

The State Historical Society

# The Living Church

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VOL. LXVI

MILWAUKEE, WISCONSIN, FEBRUARY 11, 1922

NO. 15

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WE receive our pardon not from any theory of the Atonement, but by reason of the fact of it; and even if no other statement had been made by the SAVIOUR when He came, this should have been enough—"The SON of MAN has come to give His life for many", for the sins of the whole world.—*The Bishop of London.*

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## EDITORIALS AND COMMENTS

### Biology and Heresy

WE are told that the behavior of all living bodies is very much alike. Modern science has brought to light a vast and tremendous area of life, existing and developing in myriad forms all about us—as well as in us. The bounds of the universe are extended and pushed out in every direction—down, as well as outward. Discoveries are being made daily which bring to our realization the enormous living population of the world. It seems that as we come to be drawn together as human brethren in a new sense of our family ties we human beings are also becoming conscious of a vast hierarchy of life graduated down from us. The discovery of the most gigantic reptile of the ancient world is no more exciting than that of the most minute bit of living organism in a drop of water. Just as in a less imperfect degree we come to know that men everywhere are of one fundamental stock, we seem to be developing a new sense of kinship with all living creaturedom. One touch of life, say the biologists, makes the whole world kin.

One aspect of this new knowledge may be mentioned in passing. It was quite common a few years ago to refer to our supposed descent from the ape, and to discover in that strain of Simian ancestry a complete refutation of the religious teaching that we came from God. The ardent proponent of Darwinianism accused us of reactionary tendencies—and looked backward himself to the monkey who became a man. He accused the Church of being reactionary—and yet the Church's gaze was steadily turned forward. The Church is ever so much more interested in what came from the ape than in the question whether or not it was from the ape that man came. In other words, the wisest view does not concentrate upon origins, but upon results. It is ever so much more fascinating to ascertain what a thing became than what a thing came from. Furthermore, if Evolution means anything, it means that a process is to be judged and understood from its term and not from its beginning. So we are now coming to revere and wonder at a great miracle—that from origins so humble the physical equipment of man took its beginnings, that so much has developed from such an unpromising start, and that even yet more wonderful life came when there had been none.

It is this extraordinary interest in life and in living things which furnishes the motive in the science of biology. It is precisely this which should commend it, of all the sciences, to the devout Christian. For the glory of the Church is that she is living, the glory of her Faith that it is a living, growing, developing thing, and the glory of the believer that his religion brings him a fulness of life. We hold that the Fellowship of Christ is nothing less than His Body, and the "Church" is an organism—and not an

organization. A biologist is not concerned with a clock—though it "goes", moves, and "does things". He is concerned with even the most obscure and simple thing that *lives*—even though it may show less life than does a mechanical contrivance. He studies life, from its simplest to its most complex form, and he can tell us a good deal about life. Among other things, he says that all living things behave a good deal the same way.

One fascinatingly interesting bit of biological discovery came the other day into the writer's knowledge. A scientist had been working on the problem of *anaphylaxis*. It has been a puzzle, for the problem in its baldest form might be put in the question: why does life destroy itself in order to save itself? For example, an ingenious person found by experiment that a certain extract of the tentacles of a sea anemone was fatal to dogs. If a quantity be introduced into the system of the dog, the animal becomes very ill. That is perfectly understandable. One might suppose, however, that the animal could be made immune to this harmful influence, by the introduction of graduated amounts of it in the hope of developing an anti-toxin. However, it was found that if the dog be subjected to ever so small a quantity, some time after, it proves fatal. So the investigator concluded: "Anaphylaxis appears to be an efficacious and energetic method of maintaining the chemical stability of our bodies by provoking an immediate and violent reactional response to the introduction of any substance which might change it". So, in a sense, the very life principle is driven to extremes in certain instances to make the violent protest that change of essential character must be fended off at all costs—even at the cost of the life of the individual itself. It is a veritable paradox.

Herein lies a parable. We know that a living thing must grow, and that growth involves change. We have become accustomed to recall the truth that life must change continually in order to maintain itself—or, in other words, in order to remain the same. But we know that "change" of this sort must occur in the non-essential part of us. A radical change in Johnny Jones' personality means that Johnny Jones is no longer himself. We watch a child grow, and despite a complete sloughing off of the constituent elements of its physical make-up, despite vast alterations in knowledge, experience, range of interests, and the like, we still maintain that the individual is the same. No matter how radical be the external (quoted in J. A. Thomson's *System of Organic Nature*, vol. 1, pp. 85-6) changes, we are not put off by them to say that a different person has come in to take the place of the child we knew fifteen years ago.

WHEN WE THINK of the long life of the Church, we are struck by the same phenomenon. Her life goes on continually, but it manifests itself in every new form. The elaborate system of worship, the development of creeds and of the Church organization—to take three striking examples—seem superficially little akin to the simplicity of Apostolic prayer, faith, and discipline. Yet there has been no break in the continuity, and the informing life-principle within the body has secured the wholesomeness and vigor of growth. At the Council of Nicea the Church had to invent a new word to protect the old Faith. The heretics objected to the *novelty*. It was precisely those who desired to preserve the ancient life-tradition who embodied it in a new form. Ecclesiastical “standpatters” have often proved the heretics. The staunch upholders of Orthodoxy have again and again seemed the greatest revolutionaries. The old-line “standpatter” wants things to remain the same—and so becomes a heretic, because he would put to death the life-principle of the Body. The devout believer is bent upon preserving life—and so has recourse to ever new forms in which that one Life may express itself. The two principles are ever in collision, as we know from the history of the Church.

In these days, it is fashionable to minimize divergencies, and to apologize for those occasions in the life of the Church when she made her vigorous protests against false teaching. We wish to gloss over our “differences”, and make little of the Athanasius-spirit in the Church. This mawkish attitude of apology and depreciation is the veriest sentimentality. It is a new form of muddle-headedness. It isn't even scientific. It all depends upon our fundamental attitude, upon the valuation we put upon our religion. If we are preserving a mechanical contrivance, we must resist change, for change spells destruction. If we are defending a living Faith, then we shall expect change and development—but not mechanical or “chemical” change, for that means death. When it is the living principle within the Church which evolves changes, well and good. Living things must develop and grow; they must respond properly to their environment. But *they* do the responding. Response to environment may be either adjustment or repulsion. We see both types of response in the Church's life. Good food the living body accepts, lays hold of, digests, and incorporates into its life. The wholesome and healthy organism rejects poison. There is always a give-and-take relation between a living organism and its environment—and this give-and-take-relation is conditioned by its life within. If things come to the worst there is a real loyalty to life which demands that it be surrendered rather than be conquered.

This same principle works in another way. Destructive and fatal injections into the life-blood of the Church must be cast off at all costs. Heresy means in the Church's life exactly what “introducing chemical changes” of a subversive nature does in the organisms which our biologist was studying. There can be no compromise.

The heretic sought to introduce changes which, if accepted, would mean the radical and essential change in the organic constitution of the Church's life. The protest of the life-principle is the rejection of the heretic and his doctrine. It is, we are told, “narrow-minded”. It is exactly as narrow-minded as is our warfare against the poor innocent and sincere *tubercle bacillus*. If life is worth defending, it involves certain warfare against hosts of enemies. If the Church's life, which is that of her Founder, be worth preserving, it necessarily means conflict with the disease germs that threaten it.

In these scientific days it is not advisable or even honest to be apologetic in our defence of the Truth. It is ours only in a sense—for we did not create it, nor did we even discover it. It created and discovered us. It is ours to *defend*. As we think of her glorious past, of her conquests against foes without and diseases within, why should we be hesitant in glorifying that Life within the Church which conquered then and conquers now? We are dedicated to the defense of that Life during the years of our pilgrimage on earth. Why be apologetic about it?

IN a paper bound volume of some two hundred pages we find the *Proceedings of the First National Conference on Christian Social Service*, held in Milwaukee under the auspices of the Department of Christian Social Service last June. The volume is a complete, verbatim report of the papers, addresses, and discussions, and will fully repay careful reading. Indeed the difficulty in connection with all such gatherings is that of bringing the exchange of thought by experts into circulation among those who are not experts. The Church needs this volume; and the Department is wise both in issuing it and in placing upon it the nominal price of 25 cents—wholly insufficient to pay the cost of publication, but just enough to lead people to value it and to keep the edition from being uselessly wasted.

#### Conference Reports

### ANSWERS TO CORRESPONDENTS

L. C.—We should scarcely be able to analyze the hymn in detail.

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### LINCOLN

He walked among us and we passed him by  
 And thought him but a country lawyer, crude  
 As our red prairies are, and more than rude  
 Who reveled in his jokes and deviltry.  
 We could not know the heart within that breast  
 Until the blood flowed freely from the wound  
 A madman made; then was it that we found  
 That God had loaned us for a time His Best.  
 And now the nations, since their kings are gone,  
 Have taken him across the wide-flung sea  
 To rule their hearts as well as ours; to be  
 The goal of their desires, with breaking dawn.

THOMAS CURTIS CLARK.

WHERE the Church goes forward in faith at the command of her Master, He confirms in every quarter of the world, the Word GOD is so near us.—*The Bishop of London.*

## NOTES ON THE NEW HYMNAL

## SECOND SERIES—X

BY THE REV. WINFRED DOUGLAS

SEXAGESIMA

THE Epistle illustrates the Collect by showing the power of God as St. Paul's defence against physical adversity: the Gospel reveals in the Parable of the Seed those things which are adverse to our spiritual life and growth; our weakness in temptation; the devil; the cares and riches and pleasures of this life. From these "adversities" we need a greater deliverance than was St. Paul's, for they are greater dangers.

Introit, 116—Oft in danger, oft in woe  
Sequence, 117—He who would valiant be  
Offertory, 212—How firm a foundation

OR

127—Jesus, Lord of life and glory

Communion, 149—O Lamb of God, still keep me  
Final, 109—Not by thy mighty hand

The Introit suggested may be very effectively sung to the previous tune, *Orientis partibus*. Sometimes a fresh zest is given to familiar words by association with a new melody; particularly when, as in this case, the usual tune is of no special distinction. To whatever music, the hymn should be sung with great spirit, as befits the season, the subject, and the work of two enthusiastic young people: Henry Kirke White, who wrote the first stanza, was but a college student in the year of its composition and of his death; and Frances Fuller-Maitland, who completed his unfinished sketch of the three last stanzas, was a child of but fourteen years.

The hymn at the Offertory, as has been said, should normally be indicated by the subject of the sermon. Thus today, should the preacher expound the Epistle, 212 would follow most appropriately. Persons who are disturbed by the use of *Adeste fideles* with this hymn need only think of how the Incarnation of the Divine Word is our "firm foundation": every note of this tune sings, "Jesus is God." If, on the other hand, the preacher should choose the Gospel for his subject, 127 would be a better hymn at this point; for several of its stanzas closely parallel the enumeration of various types of spiritual danger in the parable. Of 149, only the first two stanzas should be sung as a Communion hymn; they express the teaching of the day in the form of intense devotional prayer to the Lamb of God. 109, which has perhaps been sung a fortnight earlier, closes the service with reference to the heavenly Sower and the final harvest.

At Evensong, processional hymns suited to the season might be:

530—Onward, Christian soldiers

534—Lead on, O King Eternal

The teaching of the day would be kept in mind by the use of either of the following:

119—O thou to whose all-searching sight

483—God is working his purpose out

497—Come, labour on

The Epistle is recalled by 119: the Gospel by 497, which may the better be used if it has been sung on the two previous Sundays; for only frequent repetition will really make a new hymn congregational. In 483, we have an important addition to our Hymnal, placed there in response to popular demand. The first tune is that originally composed for the words: but the second, published during the war, better expresses its valorous faith and confident hope. In the present Third Edition of the Hymnal, the music has been re-arranged so as to make plain the notation for each syllable of the somewhat irregular, but intensely rhythmic lines. Its use as a choir recessional today would fittingly close the praise of Sexagesima Sunday:

"All we can do is nothing worth  
Unless God blesses the deed;  
Vainly we hope for the harvest-tide  
Till God gives life to the seed."

SAINT MATTHIAS' DAY

Introit 300—Lo! what a cloud of witnesses  
Sequence, 275—Praise to the heavenly wisdom  
Offertory, 493—O Master, let me walk with thee  
Communion, 357—Faithful Shepherd, feed me  
Final, 267—Stanzas 1, 8, 19, 20

Each of these hymns bears direct reference to the Eucharistic Scriptures of the day. As 275 and 267 are set to the same tune, 275 might be sung to the familiar *Aurelia*, No. 464. The other three bring to mind the Apostleship based on "companying with the Lord Jesus" as He goes in and out among us, the true Witness, the faithful Shepherd.

## DAILY BIBLE STUDIES

EDITED BY THE REV. FREDERICK D. TYNER

February 13

READ St. Matthew 5:27-37. Text for the day: "But I say unto you."

Facts to be noted:

1. The deliberate harboring of impure thoughts must be fought against.
2. Our Lord is very explicit on the question of marriage and divorce.
3. Our Lord demands absolute truthfulness.

Home life is one of the safeguards of the nation. The Christian man and woman who believe in Christ and His teaching will understand the importance of our lesson for to-day. In the Lord's Prayer we pray, "Lead us not into temptation," and we must help to answer that prayer ourselves. Some of the extreme radicals of the day would lower the standards of life laid down by Christ Himself, and the standards they aim to lower are those that have to do with the sanctity of the home. Let every one who names the name of our Lord stand for His conception of life, and use every possible means with our boys and girls that they may have the Christ conception of true Christian home life. And this also applies to our Lord's, the high standard of truthfulness. In every temptation let us hear our Lord saying: "But I say unto you."

February 14

Read St. Matthew 5:38-48. Text for the day: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Facts to be noted:

1. Human nature seeks revenge.
2. Selfishness has been called the "root sin."
3. Christ shows us the Christ-like way.

We must try to catch the spirit of Christ and this requires constant, persevering effort. We must eliminate every vestige of revengeful feeling (38, 39), we must do far more than the law requires, we must go "the second mile" (41), we are to be charitable to the degree of self sacrifice (42), and we are to hate the sin but love the sinner (34-47). Our text teaches us that we are to make a constant effort to reach perfection, we are to live in a state of constant effort to be perfect in spite of yesterday's failure or neglect. We are told that Christ was made perfect through suffering (Hebrews 2:10), and so it must be with us. Keep this fact in mind: Christ is our Co-worker in every effort, and the prize set before us is everlasting life.

February 15

Read St. Matthew 6:1-8. Text for the day: "Pray to thy Father which is in secret."

Facts to be noted:

1. Our Lord takes it for granted that we are generous and kind to the needy.
2. He takes it for granted that we pray and deny ourselves even to the point of fasting.
3. Notice very carefully: verses 3-4; 6, and 17.

Is our generosity determined by the amount of publicity we receive? The motive is the important thing as far as we are concerned. The same principle applies to our prayers and our habits of self denial. Self effacement and dependence upon God, not man, for our reward is the secret of true reward. Of one thing we can be assured by experience only and that is that "God does pay." It is easy to receive recognition from men, it is even easy to secure tangible rewards and compensation from men, but such recognition and rewards are not permanent. God's reward is permanent. "Secret" is a very important word in this lesson.

February 16

Read Romans 8: 1-17. Text for the day: Our Father, who art in heaven."

Facts to be noted:

1. The creed begins with "I", the Lord's prayer begins with "Our."
2. The word "Our" includes all the people in the world.
3. "Our" also includes our Lord Himself.

When we pray "Our Father" we pray for those we love and for those who love us, for our friends and for our enemies; we pray for those who are trying to follow our Lord and for those who are living in sin; we pray for those who have learned of Christ and for those who have never heard His name. When we pray "Our Father" we pray for the brotherhood of man and that every man may know the fatherhood of God. Such is our prayer, and as Christian people we must work with our Saviour that the prayer may be answered. "And I prayed before the God of heaven . . . and the people had a mind to work" (Nehemiah). Say the Lord's Prayer slowly over and over again and try to realize the meaning of each petition.

February 17

Read Isaiah 6. Text for the day: "Hallowed be Thy Name."

Facts to be noted:

1. "God's name is Himself as He is made known to us" (Farrar).
2. Before we can "hallow God's name" we must "know God."
3. When we "know God" it is a positive joy to hallow His name.

"Hallowed be Thy Name" is not merely a prayer that we may refrain from taking God's name in vain; it is a positive command "To believe in Him, to fear Him, And to love Him . . . To worship Him, to give Him thanks: To put my whole trust in Him, to call upon Him, to honor His holy Name and His Word: And to serve Him truly all the days of my life." When we attend the services of the Church, when we devoutly receive the Holy Communion, when we carefully study the Bible and try to follow its teaching, when we meditate and pray in private, when we are generous and charitable to those in need, when we try to set the right kind of example to our children and to those who come into contact with us, when we trust God and when we try to win others to do these same things, we are in some measure hallowing God's name. Keep in mind that the petition means that we must do something.

February 18

Read St. Luke 17: 20-37. Text for the day: "Thy Kingdom Come."

Facts to be noted:

1. The word kingdom here means God's rule.
2. We pray that God's rule, as we know God through Christ, may be the rule of the world.
3. The expression "Kingdom of God" also refers to the Church. Acts 1: 3.

Let us paraphrase the petition this way, "May God through Christ rule in my heart, in the hearts of my friends and of my enemies, in the hearts of all who have heard of God through Christ, and in the hearts of those who are still in darkness and know not Christ as Saviour." This must be our daily prayer, and Christ calls upon us to be co-workers with Him in bringing His kingdom into the hearts of mankind (St. Matthew 28: 19-20). But before we can do this we must feel and know that we are trying in a very positive way to make God's rule the rule of our own individual lives. It is an excellent practice to pray specifically for some missionary enterprise of the Church and pray for that same work throughout an entire week, praying for the work of the Church in . . .

### A PRAYING CHURCH

A PROSPEROUS church is a church which prays. It is written, "My house shall be called a house of prayer." We must never lose faith in prayer. We must never abandon prayer. We must never lose the spirit of prayer. A church can get on for a considerable time without singing, and can go on indefinitely with indifferent singing. A church may do well with poor preaching, and even without preaching of any kind. But a church without prayer is no church at all. We might as well expect a man to live without breathing as to expect a church to live without praying. Pray for the minister. Pray for the sick and afflicted. Pray for the children. Pray for the lost. Pray for the community. Pray for one another. Pray ye the Lord of the harvest that He may send forth laborers into His harvest. Pray without ceasing. Pray everywhere. Let the church be characterized by prayer, filled with the atmosphere of prayer, and crowded with the trophies of prayer.

—Southern Churchman.

## NATURE: THE ART OF GOD

BY HAYWOOD TUPPER

**A**NTICIPATING our twentieth century Burbank, Perdita, talking of the summer flowers, "the streak'd gillyvors," tells Polixenes:

"For I have heard it said  
There is an art which their piedness shares  
With great creating nature."

Polixenes explains to her the botanical method of grafting, and adds,

"The art itself is nature."

Arthur Christopher Benson is a guest of an old country-house; his host conducts him to an unused cellar that is rank with fungi: "The end of the vault seemed like a great bed hung from velvet curtains, dim, vegetable forms, part of the life of nature; it is just as natural, just as beautiful to find life at work in this gloomy, unvisited place, wreathing the bare walls with their dark, soft fabrics, sprouting with such security and luxuriance in a place so precisely adapted to their well being."

Emerson, appealing to the woodland-blooming Rhodora, whose purple petals fallen in the pool made the black water with their beauty gay, delights in feeling its secluded charm is not an useless extravagance; this flower of the wild was not wasted on earth and sky. Beauty is its own logical reason for existence. Nature loves to paint.

Mountain edelweiss of ermine-mantled Alps, gem-set in sunny spangles of the snow, child of the open, isolation without loneliness, God remembered to create you.

Upon a recent morning, at an early hour, it was given us to behold a vision beautiful; to witness that miracle of loveliness—God's making of a New Day. Purple crags of vaporous cliffs jutted up in the east; floods of molten gold overflowed canyon and crevasse; the horizon flamed and flamed in crescent glories until, standing at gaze upon the varying colors of the sky, one felt himself watching the great Artist at work painting A Cloudscape of the Dawn.

When a young child we owned a little plot in mother's spacious garden; in it grew a crab-apple tree, straight and tall, with wide-spreading branches, symmetrically lessening in breadth toward the top. In springtime it stood a pyramid of pink-and-rose from outermost bough to highest pinnacle. The fragrance of the blossoms, and the zooning of the honey-bees taking boot of their nectar-filled chalices, was a symphony of form, hues, perfume, and tone not easily forgotten—it was an idea of the Divine Painter embodied by nature's energy and obedience, a transcript of Divine conception glowingly colored.

We noticed, on our street, workmen preparing to build a house. They excavated the ground some feet deep. A sharp spade had smoothed a part of the unused area, and, ere long, the fresh surface was swarded with emerald, a lusty plush of even-bladed grass glorified the red clay which overlying strata had excluded from the sun's quickening beams, for who shall say what period of time? All of those years the green pigment of color lay, unfaded, on the Artist's palette!

The silken wing of the ephemeron of a day is as delicately gauzed as though it were the sole object in the studio of earth.

The chrysalis bier of the caterpillar is carefully guarded, and the wondering butterfly flits thence in prismatic radiance to exploit the season's inviting bloom—its pre-appointed provision.

Lift your eyes to yon azure dome. See the lepidopterous insect "from the same propulsive Force to being reeled" as were the friendly stars splintering their lances of bright gold.

Our home is a fair and pictured hall hung with gorgeous masterpieces of God, the Painter.

St. John records the saying of Christ: "My Father worketh hitherto, and I work."

# BLUE MONDAY MUSINGS

By Presbyterian Ignatius

To conclude our discussion of religious "horrors" from last week, I cite these extracts from well known Presbyterians, as reported last fall in the *Brooklyn Eagle*:

"Nothing has so stirred religious circles as the granting of a license to preach to R. C.

White by the Brooklyn-Nassau Presbytery by a vote of 28 to 2. The action caused the former stated clerk, the Rev. Joseph G. Snyder, to resign his office. Several members of the Presbytery, the Rev. Dr. John F. Carson among the number, tried to get Mr. Snyder to recede from his position on the ground that the signing of the certificate was a mere act of an officer of the body and did not reflect his own personal opinion of the act of the Presbytery. But Mr. Snyder stuck to his guns, in effect saying that to license such a man was a departure from Presbyterian standards.

"Charles E. Shepard, an elder of the Central Presbyterian Church, Huntington, and a member of the Brooklyn-Nassau Presbytery, in an article in the *Long Islander*, of which he is the editor, took strong issue with the Presbytery and a minister of the Presbytery had copies of the article printed and sent to every minister in the membership.

"Among the things said by Mr. Shepard in his editorial which bore the caption, 'Startling Act of Brooklyn-Nassau Presbytery', were:

"How the Presbytery could vote to permit a man to enter the ministry of that denomination who declared his disbelief in the Divinity of Christ and in the bodily Resurrection of Jesus, is hard to understand.

"The entire Gospel structure is founded on the Divinity of Christ and the Christian's assurance of Heaven is based upon an absolute belief in the Resurrection of the body of Christ. Take these away and the Gospel narrative becomes only a fable.

"Christians have never presumed to doubt the unique Divinity of Christ, His real bodily presence after the Resurrection, and His bodily ascension. To attack this belief would be to pull the cornerstone from the foundation of the Christian Church.

"The Presbytery of Brooklyn-Nassau should reverse its action in the case of Mr. White. His proper place is in the Unitarian Church'.

"A copy of the *Long Islander* editorial fell into the hands of the Rev. Dr. L. Mason Clarke, pastor of the First Presbyterian Church in Henry St., Brooklyn, and in the issue of the *Long Islander* yesterday there appears a sharp letter in answer. He says in the course of his letter:

"The Presbytery of Brooklyn-Nassau declared that it approved the granting of a license to a certain young man. You say that it "is hard to understand" how it could do this. You do not mean that. What you mean is that it is hard for you to understand it. Had the Presbytery refused to grant that license it might have been just as hard for the 28 who voted for the license to understand. So that settles nothing.

"Again, you say that the Gospel is indissolubly bound up with the belief in the physical resurrection of Jesus. I think very otherwise. I disbelieve absolutely in any such physical resurrection. I deny unqualifiedly that "the Christian's assurance of Heaven is based upon an absolute (sic) belief in the bodily Resurrection of Jesus". You assert that it is. Your assertion is not true and it never was true. My assurance of immortality has nothing whatever to do with any such belief. So then, why should you presume to call those who happen to think upon these subjects differently than you think, "blind leaders of the blind?" Is that not coming perilously close to Pharisaism? I venture to suggest a re-reading of John ix.: 41.

