Indeed the utter ignoring of distinctions between rich and poor was a cause of grave anxiety to some devout souls to whom the omission was as suicidal as it was revolutionary. Great numbers of people could not be induced to be believed that the leaders in the Campaign were perfectly sincere in saying that the money side was incidental in the movement. Every sort of ammunition that was produced throughout the Campaign was an appeal to the democracy of the Church. That some men were rich and more poor was treated as completely a negligible factor. That all alike were the children of one Father, who was asking them to lift up their eyes and behold the opportunities for service that He was laying before them as rapidly as they would assimilate the spiritual force that enables eyes to be lifted, this was the perspective of the Campaign.

And the result is that we have done something a thousand times more worth while than creating a new list of large givers to the Church. We have absolutely ignored every sort of worldly prudence in ignoring that custom. We have appealed to nothing but the spirituality of the entire democracy of the Church; and the result, in the tiny degree in which that result can be measured in dollars, is that which we have indicated. We venture to say that that worldly prudence, the absence of which from the plan of the Nation-wide Campaign so greatly distressed some who are second to none in their real love for Christ and the Church, never could have produced one-half of the financial results that our statistical tables reveal as the vindication of the plan that was deliberately adopted by the Church, against the earnest protests of some of its wisest and best men.

And that we did not, in the first year, reach the full \$14,000,000 for national and diocesan purposes in addition to the needed increase for parochial purposes, indicates only that we are not one hundred per cent efficient in the exercise of our spirituality.

Thank God, we are really growing toward that hundred per cent mark!

**W**E are glad to see, now and then, protests made against the exaggerated personification of Santa Claus in such wise as to displace the divine and human Child of Bethlehem who is the only real center for Christmas mirth.

A sermon preached by the Rev. Dr. John H. de Vries and printed in the *Canton (Mass.) Journal* immediately before the last Christmas; well presses this point. He gives true place to the real St. Nicholas as worthy of commemoration by children or by adults, objecting only to his taking the central place in the celebration of Christmas. St. Nicholas' date in the Church's Kalendar is December 6th. "It is far more serious", he says, "than at first it may appear. Santa Claus at Christmas works confusion in the mind of the child. It puts Santa Claus between the children's minds and the holy Babe of the Bethlehem manger". "I do not exaggerate when I say that putting Santa Claus into Christmas involves the danger of putting out of it the Virgin-Son. Ah, Christmas may be very sweet, but apart from the Virgin-Son it is altogether without meaning".

None of us desires to cast fairies and fairy stories out of our literature, nor to take them away from our children. We do desire that they should not be confused with the facts of our religion, nor make less real the Person of our Lord.

There is a place for Santa Claus. We would not have him out of the children's thoughts. But we would have them know and realize that the central figure of Christmas is a true Babe, who lay in the manger, and who is no myth.

Christian parents must show the right perspective.

**T**HE death of Benedict XV., Bishop of Rome, brings into relief again the fact that, elected early in the war when Germany seemed to have the upper hand of her adversaries, he was almost certainly chosen for the purpose of forwarding German interests and in all probability did so to the fullest extent that was compatible with official neutrality. That a pontificate so begun and so administered should not constitute a real credit to the system that underlies it is inevitable. Moreover, the complete failure of an institution that purports to have within itself an infallible exponent of Christian morals and yet has not a word to say of the morality of the Austro-German violation of the peace of the world, nor of the means used by those governments in their attempt at world supremacy, is only less pathetic than the other fact that the King and the Cardinal of Belgium, and the whole Roman Catholic world, acquiesce in the condition and are silent as to its defiance of the true ethics of the Christian religion. The one attitude toward a moral question that is completely impossible from the point of view of the Christian religion is the attitude of neutrality. And finally the apparent alliance between the Pope and the vile persecuting power of Turkey as against the Orthodox Church and its newly elected Patriarch concludes the pontificate of one of whose personal characteristics we in America know very little. Probably it may be said in his behalf that the Pope is the most helpless Bishop in Christendom and has less actual power of his own than the bishop of the humblest see in the most distant isles. For it is a necessary concomitant of infallibility that it should be made impossible for it to function lest it make a mistake—such as the rest of us poor mortals, in our fallibility, make. Alas for him who was truly Prisoner of the Vatican!

So one more in the line of Bishops of Rome, in their strangely varied histories, finishes his course, no doubt in faith, and rests from his labors. One trusts that Almighty God looks with pathetic pity on him as the victim of a series of circumstances that he did not create, that he was powerless to control, and in the course of which he has been played by other people.

With his predecessor he had the opportunity to mount to the height of Leo the Great in his contribution to the

history of the world; and with his predecessor he failed to do it.

God have mercy upon his soul, and grant that it may be so cleansed and purified that it may be received finally into everlasting glory!

For the rest, we now see again the anomaly of a complete lapse of infallibility, which will presently be restored by men who avowedly do not themselves possess the gift. A majority vote of fallible men will create infallibility. A body with its head severed will grow a new head overnight. And once more the complete disproof of the whole papal system, which is invariably made manifest whenever a Pope dies, leaving behind him no power equal to himself to provide a successor with powers that are held not to be possessed by the electors, stands conspicuously forth before the world.

As for the true Head of the Body of Christ, it is in heaven and cannot see corruption.

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**NOTES ON THE NEW HYMNAL**

**SECOND SERIES—VIII**

BY THE REV. WINFRED DOUGLAS

THE FIFTH SUNDAY AFTER THE EPIPHANY

THE lessons of the last two Sundays have been of the need of God's help both in our physical and moral dangers and necessities. To-day the Eucharistic Scriptures exhibit the process and method of Divine help—the positive life of grace in the soul. "True religion," "heavenly grace," these are the living defences of Almighty power. The Epistle shows the life of grace overcoming evil, centered in love—"charity, which is the bond of perfectness,"—and blossoming in the joy of praise. For out of grace in the heart must come our "psalms and hymns and spiritual songs" if they are to reach the ears of the Lord. The Gospel illustrates living grace by the symbol of the good seed, springing up and bringing forth wheat, notwithstanding the tares of the enemy. The following list is in keeping with these thoughts.

Introit, 101—Joy to the world! the Lord is come  
Sequence, 421—Stanzas 2, 3. All the world is God's own field

or

256—Songs of praise the angels sang

Offertory, 109—Not by thy mighty hand

Communion, 336—Bread of the world, in mercy broken

Final, 497—Come, labour on

or

110—Alleluia, song of gladness

Most of these hymns are based on the Gospel, or refer to it. The two final stanzas of 101 form an epitome of the day's teaching. The two stanzas chosen from 421 are the Gospel, in song. 256 corresponds, of course, to the Epistle, or rather to one significant part of it. The hymn suggested for the Offertory was manifestly included in the Hymnal for just this occasion. Should the melody adapted from a piano piece of J. S. Bach not seem practicable for any reason, a sound alternative would be the familiar tune *Swabia*, No. 45. The Communion hymn stresses the life of grace in the soul. Mr. Noble's very unusual and beautiful unison tune for 497 is thoroughly congregational in its character. It may well be learned for this service, and repeated on Septuagesima, when it is even more appropriate. If, for any reason, its use seems unadvisable, 110 may be sung as the closing hymn in the morning, as it surely should be in the evening. It is a present day custom among Liturgical churches to omit *Alleluia* from Septuagesima to Easter Day. Since 1837, we have had this translation of the old hymn associated with the picturesque "Farewell to Alleluia" which took place with varying ceremonies, in early mediaeval times. It should therefore be sung at the last sung service before Septuagesima. Another hymn suitable for processional use at Evensong on this Sunday, with a beautiful relation to the Epistle of the day, is

49—Our day of praise is done

The subject of the sermon, and the opportunity to repeat whatever new Epiphany-tide hymn has been undertaken on the previous Sundays, will govern other choices.

**THE SIXTH SUNDAY AFTER THE EPIPHANY**

Although the Services of this Sunday will not be required during the current year, a word should be said as to the desirability of choosing hymns when they are needed, with a definite correspondence to the character of the Sunday, as either closing Epiphany-tide and looking forward to Lent or as closing Trinity-tide and looking forward to Advent. The Eucharistic Lessons are eminently suitable for either purpose. The following lists are suggested:

**AT THE CLOSE OF THE EPIPHANY-TIDE**

Introit, 107—O North, with all thy vales of green

Sequence, 103—Hark! the song of jubilee

Offertory, 108—How beauteous were the marks divine

Communion, 235—O Love that casts out fear

Three stanzas only

Final, 110—Alleluia, song of gladness

## AT THE CLOSE OF TRINITY-TIDE

Introit, 539—Through the night of doubt and sorrow  
Sequence, 105—Thy kingdom come, O Lord  
Offertory, 262—Praise the Lord through every na-  
tion  
Communion, 335—By Christ redeemed, in Christ  
restored  
Final, 481—Lord, her watch thy Church is keeping

## DAILY BIBLE STUDIES

[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.]

## January 30

**R**EAD St. Matthew 4: 12-17. Text for the day: "Repent; for the kingdom of heaven is at hand".

Facts to be noted:

1. Till He was thirty years of age Jesus lived in Nazareth in Galilee.
2. He now settles in Capernaum.
3. He strikes the keynote of His ministry: Verse 17.

The definite purpose of our studies is to make a conscious effort to make our Lord the very center and motive power of our lives. To do this we must listen to what He says to each one of us, and to-day the command is "Repent". This means careful self-examination, and true self-examination means at times positive discouragement. That discouragement is the most hopeful sign. Face the facts of your life. Weigh their significance. Be thankful that you are making the effort to make the standard set by Christ the standard of your life, be sorry for your sin, ask God's forgiveness through Christ, and "carry on". Remember yesterday's lesson.

## January 31

Read St. Matthew 4: 18-25. Text for the day: "Follow Me and I will make you fishers of men".

Facts to be noted:

1. Undoubtedly the men mentioned in to-day's lesson were acquainted to some extent with our Lord and His work before He called them.
2. When the definite call came to follow Him there was no hesitation.
3. The general statement about our Lord's early ministry in Galilee.

It is not for ourselves alone that we are making a conscious effort to follow our Lord. It is for the sake of those in our home, our community, and in our country. We are Christ's representatives and we interpret Christ to those with whom we come in contact. By our prayers, our words, and above all by the lives we lead, we are to be "fishers of men" for Him. This world is going to be a little better or a little worse because we have lived in it. There is no neutral position. The very fact that we are trying to follow our Lord means that He accepts us as co-workers with Him. No matter what happens to-day, hear the words of our Lord, "Follow Me".

Note:—The reader will find it very helpful to read "The Beatitudes" over and over each day as indicated.

## February 1

Read St. Matthew 5: 1-12; Proverbs 16: 16-21. Text for the day: "Blessed are the poor in spirit: for theirs is the kingdom of heaven".

Facts to be noted:

1. The word "blessed" means happy.
2. "Poor in spirit" means true humility and also a willingness to accept poverty and adversity if necessary.
3. "The Kingdom of heaven", here, means the rule or indwelling of God's spirit.

Upon what does our happiness depend? Upon property or money? Upon pleasure as we usually think of pleasure? Upon place, position, or honor? Or even upon friends and loved ones? If so, in what condition should we find ourselves if these were all suddenly taken away? (Job 1:21). Our Lord intends us to find our greatest happiness in Him, and in service to our fellow men, and to realize that place, position, honor, money, and friends, are only worth while in so far as they come second and not first in our lives. The one who has learned "to know God", knows that he has found the secret of happiness, for he knows that God will never leave him nor forsake him (Hebrews 13:5).

## February 2

Read St. Matthew 5: 1-4 and Isaiah 61: 1-11. Text for the day: "Blessed are they that mourn: for they shall be comforted".

Facts to be noted:

1. "Mourning" is common to all mankind.
2. Our Lord Himself recognized the existence of sin (John 5:14), of pain (Luke 4:18), and sorrow (St. John 11:35).
3. He Himself forgives sin, relieves pain, and has compassion on the sorrowing.

"There are at least two kinds of mourning into which it is the duty of every true servant of our Lord to enter—'the mourning for sin and the mourning for pain'. To deceive one's self about sin is very easy. A comparison of our lives with the life of Christ will reveal our true condition, and a sincere desire to deepen our spiritual life will result in that most hopeful of all signs—mourning for sin. It is only where repentance is sincere that forgiveness is assured. Further the positive joy that comes to one as the result of helping another in sorrow is hard to describe" (Matthew 10: 42).

## February 3

Read St. Matthew 5: 1-5; Psalm 37: 1-11. Text for the day: "Blessed are the meek: for they shall inherit the earth".

Facts to be noted:

1. Another reading of the text "Happy are the gentle".
2. Consideration of our Lord's life will give us the best definition of the word "meek".
3. "True meekness is the result of a life lived in the presence of God".

Note carefully the kind of character that wins the love and affection of mankind. Think of Lincoln for example. Think carefully of the men and women whose influence in the world is permanent and consider how true meekness, Christlike meekness, has been their outstanding characteristic. Think of your own friends and note the characters of those whose influence with you is the greatest. But also note that while the Master was meek and lowly He stood absolutely without compromise for the right. So must we (John 2: 13-17 and Matthew 23: 13-33).

## February 4

Read St. Matthew 5: 1-6; Isaiah 65: 11-25. Text for the day: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled".

Facts to be noted:

1. Our Lord compares the physical with the spiritual appetite.
2. The keener the physical appetite the greater is the enjoyment of food.
3. There must be a spiritual appetite to enjoy spiritual food.

How shall I sharpen my spiritual appetite? Deliberately, carefully, and prayerfully, turn your thoughts to God on every possible occasion. Follow Christ's own example, the example followed by St. Paul, by St. Chrysostom, by St. Augustine, and by all the great saints, and spend a definite time every day in silent meditation. Read books such as the *Practice of the Presence of God*, by Brother Lawrence. Prepare yourself for every service of the Church, especially the Holy Communion. Above all make that daily time of quiet a part of your life, and watch results (Isaiah 65: 13-24).

## A PRAYER FOR DIRECTION

God make plain to us where we are going,  
God prepare for us seed for the sowing,  
God correct us; God direct us,  
God make plain to us where we are going.

God take hold of us when we are falling,  
God teach each of us sin is appalling,  
God enfold us; God don't scold us,  
God make plain to us where we are going.

God support us through the long day,  
God walk with us all the whole way,  
God feed us; God lead us,  
God make plain to us where we are going.

JAMES P. BURKE

WHAT is the greatest miracle in the world to-day? The influence of JESUS CHRIST. . . . That One who, humanly speaking, was an obscure Jew, of humble family. . . . should to-day be the leading influence in Europe. . . . that, though unseen to mortal eyes, thousands should be ready to die to-day for One whom, "having not seen, they love"; that is, in truth, the standing miracle of to-day.—*The Bishop of London*.





# BLUE MONDAY MUSINGS

By Presbyterian Ignoramus

**T**WICE or thrice before I have had occasion to express regret that the *London Church Times* allows itself so readily and credulously to be made a tool of the "wet" propagandists over here.

In the issue of December 2, I find an editorial paragraph alleging that an un-

named "prominent Methodist prohibitionist" has said, 'The Catholics cannot have wine for their Mass business,' and the Governor of Florida said: 'The man who needs liquor for his religion had better take his religion out of Florida.' No authority whatsoever is given for these amazing utterances, but they are offered as evidence that there would be interference with the use of fermented wine in the Eucharist. Of course, anyone with the slightest knowledge of the subject is aware that the amendment is explicitly limited in its scope to "alcoholic liquors for beverage purposes", and that there has been a consistent unity from the first in protecting religious rites, Jewish or Christian, which require fermented wine. When, in Oklahoma, the state prohibition law was construed by a lower court as not allowing such religious use, a higher court promptly vindicated the intention of the law; and no official of the Federal government or official of the Anti-Saloon League has ever proposed either interference with the religious liberty in that field or a modification of the XVIII. Amendment which would work such interference.

The *Church Times* has been victimized (too readily) by the "wet" propaganda of lies. Just before Christmas a lie was sent broadcast through the country by that same group, declaring that the Secretary of the Treasury favored relaxation of the Prohibition Law, so that the soldiers' bonus could be paid from taxes on beer and wines. The Secretary, on December 23rd, branded this as "entirely unfounded and unauthorized". It was, of course, an attempt to secure the sympathy of the soldiers for a "wet" campaign. On the same page of the *Boston Herald* which published Secretary Mellon's denial I find these headlines:

**TAKE STEPS TO BAN FERMENTED WINE IN CHURCH**  
**Prohibition Chiefs Say Fruit Juice Will Do Just as Well**  
**MAY CLASH WITH RELIGIOUS HEADS**

Reading the article subjoined, no warrant for the headlines can be found, since "it is said" prefixes every statement. Since its publication Government officials and Anti-Saloon leaders have branded it as utterly untrue, and its evil purpose, to arouse religious prejudices, is unmistakable. Perhaps the *Church Times* will be a little more cautious as to this sort of falsehood which it accepts too readily.

Another lie, oft repeated, in the same field, is that, since prohibition, drug addiction has increased. Col. O. G. Forrer, administration assistant in the narcotic division of the Treasury Department, explicitly denies this, on January 5th, and statistics independently gathered in New England support his denial.

As to deaths from wood-alcohol and other poisons: in New York, in 1916, there were 687 deaths from "alcoholism", in 1920, 98; in 1921, up to December 17, 82.

Something has happened. I think it legitimate to quote, in that connection, from the *Banker and Tradesman* of December 31, 1921:

"Buying has been unexpectedly heavy during the holiday season; savings accounts in the banks are steadily on the increase. All this in spite of unemployment and other troubles. Looks as though prohibition had made a lot of money available for the above purposes that formerly went into booze."

CANON LACEY, of Worcester Cathedral, publishes a delicious article, *Of Frost and Cold*, in a recent issue of the *Guardian*, contrasting English and American ways of heating houses, altogether to the American advantage:

"But when you want to get to your writing and the fire will not burn, when you shiver from room to room, when dressing in wretchedness and undressing makes it harder than ever to go to bed, when the hot water in the cistern has just got the chill off it, when you want more coal and the young lady who neglects the housework is walking out, when the soup congeals on the long and interrupted journey from the kitchen, when you are too cool at home to be anything but cold abroad; then I recall with vain regret the comforts of an American house."

Why should they be unavailable overseas? I heard Mr. Chesterton complain bitterly that his room in an American hotel was too hot; and he received with amazement a gentle suggestion that he might perhaps moderate the heat by opening a window and shutting off the steam!

An open fire is another friend in the room, Bishop Huntington used to say, a gratification to every sense. But for heating purposes, give me a central plant that sheds its benediction in every corner of the house.

I HAVE REPRINTED poems of the West and South heretofore. Let me take from the *Boston Evening Transcript* this bit of New England, by John D. Seymour:

"PATHS OF NEW ENGLAND

"Oh, there's nothing like New England, with its country roads and lanes,  
 For a comfort in your losses, and a 'Bravo!' in your gains;  
 There are quiet paths aplenty, thro' some woodsy bit or plain,  
 Where your heart is high a-singing and your tears are dry again.

"I have wandered in the Southland, in Toronto have I strolled;  
 But I long for old New England, as I long for wealth of gold.  
 I have trod Mid-Western byways—seems they lacked in sun and air;  
 And the villages were ugly—while New England towns are fair.

"In my traversing the country I have found it hard and bleak,  
 Wearing less of Nature's beauties than New England's barest peak.  
 There seemed nowhere quite so open, and no air that smelled as sweet;  
 And the ground seemed cold and heartless to the pressure of my feet.

"Be it inland, 'midst the mountains, by the lakes and ponds and streams:  
 Be it bordered by the ocean—which is nearer to my dreams—  
 Whether forest, hill, or sand-dune, when I'm called to final rest,  
 I shall pray it be New England holds me close against her breast."

**SONNET TO SYMPATHY**

Of Love's fair daughters none than thee more fair,  
 Sweet Sympathy, man's solace here below,  
 Whose absence gives our sunshine fainter glow,  
 Whose presence lightens every load we bear:  
 A dear companion hours of bliss to share;  
 Thy tears keep bitterness from ours. We owe  
 To thee what human fellowship we know,  
 And youth, surviving touch of time and care.

In varied fashion comes thy ministry,  
 By words of pity and by deeds of grace;  
 In smile or clasp of hand we meet with thee,  
 And oft' in silence, where no speech hath place:  
 Thou art, kind Sympathy,  
 But wheresoe'er thou art, kind Sympathy,  
 Thy look reminds us of the Father's face.

MAUD FRAZER JACKSON.

WE are told that the love of God is to be shed abroad in our hearts through the HOLY GHOST that is given unto us. We are told that the HOLY GHOST takes of CHRIST and shows Him to us. We are told that the HOLY GHOST will cry "Abba Father" in our hearts. Instead of trying to stir up our own feelings, we ought to pray to the HOLY GHOST to shed abroad the love of God in our hearts, to take of Christ, and show Him to us, to cry "Abba Father" in our hearts.—*The Bishop of London*.

### A CHURCH ON WHEELS

BY THE VEN. JOHN B. ROBINSON, PH.D.,  
ARCHDEACON OF WESTERN KENTUCKY

WITH numberless places "off" the railroad, or with but one train each day; with the universal shortage of men, without buildings, the problem in Kentucky, as probably in other dioceses, has been to reach not first the people outside of the Church, but to supply the ministrations of the Church to the communicants scattered about the country. In many places there are a little handful of communicants, often with children, and no church, no school of the Church, at best a service in a small room, frequently interrupted by the shutting or opening of the stove damper, a visit with the few, and then on to the next place to repeat the pitiful observance of the command, "Go ye into all the world and preach the Gospel", "Do this in remembrance of Me". And yet, if that handful of communicants be not cared for, then there shall be just so many more lost to the Church. To provide even a small chapel, and a service in two weeks, would necessitate in Kentucky alone an expenditure of two hundred thousand dollars.

But in every town and hamlet there is found some kind of church, and some sort of man. The church may be little better than a shack, the man may be "succeeding St. Paul by working at the tent", with little or no education,



A CHURCH ON WHEELS

farming in the week and preaching on Sunday, and holding the weekly prayer meeting. It serves to hold the people together; it effectually binds them and their children to the particular denomination which the man and the building represent. And the Church loses and loses. The few communicants, needing something to remind them that Sunday is the Day of God, recognizing the fact that the children must be taught something of religion, first "go" to the particular place of worship; the children become members of the Sunday school; and, by and bye—the membership roll of some denomination is increased, and THE CHURCH, the Apostolic Church, which boasts that SHE received the commission to "Preach the Gospel", to Baptize, to carry to all the Bread of Life, has failed of her duty, is forgotten; and then one wonders why!

The picture here shown is Kentucky's answer to the problem, her attempt at a solution. Henceforth, in western Kentucky, there will be a church, a man, and services, at least once a month and in some places oftener, in every county.

The "Van" or the Church on Wheels, as it is called, is sixteen feet long, and nearly seven feet wide. It is mounted on a two-ton truck, with forty horsepower engine, six inch pneumatic tires, and electric lighting and starting system.

Inside, behind the driver's seat, is a small Altar. There are seats along the side, and portable chairs provide accommodation for fifteen to twenty people. In addition there is a small portable stove, portable table and bed, lavatory, cupboards for vestments, literature, and food. The mensa of the Altar is hinged, the lower part forming a cupboard in which are kept the Communion vessels, linen, and Baptismal bowl.

