



The State Historical Society X

The Living Church

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

VOL. LXVI

MILWAUKEE, WISCONSIN, FEBRUARY 18, 1922

NO. 16

PERIODICAL PUBLICATIONS OF THE MOREHOUSE PUBLISHING CO.

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

THE YOUNG CHURCHMAN

(Including *The Missionary Magazine*)

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

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

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

THE SHEPHERD'S ARMS

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

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

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

THE LIVING CHURCH

A Weekly Record of the News, the Work, and the Thought of the Church. Subscription price, \$5.00 per year. To the Clergy, \$4.00 per year.

CLUB RATES

THE LIVING CHURCH (weekly) and THE YOUNG CHURCHMAN (weekly), \$5.85 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), and THE SHEPHERD'S ARMS (weekly), \$6.25 per year.

FOREIGN PERIODICALS

Morehouse Publishing Co., American Agents.

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

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

THE LIVING CHURCH ANNUAL and CHURCHMAN'S ALMANAC

A Church Cyclopaedia and Almanac, issued for each year. Contains record of the events of the Church during the preceding year, the Clergy List, etc. Paper, \$1.00; cloth, \$1.25; postage, 10 to 20 cents.

EVENING PRAYER LEAFLET

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

CALIFORNIA PERMIT No. A-1
WISCONSIN PERMIT No. A-4

WISCONSIN STATE PERMIT No. 1

Absolutely Pure

Sacramental Wines



Write for price list and application blanks

BEAULIEU VINEYARD, INC.

EMIL M. LANGERS, Agent
339-341 FIRST AVENUE
MILWAUKEE, WIS.

HIGH YIELD

From

Safe Mortgage Bonds

Subject to prior sale we offer an interesting list of thoroughly sound investments, diversified in character and in a wide range of maturities, at prices to yield the investor from 7% to 8%.

These investments are such as in ordinary times would return a much lower rate. Our recommendation of them is based on long experience, complete investigation, and outright purchase.

Ask for Circular 1106-G

Poabody, Houghtoling & Co.

Established 1865

Incorporated 1918

10 South La Salle St. Chicago

DETROIT

MILWAUKEE

ST. LOUIS

NEW YORK

CEDAR RAPIDS

1922 ATLAS (with Maps of New Europe) FREE

To the readers of *The Living Church* who take advantage of this offer now made in connection with

Webster's New International



The Only Grand Prize (Highest Award) given to dictionaries at the Panama-Pacific International Exposition was granted to Webster's New International and the Merriam Series for superiority of educational merit.

Words of Recent Interest Anzac, ace, barrage, Bertha, blighty, Boche, Bolshevik, camouflage, Lewis gun, Liberty head, Sammy, soviet, tank, war bride. These are but a few of the thousands of late words—all clearly defined in this Great Work.

"The Supreme Authority"—The MERRIAM WEBSTER—

A complete Reference Library in Dictionary Form—with nearly 3,000 pages, and type matter equivalent to a 15-Volume Encyclopedia, all in a single volume, on India Paper bound in Rich, Full Red Leather or Library Buckram, and on Regular Paper, in strong Fabrikoïd, can now be secured on the following remarkably easy terms:

THE ENTIRE WORK (with COMPLETE 1922 ATLAS) DELIVERED for \$1.00 and easy monthly payments thereafter (in United States and Canada)

ON SUPERIOR INDIA PAPER

REDUCED ABOUT ONE HALF (In Thickness and Weight)

India Paper Edition

Printed on thin, opaque, strong, superior India paper. This edition is only about one-half the thickness and weight of the regular edition. Size 12 1/2 in. x 9 1/2 in. x 2 3/4 in. Weight 8 1/4 lbs.

Regular-Paper Edition

Printed on strong book paper of the highest quality. Size 12 1/2 in. x 9 1/2 in. x 5 1/2 in. Weight 16 1/4 lbs. Both editions are printed from the same plates and inked.

Over 400,000 Vocabulary Terms, and, in addition, 12,000 Biographical Names. Nearly 30,000 Geographical Subjects, besides thousands of other References. Nearly 2,000 pages. Over 6,000 illustrations.

"To have this work in the home is like sending the whole family to College."

The only Dictionary with the New Divided Page, characterized as "A Stroke of Genius."

THE ATLAS

Is the 1922 "New Reference Atlas of the World," containing nearly 148 pages, with 96 pages of maps, beautifully printed in colors, including changes brought about by the Great war, New Census Figures, Parcel-Post Guide, etc., all handsomely bound in red cloth, size 9 1/2 x 12 1/2 inches.

To those who mail this coupon at once! **G. & C. MERRIAM CO.**

Home office, Department 5, Springfield, Mass.

(Publishers of Genuine Webster Dictionaries for over 75 years)

Please send me free of all obligation or expense a copy of "Dictionary Wrinkles" containing an amusing "Test in Pronunciation" (with key), entitled "The Americanisation of Career"; also "125 Interesting Questions" with references to their answers, and striking "Facsimile Color-Plate" of the new bindings. Please include specimen pages of India and Regular paper with terms of your *Living Church* free Atlas offer on Webster's New International Dictionary.

Name _____

Address _____

THE LIVING CHURCH

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

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

OFFICES

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

New York: 11 West Forty-fifth Street.

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

SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, \$5.00 per year in advance. To the clergy, \$4.00 per year. Postage on foreign subscriptions, \$1.00 per year; on Canadian subscriptions, 50 cts.

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

DEATH NOTICES (without obituary), free. MEMORIALS AND APPEALS, 3 cents per word. MARRIAGE AND BIRTH NOTICES, \$1.00 CLASSIFIED ADS., replies to go direct to advertisers, 3 cents per word; replies in care THE LIVING CHURCH, to be forwarded from publication office, 4 cents per word. These should be sent to the Milwaukee office, and reach there not later than Monday for the issue of following week.

DISPLAY RATE: Per agate line, 15 cents, or \$2.10 per inch, per insertion. Quarter pages, 3 1/2 x 5 1/2 inches, \$18.00; Half pages, 5 1/2 x 7 1/2 inches, \$36.00; whole pages, 7 1/2 x 11 1/4 inches, \$72.00 each insertion. No discounts on time or space contracts.

Not responsible for key numbers unless complete electro containing such number is supplied.

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

Address advertising business to C. A. Goodwin, Mgr. Advertising Department, 1801 Fond du Lac Ave., Milwaukee, Wis.

PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS	497
A Work of Supererogation—Meletios Enthroned Patriarch Wanted, Constructive Criticism—Acknowledgments.	
ALASKA (Poetry). By Sally Bruce Kinsolving	498
NOTES ON THE NEW HYMNAL. By Rev. Winfred Douglas, Mus.D.	499
DAILY BIBLE STUDIES	499
BISHOP WHIPPLE. By Rev. Charles Louis Slattery, D.D.	500
BLUE MONDAY MUSINGS	501
MASTERS OF CLASSIC LORE. By Rev. Roland Ringwalt	502
CHURCHMAN'S ALLIANCE MASS MEETING	503
THE CHURCH'S OPPORTUNITY. By the Bishop of New York	504
DEPARTMENT OF SOCIAL SERVICE. By Clinton Rogers Woodruff	505
NO CHRISTIANITY WITHOUT A CREED. By Rev. E. M. Stires, D.D.	506
CORRESPONDENCE	507
Work Among Lepers in Japan (Bishop of Pennsylvania)—Roman Influence (Rev. J. C. McKim) (Rev. Carl William Bothè)—A Protest (Estelle H. Provost)—A Printer's Error (Rev. Lucian Waterman)—"Christianism" (Rev. William Miller Gamble)—Awkward Titles (Rev. Martin Aigner, D.D.)—Some Reasons of Decline (Rev. J. Russell Vaughan)	
A Good Word for Missionaries (Rev. Walter D. Humphrey)—Infallibility (W. C. Hall)—Preach More of Christ (F. B. Walthall)—Camp Site Wanted (Emil H. Kessler).	
DIOCESAN CONVENTIONS	513
NATIONAL ASSEMBLY IN ENGLAND (London Letter)	516
BISHOP GRISDALE DIES IN WINNIPEG (Canadian Letter)	519
MASSACHUSETTS WOMEN VOTE EQUAL RIGHTS (Boston Letter)	519
SOCIAL SERVICE IN NEW YORK (New York Letter)	520
PHILADELPHIA HEBREW CHRISTIAN SYNAGOGUE (Philadelphia Letter)	521
CHICAGO DEANERY MEETS IN EVANSTON (Chicago Letter)	521

The Living Church

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

VOL. LXVI

MILWAUKEE, WISCONSIN, FEBRUARY 18, 1922

NO. 16

EDITORIALS AND COMMENTS

A PAMPHLET has been laid before the Church which we regret more than we can easily say. It comes as "Prayer Book Papers, Series II., No. 2", and is entitled *The Protestant Episcopal Church: The duty of Parties toward Proposals for Prayer Book Revision and Proposed Supplanting of our Baptismal Offices*. The series is one of those that were begun several years ago in the interest of Protestant propaganda, especially against the change of name of the Church, and was afterward taken over by the Evangelical Knowledge Society—being the organization that publishes the *Chronicle*.

A Work of
Supererogation?

The author of the present paper is the Rev. Lucius Waterman, D.D.—a distinguished priest who is not reckoned as of those who have published or written the preceding issues of the "Prayer Book Papers". Dr. Waterman frankly declares that he "belongs to the Catholic party", and proceeds to discuss why he, belonging to that party, was willing to write this article for a series of avowedly partisan papers. We could wish that he had also asked himself the question why those who constitute this Protestant propaganda might be supposed to be willing to add the contribution of a member of the "Catholic party" to their Protestant series. We can easily see by reading the pamphlet; but we fear that Dr. Waterman wholly overlooked that rather delicate question. He will certainly recognize that members of the Catholic party have not usually been invited to write for the group of publications in which this is issued, and therefore there has either been a great change in the views and policy of those responsible for such publications or else there is some other explanation,

Dr. Waterman's paper is a violent attack upon the good faith of the Prayer Book Revision commission. He applies it solely to their recommendations for a single consolidated Baptismal office. It is easy to see how others may wish to apply his reasoning to other portions of the revision. Dr. Waterman fortifies his indictment by such expressions as "The Liturgical Revision Commission, being apparently much out of sympathy with these [baptismal] offices . . ."; "The General Convention owes it to the whole Church not to allow the clear intent of the Constitution to be defeated by an ingenious stratagem"; "It would have been more honest to strike out the offending phrase"; "If the proposal was really an oversight, it seems to be an oversight that would not have been made by a person finely sensitive to the necessity of a right faith", etc.

The publication of this pamphlet comes months after the plain statement had been made in the Church papers that the Revision commission had reconsidered its rec-

ommendations on the Baptismal services, many of its members recognizing that this part of the report had been too hastily done and that, as printed, it was quite unsatisfactory and so had been recalled. It is also well-known that the commission has completed its labors and that its new report is in press. It is obviously impossible, therefore, that this paper can have been issued with a view toward guiding the commission, such as would have been very possible if it had appeared a year or two years earlier; while also, if the protection of the Church from hasty legislation were the only purpose, one would naturally, at this stage, have waited until the new report should be ready, so that we can know just what the recommendations of the commission will be, which cannot be very far in the future.

But just at this stage, too late for the commission to be guided by it, too early for it to be a review of what is really proposed, this paper is printed and distributed by the publishers of the *Prayer Book Papers*. They have not done this without reasons that they deemed sufficient.

We wonder whether Dr. Waterman does not wonder what those reasons are. And we wonder whether he does not see that if one should apply to his paper the same principles of criticism that he has applied to the Baptismal section of the report, a pretty strong *prima facie* case could be made out for assuming that terms of reproach or of lack of confidence such as he has applied to the members of the commission might, on the same sort of reasoning, be turned against him and those with whom he is temporarily cooperating in an effort to tear down confidence in the Prayer Book commission and thus make their work impossible of success.