"You are entitled to your opinions. Why are not we who differ from you entitled to our opinion also? We do not ask you to think as we do but we do ask you, and we insist upon it, to grant us the privilege of interpretation which you claim for yourself'.

"In another article which appears in the same issue of the

*Long Islander* the editor reaffirms what he said in his previous article. He quotes from some of the Presbyterian standards of doctrine, and in concluding his article says:

"Dr. Clarke as a Presbyterian clergyman must have subscribed to a belief in these doctrines when he was examined for the ministry, and we have never heard that he has endeavored to have any radical changes made in the Church confession of faith'.

"Several Presbyterian ministers were spoken to and avowed that the editorial gave the real Presbyterian position.

"Dr. John F. Carson, former moderator of the General Assembly and pastor of the second largest Presbyterian church in the world, the Central of Brooklyn, quoted as follows (The Confession of Faith, Chapter 23):

"The bodies of men after death return to dust and see corruption, but their souls (which neither die nor sleep), having an immortal subsistence, immediately return to God, who gave them. The souls of the righteous, being then made perfect in holiness, are received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies'.

"The brief statement of Reformed faith adopted in 1902 by the General Assembly of the Presbyterian Church says:

"We confidently look for the general resurrection in the last day, when the bodies of those who sleep in Christ shall be fashioned in the likeness of the glorious body of their Lord, with whom they shall live and reign forever'.

"On the matter of the Resurrection of Christ, the brief statement says:

"For us He rose from the dead and ascended into Heaven, where He ever intercedes for us'.

"Dr. Carson said:

"These statements do not attempt any definition of the nature of the resurrection body. It is, however, the established doctrine of the Reformed faith that the absolute identity of the body is maintained in the resurrection. It is quibbling to deny that it was Christ's mortal and buried body that was raised from the dead.

"That body was transformed by the miracle of the resurrection, so that His mortal flesh, vanishing, was quickened into the body of His immortal glory. It was a changed body, but identical with the body laid in the grave. In every essential it was the same body. Any other theory compels us to believe that either Christ Himself did not know or deliberately deceived. His statements, as recorded in Luke xxiv: 38, and John xx: 27, are final and unmistakable'.

"Capt. Gipsy Pat Smith, the famous Scotch evangelist, said he could not take the position of Dr. Clarke, for if he did he would have nothing to preach. "The whole foundation of Christianity", he said, "rests upon the physical Resurrection of Christ. Without it there is absolutely nothing left'.

I wait fuller particulars as to the Bishop of Oxford's decision in the Major case before commenting.

"But Thou, Lord, have mercy upon us."

## TO A BAK-LING

(The Chinese Lark)

Out in the squalid village sits and sings  
 The Bak-Ling swinging in his bamboo cage:  
 Poor little prisoner with fluttering wings,  
 Dispensing cheer to many a tea-shop sage,  
 Looks from his perch on all humanity,  
 Its lights and shadows, the unending throng  
 Of sordid lives encased in misery,  
 And from his throat pours out a heavenly song.  
 Yes, there are souls like his in human kind  
 Whose lives like his are circumscribed by bars  
 Of want and tragedy and toil entwined,  
 Yet they too sing and hide the bitter scars,  
 Like him give joy and peace to those who run  
 By hymns of praise uplifted to the sun.

C. S. F. LINCOLN.

## National Church Mission of Help

By Rev. Frederick B. Hodgins

**U**NDER the trained leadership of Mrs. John M. Glenn, the National Council of the Church Mission of Help has just held a most successful Three Day Institute at the Russell Sage Foundation, 130 E. 22nd Street, lasting from Tuesday morning January 24, to Thursday afternoon, January 26. The delegates began their sessions by attending a corporate communion at Calvary Church, on Tuesday morning at 9:30 o'clock, the Rev. Charles N. Lathrop, director of the National Christian Social Service Department, being the celebrant.

The morning session was devoted to addresses by Mrs. Glenn and by Mrs. Harold Lee Berry, president of the Marine Diocesan unit. Mrs. Glenn outlined the work from the Nation-wide standpoint; its relation to the Church at large, the diocese, and the parish. Mrs. Berry described the practical experiences of actually starting and developing a diocesan unit.

The Rev. Charles L. Gomph, rector of Grace Church, Newark, and president of the Newark Diocesan unit, made an address on the mutual relations of the parish priest to the Church Mission of Help. Mr. Gomph warned against the obvious dangers of professionalism and of sentimentality and advocated the fullest use, where desirable and desired, of the Church's sacramental system in all efforts to reclaim and restore the wayward and fallen.

An interesting discussion took place as to types of workers desired and as to methods of work. The general opinion seemed to be that work along Mission of Help lines must not "by any be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of God," as the marriage service has it. The object sought was not solely a restoration to a decent, conventional social status but to an entirely new spiritual relation to life in all its phases.

The Rev. Mr. Lathrop raised an important question which he asked the delegates to try and answer, viz: "What is the distinctive contribution which the Church can make or add to that made by the secular social service agencies in dealing with the problems raised by the particular cases with which the Mission of Help has specially to deal?" Upon the proper answer to this vital question the whole policy of the society ultimately must depend, as to methods of work and the training of the workers as well as to the inter-relation and coöperation of the social service agencies of both the Church and State. Although many answers may suggest themselves off-hand, it is not easy to select the one which will satisfy every requirement of the many and varied cases that present their individual difficulties of diagnosis and treatment.

Of course, fundamentally and for the Mission of Help, but one answer is possible: the method of Jesus in dealing with what Jane Addams called "the ancient evil." But the present age is intolerant of "authority," even that of Jesus, and having little or no experience and no background of history or philosophy to reinforce what knowledge it has, youth naturally is interested in the obvious, the concrete, the ever-present, the physical, and like youth in all the ages, must buy its experience, learn its history, and evolve its own philosophy of life at tremendous and tragic cost. It follows its leaders and makes its own precedents. What it needs is a leadership that it can respect. Therefore, what it needs is an obvious, concrete, and physically incarnate spirit of truth and reality that it can see and hear and touch, even as the early Christians had when "the Word was made flesh and dwelt among us." The obligation resting upon the Church, therefore, is to furnish this leadership from its membership, so that the Incarnation shall become, for them, not an isolated fact of history but a present, living reality.

Mrs. Berry described the work of "laying the groundwork of diocesan development" as it had been built up in the Diocese of Maine.

Dr. Frankwood E. Williams, associate medical director of the National Committee for mental hygiene, spoke on Mental Factors in Misconduct.

Consideration was given of Some Principles of Christian Help, led by Rev. G. Ashton Oldham, rector of St. Ann's, Brooklyn, who took the place of the Rev. Professor Dickinson Miller of the General Theological Seminary. Mr. Oldham enlarged upon three main lines of help. (1) Human Values; (2) Human Brotherhood; and (3) Human Responsibility; and gave a clear exposition of each and of the method of its application. A spirited discussion ensued in which the several speakers stressed the value of personal contacts as the most effective way of reaching the end sought; not of imposing a morality from without but of developing it from within and strengthening it with all the resources of the Christian religion.

This thought was uppermost in all the discussions, since all recognized that the real work of the Mission of Help was not merely to restore the fallen to the accepted mode of life but to effect a fundamental change in the sources of personal character and conduct.

Mrs. Hobart's mystery play, *The Angels of Magdalena*, was presented. The play unfolds the work of the restored Magdalena who seeks to guide with the help of the Angels of Truth, Modesty, Joy, and Fortitude, the steps of Youth safely through the Vale of Tears and to free her from the control of the Enemies in the Path: Ignorance, Vanity, and Folly.

Further discussion and an exposition of the mutual relations of the wayward girl and her family, was led by Mrs. John M. Glenn, who diagrammed the factors entering into this relationship and showed how they might be harmonized through the ordinary contacts of life which Phillips Brooks called "means of grace."

In the afternoon Miss Gordon Hamilton, of the Charity Organization Society, related several specific cases of waywardness and explained some of their causes, as mainly due to the present social order which the younger generation did not create but were born into. The blame for youth's waywardness was not wholly on youth but on those elders who acquiesced in a social order which was fundamentally defective.

Miss Hamilton urged the necessity of a modern restatement of the ancient sanctions of religion phrased in the vocabulary of youth and stated, what was almost unanimously agreed to, viz: that the chief difficulty in the methods of restoration was not with the content of the Christian message but with the problem of "putting it across."

The Institute ended its remarkably helpful sessions with an hour of intercession at Calvary Church, conducted by Rev. Gilbert E. Pember, president of the Pennsylvania Diocesan unit.

The total number of persons present was 140 and the daily attendance at each session ranged from 75 to 90. Sixteen dioceses were represented, viz: Connecticut, Maine, Massachusetts, Newark, New York, New Jersey, Central New York, Bethlehem, Pennsylvania, Rhode Island, Albany, Long Island, Western New York, Maryland, South Carolina, and Michigan.

### SONG

The day is brief, from dawn to dusk,  
The night is briefer still,  
And life is just a going up,  
And going down, a hill.

But O! what dreams we dream at dawn!  
And rest, how sweet, at night!  
And going down a hill is good—  
With other hills in sight.

THOMAS CURTIS CLARK.



## EPISCOPAL AND PAPAL SUCCESSION: HOW A BISHOP IS MADE

BY THE BISHOP OF VERMONT

THE death of a Pope and the choice of his successor calls popular attention to the office. The chief of the largest Christian body in the world must be a conspicuous figure, and the filling of the office a matter of general (and, one would hope, prayerful) interest. Though hedged round with traditions and officials which limit his freedom of action, the person and character of the Pope are of very great importance. A strong and wise and holy man in that position must have deep and far-reaching influence.

I. Roman Catholics claim that the Pope is a Bishop of Bishops, the chief representative of our Lord Jesus Christ on earth, with supreme authority over the whole Church and all its ministers. This claim is based on the supposition that he inherits special privileges and powers given by our Lord to St. Peter. Before we can acknowledge this claim, three things must be proved, not one of which—much less all three in conjunction—can be sustained from a study of Scripture and early Church history, say the first three centuries. Look and see!\*

(1) That special *authority*, as distinct from honor, was given to St. Peter, making him the head of the apostles, and more than their spokesman and representative.

(2) That this special authority, if any such were given, was intended to be *handed on* to an official successor, rather than to be a personal privilege of St. Peter.

(3) That if St. Peter had an official successor inheriting peculiar authority, this was to be found in the *Bishop of Rome*, whereas St. Peter was Bishop of Antioch before he became Bishop of Rome, if he ever did. Roman Catholics observe a festival (February 22) in honor of St. Peter's chair (that is, his episcopal rule) at Antioch.

History shows that the preëminent influence of the Bishop of Rome grew up from quite other sources, as in particular from his being Bishop of the chief city of the civil empire.

Apart from any other differences of doctrine, worship, or discipline, between us and Roman Catholics, this question, acknowledged on both sides to be fundamental, must be settled. On it depends the justification of the addition of "Roman" (that is, gathering round the see or bishopric of Rome) to other marks descriptive of the Catholic Church. It is *Roman Catholic*.†

II. People often think and speak as if the Apostolic succession of the ministry was connected with the Papacy or the succession of Popes. The two are quite distinct. The Apostolic Succession of the Ministry means that the spiritual powers conferred by our Lord on His first apostles for the work of the ministry‡ have been continued to the Bishops and Priests of the Church at the present time through due ordination of ministers (Bishops, Priests, and Deacons) by the Bishops or Chief Pastors to whom the right of ordination is entrusted. Bishop succeeds to bishop, receiving at his consecration the power to commission other ministers.

But Pope does not succeed to pope in this way. He is *elected* by the Cardinals.§ The College of Cardinals is a more or less secular institution, having no place in Scripture or the early Church. The Cardinals as such have no spiritual functions: they belong rather to the Court of Rome. Some of them are bishops, some are not.

If the person elected (as has sometimes happened¶) should not be a bishop, he would be consecrated bishop before being enthroned or installed as Pope. Having been previously made a bishop, on succeeding to the Bishopric of Rome, he is supposed to become possessed of the supreme authority.

A bishop receives his authority by consecration, not

merely by being the bishop of a particular see or diocese (whether large or small, conspicuous or obscure); a Pope receives his authority by election.¶

\*A *Catholic Dictionary*, by Addis and Arnold, will be found to support statements made above. See articles "Pope," "Antioch," and the historical articles on "Pope," "Papacy," "Cardinals," "Conclave," by Roman Catholic writers in the *Encyclopædia Britannica*.

## JUDGE JACKSON OF OLDEN TIMES

BY ROLAND RINGWALT

WRITERS of academic type have referred sarcastically to Judge Andrew Jackson as one not learned in the law, as not a model of grammatical accuracy, and not free from orthographical error. He was not of the judicial type we find in Story's life of his father, or in Carson's *History of the Supreme Court*. There is no probability that his frontier decisions will be studied as the decisions of Marshall have been or that a future Kent will look up to him, as lawyers of his childhood looked up to Lord Mansfield. Ridicule has been showered upon Jackson for not being what he never pretended to be.

No doubt if any of us were rich enough to give our town or our ward a library, we should place therein Beveridge's *Life of John Marshall* and Lord Campbell's *Lives of the Chief Justices*. But in the smallest private libraries, in the lonely homes where there is only one volume, we are likely to find the *Book of Judges*, and that name has stood too long to be set aside. We have biographies of jurist after jurist; we may have accounts of jurists yet unborn, still the *Book of Judges* will be what it has been, and is now, the narration of the men who judged Israel in the days following the death of Joshua, and preceding the establishment of the kingdom.

No reader infers that these ancient judges were learned in all the wisdom of the Egyptians. Othniel may have been unlettered, nevertheless the king of Mesopotamia was delivered into his hand. Ehud's dagger slew the tyrant of Moab. Next came Shamgar the son of Anath, which slew the Philistines, six hundred men with an ox goad, and also delivered Israel. Barak pursued the chariots and the last of Sisera until there was not a man left. Gideon swept like a whirlwind through the camp of the Midianites. Jephthah smote twenty cities of the Ammonites, unto the plain of the vineyards, with a very great slaughter. It is not for his legal lore, but for the burned grainfields of the foe, for the jawbone that proved a war club, for the posts wrenched from the gates of Gaza, and for the pillars broken in his wrath, that Samson's name has come unto us.

Early Odelnu history shows us judges strong of arm and prompt to defend their people. The questions that came before them were few, the perils of invasion were many. As it was in Israel so it was among the Romans, judges were chosen around whom young men would rally in the day of danger. The Anglo-Saxons wanted judges who were prepared to chase robbers out of the land, or to meet pirates on the sea. Our modern ideal of a judge, of the long deliberations, of comparing of code with code, of citing the precedents of centuries, is a noble one; yet it is not, and never will be, the ideal of a young and weak nation struggling lest barbarous chiefs murder its men and enslave its women.

In the early days of Tennessee, the outlaw mocked at law and justice. "The mysterious victim of wax and parchment" did not appeal to him, but he feared the judge who was ready to shoot down whoever might raise a threatening hand. Issues that came up in those crude times did not require long consideration, but it strengthened the hearts of settlers to know that if the Indians went on the war path the judge would be a leader. Men who had paid their taxes (when they paid them at all) in the skins of the beasts they had shot were not familiar with Justinian, they did, however, know that Judge Jackson bore on his head the scar left by a British sabre and that he had barely escaped the tomahawk. He was not such a judge as Harvard would send forth, but he was of the judicial type we find in the *Book of Judges* that is read throughout the length and breadth of Christendom.

\*e. g. St. Matt. xvi. 15-19, St. Luke xxii. 31, 32; St. John xxi. 15-17; and Acts xv. 6-31, Gal. ii. 6-14.

†As in the Creed of P. Plus IV, required of all converts to the Roman Catholic Church.

‡St. Matt. xxviii. 18-20, St. John xx. 21-23.

§Since the 12th century.

¶e. g. in the case of Gregory XVI, Pope 1831-1846.

## THE CALL OF ARMENIA

BY SARKIS TER-MICHAELIAN\*

**T**HE Armenian question has a history and a past; it can be referred to the very beginning of the invasion of Europe by the Turks. In the early days it was a struggle between the Musselmen and the Christian world.

Armenia was always an undaunted fighter in that unequal struggle against Mohammedanism with its barbarian culture. From the time of the first invasion of Turks in the near East up to the end of the last century, the history of Armenia has been one of incessant defence of her culture and her religion against the powerful races who finally crushed the Byzantine empire. The Armenian question becomes a political and international one from the second period of the nineteenth century. The Turkish empire was dismembered. The European powers under different pretexts interfered in Turkish affairs. France, England, Russia, and Germany "jealously watched each other's actions" in Turkey, and the Turks very diplomatically utilized that mutual rivalry of great powers. Meanwhile Armenia remained under the brutal rule of the Turk. All the massacres and oppressions of that time are well known all over the world, and the reign of terror established itself in Armenia. The world-war brought new hopes and expectations to the Armenians and for a moment it seemed that the rays of liberty would lighten the destitute fields of their country. Armenia refused with indignation the proposal of the Turks to help them, a proposal which promised them an entire autonomy, and joined Russia like a faithful ally. Armenian troops in France, Palestine, and in the Russian army numbered about one hundred and sixty thousand.

During the war the service which Armenia rendered the Allies was repeatedly mentioned by the Allied statesmen, and a solemn pledge was given that Armenia should be forever liberated from the Turkish yoke.

The present Republic of Armenia is in a lamentable situation. The seven-years' war, with a million of victims, has destroyed all the prosperity of the nation; the villages are burned, the gardens and fields, the pride of Armenia, are now desolated and deserted; all the economic life of the country is in ruin.

To-day's question, and the question of the most importance, is the supply of bread until the next harvest. After this it is necessary to send to Armenia some military ammunition and Armenia with her own army will be able to protect herself.

Then the financial assistance is also very urgent at the present moment. Armenia, with her natural resources, will become a very prosperous country. She needs capital and technical tools for the development of her rich minerals. All these measures will end the famine, the people will establish their homes, and the country will return to a normal life.

Next arises a new task. This is educational and moral in character. The Turks and the Russian imperial government ill-treated their peoples. Every progressive and cultural movement of the Armenians encountered a wild resistance on the part of their political oppressors.

The scientific institutions were not allowed to be opened. Most of the Armenian young men were compelled to complete their university education in Russia or in Europe. The universities, colleges, and technical schools are as indispensable to the Armenians as the bread and the guns. These institutions of education can be served by the Armenian scholars, a large number of whom are teaching in Russian universities and a few in America.

The Armenians, who are a conservative people in the political sense of the word, are hostile to the extreme inclinations of the Russians, and a true one hundred per

cent American democracy may serve them as a model in the work of reconstruction of their governmental machine. The terrible oppressions and the horror of the war have shaken in some respect the religious spirit and the moral character of the people. Some thousands of orphans and innocent girls are still in Mohammedan captivity and the work of moral regeneration in bringing back these children to their mother nation can be done only by generous and steadfast American missionaries.

The work of reconstruction of Armenia should be done. It is the religious duty of the Christian nations. It is the obligation of the powers whose statesmen promised assistance to Armenia. In their thought, "Armenia should be the buffer of the European civilization in the Nearer East." The most tragical side of Armenia is the fact that her people, so often called by the American travellers "the Anglo-Saxons of the Near East," and who are an Aryan and Christian people, western in spirit and character, are, by the fatal accident of history, submerged in a Turko-Musselman sea, and one can understand that Armenia with all the force of her national soul aspires to be intimately connected with the Western culture.

Now why is America the only desirable power to help Armenia? This question can be easily answered by any one who is more or less familiar with the course of policy and affairs of European powers in that part of the world. There is no country in the world that exercises as much influence as America does in the Eastern hemisphere. She is the most innocent great power—innocent and free from the tricky, bloody, and imperialistic policy of European countries. Armenia cannot believe in the unselfishness of European powers.

"To serve Armenia," said Mr. Gladstone, "is to serve civilization."

But America's colonial policy in the Philippines is an example of international dishonesty. America has always been, in the eyes of the Armenians, a freedom-loving people, ready to extend a hearty hand to its "suffering brethren," and America, with her history animated with the greatest ideals of humanity and Christianity, will, we believe, come again to the rescue of one of the oldest Christian peoples in the world from the menace of annihilation.

### THE CHIMES

Over the city dreary,  
Over the city glad,  
Over the people weary,  
Into the hearts so sad,  
The chimes ring out from the belfry high,  
Their mellow tones sounding  
From earth to sky.

At Christmas-tide they ring so clear—  
"Peace on earth, to all good cheer".  
And at dawning of Easter you hear them say,  
"Rejoice, the Christ is risen to-day".

Year in, year out  
Their sweet bells play.  
Some souls get courage from what they say,  
Some feel gladness, and some find balm,  
Some hear a prayer, and others a psalm,  
As the chimes peal out with gentle power,  
From the belfry high  
In the old church tower.

LUCY A. K. ADEE.

### DAWN

The long, long, night has passed,  
The hills are touched with gold;  
Come, let us feed our hearts  
Before the day grows old;  
All rapturous the world—  
But lo! the charm has gone!  
The greedy sun has had its fill  
From the glory feast of dawn.

THOMAS CURTIS CLARK.

\*The author of this paper is a student at Iowa State College. A native of Tiflis, he had graduated at the gymnasium of that city and had studied medicine for a year at the University of Warsaw before the war broke out. He then served for eighteen months in the Russian army, when, through the influence of the President of Grinnell College, he came to this country and is continuing his studies in order to prepare himself to assist his countrymen in their agricultural interests.



# CORRESPONDENCE

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

## A CORRECTION

To the Editor of *The Living Church*:

IN your issue for January 21, on page 392, you state that the Rev. Charles E. Craik, D.D., senior, was the father of the present Dean-emeritus of Christ Church Cathedral, Louisville. The fact is, the Very Rev. Charles E. Craik, D.D., senior, is the present Dean-emeritus, and the Rev. Charles E. Craik, Jr., his son, is priest-in-charge of St. Thomas' mission in the same city. The father and predecessor of the Dean-emeritus was the Rev. James Craik, D.D., a real patriarch. A member of the old Christ Church congregation once told me that when she was a little girl, she thought her rector, Dr. James Craik, was none other than Father Abraham himself.

My father, the present Dr. Craik, was once informed by the late Justice Harlan that Dr. James Craik, during his presidency of the House of Deputies during Civil War days, had performed "an invaluable service for his country." Justice Harlan said that Dr. Craik had done more than any other one man to keep Kentucky in the Union—something we can't help regarding as a tribute worth remembering. Published articles of his, clipped from old newspapers of that period, show that he must indeed have been an invaluable mediator between the northern and southern elements during those troublous days, and Justice Harlan indicated that the favorable reception of the Churchmen of the South back into union with Churchmen of the North was due largely to his conciliatory efforts.

C. E. CRAIK, JR.

## THE WOMEN DID: THE VESTRY DID NOT

To the Editor of *The Living Church*:

IN the issue of THE LIVING CHURCH of January 21st under the heading "Seattle Church Consecrated" appeared: "On the Feast of the Circumcision, Christ Church, Seattle, was consecrated by the Bishop of the diocese. This was made possible by a handsome donation to the parish, upon receipt of which the vestry at once set themselves to raise several hundred dollars which, with the gift already presented, enabled them to discharge the debt upon the church building." Permit me to state that your correspondent is in error in his statement. The "donation" mentioned was made by an organization made up entirely of ladies of Christ Church parish and the balance of the sum necessary to pay off the debt was contributed by the Ladies' Guild of the church. The vestry had nothing to do with the matter and knew nothing about it until the entire sum necessary to wipe out the debt had been raised.

Seattle, Washington,  
January 27, 1922.

A. P. SAWYER.

## FICTION PASSING AS HISTORY

To the Editor of *The Living Church*:

IN your leading article of December 10 you quote from a pupil's answer to questions about English Reformation history, as given in an American high school.

It was very sad and disheartening, but is it surprising when one knows much about the text-books on English history which are in wide use in American schools?

There is a popular series of text-books on history written by Myers and published by Ginn & Co. of Boston, a publishing house of deservedly high repute. Their name is certificate enough of the worth of their schoolbooks. Yet in Myer's *Mediaeval and Modern History*, revised edition of 1905, you can find on page 348 a long paragraph, which I quote, prefixing the last clause of the preceding paragraph which I cite because it shows that the writer fully understood the importance of the phase of the history of the reign of Edward VI which he was about to narrate—the changes in religion of that reign constitute the events most worthy of our attention.