The method followed is to drive into a town or village, and park in the public square or some prominent and convenient place. Immediately the Van becomes the center of attraction, and a congregation is thus already provided. By the simple addition of a cassock, the chauffeur becomes the preacher, and standing on the back step, a hymn is given out, the music is provided by a concertina, and out in the open, yet from the steps of a church, the Church is preaching the Gospel. A simple address is given, then the doors are thrown open, and the congregation invited in. Questions are asked and answered. A man or a woman will inform the preacher that they were "once" Episcopalians, but—well there was no church, we only saw a minister once or twice a year, sometimes not that often, so we went to this or that church. Then comes the enquiry, Are there any more Episcopalians in town? Oh yes, one or two. Where are they? A visit to their homes, or a telephone call out to the country, and the announcement of a Celebration of the Holy Communion at seven o'clock the next morning.

The crowd disperses, the cassock is changed for an apron, a portable stove is brought out and placed on the portable table, the preacher becomes the cook. A simple meal is prepared and eaten, the dishes washed and put away, correspondence is disposed of with a portable typewriter, and then, after a little reading, the portable bed is brought out, the lights turned out, and we are getting our much needed rest.

Up early in the morning, decks cleared, and at seven o'clock the Holy Communion is being celebrated, and some eyes are filling with tears. Once again someone is "Home": perhaps there follows a baptism; the Church on Wheels is fulfilling its mission. Then breakfast, dishwashing, and housecleaning, then visits to homes, a call on a sick person, perhaps the preparation of a child for Confirmation. Then back to the driver's seat, and on ten to thirty miles to the next town or village, with a "God bless you", "come back again", aye, and a knowledge that at last the Church in Kentucky is making a real attempt to be truly "Catholic".

And in the Cathedral at Louisville, and in some of the parish churches, a thousand people at the sound of the noon whistle are bowing their heads for a moment and saying, as they think of the Church on Wheels, "God bless our man and his work".

Are we downhearted? No. Are we going to win? Yes.

### THE MODERN WISE MEN

Into a city, far away,  
Three strangers ride in solemn quest,  
"Where is the King that is born?" they say,  
"We have seen his star in the distant east."

"A king?" said the City, "No king is here.  
Herod, the robber, is on the throne,  
The shadows are dark, and the times are drear;  
Messiah tarries; the night is lone."

Yet, even then, not far away,  
Mary sang over her Child a song.  
The King had come to begin His sway.  
The strangers were right, and the City wrong.

Into our city they come today,  
From distant lands and beyond the sea—  
"Where is the King? We have heard men say  
That a Star hangs over this country free."

"A King!" we answer, "O stranger guest,  
You mock our woe by what you have said.  
Mammon fattens. Greed is blessed.  
Virtue has perished. Our Christ is dead."

Yet, even now, in the heart of our youth,  
Mary sings over the Christ her song;  
And our new Christ shall rise and restore His Truth.  
The strangers are right, and the cynics wrong!

CARROLL LUND BATES.



## Portland and the General Convention

By John Doherty Rice

**H**OW the Diocese of Oregon proposes to be at home to the General Convention and the Woman's Auxiliary in Portland next September constitutes a program of spirited preparation, every detail of which bears the hospitality stamp. Fourteen committees of men and eighteen of women—350 persons in all—have their respective tasks well in hand. And this local organiza-

ing of many additional facilities and other conveniences.

Situated just outside of the retail district, the Municipal Auditorium is a magnificent structure of reinforced concrete and cream-colored brick with terra cotta trimmings, and is 200x200 feet in size. The normal seating capacity is 3,800, with 1,590 seats on the main or lower floor and the remainder divided between two balconies.

By using two side assembly rooms which may be opened into the main Auditorium the capacity may be increased to 5,500. The acoustics are perfect throughout. An ordinary voice or the softest strains of music will convey to the farthest corner, even when the side assembly rooms are seated.

It is planned that the House of Deputies shall meet in the main auditorium, the House of Bishops in the assembly hall to the left, and the Woman's Auxiliary in the assembly hall to the right. (See diagram.)

On the second floor two large halls will be at the service of the Departments of Missions, Social Service, and Religious Education. Another room is equipped with Telegraphic apparatus, affording the Convention direct communication with the press throughout the country.

For some pleasant social features already planned, the basement of the Auditorium will be utilized. Lunches will be served on the session days for the members of both Houses and the Woman's Auxiliary. The equipment for such purposes is complete, and 1,100 people may be served



MUNICIPAL AUDITORIUM, PORTLAND, OREGON  
*In which sessions of General Convention will be held*

tion, in working out its plans, has more in mind than the housing of the Convention, Auxiliary, Departments, and separate meetings, as well as hospitality for the thousands of guests. It is also designing every possible aid for acquainting each guest with the scenic attractions, material greatness, cultural advantages, and spiritual possibilities of the Pacific Northwest.

The question of housing the Convention was decided when Oregon extended its invitation at Detroit in 1919. At the first intimation that the 1922 Convention might come to Portland, the mayor and council of this city offered the free and exclusive use of the Municipal Auditorium for thirty days. That no one was guilty of over-confidence and that there is no danger of cramped quarters will be apparent from a brief description of the Auditorium building, which has ample accommodations for both Houses of the Convention, the Woman's Auxiliary, and the Departments, so that all may meet simultaneously under one roof. And this to say noth-



INTERIOR VIEW, MUNICIPAL AUDITORIUM,  
PORTLAND, OREGON

at one time. Tea will always be served at 4:30 p.m. each day.

The Portland Central Library has also tendered, for the exclusive use of the Convention, rooms and assembly halls seating from 100 to 500 people. These will be reserved for various organizations and classes. The Library itself gives out more books per capita than any other library in the United States. The building is a block square, concrete structure.

Also, that there may be adequate quarters for special meetings, the Halls Committee is making a survey of the downtown section. Many splendid halls are available.

The housing committee has gone cheerfully to its task, one simplified by the fact that Portland, even for a city of a quarter million inhabitants, possesses an exceptionally large number of fine, modern hotels. To this committee

ment will be given them to visit the great parks and other scenic places in the whole western country. In fact, outdoor attractions in the west feature the plans of this committee.

An unique organization is the Outing Committee, which will arrange for mountain climbing, winter sports, golfing, visits to seashore resorts, and hunting and fishing parties. An experience of a lifetime is to climb Mount Hood, Oregon's far-famed peak, or to visit Crater Lake, which fills the bowl of an extinct volcano—one of the natural wonders of the world. And unsurpassable hunting and fishing are found in the McKenzie and Rogue River regions.

Another pleasant feature is the motor corps, characteristic of Oregon hospitality. Five hundred autos will be kept at the service of the Convention personnel, so that

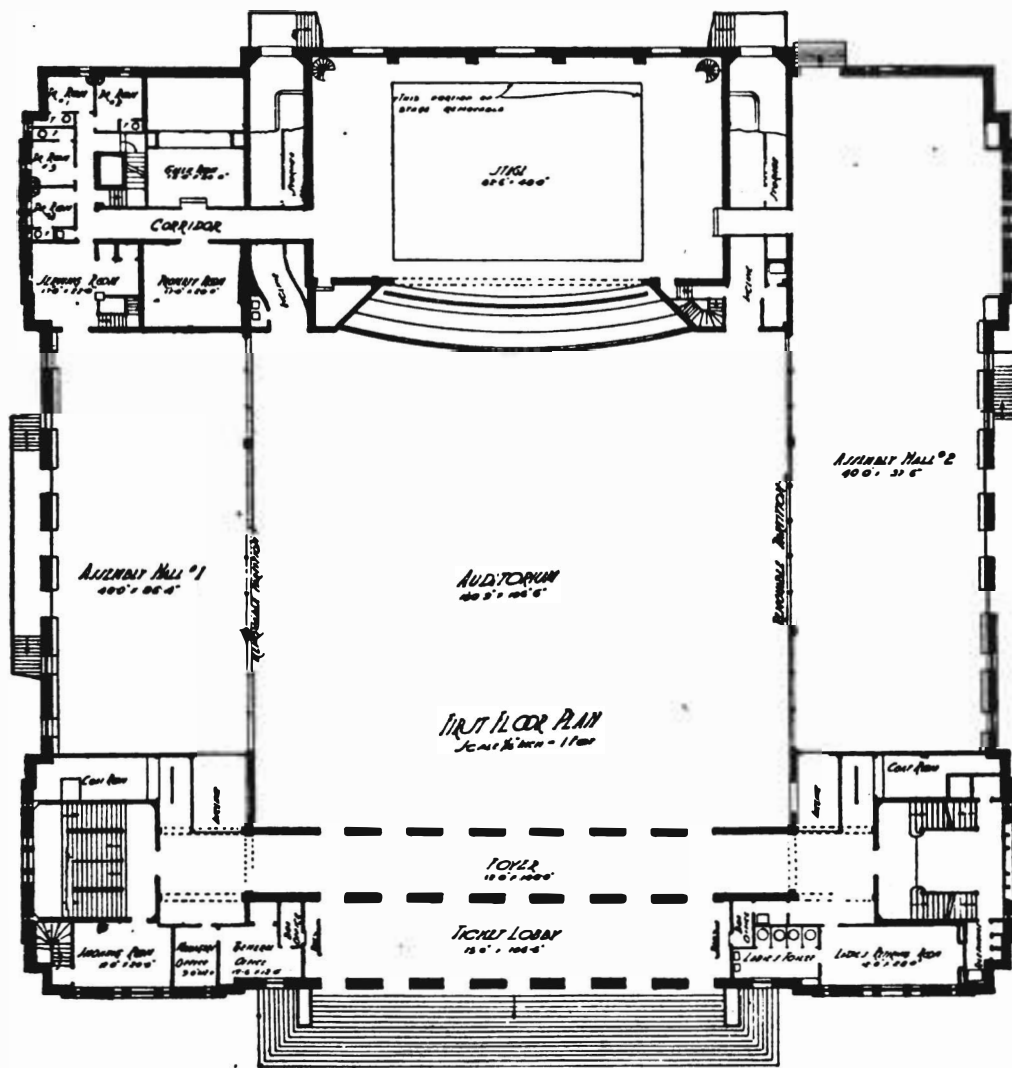


DIAGRAM OF MAIN FLOOR  
 DIAGRAM OF MAIN FLOOR, MUNICIPAL AUDITORIUM.  
 PORTLAND, OREGON

all applications for housing will be referred, but requests for reservations must be made through the Diocesan Office, Ainsworth Building, Portland. The allocations will be made in June or July.

The Multnomah Hotel—the largest in the Pacific Northwest—will be the Convention headquarters. Two suites will be provided for Bishop Tuttle and Bishop Gailor and their respective parties. The officials of the Woman's Auxiliary and, as far as accommodations will permit, of other organizations, will also be housed at the Multnomah.

The Transportation Committee, composed of leading railway officials of Portland, are planning for the delegate and visitor the lowest fares in many years to the Pacific Coast. The itineraries will allow them to come to Portland by one route and return by another. Special encourage-

ment will be given them to visit the great parks and other scenic beauties along the rose-lined avenues of the city and the marvels of the Columbia Highway and other drives may be lost to the sight and full enjoyment of our guests. The grandeur and beauty of our mountains and the mighty Columbia are peerless. Oregonians do not need to be boastful; it is only necessary that they master the art of description.

The Bishops and the clerical deputies will be given special opportunities to become acquainted with the Pacific Northwest. Appointments for them to preach and make addresses will be made at points throughout the three states of Oregon, Washington, and Idaho.

A word as to what the Music Committee is planning is seasonable. Music will be rendered by a choir of five hundred voices at the opening Convention service. Here it may be mentioned that the Auditorium is equipped with

the latest type Skinner Pipe Organ, installed in 1917 at a cost of \$25,000. By experts it is pronounced one of the best organs in the United States.

The scope of the local organization and what is planned are characteristic of "the Oregon spirit", which has never thought to do anything by halves. The organizations of both men and women are compact, and the functions of each are centralized in an executive committee composed of the chairmen or chairwomen of each committee. Bishop Sumner is chairman of the Executive Committee for the Convention, and Mrs. Wilson Johnston heads the Executive Committee for the Woman's Auxiliary.

Many letters have been received from bishops, clergy, and laity alike, telling of their plans to come to the Convention. Several parties who are planning to come, including some prominent laymen of New York and other cities, expect to make the trip across the continent in their touring cars.

What the convention will mean to the city and state is indicated by this opinion expressed by a member of the Transportation Committee:

"Two years ago Portland entertained a convention of 50,000 Shriners, for four days. With the several thousand guests with us for three weeks, the General Convention will not only surpass the gathering of the Shriners in importance and benefits, but will be the greatest convention ever held in the Pacific Northwest."

This view is shared by citizens throughout the commonwealth, regardless of Church affiliation; everywhere enthusiasm is mounting, and the Oregon spirit will be ready with its choicest welcome.

### "OUR" MISS EMERY

BY SARAH S. PRATT

WHEN I say "our", I mean the Auxiliary; and all of the Emery sisters have been ours, Thank God; but preëminently Miss Julia, who triumphantly passed into paradise just in the early blossoming of the new year.

As it happened, when I read of her death I had been just the day before filled with one of those enthusiasms which came as an inspiration to us struggling mortals when we view and study an exalted life, one that has been illumined by light from the indwelling Holy Spirit and has let that light shine through, for those about her to see. Such was Miss Emery's life from its beginning; and I, for one, am not going to say one word of regret for her passing, for she has gone in a completeness of achievement given to few mortals.

When our Christ Church Auxiliary (Indianapolis) met on the 2nd Monday in January, the subject of Miss Emery's life and work became the topic. At that very moment, no doubt, she was casting off the vestments of this life; but we did not know it, and I am glad that we said as many good things about her as if we had known it.

The program of the afternoon was to be a review of Miss Emery's book, *A Century of Endeavor*, and the review was by Miss Eliza Browning, an accomplished librarian of many years' experience, long the head of the Indianapolis Public Library. Miss Browning's business has been to handle books. She has seen "best sellers" wax and wane. She has seen modest and unheralded books come into their own by merit alone. She knows book values thoroughly.

Miss Browning held up before us this book, *A Century of Endeavor* "Here is a book, captivating, compelling, interesting, she said. "I cannot remember reading anything which has released in me so many sets of emotions. As I have followed these pages I have read of the missionary beginnings of the Church with varied feelings. Sometimes deeply discouraged over the things revealed there, the next instalment would sweep me to the heights of optimism. This volume should have place in the

missionary department of every public library and every college library."

Miss Browning then gave the main events in the book as well as possible in the short time allotted. Short as it was, it stirred us all into the reading of it, and the copy, belonging to the Auxiliary, was dated up for the next few weeks.

The book, however, should be possessed by Churchmen. It is a wonderful epitome, compiled with love and care, and it was no small task. It is such a beautiful monument to her whose fine brain and willing heart placed itself at the disposal of the Church's work years ago.

Miss Browning's plea that it be in public libraries ought to be carried out by auxiliaries in every town which has a library. Our own diocesan Board years ago began placing the *Spirit of Missions* and also a Church weekly in our libraries, and they are well read. Perhaps after the change in woman's work, this particular privilege will fall to the Church Periodical Club.

Another thing which should give Churchwomen exceeding joy in connection with Miss Emery is the success of the Emery Fund. What comfort and satisfaction must it have given her to note the way in which this Fund was given! Not grudgingly or with much solicitation, but as a gift of love and appreciation to her for whom it was named. Of course the fund was primarily for the missionaries, but had it not borne the magic name of "Emery" I doubt if it would have overleaped itself from the \$50,000 set as a limit, to the \$80,000 which it was, the last I heard of it. I believe it was Miss Lindley who had the happy thought of naming this Fund for Miss Emery, and what an added value it will give to those United Offering and other missionaries who are to enjoy it!

The last time I saw Miss Emery was in Detroit. At triennials previous to that in Detroit, one often wished to see Miss Emery in a purely social way, to talk to her, for she was gay and witty in conversation; but because of her overwhelming duties and the great demands upon her time this could not easily be done. But in Detroit she was free, and she frequently sat down by my desk; and we chatted about Church affairs in general. She augured great advances in the work of Churchwomen on account of the new organization effected in Detroit.

I remember in New York, just after she had received the gift from the W. A. of \$16,000, I met her in the elevator. I said to her: "Miss Emery, did you know?" This gift was intended as a surprise. She looked at me and gave a mysterious, merry smile that kept me guessing. How glad we all are that we did that nice thing too, while she had time to enjoy it!

The Auxiliary has appreciated Miss Emery. Hers was no ungracious task, thrown away on a thankless body of women. Her labor was lightened by thousands of friendly acts and heartfelt words of love and appreciation. Seldom has a task extending over two-score years been so well done so appreciatively done, and so uncritically done. With full confidence in their fine leader, the phalanx of the Auxiliary swept along, doing cheerfully, confidently, the next higher thing she asked of them.

Hers was the vision; theirs the consummation of that vision. May Light Perpetual be hers!

### THE PROSPECT OF DEATH IN OLD AGE

I FULLY understand that age and infirmity make you look at death from a much more serious point of view than when you only contemplated it as an afar-off thing. The vague, distant prospect which comes from time to time during a busy life, amid many distractions, is but as a dream: but death becomes a very different and far more real matter when you contemplate it in solitude and in old age. It costs one little to accept it from afar and generally, but to give one's self up deliberately, with a calm gaze on approaching death, is a much greater struggle. Nature must shrink from the bitter cup, but let the inner being say with our Dear Lord: "Nevertheless not what I will, but what Thou wilt".—Fénelon.

## Jackson Kemper, Founder

Sermon Preached in All Saints' Cathedral, Milwaukee, on the Occasion of the Seventy-Fifth Anniversary of the Founding of the Diocese

By the Rt. Rev. Daniel S. Tuttle, D. D., LL. D., Presiding Bishop

*"For he was a good man, and full of the Holy Ghost, and of faith".—Acts 11: 24.*

**R**IGHT Reverend Brothers and Brethren of the Diocesan Council of Milwaukee.

I am here with you. When considering and wondering if I could find the way to accept your kind invitation to come, there seemed to rise up before me the form and face of Jackson Kemper, and his lips seemed to say, "Come". I hesitated no more, but said at once, "Please God, I will". For he was a good man, and full of the Holy Ghost, and of faith", and he was the ecclesiastical father of Missouri and of Milwaukee.

I am here to exchange warm greetings with you all over that fact. It is safe to claim that no one man has wielded greater influence in the Northwest and the Middle West of our country than did Jackson Kemper. While he lived, his sturdy frame and kindly smile and loving heart and personal characteristics were well known things throughout all the seven large western states over which he wandered in doing duty. Since his death thirteen other like states have learned the story of his faithful, untiring, intrepid, inspiring life, as the great Apostle of the Northwest. He was our first Missionary Bishop, first on the list of the ninety or more Missionary Bishops that the American Church has had. He was chosen Bishop in 1835, when forty-six years old. He died in 1870. His first title was Bishop of Missouri and Indiana. In 1854, besides continuing his office as a Missionary Bishop, he became Wisconsin's first Diocesan Bishop. For nineteen years he was a Missionary Bishop only; and then for sixteen years both a Missionary Bishop and a Diocesan Bishop combined. Two or three times he was elected to be a Diocesan Bishop; but save in the case of Wisconsin in 1854 he always declined. And even in Wisconsin's case it was only after they had twice chosen him that he accepted. And even in that acceptance he stipulated that he should be left to be a Missionary Bishop still and to exercise some of its functions and duties. The whole American Church is proud of Bishop Kemper. It is grateful to God for giving him to us, and it felicitates you, in that you enjoyed his fatherly care and his ripened experience and his treasured love in the last sixteen years of his earthly life. "For he was a good man, and full of the Holy Ghost, and of faith". And, of these seventy-five years that you are now commemorating sixty-eight were blessed by the bodily presence or sanctified by the spiritual presence of him who was the first Missionary Bishop of our Church and the first Diocesan Bishop of Wisconsin.

Look back a little upon your seventy-five years. In its territorial life Wisconsin was once a part of Indiana, and then of Illinois, and then of Michigan. But in 1848 it became one of the sovereign states in the Union and a star on the flag. Your Diocese of Wisconsin, born in 1847, and, by an interchange of two figures, shrinking into the Diocese of Milwaukee in 1874, is one year older than the state. It was in 1847 that Brigham Young and his followers drove down the Mormon homestakes in the Great Salt Lake Valley; and the Mormon colony became a valuable half-way house for rest and supplies to the eager immigrants of 1849 pushing on to the newly discovered gold fields of California. From 1849 on, the Pacific Coast and the Rocky Mountains have been pouring out their treasures of gold, and silver, and copper, and lead, to the enrichment of our nation.

When your diocese was born, in 1847, I was ten years old. In my schoolboy atlas the Inter-Mountain region of the United States was put down as the "Great American Desert". That meant largely the belt now comprising the states of Nebraska and Wyoming and Colorado and Utah and Nevada. And I doubt not there could be counted as fringes of the desert, or at any rate as real wildernesses that the schoolboy need not concern himself about, the regions on the north that are now Oregon and Washington and Idaho and Montana and the two Dakotas, and on the south, Arizona and New Mexico and Oklahoma.

Putting on ecclesiastical spectacles, we discern nineteen bishops now actively at work in the "desert region" alluded to.

For one hundred and seventy-seven years after our Prayer Book Church first came to America, in the service given by Robert Hunt, the chaplain at Jamestown, Va., in 1607, down to 1784 when we got our first bishop, Seabury, of Connecticut, for all those one hundred and seventy-seven years we had no resident bishop, no bishop of our own. We were officially under the Bishop of

London, but we of the soil never saw his face, and he was never here to see us. If a young man wished to be a minister, he must sail to London to be ordained. If any one desired to be confirmed, he must go to London. Six generations of Americans came and went without any ordinations or confirmations among them. Washington, though a devout member of the Church, was never confirmed. There was no bishop here to confirm him, except in the last fifteen years of his life, when grave public duties crowded his time severely, and moreover when the great distance of the Virginia of those days from the Connecticut of those days was prohibitory. Only God's gracious care and guidance preserved the life of our Church for those one hundred and seventy-seven years.

One year after the Revolutionary war closed, and in 1784, we got our first bishop, Seabury, from the Church in Scotland. Three years after we got two bishops from the Church of England. White of Pennsylvania and Provoost of New York; and three years later still we got one more from England, Madison of Virginia. Since then, 1790, we have made and consecrated our own bishops.

But the growth of our Church was very slow. Great prejudice against us existed, for it was known that we were an offshoot from the Church of England, and we had been fighting England for eight years. Not a few of our pastors resigned and went back to England, or up to Nova Scotia or other parts of Canada. The great missionary society of the Mother Church, the Society for the Propagation of the Gospel, ceased to give its grants for help. There was no cohering force to bring our parishes together at the close of the war and to make them feel the strength that comes from united effort. It was a time of weakness and hesitation and confusion. No wonder that it took the Church thirty-eight years to gather its wits, and rouse its will, and stretch forth its hands to lay hold of missionary duties incumbent. These were the thirty-eight years between the close of the war, 1783, and the year 1821, when our Domestic and Foreign Missionary Society was organized, whose Centennial we have been of late observing.

Conscious of our lack of equipment of bishops for one hundred and seventy-seven years, and of the loss resulting from such lack, we bestirred ourselves, in the re-awakening life of the Church, to see that we should have bishops, and bishops adequate in number. We began with one in 1784. We had eight in 1821, when we organized our Missionary Society. Then in 1835, when we took a great step forward in missionary vision and in missionary effort, we had seventeen. And in 1847, when your Diocese began its life, we had twenty-seven. And in 1867, when I began my bishop's life, we had forty. And now we have one hundred and thirty-nine.