Which *prima facie* case would undoubtedly be an injustice to Dr. Waterman; exactly as his charges are an injustice to those whom he has assailed. Why do men wish to write in this manner when they have serious issues to discuss?

All of which is quite compatible with holding that the proposed revision of the baptismal offices which the commission presented and then abandoned is quite faulty; a position in which Dr. Waterman, THE LIVING CHURCH, and the Prayer Book commission are unanimously agreed, and which, therefore, did not require the intrusion of a "Prayer Book Paper" in order to insure correction.

IT is a pleasure to learn by cablegram that Meletios has been actually enthroned as Patriarch of Constantinople. It means that those best competent to decide recognize him as duly elected to that position of great responsibility. His American friends, recognizing

that it is not their duty to pass upon disputed questions in another communion, are gratified, indeed, that this has come out so happily. We recognize that his trials have only begun, and he may prove to have been right when he said before sailing that his election was to a martyrdom; but martyrdom may still prove the greatest service to the Church, as it has proved in other centuries.

In this connection the following [copyrighted] cablegram from Paris to the New York *Herald* is especially gratifying:

"After spending many months in America, visiting, I think, every state in the Union, and closely studying the question in such cities as Chicago, Detroit, Milwaukee, and Boston, and also after studying conditions in England, I am convinced that a union between the Episcopal Church and the Anglo-American Orthodox Church is now possible.

"Possibly the time is not ripe for a reunion of the whole of Christianity, owing to the dogmas of certain sections of the Church universal," he continued, "but just as the war drove nations asunder materially, so much more is the spiritual world longing for the strength that comes from unity. Between the Episcopal and Orthodox Churches—not as in the case of the Romanists—the difference is one of principle, both Churches being on a democratic basis."

THE treaties submitted to the Senate are a triumph for those responsible for them. One hopes that partisanship will be laid aside and that they will be considered strictly on their merits. One longs for very prompt "consent" to them. One even harbors the wish—it were a counsel of perfection—that the inevitable comparison between these treaties and that of Versailles, and the comparison of all the surrounding circumstances, and the comparison of men with men and of attitudes with attitudes, might all be relegated to the stump and not be brought into the discussions in the Senate.

In one particular we believe that the treaties have struck a false note.

Japan is to withdraw from China, and from Mongolia, and from Manchuria, and from Siberia—we do not recall that Korea is included, though her regime there has been far more objectionable than in the other places.

But the problem of Japan is that of an overflow of population, an overflow that *must* go somewhere; just as a gallon of water being poured into a quart cup requires the production of some vessel capable of holding the remainder.

Where, then, shall the overflow go? The inevitable presumption would indicate that it would be to some part of the American continent.

If Americans wish to prevent the dumping of the Asiatic overflow upon this continent, we should suppose the sensible way would be to provide some other place, since, physically, it is certain that it must go somewhere. Our own judgment would be that Siberia, with its sparse population and untilled fields, presented the ideal place, and the complete anarchy that prevails throughout Russia would seem to make this a favorable time to make the provision. The four powers say, No. Japan is a concurring party; perhaps the most far-seeing of them all.

And Japan will easily be able to affix responsibility when, sometime, the natural overflow is directed into other channels. The one thing that is certain is that it must and will go somewhere.

Perhaps the American delegation did not see quite as far, in this matter, as they think they did.

ACKNOWLEDGMENTS

RUSSIAN RELIEF—AMERICAN RELIEF ADMINISTRATION

Rev. N. C. Duncan, Morganton, N. C.	\$ 5.00
Mrs. B. F. Miller, Albion, N. Y.*	6.00
A Member of Trinity Chapel, New York City	5.00
Rev. Elias Wilson, Ogallala, Neb.*	3.00
St. Matthew's Episcopal Church, Indianapolis, Ind.	10.60
The Bishop of Georgia	10.00
A Member of the Church in Charlotte, N. C.*	5.00
B. & H.	5.00

Sunday School Children of St. Raphael's Institute, Monterey, Tenn.*	4.75
Parishioners of the Church of the Good Shepherd, Rosemont, Pa.	139.00
Rev. W. M. Gamble, Glen Echo, Md.	25.00
In Memory of M. B. S. & L. H. S.	15.00
St. Matthew's Parish, Grand Junction, Colo.	9.12
A. M. W.	5.00
R. & N. I. D.	2.00
Rev. M. L. Tate, Holland, Mich.	12.00
H. W. Christian, Buford, Ga.	30.00
L. P.	10.00
Christ Church, Raleigh, N. C.	5.00
St. James' Church, Skaneateles, N. Y.	22.50
In Memory of William E. Covey, Feb. 3, 1922.	25.00
	\$353.97

*Destitute children

RUSSIAN RELIEF THROUGH THE RUSSIAN METROPOLITAN	
St. Andrew's Church, Dayton, O.	\$ 5.00
Anonymous	2.00
A Member of St. Paul's Church, Steubenville, O.	5.00
Rev. W. M. Gamble, Glen Echo, Md.*	10.00
E. McD. B.	5.00
Rev. Chas. B. Crawford, Biloxi, Miss.**	2.50
Tappan Reformed Church Sunday School, Tappan, N. Y.	7.41
Christ Church Sunday School, Springfield, Mass.	5.00
J. W. D.	100.00
Gilbert C. Robinson, Lykens, Pa.	6.00
	\$147.91

*Destitute clergy

**Destitute children

WOODROW WILSON FOUNDATION

Miss Nelle M. Highberger, Sharpsburg, Md.	\$ 2.00
Anonymous	10.00
Miss E. S. MacLeod, Washington, D. C.	2.00
R. & N. I. D.	1.00
Rev. and Mrs. W. H. Robinson, Old Saybrook, Ct.	2.00
	\$ 17.00

EUROPEAN CHILDREN'S FUND

Rev. W. M. Gamble, Glen Echo, Md.	\$ 25.00
-----------------------------------	----------

DU BOSE TRAINING SCHOOL

W. H. C.	\$ 5.00
----------	---------

NEAR EAST RELIEF FUND

Miss Mary L. Erwin, Morganton, N. C.	\$ 5.00
In Loving Memory of Mrs. John Bankson*	2.00
Calvary Sunday School, Red Ledge, Mont.*	6.03
In Memory of John Stoney Porcher	5.00
Christmas Offering of Church School of St. Mary's Parish, Napa, Calif.*	60.00
Rev. W. M. Gamble, Glen Echo, Md.	25.00
"William"	5.00
In Memory of M. B. S. and L. H. S.*	10.00
E. McD. B.	5.00
A Friend	5.00
G. F. D.	3.00
St. James' Church, Skaneateles, N. Y.	23.75
	\$154.78

*For children

NOTE.—It is requested that all checks for contributions, regardless of the Relief Fund for which they are intended, be drawn to the order of the LIVING CHURCH RELIEF FUND, as that is the only way in which we can accept remittances.

ALASKA*

To P. T. R.

Christ is the Flame that sends you forth
 Into the hostile, icy North:
 Christ, the Power that shields your blood
 From the hideous, lean, devouring brood
 Of blue-grey wolves in the lonely night
 That pour from the forest . . . Christ, the Light
 That leads you on through hunger and cold
 To find the few scattered sheep of His fold
 In the silent, white wilderness . . . Christ, the Love
 That drives your burning heart to prove
 The truth to them who have not heard,
 That Christ their King is the Living Word.

SALLY BRUCE KINSOLVING.

*This poem was printed in THE LIVING CHURCH of February 4th, but by reason of an unfortunate typographical error which obscured the sense it is here reprinted.

It is true He is no longer weary, as when He sat by the well, or lay tired in the boat; it is true that no cruel nails can tear that flesh again, nor spear pierce His side; but for all that He is still "the Man JESUS CHRIST", still human hearted, still knowing what is in man, and still "remembering in the skies His tears, His agonies and cries".—*The Bishop of London.*

NOTES ON THE NEW HYMNAL

SECOND SERIES—XI

BY THE REV. WINFRED DOUGLAS

QUINQUAGESIMA

THE Eucharistic Lesson, "living and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit," is that true love means willingness to die for the beloved. For such sacrificial love we pray in the Collect, since without it we would be spiritually dead. St. Paul, prophet and artist, moulds for us in the Epistle the divine image of holy heavenly love. The Gospel reveals it at work; Jesus, Love incarnate, steadfastly going up to be offered for us at Jerusalem, "content with death and shame;" and giving sight to the blind for love's sake. Our hymns to-day must help us to crave of His mercy light in our blindness, that we may begin our Lent with the dazzling vision of divine charity. The very word connotes sacrifice; it originally meant the high price of living. And the high price of loving God is the voluntary killing of all selfishness, the yielding up of all to Him for love's sake.

- Introit, 120—Dear Lord, and Father of mankind.
 - Sequence, 121—Gracious Spirit, Holy Ghost.
 - Offertory, 234—My God, I love thee: not because
 - Communion, 235—O love that casts out fear
- or
- 228—Jesus, my Lord, my God, my all.
- Final, 227—Thou hidden love of God, whose height
- or
- 404—Immortal Love, for ever full.

We may well quiet our souls at the Introit with Whit-
 tier's wonderful prayer opening to our vision "eternity
 interpreted by love." Sing the second tune slowly, softly,
 prayerfully, with sustained tone. Realize that we are to
 "rise up and follow" Jesus to the very cross itself, our Cross,
 the crucifixion of self. If 235 be chosen for the Commu-
 nion, the second stanza may be omitted: 228 is perhaps
 even better at this point.

At the Church school on Quinquagesima, the important
 hymns would be

- 354—Saviour, teach me day by day
 - 121—Gracious Spirit, Holy Ghost
- Among the hymns especially suitable for Evensong
 would be the following:
- 526—O Saviour, precious Saviour
 - 227—Thou hidden love of God, whose height
 - 229—Jesus, thy boundless love to me
 - 236—O Love that wilt not let me go
 - 226—Love divine, all loves excelling

Prof. Hall's tune for the new 236 is very beautiful, and
 should have careful study and extensive use. For 229 two
 tunes are supplied, both of them treasures: *David's Harp*
 has been sung in America for almost two hundred years.

ASH WEDNESDAY

- Introit, 122—Lord, in this thy mercy's day
- Sequence, 124—Lord, when we bend before thy throne
- Offertory, 130—Saviour! when in dust to thee
- Communion, 327—Jesus, to thy table led
- Final, 393—Lord Jesus, think on me

It seems better to defer "Forty days and forty nights"
 to the First Sunday of Lent, where it parallels the Gospel.
 The Offertory suggested above is most appropriate for the
 solemn initiation of Lent. We have not adequately used
 it. It is too frequently curtailed to a single stanza preclud-
 ing the Prayer Book Litany; a singularly inappropriate use.
 And the tune *Spanish Chant* ill accords with the words:
 it is an essentially gay tune, formerly sung with "Hark, the
 herald angels sing." Joseph Parry's great melody *Aberyst-
 wyth*, originally composed for "Jesus, Lover of my soul",
 expresses this solemn Litany majestically. Once thorough-
 ly learned, it will not readily be abandoned. Do not sing
 it too slowly. At the Communion, 327 better expresses to-

day's penitential approach to the altar than any other.
 Several of the Lenten hymns might supply the last place:
 but the personal penitential note of 393 makes it singularly
 appropriate. It is a pity that the long notes written by
 Howard at the beginning of each line have been cut in half
 by the editors: many will desire to restore them; and, in
 any case, the final note of the third line should be length-
 ened.