Under the new régime all pictures and images and crosses were cleared from the churches; the frescoes were covered with whitewash and the stained glass windows were broken in pieces; the use of tapers, holy water, and incense were discontinued; the robe and the surplice were taken away; the veneration of the Virgin and the keeping of saints' days were prohibited; belief in purgatory was denounced as vain superstition kept up for gain,

and prayers for the dead were interdicted; the real or bodily presence of Christ in the bread and wine of the sacrament was denied; the prohibition of the marriage of the clergy was "annulled." In an awkwardly worded paragraph he then says the services were put into English instead of Latin, and of this work he says: "Archbishop Cranmer prepared the English Book of Common Prayer, first issued in 1549." *This book is the same that is used in the Anglican Church at the present time.*

Could you find a crazier heap of rubbish than this, or a more distorted representation of facts? And it is the more sad because the man has evidently tried to see things as they were.

But how are you ever going to overtake the flight of falsities which went out from this book? It never can be done except by long and patient work upon the writers of popular text-books, and then only for the future; the present and the past are beyond cure.

In his book Mr. Myers gives after each subject has been treated a bibliography, which if used would enable anybody interested to test the accuracy of the treatment.

He relies upon J. R. Green for his foundation of fact. Now Green, trained under the influence of Bishop Stubbs—the most trustworthy of all writers of English history—would never lead so far astray. Next he cites Froude! Why not Munchausen? Then he refers to Cardinal Gasquet for his judgments on the Book of Common Prayer, and he totally misunderstands even him.

Most of the other names are of little weight. He seems to have never lifted the cover of the present English Book of Common Prayer, nor to have thought it worth while to ask any Anglican writer or ecclesiastic any questions at all. And it is all muddled and distorted even where he gives the bare raw material of the true, as, for instance, in what he says about purgatory and prayers for the dead. The book of 1549 has an explicit prayer for the dead.

Think too of his rashness in venturing into the field of theology when he tries to explain the Real Presence, and does not realize that every term he uses is a snare. Most men avoid theology, and skim lightly over thin ice, but this writer is as calm in his assumption of universal knowledge as Wells himself, and does not hesitate to tackle the toughest problems of theology as jauntily as he would crack his breakfast egg.

Finally, to waste no more words on Myers, the book from which I quote came from an American city high school, and bears the name and class-room of its former pupil owner.

And that's the way the subject presents itself.

Tokyo, Japan,  
Jan. 18, 1922.

CHARLES F. SWEET.

## FICTION IN HISTORY CLASSES

To the Editor of *The Living Church*:

I HOPE it is not too late to point out a most important mistake in your first editorial named as above on December 10th.

Queen Mary the First did not repeal all Henry the Eighth's Church legislation, though she restored the Latin books. She left standing all Henry's legislation dissolving the religious houses, and allowed all the great families to keep their plunder; and still more remarkably she kept for herself the title of Supreme Head on earth of the Church of England, for denying which More and Fisher were beheaded; and it was only abandoned by Elizabeth.

Yours faithfully,

London, England.

H. C. SOTHEBAN.

## HELPS FOR MISSION PREACHERS

To the Editor of *The Living Church*:

ONE great need for every diocese is a mission preacher with modern helps, such as beautiful colored pictures of Christ for every bedroom, pamphlets, books, daily Scripture readings, etc., for free distribution and sale. Every missionary or priest desirous of encouragement or explanations in this needed work may have the same by addressing

Church of Our Saviour,  
Salem, Ohio.

FREDERICK EASTMAN.



### ENGLISH PRAYER BOOK REVISED

*The Book of Common Prayer. An edition containing the Proposals and Suggestions, compiled by the Rev. J. N. Dalton, Canon of Windsor. The University Press, Cambridge, 1920 pp. ii-683.*

This attractively printed volume embodies the tentative proposals which have the greatest intrinsic merit and the widest claim to sympathetic consideration on the part of members of the Church of England. The suggestions are entirely too numerous to mention here. In the Psalter the changes suggested are quite radical: a different translation has been used, new headings added, and the psalms distributed over thirty-one, and not thirty days alone. A great variety of Canticles is presented, for Sundays and for week days, to be used in place of the *Te Deum*. The order for Compline has been inserted—of that type generally called "Sarum"—and a number of excellent intercessions added. In the office of *The Communion* several important additions and alterations are presented. The rubrics have undergone considerable revision, the Ten Commandments need only be said once, on each Sunday, "The Lord be with you" is inserted before the *Gospel* and the *postcommunion*, permission is given for the Creed to be omitted on week days, new offertory sentences are added. The bad arrangement of the preparation for Communion has been corrected, so that the parts follow in this order: after the *Prayer for the . . . Church militant here on earth* come the invitation, the Confession, Absolution, Comfortable Words, and the Prayer of Humble Access. . . . Then follow the *Surreum Corda*, *preface*, *Sanctus*, and the Canon. The prayer of Consecration has been substantially changed, chiefly by reference to that in the Scottish Order, so that the truncated *Epiclesis* has become a real invocation of the Holy Spirit, and the brief Canon of the present English office has been greatly amplified. A change of great importance is the placing of the Lord's Prayer immediately after the Canon, where it certainly belongs, according to all ancient liturgies. The *Gloria in Excelsis* may be omitted on week days. (The proposed revision is to be found on pp. 270-290.) The volume is well worth careful consideration, and will repay study.

### LITURGICAL COLORS

*An Introduction to English Liturgical Colors*, by the late Sir W. St. John Hope, and E. G. C. F. Atchley. S. P. C. K., London, 1920, pp. 1-91. New York, Macmillan Co.

This manual, an introduction to the larger work by the same authors (*English Liturgical Colors*, S. P. C. K., 1918, price: twenty-five shillings), presents concisely the results of scholarly investigation into the usages of the pre-Reformation English Church. The scheme is, of course, substantially different from the prevailing Roman color sequence, as the appendix (containing an epitome of the whole English sequence—pp. 79-84) shows. It is one more evidence of the self-conscious and independent development along certain lines of the pre-Reformation Church of England. The manual presents all the facts in a non-technical way, with quotations translated, so that it becomes available for others than scholars. It is an admirable, succinct, and interesting work.

### THE BENSONS

*Our Family Affairs, 1807-1890*, by E. F. Benson. Doran, N. Y., pp. 1-336. \$4.00.

Probably all the world is interested in the family which produced three such persons as the author of *Dodo*, the writer of the fascinating meditative essays of Arthur Christopher Benson, and the late Mons. R. H. Benson. This is the day for memoirs and reminiscences—from Lord Frederick Hamilton to Marget Asquith—and one turns with peculiar relish to this volume of E. F. Benson's. He writes chatily and intimately, and has reproduced with extraordinary clarity the impressions of his childhood, the figure of "Beth," and that most delightful and versatile of mothers, who so enjoyed domestic and social executive work, and could yet with all zest be the " fairy

Abacadabra" to her young children. We have vignettes of the rest of the family, but Mrs. Benson, "Beth", and the personality of the author stand out distinctly. In fact, the book might well be thought of as an autobiography. Particularly interesting is the story of the conception and writing of *Dodo*, especially to the admirers of its author. This brief sample may suffice for a larger quotation. Mr. Benson describes King George of Greece: "He had a long neck, and shoulder like a hock-bottle, and when he dipped them it was a sign that he had sufficiently enjoyed your society. He was very bald, and so also was the Crown Prince, who married the German Emperor's sister. Both father and son (though this will hardly be credited) wrote testimonials in praise of some fluid which, when rubbed on the head, produces or preserves a fine crop of hair. And if the hair-grease did them no good, as it apparently didn't, I hope there was some sort of palm grease that made their testimonial worth their while" (p. 283).

### ON READING

*On the Art of Reading*, by Sir Arthur Quiller-Couch, M.A. Putnam's, N. Y., 1290, pp. vii-250. \$3.90.

These twelve lectures, we are told, "form no compact treatise but present their central idea as I was compelled at the time to enforce it, amid the dust of skirmishing with opponents and with practical difficulties" (p. v.). The strenuous mental sincerity of the writer, his vigorous advocacy of a position challenging so much opposition, and the final victory of the particular cause for which he was working, furnish no dry and barren field of thought. His great thesis is "the real battle for English lies in our Elementary Schools, and in the training of our Elementary Teachers". The guiding principles of his educational program system are found in Browning (in *The Death in the Desert*) and these he works out as follows: Man's life, being of the length it is, . . . he *must* make selection for his reading matter; he should select the books that are the best for him and take them *absolutely* . . . the human soul's activities being separated, so far as we can separate them, into *What Does*, *What Knows*, *What Is*—to be such-and-such a man ranks higher than either *knowing* or *doing* this, that, or the other . . . (pp. 79-80). Because of the supreme importance which he records to training of the young, he devotes pp. 49-76 to "Children's reading". The book is replete with apposite quotations from the vast storehouse of the author's mind—appily appropriate, suggestive, and of that peculiar quality which great quotations possess, of opening vast horizons, or suggesting tremendous perspectives. The reader finds delectable certain choice bits of the author's own: "I have a love of the past", says he, "which, because it goes down to the roots, has sometimes been called radicalism" (p. 81). "You know", he says to his audience, "what wherever these lectures assert literature they assert life, perhaps even too passionately, allowing neither the fact of death nor the possibility of divorce" (p. 120). On the value of Greek and Latin he writes: "Well, now, I put it to you that without mental breeding, without at least some sense of ancestry, an Englishman can hardly have this perception of value (the topic he had just been discussing), this vision. . . . While a knowledge of Greek and Latin is not necessary to a writer of English, he should at least have a firm conviction that these two languages existed" (p. 127). Time would fail to give excerpts from his illuminating and inspiring lectures *On Reading the Bible*, *Of Selection*, and *Of Masterpieces*. No substitute can be found for intimate and personal acquaintance with this stimulating and invigorating book.

### WITH SOLDIERS

*With the Soldiers in Palestine and Syria*, by the Rev. J. F. Wilson, C.H.F., S. P. C. K., London, 1920, pp. xii-115. New York, Macmillan Co.

This small book is "in the main just by recollections of a year and a half spent with the troops in Egypt, Palestine, and Syria, written after my return home, with only hapshods to refresh my memory", as the author tells us in his preface (p. vi). It is delightfully written, informative, and free from any kind of preachiness.

# Church Kalendar



## 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.

# Personal Mention

IN RESPONSE to inquiries, the REV. CHARLES R. BARNES desires to state that he is rector of St. John's Church, South Williamsport, Pa., and should be addressed, as heretofore, at St. John's rectory. His work as rector's assistant at Christ Church, Williamsport, is entirely separate from his duties as rector of St. John's.

The address of the Rev. WILLIAM BRAYSHAW, for many years of the Diocese of Florida, is Mayport, Florida. He is rector of St. George's Church, Fort George, and the Lower St. John's Missions, as well.

THE REV. RICHARD COX, who for the past four years has been student pastor at the Kansas State Agricultural College, and rector of St. Paul's Church, Manhattan, Kansas, has accepted a call to Trinity Church, Mattoon, Ill., in the Diocese of Springfield, taking charge on January 28th. His address will be 2395 Richmond Ave., Mattoon.

THE REV. EUGENE CLARKE, from the Diocese of Tennessee, has recently become missionary in Monroe county, with his residence at Perdue Hill in Alabama.

THE REV. JAMES COPE CROSSON, the new rector of the Church of St. Jude and the Nativity, Philadelphia, may be addressed at the Church Office, Parish House, 11th and Mt. Vernon Sts. Mr. Crosson entered upon his duties as rector in November, succeeding the Rev. Dr. L. N. Caley.

THE REV. M. COLGATE DAUGHTREY, rector of Grace Church, Newport News, Virginia, sailed on February 4th, for an extended tour. He will devote much time to the Holy Land and Egypt, as well as Europe, and will attend the Passion Play at Oberammergau.

THE REV. R. J. FORD, curate of St. Luke's parish, Altoona, Pa., has accepted a call to Christ Church, Berwick, Pa. In taking up the work of the ministry, Mr. Ford relinquished a promising career as a painter of religious canvases.

THE REV. HARRY G. GRAY, recently officiating at Winslow, Arizona, became priest-in-charge of St. Clement's Church, Huntington Park, California, on February 1st.

THE REV. ALFRED R. HILL, in charge of the missionary work at New Paltz, N. Y., has accepted the rectorship of St. Margaret's Church, Staatsburg, N. Y., to take effect on May 1st.

THE REV. CLARENCE A. KOPP has resigned as rector of St. Andrew's Church, Livingston, Montana, and has been appointed missionary in the Musselshell field with headquarters at Roundup.

THE REV. E. A. LEMOINE, formerly of the Diocese of Ohio, entered upon his duties as rector of St. Paul's Church, Spring Hill, Ala., on January 15th.

THE REV. C. STANLEY LONG is now in residence at St. Luke's Cathedral, Orlando, Florida, and should be addressed at The Deanery, Orlando, Fla.

THE REV. A. L. MURRAY, Litt.D., has resigned the rectorship of St. John's Church, Cedar Rapids, Iowa, and is devoting his time to community service and as editorial writer for the daily *Gazette*, of Cedar Rapids. He will supply his parish until a new rector arrives.

THE REV. ALBERT NEW, rector of Grace Church, Waynesville, N. C., has been appointed Grand Chaplain of the Grand Lodge of North Carolina, A. F. and A. M.

THE REV. J. F. PRITCHARD, formerly of Emigrant, Mont., has accepted a call to Epiphany Church, Chehalis, Wash.

ALL communications for the secretary of the Diocese of West Texas should be addressed to the Rev. L. B. RICHARDS, secretary, 1309 McCullough Ave., San Antonio, Texas.

THE REV. D. A. SANFORD has moved to 845 Harvard St., Houston, Texas.

## DIED

**BERRY.**—Entered into eternal life, January 21st, one of God's saints, LUCY KELLER BERRY, widow of the late Captain Anderson Berry. Grant her rest, O Lord, and may light perpetual shine upon her.

**COIT.**—January 5, 1922, at Munich, Germany, of bronchial pneumonia, in the 77th year of his age, JAMES MILNOR COIT, formerly master of St. Paul's School, Concord, N. H.

**ALEXANDER.**—MRS. WILLIAM ALEXANDER, mother of the Rev. Donald N. Alexander, rector of St. John's, Worcester, Mass., departed this life January 25th. She had been failing for some time. The funeral was held from St. John's Church.

**DOUGLAS.**—January 25th, at her home in Seeding, near Faversham, Kent, England, ANNE ELIZA, daughter of the late William Oscar and Ellen Douglass Jarvis, and wife of Frank Douglas, in the 62nd year of her age. "May light perpetual shine upon her."

**FAIRGRIEVE.**—PROF. JAMES R. FAIRGRIEVE died suddenly January 7th. Junior warden and devout communicant of All Saints' parish, Fulton, N. Y. As superintendent of public schools was much beloved by all the community. Requiem in the parish church and burial in Mt. Adnah Cemetery, Fulton, on January 10th.

"May he rest in peace, and may light perpetual shine upon him."

**GITTINS.**—JOHN GITTINS died Sunday, January 29th, and was buried from St. Luke's Church, Milwaukee, February 1st. Mr. Gittins was warden for twenty years and many times a deputy to Diocesan Council.

**MALLESON.**—FRANCES S. MALLESON, widow of the late Charles H. Malleison, died January 13th, in her eightieth year, at the home of her son, Henry, at Brewster, N. Y., where she had made her home for the last four years since the death of her husband. Mrs. Malleison was the oldest child of the late Rev. Wm. T. Webbe, and sister of the Rev. Wm. T. Webbe. A devoted member of Church, a true wife, tender and loving mother, loyal and enduring friend. Funeral services were held at Brewster on Sunday afternoon and the burial was on Monday in the family lot in Hudson, N. Y., the Rev. Henry Serent, rector of St. Andrew's Church, Brewster, officiating. "Father in Thy gracious keeping Leave we now Thy servant sleeping."

**MARSH.**—MRS. A. H. MARSH, wife of Canon Marsh, of Blair, Neb., died at her home on February 1st.

**PARKER.**—At her home in Owego, N. Y., January 9th, in her eighty-sixth year, MARY FARRINGTON eldest daughter of the late Thomas and Emily Eliza (Avery) Farrington, and widow of Justice Charles Edward PARKER of the Appellate Division of the Supreme Court, New York. Funeral services were held in St. Paul's Church, Owego, on Thursday, January 12th.

"Blessed are the pure in heart, for they shall see God."

## THE MERCER-HADLEY WORK IN THE CHURCH

**SHALL IT GO ON OR GO UNDER?** THAT depends on whether or not the Christian people assist them at this time of great financial need. Prominent Bishops and clergy of the Church endorse their work, and 150,000 annually hear their stirring stories of what Christ has done for and with them. Send gifts to E. C. MERCER, Flushing, N. Y.

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

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

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

## POSITIONS OFFERED

### MISCELLANEOUS

**WANTED—GOOD CHRISTIAN WOMAN** to assist in care of infant and to wait on two ladies, experienced and trustworthy. Address G-475, care LIVING CHURCH, Milwaukee, Wis.

**WANTED AT ONCE, ORGANIST-CHOIRMASTER, Churchman, single, for male choir in large Eastern City Parish. Salary \$1,350. Send credentials. Catholic-476, care LIVING CHURCH, Milwaukee, Wis.**

**HEAD TEACHER IS WANTED FOR NEXT school year in a small school for girls. Must be strong disciplinarian and able to work in harmony with others. Salary is \$1,000 for school year with home provided. Apply with copies of testimonials to Trustee-471, care of LIVING CHURCH, Milwaukee, Wis.**

**WANTED—CURATE, EASTERN CITY Parish. Young, unmarried man. Salary \$1,200, and rooms. Address A. B., 2020 Tattall St., Wilmington, Del.**

**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.**

**WANTED—A SUPERINTENDENT FOR A home of girls, good references required. The applicant should be a woman under forty-five years of age, and a communicant of the Protestant Episcopal Church. Address 122 S. 22nd Street, Philadelphia, Pa.**

## POSITIONS WANTED

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**CLERGYMAN, NOW ON OVERSEAS SERVICE in army, desires parish. Available about Easter. Strong Churchman. Experienced, capable. Aged, 46; married. Address, Colonel-475, care LIVING CHURCH, Milwaukee, Wis.**

**A PRIEST, UNDER FORTY YEARS OF age; eleven years' experience; wishes to consider change of parish. Has had successful rural and city experience. Is now assistant in church in New York City. Good preacher, organizer, pleasing personality. Salary \$2,500. Apply P. E. R.-469, LIVING CHURCH, Milwaukee, Wis.**

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**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.

MISCELLANEOUS

**EXPERIENCED HOUSEKEEPER** SEKS position, hospital or institution. References W-477, care LIVING CHURCH, Milwaukee, Wis.

**ORGANIST AND CHOIRMASTER. MAR-**ried.—Churchman, enthusiastic and hard worker. Well known recitalist and conductor, desires appointment in town having good field for teaching. Highest credentials. Address: WORKER-473, care LIVING CHURCH, Milwaukee, Wis.

**ORGANIST AND CHOIRMASTER WITH** excellent references desires change. Mixed choir and good organ essentials. Address: Communicant-472, care LIVING CHURCH, Milwaukee, Wis.

**YOUNG LADY DESIRES POSITION DUR-**ing summer months as travelling companion or private secretary at home or abroad. Can drive a car. Address II-474, LIVING CHURCH, Milwaukee, Wis.

**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.

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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 HINNES ORGAN COMPANY, Pekin, Illinois, who build pipe organs and reed organs of highest grade and sell direct from factory, saving you agent's profits.

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MISCELLANEOUS

**REV. C. THACHER PFEIFFER, RECTOR** of St. John's Church, Somerville, N. J., desires to recommend Churchwoman for position of matron, assistant matron, or assistant teacher of lower grades.

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**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.

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**S. T. 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.

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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.

PASSION PLAY

**I AM CONDUCTING A SMALL PARTY** this summer to Europe, and the Passion Play at Oberammergau. If you are interested, write at once for particulars. Rev. R. J. Campbell, Cedar Rapids, Iowa.

REAL ESTATE—MICHIGAN

**FARMS IN THE GREAT FRUIT BELT.** Also grain, dairy, poultry. Postal brings description list. HANSON'S AGENCY, Hart, Mich.

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.

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 DODLEY TYNG UPJOHN, Treasurer, City Hall Station, Box 81, New York City.

This work is endorsed by many bishops and clergymen.

CAUTION

Another caution concerning the man who has used the names of Dr. Mann, Dean Larrabee, and others as reference, continues to be received, and he appears to have used a large variety of names. Request is made that any who can give information concerning him will communicate with Rev. S. F. SHERMAN, Jr., rector of St. John's Church, Bridgeport, Conn., which information is wanted for the use of the prosecuting attorney in that city.

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. SEAGLE, 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.

**CHURCH OF THE INCARNATION**  
Madison Ave and 35th Street, New York  
Sundays: 8, 11 A. M., 4 P. M. (choral)  
Daily (except Saturday) noonday 12:30-12:50

**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**

Errav 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.]

*C. P. Putnam's Sons.* New York.  
*Canon Barnett.* His Life, Work, and Friends. By his wife. With a Preface by the Archbishop of York. Price \$2.00.  
*The Life of Florence L. Barclay.* A Study in Personality. By one of her daughters. price \$3.00.

*Longmans, Green & Co.* 55 Fifth Ave., New York.

*Glories of the Love of Jesus.* Devotional Studies. By the Rev. Jesse Brett, L.Th., Author of *The Altar and the Life, Anima Christi, The Hidden Sanctuary*, etc. Price \$1.75.

*Altar Devotions.* A Manual of Self-examination, Prayer, and Praise for the Blessed Sacrament. Compiled by the Rev. C. Ernest Smith, D.D., D.C.L., Rector of St. Thomas' Church, Washington, D. C. Price 50 cents.

*Peace and Happiness.* By the Rt. Rev. H. Paget, D.D., Bishop of Chester, formerly Bishop of Stepney. Author of *In the day of Battle.* With an Introduction by the Bishop of London. Price \$1.25 net.

*The Macmillan Co.* New York.

*Conn of the Coral Seas.* By Beatrice Grimshaw. Price \$1.75.

*The Pilgrim Press.* 14 Beacon St., Boston.

*The Way Forward for the Church.* By Five Free Churchmen. Price \$1.25.

*Charles Scribner's Sons.* New York.

*Bible and Spade.* Lectures Delivered before Lake Forest College on the foundation of the late William Bross. By Rev. John P. Peters, Ph.D., Sc.D., Rector Emeritus of St. Michael's Church, New York, Professor of New Testament Language and Literature in the University of the South. Price \$1.75.

*S. P. C. K.* London, England.

*The Macmillan Co.* New York. American Agents.

*Jacques Bénigne Bossuet.* A Study by E. K. Sanders. With two portraits.

**PAMPHLETS**

*S. P. C. K.*, Northumberland Ave., W. C., London.

*Report of Joint Committee on Union of the Church of England in India and the South India United Church.* Preface by the Bishop of Madras.

**DIOCESAN CONVENTIONS**

ALABAMA, consent to a Bishop Coadjutor. —AMERICAN CHURCHES IN EUROPE, churches show extraordinary attendance. — ARKANSAS, elected an Executive Council. Accepts quota. —CHICAGO, Cathedral project. —DALLAS, shows growth and prospects for future. —IOWA, election returns. —LOS ANGELES, question of women as delegates. Increased offerings. —MARYLAND, Increased confirmations. Bishop speaks plainly on modern thought and conditions. Bill for equal rights. —NORTH TEXAS, Bishop urges respect for law. Diocese shows increase. —OHIO, Kenyon's endowment raised. Diocese shows advance. —PITTSBURGH, "The Tithe" discussed. —SOUTH CAROLINA, results of Nation-wide Campaign. —TEXAS, women admitted as delegates. —WEST VIRGINIA, election of Coadjutor postponed. —OKLAHOMA, first recruits for ministry—remarkable number of converts. —OREGON, funds for Good Samaritan Hospital. Preparations for General Convention. —SOUTHERN OHIO, largest attendance—Bishop pleads for special causes.

**ALABAMA**

THE NINETY-FIRST annual council met in the Church of the Advent, Birmingham, Ala. (the Rev. Middleton S. Barnwell, rector), on January 18th, and was in session three days. The sermon at the opening service was preached by the Rev. E. B. Callier, of the Church of The Nativity, Dothan. The report by the treasurer (the Rev. Stewart McQueen), of the Diocesan Missionary Fund, showed that more money had been contributed during the past year

for diocesan missions than ever before, and more men were working in the mission field. A resolution was adopted asking Bishop Beckwith to renew his request (made at the last council, but subsequently withdrawn), for a Bishop Coadjutor. The Bishop acceded to this action of the council, whereupon a resolution was adopted to the effect that consent of the General Church be requested for the election of a Bishop Coadjutor.