I have spoken of an important step forward taken in the General Convention of 1835 in Philadelphia. In fact there were two forward steps taken.

First, instead of making the Domestic and Foreign Missionary Society to be an organized Society with its list of subscribers who paid dues, it was determined and declared that the Church herself is the great Missionary Society, under the direction of General Convention, and that all members of the Church by baptism—men, women, children—are members of the great Missionary Society, and are expected, of course, to pay dues.

Second, that the leaders in missionary work should be bishops: apostles indeed, those sent, as the very Greek word implies. That it was not the right way to do things for the ministers on the border, or in a foreign field, to wait till a considerable number should be gathered in neighborhood, and then to get together to elect a bishop, and to ask that he should be assigned to the care of them; but that the right way to do was to send a bishop before them, or at least along with them, that he might guide the missionary work unto constructive unity, and direct the missionary evolution unto wise efficiency.

This step taken meant Missionary Bishops. And that General Convention of 1835 stayed not upon the order of its going, but went at once straight forward and elected Jackson Kemper to be Missionary Bishop of Missouri and Indiana. Afterwards he became Missionary Bishop of much of the Northwest, Wisconsin included, and later he became Diocesan Bishop of Wisconsin.

I cannot but recall how markedly mine was a case falling under the second adopted principle.

In 1867, when I was sent to be Missionary Bishop of Montana.



Idaho, and Utah, there was not one minister of our Church in all the three territories. There had been one, Fackler, in Idaho, for a little while, but he had gone east for a visit, and died while on that visit. Now the three territories are three states, and in them are four bishops, seventy clergymen, and eight thousand communicants.

I esteem the providing for Missionary Bishops by the General Convention of 1835 to be one of the wisest and most useful steps ever taken by the American Church.

It helps specially to make true the fact of the nationality of our Church—that there is not one square rod of earth soil or of water expanse over which the flag floats in sovereignty that is not under the care of a bishop of our own.

It enlarges the opportunity for bishops to lay hands upon the hardy young men of the soil and enlist them in the service of the sacred ministry.

It serves to keep classes and castes and titles and privileges out of the House of Bishops, and to foster the growth of a safe and sane democracy in that House.

It is also a check upon narrowness in that House, and a constant urge to look wide and aim far and think deep and plan wise therein.

Jackson Kemper is the outstanding name to begin with and to end with when a diocese of Wisconsin is counting up commemorations. Kemper was trained and disciplined under Bishop White, the first Bishop of Pennsylvania. He was Bishop White's assistant in Philadelphia, mainly in St. Peter's Church, for twenty years. Bishop White was the Washington of this Church in its early years. Wise, but in unselfish wisdom. Patient, but firm. Strong of will, but not hot nor hasty in the execution of his will. Looking wide out and far forward with a statesman's eye. Unwaveringly true to the faith, but flexible unto wholesome adjustments. Upholding order, but not in a panic over casual dislocations. With an abiding trust in God's Providence productive of serenity. A man great and good, but with his real greatness no little hidden under his gentle goodness. Do you wonder that Kemper, after twenty years of intimate association, was enabled to take into his own character much of these admirable qualities?

And are you searching out to find the fruits which you are satisfied should be embodied in and should out-work from the activities of these qualities?

Well, look around and see. You shall see the fruits in the one hundred and thirty-six clergymen now working in the two dioceses of the state of Wisconsin; and in the 17,628 communicants comprised therein; and you shall see fruits in the founding and sustentation of a school of the prophets which has sent forth its hundreds and hundreds of men of God to preach Christ and to guide men out from sin unto holiness; and you shall see fruits in the loyalty to faith and the devotion to duty of the men and women and children of these parishes all round about, who have been spiritually influenced for good, more than by any other one man, by treading in the footsteps of Jackson Kemper; "for he was a good man, and full of the Holy Ghost, and of faith".

## AN EASTERN OPINION OF ANGLICAN ORDERS AND SACRAMENTS

By ROBERT H. GARDINER

THE *Church Herald*, established in New York by the Metropolitan Meletios, just elected Ecumenical Patriarch, and printed chiefly in Greek though with occasional translations into English, contains in its issue of December 15, 1921, the following mention of a treatise by Professor Komnenos, one of the leading Greek theologians, who came to the last Lambeth Conference to consult with the Committee on the Eastern Orthodox Churches; the translations following being made by Mr. Ralph W. Brown:

"A treatise of 37 pages about Anglican Orders has been published by the eminent Mr. Panteleemon Komnenos, Professor in the Theological Academy of Halki. The distinguished Professor arrives in this study at the following conclusions:

"1. The orders of the Anglican Church can, according to the principle of *oikonomia*, be accepted as valid.

"2. The Holy Eucharist and the other Sacraments are valid.

"3. The Eastern Orthodox Church could unite with certain Churches of our faith without uniting with others.

"4. The administration and reception of the Holy Eucharist, etc., could and ought reciprocally to be permitted between Episcopalians and Orthodox in case of urgent necessity.

"5. The Great Church of Constantinople can and ought to

proceed immediately and authorize the above, in case of necessity, even without the coöperation of the other Churches".

There is no English word which gives the full meaning of the Greek word *oikonomia* used above. Though it is a familiar term in Eastern theology, it has never been defined authoritatively. Androutsos, an eminent theologian, in his *Dogmatics of the Orthodox Eastern Church*, pp. 307-308, quotes Fr. Puller, who says that the post-Nicene Eastern fathers for the most part "hold that the Church can, by a high exercise of its authority, validate that which of itself would be invalid" (*The Primitive Saints and the See of Rome*, pp. 74). To this, Androutsos adds the following:

"That is to say, the Church, as a self-governing society, in deciding the validity of sacraments, follows or deviates from strict principle according to her own welfare, having salvation as her general purpose, and having in view both her members and those who have fallen away . . . This construction of *oikonomia*, though not authoritatively defined, and though the due measure of *oikonomia* has not been investigated theologically amongst us, is nevertheless well enough based upon the practice of the Church, whereby one and the same sacrament is declared, according to the circumstances, now valid, now invalid. Still it would be desirable that practice be brought officially into accord with theory, and that, whatever is the due measure of *oikonomia* observed by the Church for the reception of heretics, an authoritative explanation of it be given by the Church".

This principle of *oikonomia* is of interest in view of the declaration of the Lambeth Conference that a Bishop is justified in giving occasional authorization to preach in churches in his diocese to ministers not episcopally ordained, who are working toward the Lambeth ideal of reunion, and that there should be no question of the action of a Bishop who, pending the completion of a definite scheme of union, countenances the admission to Communion of baptized but unconfirmed communicants of the non-episcopal congregations concerned in the scheme.

### WHY I SUPPORT THE CHURCH

FROM ADDRESSES by laymen in the Concord *Patriot* of December 17. The reply of a vestryman of St. Paul's Church, Concord, N. H., Burns P. Hodgman, Clerk, United States Court.

You ask. "Why I support the Church?"

One who has been taught to believe that, prior to the Christian era, the world was filled with sin and wickedness, and that Jesus Christ came into the world in the form of man to save mankind by His teachings and death upon the Cross, one who believes that life upon this earth is not the entire end of man, one who has faith in the beliefs, practices, and precepts of the Saviour cannot fail at this time to support the Church. Such are my beliefs. By heredity, family training, and study, I am prepared to believe, and do believe that the support of the Church in centuries past has brought the world out of darkness and despair to its present enlightened state and that its continued support will lead ever onward and upward until His teachings have reached the utmost parts of the earth and the world repentant has been attained. To carry on such work requires Christian pastors and teachers, who can devote their time, their energy, and their wisdom, to the spreading of the Gospel of Jesus Christ, to the care of the sick and needy, to the advancement of civic needs, to the organization of mankind into a mighty army for the overthrow of the forces of sin and evil. With our churches dark, without the guiding hand of pastoral leaders to carry on this work, without the support of laymen, civilization would fall an easy prey to the assaults of sin, and a reversion to the darkness existing prior to the coming of Christ would result. All such efforts require, not only financial and moral support, but actual individual assistance on the part of the laymen. It is with an everlasting belief in the good to humanity and to our lives hereafter that can come from the vitalizing forces of Christianity that I render such assistance as I can to the support of the Church.

—Church Fly-leaf.

ACCORDING to the (London) *Church Times*, this was the announcement of a Harvest Festival in a country parish:—"The Harvest Festival will take place on Thursday next at 7 p. m. Offerings of fruit, flowers, vegetables, and fresh eggs will be gratefully received. If every member of the congregation lays two eggs in the font on Thursday they will be sent to the Hospital." Evidently a Hen Convention, comments our contemporary.

## Finding the Faith that Satisfies

A series of five papers

By the Rev. Herbert P. Houghton, Ph. D., LL.D.

### V. Faith and Priesthood. Conclusion

**I**T is not easy to trace the succeeding steps by which one is led to form a decision, or to enter upon a vocation. To the believing soul the various factors contributing to a new departure in a life career are actual leadings of the Holy Spirit, and sure indications of the answer to earnest and faithful prayer. No soul is placed in this world by the infinite plan of the Creator without a special and definite work for that soul to accomplish. The way may apparently open later in life for some more than for others; there may be many heart-strivings and testings of the spirit before the most suitable and most effective niche in life is found. A man seeks to decide his career perchance without submitting the plan to God. The plan may be one of personal gain or ambition; one in which is recognized no thought for the good of mankind or for the furthering of the motives and acts which lead others to the better way of life. Such a man may succeed temporarily in a worldly way; he may be regarded as successful in the eyes of his fellows; yet he may be nursing a desire unfulfilled, he may be reaching out ever towards some other field of labor in which he feels he would have found more harmony, more satisfaction. This does not in any way imply that he is not being led; the very difficulties placed in his way are undoubtedly means of testing him. Shall he devote his gifts, his powers, his life, to the personal ambition that leads to fame, or does an inner voice say to him that he is then and there being called to the service of his God? If this call comes to him, and he turns away from it, no doubt it will return if God has laid His hand on this soul and has said, in effect, You are needed for work in the kingdom of God.

From the day when I had written on a slip of paper those seemingly prophetic words, "Thou hast laid Thy hand on me," it was with a new and completely different mind that I faced each day and its necessary duties. Often while in the midst of a long and painstaking routine, the thought would come that this energy and accomplishment might be turned to higher use and service. The faith that had been given back to me was so strong that it seemed to resolve itself into a more prayerful life. Daily times for prayer were more carefully observed; at work or while walking along the busy streets there were recurrent prayers and thanksgivings to God springing to my lips; there was no time or place when prayer was unharmonious with environment; there was a true happiness in work, in worship, or in pleasure, which had before been unknown. And yet, through it all there came the constantly repeated question, What have you done with your life thus far, and what are you going to do with it now? If anyone of my friends and associates in university days had told me that some day I would approach the door of a bishop's house and ask permission to proceed to Holy Orders, I would have been extremely amused. But in a few years how wonderfully God had touched a wayward heart! It needed only the word of a friend, an added stimulus to a half-formed yearning, a goad to the reaching out towards a goal. And this came in a way which can only be attributed to the power of the Holy Spirit at work among men as since the days of Pentecost.

One day there came—there was sent—into my office the priest whose friendship has been mentioned in a previous paper. He said little by way of salutation. His first utterance had to do with the message placed upon his lips. To many a great soul in the Church such a message has come; to a humble soul whom God had apparently seen fit to call, this same message now came. "Have you ever thought of entering the priesthood? I believe that is where you belong." That was all. And yet in response to his sudden and unexpected message the only thought

that was given me was that this man had been sent to me with this message for my own good, and perhaps for the good of others. Since this was a conviction, there was no attendant doubt. But a man in middle life, when this call comes, finds himself replying, "I am not worthy that Thou shouldest enter under my roof", for he reviews his past life with all its mistakes, its doubts, its faithless rejections, its wrong motives and actions; and the great sacredness of the priesthood and its offices, in comparison with his own failings, convicts him of his unworthiness. Here it is that faith steps in. A younger man, when approached by a priest eager to bring recruits into the ministry, may accept more readily, since his faith has not been so sorely tried, and he has not, because of his very youth, been tempted so often, nor has he been led through so many testings in the unavoidable flame of experience. By that same token he has the more to learn of the "devious ways of men" and has all the longer to serve the apprenticeship in the cure of souls. His faith is the more instant; his knowledge of the paths of life more limited. The older man cannot, on the moment, make answer; he must examine again his faith; he must look to his armor like a good soldier and see if it be bright and keen for the fray; he must lay the matter as an open page before God, and on his knees he must wrestle with the principalities and powers that would still strive for the mastery of his soul. He has passed the time when he can enter upon a vocation as an interesting adventure; he is too deeply serious not to overlook the sacrifice entailed; he is beyond the point when he thought that life was his for the taking, and he had only to go, to see, and to conquer. He has come to know men and their thoughts, their methods, their plans of action, their ways of accomplishing their ambitions; above all he has looked on grief, and has known sorrows; he has recognized his antagonists and he has comprehended the necessity of beating down Satan under his feet. The youth answering the call to the priesthood is a Galahad; the man to whom the vocation is sent is a Faust. And so with bowed head, in contrition, and yet with a boldness that comes of the Faith that Satisfies, he approaches the altar with these words, "Lord, I am not worthy that Thou shouldest come under my roof". And in this faith the answer was given. The messenger who was sent to speak heard me promise, within a few days, to consecrate all that had been given me, to this holy calling. If there had been offered me the best educational advantages, and other gifts useful in Christ's vineyard, they should be not mine but His. Henceforth my song should be:

"I give Thee back the life I owe,  
That in Thine ocean depths its flow  
May richer, fuller be."

From that day I felt that He had laid His hand on me. The studies pursued for the preparation for orders added to my fund of knowledge and increased my faith. To sit in company with the minds who have thus far led our Church, and to hear them speak in unhesitating and convincing accents of the things of Life, proved the greatest delight to my studious proclivity. To hear the imagined tones of St. Ignatius and St. Polycarp bringing close to these latter years the march of the Church from its apostolic beginnings, in the tongue of the evangelists, was a source of real enjoyment; to couple and supplement these ancient teachings with those of Gore and Darwell Stone and with the scholarly investigations and studies of Swete and of Wakeman strengthened my faith and quickened my desire for further theological study. Added to this was the loyal help and interest of friends near and far, and of the bishop and priests under whose direction these studies



were made. These men, by their enthusiasm, their understanding, their penetration, appealed deeply to my opening faith; it is the faith of the men who stand before us as priests that is the very fabric of the Church. With the clear proof, daily, of the faith of the men with whom I was thus associated as learner again, at their feet, the teachers, any doubts that had ever tormented were speedily dispersed. As we progressed in the study of morals, of liturgics, and, more than all, in dogmatics and the history of our Church, to which no story of struggle, of suffering, of faith, and of triumph is comparable, the guiding thought was the deathlessness of our Faith. My mind was quickened with a desire to preach Christ and Him crucified. My second desire was that all might come to know Him; that all might gain a better knowledge of our Church, its teachings, its ceremonies, and its history. And that God might make me an instrument for such work was my continual prayer. Whatever I may accomplish in this direction will be as God shall guide.

The priesthood is a holy calling; the more holy it becomes to the recipient of orders in proportion to his determination, through the gifts of the Holy Spirit, to lead a holy life. Not every man can become a religious and be professed as a member of a teaching or missionary order; it is not for many among our laymen or clergy to accept the sacrifice such profession requires. A priest can, however, lead the holy life by living near his Lord and Master, and walking daily with Him, and by being instant in prayer, in season and out of season. The mainspring of this prayer life for the priesthood is Faith. Those upon whom the ordaining bishop lays his hands, in company with other priests, are replenished at that moment with gifts from the Holy Spirit. These gifts, we believe, have strengthened the faith of the recipients. They should, from that hour of the most serious event in their lives, as well as the most promising, dedicate themselves to the task of strengthening the faith of those directly influenced by their ministry. The faith of the priesthood is the thermometric gauge of our parishes. The leader of his flock must have a care whither he is guiding. There are more members of his parish than he may realize who are not sufficiently sure on the ground of faith; there are many who are looking to him at a crucial time to hear his utterance on the Faith that satisfies: to see if the life of the man is made holy by the calling of the priest; to measure the faith as manifest by the holiness actuating his daily life; and to rise or fall in their attempt to lead the "life indeed" by the standard set by their leader, who stands before them and before the community as a faithful soldier of Christ. Ready as they are to follow instruction, yearning for further light on the mystifying paths of theology, eager to hear the Gospel preached in, shall we say, the "old-fashioned" way, they find us oftener than we need accommodating our view point and ourselves to the current topics of everyday consideration, and apparently contriving by artifice to gather a congregation. It is not the function of the faithful priest to expatiate on politics; it is beyond his province, however rich his lore, to instruct in ethnology, geography, or science, though all of these may rightly contribute to his grist. His sole and only aim should be faithfully to instruct in the great principles of our religion, to elucidate matters of faith and practice not wholly perspicuous to the layman, and by holy living to endow himself with those attributes which come from God alone, and which from his pattern and example will inevitably be adopted and accepted by those who trust him. It is needless to say that anyone undertaking to follow such a vocation is entering upon the most difficult, yet the most satisfying work offered to man.

To be a faithful, holy priest, consecrated, reflective, studious, sympathetic—let every man contemplating orders diligently inquire if he has the intention of striving for these characteristics through the power of prayer and the gifts of the Holy Spirit. If he desires and covets earnestly these best gifts they will be his for the asking, if he is humble and absolutely firm in his faith. There is no implication in what I have written that I should presume to think I had attained. Rather, the words of St. Clement come to my mind: "Those who are great cannot continue without the small; the little cannot stand without the

great". We each may fulfill and perform the labor assigned us. We do not know from day to day whether in God's view we are great or small; it matters little, if at all. When a good business friend of mine promised me great success in his field if I would accept his offer, I refused, preferring to be less in the ministry than greater in business. The greatness of the priesthood is to follow the example of our Lord and show to all mankind the satisfying truth of His utterance: "he that would be greatest among you, let him be as your servant".

After my ordination, this same business friend accosted me with: "Congratulations! but you will never earn enough to live on." My answer to this is, that I would not exchange the experience through which I have thus far passed, with its vicissitudes, its disappointments, its failures, and its denials and recalls, leading at length to a faith that satisfies and to the holy office of the priesthood with its possibilities for labor, example, instruction, leadership, and service, for many times as much as "enough to live on".

The Faith and the Priesthood are one and inseparable; they can never be divorced. The ministers of our Church are set apart as successors, by the laying on of hands, of the apostles of the early days of the carrying forward of the earthly mission of our Lord. We are the stewards of the mysteries of Christ, and we must keep ourselves firmly rooted and grounded in the Faith of our fathers, and must dedicate our lives and all our powers, through the gifts of the Holy Spirit, to holy and faithful living. When God calls us to this high commission, let us accept the vocation with grateful hearts, and willingly go where He directs us, to offer all that we have for His service; being confident that God, who has given us the will to do, can also bestow on us the power to accomplish the works He has begun in us.

#### TEACHER SHORTAGE IMPERILS SCHOOLS

EVERY THOUGHTFUL person recognizes that we are facing a very serious situation with respect to public education. Everywhere the people are endeavoring to save their public schools from the crisis into which they were brought by economic conditions following the war.

The salaries paid to public school teachers before the war were on a very low level. Government statistics show that the average salary paid the classroom teachers in 1918 was less than \$600. Although the purchasing power of the dollar is about half what it formerly was, salaries have not been doubled and consequently, measured by their purchasing power, are even lower than they were before the war.

The National Education Association has sought diligently to find out just how serious the situation is and to determine, on the basis of the most reliable information obtainable, "where we are and whither we are tending" educationally. A very careful investigation made by the Association last fall, in which signed reports were received from more than one-half of all the country and district superintendents in the United States, revealed the fact that 35,000 schools were without teachers and that at least 65,000 more were filled by teachers below the usual standard. In other words 100,000 school rooms were either without teachers or filled by admittedly incompetent teachers, which means that at least 3,000,000 Armenian boys and girls were denied educational opportunities. A recent survey by the Bureau of Education shows that 18,000 schools are without teachers at the present time, and a correspondingly larger number filled with teachers below standard, which indicates no real improvement in the general situation.

These reports also show that more than 140,000 teachers dropped out of the profession during the past year, and that promising young men and women are not preparing for the profession as in the past. Reports received from the president of state normal schools and teacher-training institutions of all the states show that the enrollment in these institutions has fallen off from 30 per cent to 50 per cent during the past three years. —Hugh S. Magill, in *Christian Herald*.

WOMEN can do a great deal to raise the tone of life in the community. The public library ought to have its place and adequate support in every village, town, or city. In some parts of New England, the law requires that every town, however small, shall maintain a public library. It is discreditable to us that there is not such a library in many more of our communities. Let the beginning be made in a small way if necessary, but let Church women give leadership in establishing such libraries and making them attractive places of resort for readers, centers of intellectual life.—*The Bishop of Newark*.

## A WAIL FROM THE WILD ADVENTURE

BY THE REV. LOUIS TUCKER

**T**HIS is, of course, officially, an appeal from the DuBose Memorial School. Really it is a wail.

The Wild Adventure is smitten with success. It stands aghast before the power of its own prosperity. It bids fair to be buried under an avalanche of knights-errant ready to put aside life's chance of advancement and to commit themselves to Christ. It has more applicants than it can manage.

Men are offering for this officers' training camp of the army of Christ just as they did for the officers' training camp of our earthly army at Plattsburg. It now has twenty men, which is all it can as yet support and more than it planned to train during the first year. It needs support for forty more. If letters and inquiries are correct it could have eighty additional, beside the forty, with the possibility of more behind the eighty. It has tapped a tremendous reservoir of power, all unknowing. It has crossed unknown seas of circumstance and swept into an unsuspected El Dorado of human hearts ready to lay themselves down that the Lord Jesus may have a pathway. It has blundered into a Golconda of workers; and it cannot feed any more at present.

Suppose you found a diamond and could not pick it up, because your hands were full. Suppose you stood in a treasury of minted gold and could not carry any more. Suppose you enrolled a company of soldiers and found two regiments clamoring for enlistment. And suppose diamond and gold and soldiers were not for yourself but for the Lord Jesus Christ. What would you do? Why, what the warden does. You would call for help.

Some of us have always known that the sleepy old Episcopal Church was vitally alive underneath. Some of us have always felt that it was a mistake to cut building-stones with razors when stone-chisels were handy, to dig ditches with silver spoons when shovels would do it better, and use five years of college and three of seminary to train a candidate for certain special positions in our ministry which a business man could fill more effectively. But we never knew before that the man in the pews thought so too. The DuBose Memorial has discovered that the man in the pews, in sufficient numbers to distress and embarrass us, is willing to resign a two-thousand dollar position to accept one of no income at all for two years, and then a possible income of a hundred a month or less for life, with the privilege of working for Jesus Christ thrown in. What do you think of that?

What the people about Monteaagle think of it is best shown by a conversation which occurred there a few weeks ago.

"Are you Hask. DuBose?"

"I am Professor Haskell DuBose of the University of the South, Dr. DuBose's son".

"Are you a teacher at this new school at Monteaagle?"

"For the present—yes. I come over every day for a class".

"Well, we folks on the mountains around here have watched your boys. We didn't know about 'em at first, but they're decent and quiet and pleasant and work hard, and we like 'em. But they can't all make a living on that little farm. Are they studying to be preachers?"

"Yes, and the farm just helps out. It can't support them all".