To the writer, the finest hymn for Ash Wednesday is
 the great *Dies irae*, No. 65, closing with the seventeenth
 stanza:

Low I kneel, with heart submission,
 See, like ashes, my contrition;
 Help me in my last condition.

DAILY BIBLE STUDIES

EDITED BY THE REV. FREDERICK D. TYNER.

February 20

READ Romans 12. Text for the day: "Thy will be done."
 Facts to be noted:

1. What is God's will for us? "This is the will of God, even your sanctification."
2. By whom is it done in heaven? The angels of God.
3. How do they do God's will? Perfectly.

We are made in the image of God (Genesis 1:27). We have
 certain divine attributes: love, the power of choice, and immortali-
 ty. Now God's will is that we shall be sanctified, holy, and
 perfect as He is perfect (St. Matthew 5:48), and this perfection
 can be accomplished only as the result of daily spiritual effort.
 The perfect life will not be realized in this world, it is true, but
 that must be our goal. Now the overwhelming fact is that we
 have the power to reject God's will, to allow sinful appetites,
 disappointments, sorrow, and even lawful pleasures, to come be-
 tween us and our spiritual growth. Our prayer must always be:
 "Our Father, give me wisdom and strength to use everything that
 comes into my life in such a way that it may help me to make my
 life more like Thy life; and grant that I may learn to surrender
 myself to Thee and say: Thy will be done."

February 21

Read Deuteronomy 6:1-15. Text for the day: "Give us this
 day our daily bread."

Facts to be noted:

1. "Three of the petitions of the Lord's Prayer are for God's glory, three for our souls, and one for earthly things."
2. Read Proverbs 30:8.
3. The words "Us" and "Our" should be carefully noted all through the prayer.

We must learn to live day by day. Yesterday is gone, to-
 morrow may never come, to-day alone belongs to us. To carry
 yesterday's sorrows and to-morrow's fears along with the prob-
 lems of work of to-day is the height of folly, and is also an
 evidence of our lack of faith; it undermines our health and
 destroys our happiness. Read again Psalm 37 and say this pe-
 tition over and over again. Every morning ask God to give you
 strength for this day. Live to-day as in God's sight and under
 God's care. If you have failed to do so before, begin to-day to
 take God at His word. Do your full part and know that God is
 with you. Whatever the problem may be: disappointment, sor-
 row, business, money, friends, whatever it may be, trust God
 and pray: "Give us this day our daily bread."

February 22

Read St. Matthew 18:21-35. Text for the day:
 "And forgive us our trespasses, as we forgive those who tres-
 pass against us."

Facts to be noted:

1. This is the first petition for our own spiritual growth.
2. We ask God to forgive us as we forgive others.
3. Penitence for sin and a forgiving spirit must precede for-
 giveness of our sins.

We have now reached a point where we are more anxious than
 ever to "grow spiritually," and to make our religion a more vital
 factor in our lives. When you say the Lord's Prayer say it very
 slowly, pause after each petition, especially after this one, and
 think of your sins. Be sorry for your sins. Then ask God to
 forgive you. If your penitence is sincere your sins will be for-
 given. But now comes the "acid test." Have you forgiven those
 who have sinned against you? Are you nourishing a grievance?
 Do you feel that you have been wronged and simply cannot for-
 give? Has your pride been touched and do you feel that it would
 be humiliating to forgive some one who has either deliberately

or through some carelessness wronged you? If so, then do not let the day pass without humbling yourself if necessary, that God may answer your prayer for forgiveness. Remember the Master's words on the cross, "Father, forgive them."

February 23

Read St. Matthew 26:36-46. Text for the day: "And lead us not into temptation."

Facts to be noted:

1. Temptation carries with it also the idea of "being tested and tried" (Genesis 22:1).
2. Temptation to sin comes from within and from without.
3. Temptations resisted make us stronger.

It is natural to interpret this particular clause in the Lord's Prayer in the sense of "Watch and pray that ye enter not into temptation." Temptation is there treated as the punishment of the carelessness which neglects to watch and pray. And from this point of view we should naturally interpret "Lead us not into temptation" thus: "Suffer us not to live in spiritual carelessness, so that temptation should come upon us as a snare to our overthrow" (Gore). "Mischievous finds some evil still for idle hands to do," and "The devil tempts every man, but the idle man tempts the devil," are old sayings familiar to most of us. An active life, wholesome thoughts, good companions, and daily prayer are our safeguards against the snares of temptation.

February 24

Read Galatians 5:16-26. Text for the day: "But deliver us from evil."

Facts to be noted:

1. The revised reading of the text is: "Deliver us from the evil one."
2. The evidence of evil in one's life is actual sin committed by thought, word, and deed also.
3. Read I St. Peter 5:6-9.

Each one of us knows the weak place in his character, and we know the actual sorrow that those weaknesses cause us. They are very real to us, but the fact that we are conscious of their existence and of our need is a most hopeful sign. How shall we overcome evil? Remember yesterday's lesson. Fill up your life with things worth while, and there will be no room for evil thoughts, there will be no room for evil deeds, and no time for evil companions. We must help God answer our own prayer. Let God speak to you in that quiet time and help you plan your work and your pleasure. The way to overcome evil is to strive for goodness as a whole, to live an all round normal Christian life. "And Satan trembles when he sees the weakest saint upon his knees."

February 25

Read St. Matthew 6:19-34. Text for the day: "Seek ye first the kingdom of God and His righteousness."

Facts to be noted:

1. The Kingdom or rule of God in our lives is what we are seeking.
2. It must be sought.
3. It must be sought first.

Whatever we are vitally interested in commands our first thought and attention. Everything else becomes secondary to the one purpose for which we are living. The question, then, that we must ask ourselves is this: "What should be the definitely first object in my life?" The answer for Christian people is to be found in the text for the day. By actual experience men have found that when they seek the kingdom of God first, all things worth while are added unto them. Our Lord does not mean that we are to be lazy or improvident but He does mean that we must put first things first. Those silly excuses of which we all are so guilty at times must not be offered for our carelessness or neglect. If necessary let us reverse the order of things in our lives, and make everything secondary to striving to reach the goal that the Master has set before us.

IF IN THIS life holiness maketh the face of a man to shine, by an irradiation from the heart, what shall be the beauty of the body glorified? Surely, though it be not deified, yet shall it be purified, or perfected and immortalised. Our vile bodies shall be changed and fashioned like His glorious body. Such glory have all His saints.—*Henry Montague, Earl of Manchester.*

WHEN the judgment does come, we are judged as characters. All the little judgments, all the mistakes, all the failures, all the hopes, all the successes, all the work we have been led to do, all the work we have not done, all that makes up the person at the end, the long end: that is the person who will stand before the judgment seat of God.—*The Bishop of London.*

BISHOP WHIPPLE

BY THE REV. CHARLES LOUIS SLATTERY

FEBRUARY 15th will be the one hundredth anniversary of the birth of Henry Benjamin Whipple, the first bishop of Minnesota. Bishop Whipple stands out among the great leaders of the Church, and it is right that we remember him.

When he was chosen bishop, he was rector of a small church in Chicago, where he was winning recognition among railway men for his genial tact, his loving kindness, and his persuasive speech. I knew well one or two who remembered the young Bishop when he first entered upon his work in Minnesota. They often told me of the tall man, with the long hair, and the wonderful voice.

There were only a few parishes in Minnesota in 1859—the year of his consecration—and the most notable work was at Faribault. Accordingly in Faribault he made his home. Quickly he sought out the Indians and gave them love for love. And then he gave his thought to education. Dr. Breck's parochial school was transformed into a school for boys and named Shattuck: Seabury Divinity School was established; and St. Mary's School for Girls began in his own house. The first Cathedral of our Church in America was consecrated in Faribault and St. Mary's Hall was built overlooking the river. All were of stone.

Bishop Whipple gathered about him notable men: Dr. Kedney, the theologian, Bishop Thomas, of Kansas, and Bishop Gilbert, his own Coadjutor, Judge Wilder of Red Wing, and a host of others, clerical and lay, who joined him in giving to the people of Minnesota a sense of the manliness and earnestness and good sense of the Church. It was a fine, honorable brotherhood with the Bishop at the head.

Partly because of frail health, partly because he loved travel, the Bishop carried the news of his diocese to distant places, to Southern Florida and to Southern France, to the great eastern cities and to England. In England particularly he was a notable hero, as "the Apostle to the Indians." He numbered among his intimate friends, William Gladstone, Bishop Westcote, and Bishop Moberly, and every one knew him. In his person, his voice, and his story, he brought a spirit of the romance of the American wilderness, and everywhere men hung on his words. The English indeed thought so much of him that they tried to persuade him to accept the English bishopric at Honolulu.

Bishop Whipple's work for the Indians was in Washington as much as in Minnesota. He was constantly going to the Capitol to plead their cause. Thus he came to know, and often to be the valued friend of, the Presidents of the United States and other chief officers of the nation. His advice was constantly sought on public questions, because his vision was long and his judgment was sure and keen.

The years during which I knew him well he was like a patriarch. Almost the oldest of our Bishops both in years and in service, his presence gave distinction to any assembly of men. At his last Lambeth Conference, he was the senior in service of all who were present. But he was greatest in the town where his home and his Cathedral were. There he knew people whose fathers and grandfathers he had baptized and confirmed. Men of all communions called him their Bishop. He was the father of the whole people; and when his body was borne down the steps of his house to rest in the Cathedral, Chippewas and Sioux came from their reservations, the busy people of all the cities came, but most of all were his dear neighbors and friends, his children all in the faith which his words and his life had made radiant.

Bishop Whipple must be remembered not only for his picturesque and stately presence, but for his wise leadership of his own people, and his generous service to the whole Church of God. To many a young man he made the ministry seem the great vocation it is, and in divers places, at home and abroad, he unconsciously influenced the best of the youth to give themselves to the sacred ministry of the Church. No book tells sufficiently what he was, but the book which tells most is his own book published towards the end, *Lights and Shadows of a Long Episcopate.*



BLUE MONDAY MUSINGS

By Presbyterian Ignatius

LOOKING over my Christmas budget of letters from children overseas, I find one which I must share with you. It is from eleven year old Hélène Boeykens, daughter of a Belgian artisan in Contich-lez-Anvers: beautifully written,

well spelled, and all the more notable in its French because three years ago the youngster knew only Flemish.

"My dear Sir:

"I must tell you a little story. Many times I had asked my parents to buy me note-books, a writing case, a box of paints, a portfolio, and a school bag in which to carry all these things. But they always replied times were too hard to afford expenses like that. So I prayed to the good God, asking Him to help us arrange our affairs so that I could get what I wanted so much. One fine morning, some days after I had sent you my New Year's letter, my mother called to me upstairs (for I was still in bed) 'Hélène, here is a letter for you from America'. In two jumps I was down stairs. I opened the letter: and there, with a pretty card accompanying, was money enough to buy all I had asked for, since of course my parents gladly consented. The one thing that puzzles me is whether I should thank the good God or you the most. Well, I will put your name in my prayers to Him.

"Here is a little sketch I have made: I am not yet a Rubens, but I am beginning to learn anyhow. Also, I have commenced to take lessons on the violin.

"Receive, with all my gratitude, the respectful greetings of your little Hélène."

I HAVE BEEN turning over the pages of *The Living Church Annual*, just received, welcome though belated; and this brief entry catches my eye, on page 163.

"The Church Society for Promoting Christianity among the Jews (Operations of the Society are suspended)".