The Standing Committee: Clerical, the Rev. E. W. Gamble, the Rev. Stewart McQueen, the Rev. E. A. Penick. Lay, Lee J. Clayton, W. B. Hall, M.D., R. J. Williams.

Deputies to General Convention: Clerical, the Rev. Middleton S. Barnwell, Birmingham; the Rev. Stewart McQueen, Montgomery; the Rev. Gardiner C. Tucker, Mobile, the Rev. E. W. Gamble, Selma. Lay, Henry J. Whitfield, Demopolis; Algeron Blair, Montgomery; Robert Jamison, Birmingham; W. B. Hall, M.D., Selma.

**ARKANSAS**

THE BUSIEST and most resultful council of the Diocese of Arkansas up to this year filled three days and opened January 24th, at Christ Church, Little Rock, with the Holy Eucharist, Bishop Winchester being celebrant, Suffragan Bishop Demby, epistoler, and Bishop Saphoré, Suffragan of Arkansas, gospeler. The Rev. G. L. Barnes, of Helena, preached the conciliar sermon. On the morning of St. Paul's Day the Bishop of the Diocese gave his clergy the

annual retreat. Among the stirring messages received during the council was that of the Rev. G. L. Tucker, who spoke on Christian Nurture. The Rev. B. T. Kemerer brought greetings from the Presiding Bishop and Council "on the occasion of this jubilee gathering of the Diocese of Arkansas", and presented the Nation-wide Campaign in the most intelligible and persuasive address yet heard on the subject in Arkansas. Elections resulted as follows: For the Standing Committee: the Rev. H. A. Stowell, the Rev. M. W. Lockhart, the Rev. C. C. Burke, the Rev. John Boden, Messrs. T. C. Treadway, J. E. Rosebrough, R. E. Lee. For Deputies to General Convention: the Rev. Messrs. Stowell, Boden, Lockhart, and Burke; Messrs. J. W. Ferrill, R. B. Bancroft, R. E. Lee, and C. D. James. For the Executive Council: the Rev. Messrs. Stowell, Boden, Lockhart, Burke, Collins, and Stover; Messrs. Treadway, Lee, Rosebrough, James, Gibbs, and Hollenburg. An unusual report on the state of the Church, to which each member of the committee had contributed a section, caused approving comment. In its main conclusions it insisted that the larger parishes must be willing to take the lead in missionary service; and that the individual members of the Church must accept as their own the Church's obligation to meet the present challenge of unrest and disappointment, on the spiritual side, and on the material side; just now, the problem of unemployment with consequent increase of distress and crime. The Rev. Mr. Kemerer gave a conference on the Nation-wide Campaign, with the

result that the council adopted for the diocese a suggested quota of \$21,000. The election of a "President and Council" (Executive Council) referred to above was in continuance of the plan tentatively adopted a year ago. The Bishop called in the Rev. Mr. Parker, publicity representative of the diocese, to report on a national Church publicity conference held in St. Louis in June, 1921. Mr. Parker outlined a plan for a Department of Publicity and a diocesan newspaper which was set for consideration at the next meeting of the President and Council. Much time was necessarily consumed in the second reading of the proposed constitution, which will probably be adopted in 1923. Owing to the strong opposition which has developed from the women of the diocese, the provision that women might serve as members of the diocesan council was stricken out. A resolution offered by Col. C. D. James, of Eureka Springs, militant layman and former colonel of an A. E. F. regiment, calling on the House of Bishops to bring the Rt. Rev. W. M. Brown to trial for heresy was solidly supported by the laity and finally secured unanimous adoption. The Bishop in his annual address called attention to the following bequests: by Captain John Young to the parish of the Good Shepherd, Forrest City, of \$30,000; by Mr. C. W. Fowler, to the Helen Dunlap School, Winslow, and to St. Paul's, Fayetteville, of approximately \$6,500 each, also to the same parish, by Mrs. Clementine Boles, of \$1,300; and by Mrs. Sophia Watson, of Waverly, Ill., of \$1,000 for religious education in the Diocese of Arkansas. The Bishop pleaded for greater interest in and better support of Bishop Demby, his Suffragan for colored work, calling attention to the remarkable record of fifty-two persons confirmed in 1921 by Bishop Demby, twenty-seven in Arkansas and the rest in other dioceses of this province. The Rev. E. T. Mabley, Warden of the Helen Dunlap Memorial School for Girls, received unstinted praise from the Bishop, who said, "There is no missionary in the whole Church who, in my estimation, has made the sacrifices that the Rev. Mr. Mabley and Mrs. Mabley have uncomplainingly undertaken (there)." In referring to spiritual healing, the Bishop said, "The need of the present day is faith in the miraculous gospel of our Lord Jesus Christ; when the clergy substitute something else in place of it, they destroy their own religious life and disturb the faith of their people . . . There should be restored to the Church services the office of unction in connection with the Holy Communion . . . If our faith were but more simple, we should take Him at His word." Bishop Winchester said: "We have allowed the little circular movements of ritual, parochial guilds, and church buildings to engage our attention rather than the great onward sweep of God's Kingdom as marked by this Forward Movement . . . Brethren, I commend you to God and the word of His grace, praying that we may have a more determined will in carrying out the plans and purposes of the Church during the coming year." The 26th annual meeting of the Woman's Auxiliary in the Diocese of Arkansas, held simultaneously with the diocesan council, was unusually well attended, and as always full of interest and life from start to finish. An admirable program had been arranged, one of the chief attractions being Miss Frances Withers, whose conferences on the Church Service League, the Church School Service League, and Christian Nurture were eagerly attended. Delegates to the triennial meeting at Portland are: Mrs. H. A.

Stowell, Mrs. M. W. Lockhart, Mrs. John Ferrill, Mrs. Nicholas Rightor, Mrs. J. B. Pillow. As alternates, Mrs. C. C. Collins, Mrs. West, Hope, and Mrs. Nick Campbell, Little Rock. Among the interesting reports were those of Mrs. M. W. Lockhart, on the C. S. S. L. and of Mrs. H. A. Stowell, Diocesan Custodian of the United Offering. Mrs. Stowell stated that Arkansas' amount now in hand towards the million that it is hoped will be presented in Portland this fall is \$1,095. At one of the sessions when the Helen Dunlap School was under discussion an unpremeditated offering was made for the immediate equipment of the school laundry, amounting to \$177. It was decided that this invaluable school should be made the special charge of the Auxiliary again this year.

## CHICAGO

"FOR THE FIRST time in sixty years," said the Bishop in his annual address to the 85th Annual Convention on January 24th, at the Church of the Epiphany, Chicago, "the Convention of the diocese has met elsewhere than at the Cathedral" (which was burnt on March 6th, 1921). In 1861 the convention met at the parish church of Ottawa, Ill.

The Suffragan Bishop celebrated the Holy Communion. The subject of the Bishop's address (which the Convention asked to be printed and widely distributed), was The Past, The Present, and the Future, of the Cathedral. The Bishop began by giving an outline of the history of the Cathedral from its beginning under Bishop Whitehouse in 1852. In 1861 the Church of the Atonement at the corner of Washington Blvd. and Peoria St. was purchased, and was popularly known as "the Bishop's church." In 1866 the title "Cathedral of SS. Peter and Paul" was first used.

The present assets of the Cathedral are its valuable real estate on the old site; about \$55,000 in endowments, and about \$12,000 for construction, and a small choir endowment. Speaking of the future, the Bishop said, "Cathedrals grow, but cannot be manufactured. They are the products of culture. Does Chicago need a Cathedral near its center? Emphatically, yes. New York, Philadelphia, Boston, and other large cities of America, and most of the large cities of Europe have their Cathedrals at the center of their city life. Chicago suffers an unenviable distinction in this regard. She has at her center many noble cultural institutions standing for the arts, for science, for literature; all of them evidences of the city's demands for certain kinds and phases of culture, all of them expressing the soul of Chicago, but she has no structural evidence at her center of religious culture.

"Does Chicago need a Cathedral from the standpoint of the Church? As well ask does the parish need a church. The Cathedral is the diocesan church. It has no parochial organization. No one belongs to the Cathedral, but the Cathedral belongs to all. The genius and the requirements of the Church demand this organization. A diocese without a diocesan church but with a hundred parish churches is a diocese turned upside down."

Speaking of the future the Bishop said: "Try to visualize the future Cathedral. It will be architecturally magnificent. It will fit into its surroundings, but will have to recognize architectural standards. It will be the Christian Creed in stone. Ruskin well said, 'Man cannot remember

without architecture.' The doors of the Cathedral will be always open, its pews free; its worship and its work will be continuous. It will have the best music, and the best preaching. It will be a place for great mass meetings. Adjoining the Cathedral will be the diocesan administration house. Here will be the diocese at worship and at work. Strong at the center, the Church will be stronger at its circumference. Begin, then, to give and to pray for the Cathedral. Remember it in your wills. There was an opportunity last autumn to buy a most desirable site down town, but the site could not be bought for lack of funds. Let us get ready for the next opportunity. Don't look to men of wealth to build a Cathedral for the rest of us. They are apt to give to going concerns rather than to start them going. It is significant that the first contributions after the fire for the Cathedral came from discharged prisoners of the Bridewell. Let us get funds first for the site. Then get one million dollars, one-half for the beginnings of a building, the other half for maintenance, and let us pursue this method thereafter. A houseless and a homeless diocese prays for a house and a home."

The total attendance for the first day was 304, 96 clergy, and 208 laymen. The sum of \$41,241.53 has been expended for the year for administration, the largest items being for bishops' salaries, purchase of property for the home of the Suffragan Bishop, and for rental and expenses of the new diocesan headquarters at 180 N. Wabash Ave. The total receipts from various departments of the Bishop and Council, were \$176,380.81; disbursements, \$165,449.13. There are net liabilities of \$85,059.69, to which is appended this terse note by the treasurer, "To obtain this amount will require contributions of cash receipts in 1922 of \$170,119.38."

In the Bishop's report, the resignations of twenty-nine clergy were recorded as consented to. In the Suffragan Bishop's report, 1034 persons were recorded as confirmed by him alone, and twenty-six persons recorded as having been received from the Roman Catholic Church. There are ninety licensed layreaders in the diocese.

There had been 13 per cent less in remittances during 1921 from the parishes and missions for general funds. The total shrinkage amounted to over \$15,000, or a decrease of 16 per cent for the year. A budget for \$98,000 was approved.

The first amendment to the constitution and canons as ratified provides that the annual convention of the diocese meet on the first Tuesday in February, except in those years in which the second day's session coincides with Ash Wednesday, when the convention shall be held one week earlier.

The second amendment, also ratified, provides that in the event of there being no bishop, the Suffragan Bishop, if there be one shall be the ecclesiastical authority of the diocese.

A special committee appointed to consider the purchase of another residence for the Bishop reported that the present home at 1612 Prairie Ave., was, in their opinion, inadequate, and asked that they be empowered to lease another house for three years at the rental of \$3,000 a year. The matter was acted upon on Wednesday notwithstanding the emphatic statement from the Bishop that he and his family were quite satisfied with the present residence, and the sum of \$1,000 was inserted upon the budget for the project, which was referred to a special committee with power to act.



Dr. Hutton read the report of the committee appointed at the last convention to consider the relations of St. Luke's Hospital to the Church. It was found, said Dr. Hutton, that there was a spirit of indifference to the hospital at large in the Church; that an estrangement had come about between the two due to misunderstanding that was dangerous, and that might have very serious and lasting consequences. The committee made certain recommendations, among them that certain changes be sought for in the present constitution and bylaws of the hospital, and provide that the majority of the number of the Board of Trustees be members of the Church. This report and the report of Rev. W. B. Stoskopf, on a kindred subject, that of safeguarding the property of the Church's institutions in the diocese, were referred to the committee on legislation. Relation of St. Luke's Hospital to the Church, and of the safeguarding of the titles of the institutions of the Church in the diocese, proved to be a leading feature of the Convention.

A resolution made by Mr. Angus Hibbard was unanimously passed, stating that this convention heartily commends the work of St. Luke's Hospital, pledges its endeavor to maintain the closest relationship between the Church and the hospital, and urges the clergy and our congregations to continued effort in the furtherance of its work, by their prayers and generous gifts.

The committee on finance made its report through its chairman, the Rev. Dr. Stewart.

A total of \$13,000 in Communion alms was reported. The average salary of the rectors in this diocese was shown to be \$3,500; of the priests-in-charge of the missions, the average salary paid by the missions is \$1,141. There has been a larger payment of interest on indebtedness in our churches. \$27,735 had been spent for permanent improvements and repairs. The total of the pledges for the Nation-wide campaign to date for 1922 is \$123,621.90.

The members of the Standing Committee elected were: the Rev. J. H. Edwards, the Rev. E. J. Randall, the Rev. Norman Hutton, D.D., Mr. E. P. Bailey, Mr. H. E. Mason, and Dr. Chew.

The deputies to the General Convention are: the Rev. Dr. Stewart, the Rev. F. S. Fleming, the Rev. Dr. Hopkins, the Rev. George H. Thomas.

Lay deputies: the Hon. Jesse Holdom, Mr. George K. Gibson, Mr. Courtenay Barber, Mr. H. E. Mason.

Alternates: Clergy, the Rev. T. DeWitt Tanner, the Rev. H. E. Bowen, the Rev. G. G. Moore, the Rev. F. R. Godolphin.

Alternates: Lay, Mr. E. P. Bailey, Mr. Angus Hibbard, Mr. C. S. Kilborne, Mr. J. B. MacDougal.

The delegates to the Provincial Synod are:

Clergy, the Rev. J. M. Johnson, the Rev. T. De Witt Tanner, the Rev. E. L. Roland, the Rev. F. R. Godolphin.

Laymen: Mr. Townley, Mr. Crosby, Mr. Borwell, and Mr. Noyes.

The members of the Bishop and Council elected are: the Rev. Dr. Hutton, the Rev. F. S. Fleming, the Rev. E. A. Gerhard, and the Rev. H. L. Bowen.

Laymen: Mr. R. C. Hall, Mr. Courtenay Barber, Mr. C. W. Folds, and Mr. Pelham.

Some important resolutions were offered and adopted. One of these condemned the persecution by the Turks of the Armenian and Greek Christians, and asked that the President take action to help stop this slaughter. Another expressed happiness at the work of the Washington Conference,

sent greetings to the Conference, and assured it of our prayers for complete world peace.

DALLAS

THE TWENTY-SEVENTH Annual Diocesan Council of the Diocese of Dallas was held in St. Matthew's Cathedral, January 22nd-24th. All the clergy and delegates of the diocese were present. Bishop Gailor, the President of the Council of the National Church, was the preacher. Bishop Coadjutor Harry T. Moore was the Celebrant at the Holy Communion. Bishop Moore read the Bishop's Annual Address, after which the Council adjourned to the Cathedral for Choral Evensong.

Reports of committees were read; one of special interest was the report of the committee on the State of the Church. This report clearly demonstrated the healthy condition of the Church in the diocese. Confirmations and Baptisms showed a marked increase and the Church schools showed a healthy growth. Even though the depressed financial conditions are everywhere evident, the Church in the diocese reports an increase in offerings. The diocese has now over 5,400 Communicants and the intensity with which the work is prosecuted throughout the entire diocese portends great expansion in the near future.

Dr. Sargent spoke to the Council on the How and Why of Church Schools and gave much encouragement to Church schools in the matter of supplementing their Sunday work by securing the school superintendent's permission to give religious instruction one hour a week.

After the regular celebration the Council reconvened for business. The special order of Tuesday was the report of the Finance Committee at 11 A.M. The finances of the diocese are in excellent hands and in excellent condition and all the parishes assumed the increase in the apportionments. Elections to fill the expired terms in the Standing Committee then followed: the Rev. John Wallis Ohl was unanimously elected to fill the term that was created by the expiration of the term by Dean R. Ray. Mr. Charles L. Kribs, was elected to succeed himself, as he filled out an unexpired term last year. The delegates to the General Convention were then elected: the Rev. C. E. Snowden, the Rev. F. T. Datson, the Very Rev. Dean R. Ray, and the Rev. Edwin Weary. Lay delegates: Mr. Charles L. Kribs, Mr. H. J. Abrams, Mr. F. W. Offenhauser, and James Grinman. Alternates: the Rev. E. H. Eckel, the Ven. Harry Lee Virden, the Rev. Lee W. Heaton, the Rev. J. L. Oldham.

A canon was passed which created an Executive Board, which shall be known as the Bishop and Executive Board. Bishop Moore has asked for this Board to assist him for the past two years and the diocese was glad to grant this assistance as soon as a canon permitting it could be passed.

The Rev. Dr. Robert Patton was given the liberty of the floor for thirty minutes and explained the visions and accomplishments of the Nation-wide Campaign. He promised that the same identical program would be presented at the General Convention this year for ratification.

IOWA

THE ANNUAL COUNCIL of Iowa decided to hold all future councils in Des Moines and Davenport alternately. The delegates elected to General Convention are: the Rev.

W. E. Mann, the Rev. R. J. Campbell, the Rev. W. E. Stockley, the Rev. John Dysart, and Messrs. George F. Henry, Des Moines; C. H. MacNider, Mason City; A. D. Annis, Council Bluffs, and Clarence Cochrane, Davenport.

The Standing Committee election resulted as follows: the Rev. John Dysart, D.D., the Rev. R. J. Campbell, the Rev. W. C. Hengen, and Messrs. Ira Tabor, Davenport; Clarence Cochrane, Davenport; and J. K. Deming, Dubuque.

The convention met in Council Bluffs. The weather was keen and cold. The convention was largely attended and enthusiastic. The reports were optimistic and the general impression was one of good cheer.

LOS ANGELES

THE TWENTY-SEVENTH convention of the diocese, held in St. Paul's Pro-Cathedral, Los Angeles, on January 25th and 26th, was marked by a large attendance, encouraging reports, and eagerness to undertake advance work. The number of new priests present was often commented on. It was the last convention to be held in old St. Paul's, as the property has been sold and the building will soon be torn down.

In his address Bishop Johnson paid a high tribute to the effective work of Bishop Stevens. He described the expansion of the diocesan institutions, particularly the two schools and the Hospital of the Good Samaritan, and dwelt upon the success of the Executive Council.

Bishop Coadjutor Stevens devoted most of his address to a survey of different types of Church extension, including religious education, boys' and girls' work, young people's fellowships, and the Seamen's Church Institute. He also paid tribute to the fine work of the Church Pension Fund.

After organization in St. Paul's parish hall, St. Simon's mission, San Fernando, St. Jude's mission, Burbank, and Grace mission, Glendora, were admitted into union with the convention.

The secretary reported that the referendum of the question of admitting women to seats in the convention to the women's organizations of the diocese had had a very inconclusive result, the vote by parishes being opposed, and the vote by Auxiliaries being favorable. After considerable discussion the matter was tabled, remaining so despite later attempts to revive the question.

The Executive Council reported much new work undertaken, in both missions and institutions, and many grants to consolidate existing work in strategic places, whether parishes or missions.

The Nation-wide Campaign committee reported receipts, exclusive of diocesan assessments, of \$52,900 during 1921 as against \$37,900 the previous year, and that a similar increase is indicated for 1922.

The veteran treasurer, W. Cresswell Mushet, presented the finest report ever issued from his office. The diocesan assessment had yielded 11,600 during last year as against \$4,500 in 1919. The diocesan missionary assessment raised almost \$16,000.

The Rev. Charles B. Scovil, executive secretary for religious education, presented a comprehensive forward movement plan including the creation of Church school unions, young peoples' societies, erecting a diocesan standard, and recruiting for the ministry.

The Social Service Commission urged the immediate creation of parish social

service committees and on its suggestion the convention voted that every parish should hold a discussion group on the textbook, *The Social Opportunity of the Churchman*, during Lent.

The Ven. Ernest J. Dennen, Archdeacon of Boston, founder and supreme director of the Order of Sir Galahad, gave an interesting account of its growth and possibilities.

That evening, Wednesday, a dinner was given in honor of the Bishops by the Diocesan Men's Club. Over 350 attended. Bishop Johnson "spoke" through representatives of three institutions, and Bishop Stevens through three diocesan missionaries.

In place of the Rev. W. F. Hubbard, who retired from his work as examining chaplain after many years devoted service, Bishop Johnson appointed the Rev. C. Rankin Barnes.

Deputies to General Convention: the Very Rev. William MacCormack, D.D., the Rev. Leslie E. Learned, D.D., the Rev. George F. Weld, the Rev. Chas. L. Barnes, and Messrs. Colin M. Gair, W. C. Mushet, A. W. Morgün, and E. M. Cope.

Alternates: the Rev. J. Arthur Evans, the Rev. C. Rankin Barnes, the Rev. Stephen C. Clark, Jr., and the Rev. William Bedford-Jones, and Messrs. C. N. Burton, Ralph Isham, John L. Bacon, and C. S. Byington. The Standing Committee was reelected.

Throughout the week various diocesan organizations held annual meetings. Monday was devoted to the Church School Association. The principal speakers were Bishop Stevens, and the Rev. Charles B. Scovil.

At the annual diocesan assembly of the Brotherhood of St. Andrew, G. Frank Shelby, general secretary, was the principal speaker.

The Woman's Auxiliary held its meeting on Tuesday. It opened with a largely attended Eucharist, Bishop Johnson celebrating. About 400 delegates registered. Reports showed a United Thank Offering of \$4,200, altar department donations of \$2,100, Junior Auxiliary work amounting to \$950, box work beyond the diocese valued at \$6,300, and cash receipts of \$12,800, all representing large increases. Mrs. Joseph H. Johnson was the speaker at an Auxiliary luncheon at the Hotel Clark, which 220 women attended. In the afternoon there was a brilliant address by the Rev. Charles S. Reifsnider, LL.D., president of St. Paul's College, Tokyo, on America and Japan.

The Girls' Friendly Society held a dinner and an open meeting. The pageant, *The Brightness of His Rising*, was presented by the members of St. Paul's and St. John's branches, under the direction of the Rev. William T. Weston.

The alumni of the Church Divinity School of the Pacific held a reunion luncheon, and the alumni of the General Theological Seminary, and the Episcopal Theological School, Cambridge, held similar affairs.

A meeting for young people's societies and Church college clubs was held, under the leadership of Bishop Stevens. Gordon Jeffery of Santa Monica presided. In addition to holding a live and interesting meeting, the young people effected a diocesan organization, from which big things may be expected.

At the annual meeting of the Daughters of the King, Bishop Johnson made the principal address.

## MARYLAND

THE 138TH CONVENTION of the Diocese

of Maryland was held in the temporary Chapel on the Cathedral Grounds, Baltimore, Wednesday and Thursday, January 25th, and 26th.

Tuesday evening a public reception was given in the reconstructed and completed Undercroft of the Synod Hall. This was the formal opening of the new Undercroft. When the Synod Hall is completed, it will constitute the first unit of the Cathedral group. Bishop Murray announced in his address that he had confirmed 1,522 persons during the last year, which number exceeded those of any year since 1895, when the Diocese of Washington was set off from Maryland. He also noted that forty-five per cent of those confirmed were men and boys as against the usual average of thirty-five per cent heretofore. There are six probationers for postulancy, six postulants, and seven candidates for priests' orders. With reference to the ministry of the Church here in Maryland the Bishop said that the problem was not so much one of securing recruits as the more perplexing difficulty of providing properly for them after they have been secured. Regret was expressed that although Maryland still led the Dioceses in its class, it had fallen below the standard set in 1920 in its contribution to the Nation-wide Campaign. 1922 must record a recovery of the former position.

The Bishop said: "The backwash of doubt, despair, disaster, and death of the past seven years of wanton destruction has been dashed into spray and has spent its malignant fury on the shores of the eternal verities of God.

"The returning tide of resurrection to a new life is bearing upon its bosom repentant repudiation of the past, honest, determination for the present, and confident hope for the future. The sun of an enlightened righteous public opinion has arisen upon a chastened earth and its rays are penetrating the waste places of all individual, national, and international relations, and shedding a new light on their corresponding obligations.

"There are those who see only mirage—not reality—under the shining of this sun. Their eyes focussed upon the illusions, and their ears hearing only the echoes of the treacherous voices of the past, they find their vocation in croaking failure in the present with their tongue, and in dripping the poison of prophetic calamity and destruction for the future from their pen.

"Such are without confidence in human intention and integrity. They are without faith in divine purpose and power. They are without that confidence in the potential life of the universe that calls only for exercise to make that potential real.