"Well, it looks like the Lord was with 'em. I'm a Holy Roller myself, but I can see when the Lord is with other folks. You know, we Holy Rollers tithe. I make ten dollars a week and put aside one dollar of it for the Lord. Janet, how much is there in the Lord's box?"

"Nineteen dollars and fifty-five cents, Father".

"Bring it here. Now, Professor—are you a preacher?"

"Yes".

"Now Brother DuBose, take this and use it for your school, to help some fellow learn how to give the message of the Lord".

"But it's too much. It's two weeks of your pay".

"Taint mine, it's the Lord's. Take it".

"The Wild Adventure", otherwise the DuBose Memo-

rial School, took the money; and in the strength of that nineteen dollars and fifty-five cents from a Holy Roller, the Warden gained faith enough to take on another man.

In all the great Episcopal Church, with its millions of dollars and its thousand unfilled mission-stations with two thousand unmanned opportunities for work behind them, does anybody tithe?

## SCRAPS FROM A BUSY WOMAN'S WORK-BASKET

By L. L. R.

**W**HEN the growing demand for classes in Personal Religion, and the accompanying thought and study given, the question is often heard: what does the term express? Is not all religion personal? Assuredly not until it is made so. True it is that Religion has been defined as a personal relation between God and man; but is that relation always personally recognized? Unquestioningly may the formularies of religion be accepted, regularly its ordinances obeyed, its precepts even taught, and yet all the while the heart remain "in a far country". Not until the soul has learned, with David, the great reality: "O God Thou art *my* God", has it learned the meaning of personal religion; not until, with St. Augustine, it can say: "I know Thee; not as Thou art known to Thyself; not as Thou mayest be known to others; but I know Thee as Thou art to myself". This is personal religion, wanting which all other religion is abstract, and unsatisfying. It is in the Book of Psalms, that we find preëminently the personal religion of the Old Testament.

The charge of plagiarism is one which bespeaks a large cloak of charity. In the first place, may there not be a mental kleptomania, as real and as irresponsible as that which is material and manual, a spontaneous appropriation of that which belongs to another, wholly oblivious to the law of *meum* and *teum*. But furthermore, "mortal mind" has an unquestionable grip on many an attractive bit of knowledge, wise maxim, or gem of poesy, storing it away in its inner chambers, to be brought forth some day so attuned to its own musings as to be no longer a treasure of memory, but a product of the mind. Perhaps it is this fact which has led philosophers to say that in the world of thought, even as in the physical universe, "There is nothing new under the sun", and all "originality" is but unconscious plagiarism.

God's first institution was the consecration of one day in seven, hallowed to God and blessed to man. The second was the ordinance declaring the oneness of man and wife. Despite the changing laws, conditions, and customs of man these recognized institutions remain preëminent in the civilized world as fundamentals, monuments to the unchanging purpose of the divine Law-giver. The destruction of either must undermine the life of a nation. What of the growing tendencies of the day?

In some self-forgetful lives, the command to do unto others as to self should be reversed. There are those who, if as indifferent to the welfare of others as to self, as unmindful of the laws of rest and health, would be in danger of indictment for man-slaughter.

We are fond of quoting the optimist's quieting song: "God's in His heaven all's well with the world". But all will never be well with the world till God is in the world as well as in His heaven. Only then will His will be done on earth as it is in heaven, and only then will all be well with the world.

AN Atonement to be made at all, must be an Atonement for all, that not one must be left out, if the great plan of the Holy Trinity was to be carried out.—*The Bishop of London*.

I SHALL be satisfied when I awake.—*Book of Psalms*.



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.

### ON RECRUITING FOR THE MINISTRY

To the Editor of *The Living Church*:

IN your issue of December 31st there appears an article by the Rev. Bernard Iddings Bell under the title, *Some Thoughts on Recruiting for the Ministry*. This article I read and then laid the paper aside with a feeling of disappointment. I regret that the Rev. Mr. Bell's experience in the Church has been so unfortunate as to bring him chiefly into touch with its "atrophied leadership". I rejoice that my personal experience has not been so unfortunate as to lead me to bring such a sweeping indictment as the Rev. Mr. Bell brings against the Episcopate and Priesthood of the Church.

It seemed to me most unfortunate that such an article should have been published and those with whom I have talked seem to be of the same opinion. The practical suggestions which it contained were very much handicapped by some rather plain contradictions, as well as by some statements, which I believe the writer would find it extremely difficult to prove. Such statements represent his experience but certainly not mine and those with whom I have talked. Mr. Bell's suggestions are classified under nine paragraphs, each being numbered. I should like to discuss these briefly.

1. He charges that the low standard maintained for the ministry holds back young men from offering themselves. I seriously doubt if he could offer very substantial proof of this. He says the Seminaries are full of young men who have not had a college education. An education may be had in other ways than by attending a college. Furthermore of the seventy-five men whom I knew during my Seminary course the fifteen outstanding men to-day are in the majority of cases not holders of any academic degrees. Of those seventy-five there were sixteen who held post-graduate degrees and of these sixteen less than a third could be numbered among fifteen outstanding men above mentioned. But that refers to a Seminary of twenty years ago, how about to-day? I have just been looking over the list of students at one of our largest and oldest Seminaries and I find that men of no college training represent a small percentage of the entire student body. Of course I am not so foolish as to believe there is no room for improvement in this matter but I do decidedly take issue with the use which the writer makes of this point.

2. That recruiting is best done when the men are in high school is a point with which I have no controversy. However of the several hundred clergy with whom I have come into contact I have found few who dedicated their lives to the ministry during their high school days. This only strengthens the point which I think the writer intended to make, namely, that we have neglected our high school boys in the past as a source of ministerial supply.

3. This paragraph is an argument for the small Church college. I should prefer such a college for my son, if I had a son to educate, but I do not believe that most of the men who are going into the ministry come from Church colleges. In fact I find only a small percentage of the men at a certain well known seminary have come from such colleges. I think if Mr. Bell meant that the Church college sends more men to the Seminaries than the large state universities in proportion to their enrollment he is probably right. But I am also persuaded that many of these men from our Church colleges who enter the ministry were scheduled to do so before they matriculated at college.

4. I have no fault to find with the statement that the evangelistic appeal is the strongest appeal for recruits for the ministry. But when Mr. Bell says that "Our recruiters seem not to understand this", I think he errs. Our recruiters are the clergy of the Church, this notwithstanding all committees and commissions. And generally speaking our clergy do understand this and make this the sole appeal. They may fail in making it personal enough, or frequently enough, but the failure is one of method rather than character.

5. That the life of our seminarians is a serious discouragement to recruits is I think a shameful and unfounded charge. One of our Seminaries is located next to a large country boarding school for boys and many of these high school boys have been

led through their association with the seminarians to enter the ministry.

Paragraphs 6, 7, and 8 are very well put and I shall not take issue with their statements. Paragraph 9 is rather hard to believe and I am not prepared to do so. I should like to have such an unavoidable belief as Mr. Bell proposes treated just a little more scientifically than he has done in this particular paragraph.

After a fourth reading of Mr. Bell's article I am inclined to think that as one of our Church leaders in the matter of handling Church youths he might have given us all his constructive suggestions without entering the class of "muck-rakers." The world to-day wants a hopeful message; it is pretty generally conscious of its weaknesses. The Church of to-day wants from its leaders a hopeful message, constructive and suggestive; it is pretty generally awake to its weaknesses. Certainly it is not the duty of its leaders to enlarge upon its weaknesses.

And now Mr. Editor, I regret that you should have admitted to your pages an article which in tone reflects very unfavorably upon the entire Episcopate and Priesthood of the Church. I do not believe that such an article will be of any value in inspiring those who are peculiarly interested in this subject of a future ministry to put forth renewed efforts. I am glad that such an article will not reach the entire Church; and also that many who have read it, or will do so, will be men who have experiences which will contradict some of Mr. Bell's unfortunate experiences.

Sincerely yours,

ROBT. N. MEADE.

Pittsburgh, Pa.

January 14, 1922.

### THE AMERICAN CHURCH IN PARIS

To the Editor of *The Living Church*:

DURING the war our letters to you were frequent for we knew that those at home were anxious to hear how their American Church behind the battle lines was carrying on. Not only were they eager to learn of its distribution of Relief but even more of the place it was taking in the lives of thousands of American soldiers and war workers, well, sick, and wounded, stationed in Paris or passing through to or from the Front.

It is now more than a year since we have written and so this must be a brief statement of aim and accomplishment for the year 1921. We write it from this largest American center abroad in the hope that the interest of the Church at home is just as keen as to the place Holy Trinity is taking in these present days as in those of the war. As touching the progress of Christ's Kingdom they are, we believe, quite as important, for the war of Right against Wrong and that of the spirit against the flesh did not cease with the Armistice.

Broadly speaking, our policy has been the continuance of our war-time spirit, when thousands of our countrymen to whom we gave the fullest welcome, and who, because they were Americans and Christians and in desperate need of the strength which alone cometh through Christ, crowded pew and altar rail. Our determination has been that although narrowing and chilling forces might influence the life of the world about us we would not be recreant to those days of the Spirit, when God's blessings (sometimes Pentecostal) were so abundantly ours and which we pray will remain.

It is because of this purpose that the following words are read by all who enter the church door: "On November 1, 1921, by the unanimous action of the vestry and the generous approval of the parish, all sittings in this church were made free: this for the wider service of Christ's Church of which this parish is a part".

Since and before our people gave up their pews (for the spirit existed before the act) the congregations, communicants, membership, and work of guilds have notably increased, recruited from new and old Americans in residence here. The Christmas services were crowded and inspiring, none more so than the children's carol service and tree attended by our Sunday school of American children, which is the largest in our history. Each

child bore a gift for the poor French children's Christmas tree of the week following. Their offerings of 1,000 francs went to a group of children in the heart of the French devastated area. On Christmas Monday, officers of the Junior Mission Work Guild took train for Villers-Franqueux, a village near Rheims, were met by the Mayor and school teachers, and distributed clothing and toys to forty-five children to whom this was the first real Christmas since 1913. The Senior Mission Work Guild crowned its season's work by sending Christmas boxes, containing one hundred articles each, to ten charitable institutions in France, and with the Sunday school gave a Christmas tree and gifts to a crowded parish house of French children.

Our War Memorial and Endowment Funds grow. Bertram Goodhue, architect of our Memorial Battle Cloister, who visited us in November, promises us his designs in February. The cloister tablets should be unveiled in 1922. Fifteen Memorial Pews have been given "In Memoriam". State and parish committees are being formed which will ensure gold-starred state flags for all of the forty-eight spaces under the clerestory windows, and state, parish, and family pews, in memory of the men who fell in the war and others. When these plans are completed this American church will have taken on a national character in keeping with its history and architecture.

May we ask the clergy at home not to fail to let us know when their people are leaving for residence or a stay in Paris? We assure them of a generous welcome to the services and work of this American church.

Yours faithfully,

FREDERICK W. BEEKMAN.

Paris, France,  
January 6.

#### WORLD PEACE AND MARRIAGE

To the Editor of *The Living Church*:

**R**INDLY permit me to call attention to two great questions which editors and readers, especially of Church papers, should not fail to consider carefully during the next few months.

1. First of these is the platform adopted unanimously by the Executive Committee of the Federal Council of Churches, which claims a constituency of fifty million adherents in thirty communions, but of which "this" Church is not officially a member. This strong and yet temperate document, put forth by Christian men of many religious and political faiths, is by far the most cheering sign of the triumph of a national conscience over political narrowness and partisanship since the close of the Great War. While cordially commending the Washington Conference on Armaments, it holds to the truth that the vision of peace and good will must have nothing narrower than a horizon that is world wide. The opening paragraph gives the gist of its creed. It reads:

"We believe that the Government of the United States should associate itself promptly with the other nations of the world to establish permanent institutions for the formation of international law, for the effective operation of the International Court of Justice and Boards of Arbitration and Conciliation, for the assurance to law-abiding and peace-loving nations of security from attack and spoliation by any lawless and aggressive nation, and for the provision of fair treatment and equal economic opportunity to all individual citizens of law-abiding and peace-loving nations."

Then it goes on to name some of the grounds on which it bases its confession of faith: "First, that practically every important nation in the world has committed itself to the idea of a permanent organization of the nations for world peace, and many of them have associated themselves in a League of Nations for that purpose. Second, that President Harding has repeatedly committed himself and his Administration to a permanent association of the nations for world peace"

This proclamation of what the Federal Council of Churches believes, concludes with an equally explicit statement as to what it does not believe, which reads, "We reject with indignation a policy of taking all possible economic advantages in all parts of the world, while shirking international responsibilities and obligations".

2. The second matter demanding our earnest attention is the proposal of a Twentieth Amendment to the Federal Constitution, empowering Congress "to establish and enforce uniform laws as to Marriage and Divorce". This bill is now under consideration by the Senate Committee on Judiciary, of which Senator Wesley L. Jones, the introducer of the bill, is chairman. The State of Washington, which Mr. Jones represents, equally with other states on and near the Pacific, is becoming alarmed at last at the ravages caused largely by our present pagan and chaotic legislation concerning the very foundation of our whole social and na-

tional life. How many of us, for instance, are aware of the fact, revealed by official statistics, that the ratio of divorces to marriages in those states ranges from one divorce to 5.56 marriages in California, to one in 4.01 in Washington, one to 2.51 in Oregon, and one to 1.54 in Nevada! It is true that uniform and better laws can not do everything to remedy the evil. That can only come from some mightier power than human law. But surely nothing that can be done by human effort to save the nation from moral ruin and disgrace should be ignored. This movement, as well as that concerning world peace, is one that should receive the support of every diocesan convention, and every other Church association of men and women. Their judgments on both subjects, world peace and marriage, would be sure to receive respectful consideration, and have much weight, at the hands of Congressional Committees.

In this connection, let me add that the Sanctity of Marriage Association makes its urgent appeal for funds to reprint the two admirable papers of Bishop Moreland of Sacramento entitled, *Is Marriage Worth Saving?* and *Five Divorce Remedies*, the second of which contains a well considered and practical method for Federal legislation, in case the amendment should be adopted.

Summit, N. J.  
Jan. 13, 1922.

WALKER GWYNNE,  
General Secretary of the Association.

#### SOCIALISTS REPUDIATE BISHOP BROWN'S BOOK

To the Editor of *The Living Church*:

**S**OME of us socialists of the Church rather regret your citation of the vagaries of Bishop William Montgomery Brown; and for the following reasons:

That while the Bishop's attitude and book have been something of an annoyance in our lecturing on socialism by its being produced, cited, or quoted by some one in the audience, organized socialism, and particularly the Socialist party, has been neither hoodwinked nor fooled by it. The *New Age*, official organ of the Socialist party, condemned the book in unmeasured terms, declaring that it misrepresented socialism and only aided and abetted the reactionaries in their claim that socialism is hostile to religion and Christianity. In fact in the year or more since the book was published I have noted not more than two socialist editors in the United States who fell for the book and took it seriously. It was refused both a review and advertising space in the *Social Preparation*. Silence has been the policy of the Socialists.

The other reason is that your proposal that the Church proceed against Bishop Brown with a view of his deposition would accomplish no more than what already exists. It is understood that he has abandoned the exercise of his ministry for nearly ten years past. His case is not unlike that of Bishop Provoost, who practically apostasized and did not even celebrate the Holy Eucharist for years, or until his services were needed to continue our ministry by the consecration of Bishops Griswold and Hobart. Action on the part of the Church in the case of Bishop Brown would only officially forbid his exercising his ministry, which he is refraining from without such action; it would stir up a lot of unwholesome misunderstanding in the public, and give occasion to the enemies of the Lord to blaspheme, and accelerate the sale of a book we all deplore and which will be forgotten in a quarter of a century.

Christ Church, Willard, N. Y.

A. L. BYRON-CURTISS.

#### THE CHURCH

**YOU SHOULD** become part of it. Half-hearted allegiance or unwillingness to let all the riches of the Church possess you will avail nothing. Be loyal. Learn of the Church's past, and the glory of it. Learn of its present, its needs, and struggles. Do not stand afar off and pretend to judge the Church, and perhaps condemn it, or ignore it, but share in its work and hopes and ideals. Better be a toiler in the Church than one indifferent or critical. Then live this life, whole-heartedly. Learn what discipleship in Christ means. For the Church is nothing apart from Him. Share its faith and be true to Him. Make it a matter of practical effort to absorb all that the Church has, not an occasional or partial element of it. Be whole-hearted in it, and then you will be a worthy servant of your Master.—*Atwater*.

WE need to remember that we shall not be judged by the ideas of society, or by the opinion of our own set; but God will judge the world by the standard of "that Man whom He hath ordained" and who is "the same yesterday, and to-day, and for ever". — *The Bishop of London*.



# Church Calendar



JANUARY

- 29. Fourth Sunday after Epiphany.
- 31. Tuesday.

FEBRUARY

- 1. Wednesday.
- 2. Thursday. Purification B. V. M.
- 5. Fifth Sunday after Epiphany.
- 12. Septuagesima Sunday.
- 19. Sexagesima Sunday.
- 24. Friday. St. Matthias.
- 26. Quinquagesima Sunday.
- 28. Tuesday.

## CALENDAR OF COMING EVENTS

### DIOCESAN CONVENTIONS

- January 31—California, Grace Cathedral, San Francisco.
- " " Southern Ohio, Christ Church, Dayton.
- " " Southern Virginia, St. John's Church, Hampton.
- " " Western New York.

## Personal Mention

THE REV. CHARLES S. ARMSTRONG has been rector of St. Matthew's parish, Jersey City, since October 1st. His present mailing address is 111 Morgan St., Weehawken, N. J.

THE REV. JAMES P. ATTRIDGE, curate at Trinity Church, Columbus, Ohio, has accepted a call to the rectorship of Christ Church, Ironton, Ohio, and will go into residence before Lent begins.

THE REV. CLARENCE WYATT BISPHAM has been asked by the vestry of Christ Church, Indianapolis, Ind., to act as *locum tenens* during the absence of their rector, the Rev. James Stanley.

THE REV. H. NORWOOD BOWNE, dean of the convocation of Waynesville, and rector of the Church of the Holy Cross, Tryon, North Carolina, in the missionary district of Asheville, has resigned, and accepted the call of the vestry of St. Mary's Church, High Point, North Carolina. He took charge on January first, and is now in residence.

THE address of the Rev. HORACE R. CHASE is changed from Macon, Ga., to P. O. Box 42, College Park, Ga.

THE REV. A. E. CLEPHAN, formerly rector of St. John's Church, Columbus, Ohio, has commenced his new duties as rector of Trinity Church, New Philadelphia, Diocese of Ohio.

THE REV. HERBERT J. COOK, D.D., has resigned the rectorship of St. Stephen's Church, Beverly, Diocese of New Jersey, after eleven years' service.

THE REV. CHARLES E. CRAGG, rector of St. John's Church, Huntington, Long Island, has gone to Coconut Grove, Florida, for January. The Rev. Everard P. Miller, of Scarsdale, N. Y., is taking the duty at St. John's in the rector's absence.

THE address of the Rev. JOHN H. FERINGA, Ph.D., is 486 Sanford Avenue, Flushing, L. I.

THE address of the Rev. SAMUEL C. FISH is changed from Bridgehampton to Southampton, Long Island. This is not a change of cure.

THE REV. FRANK FITZPATRICK, rector of the Church of the Redeemer, Oklahoma City, has resigned and accepted the charge of St. Mark's mission, Chillicothe, Ohio. He expects to go into residence February 15th.

THE REV. GEORGE C. GROVES has resigned as rector of Christ Church, Walton Diocese, Albany, and has become vicar of Christ Chapel in the Red Hook district of Brooklyn.

THE REV. THOMAS C. MARSHALL, rector of St. Athanasius' Church, Los Angeles, has been elected chairman of the Council of Social Agencies of Los Angeles.

THE REV. J. C. MCKIM of Wakamatsu, Japan, may be addressed for the present at Lock box 97, Saratoga Springs, N. Y.

THE REV. ROBERT A. TUFFET is acting as *locum tenens* of Christ Church, Coronado, California, for six months.

THE VEN. HARRY LEE VIRDEN, Archdeacon of the Diocese of Dallas, has recently moved from 2718 Fairmont Ave., to 4900 Abbott Ave., Dallas, Texas.

THE REV. W. E. WARREN, rector of the Church of the Epiphany, Independence, Kansas, has accepted a call to the Church of the Advent, Kennett Square, Pa.

## ORDINATIONS

### PRIESTS

SHANGHAI.—On December 14th in St. John's Pro-Cathedral, Shanghai, the Rt. Rev. F. R. Graves, D.D. ordained to the priesthood two deacons, the Rev. Messrs. K. H. FAN and Y. C. WU. They were presented by the Rev. J. M. B. Gill of Nanking. The Rev. F. L. H. Pott, D.D., President of St. John's University, preached the sermon, taking as his text, I Timothy 3:15 and speaking of the divine origin of the Church, its world-wide task, and the supreme importance of the priesthood. There were ten clergy of the diocese vested and sitting in the chancel and choir.

### DIED

BILLS.—In Bolivar, Tennessee, January 14th, Mrs. MARY MARGARET (MILLER) BILLS, aged eighty-four years. For more than sixty years a devout communicant of St. James' Church, Bolivar.

BURR.—Died at Jacksonville, Florida, December 19th, 1921. JOHN H. BURR of Delphi, Indiana, aged eighty years. Mr. Burr was the son of John Burr, a charter member of St. Mary's parish, Delphi, which parish was founded about 1840 on property given by the Rev. Samuel Roosevelt Johnson, first rector being the Rev. Fr. Killkelly. The deceased was a brother-in-law of the late Rev. Samuel Edson, his immediate surviving family being his wife, Mrs. Nancy Speece Burr.

May Light perpetual shine upon him.

CARPENTER.—At his residence in Newton, Pa., January 14th, the Rev. JOHN THOMPSON CARPENTER, rector-emeritus of St. Luke's Church, in his 83rd year.

"Make him to be numbered with thy Saints in glory everlasting."

HILL.—ELLEN BIERCE, widow of the late M. T. HILL of Nevada, Mo., passed away January 10th, in Los Angeles, Calif., aged 82. She has entered into the joy of her Lord.

HILL-CRAWFORD.—DR. JULIA T., entered into rest December 21st, in Los Angeles, Calif., aged 61. She had lived in Chambersburg and York, Pa., and Denver, Colo.

"Safe in the arms of Jesus."

JEWELL.—Died suddenly January 16th, at Evanston, Ill., KATHERINE KENDALL, wife of the Rev. Frederick C. Jewell, of Media, Pa. Burial service and requiem celebration at St. Luke's Church, Evanston, Ill., Wednesday morning, January 18th. Interment at Rosehill cemetery, Chicago.

"Grant her, O Lord, eternal rest, and let light perpetual shine upon her!"

PARKMAN.—Peacefully to rest on Wednesday, January 11th, at the home of his daughter, Mrs. John N. Herrmann, Jr., Westfield, New Jersey, CHARLES D. M. PARKMAN, husband of Susan (Hodges) Parkman and son of the late Rev. Charles M. and Elizabeth (Fearing) Parkman.

WOODHULL.—On January 5th, JOSIAH TOWNSEND WOODHULL, born October 3rd, 1853, at Wading River, Long Island. Loyal churchman, vestryman, and senior warden of St. Mark's Church, San Antonio, Texas.

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

## MEMORIAL

### EDWIN HIGGINS

HIGGINS.—At his home in Baltimore, Maryland, Monday, January 9th, 1922, EDWIN HIGGINS, attorney-at-law, in his 81st year; son of Jesse Thomas and Margaret Rebecca (Waters) Higgins. An old-time Maryland Churchman and citizen; a life-long example of loyalty and

devotion to his Church, his city, and his state. "Soldier of Christ, well done!"  
Rest from thy loved employ;  
The battle fought, the victory won,  
Enter thy Master's joy."