Is this a tragedy, an indictment, or a confession? The problem of the Jew was never more acute throughout the world than in our own day. It is a problem which can not be ignored; and indiscriminate accusations and reproaches, whether based upon the so-called "Protocols", or upon a general allegation of "anti-Semitism," do not bring a solution nearer. That we do know Jews who are loyal citizens, devout believers in the Old Testament, brilliant scholars, and good friends, is certain: but it is just as certain that most of the Bolshevik Commissars, most of the "red" leaders in America, most of those arrested for illicit distilling, are Jews. And this brings out the extraordinary solidarity of "*Unsere Leute*". The bad Jews reckon confidently upon the sympathy of the good ones; the good ones treat every accusation against the bad ones, however undeniable, as an attack upon the whole race. Indeed the question has never been settled whether Judaism is to be regarded as a religion or a nationality. That in the past, even very recently, Jews have suffered cruel, unjust, and violent persecution is unhappily true: but that there was no provocation for these outbreaks, no apparent cause for these discriminations, is untrue. Usury explains much; in Eastern Europe the Jewish control of the liquor trade is significant at least; and their so-called international habit of thinking and acting is not to be ignored.

Now these Jews who have accepted the Christian Faith no longer live apart from their neighbors, denizens of an *imperium in imperio*. Whatever prized ancestral traditions they cherish, these are not found inconsistent with entire patriotism. It was Disraeli, I believe, who lamented that so many of his race were content to believe half of their religion, recognizing by that phrase the essentially imperfect and temporary character of the Old Testament system. And though leaders of Judaism vehemently deny that there are ever any sincere converts to Christianity from their

numbers, we, remembering Scherschewsky, Edersheim, and Margeliouth (to name no others), know better. The frequently repeated allegation that all Jewish converts are "bought" is fantastically absurd, like the charge from another quarter, that American Methodists in Rome are furnished with a huge corruption fund, by means of which to purchase Italian proselytes.

From the Christian point of view, then, the only solution of the Jewish problem (as of most social problems) is Christianity. Nor are we left at liberty in the matter: our Lord's command does not count out Israel from among "all nations". And yet organized Christianity is doing little or nothing in that field. It seems even more paralyzed than in the presence of Islam, if that be possible. Here our own Communion (for whatever reason) leaves its one agency suspended. Our great City Mission Societies are concerned about most other non-Christian groups, but leave Israel alone. It is not as if the vast and increasing number of our Jewish neighbors were all faithful to their own religion: one can understand making out a case against aggressive attempts to "unsettle" people—unsatisfactory as such a case must be in the light of the claim the Incarnation makes. It is the alarming spread of violent atheism among the younger Jews that brings home to us the peril of our cowardice. The keen Jewish intellect, once it renounces God, goes all the way in breaking with the traditions of the past: nothing is sacred any more. And the Jewish anarchist, is, I venture to think, the most dangerous human being of our time. Whose is the fault, if we let a whole generation grow up here, repudiating the religion of their parents and knowing nothing of any other?

I do not attempt to indicate how work can be best done for calling our brethren of the Synagogue into the fellowship of the Church, except to say that Jewish Christians seem the natural agents, and that the English Church has found many such eager and well qualified. Why should not we? In my boyhood, I recall the son of an Austrian chief rabbi who became a Christian, left his home under his father's curse as a *Meshummad*, was ordained to the priesthood by an American bishop, studied medicine, and strove to work among his own people on the East Side of New York. The Church gave him no backing; and I shall never forget the tragedy of isolation in his eyes as he said to me (in my "diggings" on West 55th St., back in the early 90's), "I am utterly alone. The Jews will have nothing to do with me because I am a Christian, and the Christians will have nothing to do with me because I am a Jew!" Had he had fellow workers, official status, it would have been otherwise.

The timidity of missionary agencies dealing with Mohammedanism is grievous, too: and such a book as Lathrop Stoddard's *The New World of Islam* makes the reader fear what the consequence of that cowardice may be. How much American Protestant money and energy has been spent to convert Orthodox Christians to Protestantism, and how little to bring Christ to the Moslems! The aspirations of Raymond Lull, St. Francis of Assisi, and the little Teresa of Avila, were nobler, surely. British missionaries in India have succeeded in reaching many Mohammedans, and have found (strange to say!) the circulation of the Koran itself, translated into the vernaculars, helpful to their work. But the spectacle of the British and French governments bidding for the favor of the Sultan, lest they should exacerbate their Moslem subjects, indifferent to the fate of the Christians still within reach of the Assassin's sword, is revolting indeed.

THE DESIRE to be epigrammatic is usually fatal to right thinking; as witness this cut from *The Vagabond* of a recent date:

"When a man and woman have ceased to love each other; God has granted them a divorce."

That sounds clever; and many an unthinking champion of laxity would say "How convincingly true!" But put one question, and see how the whole force of it is annulled.

What if one continues to love, even though the other thinks love has ceased?

The most tragic cases of broken-up homes are those where this question describes the situation. One member of the wedded pair is distracted by inclination, whim, animal attraction, what you will; duty has perhaps never had any meaning for that one. The other faithful. What is *The Vagabond's* solution?

But what is meant by "love"? Suppose I should say "When a father and son have ceased to love one another, God has abolished the duty of filial piety and paternal responsibility": wherein does that fall short of the standard set in the other formula? "When a man has ceased to love his country, he has no longer any duty to his country": imbecile, patently; but as reasonable as the other. Love and duty are inseparably associated.

The Vagabond ignores the chief purpose of marriage, and the obligation to its fruit. Accept this case, that a man and woman have ceased to love one another, and are therefore divorced instantaneously by divine fiat: what about their children? It would be interesting, possibly profitable, to hear his answer. But perhaps he believes in race suicide.

No: amidst the delirium of "Modernity", which is only jungle animalism bedecked with gewgaws and drenched with patchouli, the old law of marriage stands out, divinely given and vital to the well-being of society: "They twain shall be one flesh: 'till death us do part.'"

THE MASTERS OF CLASSIC LORE

BY ROLAND RINGWALT.

AMONG those who left school early in life and who seek in after years to enlarge their mental horizon there is at times a wonder, even a dread, lest the race has degenerated. The stories (well-founded they seem to be) of Person's and Parr's classic knowledge of the younger Pitt's command of the Greek orators, of De Quincy's alleged capacity to harangue an Athenian mob, have discouraged some persons. We may find those who regard a prize-winner of the Eton of Gray's time, or a double first at the Oxford of Cardinal Newman's youth, as almost superhuman.

Wherever this impression exists there is a certain confusion of thought as a failure to look at all the facts in the case. The question is important enough to warrant some comment; comment, let us hope, just and reasonable, not undervaluing the old classic training or discouraging anyone who may have had other schooling of equal value.

It is the general and the correct belief that there were one hundred years ago more men classical scholars than there are to-day. But would it not have been miraculous had this not been the case? The son of a nobleman, of a gentleman, of a prosperous merchant, began Latin at five or six years of age, and studied nothing but Latin until he began to learn Greek from a grammar written in Latin. English grammar was deemed beneath the attention of the future Lord Chancellor or primate, nor was this surprising in the century in which Dr. Johnson thought that it would be shameful "to pollute" the walls of Westminster Abbey with an English inscription. An English school boy, though his grandparents had named him "William," knew that on the register he was "Gulielmus". The master wrote "*Bene*" or "*Optime*" on the best papers. Compositions were written in Latin and prize orations were delivered in Latin. By the time a studious boy began Greek he could express himself in Latin far better than in English.

Most of the boys at the great schools of England, who had any mental ambition, looked forward to university fellowships, to seats in Parliament, to rank at the bar, and to ecclesiastical dignities, and in all these cases classical training was of quite as much importance as mathematical discipline for the lad who now seeks to enter West Point. Sir Walter Scott wisely counseled his son Charles

to make the best of his opportunities, to remember that the classical course was the gate to success, and that if any had made a figure in life without it, they were like those who had scrambled over the wall. This would sound strange to a youth of to-day, but it was paternal wisdom and kindness to say it then.

A boy who wished to leave school and study medicine well knew that all the best medical treatises were in Latin. Oke probably knew that a famous French surgeon who had dared to lecture in his mother tongue had been subjected, not merely to censure, but to nation-wide insult from the members of the faculty. Whoever sought to enter the army was told by his best advisers that to rise in the service he must be well drilled in French, and that a Latin foundation is (as it surely is) the best starting point for a French course. There were schools in which it was a penal offense even in play hours to read a book not in Latin or Greek.

Our renowned mathematician, Nathaniel Bowditch, studied Latin so that he might read Newton's *Principle* as Newton wrote it. The advantages of the classics in themselves were supplemented by the severe discipline for the idler and the generous scholarships that hung temptingly before the students.

In these old-fashioned halls there might be no arithmetic—it was supposed that the nobleman's agent would keep his accounts, and that the fellowship at a university would keep its possessor from starving. No time was given to English literature. Boys were to pick up modern history if they chose and when they chose. Sometimes a headmaster was deeply religious; if so, he encouraged the boys to read the Greek Testament, and possibly the old Latin Hymns. Gibbons rightly said that the schools of the day furnished the diligent pupil with keys to the two great chests of the ancient world. Then did they turn out in their own phrase excellent Latinists and thorough Grecians, but would it not have been marvelous if they had not? Science had no place in these seats of learning—if it had entered, what the Greek sages taught would have had first place, and the modern writer states his case in Latin.

Names may illustrate things or conditions. "Schwarzerd" (black earth) would have been disdained as a mere clod-hopper, but the name Grecianized into Melancthon became a learned divine. Koppermigh would have been looked upon as a serf from a mine pit by many who regarded Copernicus, the canon of Frauenburg, as one qualified to write in Latin on the movements of the heavenly bodies. Karl van Linne, however great his botanical achievements, owes something to the classical name of Linnaeus.

In *Tom Brown's Schooldays* there is a description of Martins as a boy with the tastes of a naturalist, and it is mentioned as a proof of Dr. Arnold's wisdom that he encourages the boy instead of frowning on his pursuits. Before anyone questions this picture, let him remember that Charles Darwin was told that his rambles in search of natural curiosities were a waste of time. The master who told him this was an excellent specimen of the old classical school of instruction, only he failed to see that there were other things worth learning.

Giving due praise to all that classical training has done for those best fitted for it—for Milton, Clarendon, Dryden, and for a long line of worthies—it should be remembered that a price was paid for this. A reader of to-day can hardly imagine two or three years at a lower school, six or eight years at Harrow or Winchester, wholly given to Latin and Greek, and then seven years at the university with the classics mixed with mathematics in Latin text books. During all that time those who wanted history were advised to read Tacitus or Thucydides, those who craved oratory had Cicero and Demosthenes before them; in Lent the devout rose early for a chapter of St. Augustine or to master the rescuing of the Greek Fathers.

To say that the old-fashioned schools turned out more classical scholars than the schools of to-day seems to us like saying that the New England coast turns out more fishermen than the inland villages. Would it have been possible to maintain the old-time system without producing some, when Latin and Greek were as bone and sinew?

Churchman's Alliance Mass Meeting

THAT laymen can be aroused to a pitch of enthusiasm for the work of the Church, that Catholic Churchmen among them are thoroughly constructive and in earnest, and that the Churchmen's Alliance is henceforth to be a force that must be reckoned with in the Church—these were among the certainties that became apparent as the mass meeting of that organization drew to a close. The meeting was held on Wednesday evening, February 8th, in the Metropolitan Auditorium, East 24th St. and over 700 were present. Professor Chauncey B. Tinker of Yale, president, was chairman and sounded the keynote of the meeting in a deeply serious and earnest plea for a more active propagation of the faith that had sustained the Church in the first ages of its existence, and had conquered as hostile and sensual a spirit of paganism as any exhibited to-day. Other addresses were made by Bishop Nelson, of Albany, on *The Mass and Masses*; by Mr. Clinton Rogers Woodruff, of Philadelphia, on *Preserving the Essentials of the Faith*; by Rev. Dr. Frank L. Vernon of St. Mark's, Philadelphia, on *Unity of Action Among Catholic Churchmen to Prevent the Dangers that Threaten the American Church*, and by Father Huntington on *Constructive Measures*.