"With such, my brethren, we can have no sympathetic fellowship. With clearer vision we behold the significance of this present revelation of God and recognize His will in the light of that revelation."

A matter which has been under doubt and debate for a number of years is the status of the Pro-Cathedral in the Diocese. Shall there be a quasi-parochial organization permitting accession to its members by transfer from parishes? A committee appointed one year ago with the Rev. Dr. Hugh Birkhead as chairman reported in favor of encouraging the growth at this time of a Cathedral congregation with the usual rights and privileges of a parish congregation. This policy was approved by the Convention.

A large congregation assembled Wednesday night in the Church of St. Michael and All Angels to hear reports of Woman's

Work in the Diocese and talks from the field. Mrs. Julius Freeman, chairman of the Church Service League, and Mrs. Reginald Stevenson, presented the work of the women. Archdeacon Helfenstein with representatives from rural Maryland, and Archdeacon Humphries with clergy from Baltimore, gave interesting and vivid accounts of Church work in the diocese, including the City Mission. This symposium set forth in telling and convincing way some of the results of the Nation-wide Campaign in Maryland.

One year ago Judge Williams of the Juvenile Court presented a resolution calling for a districting of the City of Baltimore in areas of responsibility, allotting an area to each separate parish or congregation. One purpose was to secure pastoral oversight of unattached or neglected boys and girls of this Church, and to afford opportunity for immediate reference of such boys or girls who might come to his notice. The report of this suggested zoning was accepted with great interest by the convention. If the active coöperation of the clergy and their helpers can be assured much preventive and rescue work should be accomplished.

Mr. Joseph Packard reported that in order to bring the status of women in the Church into harmony with that in the State, a bill had been introduced into the Maryland Legislature bearing the endorsement of committees from the three dioceses in Maryland permitting parishes at their option to provide for suffrage and for holding of office by women.

A resolution which met with unanimous reception was one memorializing the Presiding Bishop and Council that it is the conviction of this Convention that funds received through the Nation-wide Campaign should be applied to increasing the salaries of missionaries instead of being used to create new offices at headquarters. Reference was made to a devoted and beloved missionary bishop who for years had received the stated and static stipend of three thousand dollars. The Rev. R. Bland Mitchell (who was present and spoke on the program of the Presiding Bishop and Council), said that Domestic Continental Missionary Bishops now received \$4,200 and that the Bishop referred to was not a Domestic Continental.

Further interest in the young wards of the Church was manifested in the appointment of a committee to take into consideration the establishment of a diocesan institution for the care and training of dependent boys and girls. The present parochial institutions provide for girls only and these are inadequate to the needs.

The election for Standing Committee continued the former members in office: the Rev. William M. Dame, D.D., the Rev. E. T. Helfenstein, D.D., the Rev. Peregrine Wroth, D.D., the Rev. Arthur C. Powell, D.D., Mr. Joseph Packard, Judge H. D. Harlan, Mr. Herbert M. Brune, Mr. D. Thomas Fell. The deputies elected to General Convention are: Clerical, the Rev. E. T. Helfenstein, D.D., the Rev. H. Almon Abbott, D.D., the Rev. A. B. Kinsolving, D.D., the Rev. Arthur C. Powell, D.D. Lay, Mr. Joseph Packard, Mr. Edward Guest Gibson, Mr. Blanchard Randall, Mr. Arthur Boehm.

It is not always true that treasurers who are also collecting agents enjoy great popularity. Mr. Randall, treasurer of the Convention, and Mr. Boehm, treasurer of the Nation-wide Campaign, were elected on the first ballot. The alternate deputies are: Clerical, the Rev. William Page Dame, D.D., the Rev. Hugh Birkhead, D.D., the

Rev. Wyatt Brown, D.D., the Rev. John I. Yellot, D.D. Lay, Mr. George C. Thomas, Mr. Edward N. Rich, Mr. Herbert M. Brune, Mr. William L. Marbury.

The deputies were instructed to invite the General Convention of 1925 to meet in Baltimore.

### MISSOURI

FOR THE first time in about forty years, the annual convention of the Missouri Diocese was not held at Christ Church Cathedral, St. Louis, but instead was held at Calvary Church, Columbia, Mo., the Rev. J. H. George, rector. The necessity of interesting the clergy and laity in the great opportunity of increasing the work of the Columbia Church, which is located in the town where the University of Missouri is conducted, was the reason for the change. Plans for a community house to be erected by the diocese at Columbia, for the use of the University students, are under way, and it is hoped to begin work on a financial campaign for this purpose in the Spring.

The convention opened on Tuesday morning, January 24th, with a celebration of the Holy Communion at which Bishop Johnson was the celebrant. Bishop Tuttle and Bishop Johnson gave their annual reports. Bishop Tuttle was the lovingly honored center of the whole convention. He celebrated his 85th birthday and the 55th anniversary of his consecration as bishop during the convention, and on Thursday, January 26th, was given a luncheon by the Woman's Auxiliary during their annual meeting. The Bishop presided at the convention sessions with his usual clearness of judgment and grasp of every detail, and was greeted on every hand with expressions of great love and reverence.

The outstanding feature of the entire convention was the new canon adopted. Canon 29, of the Diocese of Missouri, provides for the establishment of a Bishop and Council with sweeping power of administration of the business details and finances of the diocese. Departments following the plan of the national Presiding Bishop and Council will be put in force, and many of the old committees and departments will be merged into the new Council. Bishop Tuttle and Bishop Johnson, with James Bull, treasurer of the Diocese, are ex-officio members of the Bishop and Council, and the members of the Council appointed by Bishop Tuttle for the next three years are: the Rev. J. J. Wilkins, D.D., the Rev. Z. B. T. Phillips, D.D., the Rev. John S. Bunting, the Rev. Henry Watson Mizner, the Rev. Rufus D. S. Putney, and the Rev. E. S. White; with the following laymen: L. R. Orcutt, who is chairman of the diocesan committee of the Nation-wide Campaign, and president of the associated vestries, R. W. Shapleigh, Joseph R. Barroll, George M. Block, George K. Warner, and Frank C. Thompson.

### NORTH TEXAS

BISHOP TEMPLE, commenting in his address on world conditions, pointed out that the Allied victory failed to bring in the reign of peace, righteousness, love, and truth. "All is not well with the world—all will not be well with the world until God's spiritual kingdom shall come among men. Instead of worshipping God who is spirit—the minds of men and women are set upon worshipping a god of material gain and pleasure. All social relations seem shaken to their very foundations. There is a spirit of lawlessness abroad

which is especially alarming in regard to the Eighteenth Amendment to our constitution. Whether we agree with prohibition or not, it is a fundamental law of our land and we cannot oppose or ridicule its enforcement without striking at the very foundation of our civilization. Disregard of the regular methods of government if not checked will destroy our institutions. The weight of obligation on the pulpit to teach and preach the spiritual laws of Christ was never heavier. The call to the laity to think and live in accordance with the spiritual laws of Christ was never louder. The need in the Church of Christ is for unity, an undivided front against the forces of evil. If the Church is to do its work in bringing in the kingdom it must have more young men for its ministry."

The twelfth annual convocation of the missionary District of North Texas met in All Saints' Church, Colorado, Texas, on Sunday, January 22nd. The convocation sermon was preached by the Rev. Willis P. Gerhart, rector of the Church of the Heavenly Rest, Abilene. The Rt. Rev. E. A. Temple, D.D., celebrated the Holy Communion.

Three distinguished visitors journeyed far to address the convocation. Mrs. Ada Loaring Clark, of Chattanooga, Tenn., spoke on Sunday evening on Woman's Work. Bishop Gailor addressed the convocation briefly on Monday morning, congratulating the Church in North Texas on its privilege and opportunity for laying foundations in a part of the Republic destined to an early and great development. Bishop Gailor preached on Monday night. On account of the large congregation the services were held in the Methodist church. On Monday afternoon, the Rev. Robert W. Patton, D.D., addressed a joint session of the convocation and Woman's Auxiliary on the Nation-wide Campaign.

The reports of the convocation were encouraging. There was an increase over 1920 of 27 baptisms, 37 confirmations, two additional Church schools, and 236 more pupils. There were large additions to the Church property in the district and a substantial increase in the giving to the Nation-wide Campaign.

The Rev. R. N. MacCallum, rector of St. Andrew's parish, Amarillo, was elected clerical delegate to the General Convention, the Rev. Willis P. Gerhart, alternate, Mr. J. C. Prude, of Colorado, was elected lay delegate, and Mr. S. L. Ralph, alternate.

### OHIO

THE 105TH ANNUAL CONVENTION of the Diocese of Ohio was held at Trinity Cathedral, Cleveland, January 17-18. The opening service was the Holy Communion, at which the Bishop of the Diocese was the celebrant. The Bishop gave a general outline of work in the diocese, and made special mention of Dr. Peirce's success in raising a sum of money to complete the endowment of Kenyon College; the amount, including individual donations, amounting to \$700,000, thus insuring a solid foundation for the future of the college, and in connection with the fact that there are more students there than ever before in its history, there is every reason to be grateful. Another cause for gratitude to God is the realization that there is a larger number of candidates in the Theological Seminary, Bexley Hall, than for several years past. The Bishop and Council have been most loyal and devoted in the work committed to them.

The Bishop called attention to an important fact that ought to be a sort of buttress for the faith, that for the first

time in this world conflict the peoples of the earth were called to their knees, and the God of nations received respectable recognition. When the President of the United States called the Conference to meet in Washington he urged the peoples of the earth to bow first before the Almighty, asking His guidance and then insisted that the Conference itself should be opened with prayer to the Supreme Governor of the earth.

Bishop Du Moulin in his address thanked the clergy and laity of the diocese for their cooperation, and spoke of the great relief that had come from the Nation-wide Campaign. He said the great duty of the Church in the light of the Washington Conference is to carry on to consummation the larger missionary prospects and world vision that the Nation-wide Campaign came to create. "I cannot divorce the two, they seem to be, in the plan of God, part of the same thing, and it is a matter of interest to-day to realize that there is not a city in foreign lands in which to-day the glorious Gospel of Christ is not preached. We stand with greater opportunities for missionary achievement than we have ever done since the Church was planted on the soil of America. Through the Nation-wide Campaign more funds have been available for helping weaker and smaller places, and some of them have been able to feel the thrill of liberty as debts have been lifted off; churches are being rebuilt all over the diocese, there are two new churches, and a gift of a splendid property in the way of lots at Akron.

Dr. John W. Wood of the Church Missions House, spoke on the Nation-wide Campaign, its efforts, and the results, in the past, and the outlook and plans for the future. He said a very heavy responsibility had been placed upon the Presiding Bishop and Council to present to the next General Convention a budget of expenses, and a program of activities which the Convention may modify and, if so decided, may finally adopt. It is my privilege to offer and put before you the conclusions arrived at. The plan presented to the General Convention in 1919 represented a first attempt on the part of the whole Church to do a very important, but very difficult bit of work, but one of the most important that the Church ever put forth. The committee has decided that the best thing to do is to take the present survey and after careful scrutiny present the results to the Diocesan Councils for their consideration. It is obvious that many changes will be made in some dioceses, but it is hoped that we may be able to present through the Presiding Bishop and Council a more complete picture of the needs, possibilities, and opportunities than would be possible by any other method. It is proposed in this new document to lay stress upon the needs, not so much on money, but needs expressed in terms of what can be done to improve human life. Your committee has confidence in the willingness of the American Churchmen to do their utmost to meet those needs. During the past triennial certain of our diocese have shown that it was possible to realize what had seemed to be an impossible standard.

The Church Club of Cleveland entertained the Convention at a dinner in the evening, at which Dr. John W. Wood and Dr. Rudolph Teusler of St. Luke's Hospital, Tokyo, were the principal speakers.

Reports were presented from the different departments of work, all showing much advance and encouragement. The department of Religious Education reports that Week-day schools for Religious Education are now being tried out in some of the out-

of-town parishes, and the growth of this movement is now so rapid that frequent conferences are being held in order that the experience which is being gained may be available for all the clergy of the Church.

Standing Committee: the Rev. W. R. Breed, D.D., the Rev. Charles C. Bubb, the Rev. John R. Stalker; Messrs. W. G. Mather, D. Z. Norton, Robert S. West.

Delegates to General Convention: Clerical, the Rev. Robert S. Chalmers, the Rev. Francis S. White, the Rev. R. W. Woodroffe, the Rev. John R. Stalker. Lay, Messrs. Samuel Mather, Chancellor E. N. Brown, Theodore E. Smith, D. Z. Norton. Alternates: Clerical, the Rev. Franklyn G. Sherman, the Rev. J. Streibert, the Rev. R. J. Freeborn, the Rev. W. F. Peirce. Lay, Messrs. Homer P. Knapp, Robert S. West, R. V. Mitchell, F. J. Jerome.

Deputies to Provincial Synod: Clerical, the Rev. G. F. Patterson, the Rev. Franklyn C. Sherman, the Rev. Louis E. Daniels, the Rev. Edmund G. Mapes. Lay, Messrs. U. L. Marvin, W. C. Cross, P. D. Hubbard, Homer P. Knapp.

Alternates: Clerical, the Rev. W. M. Gordon, the Rev. Lionel C. Difford, the Rev. F. G. Harkness, the Rev. Arthur S. Payzant. Lay, Messrs. W. R. Woolgar, G. Goodwin, V. Wright, E. A. Thompson.

Bishop and Council for three years: Clerical, the Rev. R. W. Woodroffe, the Rev. N. R. H. Moor, the Rev. A. P. Bissell. Lay, Messrs. Samuel Mather, George C. Benham, W. R. Woodford.

#### WOMAN'S AUXILIARY

The annual meeting of the Woman's Auxiliary of Ohio, was held January 19th, at Trinity Cathedral, Cleveland, beginning with the celebration of the Holy Communion, at which Bishop Leonard was the celebrant. In the absence of the president, Mrs. Homer P. Knapp, who is in Europe, the Convention was ably presided over by Mrs. E. J. Backus. Reports were read by the secretaries of the different organizations, showing a steady increase in the development of every branch of work. The Ven. F. B. Wentworth, Archdeacon of Lexington, was the speaker of the day, giving a very impressive outline of his work in the mountains of Kentucky, and the great need of more help. The attendance was large and enthusiastic, and much encouragement was felt by all.

#### CHURCH SERVICE LEAGUE

The annual Convention of the Church Service League was held at St. Paul's Church, Cleveland, January 20th. Miss Matthews, of Cincinnati, was the speaker at the afternoon session.

#### OKLAHOMA

THE TWENTY-EIGHTH annual convocation of the missionary district of Oklahoma was held in Okmulgee on January 24th and 25th. The Church of the Redeemer entertained the delegates and visitors. The meeting was officially opened by a service of Holy Communion at 11 o'clock, Tuesday, January 24th, with Bishop Thurston as celebrant. The Bishop's annual report and address was full of encouragement because of the accomplishments during the year 1921.

For the first time in the history of the Church in Oklahoma, the Bishop was able to report that two young men from lay families are candidates for the ministry.

In speaking about All Saints' Hospital in McAlester Bishop Thurston reported that he could not speak too heartily of the way

in which our people have responded to the action of convocation last April in resolving to pledge one dollar per communicant for this institution. Over \$1,300 have been contributed in this way in half a year.

The report of the Nation-wide Campaign revealed the most welcomed fact that more money had been actually given in 1921 than in 1920, in spite of "hard times" and the general business depression.

During the mass meeting the Rev. Dr. Lester Bradner, representing the Presiding Bishop and Council, delivered a most inspiring and challenging address. He alluded especially to the work which our Church could accomplish if every member in our Communion would accept the responsibility which circumstances and peculiar conditions have thrust upon us. Some appreciation of what the Nation-wide Campaign has accomplished in the past two years was realized when Dr. Bradner announced that more money had been contributed for the general work of the Church, in 1920 and 21, than had been given in the entire ninety-eight years preceding.

The last speaker of the enthusiastic mass meeting was Mr. John D. Alexander, a field secretary of the Brotherhood of St. Andrew. Mr. Alexander's winning personality added greatly, by the way of emphasis, to his timely talk on the importance of the men of the Church doing personal missionary work in their respective towns and cities.

The application of St. John's Chapel, Oklahoma City, for admission into the District as a parish was accepted.

Increased interest was manifested in the proposal for making the missionary district a diocese. A resolution was adopted that the work of the committee in charge of this matter be continued, and that definite plans for actually making the district a diocese be formulated under the Bishop's direction.

The Rev. John Grainger, rector of the Church of the Redeemer, Okmulgee, was elected as clerical deputy to the next General Convention, and Mr. Marshall L. Bragdon was chosen as lay deputy.

During the year 1921 there were 379 confirmations, of which number 60 had formerly been Methodists, 25 Baptists, 20 Presbyterians, 12 Congregationalists, 12 Roman Catholics, and 1 a Jew.

#### OREGON

WHILE THE General Convention consciousness pervaded its sessions, the thirty-fourth annual convention of the Diocese of Oregon, held in St. Stephen's Pro-Cathedral, Portland, found little left to be done by way of preparation for the great triennial gathering of the American Church next September. The plans outlined a year ago are fully operative, the local organization is complete, and civic interest is growing daily. Bishop Sumner, in his annual address, commended the eager spirit of all who had been asked to serve on the committees. And as a fresh indication of civic appreciation of the coming of the General Convention to Portland, the news was imparted that the magnificent Labor Temple, recently completed, has been placed at its service for forum and other meetings. This adds to the list of other halls already secured, apart from the Municipal Auditorium where the Convention and the Woman's Auxiliary will be housed.

The Bishop also found great cause for gratification in the blessings that have come to the Good Samaritan Hospital. Seven years ago, at the beginning of his

episcopate, he appealed for \$300,000 for the hospital. At the time this seemed an extravagant wish, yet the Bishop felt that his appeal would not be in vain, so great and generous has been the work of this noble institution. Since its foundation by Bishop Morris, there has never been any deviation from the rule that one-fourth of its work should be free for the poor and needy. There have been hard years, and additions to the hospital were badly needed, yet the Bishop's faith remained firm that everything needed would be provided. Even more than he asked—\$400,000, to be exact—has been given; denoted by the new Theodore B. Wilcox Memorial Hospital, a maternity home dedicated two days before the meeting of the Convention; a new east wing, for which funds were raised last year and which is now being completed; a \$50,000 gift for surgery from Mrs. Joseph Kithcart Clark, now in California; a bequest of \$10,000 by the late Mr. Ben I. Cohen toward founding a room for gentlewomen in indigent circumstances; and other bestowals, including endowments totalling \$75,000. The hospital has also been put on the standardized list of the American College of Surgeons.

The Bishop also rejoiced in the rejuvenation of St. Helen's Hall. The efficient work of the sisters of St. John the Baptist has placed it on a most substantial basis. Through their efforts and the sale of some property, the school is also free from debt.

That the Nation-wide Campaign should be continued was urged by the Bishop in a spirited appeal, commending its character, its vast benefit to the Kingdom, and its claim upon the loyalty and devotion of every member of the Church. The report of the diocesan committee told of efforts for a readjustment of the diocesan quota with the New York office, that misunderstandings incident to the Campaign may be cleared away. The budget committee recommended that a stated sum be sent to the general treasurer each month.

An appropriation of \$600 was made to the Diocesan Board of Religious Education, which plans to secure the services of a trained secretary for a portion of the year in the diocese. That the board might be more adequately equipped with funds one layman offered on the floor of the Convention to give \$50 if nine others would do the same. In its report the board maintained that the scope of Religious Education has broadened, including missions, education, and social service. Among its achievements during the past year were the promotion of the largest Children's Lenten Offering in the history of the diocese, the opening of new Church schools, the establishment of a normal school in Portland, and helpful interest in student and vocational work and young people's societies. It is urged that the first interest in every parish and mission be the Church school.

The report of the Social Service Commission was also highly creditable. Chaplain Howard was enabled to carry on work among seamen by a gift of \$1,000 from a Japanese company. Much was done to minister to visiting sailors and to provide books and magazines and recreation for them. On the Commission's recommendation, the Convention voted to petition the General Convention to direct that a synopsis of the Canon on Marriage and Divorce be printed on a page at the end of the Book of Common Prayer. Great regret was expressed by the Convention because the Rev. F. K. Howard, for years the chairman of the commission and a social service leader in the Pacific Northwest, will ter-

minate his service in the diocese to become assistant superintendent of the Seamen's Church Institute, San Francisco.

Other important business was transacted. Lay representation in the diocesan convention was increased to six delegates for each parish and three for each mission. The restoration of full capacity Seaman's Church Institute work in Portland was cordially favored. It was decided to petition the General Convention to change the name of the Nation-wide Campaign, that the universal mission of the Church might be given a more suitable and attractive title. That the Senate should confirm the treaties presented by the Conference on Limitation of Armaments was unanimously favored.

Among the elections were the following: Standing Committee: the Rev. H. D. Chambers, Rev. Thomas Jenkins, Rev. E. T. Simpson; Dr. S. E. Josephi, Mr. R. L. Glisan, Mr. C. N. Huggins.

Deputies to the General Convention: the Rev. John D. Rice, Rev. E. T. Simpson, Rev. Thomas Jenkins, Rev. Wm. B. Hamilton; Lay: Mr. Dean Vincent, Dr. S. E. Josephi, Mr. Frank Spittle, Mr. R. L. Glisan.

Alternates: the Rev. John Dawson, Rev. H. D. Chambers, Rev. W. E. Couper, Rev. W. C. Kirk; Dr. Wilson Johnston, Dr. H. C. Fixott, Mr. J. W. Ganong, Mr. R. W. Hastings.

These same deputies and alternates were elected to represent the diocese at the meeting of the Provincial Synod.

A largely attended mass meeting was held at the Pro-Cathedral on the evening of the first day of the Convention. Stirring addresses were made by the Rev. Charles P. Deems, superintendent of the Seamen's Church Institute, San Francisco; the Ven. J. C. Black, recently appointed Archdeacon of Oregon; and the Rev. F. C. Taylor, rector of Grace Church, Astoria.

## PITTSBURGH

THE FIFTY-SEVENTH annual convention met in Calvary Church, Pittsburgh, on Wednesday evening, January twenty-fifth. After a short service the Bishop delivered his annual address, which was mainly devoted to the presentation of the subject of The Utility of the Tithe. By vote of the convention, it was decided to publish in pamphlet form that portion of the address pertaining to The Tithe, to be widely distributed throughout the parishes and missions of the diocese. The offering was for diocesan missions.

The Rt. Rev., the Bishop of Pennsylvania being present, he was invited to address the convention.

An amendment submitted by the Committee on Canons was adopted, whereby the civic chaplain, the superintendent of the Board of Religious Education, and the president of the diocesan branch of the Woman's Auxiliary, become, *ex officio*, members of the Executive Council.

A resolution was presented to the convention requesting the Pittsburgh deputation to General Convention in Portland in September to invite the Convention of 1925 to meet in Pittsburgh; and that resolution being adopted a committee was appointed to prepare the invitation for presentation to the Convention.

The Rev. W. C. Emhardt, of the Foreign-Born Division of the Department of Missions of the Presiding Bishop and Council, made an appeal in behalf of that work.

The convention sat as a Board of Missions, and the report of the Executive Council of the diocese was presented. Mrs.

Charles Bailey presented the report of the diocesan branch of the Woman's Auxiliary to the Presiding Bishop and Council, and the field secretary presented his report. An invitation was received and accepted to hold the next convention at the Church of the Ascension, Pittsburgh, in January, 1923.

The following were elected to fill the various offices: Standing Committee: Clerical Members, the Rev. John Dows Hills, D.D., the Rev. Alleyene C. Howell, D.D., the Rev. William F. Shero, Ph.D., the Rev. Edwin Jan van Etten. Lay Members, Mr. N. P. Hyndman, Mr. H. H. Mc Clintic, Mr. T. J. Danner, Mr. C. S. Shoemaker.

Deputies to General Convention: Clerical, the Rev. Edwin Jan van Etten, Calvary, Pittsburgh; the Rev. John Dows Hills, Ph.D., Church of the Epiphany, Bellevue; the Rev. Alleyene Carleton Howell, D.D., St. Stephen's, Sewickley; the Rev. Homer Abial Flint, Ph.D., Administrative Secretary. Lay, Messrs. H. D. W. English, Calvary, Pittsburgh; C. S. Shoemaker, All Saints', Pittsburgh; George C. Burgwin, Church of the Good Shepherd, Pittsburgh; James E. Brown, St. Stephen's, Sewickley.