## RESOLUTIONS

### MRS. JOHN GILL

Resolutions adopted at a Special Meeting of the Executive Committee of the Cathedral League of Maryland, held on December 20, 1921:

WHEREAS: It has pleased Almighty God in His wise Providence to take out of this world the soul of our deceased friend, Mrs. JOHN GILL, a member of the Executive Committee of the Cathedral League of Maryland from its foundation:

Be it resolved: that we, the Executive Committee of said Guild, render thanks to Almighty God for His goodness in granting to us the companionship, counsel, and earnest support of His faithful servant, who, having finished her course in faith, doth now rest from her labors.

Be it resolved: that we gladly bear testimony to her loyalty, generosity, and willingness to serve the Cathedral project in Maryland by word and deed. We remember with gratitude that, through her interest and energy, the Victory Cross now stands upon the Cathedral grounds, and is a fitting memorial to her connection with the inception of the Cathedral Plan in Maryland, and we earnestly pray that grace may be given to us to follow her example of truthfulness, loyalty, and willingness to serve.

Be it further resolved that these resolutions be spread upon the records of the Cathedral League, and published in the Church papers, and that copies be sent to the family of our beloved friend and fellow worker.

Signed: MARGARET P. PENNINGTON,

President.

KATE STEELE,

Secretary.

## MAKE YOUR WANTS KNOWN 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. Marriage or Birth notices, \$1.00 each. Classified advertisements (replies to go direct to advertiser), 3 cents per word; replies in care THE LIVING CHURCH, to be forwarded from publication office), 4 cents per word; including name, numbers, initials, and address, all of which are counted as words.

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

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

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

In discontinuing, changing, or renewing advertising in the classified section, always state under what heading and key number the old advertisement appears.

## POSITIONS OFFERED

### CLERICAL

LARGE EASTERN CITY PARISH DESIRES Energetic assistant: young, unmarried, interested in Church school and young people's work. Give particulars as to age, training, and experience. Address S. P.-458, care LIVING CHURCH, Milwaukee, Wis.

WANTED CURATE, EASTERN CITY PARISH. Young, unmarried man. Salary \$1,200 and rooms. Address A. B., 2020 Tatnall St., Wilmington, Del.

## MISCELLANEOUS

**WANTED, A COMPETENT GIRL OR** woman as nursemaid. Must be able to assume responsibility. Please send references when applying, also wages. Four children in family, the oldest seven years of age. Address Mrs. W. D. IDEENA, 426 Washington St., Grand Rapids, Michigan.

**WANTED — ORGANIST-CHOIRMASTER,** young, Catholic, willing to take care of boys' club. Salary \$1,200. Parish within an hour's ride of New York City, X-460, care LIVING CHURCH, Milwaukee, Wis.

## POSITIONS WANTED

## CLERICAL

**PRIEST, UNIVERSITY GRADUATE, FORCE-**ful preacher, experienced in educational work, now curate in large Western parish, desires parish in East or South. Excellent references. Address H-481, LIVING CHURCH, Milwaukee, Wis.

**PRIEST, UNIVERSITY AND SEMINARY** graduate, with a good record and references, desires to make a change, address B. D.-459, THE LIVING CHURCH, Milwaukee, Wis.

**PRIEST, UNMARRIED, AT LIBERTY.** Willing to act as *locum tenens* if traveling expenses are paid; capable, and with wide experience; college graduate; excellent references. Write or wire K-474, care LIVING CHURCH, Milwaukee, Wis.

**PRIEST, FORMERLY PROFESSOR OF SO-**ciology in Church College desires parish of 300 or more actual communicants in industrial community. Orator, community worker, specialist in personal religion. H-460, LIVING CHURCH, Milwaukee, Wis.

**WANTED BY YOUNG MARRIED PRIEST** position as rector. Graduate, Catholic, references. Address M-471, LIVING CHURCH, Milwaukee, Wis.

## MISCELLANEOUS

**ORGANIST AND CHOIRMASTER DE-**sires appointment in or near Buffalo, N. Y. Boy Choir specialist. Highest credentials. Address, B-457, THE LIVING CHURCH, Milwaukee, Wis.

**ORGANIST-CHOIRMASTER DESIRES IM-**mediate appointment, American. Boy-choir specialist, Churchman, thorough musician, highest credentials. Address MASTER 446, care LIVING CHURCH, Milwaukee, Wis.

**PARISH VISITOR. EXPERIENCED. CON-**secrated. Position desired by February 15. Highest references. Miss Florence F. Kinney, Box 186, Easton, Pa.

## UNLEAVENED BREAD—INCENSE

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

**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.

## PARISH AND CHURCH

**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.

**ILLUSTRATED LECTURES, COVERING THE** work of the Church in the various mission fields; portable stereopticons; write for particulars. Lantern Slide Bureau, Department of Missions, 281 Fourth Avenue, New York City.

**AUSTIN ORGANS, THIRTY ODD CON-**tracts the past few years include a four manual, eighty stops, from Los Angeles, Calif., where former Austin work was the chief persuasive argument. Austin organs cannot be surpassed the world over, for tone and solid workmanship. AUSTIN ORGAN Co., Woodland Street, Hartford, Conn.

**PIPE ORGANS.—IF THE PURCHASE OF** an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices. Particular attention given to designing Organs proposed for Memorials.

**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;** Altars Basins, Vases, Candlesticks, etc.; solid brass, hand-finished, and richly chased, 20 to 40 per cent less than elsewhere. Address REV. WALTER E. BENTLEY, Port Washington, N. Y.

**WANTED—BY CHURCH MISSION, NEW** or used organ. Small pipe or combination preferred. Urgent, J. W. WHITLA, Chestnut Street, Arlington, N. J.

**MADONNAS AND SUBJECTS ON THE** Life of Christ. Reproductions in colors of the Great Masters. \$1.00 per dozen, assorted. M. ZARA, Box 4243, Germantown, Pa.

**WE MAKE SURPLICES, CASSOCKS,** Cottas, Clerical Vests, and Rabats. Also do repair work. Samples and estimates furnished on request. Work guaranteed. ST. GEORGE'S GUILD, 508 Peoples' Nat'l Bank Building, Waynesburg, Penn.

## VESTMENTS

**ALBS, AMICES, BIRETTAS, CASSOCKS,** Chasubles, Copes, Gowns, Hoods, Maniples, Mitres, Rochets, Stocks, Stoles, Surplices. Full list and self-measurement forms free. A. R. MOWBRAY & Co. Ltd., 29 Margaret St., London, W. 1, and Oxford, England.

**CHURCH EMBROIDERIES, ALTAR** Hangings, Vestments, Altar Linens, Surplices, etc. Only the best materials used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major Street, Toronto, Canada. Orders also taken for painting of miniature portraits from photographs.

## BOARDING—ATLANTIC CITY

**SOUTHLAND REMOVED TO 111 SO. BOS-**ton Ave. Lovely ocean view. Bright rooms, Table unique. Managed by SOUTHERN CHURCH WOMAN.

**THE AILAN, 3605 PACIFIC AVENUE,** attractive beach, front cottage, comfortable rooms, complete ocean view, enjoyable surroundings, Chelsea section, excellent accommodations winter season.

## 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—LOS ANGELES

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

## HOSPITAL—NEW YORK

**ST. ANDREW'S CONVALESCENT HOSPI-**tal, 237 E. 17th St., N. Y. City. SISTERS OF ST. JOHN BAPTIST. For Women recovering from acute illness and for rest. Age limit 60. Private rooms, \$10 to \$20 a week. Ward beds \$7 a week.

## SISTERS OF THE HOLY NATIVITY

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

## 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.

## AUTOMOBILE ACCESSORIES

Automobile shows now being held all over the country, are one of various angles of publicity for introducing new features to the trade, garagemen, and owners of motor vehicles.

These exhibitions also include accessories covering every imaginable need, and are intended to promote economy in car operation. In which a large majority are interested.

The Trade paper offers another angle of publicity, but is intended to interest principally dealers and garagemen, who seldom stock these devices until a demand is created for them.

THE LIVING CHURCH reaches an army of automobile owners, with money to satisfy their desires, and should bring excellent returns to advertisers in this line, thus creating a demand from owner, jobber and manufacturer.

Classified rate 3 cents per word.—Display 15 cents per agate line.

## AUTOMOBILES AND ACCESSORIES

**DON'T GUESS, WHEN A "FACE TO FACE"** gasoline gauge will constantly remind you of the amount of gasoline in your Ford tank. Easy to install, always visible, works with automatic precision and with an unconditional guarantee. For \$3.75 you can be the proud owner of a "Face-to-Face" gauge, and relieve yourself from future worry and inconvenience while out on the road. LEITCH-NELSON Co., (manufacturers), 222 Congress Street West, DETROIT, MICH.

**YOU CAN GREATLY INCREASE YOUR INCOME** during your spare time by selling Baer-Glauber Visible Gasoline Gauges for Ford Cars to the Garages and Ford owners in your city. The device is well advertised and absolutely eliminates the measuring stick nuisance and unnecessary lifting of the seat. Write for information regarding our attractive proposition. THE BAER-GLAUBER COMPANY, 6523 Euclid avenue, Cleveland, Ohio.

**AGENTS AND DEALERS. TO ACT AS OUR** representative in your locality, selling the Universal Water Circulating Pump for Fords, which prevents motor overheating. Quick sales, 100% profit. Small investment required. Write to-day for our proposition. UNIVERSAL APPLIANCE COMPANY, 186 5th St., Dept. B., Milwaukee, Wis.

**DO YOU WANT TO SAVE ONE-HALF YOUR** "Gas" and all your trouble? If so, install a U & J Carburetor. Now ready for Ford, Dodge, Maxwell, and Overland cars. If your dealer cannot supply, write U & J CARBURETOR Co., Dept.-219, 507 W. Jackson Blvd., Chicago.

**EVERY AUTOMOBILE OWNER NEEDS** a Socket Wrench Set. Lane's "UNIQUE" is the handiest wrench for making adjustments, tightening bolts, and it is made of forgings and cold-rolled steel. Send for Catalogue L. C. WILL B. LANE UNIQUE TOOL Co., 170 W. Randolph St., Chicago.

## ANNOUNCEMENTS

## MISSIONARY INSTITUTE IN CHICAGO

**MISSIONARY INSTITUTE FOR THE** Diocese of Chicago will be held February 2nd 3rd, and 4th, with Miss Tillotson, Educational Secretary, New York. Object, Training of Leader in Mission Study. Text Book, "The Survey." Time and Place: Thursday, February 2, Roosevelt Hall, State-Lake Bldg., S. W. corner State and Lake Sts., 12th floor: 11:00 to 12:30—Regular meeting of Woman's Auxiliary, Miss Tillotson Luncheon 50 cents. 1:30 to 3 p.m.—First session of Institute. Friday and Saturday, February 3, and 4, Le Moyne Building, 5th floor, S. W. corner Wabash and Lake Sts. 11:00 to 12:30—Morning Session. Luncheon 50 cents. 1:30 to 3:00 p.m.—Afternoon session.

Delegates from parishes out of the city of Chicago (but in the Chicago Diocese) will be entertained in homes in Chicago for the three days, so it will be possible for out-of-town parishes to send delegates.

## THE BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization in the Church for the spread of Christ's Kingdom among Men and Boys by means of Personal Prayer and Personal Service.

Convinced that Chapters of the Brotherhood



can only attain their maximum effectiveness by having a carefully laid out program covering at least a one-year period, the Brotherhood is suggesting the following minimum program as the basis of the Chapter's Corporate Work for 1922:

- A Monthly Men's Corporate Communion.
- Ushering and Hospitality at Church Door.
- A Church Attendance Campaign during the year.
- House to House Canvass to uncover additional opportunities for personal work.
- Hotel-Boarding House Work.
- Round Table Conferences or Periodic Bible Class.
- Organize Junior Chapter if there be none in the Parish.
- Arrange two visits to other Chapters or Churches to increase interest in the Brotherhood.
- A Delegate to the National Convention.
- Co-operate with the Nation-wide Campaign.
- Two or more men or boys with the consent of the Rector can organize a Chapter.
- For additional information address F. H. SPENCER, Executive Secretary, Church House, 202 South 19th Street, Philadelphia, Pa.

**RELIGIOUS**

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

**APPEALS**

**ALL NIGHT MISSION AND BOWERY HAVING COMPLETED**

ten years of continuous service, (never has closed night or day), reports feeding 182,000, sheltering 365,000, led to a new life through Christ 35,000. Services held 3,650. Hundreds of visits made hospitals and prisons. Many wandering men and boys sent back to their homes. Many homeless men on the Bowery who must be cared for.

Mission needs funds—Please help. Contributions may be sent to THE LIVING CHURCH or to DUDLEY TYNG UPJOHN, Treasurer, City Hall Station, Box 81, New York City.

This work is endorsed by many bishops and clergymen.

**RETREATS**

**HOLY CROSS**

RETREAT FOR PRIESTS. A Pre-Lenten Retreat for Priests will be held, at Holy Cross, West Park, New York, beginning on Tuesday evening, February 7th, and closing on Friday morning, February 10th. The conductor will be Rev. Fr. Schlueter, of St. Luke's Chapel, Trinity parish, New York. No charge. Notify the GUEST MASTER, Holy Cross, West Park, Ulster Co., N. Y.

**CAUTION**

STONE ALIAS HOWARD.—Caution is suggested in connection with a very clever man who is visiting the clergy in eastern cities, especially of late in Rochester, Albany, and Hartford, representing himself as from Chicago and desiring to return there for treatment of tuberculosis. He has claimed to have been secretary to the Cowley fathers, to the Dean of Nashotah House, and to others, and is apparently the same man concerning whom caution had heretofore been printed from eastern clergy. He has given the name of RALPH W. STONE and RALPH W. HOWARD, and has claimed to come from the Church of the Ascension, Chicago. The rector of that parish believes him to be the same man who tried to defraud him some five years ago, representing himself then to be in close touch with the Cowley fathers in Boston. If that identification is correct, the man is tall, with dark skin, and appears to be tuberculous. Information may be obtained from the rector of the Church of the Ascension, Rev. WILLIAM B. STOSKOPF, 880 North Clark St., Chicago.

**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.

**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)

**ST. STEPHEN'S CHURCH, NEW YORK**

Sixty-ninth street, near Broadway  
REV. NATHAN A. SAGLE, D.D., rector,  
Sunday Services: 8, 11 A. M., 4, 8 P. M.

**ST. LUKE'S CHURCH, NEW YORK**

Convent avenue at West 141st street  
REV. WILLIAM T. WALSH, rector  
SPIRITUAL HEALING SERVICES  
Thursdays, 10:30 A. M.

**ST. CHRYSOSTOM'S CHURCH, CHICAGO**

1424 North Dearborn street  
REV. NORMAN HUTTON, S.T.D., rector  
REV. ROBERT B. KIMBER, B.D., associate rector  
Sunday Services: 8 and 11 A. M.

**ST. PETER'S CHURCH, CHICAGO**

Belmont Avenue at Broadway  
Sundays: 7:30, 11 A. M., 7:45 P. M.  
Week days: 7:00, 9:30 A. M., 5:30 P. M.

**ST. MATTHEW'S CATHEDRAL, DALLAS**  
Ervey and Canton Streets

THE VERY REV. RANDOLPH RAY, Dean.  
Sundays: 8, 9:30, 11 A. M., 4:30 P. M.  
Week days: 7:30 A. M., Daily.

**ST. JAMES' CHURCH, CLEVELAND, OHIO**

East 55th Street at Payne Avenue  
Sundays: High Mass, 10:30 A. M.  
Daily Mass, 7:00 A. M.

**BOOKS RECEIVED**

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

*Cornhill Publishing Co.* Boston, Mass.

*In Occupied Belgium.* By Robert Willington. George H. Doran Company. New York.

*A Gentleman in Prison.* The Story of Tokichi Ishii written in Tokyo Prison. Translated by Carollne Macdonald and with a foreword by John Kelman, D.D. Price \$1.75 net.

From the Author.

*The Challenge of Spiritualism.* By the Rev. G. Maurice Elliott, of Christ Church Priory, rector designate of Honley, Kenilworth, Chaplain of Wroxall Abbey, joint author of *Angels Seen Today*. With an Introduction by Ellen Thorneycroft Fowler.

*Charles Scribner's Sons.* New York.

*Is America Safe for Democracy?* -By William McDougall.

*The Stratford Company.* Boston, Mass.

*Damien and Reform.* By Rev. George J. Donahue. Price \$1.50.

**PAPER-COVERED BOOKS**

*Department of Christian Social Service.* 281 Fourth Ave., New York.

*Proceedings of the First National Conference on Christian Social Service.* Held at The Milwaukee-Downer College, Milwaukee, Wis., June 20, 21, and 22, 1921, under the auspices of The Department of Christian Social Service of the Presiding Bishop and Council of the Protestant Episcopal Church. Price 50 cents.

From the Author.

*Programs, Plays, Songs, and Stories.* For Workers with Children. Compiled by Mollie Cullom Walker, Birmingham, Ala.

*Headquarters of African Orthodox Church.* 224 West 135th St., New York.

*The African Orthodox Church.* Its Declaration of Faith, Constitution, and Canons, and Episcopate. With a Summary of Proceedings of the First General Synod.

**BULLETINS**

*Department of Publicity.* 281 Fourth Ave., New York, N. Y.

Bulletin No. 18. *Our Church Schools for Negroes.* Issued by The American Church Institute for Negroes. Bulletins of the Presiding Bishop and Council of the Protestant Episcopal Church. Series of 1921.

*Episcopal Theological School.* Cambridge, Mass.

*Official Bulletin of the Episcopal Theological School.* Vol. xiv. January 1922. No. 2. Catalogue 1921-1922.

**PAMPHLETS**

*Congregational Commission on Evangelism.* 287 Fourth Ave., New York.

*Suggestions for Lenten Sermons and Addresses.* For the Exclusive Use of Pastors. Single copies 5 cents.

*The Fellowship of Prayer for 1922.* Ash Wednesdays to Easter. Single copies 5 cents; in quantities 2 cents.

From the Author

*Putting the Poison into Columbia's Cup.* An Exposure of the Hearst-Inspired, Sinn-Feln-German-Bolshevist Propaganda. By Winfred C. Howe. Instructor in modern history. West Division High School, Milwaukee, Wis. Price 20 cents.

*The United Lutheran Publication House.* 9th and Sanson Sts., Philadelphia, Pa.

*The Provisionally Great and Unique Lutheran Church.* A Time-Study for Earnest Christians. By Rev. G. C. H. Hasskarl, Ph.D., D.C.T. Postpaid 35 cents. Per dozen, \$3.00.

**CHURCHMEN'S ALLIANCE  
MASS MEETING**

A MASS MEETING of the Churchmen's Alliance will be held at the Auditorium, Metropolitan Life Insurance Company Annex, N. E. Corner 24th St., and Madison Ave., New York, on February 8th, at 8:15 P.M. Speakers will be:

Chauncey Brewster Tinker, Ph.D., Litt. D., Yale University; Rt. Rev. Richard Henry Nelson, D.D., Bishop of Albany; Clinton Rogers Woodruff, Esq., Philadelphia; the Rev. Frank L. Vernon, D.D., rector of St. Mark's, Philadelphia; and the Rev. James O. S. Huntington, Superior O.H.C. Seats are free and a general welcome is extended to all Churchmen.

# IRISH PACT CELEBRATED IN BOSTON

## Service Appreciated — Conference for Church Work — Memorial Tablet.

The Living Church News Bureau }  
Boston, January 23, 1923 }

A SOLEMN festal service of thanksgiving for the promise of peace in Ireland was held last Sunday at the Church of the Advent. In announcing the timely service, the rector, Dr. van Allen, said:

"This afternoon, at 4 o'clock, there will be a solemn festal service of thanksgiving for the promise of peace in Ireland which the mutual ratification of the Treaty brings. There will be appropriate Scripture readings, *Magnificat*, the Song of the Blessed Virgin, will be sung. I shall make an address, the Hymn of St. Patrick will be sung in procession, and *Te Deum* will close the service. Men and women of Irish or British blood are specially invited."

The Boston *Herald* gives the following appropriate account of the service:

"The Rev. William H. van Allen, in his sermon yesterday afternoon at the service held at the Church of the Advent in thanksgiving for the settlement of the Irish question, said:

"We are met to-day to thank God for one of those avalanches or crises which in an instant reverses conditions which existed before. It is an outstanding event in all the history of our civilization. Here is a victory when both parties are victors, and won without force.

"The problem of Ireland has been with Europe and America for centuries. There were ideals and aspirations on both sides which were impossible to reconcile. Could a compromise be effected without influencing these fundamentals? Statesmen failed, fighting failed, demands failed, and arbitration by a third party was impossible.

"The greatest accomplishment of statesmanship in our generation is this treaty. Its rejection would have been suicidal, but its acceptance is big with the promise of better things. It brings new freedom to both Ireland and Great Britain and will enable them to turn their endeavors to higher things. It is an example to the world of the value of conference rather than force. Our part as Americans is to rejoice in the fulfilment of justice and relief from vindictive recriminations. There is no excuse now for any citizen to carry on propaganda against our closest friend and ally. Such a man is the enemy of Ireland and the whole world."

### CONFERENCE FOR CHURCH WORK

The Committee in charge of the Conference for Church work at its mid-winter meeting has fixed the date for the conference this coming summer, June 26—July 6. Through the courtesy of the president and authorities of Wellesley College the conference will again be held in the Wellesley buildings.

### MEMORIAL TABLET

A Memorial Tablet for the men of St. Mary's Church, in Dorchester, who gave their lives for their country during the World War, was unveiled last Sunday evening. The vestry and wardens marched in the procession with the clergy and choir.

Addresses were given by Major Swan and the former rector, the Rev. George L. Paine. Mr. Paine dwelt particularly on the life of William Bradford Turner, who was best known to him. Mr. Turner, who was a Williams College man and a descendant of Governor Bradford, was awarded the Congressional Medal for conspicuous bravery.

### A NEW SERVICE

A service of induction for the newly elected wardens and vestrymen was used at St. Paul's Church, Brockton, last Sunday. It was prepared by the rector, the Rev. David B. Matthews. This printed service is as follows:

Prior to the sermon the above officers are called to the altar rail and inducted into office by the following ritual:

Rector. For the better appreciation of the importance of the sacred office of wardens, vestrymen, treasurer, clerk and auditor, by both officers and the whole body of parishioners; for a larger understanding of the important responsibilities resting upon their shoulders and their accountability to God and the members of this parish for the fulfilment of the same, it has been deemed advisable for them to make public acknowledgment of these hallowed duties by a positive declaration of their determination to be true to their trust and humbly and obediently fulfil the requirements of their several offices. To this end we ask them the following questions before God's altar in His Holy Temple.

(1) Having familiarized yourselves with the duties of your several offices, do you here in the presence of God and this congregation solemnly and sincerely promise and vow that you will reverently and obediently fulfil the same?

Answer. I do, the Lord being my Helper.

(2) Do you promise to help, aid, and assist with your counsel, prayers, and service the Holy Cause in which you are enlisted?

Answer. I do, the Lord being my Helper.

(3) Will you manifest by word and act loyalty to your Church, bishop, and rector while filling the office to which you have been honored by the members of this parish?

Answer. I will, the Lord being my Helper."