Dr. Vernon's impassioned appeal brought forth the real action of the evening's discussions, which had been somewhat academic up to that time. The result of his plea for action resulted in the approval of the plan to send a delegation from the Alliance to the coming General Convention to present its claims and urge approval of them by the Church.

After reading greetings from several, including a cordial letter from Bishop Manning, Professor Tinker, presiding, gave a stirring address. We laymen, he said, have heard enough of the indifference of the laity. This meeting is their reply. What, reverend fathers, do you propose to do with us? We desire to be not a negative but a positive force in the life of the Church. He sounded first the note of loyalty. We are not people who are threatening to leave the Church or presenting an ultimatum. We are rather a body of people who accept the whole Catholic Faith. Because of that loyalty we are loyal to the Mother who taught us this Faith, that is to the body called the Protestant Episcopal Church. In that Faith alone is there hope of reunion. This body also stands for education. It believes in the dissemination of Catholic publications. There will again be a series of Lenten lectures at the Church of the Transfiguration. The Alliance also stands for the principle of coöperation. The time has come to move beyond parochial advance into a vast coöperative movement. When we are going into the Kingdom of Heaven—praise God it is our natural destination—we shall not go in by parishes. (Applause). We go as members of one vast Church. Will our reverend fathers assist us? Laymen can very easily be reduced again to indifference. A flicker of an eyelid will do it. "A new organization with some enthusiasm". "A body somewhat presumptuous". That is all you need to say if you wish to kill us. Confidently we demand approval, and we demand it because we believe our feet are on the solid rock. (Applause).

Bishop Nelson, of Albany, followed with a strong paper on *The Mass and the Masses*. This paper is reserved for fuller publication in a later issue.

Clinton Rogers Woodruff, of Philadelphia, a former president of the Alliance, spoke on *Preserving the Essentials of the Faith*. He bore graceful testimony to the splendid leadership which is guiding us into new paths of greater usefulness. (Applause). He felt that the Bishop of Albany had pointed the way to real Christian unity. We are trustees of a deposit. We have no right to use it as a means of bargaining with any body of men or women, no matter how respectable or responsible they may be, who do not hold the same ideas with regard to that faith. (Applause). We are soldiers in the army of the Lord, and it is our duty to fight for those ideas for which this army was created. (Applause). The Churchmen's Alliance is a conservative body; not as opposed to liberal ideas but as conserving the essentials of the Faith. The Church of Christ to-day has great burdens upon it, the missionary burden, the burdens of education, the burdens of carrying out the second commandment which our Lord gave. Life work in the Church is a mosaic made up of a minute number of pieces, some small, some large, some square, some round, some odd shaped, but all, if properly arranged, made to fit into a mosaic of duty. There is something in the phrase, Church-

men's Alliance; an alliance for the preservation of the Faith, the propagation of the Faith to carry out the great work committed to us. We must believe in the Churchmen's Alliance enough to go out and fight for it.

The Rev. Frank L. Vernon, D.D., spoke on *Unity of Action Among Catholic Churchmen to Prevent the Dangers that Threaten the American Church*. No group of Christians would ever be without threatening dangers unless or until they have either gone to heaven or gone to the devil. The less attention one gives to dangers, the better is apt to be the state of one's nerves. Looking back over the last 25 or 30 years he had learned certain spiritual truths which his whole life has proved profoundly true. "I entered into sacramental experiences which I know have been valid Christian experiences. It is not a matter of Churchmanship. It is my life, and I came into that under conditions far less favorable than the conditions to-day. I came into the Catholic Faith under far greater difficulties than anyone who is discovering it for the first time to-day can ever possibly imagine, and yet under those unfavorable conditions Catholic faith, Catholic practice, and Catholic devotion were a vivid, vital, real Christian experience, and it has gone on, in spite of the dangers which have threatened the Church, and it is undoubtedly a fact that to-night the Catholic religion is more accessible than it ever has been before. The people are discovering the reality of the Catholic religion more rapidly than they ever have before, and, furthermore, the opposition to the Catholic religion is weakening, because any system founded on a negation is bound to weaken. As I remember the growth of the Catholic religion and the development of Catholic devotion, together with the perils and dangers which have never ceased to threaten the Church, I come to the conclusion that the Anglican communion is the most extraordinary, most wonderful Church in the world. (Applause). The dangers! I do not care that for the dangers" (Applause).

Dr. Vernon created much amusement by disclosing his experiences in General Convention. Every little while he said, a General Convention comes sweeping over us like a shell. (Laughter.) I have stayed in my dugout through four of them. (Laughter and applause.) But one of my chief causes for gratitude in coming into the diocese of Pennsylvania was, thank God, I will never see another! (Laughter.) Every little while they come. I have seen them, a shell coming, sure to destroy the Church; but now we have come to the crisis, now we have come to the parting of the way, that is what we had in the intervals while we were packing our trunks; surely now you have come to the end and (Laughter.) . . . and I wonder what is going to happen to the Protestant Episcopal Church, and in the moments of deepest pessimism I feared that nothing would ever happen! (Applause and laughter.) I felt like the colored private in one of the regiments after a shell had gone over. Someone said he met him the next day, and asked him, "Did you hear that thing screech?" and he replied, "I heard it screech twice, once when it passed me, and once when I passed it." (Laughter and applause.)

I am getting so now that I am not much interested in the dangers which threaten the Church. I have been scared (Laughter.) so many times that I have no more emotion. (Laughter.) I want to have a strong faith, and I hope something will happen, but one's faith gets so dim at times that I am afraid that most of you will live your lives, please God, and go to heaven, and never wear a service stripe for any danger you personally have experienced. (Laughter.)

It was only a week or two ago that I got a tract on the present danger of the Church, and I intended sitting up and doing something on this address. I read that tract and put out the light and I went to bed. It would all be gone, probably, before morning, and I would have no place to say mass when I got up! (Laughter.) The next morning, after I said mass I thought I would send that pamphlet to a man I know on that Committee and I would trust him to see what he said about it.

The speaker asked that a committee be appointed to represent the Alliance at General Convention. I want that commission, he said, to be sent at your expense and mine out to Portland, Oregon. (Applause.) And I want you to see that they get their hotel reservations in time. (Applause and laughter.) And I want you to see that you have men that will not tell you, "I am awfully sorry, but I have to catch the 4:18", just at the moment when something is going to happen. They have got to be men who will stay in Portland, Oregon, until the thing is over, and while they are there, they must be instructed to carry on their conferences, to clear up misunderstandings, to mark out definite issues, and to gather together deputies to that convention in a series of conferences and mass meetings in which issues shall be clearly stated and an organized effort clearly mapped out, not for controversy or even political wire pulling, but in the interests of

sanity and some sort of co-operation. Delegates are never organized. You do not know the man who sits on the other side of the aisle. I never shall forget my one maiden effort in the last Convention. We knew the Church was parting the ways; we knew it was the last disaster; we knew we would have no Church at the end of the day. We had to rush to the defense of the Faith; we were all ready to rush, and the president said, "Gentlemen, we will give you three minutes". When I got up on my three minutes' onslaught some idiot in the hall wanted the window closed! (Laughter).

Dr. Vernon's suggestion of a committee "on Faith and Order" to go to Portland as representing the Alliance seemed to strike the meeting favorably. The motion was put and carried. But the chairman was not satisfied. Are you willing to give your money? he demanded, reminding them that the resolution would be a costly one. The audience rose in indication that they were willing.

Father Huntington, O.H.C., introduced as "the most beloved man in the Protestant Episcopal Church", spoke briefly on Constructive Measures. What does it all mean? Isn't this it? That if we could convince other men and women in our own community or beyond, anywhere, that we had a faith which would make their lives what they would love to have them, which would make themselves men and women such as they want to be, we would be achieving our end? That would carry the Catholic faith, not in conventions, but into the hearts of men and women. How is that going to be done? There is only one way. That is by loving Jesus Christ. There is no other possible way. Love always means sacrifice, and you cannot have love without wanting to give it yourself. If we love Jesus Christ we want to give something up for His sake, and that is the kind of love that is going to tell in this district. (Applause.)

Then, with prayer offered by the Bishop of Albany, there was concluded what was believed to be one of the most useful gatherings of Churchmen held in many years in the city of New York.

THE CHURCH'S OPPORTUNITY

FROM A SPEECH GIVEN BEFORE THE
CHURCH CLUB OF NEW YORK

BY THE RIGHT REVEREND WILLIAM T. MANNING, D. D.
Bishop of New York

I MUST take only a brief time and the thought I want to give you is the tremendous opportunity that is now given to us as members of the Episcopal Church in this land.

We all know that we are living in a time of great moral and spiritual unsettlement. The foundations of our life have been shaken. The fundamental things of life are being challenged and questioned. There is a great breaking down of social standards, of moral convictions, of firm, clear, guiding principles. And things are not going to get better of themselves; they will get worse unless we Christians rouse ourselves to quite new efforts.

In the first place, we must think out our religion for ourselves far more clearly and honestly. We cannot meet the issues of this day with a faith which we have simply inherited from our fathers and mothers, and have never made our own. And how can we expect to keep our minds informed and our faith strong, without a reasonable amount of the right kind of reading? I think every intelligent Churchman and Churchwoman ought to read at least one or two books each year by the best scholars of our own Church. And I wish all of you would read this Lent a remarkable book just published, called *Belief in God*, by that fearless Christian thinker and real scholar, Bishop Gore. If all our people would read each year one or two such books as that and Dr. DuBose's *Gospel in the Gospels*, we should not see many of them running about after Hinduism and Spiritualism and Christian Science and the like.

This is the first thing. We must refresh and inform our own faith. And in the second place, we must call the Church back to its one, supreme, God-given business in this world. Every true Christian must be interested in social work and in all efforts to improve human conditions. That goes without saying. But we must stop giving the impression that humanitarian and social service work is the chief business of the Church. We shall do our social work

all the better if we keep it in right relation to the still higher things for which the Church stands.

Every American believes in the importance of education. But we must stop imagining that intellectual education, mere training of the mind, is any sufficient foundation for human life or for the life of our country. It is not, and educators everywhere are realizing this. The head of the greatest university in this land said to me not long ago, "Out of an experience of forty years, I want to say that there is no necessary connection whatever between education and moral character." There is only one foundation for morals. There is only one foundation for life, for character, for citizenship. There is only one thing that gives us sure standards and guiding principles, and that is Religion: belief in God and sense of responsibility to Him. And the one supreme business of the Church is to bring men and women and children to God through the power of Jesus Christ our Lord.

And this Church has unequalled opportunity to do this with its loyalty to the Faith and its true intellectual freedom, with its simple sacramental religion and its fearless witness for the whole Gospel. Think of the opportunity which is given to us as members of this Church, which is the historic Church of the English speaking races, and which, through its long history from the time of its first planting in Britain, has done more than all other forces to produce that type of character which gives the English speaking peoples their place of responsibility in the world today; this Church which is so truly American, which is identified with the history of our country as no other is, which stands for complete separation between Church and State, which is under no foreign domination or control of any sort, and which gives the laity their full and right part in its life and government; this Church which is thoroughly and unalterably Protestant, opposing and protesting with its whole strength against any addition to or subtraction from the Faith once for all made known in Christ; this Church which is thoroughly and unalterably Catholic, holding the Apostolic Faith, the Apostolic Scriptures, the Apostolic Sacraments, and the Apostolic Ministry.