Clerical Alternates: the Rev. Messrs. Frederick G. Budlong, D.D., Church of the Ascension, Pittsburgh; Thomas J. Bigham, Church of the Advent, Pittsburgh; Edward S. Travers, D.D., Trinity Church, Pittsburgh; Frank Orr Johnson, Christ Church, Pittsburgh. Lay Alternates, Messrs. Southard Hay, Trinity Church, Pittsburgh; Marcellin C. Adams, Church of the Ascension, Pittsburgh; George B. Gordon, Church of the Ascension, Pittsburgh; N. P. Hyndman, Church of the Ascension, Pittsburgh.

## SOUTH CAROLINA

SOME MEETINGS of great importance to the work of the Church in the Diocese of South Carolina were held in Columbia on January the 17th, and 18th. The Departments of Missions and Christian Social Service and Religious Education each held meetings, with quorums present, on the 17th. Programs and plans were perfected, as well as reports of the past year's work compiled, to be presented to the meeting of the Executive Council which was held in Trinity parish house on the following day. The Department of the Nation-wide Campaign and the Finance Department had held meetings previously for the same purpose, and the Department of Publicity held meetings previously for the same Executive Council meeting.

After routine business was accomplished, the reports of the Departments were heard and, where necessary, discussed.

The Rev. R. B. Mitchell, chairman of the Department of Missions, stated that the Department felt "very much encouraged by the earnest activity in all phases and by the growth in many phases of the work". The following significant statement was a part of the report: "We believe that the Nation-wide Campaign has done wonders for our diocese. If it has not succeeded in raising as much money as in the first year of the Campaign, yet it has enabled our clergy to become better acquainted with Church people throughout the diocese, it has aroused more interest in the Church at large, it has made better informed Churchmen, and has brought our laity to the front in Church work, yea, it is calculated to develop leadership in the clergy and the laity. The Department has been able to pay all stipends for the past year and the increase in the salaries

of our missionaries has enabled them to labor more earnestly and less trammled by the constant anxiety of wondering how to make both ends meet." Unfortunately some reductions were made necessary in the appropriations made this year to the Mill Committees and to the social work at St. Timothy's, Columbia. Mention was made of the really generous pledges made by some of the smaller mission stations and parishes; and of the splendid parish houses which are being erected at Florence, Union, and Rock Hill. The recommendation was made that as soon as practicable, the Church should undertake to open up new work in the rural districts and to strengthen that which has already been begun.

The Department of Christian Social Service, through its chairman, the Rev. O. T. Porcher, reported the increased interest in Social work within the parishes and missions, and again urged the formation of Christian Social Service Committees in every congregation. Another recommendation of the department was endorsed by the Executive Council, to the effect that the support of Church people be given to the Legislature in urging more adequate quarters for both the White and Colored Industrial schools of the State. The colored school is entirely supported by the colored people themselves and they are in need of an appropriation from the State for their work.

The Department of Publicity intends to establish a Diocesan News Bureau to cooperate with that of the General Church. An experienced Publicity man or woman will be appointed to act as a Press correspondent in each of the daily and weekly papers issued in the State.

The Department of Religious Education reported a thorough organization effected, both of itself and of its commission on the Church School Service League. According to the plan of the general department, the members of this diocesan department were given sub-committees for which they were to be responsible. These are as follows: the Church School, the Church School Service League, the Recruiting and Training for Life Service. Provision for the Religious Education of Students away from Home, the Religious Education of Adults, Teacher Training, and Statistics. Adult Bible, or Mission Study Classes, are strongly advocated for all congregations. A resolution of interest and importance was adopted as follows. "That the Call to the Ministry be presented definitely to the Church schools through a special course of lessons to be prepared by the Rev. A. S. Thomas, and used throughout our schools on the third Sunday in Advent."

The Department of the Nation-wide Campaign gave a very comprehensive report of the work that it had done in the past year. The quota is \$160,535 per annum, for each of the three years of this Triennium. The pledges of 1921 were \$124,193.92. On this pledge only \$88,625.25 has been paid. Reports are not all in yet from the congregations on the pledges of 1922. Eighty-three churches and the Colored Council have reported to January 16th. There are still twenty-three churches to be heard from.

## SOUTHERN OHIO

THE CONVENTION was held in Christ Church, Dayton, January 31st. and February 1st., and at the same time and place was held the annual meeting of the House of Church women. At six o'clock the first day both Houses met in the banquet hall

of the Miami Hotel for a fellowship dinner when nearly four hundred were present. At eight o'clock the Convention organized in Christ Church, both Bishops being present, and the Churchwomen organized in the parish house, Mrs. Mortimer Matthews presiding.

In the Convention the Rev. Upton B. Thomas, rector of Troy, was re-elected secretary, and at eight-thirty a joint session was held to hear the Bishops' addresses. Bishop Vincent spoke more particularly in regard to candidates to the ministry and urged the clergy to use their best efforts to bring this urgent subject before their people. He mentioned the fact that in the Fifth Province, Fond du Lac was first in the number of candidates for the ministry and Southern Ohio tenth.

Bishop Reese gave a resumé of conditions in the diocese and reported more confirmations in 1921 than ever before in its history.

He also pleaded for more united support of the Provincial System, as there had been some talk of the diocese withdrawing from the same. He remarked that the Presiding Bishop and Council was not a self-constituted body, but the creation of the General Convention. It was ordered by that Convention to promote the Nation-wide Campaign and to raise a budget for the maintenance of the Church, and if we are to forward the cause of Christ, it can only be done by a more active and complete co-operation with the General Church, and by such an expression of stewardship, which will make it possible for us to give a larger share of our money for the influence of the gospel in the uttermost parts of the earth.

At the close of the address, Bishop Reese conducted a short devotional service in preparation of the celebration the next day. On Wednesday at 7:30 a.m., Bishop Vincent celebrated Holy Communion, assisted by the Bishop Coadjutor and others, when 225 received, which is the largest number in the history of the diocesan Convention.

The business session began at 9:30 a.m., and the report of the finance committee was the special order of the day. The proposed budget, which was finally adopted, called for an expenditure of \$21,713.66, being a 25% increase over last year. This increase was caused mainly by the extra allowances for delegates to the General Convention and also expenses and assessments for the Synod.

A joint session of the two Houses was held at 11:00 when the chairmen of the departments made their annual reports, viz., the Nation-wide Campaign, the Rev. Sidney E. Sweet; Missions, the Rev. F. L. Flinchbaugh; Strategy and Finance, the Rev. Frank H. Nelson; Social Service, the Rev. E. F. Chauncey; Religious Education, Professor William T. Magruder; Publicity, the Rev. E. A. Powell.

The elections resulted as follows:

Bishop and Chapter: Rev. Messrs. F. H. Nelson, C. E. Byrer, E. A. Powell, George C. Dunlop, also Messrs. W. O. Frohock, J. B. McGrew, Gideon C. Wilson, William Pflum, H. M. Mather.

Standing Committee: Rev. Messrs. F. H. Nelson, C. E. Byrer, F. L. Flinchbaugh, Messrs. F. H. Nelson, C. E. Byrer, F. L. Mortimer Matthews.

Deputies to the General Convention: Rev. Messrs. F. H. Nelson, C. E. Byrer, F. L. Flinchbaugh, S. E. Sweet, Messrs. W. O. Frohock, Judge Sowers, Mortimer Matthews, A. W. Schell.

Alternates to the General Convention: Rev. Messrs. E. F. Chauncey, S. B. Purves, R. S. Flockhart, John Williamson; Messrs.

William Pflum, T. G. Wright, J. B. Cartmell, H. M. Mather.

Deputies to the Provincial Synod: Rev. Messrs. J. H. Dodshon, C. G. Reade, H. S. Ablewhite, E. A. Powell.

Alternates to the Provincial Synod: Rev. Messrs. G. T. Hills, H. Cowley-Carroll, H. L. Hadley, J. L. Langhorne; Messrs. W. D. Cornell, William Pflum, Oscar Rupp, T. G. Wright.

A new Board of Trustees was elected to be called, "The Church Foundation of the Diocese of Southern Ohio", for the purpose of holding encumbered property. A joint session of both Houses was held at 4:30 p.m. when the chairmen of the different departments presented their programs and needs for the year 1922. Miss Elizabeth Matthews also gave an excellent report of the several departments of the House of Churchwomen.

At eight o'clock one of the most wonderful inspirational services ever held in the diocese was conducted by Bishop Reese. The church, which seats over eight hundred people, was packed, and the music was rendered by the combined choirs of Christ Church, St. Andrew's, and St. Margaret's colored mission. The speakers were the Rt. Rev. W. R. Stearly, D.D., Bishop Coadjutor of the Diocese of Newark, and Dr. William C. Sturgis, Educational Secretary of the Department of Missions. The large congregation was held spell-bound. We should like space to report some of the splendid things said by the Bishop and by Dr. Sturgis. The latter has just returned from a trip to the Orient and his presentation of conditions and opportunities in China, Japan, India, and the Philippines was a masterpiece.

## TEXAS

THE SEVENTY THIRD Annual Council of the Diocese of Texas, held at Houston, Tex., Jan. 22nd. to 24th., was accompanied and preceded by several other gatherings.

For three days a Church Teachers' Institute was conducted by the Rev. Dr. Bradner, Miss Withers, of New York, Miss Stevens, and others. Then followed the annual gathering of the Young Peoples' Service League, with 280 in attendance.

Under the direction of the Rev. Gordon M. Reese, Young Peoples' pastor, there were corporate communion, pageant, suppers, short talks by young people, stories, and much else, that brought the participants into touch with the work of the diocese.

The diocesan council itself began on Sunday morning, Jan. 22nd, when the Rev. Louis Tucker, of Mobile, Alabama, was the preacher. The annual address, both of the Bishop and that of the Bishop Coadjutor, followed in the afternoon. The attendance was exceedingly good, all the clergy, with few exceptions, being present, and nearly all parishes being represented by lay delegates. And besides, ladies representing the Woman's Auxiliary and other organizations were present in goodly numbers.

The following transactions may be noted: Provision that women may be chosen as delegates to the diocesan council; changes in constitution and canons.

Delegates to General Convention are: the Rev. Charles Clingman, the Rev. S. M. Bird, the Rev. L. C. Harison, and the Rev. W. P. Witsell. Lay, Messrs. Adsit, Blount, Battle, and Franklin.

The budget for the year, including the work of the Nation-wide Campaign as well as for diocesan expenses, as had been proposed, was adopted unanimously after much discussion.

There was a missionary address on the needs in China by Rev. Y. Y. Tsu, of Shanghai, China. Various societies, by their representatives, were in attendance and made reports:—the Woman's Auxiliary, the Church Periodical Club, the Daughters of the King and others. These, federated together, appeared as the Church Service League, with Mrs. Percy V. Pennybacker as president.

The work of the various organizations culminated in a banquet at Rice hotel, with five hundred people in attendance—bishops, clergy, delegates, both men and women, and visitors—with music, wit, wisdom, pageantry, and songs, and with hospitality in abundance.

## WEST TEXAS

Deputies; Clerical, the Rev. Charles W. Cook, the Rev. S. Arthur Huston, the Rev. L. B. Richards, the Rev. John W. Sykes, Lay, Messrs. Geo. T. Allensworth, Arthur Carter, J. B. Kennard, H. Partee. Provincial Deputies, the Rev. G. M. Macdougall, the Rev. George Belsey, the Rev. Geo. W. Smith, the Rev. A. J. Gayner Banks, A. M. Ramsay, Geo. C. Vaughan, Roy Miller, Pryor Lucas.

## WEST VIRGINIA

THE FORTY-FIFTH ANNUAL COUNCIL was held at St. Paul's Church, Weston, the Rev. John S. Alfriend, rector, from January 25th to 29th. The most important resolution passed was in reference to the election of a Bishop Coadjutor. On account of the money stringency, and the unfavorable replies from parishes and missions in regard to a guaranty of adequate support, the election of a Coadjutor was postponed until the next Annual Council.

The following clergymen were elected to represent the diocese at the General Convention: the Rev. R. E. L. Strider, St. Matthew's Church, Wheeling; Archdeacon W. Chrisman, Hansford; the Rev. S. S. Moore, D.D., Trinity Church, Parkersburg; the Rev. John S. Alfriend, St. Paul's Church, Weston. The Alternates were: the Rev. C. H. Goodwin, Zion Church, Charlestown, the Rev. S. R. Tyler, Trinity Church, Huntington, the Rev. J. T. Carter, Christ Church, Clarksburg, the Rev. A. M. Slayton, St. John's Church, Charleston. The Lay delegates were: Mr. R. L. Archer, Huntington. Mr. B. R. Bias, Williamson; Mr. S. G. Cargill, Charleston; Mr. T. C. Bowling, Charleston. The Alternates were: Mr. R. M. Browne, Wheeling; Mr. Blackwood, Point Pleasant; Mr. E. G. Davison, Weston; Mr. E. A. Miller, Martinsburg.

In the adoption of certain amendments to the Constitution, the proposal to insert the word "Convention" wherever the word "Council" appeared, was rejected by a large vote.

There was a large attendance of both Clerical and Lay representatives. At the Wednesday evening service the subject presented was Religious Education and the Sunday School. On Thursday evening, Diocesan Missions, and on Friday evening, General Missions. The Bishop preached the closing sermon on Sunday evening.

## AMERICAN CHURCHES IN EUROPE

THE TENTH CONVOCATION of the American Churches in Europe was held on Wednesday, January 11th, at the Church of the Holy Spirit, Nice. The preliminary services were held, Morning Prayer by Archdeacon Nies, and the Holy Communion.

celebrated by the rector, the Rev. Francis G. Burgess, assisted by Dean Beekman and the Rev. Dr. Hunter. The Bishop in charge, who had measurably recovered from severe illness, was in the chancel, and pronounced the benediction. The sermon was preached by the Rev. Walter Lowrie, from the text "The Word of God is not bound", II. Tim. 2:9.

The Bishop read his address immediately after the service as it dealt with the order of business necessary to reorganization. The Rev. Henry R. Wadleigh, secretary by appointment during the last few years, was elected as secretary, Mr. Bates, of Geneva, treasurer. The Rev. Walter Lowrie presided through most of the session, the Bishop assisting as he could from the floor.

The new Council of Advice is the Rev. Walter Lowrie, president, the Rev. Everett P. Smith, secretary, and the Rev. F. W. Beekman, Mr. R. Branch, Mr. F. B. Keene, and Dr. Thomas Linn.

The Rev. F. W. Beekman and Mr. Henry White were elected delegates to the General Convention, and the Rev. A. B. Hunter, D.D., alternate. The choice of a lay alternate was given to the Council of Advice. Steps were taken to reconstitute the local treasury, and to assume a share in Episcopal expenses, and also an effort made to bring the various churches into closer touch with the Nation-wide Campaign. Every settled clergyman in the European field was present, and, Munich and Dresden, now being a double charge, all parishes represented but the dormant stations of Lucerne and Lausanne. Lay deputies were present from Rome, Geneva, Paris, and Nice, and in addition, the Rev. Clement Brown, of the Diocese of Washington, the Rev. Dr. Glazebrook, of New Jersey, the Rev. George W. Barhydt, of Connecticut, and the Rev. Mr. Ryder, British Chaplain at Cannes.

The attendance at our services abroad this year is proving extraordinary. At Nice nothing like it has been known for years, and the encouragement is general.

The church at Paris has become a free church, and the results of introducing the duplex envelope at Geneva nothing less than agreeably surprising.

**PITTSBURGH: WOMAN'S AUXILIARY**

THE FORTY-SECOND Annual Meeting of the Pittsburgh branch of the Woman's Auxiliary to the Presiding Bishop and Council took place on Tuesday, January 24th, at St. Stephen's Church, Wilkesburg (the Rev. William Porkess, rector). The opening service was a celebration of the Holy Communion, by the Rt. Rev. Cortlandt Whitehead, D.D., who also made a brief address. Addresses were made by the Hon. Joseph Buffington, Judge of the United States Court, on China; and by the Rev. Harry B. Heald, on The Domestic Field. Judge Buffington lately made a visit of some length to China and devoted much of his time to visiting the missions of the American Church; also Roman and Protestant Missionary work received his attention. He visited the Home lately built and furnished by the Pittsburgh Auxiliary, for Dr. Mary L. James, at Wuchang, and spent some time with the Rev. Mr. Magee, a missionary from Calvary Church, Pittsburgh, now in the Diocese of Shanghai. There was a very large and representative attendance.

St. Paul's Day, was the Fortieth Anniversary of Bishop Whitehead's Consecration, and the meeting was in a measure a commemoration of that event, and just

after the luncheon the Bishop received the congratulations of the Auxiliary, and was presented with a large cake adorned with

candles, and one hundred dollars in gold, as a token of the esteem and affection of the Auxiliary.

**ENGLISH HERESY CASE DROPPED**

**Case not Proved—Appeal to Archbishop—Trebizond.**

The Living Church News Bureau }  
London, January 24, 1922 }

THE charges of heresy brought by the Rev. C. E. Douglas against the Principal of Ripon Hall, Oxford (the Rev. H. D. A. Major), have aroused such general interest, and so many exaggerated and misleading statements have appeared in the Press concerning "heresy hunting", that a statement of the actual facts is necessary. The *Church Times* therefore devotes a leading article to a recapitulation of the matter. From this it appears that during the course of last term the Rev. C. E. Douglas (vicar of St. Luke's, Camberwell), sent to the Bishop of Oxford a formal accusation of heresy against Mr. Major (who is, as is well-known, the Editor of the *Modern Churchman*). The points of the accusation were two—(1) that Mr. Major had, in his letter printed in the *Church Times* of September 9th last, taught a doctrine concerning the Resurrection of the Body which was contrary "to the Christian religion" as set forth in the Creeds and the Holy Scriptures; and (2) that he had "imported the teaching of a heathen mystic (Gautama) into the Christian religion". The Bishop of Oxford called upon Mr. Major to submit a statement of his doctrine in regard to the first head; the indictment under the second head was, apparently, thought too vague and fantastic to form the subject of a serious enquiry. Mr. Major sent this statement to the Bishop just before Christmas; his lordship then referred it, together with Mr. Major's original letter of September 9th, to certain eminent theologians resident in the University of Oxford, asking them to say whether in their opinion a *prima facie* case of heresy could be founded upon these documents. These theologians decided, after a careful examination of the documents, that there was no *prima facie* case; and the Bishop acting on this opinion of his expert referees, has informed Mr. Douglas that no further proceedings will be taken in the matter.

**APPEAL TO THE ARCHBISHOP**

In consequence of the Bishop of Oxford's decision Mr. Douglas has now written to the Archbishop of Canterbury. He requests the Archbishop to bring before the Synod of the Province of Canterbury the action of the Bishop of Oxford in refusing to allow even a *prima facie* case to be stated, although the accused priest admitted to him freely that his doctrine was not that of the Creeds as interpreted by the traditions of the Catholic Church. Mr. Douglas, in his letter states the grounds for his appeal in three sections,—(1) The gravity of the alleged false doctrine; (2) the constitutional right of appeal; and (3) the proceedings up to date. These points are very closely reasoned, and the appeal concludes:—"The false doctrine alleged against Mr. Major being thus shown to be of grave import, and the interpretation placed upon his words being admitted by him, I submit to your Grace that there is an urgent case for enquiry."

Up to the time of writing the Archbishop

has not replied, and there the matter rests. In the opinion of many Churchmen Mr. Douglas would be well advised to remain content with having made his protest. There is no doubt that some lack of judgment was shown regarding the grounds of the indictment; it may be surmised that if the question had been raised with reference to the introduction of the Report of the Cambridge Conference the result might not have been quite the same. Indictments for heresy—if preferred at all—should be initiated by some responsible body, such as the E. C. U., acting on the advice of their theological and liturgical committee. Meanwhile, it would be well to remember that the best method of refuting error is to be found in positive propagation of the truth.

**ARCHBISHOP OF TREBIZOND**

Mgr. Chrysanthos, Archbishop of Trebizond, has arrived in London for a stay of some weeks. In an interview with a representative of the *Times* the Archbishop says: "The object of my journey is to endeavour to promote those efforts for a closer understanding between the English and the Eastern Church which is desired by many members of each. The Greek Church has found much sympathy in the Church of England, as I have good reason to know from the evidences of fraternal goodwill which I have received on the occasions of my two previous sojourns (in 1919 and 1920) in this country.

"We of the Greek Church desire that the bonds of Christian fellowship uniting these two branches of the Church of Christ should be strengthened by a fuller knowledge of each other's aims and needs. I need hardly say that the part which England has ever taken in protecting the oppressed nationalities of other lands is well known to the Christians of Asia Minor, who at this moment are living under conditions calling for the sympathy of their co-religionists and of all humane people in other parts of the world. We have many Christians of the Orthodox Greek Church in Asia Minor, and the dangers to which they are constantly exposed may be judged from the hangings of Greek ecclesiastics on the shores of the Black Sea between Trebizond and Ineboli. In the course of last year I have myself been condemned by Mustapha Kemal Pasha to be hanged. After my two last visits to Europe I was not allowed to return to Trebizond, and this sentence was promulgated in my absence notwithstanding that the Turkish commander of the Army of Caucasus, Vehib Pasha, had expressed to me his thanks for what I had done for the Turkish population during the Russian occupation.

"Now that the Conference in the Near East is imminent, we feel that the claims of the unfortunate Christians under Turkish rule call urgently for the most careful and sympathetic consideration."

**ORGANIZATION OF THE UNION**

The Rev. Arnold Pinchard, the secretary of the English Church Union, writing in the *Church Union Gazette* for January, says: "The reorganization of the Union on a diocesan basis is at last an accomplished fact. The principal objects which this reorganization has in view are (1) the

establishment in every diocese of a Diocesan Committee which will watch the affairs of the diocese in the interests of all that for which the Union stands in faith and discipline; and (2) the urgent business of organizing the Catholic vote for any electoral purposes which under the new conditions must necessarily from time to time arise. This will inevitably involve some re-arrangement both of District Unions and of Branches. It will no longer be possible for a Branch or District Union to stand with one leg in one diocese and the other in another. That is obvious. It will therefore be necessary to group our Branches, so far as possible, as that each Rural Deanery shall be exactly covered by one or more Branches.

"All this may involve, and in some cases in all probability will involve, some dislocation of existing arrangements. This dislocation may in some cases put a Branch or District Union in a position of (temporary) disadvantage or loss. I want to say that that fact is fully recognized by the Delimitations Committee. They will do their utmost to avoid this in every case where it is possible. "But I confidently believe, if the Officers and Members of any Branch or District Union should feel that they are at any such disadvantage, that they will understand the necessity and appreciate the reasons for it, and willingly endure for the time being, until, under the new conditions, they shall be able to recover anything of position and strength that they may have lost. It is always true that it is expedient that one man should die for the people; and, after all that may be said or done, the object that we must have in view is rather the welfare and efficiency of the Union at large than that of any particular unit within its circumference."

#### A GOOD CRITICISM

Dr. Herbert Brewer, organist of Gloucester Cathedral, in a recent lecture on "Congregational Singing", had some severe things to say regarding certain hymns and hymn-tunes. He said that it was not out of place to say that the Clergy and Church authorities were beginning to realize that if the interest of their congregations is to be retained in Church services they must be given more to do. As the congregation cannot join in anthems and musical settings of the canticles, it was necessary that their efforts should be centered in hymn-singing. A great disadvantage from which we in the Church of England are suffering at the present time is the fact that there is not an ideal hymn-book printed. We have far

too many hymns published of a mediocre kind. In Dr. Brewer's opinion, many of the tunes were not worth singing; they were of the sweet and sugary kind, and should be relegated to the waste-paper basket; and many of the words were little better. An ideal book might contain about 250 hymns, which would meet all requirements. What was more inspiring than a vast congregation really letting themselves go in a fine hymn? It was a noble, uplifting act of worship. But how seldom did they hear the congregation taking part in the service as they should, and singing with heartiness and with a good courage.

#### BISHOP OF LONDON GAINING

I am glad to be able to report that the Bishop of London's improvement is well maintained, and he continues to regain his strength. His medical advisers, however, recognize the necessity of a thorough rest, and have ordered him to cancel all his engagements until the middle of February at the very earliest. His lordship will leave London as soon as possible for his convalescence.

#### FESTIVAL AT ST. PAUL'S

The Dedication Festival at St. Paul's Cathedral will be observed, as usual, on January 25th (the Feast of the Conversion of St. Paul). At 10 o'clock there will be Choral Eucharist (Beethoven in C) with orchestral accompaniment, preceded by the Processional Litany. At Evensong, at 4 o'clock, parts of Mendelssohn's *St. Paul* will be sung, with an augmented choir and full orchestra.