(4) Will you daily strive to let your light so shine before men that they seeing your good works may glorify your Father which is in Heaven?

Answer. I will, the Lord being my Helper.

(The Rector then hands the wardens their staffs of office and says: Receive these emblems of authority and faithfully and prayerfully perform the duties of your office. Then followed two most timely prayers.

### YOUNG PEOPLE'S FELLOWSHIP

A society for the young people of Christ Church parish has recently been organized under the name of The Young People's Fellowship of Christ Church. The attendance for the past two months has averaged over fifty. A membership campaign is now being planned which will probably double this average attendance to one hundred.

Each month one Sunday evening is set aside and is known as the Rector's Night.

The rector of Christ Church, the Rev. Arthur J. Gammack, in speaking of this new development in his parish, looks forward to the time when the whole Church will be coöperating in this new work for young people. In writing of this Fellowship of which he is the President, Mr. Harold A. Page says, "The ultimate success of our work lies in suggestions from the various branches throughout the country. We sincerely hope that other branches will forward suggestions to our Church papers, so that we may all gain thereby.

### PERSONAL RELIGION CLASS

The first meeting of the Class in Personal Religion, conducted by the Rev. Charles Morrison Addison, D.D., will be held in the Cathedral on Wednesday, January 25th, at 11 A.M.

### ASKS FOR COADJUTOR

Bishop Lawrence has asked for a Coadjutor. He has just written a letter to the diocese requesting that his successor be elected at the annual meeting of the diocesan convention, May 3rd. In writing to the "clergy, parishes, and missions," Bishop Lawrence said:

"The Diocese of Massachusetts has ever increasing responsibilities and opportunities which require vigorous and untiring administration. At the next diocesan convention I shall have worked for forty-seven years at a rather high pace, during almost twenty-nine of which I have happily been your Bishop. I am clear that the well-being and strength of the diocese in the immediate future will be served if another man, younger than I, should be called to take certain parts of the administrative work, thus leaving me free to carry responsibilities fitted to my age.

"I have decided therefore, to ask the next diocesan convention, which meets May 3rd, to elect a Bishop Coadjutor. To him will be assigned such duties as will give him a free administrative hand and opportunity for leadership. Bound as I am by ties of affection with every parish and person in the diocese I shall retain such offices and duties as will keep me in touch with the whole diocesan life. I shall, for instance, remain as the Ecclesiastical Authority and thereby keep the diocese in close relations with the National Church. I shall also sustain my present relations with the Cathedral, the Episcopal Theological School, candidates for Holy Orders, and various other interests. The Suffragan Bishop, who has worked with such devotion and loyalty these more than eight years, will continue to assist me in important lines of work, especially in the missionary fields of the diocese.

"The purpose of this letter is to give you all early notice of my intention, which has the sympathetic support of the standing committee and Bishop Babcock.

"May I remind you that in electing a Bishop Coadjutor, you are electing the next Bishop of Massachusetts. I am sure, therefore, that the diocese, and especially the clergy and delegates to the diocesan convention, will realize the solemnity as well as the importance of the election; and with open mind, careful thought, and earnest prayer, seek to elect the man who is in character, piety, and ability, best fitted for the high office." RALPH M. HAGER.

NOT only the change which we call death, but probably the whole of this our mortal life, is only a slow and difficult and painful birth into a higher existence; the very breath we draw is part of the travail of creation towards a yet but partially fulfilled aim.—Dora Greenwell.

# MISSION OF HELP IN NEW YORK

*Splendid Work of the Church—Social Laboratory—Canon Quick.*

The Living Church News Bureau  
New York, January 23, 1922

THE social scrap-heap of a large city contains, of course, much varied and seemingly useless material. But being human it has a value far out of proportion to its actual present worth. For nothing human was ever overlooked or discarded by Him who came to seek and to save that which was lost. Following His example, the Church Mission of Help is continually searching through New York's social scrap-heap for lost or discarded material that can be cleaned, repaired, and put into commission again. Its labors are well worth while and reward those who put so much into the work of salvation. This costs time and money and above all, much human love and sympathy, which are incalculable and by far the most precious investment of all. The Church Mission of Help specializes in wayward and delinquent women and girls over sixteen. Last year it looked after 386 new cases and kept in touch with 250 from the previous year—636 in all. This year it starts out with 477 cases from 1921 and is daily seeking others whom it can help. It rightly regards a wayward and delinquent girl or woman as a well-nigh total loss to society, since the family is the social unit and must be safeguarded and maintained intact at all cost if our modern Christian civilization is to endure. This is the belief which inspires the all too small staff of the Church Mission of Help to labors which are straining the energies of its members to the breaking point. It wisely insists upon the employment of only thoroughly trained workers, since it realizes the peculiarly difficult nature of the psychological and pathological temperaments with which it has to deal. It welcomes volunteers to render service other than the purely professional work that is necessary to the ultimate restoration of the erring.

At the 11th annual meeting of the diocesan branch held in the Guild Hall of St. Thomas' Church (Fifth Ave., and West 53rd St.) on Monday afternoon, January 16th, the rector, the Rev. Dr. E. M. Stires, president, was in the chair.

The report of the secretary, Mrs. L. Frederick Pease, gave interesting details of the year's work. The occupations of the 386 women cared for were as follows: domestic service, 169; factories, 61; trades and professions, 85; restaurant and department stores, 23; work in hospitals, 6; schools, 6; housewives, 6; arts, 5; no occupation or not stated, 23. Since twenty-two per cent of the women had come from the ranks of the regularly employed, the question of wages had evidently not been a determining factor in their downfall. The number of unmarried mothers cared for was 176 and the number of babies, 148. From the Women's Court there had been reported 52 cases settled; 18 are still pending. The number of children committed for care, 6; adopted, 2; cared for by their mothers, 81; boarded out by their mothers, 48; In this connection it is interesting to record that mothers paid \$1,766 for the care of their babies in the Speed Wall Homes and that their fathers paid \$513. The Women's Court referred 91 cases to the society of whom 29 were put on probation. Of these 16 were reported "finished with improve-

ment" and 13 were still under supervision.

The report of the treasurer showed that the ordinary receipts for the work were \$34,126, of which \$9,000—less than one-fourth—came from the Nation-wide Campaign. The expenses were \$33,646. Out of the sum were paid the rental of the new and most attractive offices of the society at 1133 Broadway; the salaries of 3 executive officers, 8 field workers and 3 office helpers, as well as the necessary outlay for supplies, a very modest budget for so important a work. The endowment fund—only two years old—now stands at \$17,882 and included a bequest of \$5,000 from the estate of the late Mrs. William Brough. A specially trained psychiatrist is most urgently needed as a member of the regular staff and it is hoped that some well-wisher can be found to furnish the amount of her salary this year.

The Rev. L. E. Sunderland, superintendent of the City Mission Society made a helpful address on What Happens When a Girl Leaves an Institution.

### THE CHURCH'S SOCIAL LABORATORY

Bishop Manning's declaration, made at the Holland Society dinner last week, to the effect that "education is hopelessly insufficient to solve the problems of civilization" and that it must be reinforced by the principles of the Christian religion, finds a practical explication and application in a work with which the Bishop himself has had much to do—the social service laboratory just established at St. Augustine's parish house, East Houston St. This belongs to a chapel of Trinity parish, in the heart of East-side New York. It was not surprising that the former rector of Trinity, who possesses foresight and influence, should have noticed the changed conditions surrounding St. Augustine's and also that he should have formulated a policy for its continuance and usefulness under new auspices that commended itself to the vestry of Trinity. That policy has now most happily resulted in the placing of St. Augustine's parish house at the disposal of the diocesan Social Service Commission in order to enable it to do a specific task of a peculiarly difficult but absolutely essential nature: to bring education and religion together in a cooperative and constructive effort to minister to the varied needs of a congested alien community in the very heart of New York.

As in the case of the unemployment conference held last December, Bishop Manning has again demonstrated the wisdom of his declared policy of Church cooperation with all recognized existing organizations that deal, as in this instance, with social conditions. This is also the spirit in which the diocesan Social Service Commission is working most usefully and cordially throughout the entire city. The Bishop and the Commission agree thoroughly with the idea of bringing the Church's distinctive contribution—religious influence—to supplement the excellent contributions of the civic and secular agencies of social service in the alien community that centers around St. Augustine's Chapel. It is a happy combination that should result in manifold blessings to those for whose benefit it has been planned.

The menace of illiteracy is very real and very dangerous. Fully 83 per cent of the illiterates who come to this country—chiefly through the port of New York—are over 20 years of age. This means that with the pressure of industrial necessity, this class will rarely, if ever, pass out of it or

be able to release themselves from this social handicap, for illiteracy is the greatest foe to social intercourse and international, inter-racial understanding.

This particular district surrounding St. Augustine's has a population of 109,522. About 60 per cent is foreign-born and 90 per cent is foreign-born or of foreign parentage. Only 20 per cent is naturalized, and 12½ per cent is illiterate—that is, unable to write any language. This is the official definition given by the U. S. Censors of the lowest grade of the uneducated. As to any vital religion among such people—it is almost negligible.

Such is the community in which the Church is setting up its social service laboratory for study and research, for constructive work along all approved lines of educational and religious effort, at St. Augustine's Chapel.

At a meeting held at the Madison Square Hotel on Wednesday, January 18th, presided over by Bishop Manning, plans were formulated and discussed by an influential group of interested experts who came together to wish God-speed to this new enterprise of the Church in this city. Addresses were made by the Bishop; Dr. John H. Finley, president of the Council on Immigrant Education, and other distinguished leaders.

### RETREATS AT ST. MARY'S

The Retreats that have been held in recent years at the Church of St. Mary the Virgin have had unique appreciation among Church people within and without the parish. A quiet day for men is always held on Washington's Birthday and has become a well established part of the work. Last year the attendance was about sixty. A retreat for women is given under the direction of the Sisters of the Holy Nativity at the beginning of each Lent. About one hundred and thirty attended last year. Special retreats were also given last year for women who were pursuing their studies in one or another of the educational institutions of the city. About thirty women were gathered for the day in response to the invitation of the Sisters on the seventh of May. Another, especially for members of the G. F. S., was given at the summer home at Keyport, and at the same place a week-end retreat for boys from twelve to sixteen was held in the fall, when eighteen boys responded to the invitation. So also an Advent retreat for women during the past season was attended as largely as the Lenten retreat, and finally a retreat for young girls of from twelve to fifteen was recently held. These retreats for lay people are in addition to three extended retreats for religious, one for priests, and one week-end retreat and five quiet days, conducted by the clergy of St. Mary's outside the parish.

### NOON SERVICES ON WALL STREET

The noon services conducted in recent years by the Rev. William Wilkinson on Wall Street have been resumed and ten addresses were lately given at these services by Mr. Wilkinson on the Design argument, for which, he said, the ground has been entirely changed from that of forty years ago.

### CANON QUICK ON MODERNISM

The Paddock Lectures for 1921-22 to be delivered at the General Theological Seminary, Chelsea Square, by Canon Oliver Chase Quick, of Newcastle, England, are on the general subject of Some Philosophic Aspects of Orthodoxy and Modernism. The course consists of six lectures to be given at five P.M. on the following dates and on these topics: Monday, January 30, Liberal Protestantism; Wednesday, February 1,

Evolutionary Modernism; Friday, February 3, Traditionalism; Monday, February 6, Essential Orthodoxy; Wednesday, February 8, Philosophic Conceptions of the Union of Godhead with Manhood; Friday, February 10, God and Man in Jesus Christ.

Canon Quick is due to arrive in New York next week. He will be remembered for his work at and association with that famous old London Church, St. Martin's-in-the-Fields. The Canon is a Cambridge man, a disciple of Bishop Gore, and holds very decided views as a sacramentarian, but nevertheless is one of Bishop Temple's able collaborators in the conduct of *The Pilgrim*, being in charge of its excellent literary review section. He is considered a very distinguished authority on the philosophical aspects of religion, especially modernism, which is the subject of his Paddock lectures and in which it is expected he will expound and expose its defects and deficiencies as a philosophical system. The Canon is to preach at the Cathedral while in New York and will doubtless be heard elsewhere during his stay while in this country.

#### TO COMBINE DUTIES

The Trustees of the General Theological Seminary, Chelsea Square, announce that the work of the professorship held until recently by the Rev. F. B. Blodgett, of Old Testament and Apocalyptic Literature, will hereafter be divided between the Dean, Professor Batten, and Professor Charles N. Shepard. The Rev. Mr. Blodgett is now Dean of St. Paul's Cathedral, Erie, Pa.

#### BISHOP OF PETERBOROUGH'S VISIT

Among the interesting personalities to be found on the Episcopal Bench in England is the Rt. Rev. Frank Theodore Woods, Bishop of Peterborough. Churchmen in the United States will be glad to hear that there is a strong probability of Bishop Woods' visiting this country in the early Fall, accompanied by his chaplain, the Rev. G. T. Kay. Dr. Woods has been invited to be a fraternal delegate from the Anglican to the Episcopal Church and his coming has been arranged for by the Interchange Commission on Speakers and Preachers of the World Alliance for International Friendship through the Churches, whose headquarters are at 70 Fifth Ave. Bishop Woods made a splendid record as vicar of Brixton and later at Bradford, which marked him out as a leader of force and courage. If he comes to America he will be welcomed as an envoy of unusual distinction and an authority on religion, social, and educational questions.

Archbishop Soederblom of Upsala, Sweden, intends to visit the United States this year, for the first time in seventeen years.

#### PRESIDENT BUTLER'S REPORT

In his annual report, President Nicholas Murray Butler of Columbia University, utters a vigorous protest against what he calls "Czarist rule" by the many multiplied bureaus, commissions, and investigating committees, attaching themselves to the pay-roll of the government. Dr. Butler sees in the activities of these centralized agencies a sinister attack upon our freedom and "a decline of Faith in Liberty." Conspicuous as a noble administrator as well as a real educator among college presidents, the president of Columbia quotes the witty remark of a somewhat cynical observer who defined "good administration" as "the doing extremely well of that which ought not to be done at all"! It used to be said that one-half the world did not know how the other half lived, but evidently it is so no longer; for one-half the

world is busily engaged in investigating the other half instead of being usefully employed in productive industry.

Dr. Butler strongly objects to the growing centralization of government, especially the proposal to put education under Federal control. He foresees a hardening of our schools into uniform machines that will produce the dire results achieved in Prussia before the war, with its unhappy decline in University freedom, and the ultimate subjection, as in Germany, of the educated classes to the dictates of the political and military ruling groups. Federal grants to education will carry with them Federal regulation, inspection, and control, in his opinion.

However, Dr. Butler happily sees the end of "the country club" ideal of college education, which placed its emphasis, not on education proper, but on its social opportunities.

America has made extensive investments in education throughout the Orient. They have been as notably successful as they have been munificent. Our Church colleges and universities in China and Japan are cases in point. But in India and Turkey other communions have been as active and efficient in the administration of educational institutions. On Saturday, January 14th, a meeting was held to promote the education of women in the Far East, especially in medicine, and to raise a fund for that purpose. Wellesley, Vassar, and Smith colleges maintain sister colleges in the Orient. New York's quota for the endowment fund of the Far Eastern woman's colleges has been set at \$200,000 and Saturday's meeting pledged \$83,000 at a luncheon held at the Hotel Commodore.

#### BRIEFER MENTION

The preachers at the Cathedral for February will be: February 5; The Bishop and the Rev. W. E. Gardner, National Educational secretary; 12: The Dean and the Rev. Charles K. Gilbert, diocesan Social Service secretary; at 8 p.m. the Rev. Arthur Judson Brown, Foreign secretary, Presbyterian Board; 19: The Dean and the Rev. Charles L. Slattery, rector of Grace Church; 26: Bishop Rhinelander of Pennsylvania and the Rev. Dr. Caleb R. Stetson, rector of Trinity parish.

About 4,000 persons attended the reception given to Bishop Burgess of Long Island at the Hotel Bossert, Brooklyn, to congratulate him on the twentieth anniversary of his consecration to the episcopate. Receiving with the Bishop were the Rev. James Clarence Jones and Archdeacons R. E. Duffield of Queens-Nassau William Holden of Suffolk, and George Bambach of Brooklyn. A purse of \$4,000 was presented to the Bishop on behalf of the diocese. Delegates from several nearby dioceses were present to felicitate the Bishop.

St. Mary's, Mott Haven, the Rev. Frank R. Jones, rector, is losing one of its vestrymen. Mr. Russell E. Francis, who is leaving in February to enter Kenyon College, Gambier, Ohio, to complete his collegiate education preparatory to his theological course. The rector is looking far ahead when, in his parish paper, *St. Mary's Chronicle*, he extends the invitation to Mr. Francis to come back to his own parish for ordination and preach his first sermon on the evening of that day.

Bishop Shipman was one of the principal speakers at the annual dinner of the New York alumni of Middlebury College at the University Club on Friday evening, January 20th. President Paul Dwight Moody, a son of the celebrated evangelist, president

of Middlebury College, also spoke.

At the January meeting of the Church Club of New York held on Tuesday, January 24th, at the Club rooms, 53 East 56th St., the subject for discussion was What the Church Can Do in the Results of the Disarmament Conference. Dr. Rudolf Teusler of St. Luke's Hospital, Tokyo, and the Rev. Dr. G. R. Van De Water, rector of the Church of the Beloved Disciple, were the guests and speakers.

The annual dinner of the Church Club on Thursday, February 2nd, will have as its special guests and speakers Bishops Manning, Lloyd, and Shipman, Dean Robbins, and the new rector of Trinity, the Rev. Dr. Caleb R. Stetson.

At the inaugural conference of the Narcotic Drug Control League, held at the Colony Club on Friday evening, January 20th, the addresses were made by Bishop Manning, who presided, and by Bishops Brent and Darlington. The conference was initiated by Miss Sara Graham Mulhall, Deputy state narcotic commissioner, who has enlisted the active coöperation of leaders in Church and State to fight the growing and dangerous menace to modern life and health. In addition to the three bishops addresses were made by about fifteen other prominent speakers.

Bishop Manning was the principal speaker at the annual dinner of the Holland Society on Thursday evening, January 19th, at the Waldorf-Astoria. He praised the Washington Conference as an exhibition of true internationalism which did not preclude genuine national patriotism and asserted that "religion has come to be recognized as a dominant factor" in world politics. Education alone has been proved to be hopelessly insufficient to achieve lasting peace or even good will.

On Friday evening, January 20th, at St. Nicholas' House, 16 West 48th St., a dinner was held by the Applied Christianity Committee of the Service Training Board—with which the Seabury Society is merged—to interest business and professional men in the conduct of civic, community, and Church work. After the dinner a Service Training seminar was held at which addresses were scheduled to be made by Robert T. Conklin, Deputy Attorney General, and others.

Bishop Manning made an address on Sunday night, January 22, at the Fifth Avenue Presbyterian Church, on behalf of the Near East Relief.

FREDERICK B. HODGINS.

#### A UNIQUE LECTERN

THE JUNIOR AUXILIARY of St. Mary's Church in the Highlands at Cold Spring, N. Y., has presented a lectern to be used in the lately constructed chapel at Valley Cottage, one of the mission stations of Rockland County. The lectern is of hand work and was made by the father of two members of the Auxiliary, who, having been deprived by an accident of actively pursuing his vocation, employs another talent of usefulness for the Church and his fellows. Being unable to work without the aid of crutches and seated in the midst of a room ten-feet square, surrounded by wood and tools, the lectern was carefully fabricated by his skilful hands. The material used was part of an old black walnut bedstead, brought to this country from England many years ago, by a member of the Philips family that gave the name to Philipstown, a part of Putnam county, where Cold Spring is located. This old bedstead, beautiful in color with the seasoning of age, was accidentally discovered in a barn near Cold Spring.



# RECTOR INSTITUTED IN PHILADELPHIA

**Service in New Church—Unique Opportunity—Death of Noted Judge.**

*The Living Church News Bureau }  
Philadelphia, January 23, 1922 }*

ON the second Sunday after the Epiphany, Bishop Rhinelander instituted the Rev. A. Overton Tarrant, Ph.D., as rector of Emmanuel Church, Marlboro and East Girard Ave., Philadelphia. This service was the first to be held in the new building, not yet completed, which has been erected on the site of the original edifice. The parish was founded about 1835, and the Church built in 1837. A few years ago, it was discovered that a spring was undermining the foundations, and the building was condemned. A new and more substantial structure has replaced the former edifice.

After the Institution, the Bishop confirmed a large class of candidates.

Dr. Tarrant is a native of Canada, and a graduate of Toronto University. About three years ago he came to Philadelphia to complete his studies in medicine. He is a distinguished linguist and scholar, writer and lecturer.

**UNIQUE OPPORTUNITY**

The Church of the Incarnation, Morrisville, a growing town of some 4,000 inhabitants, on the Delaware River, opposite Trenton, has a large opportunity to render an effective piece of community service. No centre suitable for social or civic gatherings now exists, save a small room connected with the church, which is altogether too limited in space to meet all the demands upon it.

Through the generosity of the rector's warden, a plot of ground, 90x100 ft., separated from the Church by a street, has been given, on which will be erected a Church Community House, in which, under the supervision of the Church, will be provided social activities to meet the needs of the town. Rooms will be arranged for the Welfare Society, with which is connected the District Nurse, for the American Legion, for a library, for a Diet Kitchen, and other interests, and an auditorium will accommodate three hundred and fifty people.

The rector, the Rev. Seaver M. Holden, and his warden, Mr. Thomas Stockham, who is chief Burgess of Morrisville, have been most energetic in developing the plan for this Community House which will be an excellent piece of Christian Social Service. Title to the property will be vested in the trustees of the diocese. The Bishop of Pennsylvania will be ex-officio President of the Board of Managers, the rector of the Church of the Incarnation being chairman. Five members of the board will be communicants of the Church, and five others will represent the community.

The executive council of the diocese has heartily approved the project and the Department of Social Service has been authorized to raise funds for the erection of a \$25,000 building. According to the plans, the project will be self-supporting, except for the first year or two, during which the diocese will aid in its maintenance.

**DEATH OF NOTED JUDGE**

On Wednesday, January 18th, occurred the funeral of Francois Amedee Bregy, for over thirty years senior warden of the Church of the Incarnation, Philadelphia,

the Bishop and the rector, the Rev. Norman Van Pelt Levis, D.D., officiating.

Judge Bregy was one of the most prominent judges in the City, one who felt keenly the responsibility of service, regarding public office as a personal trust. He was a sincere, devout Churchman, faithful in his attendance at church, diligent in his duties as warden, exerting in all directions the influence of his strong personality, in Church life, and in civic affairs. The Church, the City, and the State, have suffered a distinct loss by his death.

**BISHOP BOWE IN PHILADELPHIA**

Bishop Rowe, of Alaska, the Rev. Dr. Henry B. Washburn, Dean of Cambridge Theological Seminary, Cambridge, Mass., and Dr. William C. Sturgis, executive secretary of the Educational Department of the Church, will be in this city next week in connection with outstanding events in the diocese.

Dr. Sturgis will address a Diocesan Missionary Mass Meeting on Monday night in Holy Trinity Church, 19th and Walnut Streets, on Missions and their Relation to the present World Conditions, and present the opportunity of the Church to take her place as a great leader.