Sons and daughters of this historic Church of Christ, we must rise to our great spiritual opportunity. We must all of us, laity and Clergy alike, bear our witness, as never before, for the Living Christ, the one only Saviour of men, coming down out of Heaven to give us life and strength in body, mind, and spirit. We must give the people of this land the full help and truth that Jesus Christ has to give them. We must shepherd lovingly back into the fold of the Church and under its wise guiding influence that real spiritual faith and fervour, that seeking after God so real, but so sadly lacking in balance, in wisdom, in essential truth, which we see in the innumerable little books now being published on Spiritualism, New Thought, and Christian Science.

We shall meet the errors of these movements best, not by attacking and denouncing them, but by holding up before our people the Religion of Christ in all its glory and freedom and strength and poetry and beauty. And think what an opportunity we shall have to show this to them in that marvellous Cathedral up on the hill above this city when it is completed and stands there in all the majesty of its witness and its welcome, with its help held out and its doors ever open, in the Name of Christ and of His all-inclusive Truth, to all the children of God.

No Atonement is possible without the Incarnation. The Son of God had to come and make Himself one with us before anything He did could possibly affect our standing at all. He made Himself one with us first—our elder Brother—or else He could not have made any propitiation for our fallen race. If we had no Incarnation we should have had no Atonement for sin. It would have been impossible.—*The Bishop of London.*

PRAY OFTEN, and you shall pray oftener.

The Department of Christian Social Service

By Clinton Rogers Woodruff

WE are approaching another General Convention when, unless present signs fail, there will be much questioning as to the operations and success of the various departments of the Presiding Bishop and Council. For one I trust the various secretaries and representatives will be called before the convention, sitting as a committee of the whole, to give an accounting of their stewardship. We want the formal report for the permanent record, but we also want the vital, *viz voce* report, with full opportunity to ask and answer pertinent questions. The secretaries owe it to the convention which created them. The convention owes it to the secretaries to give them a real opportunity to make their positions clear. There is entirely too much back stairs whispering and gossip. If there is anything not understood let the secretary know and give him a chance to clear up the situation. If he has really made a mistake or gotten on the wrong track it is much fairer to all concerned to have the matter fairly, freely, fully, openly discussed.

If there is anything in the contention of open covenants openly arrived at, then we should have an open discussion of the Church's work in behalf of the Kingdom of God.

It will be interesting, however, to have a bird's eye view of the activities of our social service secretary during his term of service although a memorandum of his activities is pretty nearly impossible. Last year (1921) he wandered from Sandy Hook to the Golden Gate, and from Lake Superior to the waters of the Gulf, through the fall and spring, meeting diocesan conventions, Woman's Auxiliary organizations, the Brotherhood, the Girls' Friendly, and incidentally getting acquainted with his field and making personal associations in every part of the country, a truly important function.

Then came the National Conference of Social Service Workers of the Church at Milwaukee, which has already been reported and approved and the Proceedings of which have just come out and which speak for themselves. Incidentally, organizing a meeting of that kind was no light task, and this organization was done in the short intervals between wanderings. Before the conference Father Lathrop taught at St. Mary's Conference and Social Service Institute, Raleigh, North Carolina, and after the National Conference he taught at the summer schools at Wellesley, Geneva, N. Y., and Sewanee. In the interstices of time he wrote his half of the book *The Social Opportunity of the Churchman* and the *Suggestions for Leaders*.

The next step was the organization of his Council of Advice to represent the department and to bring the field into relation with the department. The function of this council is not yet apparent, but we ought for the present at least to accept it on faith. At the meeting in December at Chicago the whole program for social service was crystallized. The results have already been published in *THE LIVING CHURCH*. As a result of this meeting it is possible now in all the diocesan conventions that are going on through the spring to bring the plans for social service work before their dioceses and also to let the diocesan social service commissions know what they can do and what it is hoped they will do.

There is a definite policy and a program. This is a very meager outline but it is all I have to enumerate at present.

Secretary Lathrop is busily engaged in developing the idea of Christian Social Service and of bringing it home to our Church people. This work is further developed in the brochure which he has written with the Rev. C. K. Gilbert and which they call *The Social Opportunity of the Churchman*. It is designed for use in discussion groups. It is easy to say it is not this and that and the other thing as some, perhaps many, have done. It is not a treatise or a thesis or a comprehensive text book. It is just an honest effort to get certain important problems before the Church. While there has been some, perhaps I might

with propriety say much, criticism, here is how one leader regards this effort to arouse interest (yes, that is its real purpose).

"With regard to Father Lathrop's letter, I am reading his book; it is very good indeed and admirably adapted for discussion class work. There is also a set of Helps published which are intended as a guide to leaders of such groups. Of course, this discussion class business is an old hobby of mine and I love it. It would be best to get the advice of Mrs. ——— on the whole subject as to how to promote these Social Service Discussion Classes in parishes. The Woman's Auxiliary is, at the present time, the only bunch that either knows anything about discussion classes or uses them. Even Father Lathrop is a new hand at it though he is a convert. The theory of the discussion class is a sound one; it produces conviction and action in a way that the lecture method comparatively seldom does. With the lecture people say, 'How nice; fine talk'; go home, eat roast beef and plum pudding and forget it. The discussion class raises actual questions which the mind seeks to settle and does so in the form of conviction; and a true conviction almost always eventuates in action. I would favor it very highly if I did not know the great difficulty of producing bunches of men that will take the trouble to read the book under guidance and discuss it at regular stated intervals. It would be a fine work for the St. Andrew's Brotherhood to take up in its parochial meetings; if they would have each year a series of discussions on Social Service, another on Missions, another on Religious Education, they would become a very well informed lot such as the Woman's Auxiliary is getting to be. The spirit of St. Andrew's Brotherhood is magnificent but, with all loving respect for it, it is not as well informed as the Woman's Auxiliary by a long shot. There are two things that I wish the Brotherhood would take up, one is this matter of thoroughly informing itself through discussion classes, the other is the active coordinated service in the interests of Christian Unity, bringing pressure to bear on the Church for unity."

This was such an interesting and searching letter that I asked and received permission to show it to the secretary who showed his appreciation in these words:

"I was very much interested in Dr. ———'s letter. It is a pleasure to have him say such nice things about the Discussion Group and I realize the truth of what he says about the Woman's Auxiliary. I think he will be interested to know that I am now giving a course for leaders of Discussion Groups to the national officers of the Brotherhood of St. Andrew at the Church House. They are unable to be present at my evening meetings and consequently I get down there for a class from 4 to 5 with Mr. ——— and others in the office. They seem very much interested and I hope the result will be that they will be doing everything they can to press the members of the Brotherhood in the parishes throughout the country to use these Discussion Groups.*

"I am exceedingly anxious to reach a circle of people other than the circle the Auxiliary is now reaching. Their people are already corralled. I am most anxious by our Discussion Groups to corral some more, particularly am I anxious to corral the men. We tried to write our book from the point of view of men rather than of women and I determined to press for the vestries and leading men of the parish. I realize, of course, that in many cases this is going to be impossible, but in any case we will have the women without making any particular appeal to them. In politics you realize where you have a safe district you pay very little attention and spend very little money on that district. You give your money and your attention to a doubtful district hoping to convert voters to your position. This is exactly what we are trying to do. That is the reason why we have renamed our course Discussion Groups

*Father Lathrop refers to the Philadelphia Brotherhood and Groups.

rather than Study Classes and I have tried to change everything though the principles we are using are exactly the principles that the Mission Study Classes have used for years."

This brochure, *The Social Opportunity of the Churchman*, has seven chapters which may be briefly described as follows:—Chapter I is entitled The Kingdom of God and discusses the application of the Kingdom's ideal to present day needs and our Blessed Lord's teaching about the sacredness of human life. Chapter II is devoted to The Principle of Brotherhood and the Gospel teaching of the brotherhood of man. Chapter III The Law of Service deals with the interpretation of our Lord's demand in the light of modern social needs. Chapter IV takes up The Housing Problem and considers the application of the Gospel principles to the home and the Christian obligation to encourage the erection of homes. Chapter V deals with Industry and industrial responsibility treated in the light of Christian teaching. Chapter VI takes up The Wards of Society and discusses the responsibility of the Christian for the institutions of his community; prison methods of the past; the theories of Lombroso and their effect on prisons; the development of mental tests; the discovery of the feeble-minded; modern prison methods; the moron as a community menace and responsibility. Chapter VII deals with How to get to Work and the true relationship of the Christian to his community. The Christian is both pastor and citizen.

Three editions have been called for and more will be demanded because of the freshness and pertinence of the discussion. There are those who do not like it because it is too radical and others because it is too conservative and others because their pet hobbies are not given more space. As a matter of fact it is a careful, sane consideration and justifies the attention given to it. The department's activities are to be judged not from the point of view of the faddist or extremist but from the point of view of the second great Commandment.

The department issued a pamphlet at the time of the convening of the Conference for Limitation of Armaments at Washington which was sent to everyone of our clergy. In this pamphlet the offer was made to furnish for free distribution a number of pamphlets on the subject. The secretary was gratified at the wide request that came for these pamphlets from all parts of the country east of Montana and Colorado. About 15,000 were distributed and a second letter headed *World Social Service* was also sent out. In it the secretary declared "Christians want a Warless World. The first step is now being taken. But it is only the first step. The failure even to ban the submarine shows what a baby's step it is. The millions of Christians have the influence and power in our national government to move it to a larger step.

"It is then a primary duty for our clergy to lead our people on to the ultimate goal, a Warless World. We can do it. But only by a thoughtful consideration of the whole question of the causes of war and constructive and courageous action in developing a peace system, and, as well, by hearty cooperation with all other Christians."

Another important activity of the department was the first meeting of the Council of Advice already reported at length in THE LIVING CHURCH. This council was suggested by a resolution at the Milwaukee Conference last June and the plan received the approbation of the Presiding Bishop and Council. It is an informal group representing all parts of the country which the secretary gathers about him in order to get directly in touch with the field. I am inclined to doubt, however, the declaration that "the Department has now in every province representatives who can speak *with authority* as to its principles and program and who also have a deep realization of the greatness of the message and the critical need of the Church to understand and to apply the principles of Christian Social Service." I can well understand how the secretary may feel very much encouraged and very happy over the success of the conference and feel that it is an important step, but it will be some considerable time before these will be developed into a group who can speak

"*with authority.*" We may have a group who can speak with sympathy and I believe we are creating one—but not "with authority."

NO CHRISTIANITY WITHOUT A CREED

From the Report of a Sermon Preached by the Rev. Ernest M Stires, D.D., in St. Thomas' Church, New York.

HERE are people who take the amazingly inconsistent position that while they agree that the Christian religion, its philosophy of life, and its standards of conduct, are not merely desirable but essential to the whole world, they do not see the necessity of the Christian creed. That is just as logical as to say: I love a beautiful building, but I don't believe in architecture.

A man once said: I have the greatest respect for the Christian Church and religion, but, to be perfectly frank, I cannot swallow the Apostles' Creed. Then, replied his friend, the trouble is entirely with your swallow. There is nothing the matter with the Creed.

A great many people are so constituted that the moment you use the phrase "articles of faith," something within them gets up in arms and begins to argue. It is a mistake to tell people they ought to believe in anything. The thing to do is to tell them what it means, and then say: Now you may believe this; it is your privilege to do so.

Dr. Stires took the creed phrase by phrase, explaining the meaning of each.

A large part of it is necessarily occupied with the summing up of what God has told us of Himself. Nothing is so essential to intelligent coöperation with God as a reasonable apprehension and knowledge of Him, His mind, purpose, love, and attitude towards us.

He speaks to us in terms of human experience, so that we may understand. He says He is a father, an elder brother, and a friend. And lest we might say He is another Plato or Socrates or other great teacher, though concededly greater than they, Christ was marked out forever by the manner of His coming upon earth and of His departure from it. His life had the seal of Deity placed upon it at its beginning and its end.