#### CLERGY MAY RECEIVE RIGHTS

A resolution passed at a meeting held on Tuesday, at the instance of the Clergy Disabilities Act Committee, in the Church House, Westminster, demands that "full rights of citizenship, including eligibility to sit in the House of Commons and on municipal bodies, should be extended to all ministers of religion." Clergy of the Church of England, Roman Catholic clergy, and Nonconformists, were all represented at the meeting. The speakers included the Bishop of Birmingham and the Dean of Lincoln. Mr. J. F. Green, M. P., promised to reintroduce in the House of Commons next session the Bill for abolition of the Disabilities of the Clergy. Of course, as he remarked, he did not know what would happen if there was an early General Election, but he was inclined to doubt very much whether this would take place.

GEORGE PARSONS.

## SOCIAL SERVICE COUNCIL OF CANADA

### Against Divorce—Brotherhood Activity - Items.

The Living Church News Bureau }  
Toronto, January 26, 1922 }

THE annual meeting of the Social Service Council of Canada has been holding its meetings this week in Winnipeg. The Church of England, which is one of the federated Dominion units of the council, was represented by the Primate, who presided at the opening meeting, Dean Tucker, who is the president, Canon Vernon, Miss C. E. Whitton, the assistant secretary of the council, Principal Wells, and others. Amongst the matters dealt with was a full comprehensive committee on divorce, as a result of which the council passed strong

resolutions setting forth the Christian ideal of marriage, and protesting against the extension of the grounds and of the facilities for obtaining divorce in Canada.

#### BROTHERHOOD OF ST. ANDREW

A specially noteworthy feature of the life of the Canadian Church to-day is the renaissance of the Brotherhood of St. Andrew under the leadership of its general secretary, Lieutenant Walter Burd, M.C. A Life Work Conference for older boys under the joint auspices of the Brotherhood of the General Board of Religious Education is to be held at Hamilton, opening on Monday next. The Brotherhood also plans a Dominion Convention to be held in Toronto, June 2nd to 6th.

#### ITEMS

Chancellor F. B. Walkem, of the Diocese of Ontario, is the oldest member of the Kingston Curling Club. Although in his eightieth year, he has taken part in two recent matches.

The Rev. P. B. Clayton, M.C., of Talbot Home and St. Martin's-in-the-Fields, London, is spending two months in Canada.

Trinity Parish, Liverpool, Nova Scotia, has been celebrating its hundredth anniversary.

St. Matthew's Church, Winnipeg, has secured the Rev. F. Blackburn, a graduate of Emmanuel College, Saskatoon, as assistant to Archdeacon Mc Elheran. He will be director of Young People's Work, a field for which he has special qualifications.

#### IMPROVEMENTS IN KANSAS CITY CHURCH

THERE HAS just been completed the first part of the re-decoration and enrichment of the choir and sanctuary of Grace and Holy Trinity Church, Kansas City, Mo. (the Rev. R. N. Spencer, rector). All of the woodwork, the altar, the reredos, the clergy stalls, the choir stalls, have been restained a very dark oak, so that the entire east end of the church has been transformed. The chief place of enrichment is the altar and reredos—into the old panels of the latter there have been set panel paintings. There are three of them, each nine feet high and two feet wide. In the center is the figure of our Lord, the south panel is that of St. John, and the north one is that of St. Peter. Under the center panel the wording: "I am come that they might have Life and that they might have it more abundantly"; under the figure of St. John appears his words concerning our Lord: "In Him was Life; and the Life was the light of men"; under the figure of St. Peter: "Lord, to whom shall we go? Thou hast the words of Eternal Life". Thus as the Sacrament is the Life of the Christian and the Altar is the Throne of the Sacrament, the position of the Saviour, St. Peter, and St. John, who discoursed upon the great theme of Life has a unity of meaning and appeal as would, for instance, some historic scene.

Separating the panels, and at each end of the reredos are columns, which are fluted in gold, with capitals of blue, with raised bunches of grapes in gold. The borders of the panels are done in blue; and the cornice of the reredos has been treated as a frieze—done in gold and browns.

The paintings, which are very lovely, are of the modern Italian type, and are the work of Signor Carlo Gino Venanzi, from Assisi, Italy, who has been in Kansas City this winter. The redecoration was made possible by the generosity of Mrs. Bertrand Rockwell, and the refinishing of the choir was the gift of Mrs. A. R. Meyer, both of whom are communicants of that parish.

Signor Venanzi has made a sketch for the complete adornment of the choir and sanctuary: this proposes mural frescoes, and treatment of the whole apse and ceiling.

The next step which the congregation has undertaken, is the re-staining all of the pews and woodwork in the nave to correspond with the change in the choir.

#### COADJUTOR FOR ALBANY

A NOTICE sent to the clergy and laity of the Diocese of Albany by Bishop Nelson advises them that he will give his consent to the election of a Bishop Coadjutor at the next diocesan convention.



# NEW PROFESSOR AT CAMBRIDGE

## A Quiet Day—Questionnaires—Volunteers Needed.

The Living Church News Bureau }  
Boston, February 6, 1922 }

THE Rev. Samuel McComb, D.D., will, on Thursday, February 23rd, at 4:00 P.M. be inaugurated as Professor of Homiletics and Pastoral Care in the Episcopal Theological School, Cambridge. The Rev. Arthur J. Gammack, rector of Christ Church, Fitchburg, will be the leader of the annual Quiet Day, beginning at 10:00 A.M., and in the evening on this same day, February 23rd, the mid-winter dinner of the E. T. S. alumni will be held at Hotel Victoria in Boston.

### QUESTIONNAIRES

Live questions are being discussed by the young people in Massachusetts. The secretary of the diocesan committee of the Young People's League has sent to the clergy two typical cards giving the year's single subjects to be considered. The first card dwells mostly on questions considered last Fall, and the second one gives a list of questions for 1922.

### VOLUNTEERS NEEDED

The committee on Social Service asks members of greater Boston parishes to volunteer for some of the following work:

The Church Home Society needs motor service, volunteer workers, and persons desiring training in Social Service who can give at least one day a week.

The House of Mercy, motor service, secretarial worker.

Guild of St. Barnabas for Nurses needs associates.

The Family Welfare Society asks for friendly visitors, who will visit and become real friends of a family, also volunteers who will give one day a week to do errands, make calls, etc.

American Red Cross asks for visitors for its Home Service work.

Settlements ask help in classes, dramatics, and story-telling.

Hospital Social Service wants clinic secretaries for two half days a week.

Work for the Blind is needed—reading aloud, friendly visiting, etc.

The School of Social Work has a special class for volunteers on Saturday mornings beginning January 26th.

Apply to committee for more particulars. Miss Muriel Davenport, 357 Charles St., Hay, 52122, Miss Mabel Sturgis, 63 Beacon St., Hay, 449.

### A MAN'S JOB

"Here is a man's job", is the way the Rev. Howard K. Bartow began a recent announcement in his parish leaflet of Christ Church, January. He then wrote: "How many men will undertake to bring some other man to one of the services this coming Sunday? You know a neighbor or a friend who has just slipped away from going to church—he never meant to; it just happened. And he wants someone like you to remind him that the Church is still going on and waiting for him to come back. But she has been going all the time. She will go better if he comes back and gives a big lift with the rest of us. Don't you think he would understand, if you talked to him like that? Don't just ask him to come. Say, "And now John, I am going to stop for you Sunday morning, and you come with me." Why I

can see you both coming up the church steps next Sunday morning. That's the way. And you will be starting the week right, and he will too. Will you try this? And introduce him to me after the service please."

### BUT THIS IS A GOOD CHURCHMAN!

In an address in Boston last Monday the Rev. Lyman Rutledge gave a new definition of Unitarianism. "A good Unitarian," said he, "has the logic of the Presbyterian, the freedom of the Baptist, the breadth of the Congregationalist, the zeal of the Methodist, the conscience of the Quaker, the fortitude of a Pilgrim, the devotion of an Episcopalian, the cheerfulness of a Christian Scientist, the optimism of the Universalist, and attends Church like a Catholic."

# CLUB DINNER IN NEW YORK

## Great Interest Shown—Paddock Lectures—Dr. Barry's Anniversary.

The Living Church News Bureau }  
New York, February 6, 1922 }

THE thirty-fifth annual dinner of the Church Club was held at the Waldorf-Astoria on February 2nd, and was attended by fully 600 guests and 200 in the galleries. Mr. Henry L. Hobart, president, was toastmaster. The dinner this year was specially in honor of Bishop Manning, Bishop Lloyd, and Bishop Shipman, and the Rev. Dr. Stetson, the new rector of Trinity. Special guests of honor were: Bishop Talbot, Bishop Touret, Bishop Burgess, Bishop Brewster, Bishop Burleson, Dean Robbins, and Dean Fosbroke, President Bartlett, of Hobart, Canon Quick, Paddock lecturer, and others. Bishop Manning made the principal speech.

### THE PADDOCK LECTURES

The Rev. Oliver Chase Quick, Canon of Newcastle, England, has been giving his opening lectures on the Paddock Foundation at the General Theological Seminary this week. His general subject is Some Philosophic Aspects of Orthodoxy and Modernism. So far, Canon Quick has discussed Liberal Protestantism, and Evolutionary Modernism.

### DR. BARRY'S ANNIVERSARY

There are, in general, two types of clergymen—the men-of-the-world type and the other-worldly type. They are to be found in every Church, but it is the genius of the Anglican communion to produce the finest examples of the type that can never be mistaken for anything but other-worldly and who use ritual and ceremonial as means to an end and not as ends in themselves. To this latter class belongs Dr. Barry, of St. Mary the Virgin parish. For thirty-five years he has remained steadfast to these ideals as a priest, and for more than twelve years has exemplified them in his large parish in the heart of New York, where other-worldliness is not exactly the rule!

On the Feast of the Purification, February 2nd, Dr. Barry commemorated his 35th anniversary as a priest. He was the celebrant at the early celebration, which was the corporate communion of the parish.

### RECTOR FOR THE MESSIAH

The Rev. Ransom Church, of St. Mary's Church, Newton Lower Falls, has been called to the rectorate of the Church of the Messiah in the Back Bay, left vacant by the resignation of the Rev. John McGaw Foster. Professor Max Kellner, of the Cambridge Theological School, is conducting the Sunday services at the Messiah. Mr. Foster has gone to Washington to fill the pulpit of St. Mark's Church, whose rector, Dr. Stetson, recently has been installed as rector of Trinity Church, New York.

### LECTURE SERIES

On Thursday afternoons in Lent at 5 o'clock, Dean Washburn, of the Episcopal Theological School in Cambridge, will give a series of lectures on some of the great personalities of Church history. For a number of years Dean Washburn has held the Chair of Church History, and these lectures are the fruit of deep study and ripe reflection. RALPH M. HARPER.

At the high celebration, Dr. Delany, associate rector, was celebrant and was assisted by the Rev. C. W. Bothe, and the Rev. C. W. Peabody. Bishop Manning, vested in cope and mitre, and with his pastoral staff, occupied the seat of honor in the sanctuary, being attended by the Rev. H. K. Pierce as chaplain. The Rev. E. S. Ball was master of ceremonies and Mr. Casswell was thurifer. The preacher was the Rev. Dr. Frank L. Vernon, rector of St. Mark's, Philadelphia. St. Mary's was crowded at both services.

### REORGANIZATION OF N. Y. FEDERATION

The mid-winter meeting of the reorganized New York Federation of Churches was held on January 30th, in the Marble Collegiate Reformed Church. A constituent body of 100 will be elected or selected by the various coöperating denominations, and from it an executive committee of forty will be chosen.

It was decided to establish a permanent bureau to take charge of the unemployment problem, always with the Church and the clergy, and to devise ways and means, as a clearing-house, to promote help to worthy cases and to protect the clergy from impostors.

### NATION-WIDE CAMPAIGN

Twenty-six members of the Nation-wide Campaign committee met in the office of the Bishop last week (January the twenty-third).

A report from the diocesan treasurer showed that the Nation-wide Campaign receipts for 1921—\$472,746.55—were about \$4,000 less than the total for 1920. Because of the Centennial Fund, the Presiding Bishop and Council received from the Diocese of New York about \$2,000 more than in 1920. The diocesan share was not quite sufficient to pay fully one hundred per cent on the diocesan budget approved by the Convention.

The Rev. Henry Purcell Veazie, of the staff of Trinity Church, has been appointed to the important position of Precentor of the Cathedral. The Rev. Mr. Veazie, whose Christian names recall a famous Church organist and composer, is a Master of Arts of Keble College, Oxford, and a graduate of the General Theological Seminary. He has been at Trinity for the past two years. Previously to his coming to this country and taking Holy Orders Mr. Veazie held a commission as lieutenant in the famous Coldstream Guards.

## MEMORIAL SERVICE FOR MISS EMERY

A service of thanksgiving for the life and example of Julia Chester Emery is to be held in the Church of the Incarnation, Madison Ave., and 35th St., Rev. Percy

Silver, rector, on Thursday, February 9th, at 11:30 A.M. There will be a celebration of the Holy Communion and Bishop Lloyd will preach the sermon.

FREDERICK B. HODGINS.

## PHILADELPHIA CHURCH CALLS RECTOR

### Dr. Phillips of St. Louis — Open Forum — Daughters of the King.

The Living Church News Bureau }  
Philadelphia, February 6, 1922 }

#### CALL TO RECTORSHIP

THE vestry of the Church of the Saviour, West Philadelphia, has extended a call to the Rev. Dr. Z. B. T. Phillips, rector of St. Peter's Church, St. Louis, to succeed the Rev. Dr. Robert Johnston. Dr. Phillips is widely known in Philadelphia, particularly because of his frequent visits here as a preacher at the Lenten Noon-Day services in the Garrick Theatre.

#### OPEN FORUM

The Church Club of Philadelphia will hold an Open Forum, in Holy Trinity parish house, on the subject Should Women serve on Vestries?, on February 13th.

The subject will be opened by the Rev. Louis C. Washburn, D.D., rector of Christ Church; the Rev. Archibald Campbell Knowles, rector of St. Alban's Church, Olney; Mr. F. H. Bendig, Jr., delegate to diocesan convention from the Church of the Atonement, West Philadelphia; and Mr. A. J. County, one of the vice presidents of the Pennsylvania Railroad, and a member of St. Mary's Church, Wayne.

Considerable interest has been manifested in this question which is very timely. At the diocesan convention last year, a vote was passed by a close margin—139 to 131—to amend the Constitution of the diocese so as not to bar women as delegates to the convention. Before the amendment can become effective, it must be re-affirmed by the convention which meets in May.

#### DAUGHTERS OF THE KING

The eighty-fourth local assembly of the Daughters of the King will be held in the Church House on February 14th. Bishop Garland will preside, and the speaker will be the Rev. Charles E. McAllister, rector of St. Matthew's Church, Hyattsville, Md. Efforts are being made to extend the order into every parish, where it may be a valuable aid to the rector. Its members are pledged to personal service and prayer—the order being fairly parallel to the Brotherhood of St. Andrew in scope and ideals.

Office headquarters have been opened in the Church House. The president of the Philadelphia local assembly is Mrs. Charles Henry Arndt, and the secretary, Miss Gertrude W. Clay.

#### EPISCOPAL HOSPITAL

With a view of giving the different parishes a clearer insight into the great work that is being done by the Episcopal Hospital, and in order to bring about cooperation between the different parishes and the managers of the Hospital, a luncheon and conference will be held at the Hospital on March 4th, followed by an inspection of the institution, and the work which has been accomplished. Each parish has been asked to appoint a committee, consisting of the rector and two members, to attend the luncheon.

#### DEATH OF PROMINENT CHURCHMAN

Effingham Perot died on January 28th. He was eighty-four years old, a retired banker, and active Church worker, particularly in connection with St. Andrew's Church, Eighth Street above Spruce, of which he had been for many years rector's warden. For thirty years Mr. Perot had been treasurer of the City Mission. The funeral services were conducted on Tuesday, in St. Andrew's Church.

#### CLERICAL BROTHERHOOD

At the meeting of the Clerical Brotherhood to be held on Monday at the Church House, the Rev. Dr. Albert A. Gilman, president of Boone University, Wuchang, will be the speaker.

On the other Mondays of the month, the program as announced will be as follows: February 13th, The Episcopalian as seen by a Convert, by the Rev. Arthur Rudd, rector of Trinity Memorial Church, Ambler, Pa.; February 20th, Criticism of New Thought, by the Rev. P. L. Urban, of St. Peter's Church, Germantown; February 27th, the Rev. Dr. Johnston, who leaves the Church of the Saviour to become rector of St. John's Church, Washington, on March 1st, will read a paper on The Commission on Clerical Salaries.

#### CHURCH MUSIC

An opportunity to hear the best music, well rendered by trained singers, will be given to Philadelphians on February 15th, when the choir of Old St. Peter's Church (the Rev. Dr. Edward M. Jefferys, rector), will give a recital of Choral Church Music (a capella) in Witherspoon Hall.

#### WOMAN'S WORK

At the meeting of the diocesan committee of the Woman's Auxiliary last Wednesday, Miss Marion Grant spoke of the work done by the Junior Auxiliary of the Emergency Aid, which organization was a field for work among the debutantes and gave them a chance to do good for others, making them realize more fully their responsibilities as leaders of society.

Mrs. John Thomas told of the garments which were cut and ready to be made by members of the different parishes. These garments, made under the direction of the Supply Bureau, are sent at regular intervals to points in the mission field.

Miss M. E. Avery announced that the Educational Shop was opening a new centre for making Church Vestments, in cooperation with the diocesan Altar Guild, and asked for volunteers, skilled in fine embroidery work.

FREDERICK E. SEYMOUR.

#### A MEMORIAL OF BOOKS

AT THE annual meeting of the Church Periodical Club it was decided to place in St. Paul's Library, Tokyo, a set of books in memory of Miss Emery. The fund was started with \$23 and will be kept open until the first of March. It is believed that many will wish to share in this gift and make possible a fitting memorial to one whose life was dedicated to the missionary work of the Church.

#### GOOD NEWS

OF THE \$1,164,130, which on December 9th we stated should be collected in December, there was paid up to the time our books were closed for the year \$839,895.17. This does not include gifts designated for projects on the priority lists or Centennial Offerings. In view of the serious business depression this result is not disappointing. Due to a large increase in the amount received as interest on trust funds and large savings in the appropriations for China exchange and for central departmental expenses, we expect our final report to show that our income for the year 1921 has been sufficient to pay all operating expenses and leave a small balance to be applied to a further reduction of the deficit.

On account of the time required to obtain statements of expenditures from China, Japan, Alaska, and Liberia, the final report will not be available until about May 15th.

Lewis B. Franklin, Treasurer.

#### HOSPITAL ADDITION, PORTLAND, OREGON

A NOTABLE day in the history of the Good Samaritan Hospital, Portland, Ore., was January 23rd, when the new maternity home, known as the Theodore B. Wilcox Memorial Hospital, was dedicated by Bishop Sumner. This home was a gift of the family of Mr. Wilcox, who was a leading citizen of Portland, and it was erected at a cost of \$125,000. The new building is three stories high and is of Georgian colonial style, the exterior being of red brick and stone and the construction entirely fire-proof throughout. Two stone plaques of the Madonna and her Child on the front of the building signify its purpose and use.

#### LEAVES FOR SAN FRANCISCO

THE REV. FREDERICK KENDALL HOWARD, chaplain of the Good Samaritan Hospital, Portland, has been appointed assistant superintendent of the Seamen's Church Institute of San Francisco. The announcement was made at a luncheon given for the Bishop and the clergy by Chaplain and Mrs. Howard at their home on January 23rd. The Rev. Mr. Howard's social service leadership has been recognized not only in the Church but in the city at large, and he has won the confidence and affection of people in every walk in life. He is popular with every civic and social organization in the city and has made himself a power for righteousness and justice during his residence of nine years in the Diocese of Oregon.

#### NEW PARISH HOUSE AND CHAPEL

A MEMORIAL parish house and chapel in Tacoma, Wash., was dedicated on Sunday, January 22nd, by the Rt. Rev. F. W. Keator, D.D., assisted by the rector, the Rev. R. H. Mc Ginnis. The new building is 76 x 40 and has a modern equipment for handling the social activities. As it will be necessary to use it for Church services a sliding door has been placed in front of the altar rail, which is drawn down when the hall is being used for social purposes.

A gift from the American Church Building Commission enables the congregation to take over the building free of debt.

# AUXILIARY MEETING IN CHICAGO

**Crowded Meeting—To Visit Missions—St. Paul's, Kenwood.**

*The Living Church News Bureau }  
Chicago, February 7, 1922 }*

THE parish house of St. Chrysostom's Church, Chicago, was crowded with the women of the Auxiliary and with clergy at the annual meeting held on Thursday, January 26th. Mrs. E. J. Randall, president, was chairman of the meeting. The Bishop made the address of the afternoon, and in it spoke of the splendid work done within the diocese during the past year, giving a synopsis of it as reflected in the recent diocesan convention. The annual reports of the various committees showed a wide and enthusiastic interest in all departments. The United Thank Offering director reported gifts in hand amounting already to more than the amount presented at the last Triennial. It is earnestly hoped that this sum may be nearly doubled through the united effort of all the Churchwomen within the next seven months. The Emery Fund Committee reported \$978.22 contributed through the fifty-five branches of the Woman's Auxiliary in this diocese, and through four individuals. Greetings and a message of goodwill to the women of Japan, set forth in a resolution sent from the Church Missions' House, were read, and every woman was asked to add her signature to the long list that Madame Yagima is to carry back to her countrywomen. The offering for the day amounted to \$125. Of this \$75 was voted to complete the gift of \$1,000 to Bishop Rowe to provide him with a travelling companion on his northern journeys, and \$50 was added to the contribution towards the purchase of a machine to administer anaesthetics in St. Elizabeth's Hospital, Shanghai, China.

**TO VISIT MISSIONS**

The Rev. George H. Thomas, rector of St. Paul's, Kenwood, left on Sunday evening, January 29th, for a six months' trip to the Orient. Mr. Thomas will visit many of the Church's missions while gone, this vacation, like many others, being used by him in seeing the Church's work in the foreign and domestic fields. Since coming to Chicago Mr. Thomas has seen the Church's work in Alaska, and in Utah. He was elected a deputy for Chicago to the General Convention at the annual convention of this diocese held on January 24-25th.

**SUNDAY EVENING TALKS AT ST. PAUL'S, KENWOOD**

What Christianity means to Me is the subject of a valuable series of addresses being made by some of Chicago's leading men at the evening services on Sundays, at St. Paul's Church, Kenwood (the Rev. George H. Thomas, rector). The series began on January 15th, and the attendance and interest has been most gratifying. Mr. John R. Nott, banker and physician, was the first speaker. Mr. Nott, is a member of the Congregational Church. One of his statements was that all presidents of the Chicago Association of Commerce have been active in their various Churches. Professor E. J. Goodspeed, assistant to the president of the University of Chicago, spoke on January 22nd. Mr. John T. Richards, attorney, and former president of the Chicago Bar Association, spoke on January 29th. Mr. Richards testi-

fied that his Christian training had helped him keep to a high standard when he was getting established in his profession as a young man. The speakers for the month of February are, Mr. S. J. Duncan Clark, the well known newspaper man; Bishop Anderson, and Mr. Edward Swift, Chicago packer. After the service is over there is a supper in the parish house, when the speaker for the evening meets the men who are invited to be there, and a frank discussion on the subject of the evening takes place, with the speaker as leader.

**RELIGIOUS EDUCATION**

The Rev. Cyrus M. Andrews, director of the department of Religious Education in the diocese, has asked the clergy if he may visit their church or mission once yearly to speak on Teacher Training. Mr. Andrews plans in each case to send a carefully prepared conference program to each teacher, and on the Sunday before his visit to send an invitation to the congregation to take part in an educational evening under the auspices of the diocesan department of Religious Education. The department plans to call ten or twelve group Church School Conferences, opening on Sunday evening with topics only to the congregation, followed on Mondays and Tuesdays with special teachers' meetings.

**DR. HEMINGTON LEAVES EPIPHANY**

Dr. Francis Hemington, organist of the Church of the Epiphany for twenty-four years, resigned on January 1st to become organist and choirmaster of Pilgrim Congregational Church, Oak Park. Church people here have associated Dr. Hemington with the Church of the Epiphany for so long, that it was a great surprise and regret to hear that he had resigned there.

**ITEMS**

The Rev. E. J. Randall, the secretary of the Bishop and Council, sent out a notice on January 26th asking the clergy of the diocese to observe Child Labor Sunday on January 29th, and suggesting that they speak a word for the employed children of the country and stimulate interest in the betterment of their condition.