Dean Washburn will be one of the speakers at the annual Midwinter dinner of the associate alumni of the Philadelphia Divinity School, on Tuesday night at 6:30 o'clock in the parish house of the Church of the Incarnation, Broad and Jefferson Streets. Other speakers will be Milton B. Medary, architect of the \$2,000,000 group of buildings which will comprise the new Divinity School at 42nd and Locust Streets; Bishop Garland and the Rev. Dr. George G. Bartlett, Dean of the Philadelphia institution. The Rev. Norman V. P. Levis, rector of the Incarnation, will preside at the dinner. The trustees and overseers of the Divinity School meet Tuesday afternoon in the Church House.

Bishop Rowe will deliver an address Friday morning at 11 o'clock in the Church House before the Indian Hope Committee of the Woman's Auxiliary, speaking of conditions among the Alaskan Indians.

**BISHOP'S BRICKS FUND**

Folk dances by Roumanian children in national costume and carols by Italian children of St. Mary's of the Annunciation, and the presentation of a Nativity play by children of the Polish school of the Redeemer, will be notable features of the Annual Bishop's Bricks Party given by the Bishop's Bricks Fund of the diocese next Saturday afternoon, January 28th.

The party will be held in the parish house of St. Michael's Church, Germantown, beginning at 2:30 o'clock. Bishop Rhinelander will be the guest of honor and the annual offering will be presented to the Bishop by the children. The offering is to be devoted to the missions for work among the children of foreign born.

The Bishop's Bricks Fund has been in existence since the first year of Bishop Rhinelander's Episcopate, and was started in response to an appeal in the Bishop's address to the diocesan convention in May, 1912. It is now a fixed diocesan institution and serves as channel by which small sums are collected annually to help in whatever building project the Bishop may have on hand.

**GALILEE MISSION**

The Galilee Mission, 823 Vine street, through which hundreds of "down and outs"

have been rehabilitated and made useful citizens, will celebrate its "Silver Anniversary" next week. The mission has arranged a program covering three nights. On the night of January 28th, the anniversary services will be held at the mission. The speakers will be Bishop Rhinelander, the Rev. Dr. Llewellyn N. Caley, the Rev. John R. Hart and William A. Lippincott, Jr. The choir of St. Philip's Church, West Philadelphia, will sing.

The following night the services will be in the Church of the Atonement, 47th street and Kingsessing avenue. The speakers will be George W. Wilkins, superintendent of the Mission; Samuel Smeltz and Norman. Both the latter are men who have been redeemed and are now working to redeem others.

On the final night, January 30th, the services will be at the mission. The speakers will be Bishop Garland, the Rev. Dr. L. C. Washburn, the Rev. Dr. Geo. H. Toop, and Edward H. Bonsall. The choir of St. Matthew's Church, 18th street and Girard avenue, will render a musical program.

**BISHOP WHITEHEAD'S ANNIVERSARY**

Bishop Rhinelander has accepted an invitation to preach the sermon at the celebration of the 40th anniversary of the consecration of Bishop Whitehead, of the Diocese of Pittsburgh, on Tuesday night in Calvary Church, Pittsburgh. On Wednesday morning Bishop Rhinelander by invitation of Bishop Whitehead will preach the sermon at the consecration of St. Paul's Church in Kittanning, Pa.

**OPEN FORUM**

The Church Club of Philadelphia will hold an "Open Forum" on Monday night in the Church House, 202 So. 19th street, when the subject for discussion will be Proportional Representation. The subject will be opened by the Rev. Francis C. Hartshorne, of Phoenixville, and A. D. Parker and Clinton Rogers Woodruff, of this city.

FREDERICK E. SEYMOUR.

**SEVERE LOSSES**

THE DIOCESE OF EAST CAROLINA has suffered heavily recently by reason of the death of a number of the finest women of the Church.

The outstanding usefulness of two of these women has been a valuable asset to the diocese for many years. Mrs. Mary Cowan James, who died at her home in Wilmington, on December 28th, was for many years a diocesan officer of the Woman's Auxiliary and a tower of strength in her own parish, St. John's, Wilmington. Mrs. Maria Louisa Drane, who died at her home in Edenton, on December 24th, was the wife of the Rev. R. B. Drane, D.D., rector of St. Paul's parish, Edenton; and the mother of Ven. F. B. Drane, Archdeacon of the Yukon. Mrs. Drane did not subordinate the demands of her Church to the demands of her family, but in that relationship she gave expression to the finest traditions of Church and home.

DEATH IS no less essential to us than to live, or to be born. In flying death, thou fliest thyself; thy essence is equally parted into these two, life and death. It is no small reproach to a Christian, whose faith is in immortality, and the blessedness of another life, to fear death much, which is the necessary passage thereunto. *Sir Henry Vane* (quoted in Penn's *No Cross No Crown*).

## ST. LUKE'S HOSPITAL, CHICAGO

### Volunteers Needed—Movies at Wilmette—Endowment Fund at Joliet.

The Living Church News Bureau  
Chicago, January 24, 1922

**M**RS M. L. Baum, writing for the Woman's Board of St. Luke's Hospital to your correspondent, makes a special appeal for the help of Church people for the Hospital, and says there are many ways in which amateur help could be given, and many places in the hospital where it would be greatly appreciated. Here are some of the possibilities of service:

"The Linen committee, which has assumed the responsibility for the supply of linen for the hospital will furnish and arrange for the proper cutting of garments that can be made by any of the guilds of the churches. Information about this may be secured by telephoning Mrs. Pitcher, Superior 159. The linen committee is also in great need of layettes for new babies, infant garments, blankets, and the like.

"Anyone who is able to give any form of entertainment for the wards or patients in the hospital will be given a most appreciative reception.

"Another department in the hospital in which the churches might find a suitable field for the individual efforts of their parishioners is in the Social Service Department. This department of the hospital is assured financially. The personnel is educated along social service and nursing lines and is efficient in maintaining the machinery of a properly equipped Social Service Department. Free clinics are maintained for the poor who have been patients in the hospital. There are orthopedic clinics, where amateur workers could be of great assistance in taking records and in helping with the dressing and care of little children. There are also four prenatal clinics each week as well as gynecological clinics, where it would be a great help to the nurses employed by the Social Service Department to have women help with the records, and possibly do follow-up work with the patients. In connection with this follow-up work the Social Service Committee has organized a motor corps to help nurses in visiting outside patients. The women who drive these cars report on certain days of the week for orders, which include returning the patients to their homes, taking invalids on outings, bringing patients to the clinics or taking the nurses to visit the patients.

"In connection with the Social Service Department there is an old clothes committee which is endeavoring to keep the department supplied with old clothes for every age and size. Mothers frequently have nothing to put on babies when the time comes to take them from the hospital. People injured in accident cases frequently have their clothes cut off or destroyed when they are brought to the hospital and have nothing to wear when leaving it. Poor women frequently come to the hospital in warm weather and have nothing but thin clothes to put on when they leave, possibly in the wintertime. Shoes of all sizes are most acceptable.

"In the Occupational Therapy Department volunteers can always be used. This is work of particular importance in the cure of cases, as 'something to do' often changes the entire point of view, and convalescence is shortened by interest in work of some description. The work taught to the patients is knitting, carpentry, basket-weaving, leather work, wool work, making artificial flowers, and many other things. The assistance of anyone who can teach or assist with crafts is always of great help to the department. The materials necessary for the work are of very small intrinsic value, and scraps of material, remnants of worsted yarn, rags for carpet-weaving, cigar or cigarette boxes for decorating, etc., are only a few of the articles to be worked on that seem of great value to the patients.

"In the Kindergarten Department the appeal to the children is very strong. The Woman's Board employs a teacher for half of each day. But additions to this work and to the teacher's equipment in the way of toys, picture books, games, and picture magazines, will easily suggest themselves to anyone visiting in the children's ward.

"Books, preferably light novels and tales of adventure, are always welcomed by Father Wright, the chaplain living at the hospital, as he has many requests from patients for reading matter.

"The Delicacies Committee of the Woman's Board will always welcome preserves, jellies, fruit, and any other delicacies for distribution to the patients in the wards.

#### MOVIES AT ST. AUGUSTINE'S, WILMETTE

St. Augustine's Church, Wilmette, Rev. Dr. Hubert Carleton, rector, has a well established picture show for the children of the community. The movies are shown every Thursday afternoon at the parish house, more particularly for the small children of the village, and are attracting wide attention. In fact, the films have drawn such crowds that it is proposed to give two performances each Thursday. The films are carefully selected and contributed by leading members of the parish, and are shown under the direction of the rector. The aim of the rector and his friends who are conducting movies is to instruct and also to amuse. Such healthy subjects as "Cinderella," "Along the Moonbeam Trail" (showing wonderful animals of huge size that inhabited the earth in primeval ages), the well known fairy tale "Hansel and Gretel", and "Rip van Winkle"; have been used in the films.

Dr. Carleton delivered the annual lecture on the Houghteling Foundation at the Western Theological Seminary during the first week of the New Year.

#### ENDOWMENT FUND STARTED AT JOLIET

At the annual parish meeting of Christ Church, Joliet, the rector, the Rev. T. De Witt Tanner, concluded his report by saying:

"One other matter that I would ask you to consider. You will see by the treasurer's report that a regular endowment fund has been started and is to be carried in a separate account. I hope that you realize the importance of this foundation which we hope in the future years will grow and be of real help in the development of the work here. But would it not be wise for us to have a plan whereby we see that this has other help? It is in my mind that it would be well for us to set aside the offering on the Sunday next before March 24th, which is the anniversary of the organization of the parish, for the endowment fund."

#### THE CALL OF THE OUTCAST

The extreme need of the poor, the outcast, and the unemployed is now seen at its worst at the lodging houses and rescue missions on all sides of the city. One well established undenominational mission on West Madison Street, reports a total attendance for the month of December of 5,156. Meals were provided for 310, beds for 450, clothing for 35. "The Christmas festivities were enjoyed by all, and every meal given the unemployed men was greatly appreciated, though because of our low financial condition we have not been supplying as many meals or beds as previously," the superintendent says.

Of course our own "Cathedral Shelter" is in the thick of the district on the West side inhabited by the army of floaters which is larger now than it has been for years. The Rev. E. J. Randall, the new secretary of the Bishop and Council began his work of visiting the "field" with the New Year. On January 13th, he says:

"I visited the Cathedral Shelter for men, now housed in the old clergy house and St. Mary's mission house on the Cathedral property, and in charge of the Rev. David E. Gibson. The old clergy house has been turned into a boarding house for men, and the mission house is used for a lodging house for needy men and men of small means. Services are held in Sumner Hall on Sunday and

during the week, and the men are helped both spiritually and materially. The Cathedral shelter constitutes what has been greatly needed for many years, a Church lodging house for wayfaring men. Help is needed, both financial and in kind, for furnishing the clergy and mission house for the purpose of the Shelter. Magazines of recent date are also desired for the reading room. The old building at 937 West Randolph Street is still retained as a free lodging house."

#### THE SOUTHERN DEANERY

The Southern Deanery met on January 17th and 18th at St. Paul's Church, Kankakee (the Rev. R. E. Carr, rector). There was a large mass meeting in the church on Tuesday evening, the preacher being the Rev. F. S. Fleming, rector of the Church of the Atonement, Edgewater. There was a celebration of the Holy Communion on Wednesday at 7:30 and at 9 A.M. the Rev. Dean De Witt of the Western Theological Seminary, gave a meditation.

#### A MORTGAGE FUND AT THE ATONEMENT

The Rev. F. S. Fleming, rector of the Church of the Atonement, Edgewater, says that because of the generous response in the Christmas offering, all current indebtedness of the parish has been paid, and there is no outstanding obligation except the initial mortgage on the church property of \$40,000. To reduce this will, he says, be the great object financially of this year's work. The first gift of one thousand dollars for the mortgage fund has been pledged.

#### PROFESSOR FOSTER ON CHURCH UNITY

Professor Theodore B. Foster of the Western Theological Seminary read a most helpful paper on some phases of Church Unity at the Round Table on Monday morning, January 16th, at the Church Club rooms. The paper may be summed up as covering the following points:

First The Ideals of Church Unity. These the reader said are three, The Anarchistic; The Absolutist; and the Ideal of Reconciliation, which means the reconciliation of Catholicism and Protestantism.

Secondly: There are converging lines of approach on the basis of the three ideal-mentioned. This was the body of the paper.

Lastly: Professor Foster emphasized the importance of doing nothing at this stage to disconcert the process. He also emphasized the importance of education in the Unity Movement, on the part of all concerned.

H. B. GWYN.

#### BISHOP DARST'S ANNIVERSARY

THE SEVENTH anniversary of the consecration of the Rt. Rev. Thomas C. Darst, D.D., as Bishop of East Carolina, was marked by a banquet given in his honor by the Men's Church Club of Wilmington, on the evening of January 6th. A number of speakers at the banquet spoke feelingly of Bishop Darst's service to the diocese, citing facts to show that the six years of his incumbency have been years of fine growth in material and spiritual affairs. Among the speakers were the Rev. Messrs. W. H. Milton, rector of St. James', Wilmington; A. R. Parshley, rector of St. Paul's, Clinton; and R. W. Hogue, executive secretary of the Church League for Industrial Democracy, a former clergyman of the diocese. Several ministers and laymen of other communions were present, and spoke of their regard for the Bishop. Bishop Darst replied to the addresses in a speech expressing his thankfulness for the opportunities he had had in the past, and pledging his best effort for the future.



# PLANS FOR WASHINGTON CONVENTION

## To Emphasize Social Service— Woodrow Wilson Foundation —Items.

The Living Church News Bureau }  
Washington, January 23, 1922 }

PLANS are being matured for the diocesan convention which meets this year in Trinity Diocesan Church, February 1 and 2. Peculiar interest attaches to the meeting place of the convention this year as it is the church in which Bishop Harding was consecrated. There is also a point of interest to the social service life of the Church as Bishop Harding in his wisdom has consented to have the missionary meeting, always held the first night of the convention, be a meeting of social service character this year. The Rev. Charles P. Tinker, formerly superintendent of the New York City Mission, is to be the main speaker of the evening and will discuss the city missionary idea. In addition to Dr. Tinker, three heads of Washington institutions, in which the local City Missionary Society is at work, will speak for ten minutes each on what is being done and can further be done by the Church in this diocese through its city missionary agents for the Churchmen living in the various institutions. These three speakers will be representative of the three different types of institutions; the Penal, Hospital, and Home. The Board of Social Service is the committee arranging for this missionary service.

The Board of Social Service, together with a letter of recommendation, has just published and sent to the local rectors the report of its executive secretary, the Rev. David Ransom Covell, for Trinity Diocesan Church, Trinity Community House, and the city missionary work. The report is divided into two sections, the past and the future, and covers the period from February 1919 to October 1921. It shows that in Trinity Diocesan Church in addition to the regular services at 8:00, 9:45, and 11:00 A.M. and 8:00 P.M. held the year around, the following missionary meetings were held: musical services, religious motion pictures, sacred plays, and special services, including twelve Masonic services with an attendance of 27,509. In connection with Trinity Community House the report says that at the beginning of the activities there were conducted largely for the boys of the uniformed service and war workers with a slight community emphasis but that later the work was gradually applied to the community and that now little soldier and sailor work is being done. During the two and one-half years an aggregate of 42,787 soldiers and sailors from the hospitals were given dinners, theatre parties, entertainments, rides, picnics, and parties. The children's activities have included dramatics, meals for undernourished school children, motion pictures, arts and crafts and domestic science, entertainments, athletics, and clubs of a recreational or educational character. For the young persons there were held social dances, athletics, dramatics, and classes in arts and crafts and domestic science. For the adults there were civic meetings, forums, educational clubs, and organizations in addition to meet individual needs. In Trinity Community House is held a mental hygiene clinic with an expert alienist in charge and a full time psychiatric worker.

The city missionary work has spread into most of the local institutions with a large aggregate number of Churchmen in its charge. Regular visitations, celebrations of the Holy Communion, personal gifts, correspondence, entertainments, and many other acts of a Churchly and humanitarian character have been extended to the many inmates in addition to the regular offices of the Church.

In looking toward the future the report recommends holding a diocesan meeting in the Diocesan Church, increasing the number of special services, and the holding of a city-wide preaching mission to non-Churchmen weekly. Stress is laid on the missionary and Americanization opportunities in the Trinity Community House which is in the neighborhood where many Greeks, Italians, Chinese, Japanese, and other nationalities are found. The report says "The Community House seems to be the logical as it is a most successful point of contact with those who are strangers to our Church. The Community House activities represent the true missionary method of breaking down prejudice, establishing confidence, friendship, and gratitude, so that the erstwhile stranger is willing and often anxious to get the religious view point of the Church that is ready to serve and make the humanitarian approach. It is the method used by our missions in foreign fields and it works just as well here at home in bringing souls to the Master. The Community House has a great role to play in welding religious differences, in feeding the Church, and portraying an interesting practical sort of Christianity that any creed, race, or grade of intellect, can readily understand and appreciate." In the outlook for the city missionary work the report says that the Executive alone has written almost one thousand letters in looking to the welfare and home conditions of patients and those about to be discharged from the hospitals and that the activities should be largely increased. It is shown that the insufficient staff cannot cover the entire institutional field which the Federal character of Washington makes one of rapid growth. The report pleads for a trained and specialized staff to do the city missionary work and live out the appeal of the prayer for missions in carrying the Gospel of Peace to "them that are nigh as well as to them that are afar off." Stress is placed also on the importance of correlating the Church men and women who are following social service as their "bread and butter" occupation, and upon the importance of centralizing the Diocesan welfare agencies and work, suggesting the excellent Trinity plant as a center for information, charity, welfare, and humanitarian effort for all of the parishes and parochial endeavors which will extend beyond the parochial bounds and families. Suggestion is made that all the clergy send the strangers who appeal to them for aid to the Trinity staff in order that such applicants may be carefully treated, that the unworthy may be denied funds and the worthy given more adequate aid.

### WOODROW WILSON FOUNDATION

The local clergy are being appealed to in behalf of the movement to establish the Woodrow Wilson Foundation. A campaign is being launched to raise a quarter of a million dollars or more here in the District of Columbia and the initial meeting was

held Sunday, January 15th, at a local theatre when the gathering was addressed by Samuel Gompers, president of the American Federation of Labor; Hamilton Holt, New York editor; Dr. Samuel T. Eliot, of Boston; and Col. John Temple Graves, with Charles Edward Russell presiding.

### ITEMS

At his visit for confirmation at the Chapel of the Good Shepherd, the Rev. C. S. Abbott, vicar, last Sunday, the Bishop dedicated a window erected to the memory of Martha Elizabeth Bruni and the late Bishop Pinkney, of Maryland, who, when rector of St. Luke's Church, Bladensburg, presented Mr. and Mrs. Bruni for confirmation.

Notice has been sent our clergy that the "flying squadron" will be present in Washington for three days to create sentiment in favor of law enforcement and civic righteousness opposing the activities of those who are fighting the prohibition amendment. The following speakers are advertised: Dr. Leigh L. Colvin, Arthur E. Whitney, James H. Woertendyke, Hon. Frank S. Regan, Hon. Oliver W. Stewart, Hon. Christopher Connolly, and the Rev. Norman C. Brown.

St. Agnes' Chapel recently held a homecoming day when all who formerly worshipped at the church and were baptized, confirmed, or married there, were urged to attend a special service at 11:00 A.M. arranged by the vicar, the Rev. Clarence Weedon.

The "big sister" movement was recently launched in Washington by the Romanists. So far they alone have participated in the organization, none of the other religious bodies having joined with them.

At a meeting arranged at the home of one of the parishioners of St. John's, the Rev. Dr. Roland Cotton Smith, the retiring rector, was presented with the evidences of the love and esteem of the parishioners in the shape of a loving cup and a very large purse.

Washington is being recognized as the natural place for national Church headquarters, as the city is now not only a national but a world center. The Unitarians, and two bodies of the Methodists have established headquarters here, and we are told that the Presbyterians have a movement on foot to do the same. The Methodists are slowly but surely erecting a splendid university, and at the Roman Catholic University, under the Franciscans, there has been started a shrine dedicated to the Virgin to cost five million dollars. The model of this national shrine and plans for the same have already arrived and an attempt is being made to complete the crypt by next fall, when, it is announced, that this will be the only structure of its kind in America and that it will surpass in beauty even the Cathedrals of the old world, such as Rheims and Westminster Abbey.

### SEVENTY-FIFTH ANNIVERSARY IN MILWAUKEE

The Council of the diocese in session last week at the Cathedral, celebrated the seventy-fifth anniversary of the diocese. A sermon by Bishop Tuttle, commemorative of Bishop Kemper, preached on Wednesday evening at the Cathedral, was the outstanding event, while at the Church Club dinner on Tuesday evening Mr. Carl B. Rix read a paper on the history of the diocese. Bishop Webb was greeted with hearty applause and spoke briefly, while other speakers were the Bishop of Fond du Lac, the Rev. Dr. Ivins, Dean of Na-

shotah, and the Rev. Stanley M. Cleveland, student pastor at the University. The corporate communions on two mornings were well attended, and there was much interest in afternoon conferences on practical subjects of Church work.

The Council met for organization on Tuesday at 3:30 p.m. The Rev. Henry Willmann was reelected secretary and the Rev. R. D. Vinter, assistant secretary. At this session the Bishop read his annual address. After referring briefly to the seventy-fifth anniversary of the diocese, and the results of the Nation-wide Campaign in the diocese, the Bishop dealt entirely with diocesan matters.

Following the Bishop's address, the Rev. A. H. Lord introduced the following resolution, which was adopted by a rising vote: "Resolved, that the clerical and lay deputies to the Seventy-fifth Annual Council here assembled offer their gratitude to Almighty God for the recovery of our beloved Bishop from the serious operation and sickness he has recently endured. We extend to Bishop Webb our affectionate respect and earnest wishes for his speedy and complete return to health and strength."

The Bishop then called the Rev. Holmes Whitmore to the chair, who presided during the rest of the Council.

Wednesday and Thursday mornings were taken up with the usual routine business, reading of reports, and the elections. Mr. James H. Daggett was reelected treasurer, and the Rev. Wm. H. Stone, registrar. Standing Committee, the Rev. Messrs. Holmes Whitmore, H. B. St. George, D.D., A. H. Lord, and E. R. Williams. Lay, Messrs. F. C. Morehouse, H. N. Laflin, W. F. Myers, and Sumner G. Moon. Deputies to the General Convention, the Rev. Messrs. H. B. St. George, D. D., E. R. Williams, Holmes Whitmore, and Frank E. Wilson. Lay, Messrs. F. C. Morehouse, H. N. Laflin, Hon. Marvin Rosenberry, and Sumner G. Moon. Alternates, the Rev. Messrs. C. N. Lathrop, A. H. Lord, C. S. Hutchinson, and Henry Willmann. Lay, Messrs. W. F. Myers, B. G. Edgerton, Charles M. Morris, and T. C. Hatton. Trustees of Funds and Property, the Rt. Rev. William Walter Webb, D.D., Mr. Carl Rix, and Mr. Richard H. Norris. Deputies to the Provincial Synod: the Rev. Messrs. H. Sturtevant, A. H. Lord, C. E. McCoy, and W. F. Hood. Lay, Messrs. T. C. Hatton, Chas. Ocock, W. C. Morgan, and Stuart Hyde. Alternates, the Rev. Messrs. Clark Attridge, John E. Bailey, William Dawson, L. H. Matheus. Lay, Messrs. W. J. Morgan, Hamilton, I. L. Nicholson, and Arthur M. Peabody.

The report of the chairman of the Diocesan Nation-wide Campaign Committee was most encouraging, showing an increase of pledges both for parochial work and for the Nation-wide Campaign for the year 1922.

The committee on the State of the Church, in its report, showed the work of the diocese to be in a most encouraging condition.