The appearance of the first human being on this planet constituted a miracle, no matter what your definition of a miracle may be. And likewise the birth of Christ was signalized by something unique in all human experience.

The declaration in the Creed that "He descended into hell" does not mean a place of punishment. It is, in my judgement, a rather unfortunate translation of the old Greek word "hades," meaning the unseen world.

The statement that "He sitteth at the right hand of God" is obviously figurative. In the old days when it was placed in the Creed it meant simply a place of great power.

The expression "the Holy Catholic Church, the communion of saints" does not refer to the Roman communion. These two expressions mean exactly the same thing. Does anyone need to be reminded that this expression found its place in the Creed before the time when there was any separation in the Christian Church? It refers to no one branch of the Church, but to all who profess the name of God and are endeavoring to obey His commandments.

"I believe in the forgiveness of sins," says the Creed. Whose sins? Naturally, my own first of all. When? At the end of life, when the earthly chapter of our story is finished? No. We believe in the forgiveness of sins here and now. This is essential, for it also means that when we ask for the forgiveness of our own great debts we are not treasuring the little debts that others owe us.

Then we say, "I believe in the resurrection of the body." Not this body with which so many aches and pains and anxieties are associated and on which the family physician and the surgeon have exercised their skill. It means the survival of our personality. Dives recognized his brother in heaven. Everything testifies to the survival of human personality with all that is essential and lovable in it.

"The life everlasting" is another phrase. I think of the last day of life as being what the children call the last day of school—commencement day." We are definitely and intelligently preparing for a future beautiful and glorious career, and the school days of life are concluded by the day that is the commencement of a larger life.

The Creed ends with the significant word "Amen."

When translating our Bible into Chinese, the translators sought for some phrase that would convey the meaning to the Chinese mind instead of a literal translation. And so Chinese prayers end with the little phrase: "It is my heart's desire." It is an expression of loyal and intelligent devotion. None of us can render any greater service today than loyalty to live that Creed.



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.

WORK AMONG LEPERS IN JAPAN

To the Editor of *The Living Church*:

MISS Riddell, of the Hospital of the Resurrection of Hope, at Kumamoto, Japan, has groups of friends in many of our eastern cities whose interest in her work has been constant and increasing in recent years.

Within the last year certain rumors have been afloat in regard to the Kumamoto Hospital which are calculated to lessen the interest of Miss Riddell's American friends and are equally based on a complete misunderstanding.

It is said that Miss Riddell's hospital is supported by the Japanese government. This is not true. The hospital has been favorably noticed by the Japanese government and has from time to time received certain contributions from Japanese sources, in every case without an appeal having been made. Such contributions are entirely uncertain and they never reach any considerable amount. The hospital must continue to rely on support from England and America.

It is also said that eventually the hospital will be turned over to the Japanese government, losing its distinctively missionary and Christian character. This also is entirely untrue. The hospital was incorporated in 1905, owns its own property, and manages its own affairs. Among its friends and directors are several bishops both in this country and in England. Plans for its future have been carefully worked out with the express purpose of securing for it the same position which it now holds as being quite definitely a Christian institution in every sense of the word.

I am writing this letter in the hope that it may reach the eyes of some of the friends of Miss Riddell who have been perplexed by these rumors which have been in circulation and who may have no evidence of their untruthfulness.

PHILIP M. RHINELANDER,
Bishop of Pennsylvania.

ROMAN INFLUENCE

To the Editor of *The Living Church*:

IN your issue of yesterday's date (p. 443), under the caption Roman Influence in Anglican Literature, a correspondent characterizes certain literature issued by the Society of SS. Peter and Paul as "disloyal" because

(1) It speaks of "the bread which is to be changed into our Lord's Body and Blood;" because

(2) it suggests that people pray for the Pope; because

(3) It suggests a salutation addressed to the Blessed Virgin; because

(4) it states that Benediction is the ordinary Evening Service among Christians of the Latin rite; because

(5) there is language implying the immaculate conception of the Blessed Virgin; and because

(6) it states that the whole Christ is received under either species.

Your correspondent urges us not to support the Society (although such support may be given by the purchase of books quite others than those which he dislikes). What publishing house of any size could survive a boycott if boycotts are to be carried out because of objections alleged against a few of its publications? Your correspondent says "until it publishes the doctrines of the Anglo-Catholic Communion". But that implies that it has not yet published such doctrines—which is certainly a mistake.

Can it be said that the six specifications cited above properly support a charge of disloyalty in view of the facts enumerated below?

(1) In our own liturgy we pray that the bread and wine may be so blessed and sanctified that we, receiving them, may be partakers of Christ's Body and Blood.

(2) The Pope is twice included in the Prayer for the Church Militant since everyone admits that he is a Christian Ruler and also a Bishop in the sense in which that word is used in our formularies.

(3) Those who salute the Blessed Virgin have ancient tradition on their side and the arch-angel Gabriel for company.

(4) If, as I think, it is an over-statement to say that Benediction is the ordinary evening service among Christians of the Latin rite, still an honest error as to practices in another communion does not constitute disloyalty to our own.

(5) That the Blessed Virgin was immaculately conceived was a permissible pious opinion for all Catholics centuries before the Lateran Council (in language which should be studied before it is criticised) made it an article of faith.

(6) That the whole Christ can be conceived under either species is, I think, a commonplace among theologians.

I do not write this letter to defend practices which particularly intrigue me. I have never mentioned the Pope at a celebration of the Holy Eucharist. I do not think that I have ever used language implying the Immaculate Conception of the Blessed Virgin. I have never communicated the faithful in one kind only.

What I wish to emphasize is the harmfulness, as I see it, of bringing charges of disloyalty (which cannot bear examination) against those who, whatever their peculiarities, are plainly supporting the faith which we hold in times when that faith is being attacked from without; when it is highly undesirable to direct discipline (already too lax) away from the protection of fundamentals to the contemplation of minutiae; when there are not lacking in our own fold those who would take advantage of any dissension among loyal Churchmen to open the gates to the enemy; and when, to complete the tale of "Anglican comprehensiveness", we now have, among bishops in good standing, a socialist accused in your own editorial columns of writings intelligible only in an agnostic sense.

Your Ontarian correspondent is not the only person capable of imputing disloyalty on insufficient grounds. Indeed he is far from being the worst offender, for he can at least say truthfully that much to which he takes exception is, if not exceptional, certainly, among present day Anglicans, exceptional. Not many months ago another contributor implied a somewhat similar charge against those who might prove unwilling to abandon the ceremonial with which our western traditions properly surround our Anglican rite, in order to approximate them to certain Eastern liturgies informed by theories which had won his approval.

It is not a pleasant practice. If persisted in it is likely to prove a dangerous one.

Saratoga, N. Y.
Feb. 7, 1922.

J. C. MCKIM.

To the Editor of *The Living Church*:

A SINCERE inquirer does not ordinarily amass a quantity of formidable judgments and then appeal to your editorial courtesy for publication beginning, "Will some one have the goodness to inform" etc. Mr. Keble Jones, who warns the public and condemns the Society of SS. Peter and Paul as an association of theological counterfeiters, does so directly and sincerely, though one may be pardoned for thinking—unjustly.

Mr. Jones takes exception to the subscript to the title under which the Society is incorporated—"Publishers to The Church of England"—and cites this claim as an example of flagrant deceit and duplicity. Like the editors of the *Chronicle*, the promoters of the S. S. P. P. sometimes appear to possess more of a sense of humor than is compatible with proper conduct of humdrum business. Nevertheless it might be difficult to challenge their claim on legal grounds, to say nothing of such findings of devotional excess as Mr. Jones offers as grounds for the charge of theological disloyalty. Like Benziger Brothers, "Printers to the Apostolic See", the S. P. P. P., is a self styled, self constituted enterprise. Most aggressive and growing concerns extant amid the welter of frivolous campaigns and futile commissions entitled to official recognition are. So much of Anglo-Catholicism as is not self constituted is Roman. We cannot help it. And it is quite fatal to confuse what is authoritative with what is official.

No one pretends to believe that the literature of the society can claim any authorization through the demands of the present English hierarchy. Neither is it probable that Benziger's masterpieces are approved on the demand of Vatican connoisseurs; and Pall Mall cigarettes may be positively distasteful to His Majesty though they are otherwise represented.

We are asked to boycott the literature of the S. S. P. P. be-

cause of its recurrent references and allusions to the doctrines of transubstantiation, Immaculate Conception, for its recommendation of the "after Mass prayers" of Leo XIII, and prayers for the chief bishop, i. e., the pope. The last is apparently considered the highest card in their whole game of forgery. But why?

We Anglicans, loyal and sedate, are authorized to pray for "all Jews, Turks, infidels, and heretics" in the interests of their future conversion; but either because of some apotheosis of the chief bishop of Christendom beyond the need of Anglican suffrages, or because he is entirely excommunicate and past praying for, are warned against the disloyalty of doing what any charitable Protestant who hopes for Christian unity along the lines of prayer and grace would generously do.

Amid all the dissolving Christian institutions of the world stands the papacy; and amid all sorts and conditions of bishops there stands the pope. The Society of SS. Peter and Paul is condemned for inserting prayers that were once the official prayers of a united Western Church. With the idea of unity sustaining all our corporate efforts and appeals one might suppose that next to getting rid of our prudishness, prayers for the pope would be the initial step toward the end for which we are so constantly exhorted to turn our attentions.

New York City, N. Y.,
Feb. 4, 1922.

CARL WILLIAM BOTHÉ.

A PROTEST

To the Editor of *The Living Church*:

AS a descendant of Bishop Samuel Provoost (Prévost), I wish to enter my protest to a statement made by the Rev. A. L. Byron-Curtiss in your issue of January 28th.

In speaking of Bishop Brown, Mr. Byron-Curtiss cites his case as "not unlike that of Bishop Provoost, who practically apostasized" etc. Bishop Provoost did not "practically" nor otherwise apostasize, and it seems little short of an outrage to compare him in any way with the man whose book is a sacrilege.

I do not wish to enter into any discussion of the subject but feel I cannot do otherwise than send this message of disapproval.
Ossining, N. Y. ESTELLE H. PROVOST.
Feb. 3, 1922.

A PRINTER'S ERROR

To the Editor of *The Living Church*:

A PAMPHLET bearing my name has been circulated somewhat widely in the last week, *Prayer Book Papers*, Series II, No. 2. It contains on page 26 a printer's error so painful that I am obliged to ask the courtesy of the Church press to enable me to explain it, and apologize for it. Where I had said that an utterance of a gentleman whom I count among particularly honored and valued friends seemed to me "hasty and uncaredful", I am made to call it "nasty and uncaredful". I may add that I was not given a chance to read proofs of my paper. If I had had such an opportunity, I could not have been so "uncaredful" as to pass so "nasty" a slip.

Tilton, N. H.,
Feb. 2, 1922.

LYCIUS WATERMAN.

"CHRISTIANISM"

To the Editor of *The Living Church*:

MY friend and former "comrade", the Rev. A. L. Byron-Curtiss, regrets your extended quotations from Bishop William Montgomery Brown, because he thinks that the undisguised atheism of the latter's position misrepresents Socialism. He thinks that if the Church takes action on Bishop Brown's utterances, it will put the Church in a false light. On the contrary, I think your publication of Bishop Brown's views ought to help in the clear understanding of socialism, and I am still more sure that action by the Church on Bishop Brown, if deferred or rendered equivocal, would leave the Church's position open to serious misconstruction.

For about two years I pretty whole-heartedly threw myself into Socialism, believing that it was to be the next stage of human development, and that the sooner Christianity was planted within the movement, the better. My experience convinced me that the organic motive-power of the movement is antagonistic to Christianity: that Christian ideals and beliefs are tolerated or encouraged within the movement only so long as, and only where they serve (unwittingly of course) the anti-Christian purposes of the movement.