**THE CHICAGO BIBLE SOCIETY**

A meeting under the auspices of the Chicago Bible Society was held in the auditorium of the Y. M. C. A. on Monday, January 30th. The Rev. James S. Stone, D.D., rector of St. James' Church, presided.

**AN IMPORTANT PAMPHLET**

At the recent Convention dinner held by the Church Club a pamphlet was given to the guests contrasting certain conditions and figures before the Nation-wide Campaign (1918) and after the Campaign (1920) in this diocese. The total expenditures for 1918 were \$797,179.50; for 1920, \$1,418,444.52. The total number of baptisms in 1918 were 1,558; in 1920, 1,937. Total confirmations for 1918, 1,437; for 1920, 1,709. Estimated number of communicants in 1918, 30,672; in 1920, 30,273—a loss here. Church School teachers in 1918, were 1,486; in 1920, 1,314—a loss here. Church School pupils in 1918, were 10,262; in 1920, 10,372. The average salary for missionary clergy, single men, in 1918 was \$1,500; for married men, \$1,800; in 1920 the average salary for missionary clergy was \$1,886;

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the average for both years is high in comparison with some other dioceses. On May 1, 1919, there were 15 postulants for Holy Orders, and 9 candidates—total 24. On

January 1, 1921, the number of postulants was 13, of candidates, 12—total 25. These last figures especially give us thought.

H. B. GWYN.

## LARGE ATTENDANCE IN WASHINGTON

### Devotion of Clergy—Terrible Disaster—Lenten Offering.

The Living Church News Bureau }  
Washington, February 6, 1922 }

**T**ODAY the annual convention for the Diocese of Washington is meeting in Trinity Diocesan Church and Trinity Community House. The worst snow storm since 1899 has just visited the city and surrounding country so that the necessity of adjourning the convention was being seriously considered, but upon reading the lists of the delegates this morning there seemed to be the normal representation, although some of the country clergy had to walk miles through the snow in order to come. Large interest has been aroused in the missionary meeting which always comes the first night of the convention and which is to be the one in the interest of city missionary and social service this year. The Rev. Charles P. Tinker, D.D., is to speak on Shall the Church take care of 'them that are nigh'? The superintendent of the local penal system on The Penal Institution, does it Need the Church? Dr. Main, clinical director of St. Elizabeth's Hospital for the Insane, on The Church at Work in the Hospital for the Insane, Mr. Fay, superintendent of the Home for the Aged and Infirm on The Poorhouse and the Church. John Wood and Senator Pepper will address the convention tomorrow. The unexpectedly large attendance at the convention is quite a tribute to the interest of our Church people as Washington is under a blanket of snow twenty-six inches thick.

#### A TERRIBLE DISASTER

A great disaster has come upon this city in the nature of the collapse of the roof and balcony of one of the largest motion picture theatres. Ninety-six persons have already died as the result of injuries sustained, more are expected to die, and a large number were injured. It is estimated that between forty and fifty of our communicants are numbered among the dead. Although the accident happened during the midst of the heavy snow fall and under the worst possible weather conditions, Dr. Herbert Scott Smith, rector of St. Margaret's, was among those who worked all Saturday night until the dawn of Sunday morning in rescuing the victims of the disaster. St. Margaret's is very near the location of the theatre and Dr. Smith hurried to the scene as soon as he was notified of the tragedy. Among the eleven victims of St. Margaret's that were killed were the organist, Alfred G. Eldridge, and his wife.

#### CHILDREN'S LENTEN OFFERING

The committee on the Children's Lenten Offering of the Board of Religious Education has just issued an appeal to all the parishes to stimulate generous giving on the part of the children during the coming Lenten season. The board feels that not enough attention is being given to the question of Church extension. Recently it was brought to the attention of the board the appropriateness at this time of mis-

sionary work in Latin America and Liberia as well as in this country. The chief method recommended is the distribution of mite boxes, and this, as well as a plan for a joint presentation service during the Easter service, is being presented by a committee consisting of Commander E. T. Jewell, chairman, Emma W. Abbott, and N. W. Dorsey.

#### ITEMS

The former judge of the Juvenile Court, J. Wilmer Latimer, is a member of the Board of Social Service, and he was succeeded in office by Judge Kathryn Sellers, also a member of the Board of Social Service. Judge Sellers spoke on Centralization at the Institute Conference for Church Workers of the Diocese of Maryland, held in Grace and St. Peter's parish hall, on January 17-20. The program called for addresses by Mrs. John Glenn, Miss Katherine Hewins, Dr. William H. Jefferys, of Philadelphia Protestant Episcopal City Mission, Bishop Cook, of Delaware, and Rev. Theodore C. Foote.

Miss Riddell, of England, will speak Monday, February 6th, at three o'clock in Epiphany parish hall, on her work for lepers at the Hospital of the Resurrection of Hope, Kumamoto, S. Japan.

A mission by the Rev. Henry B. Wilson, rector of St. John's, Boonton, N. J., and head of the Order of the Nazarene, is to be held in St. Mark's Church from Septuagesima, February 12th, and 19th.

Mme. Grouitch, wife of the minister of the Serbs, Croats, and Slovenes, has presented the Bishop with a beautiful lace altar cloth which was obtained in England. The cloth was used for the first time at the Bethlehem Chapel by the Bishop at the celebration of the Holy Communion on St. Paul's Day.

Classes in the occupational arts have been running for a fortnight at Trinity Community House under the direction of an excellent director in this activity. The attendances are so large of adults and children that it keeps the instructor and her assistants busy. Material is furnished to



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those unable to buy it on the condition that each worker make two articles, one to be given to the Community House, only one to be taken home.

At the request of the authorities the services of Trinity Diocesan Church last Sunday were held in Trinity Community House instead of the church, not that the heavy snow would cause any trouble with the Trinity Church roof, but to help the movement for safety made by disuse of public auditoriums until the snow has somewhat abated. The bad traffic conditions did not seem to interfere to any great degree with the congregations. A snow party was held by the congregation Sunday afternoon when a large delegation of men, women, and children, appeared and shoveled off the extensive walks about the large plant. After the work was done all gathered for a cup of cocoa and a chat about plans for the coming convention.

**DEATH OF REV. JOHN MANNING**

THE REV. JOHN MANNING, a retired priest of the Diocese of Long Island, died at St. John's Hospital on January 18th. For a number of years he was rector of the parish of the Holy Comforter, Brooklyn—and previously had done missionary work in the District of Spokane—and at St. Mary's, Ronkonkoma, Long Island. He was a native of Ireland. The funeral was from the chapel of the Hospital, the chaplain, the Rev. George D. Graeff, and several Brooklyn priests officiating.

**DEATH OF A MISSIONARY**

Mrs. W. H. RAMSAUR died in Liberia on January 22nd, according to a cablegram received at the Church Missions House.

Mrs. Ramsaur, formerly Miss S. E. Conway, was the wife of the Rev. W. H. Ramsaur, one of our missionaries in charge of the work at Cape Mount, Liberia. Mr. and Mrs. Ramsaur sailed for Liberia on December 3rd after having spent a furlough of several months in this country. They arrived in Liberia on January 15th just seven days before Mrs. Ramsaur's reported death.

**ST. ANDREW'S CHURCH,  
JACKSON, MISS.**

AT THE ANNUAL parish meeting of St. Andrew's congregation, a new feature was introduced in the organization of the work among the men of the parish. The rector, the Rev. Dr. Walter B. Capers, announced that he wished to have formed a junior vestry from among the men of the Church not on the regular or canonically elected vestry. The word "Junior" he explained was not descriptive of the age of the members of this new body, but intended to suggest its work as auxiliary to that of the vestry. The junior vestry is also the rector's staff workers. Twelve men were elected. The first activity of the junior vestry was to undertake to complete the Every-member Canvass, whose objective was the parish budget for \$20,000.

For the past few years St. Andrew's has enjoyed the distinction of frequently having more men than women in attendance upon the Sunday services. This average has already shown marked increase through the efforts of the junior vestry.

The Woman's Auxiliary made a record for itself this year, in having raised and distributed for missionary purposes more than \$1,000.

The erection of a commodious parish house is the present parochial activity that is claiming the enthusiastic support of the congregation.

**CHURCHYARD CROSS IN NEW JERSEY**

ON SUNDAY MORNING, November 13th, at St. John's Church, Elizabeth, New Jersey (Rev. Lyttleton E. Hubard, rector), a Churchyard Cross was dedicated to the memory of seven men of the parish, who laid down their lives in the World War.

Delegations from the American Legion, the National Guard, and the Veterans of Foreign Wars were present with their own standards and the national colors. A large number of service men of the parish in uniform added to the military aspect. The Rev. Raymond S. Brown, of the staff of Calvary Church, New York City (an overseas chaplain), preached a very eloquent and stirring sermon.

The processional cross, which was presented to St. John's recently, was used for the first time, and a very large congregation was present.

The cross was made from the design of Captain Shiras Campbell, a member of the vestry, and is of granite and stands about eleven feet high: a beautiful example of Gothic, and is entirely in accord with the architecture of the church.

**A MUCH USED FUND**

AT THE Annual meeting of the Board of Trustees of the American Church Building Fund Commission held on January 19, the reports for the year showed much larger operations than in any other year of the history of the organization.

Forty-nine Loans were made during the year in the sum of \$243,265, and twelve other loans were promised, amounting to \$46,375, which latter have not yet been called for.

Gifts were granted to complete the building operations at thirty-five points in the sum of \$18,150, while twenty-two other gifts, amounting to \$23,625 were promised and will be paid when called for. Four Grants were made and promised in the sum of \$3,250.

In all, provision was made for the erection of twenty-six churches, thirty-four rectories, and nineteen parish houses, to-

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The Permanent Fund has been increased during the year by the sum of \$6,862.36, of which \$5,000 was received through a legacy, and the balance through the offerings of the Church for the work, and is now \$673,732.69.

The Trustees call particular attention to the many demands made upon the fund as indicated by the loans made and promised through the year, and also by the fact that requests for loans aggregating \$300,000 could not be considered because of lack of funds. These conditions show both the usefulness of the fund and the pressing need for an increase of the same if the commission is at all to keep up with the demands which are made upon it. It is the aim of the trustees in the current year to bring these needs to the attention of Church people, seeking both a present and future increase of the Fund through offerings and legacies so that the Organization may be able to meet the increasing demands made upon it by expanding missionary activities and by the growing national consciousness of our Church.

LARGEST MEETING OF NEWARK CLUB

THE DIOCESAN MEN'S CLUB, of Newark, N. J., held a rather remarkable meeting and dinner with addresses on the evening of January 23rd, at the Robert Treat Hotel in Newark. They invited all the wardens and vestrymen of the parishes and the officers of the mission churches to the dinner, and 400 were present with some of the clergy as special guests. The speakers were: the two Bishops, Mr. James R. Strong, and Colonel Allan B. Wallace, who are the chairman and treasurer of the Nation-wide Campaign; and Mr. Henry Young. Mr. George W. Hulsart, president of the Club, presided. It was the largest meeting of the Club ever held in the fifteen years of its existence.

NEW BOARD OF TRUSTEES

FIFTEEN BUSINESS and professional men, twelve of them from Boise and three from other parts of the state, comprise the newly formed board of trustees for St. Margaret's School for Girls, located in the capital city of Idaho. Bishop Frank Hale Touret was selected ex-officio president of the new board. An executive committee will include the board's officers and chairmen of committees on property, finance, and publicity, appointed by Bishop Touret. Miss Elise A. Roberts, who recently has succeeded to the principalship of St. Margaret's, addressed a recent meeting of the board, expressing her conviction that the school is about to enter upon an era of renewed usefulness and prosperity. Miss Roberts is a sister of Dean Paul Roberts of St. Michael's Cathedral.

WOMEN NOT TO BE DEPUTIES

AT ITS annual meeting in St. David's Church, Portland, Oregon, on January 24th, the diocesan branch of the Woman's Auxiliary, voted down a proposal for giving women representation as delegates in the diocesan convention. Mrs. Wilson Johnston was reelected president and Mrs. James B. Muckle vice president. The Auxiliary is circulating two million seals calling attention to the General Convention in Portland next September. One of the features of the diocesan convention was an exhibit

by the Church schools, arranged by the diocesan Board of Religious Education.

ANNIVERSARY SERVICE

THE THANKSGIVING SERVICES marking the Fortieth Anniversary of the Consecration of Bishop Whitehead, was held on the Eve of the Feast of the Conversion of St. Paul, at Calvary Church, Pittsburgh (the Rev. E. J. van Etten, rector). The service was shortened choral Evening Prayer, the music being furnished by about four hundred choristers from city and suburban churches. The music of the organ was supplemented by that of four trumpets and drums. The anthem, *The Heavens are Telling*, and the Festival *Te Deum*, were magnificently rendered. The sermon was by the Rt Rev. Philip M. Rhinelander, D.D., Bishop of Pennsylvania. At the service the rector announced that the money needed for the Thanksgiving Window to be placed in Calvary Church as a thanksgiving for the Forty Years' Episcopate of Bishop Whitehead (\$1,000) had been oversubscribed, coming in gifts larger or smaller from candidates confirmed by him in that parish during those years. These had numbered 2,000, many of whom had passed away, and others had moved away and been lost sight of. Calvary is about to install a number of new windows, some of them memorials, and Bishop Whitehead selected from the list of characters to be represented that of St. Timothy, the First Bishop of Ephesus. At the close of the service the Bishop greeted the members of the large congregation at the foot of the Chancel steps.

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FEBRUARY 1922 Vol. X. No. 5

EDITORIAL COMMENT

The Root of All Evil.—Honor to Whom Honor.—Church Unity While You Wait.—Some Fruits of the Anglo-Catholic Congress.—The English Modernists and Professor Lake.—Is Birth-Control a Sin?

MR. WELLS AND HIS OUTLINE  
 Frederick S. Penfold.

THE FAILURE OF PROTESTANTISM  
 Frederick S. Arnold

POET, WHAT SEEST THOU?  
 A. P. McMahon

CONCERNING MAN'S STREET  
 Charles C. Marshal

CATHOLIC OR SECULARIST  
 Hamilton Schuyler

RENAN'S CHRISTIAN GRANDSON  
 Henry K. Pierce

THE OTHER SIDE  
 T. B. Rennel

BOOK REVIEWS.  
 BOOKS RECEIVED.

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Province of the West Indies took place in Port Limon, Costa Rica, on Sunday, January the eighth, when the Lord Bishop of Honduras, the Rt. Rev. Arthur Dunn, D.D., held an ordination in St. Mark's Church, and admitted to the diaconate two young men: Raymond Harold Hatch, who was born of English parents in Nicaragua, where he has done valuable work for the Church in an honorary capacity since returning from his education in England; and Elton Lawrence Trotzman, a native of Barbados, who received his education in that Island and in Jamaica, and has taught school and served as lay reader in the Islands named as well as in St. Vincent and British Guiana.

The ordination service was one of great solemnity. A congregation of some 700 souls completely filled the nave, while the spacious chancel also was fully occupied by those who took part in the dignified and impressive ceremonial.

The Lord Bishop of the Diocese and the assistant Bishop, each wearing his cope and mitre, the Rev. Canon Vaz, rector of Blue fields, Nicaragua, the Rev. Dr. Macklem, Bishop's chaplain, and the Rev. A. Leslie Rose, assistant priest of St. Mark's Church, Port Limon, all took part in the service. The Lord Bishop accompanied by his chaplain was met by the clergy and lay ministers at the west door of the church, whence a solemn procession with cross and banners was made to the chancel. After the Lord Bishop had thus been conducted to his throne, the procession returned to meet the Assistant Bishop, the Rt. Rev. Vibert Jackson, and the two ordinands who were conducted to the Bishop and knelt to receive his blessing. When all had taken their appointed places in the chancel, the sermon followed. In the Holy Eucharist the Lord Bishop was Celebrant, the Epistle was read by the Rev. Canon Vaz, and the Holy Gospel by the Rev. Raymond Hatch. The sermon, which was preached by the Rev. Dr. Macklem, late Provost of Trinity College, Toronto, was in part a presentation of the Sacred Ministry.

The Rev. Raymond Hatch will assist Canon Vaz in his large work in Nicaragua, where he is already well known and highly esteemed, while the Rev. Elton Trotzman will continue his good work in Germania, in Costa Rica. It is encouraging to note that the clerical strength of the Diocese of Honduras now stands at twenty-three, which is probably a larger number of clergy than ever worked in the diocese at one time.

**NEW YORK CATHOLIC CLUB**

THE ANNUAL MEETING of the New York Catholic Club was held at St. Chrysostom's Chapel of Trinity parish, on January 24th.

After a sung Mass, the Rev. Henry P. Veazie celebrating, the club was entertained at Brown's Chop House, following which function the election of officers for 1922 was held.

All the officers were reelected as follows: president, the Rev. Prof. Arthur W. Jenks, D.D., vice president, the Rev. William Pitt McCune, Ph.D., treasurer, the Rev. W. M. Mitcham, secretary, the Rev. John Whiting Crowell.

A special committee reported a strong statement on the subject of Birth Control, which the Club voted to have as a paper for discussion at the April meeting. It was felt that the Anglican Church must take a strong, definite line on this point—and not leave the entire battle to the officials of the Roman Church.

**SYNOD OF SECOND PROVINCE**

THE NEXT meeting of the Synod of the Province of New York and New Jersey will be held in the Diocese of Albany.

The Rt. Rev. Charles H. Brent, D.D., president of the Synod, has appointed the following committees on the place and programme of the meeting: the Bishop of Albany, *ex officio*, Chairman; the Ven. R. H. Brooks; the Rev. B. W. R. Taylor, D.D.; the Very Rev. A. C. Larned; Mr. R. M. Johnston; Mr. L. S. Crandall. The Synod will meet on Tuesday, Nov. 14th.

**QUIET DAY**

ON FEBRUARY 13th (Lincoln Holiday), at Grace Church, Newark, Broad and Walnut Street, will be held a quiet day, beginning at 9:30 A.M., with High Mass, and concluding with Adoration of the Blessed Sacrament at 3:30 P.M. Conductor: the Rev. C. M. Dunham, All Saints' Church, Orange, N. J.

**COMMUNITY PURCHASES ESTATE**

THE CONGREGATION OF THE HOLY NAME OF JESUS, of which Mother Frances is the superior, has lately purchased one of the finest estates in Stamford, on Noroton Hill, for its occupancy in connection with its school for young girls, St. Claire's. A very attractive chapel has been included. The sisters of this order are graduates of Wellesley and Smith, and are well versed in modern pedagogy. Fr. Rich, of Corpus Christi Church, New York, conducted a quiet hour for women at this convent on January 19th.

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## NEWS IN BRIEF

**ALABAMA.**—The attendance upon the Church services has increased sixty per cent during the past two years at St. John's Church, Albany, the Rev. T. G. Mundy, rector. We have in Andalusia, a growing and prosperous town of fully 4,000 population, only nine communicants, yet they raised last year more than \$2,000 toward the erection of a church.

**IDAHO.**—The Christmas pageant produced by the children of the Sunday school of the Church of the Ascension, Twin Falls, was written by a member of the local congregation, Mrs. C. T. Bunce. Mrs. Bunce is on the editorial staff of the *Twin Falls Times*. The pageant has received much favorable comment.

**LONG ISLAND.**—The third annual pre-Lenten Retreat for the clergy of Brooklyn, and other interested persons, is to be given at the Church of the Redeemer, Thursday, February 16th, conducted by the Rev. Prof. Ralph B. Pomeroy.

**LOS ANGELES.**—Mr. John S. McGroarty, author of the mission play, addressed the annual dinner of the Church of Our Saviour, San Gabriel, on The Lingering Romance of Spain.—Semi-monthly services are now being held at Ojai, by the Rev. Martin D. Kneeland, priest-in-charge of St. Paul's mission, Santa Paula.—Until a few months ago the mission of St. Mary's, Lompoc, was utterly abandoned, with windows broken and a leaking roof. Recently, however, under the direction of the Rev. Mortimer Chester, stationed in the nearby town of Santa Maria, over \$900 was raised for repairs and the church completely renovated. Regular Sunday services are now being held.—Messrs. E. C. Mercer and Henry H. Hadley are about to visit the diocese for a series of preaching missions as follows: St. Paul's Church, Pomona, February 12-19; St. James' Church, South Pasadena, February 19-26; St. Paul's Church, San Diego, February 26th to March 5th; All Saints' Church, Riverside, March 5-12; St. Luke's Church, Long Beach, March 12-19; and the Church of the Epiphany, Los Angeles, March 19-26.

**LOS ANGELES.**—The mission Church of the Ascension, Tujunga, was recently consecrated by Bishop Stevens.—After being closed for a number of years, St. Polycarp's mission, Colton, has been reopened with the Rev. Thomas R. Yates, as priest in charge.—The diocesan paper, the *Churchman and Church Messenger* of Southern California, began its twenty-fifth year of publication in January. From the start it has been edited by the Rev. John D. H. Browne, and no issue has been omitted during the entire period.

**MONTANA.**—Mr. William Friend Day, professor in the Montana State Agricultural College at Bozeman, Montana, and for some time a lay reader in the diocese, has become a postulant for Holy Orders, and has been placed in charge of the Upper Yellowstone mission field with headquarters at Emigrant. This field embraces the work at Fort Yellowstone in the National Park, where there is a fine government chapel.

**NEBRASKA.**—The following clergy have been appointed by Bishop Shayler to constitute the Ecclesiastical Court of the Diocese, the Rev. S. Mills Hayes, L.H.D., the Rev. H. M. Peck, the Rev. L. W. McMillin, the Rev. James Noble, the Rev. Wilbur S. Leete, and the Rev. C. Edwin Brown.—Canon Carl M. Worden, of the

Omaha Cathedral, received news of the sudden death of his mother at Petoskey, Mich., and left immediately for his former home.

**OREGON.**—Bishop Sumner has accepted an invitation to give noon-day addresses the first week in Lent, at Trinity Church, New York.—A luncheon was given in honor of the Rev. H. D. Chambers, retiring Archdeacon of Oregon, by his brother clergy of the diocese on Tuesday, January 24th.

**SOUTH CAROLINA.**—Much interest in the Church's work in Alaska has been aroused throughout the diocese by the visits of the Rev. F. B. Drane, Archdeacon of the Yukon, who spoke in a number of our churches, and in some places, notably at Charleston, he was given an opportunity to make addresses to a larger public at meetings in the museum, Y. M. C. A., College of Charleston, and Porter Military Academy.—As the result of a notable conference on Child Welfare Work recently held in Charleston, a comprehensive program for a thorough survey of child life in this community under the auspices of the National Child Labor Committee is being worked out and has the sympathetic interest and cooperation of our Church people.

**SPOKANE.**—Archdeacon Severance has reopened St. Luke's Church at Davenport, Washington, which has been closed for some years owing to lack of workers and supply of clergy. Our church there is quite an attractive building and at the present outlook there is a prospect of growth. At Cheney, where one of the Normal schools is situated, services are being held as frequently as possible.—The Rev. Herman Riddle Page not only cares for the churches at Okanogan, Omak, and Brewster, but has taken on duty at Winthrop and Chelan, which necessitates a great deal of motoring around the country and on some roads which are very hard to travel with any degree of comfort. Dean Page is one of the younger clergy, but he inherits his father's love of the work, and accomplishes with love and zeal what to many men of his age and experience would be a formidable task.—The Rev. Vincent Gray, formerly of New Kensington, Pa., and now of Oroville, Wash., is to be congratulated on the splendid way in which he has taken hold of the work of the Church, and the hearts of the people in his new field. Bishop Page recently confirmed a class of ten people, five of whom were lads, members of the Boy Scouts, of which their vicar is the Scout master, while Mrs. Vincent Gray heads the Girl Scouts. Mr. Gray holds services at Chesaw and other places, the latest of which is Chopaka, where no services of any kind have been held for some time.

**WESTERN MASSACHUSETTS.**—Bishop Davies recently presided at the banquet at which the campaign for the Woodrow Wilson Foundation was launched in Springfield, and in accepting the duties of toastmaster said many good things about the ascending scale of the loyalties there are in life. He pointed out that trouble is always bound to follow whenever a greater loyalty is violated for a lesser.—St. Peter's Church, Springfield, the Rev. John H. Nolan, rector, is making extensive and careful preparation for a two-weeks' mission, to be held by the Order of the Holy Cross, beginning February 12th.—According to the report of the diocesan treasurer of the Nation-wide Campaign this diocese raised nearly \$60,000 in 1921.

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