Steps were taken looking toward more effective publicity, and for the employment of a stenographer during the sessions of the council.

Toward the close of the session on Wednesday, Mr. Lewis B. Franklin, treasurer, of the Presiding Bishop and Council, was presented to the council, and spoke of the results of the Nation-wide Campaign and of the plans to be presented to the General Convention for the next three years.

On Wednesday and Thursday afternoons there were conferences for both men and women. The subjects discussed were, Young Peoples' Work in the Church, led by the Rev. F. C. Grant, rector of Trinity

Church, Chicago; Week Day Religious Instruction, led by Mr. Edward Sargent; The Church Service League, led by Mrs. Paul Sargent; and The Church Mission of Help, led by Mrs. Frederick L. Pease.

Women of the diocese were in session on Wednesday as the Woman's Auxiliary and on Thursday as the House of Churchwomen, both in St. Paul's Chapel, and both sessions very well attended. In the diocesan meeting of the Woman's Auxiliary Miss Frances Bussey was elected president. Other officers were re-elected. Increased activity was shown, and it appears that the budget has been overpaid on every item and more than eight hundred dollars left on hand.

In the House of Churchwomen Mrs. J. W. Hobbins of Madison was elected president, and Mrs. Stanley Cleveland secretary, but Mrs. Cleveland declining, Mrs. C. F. Lamb of Madison was afterwards appointed in her place. Mrs. H. N. Laflin was elected treasurer. The chief interest in the session was the consideration of resolutions submitted by the Commission of General Convention asking for expressions on the desire of women as to representation in the official bodies of the Church. The general proposition that women are entitled to representation wherever laymen are to be selected was defeated by a large majority, after which specific resolutions, first, on the formation of a third House in General Convention to consist of women, and second, on the question of admitting women as members of the House of Deputies, were both defeated by unanimous votes. Subsequently a resolution was adopted expressing regret that this subject had been brought up at this time.

There were elected as deputies to the Provincial House of Churchwomen: Mrs. J. W. Hobbins, Mrs. H. N. Laflin, Mrs. Forbes Snowden, Miss Frances Bussey, and Mrs. Charles S. Forsyth.

#### WHAT OF OUR NEGRO WORK?

A PAPER written by the Rev. George W. Lay, D.C.L., of the Diocese of East Carolina, entitled: What of Our Negro Work? has brought out a great deal of very interesting discussion of the Church's work among the Negroes in the South. The paper appeared in the *Mission Herald*, the diocesan paper, and has been followed by two articles written by colored clergy. One of these clergymen wrote in a spirit of bitterness, charging the diocese with neglect of its Negro work. The other article written by the dean of the Colored Convocation of East Carolina, refutes this charge. All three writers agree, however, that the Church is not reaching the Negroes as it should. The subject will no doubt engage the attention of the next diocesan council.

#### TO PAY IN FULL

THERE WERE several other important matters that engaged the attention of the Council of the Diocese of East Carolina. The diocesan treasurer reported a discrepancy of \$4,000 between receipts and expenditures for the year 1921. It was decided to make a campaign for the payment of arrearages in order that this deficit may be wiped out. Another important matter presented by the executive secretary was the citation of pledges for the year 1922. There is a falling off in the total amount of the pledges, and it was necessary for the council to revise the 1922 budget. A committee was appointed to do this. By resolution of the council, it was decided

to attempt no practice of economy as regards the N. W. C. pledge for the work of the General Church, but to pay in full.

#### BISHOP BURGESS' TWENTIETH ANNIVERSARY

THE TWENTIETH ANNIVERSARY of the consecration of the Rt. Rev. Frederick Burgess, D.D. (Brown), L.L.D. (Camb.), was celebrated most happily on Monday, January 16th.

At 11 o'clock, in Grace Church, Bishop Burgess' last parish, there was a solemn offering of the Holy Eucharist, the Bishop being the celebrant, the Bishop of Newark, the deacon, and Bishop Stearly, sub-deacon. The preacher was the Bishop of Bethlehem who paid eloquent tribute to the greatly revered Bishop and stressed the need for intelligent teaching and acceptance of the Faith as the great necessity for the present time. The music under the direction of Mr. Frank Wright was very beautiful. Some eighty priests and a large congregation were present. In the procession were two Bishops of the Eastern Church. With the exception of the bishops and clergy within the rails there were no Communions. The Rev. Dr. Jones, rector of St. Mary's Church, and the Rev. Dr. Townley, rector of St. Bartholomew's Church, both of Brooklyn, were the Masters of Ceremonies.

In the evening an informal reception was tendered to the Bishop in the ballroom of the Hotel Bossert. Nearly 700 were present.

The Rev. Dr. Jones, in a speech exquisite in its sentiment and also in its brevity, voiced the regard of Long Island for Bishop Burgess and asked the treasurer of the diocese, Mr. George Heulett, to present to the Bishop a gift from the clergy and laity. This was a purse substantial in amount.

The Bishop returned thanks in words of eloquence and deep sincerity in which he affirmed his desire and effort through all the years to have been Bishop of all his people, clergy and laity, alike, and expressed his appreciation of all that has been done by them to uphold his hands and to extend the Faith.

#### GREEKS IN MARYSVILLE, CALIFORNIA

SOME WEEKS prior to Christmas, a number of Greek residents of Marysville called upon the rector of St. John's Church, and asked if he would arrange a Greek Mass for them at Christmas-tide. The rector went to San Francisco to interview the priest-in-charge of the Cathedral, the Rev. Pythagorus M. Caravellas, with the result that on January 13th the said priest came to Marysville. Service was held in St. John's Church, at 10:00 o'clock in the morning, about forty Greeks being present.

The rector of the Church, the Rev. A. E. Butcher, was present in the chancel and the vestry was represented by Mr. Leon Dassonville of the Rideout Bank. Much interest was aroused in the town concerning this service which was the first of its kind in Marysville. Arrangements are being made whereby St. John's Church can be used for occasional Greek services, the rector of the Church acting as the representative of the Greek Priest of San Francisco.

#### ST. ALBAN'S CHURCH, WINNIPEG

TO HAVE given \$1,000 to missions during the year 1921, and \$1,500 to the Forward Movement during the same year, and yet to have reduced the parish debt nearly

\$6,000 during the past fifteen months was the report presented to the parishioners' annual meeting at St. Alban's, Winnipeg, the Rev. H. Cawley, rector. An increase was voted to the rector's salary and discussion took place on the possibility of completing the Sunday School building for which about \$20,000 will be needed. A committee was elected to bring in details at a later meeting and to secure prices for definite work.

During the year St. Alban's has carried on St. Paul's Church, Fort Garry, which since the opening in October has had two services each Sunday.

AN ENORMOUS PARISH

BY A STROKE of his pen Bishop Thomas transformed Park County, Wyoming, into a parish. A little later the Rev. D. R. Blaske was instituted its first rector. It is believed that this is one of the largest and most unique parishes in the American Church. Park County parish has an area of 5,400 square miles and into which could be placed the states of Delaware and New Jersey with bed space for Rhode Island. Since July last there have been held in this far-flung parish 131 public services, 252 calls have been made and the rector's Ford has run up for the Lord a mileage of 3,112. All manner of people are ministered to by the Church. Extensive work is being done among the children of the shepherds and cowboys. Recently a delegation of Crow Indians attended divine worship in which, in behalf of the delegation, one of its members—Simon Bull-That-Shows—gave unto the Lord.

Headed by Chief Fights-Well-Known there solemnly filed into Christ Church a motley procession of Indians. Looking neither to right nor left they marched well front, arranging themselves in pews on the Gospel side. Sedately, in profound silence, they awaited the beginning of matins. They participated in the order of service—standing, sitting, and kneeling in perfect unison with the rest of the congregation. With fearful solemnity they listened intent to the Rev. D. R. Blaske, now and then nodding wisely. Seeing the usher coming towards them they held a whispered consultation. Then the noblest of them all—the venerable Bull-That-Shows—reached with eloquent movement for his buckskin wallet. Very slowly, and with great gusto, he extracted therefrom a copper cent, then rising to his full six feet, he, with a profound bow to the abashed usher, carefully deposited the copper cent in the alms basin. Again bowing, Simon Bull-That-Shows then sat down. At the end of the service as they filed sedately from the church, each grasped the rector's hand, each saying to him: "Um sure make heap red-fire talk. He much fine good."

BISHOP CAPERS IN MISSION WORK

THE RT. REV. W. T. CAPERS, D.D., of West Texas, has recently demonstrated his ability as a parochial missionary, preaching two successful parish missions in his diocese. The first was during December at Christ Church, Laredo (the Rev. Charles W. Cook, rector), and the second, in January, at the Church of the Redeemer, Eagle Pass, both parishes located on the Mexican border.

The Bishop took for his general topic the subject of Why I am a Christian and showed throughout the series of mission

talks and sermons that Christ is the answer to the quest of the human soul. The missionary addressed himself especially to the men of these parishes and the Confirmation classes in each case showed a majority of male candidates.

A feature of these missions was the informal conferences held with the various parish organizations, including the guilds, young people's societies, brotherhoods, etc. The Bishop urged the women to employ the social leadership they possessed on behalf of Christ and His Church. A parish Bible Class is one of the results of the mission in Eagle Pass. The Bishop, who is a Rotarian, was the speaker at a Rotarian luncheon in Eagle Pass at which his message on community service was enthusiastically received. Some of the local Methodists, whose Sunday services were cancelled on account of the Bishop's mission, good-humoredly told him that he would make a good Methodist preacher, to which Bishop Capers retorted that he had inherited his evangelical fervor from his grandfather who was a Bishop in the Methodist Church!

BEQUEST

THE DIOCESE OF PITTSBURGH has met with a severe loss in the death, during the holidays, of Edwin S. Craig, Esq., a prominent member of Christ Church, Pittsburgh, and an active participant in many diocesan activities. In his will just probated, after many generous bequests to relatives and friends, he bequeathed to the Y. M. C. A. of Pittsburgh the sum of \$10,000, to be used for teaching the English language and American customs to persons of foreign birth, to aid them in becoming better American citizens. He created a "Staunton-Craig Memorial Fund" of \$50,000, the income to be paid to the Board of Trustees for the Diocese of Pittsburgh, for the support of Christ Church, in memory of his grandparents, who had founded Christ Church in the early days. A bequest of \$5,000 was also made to the Domestic and Foreign Missionary Society of the Church.

THE CHURCH CHARITY FOUNDATION of the Diocese of Long Island has received from the estate of the late Bishop Little-

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john for the endowment fund of St. John's Hospital the sum of \$13,284.97. The total endowment of this splendid charity, which closed the year with all bills paid and a slight balance in the current expense account, is now \$814,354.78.

#### NEWS IN BRIEF

**CENTRAL NEW YORK.**—Hundreds of men from the parishes of Utica turned out for a special corporate communion in Grace Church early on the Feast of the Circumcision. Bishop Fiske was celebrant and delivered a short address. He was assisted by the clergy of the city.—A three days' conference on religion will be held in St. John's Church, Phoenix, by the Rev. Theodore J. Dewees.—Mrs. Frederick T. Proctor was elected president of the House of the Good Shepherd, Utica, at the annual meeting. Mrs. E. J. Wolcott continues as secretary. The annual report stated that a legacy received during the past year from the estate of Louise Eames Mather of Chicago had done much to relieve the trustees of anxiety for the future.—Convocation of the 2nd District met in Grace Church, Utica, the week of January 15th. Among subjects discussed was the improvement of convocational meetings. Prof. H. N. Ogden of Ithaca read a paper outlining suggestions for the program of diocesan convention, by which it would become more of an informational and instructional conference, with less time given to elections and canon revision.—At the annual meeting of the Whitesboro Fire Department, the Rev. A. J. Schrader, chaplain of the department, was presented with a gold badge and shoulder straps with crosses of gold emblazoned on them, as a token of esteem.—Bishop Fiske addressed a mass meeting of men in Trinity Church, Utica, January 18th.—Practically every one of the fifty confirmation classes of Trinity Church, Utica, and St. Paul's Chapel, Deerfield, were represented at the second annual reunion and corporate communion. The Hon. A. C. Coxe was chosen honorary president. W. S. Crocker of Utica is the acting president.—At the annual Epiphany rally of the Church School Service League of the second district, in St. Stephen's Church, New Hartford, 125 representatives were present. Addresses were made by the Rev. M. B. Bennett, Mrs. Edith Springer, of Rome, district supervisor; Miss Lilian V. Mosher, diocesan supervisor; and Mrs. Kingsley, past district supervisor. A playlet, *A Penny's Worth*, was presented by six girls from Grace and Calvary parishes, Utica, and Miss Catherine Smith, of Waterville, read an original poem telling of the work done in the Waterville Church school.—Plans for creating the new diocesan fiscal corporation, authorized by the last convention, were discussed at a meeting of the finance committee of the diocesan council at a special meeting in Utica early in January and referred back to the special committee. The meeting was attended by Bishop Fiske, Charles W. Andrews, treasurer of the Parochial Funds, G. M. Weaver, treasurer of the Episcopate Fund, Judge P. C. J. deAngelis, treasurer of the Bible and Prayer Book Society, F. L. Lyman, treasurer of the diocese, F. M. Boyer, of Watertown, J. P. Miller, of Oswego, and the Rev. N. T. Houser, of Auburn, members of the special committee, the Rev. E. H. Coley, chairman of the Finance Committee, and the Rev. F. C. Smith executive secretary of the Council.—Convocation of the third district

was held in All Saints' Church, Johnson City, January 9, and 10. After the evening service a social hour was held at the home of Professor F. M. Smith to give opportunity to the men's Club of the parish to meet the clergy, the Archdeacon and the Bishop. The Rev. John Cole McKim, of Tokyo, Japan, gave an address on missionary work in Japan on the second day, and the Rev. T. J. Dewees addressed the convocation as to possible ways of improving its meetings.—On the occasion of the installation of the officers of Frederick P. Helmuth Post, American Legion, Clinton, the Rev. T. T. Butler, of Trinity Church, Utica, delivered the principal address.

**CONNECTICUT.**—Service for fifty years as a vestryman in one parish, that of Christ Church, West Haven, by Hugh Caldwell, was appropriately marked by a recent dinner given in his honor at the rectory of that Church. Others present upon this occasion who have long records of service in this parish were, George H. Thomas, parish treasurer for twenty-one years, and Judge Henry A. Hall, who has served as parish clerk for twenty years.

**EAST CAROLINA.**—A special Lenten self-denial offering is to be called for. This call, which was decided on at a meeting of the Bishop and Executive Council of the Diocese, meeting in Wilmington, on January 12th, carries out a suggestion made by the Rev. W. R. Noe, executive secretary of the diocese. The offering is designed to meet the decreased revenue due to the financial depression in the South. Special plans are being made for the effective presentation of the need for the offering.—A parish house that bids fair to become a community center for the town of Belhaven has recently been completed in St. James' parish. The rector, the Rev. J. N. Bynum, writes that his church has evolved a social service program that will give a decided Christian atmosphere to the social activities of the young people of Belhaven. As an expression of their regard for him, the members of Mr. Bynum's parish presented him with a new automobile as a Christmas present.—On Sunday, January 1st, the Rev. Alexander Miller was instituted as rector of St. Paul's Church, Wilmington, by Bishop Darst. Mr. Miller recently resigned his work as Archdeacon of Wilmington to take charge of St. Paul's.—Miss Venitia Cox, a missionary worker in the district of Hankow, China, who is at home on a year's leave, spent the Christmas holidays at her home in Winterville. She made addresses in several East Carolina churches.—For the fourth time, Bishop Darst has been honored with a request to hold noon-day services during Holy Week in the Garrick theatre, Philadelphia.

**FOND DU LAC.**—On New Year's day, Bishop Weller blessed the new parish house at Marshfield. It is a three story gothic building containing an auditorium, gymnasium, guild room, men's smoking room, and kitchen—a remarkably complete building for a city the size of Marshfield. The Rev. H. A. Link has had a wonderful success at Marshfield. The Church school now numbers ninety.

**LONG ISLAND.**—Under the auspices of the B. S. A., a Training Institute for laymen has just been completed. The conductors were field secretaries of the Brotherhood, Mr. John D. Alexander, and Mr. J. Brooke Phillips. The course was taken by men from Holy Apostles', St. Ann's, All Saints', St. George's and St. Bartholomew's, all in

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Brooklyn, also St. George's, Hempstead, Long Beach, Long Island City, Queens, and Rye. The Rev. Samuel C. Fish has received as a gift a Dodge sedan for use in his extensive cure, and St. Mary's, Good Samaritan, a part of it, has received as a memorial to Mrs. Safford S. Delano, a pipe organ—now being constructed—together with a memorial tablet.—The Church of the Atonement, Brooklyn, has been renovated—a large amount of the work having been done by the vestrymen themselves. On the 20th, this parish will enter into the local assembly of the B. S. A. The Rev. Charles A. Brown, rector of All Saints', Bayside, L. I., will conduct a Quiet Hour: and after supper there will be a number of short addresses by members of the Brotherhood on Chapter Meetings.—The 135th annual meeting of St. Ann's Church, Clinton and Livingston Streets, will be held in the parish house on January 25th. The election for wardens and vestrymen resulted as follows: wardens, Col. Edward Barr and Lewis W. Francis; vestrymen, for one year, Edward C. Litchfield, Dr. Richard E. Shaw, and William H. Redfield; for two years, Percy G. B. Wilkes, Dr. William Simmons, and Edgar H. Criswell; for three years, Richard Jackson, Frank C. Osborn, and Albert W. Merrill. The election of Col. Barr rounded out forty-four years as a communicant of St. Ann's Church. He has been a vestryman, warden, since 1878. During that time he has been a warden for twenty-four years, or twenty years he was treasurer of the parish.—At the annual meeting of the Brooklyn Archdeaconry, the Rev. Frederick M. Norriss, D.D., the Rev. J. Howard Marsh were elected to the executive committee.—A congregation of West Indian negroes has been taken over by the archdeaconry.—Arrangements were begun to erect the plant of the defunct parish of the Holy Comforter as headquarters for work among the Jews. The Rev. George C. Clark was re-elected secretary.

LOS ANGELES.—The Church Home for the aged, which now has cash assets of over \$17,000, has ordered plans drawn for its first building, to accommodate thirty residents.—The mission of the Advent has been started in the West Adams Heights section of Los Angeles with the Rev. Robert Renison as priest-in-charge. A portable chapel is being used for services and a Church school is being gathered.—Monthly services have been started in Chino by the Rev. Stephen Clark, Jr., rector of St. Paul's Church, Pomona, the nearest parish.—The Rev. Charles F. Reifsnider, LL.D., President of St. Paul's College, Tokyo, spoke on the subject, Japan's Attitude Toward the United States, at the annual parish dinner of All Saints' Church, Pasadena, held on January 5th.—The Hospital of the Good Samaritan, Los Angeles, will give diplomas to fifteen graduates at its annual graduating exercises on January 17th. Nine of the class are California girls, the rest coming one each from Illinois, Minnesota, North Dakota, Maine, Alberta, and Scotland.—The twenty-seventh annual convention of the diocese will be held at St. Paul's Pro-Cathedral, Los Angeles, on January 25th and 26th. Monday, the 23rd, will be marked by the annual meeting of the Church School Association and the diocesan assembly of the Brotherhood of St. Andrew. Tuesday, the 24th, will be devoted to the Woman's Auxiliary and the Girls' Friendly Society. The diocesan men's club will tender a reception to Bishop and Mrs. Johnson and Bishop and Mrs. Stevens on the evening of the 25th. The

following evening will be given over to a convention of Young People's Societies. Friday, the 7th, will be Daughters of the King day.

NEBRASKA.—The Very Rev. Stephen E. McGinley, dean of Trinity Cathedral, Omaha, has recently been elected to honorary membership in the Chamber of Commerce. Requests for election to this status in behalf of Dean McGinley were made by Clarke Howell and F. H. Davis, president of the First National Bank.—Mrs. Ernest V. Shayler, wife of Bishop Shayler, is convalescing in Clarkson Hospital from a very successful operation.

PITTSBURGH.—The January meeting of the Clerical Union was held on Monday, Jan. 16th, at the Church of the Atonement, Carnegie, Pa., one of the smaller suburban churches. There was a celebration of the Holy Communion, followed by a brief business meeting and luncheon. In the afternoon, Dr. Batten, a Quaker gentleman, related some of his experiences during the earlier stages of the World War, when as an appointee of the Geneva Conference he travelled about forming Peace Groups.—The Church Normal School reopened for its winter session on January 17th and 18th, at the same centres as during the first session, namely, Calvary Church and Christ Church, North Side. An extension course is also being given in an outlying section of the diocese, ministering to the teachers in a group of parishes along the Monogahela river.

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**SOUTHERN OHIO.**—The churches at Nelsonville and Athens are showing marked growth under the leadership of the Rev. Arthur Marshall who has been in charge since September. A robed choir of twelve young ladies from the University at Athens has been instituted, and through the Nation-wide Campaign a furnace has been installed and the basement finished.—St. Paul's Church, Logan, the Rev. John Williamson in charge, has recently raised \$1,000 among its members to replace the plain windows with Gothic windows of leaded Cathedral glass.—The Rev. Dr. S. Reifsnider, president of St. Paul's College, Tokyo, recently addressed the congregation of St. Peter's Church, Delaware, at the annual dinner. He gave a splendid address on the Relation of Missions to Internationalism. The older members of the parish were glad to welcome back Dr. Reifsnider, who, while a student at Bixby, had often supplied as lay reader in the parish.—The vestry of Christ Church, Dayton, has presented a Ford Sedan to the rector, the Rev. Phil Porter.—St. Andrew's Mission, Washington Court House, the Rev. W. Mueller, minister-in-charge, recently celebrated its tenth anniversary with two inspiring services of prayer and thanksgiving. Bishop Reese preached and confirmed a class in the afternoon. In the evening, addresses were delivered by the Rev. E. C. Proser and Archdeacon Dodshon. The rector of St. Philip's Church, Circleville, brought over his choir by automobile, and they rendered special music at the evening service. At the close, the members and friends of St. Andrew's met at the house of Mr. and Mrs. H. Hays where refreshments were served and all had a delightful social time. Plans are being made to build a church in Washington, C. H., on the present site where services are now held in a house.—Archdeacon Dodshon has secured the approval of the Bishop and the Board of Religious Education for the organization of a training school for lay readers. It is planned to hold sessions in various centers in the diocese to train young men who may desire to serve and it is hoped candidates for the ministry will also be secured. Two young men have already expressed a desire to study for the ministry and the Archdeacon only heard of them through the plans for the lay-readers' guild.—The Rev. Frank Nelson, D.D., rector of Christ Church, Cincinnati, has resigned as a member of the Executive Council of the Fifth Province. Archdeacon Dodshon has been selected by the council to succeed him.—It is proposed to add to the program of the Gambier Conference for Church Workers this coming summer by providing for sixty boys and sixty girls of high school age, organized in separate groups, with a Dean over each section.—The Woman's Auxiliary of Southern Ohio has reason to be very proud of its gift to the Emery Fund which amounts to \$3,135.13, this fund going over the top by more than a thousand dollars and also giving a 100 per cent gift for every branch responding. This generous gift, as an expression of their love and gratefulness to the women missionaries in the field, will be a joyful satisfaction to the members and to those who represent them on the firing line.

**WYOMING.**—The Rev. Howard R. Brinker, of Christ Church, Douglas, Wyoming, conducted a very successful mission at St. Peter's Church, Sheridan, Wyoming, the Rev. S. E. West, rector.

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