Marxian Socialism is not fundamentally idealistic, but under American and English conditions it needs idealists for propagandistic purposes. Since Christianity is by far the greatest inspiration-

al source of Anglo-Saxon idealism, Christian phrases and conceptions must often be used to give the movement the glamor of a noble cause. Hence the oft-repeated words, "Christ was the first Socialist", "Socialism is only applied Christianity". And so it becomes possible for a certain proportion of sincere Christians to continue to be ardent socialists. But the only thing that makes this possible is the Anglo-Saxon distaste for the examination of fundamental postulates. But whether or not Christians or Socialists consider the basic ideas or motives of their faiths, those ideas and motives continue to operate, even upon themselves, according to the influences to which they subject their minds.

My experience in Socialistic forums and after much reading of socialistic literature, has convinced me that Marxism has no room, soil, or atmosphere for the growth of faith in the supernatural: for a personal relation with God, for hope of immortality. Such faith is not merely unfamiliar to Marxist psychology, it is subversive of the foundations of Marxism. Wherever was introduced the note of Christian faith in a socialistic atmosphere, it met with the dead echo of indulgent incredulity. Faith was an eccentricity, a temperamental instrument temporarily useful to the movement; pernicious, if taken seriously. The real creed of the movement is naturalism. All the movement requires is the power of mass support or political control to discard the tactics of idealism.

"Christianism" (Bishop Brown's term misapplied) is a good term to apply to the various romantic or rhetorical attempts to float modern social theory upon the capital of vaguely Christian sentiment. It had its vogue in continental Europe before and after 1848, from the romantic humanitarianism of Lammenais down to Victor Hugo. But once continental Socialism got fairly launched, through the help of sentimental "Christianism", it contemptuously discarded the idealists, and its inner councils have since been wholly tactical and coolly "realistic". For evidence of this, see the *Communist Manifesto*, the Marxian confession of faith.

Under the influence of Marxian psychology, the habits of prayer and worship are rather senseless survivals, and moral restraint comes wholly under the domination of prudential considerations, or "race-instinct". Faith and moral principle very evidently can exist in socialistic circles. But Christian faith and principle can not grow or bear the fruits of the Spirit there. Unless "Christianism" keeps its survival from sheer inertia, from unwillingness to face alternatives, or from that political instinct which sees tactical advantage-points in positions logically untenable—Christianity is bound to wither in a predominantly socialistic atmosphere, or else there must come a break with Socialism (The incompatibility of capitalism with Christianity, though pertinent, is "another story").

I, for one, am glad you have helped in clarifying the matter, for the sooner the incompatibility of Christianity with Socialism is revealed, the more light people will have to make their decisions. I assume that there is only one Christianity that counts: Catholicism, which saved, by regenerating, ancient civilization; and that there is only one Socialism that counts—Marxism, that began with the Manifesto, and has now captured a large part of Europe and Asia. I do not believe in the confusion that underestimates the menace of the latter, or minimizes the radical, though gradual, incomplete, and frustrated achievement of the former.

WILLIAM MILLER GAMBLE.

AWKWARD TITLES

To the Editor of *The Living Church*:

IT is felt almost universally throughout this American Church that the present title of what might be termed the Executive Council of the Church is both awkward and inadequate. It may be assumed, therefore, that almost everybody is in favor of a "change of name." The Synod of the Second Province has, by resolution, advocated a change, has suggested a name, and has commended it to the consideration of this Church.

I humbly submit that the suggested name would create confusion. Some of the Dioceses, East, West, North, and South, have for years called their annual conventions "Councils". The conventions are their Diocesan Councils. Obviously, they could not call the executive body, consisting of the Bishop and a small group of clergymen and laymen, the Diocesan Council, without changing their present nomenclature or creating confusion.

I beg, therefore, to suggest the descriptive title "The Executive Council" with the distinguishing prefix or suffix for the National Church, the Province, the Diocese, and the Parish: although the chief or general executive body will need no particularizing prefix or suffix because its announcements, exhortations, and requests will always appear above the signature of the Bishop

presiding over this council or that of some member of that council or his recognized agent.

In several dioceses, where the new executive and administrative organization has been formed, it has been named, "The Executive Council." I therefore beg to offer, as a substitute for the suggestion of the Second Province, the following: "The Executive Council;" and, if such organizations are desired in the smaller groups, "The Provincial Executive Council," "the Diocesan Executive Council," and "The Parish Executive Council."

Erie, Pa., January 30, 1922. MARTIN AIGNER.

SOME REASONS FOR DECLINE

To the Editor of *The Living Church*:

UCH has been said and written recently about the decline in the priesthood. These statements constantly reiterated would suggest that the recruiting the ministry was considered by many the great problem of the Church to-day.

To whom is it a problem? Who needs priests? Where are they needed? How badly are they needed? I know of several very able priests who are trying now to find some place where they can serve the Church. How to use the priests we have, I think, is the real problem.

It seems to me that we have no cause to worry about the decrease in candidates for the priesthood, but rather to rejoice and to believe it to be the work of God the Holy Ghost, who is using this means to reform many present evils in the Church. A lack of recruits will in time so diminish the ministry that bishops will be forced to be courteous to the clergy that they have; vestries will cooperate with their rectors; congregations will be loyal to their pastors; priest will teach and practise the Faith boldly, with impunity. When this reformation begins to take place we will need more priests, and God will require no gratuitous stimulus on our part when He again calls men to the sacred ministry of His Church.

Albany, N. Y., Feb. 3, 1922. J. RUSSELL VAUGHAN, Canon, All Saints' Cathedral.

A GOOD WORK FOR MISSIONARIES

To the Editor of *The Living Church*:

IHAVE just read an interesting book, *Where the Strange Trails Go Down*, by E. Alexander Powell. Like most of what Powell has written, it is amusing and, at times, instructive reading. The book has the charm of personal narrative related by a bright man. Mr. Powell's object in undertaking the journey that gave him material for the book was to obtain for one whom he says, "The gossip of the film world would refer to as 'the Napoleon of the movies,'" travel pictures that would cause the people who saw them "to sit up in their seats and say 'Well, what do you know about that?'" Without any reference then to Mr. Powell's personal religion, of which the reader gains no knowledge, it is a fair conclusion that the author was not particularly in search of "missionary ammunition". The following quotation, therefore, is of great interest to those to whom the cause of missions is dear.

Beginning on page 249 of his book, the author tells of the life of a certain missionary, then in Siam, who for ten years, his wife being with him, "had been preaching the Word to the black bellied Lacs," the tattooed savages of the northeastern corner of Siam, on the Annam frontier. For a rest, the missionary had been sent to Bangkok, but was weary of it, and desired to go away. Powell asked him if he wished to go back to the United States, and the missionary replied, "I wish to get back to my people in the interior again." The author comments as follows: "Whether you approve of foreign missions or not, it is impossible to withhold your respect and admiration from such men as that. Though at home they are too often the butt of ignorant criticisms and cheap witticisms, they are carrying civilization, no less than Christianity, into the world's dark places. They are the real pioneers. You might remember this the next time an appeal is made in your church for foreign missions."

Is not this worth telling to some ignorant and cheap Churchmen who "do not believe in foreign missions"?

Roxbury, Conn., Feb. 6, 1922. WALTER DOWNES HUMPHREY.

INFALLIBILITY

To the Editor of *The Living Church*:

YOUR calling attention to the absurdity of the Roman cult of Infallibility certainly should cause our pro-Roman P. E.'s to reflect.

If the College of Cardinals have not Infallibility during the periods when it is in abeyance, they certainly claim the right of

saying who the Lord shall give it to next. Now on any reasonable hypothesis Providence must have a choice, and it would be natural to suppose that if there is Divine guidance in the matter, a number of ballots would hardly be necessary, unless you grant that the human element has more power in the matter of Infallibility than our Roman friends would be desirous to admit.

In the choice of a Bishop we fully grant the human element—but the pride that says to God, This is the one and sole mouthpiece of heaven on earth, savours very seriously of that same pride that is said to have driven Lucifer and his followers from heaven. And it is nowhere stated that Lucifer was elected on the n'th ballot.

Philadelphia, Pa. W. C. HALL.

PREACH MORE OF CHRIST

To the Editor of *The Living Church*:

QUAY an habitual and lifelong hearer of sermons make a plea for an increased number of sermons that are distinctly Christian, in the sense that they are stressing the message of the Incarnation rather than some point in morality or ethics? I know very well that Christianity gathers up into itself all that is true in morality and ethics, and that all these must be taught: and yet we are hungry to-day for clearer and closer presentation of the "good tidings of great joy" in the actual presence of the Christ amongst us. I believe that if the preachers could realize the instant and eager response in the minds of their hearers when their words in some way present to the congregation a recognizable picture of the Christ, they would more often speak directly and simply of Him. Any person who has had experience in story-telling will, I believe, testify that a story of the Christ awakens an intent and absorbed interest which nothing else can equal. We all want to hear of him, clearly and distinctly, from those who know Him: and we are eager, too, to hear Him spoken of in the present tense, rather than the past—"the same yesterday, to-day and forever." Is not this longing explanatory in part of the response given to the teachers of "the Healing Mission"?—they are stressing the thought of the Living Christ, now and here present among us; and many who are not seeking physical healing are instantly stirred and held.

I do not mean this as in any sense a criticism of the clergy. But I do think that I am one of very many who are eager for more of the sort of preaching I have tried to describe—even if it has no eloquence except that of sincerity.

Jackson, Miss., F. B. WALTHALL.

CAMP SITE WANTED

To the Editor of *The Living Church*:

IS there anyone that has a piece of ground, at least fifteen acres, quite a distance away from the railroad station, but accessible to or bordering on a lake or river? This is desired by the Brotherhood of St. Andrew for a Summer Camp Conference for Older Church Boys.

Two Camp Conferences, one at Lake Amy Belle, Wisconsin (Camp Houghteling), and one at Dwight Farms, Pennsylvania (Camp Bonsall), were planned and conducted under the direction of the national organization as an experiment in the development of boy leadership for the Church. So successful in every way was this experiment, that plans are now being laid to organize and conduct one such Camp Conference in every Province of the Church.

The Camps of 1920 were held on grounds loaned by the Y. M. C. A. It is hoped that through the generosity of Church men and women, suitable sites in small parcels of property may be given, capable of being developed into permanent sites for the Camps and improved from year to year. There are surely many men and women who will gladly make such contribution to the boy life of the Church. So little is now being done by our Church for boys, whereas the Y. M. C. A. and the Scout Movement are making large provision in their schedules.

Surely a Communion which is so wealthy as ours and includes in its membership such a large number of names of prestige in the financial, political, and social world, will have in it a number of devoted and sincere men and women who will give over for the short time mentioned the use of a place as desired.

The writer urges this, not, as charity, but as an investment. What is done or left undone, future generations will receive the benefits of, or pay the price for our short-sightedness. I trust we will give them cause to bless and honor us.

Any one interested will kindly address me. EMIL H. KESSLER.

309 Malone St., West Hoboken, N. J.

THE Saints are not idle. Their rest is not only worship, but service.—*The Bishop of London.*

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

THE REV. FRANCIS A. BROWN, formerly of Gonzales, Diocese of West Texas, has taken charge as rector of Emmanuel Church, Woodstock, and St. Andrew's, Mount Jackson, in the Diocese of Virginia. His residence will be at Woodstock, Va.

THE address of the Rev. H. G. HARTMAN is 562 W. Lemon St., Lancaster, Pa.

THE REV. JOHN F. PRICHARD, for twenty years missionary in Montana, has accepted the charge of Epiphany Church, Chehalis, Wash.

THE REV. HENRY C. SALMOND, having been recuperating in Chattanooga, Tenn., from a sickness contracted in Porto Rico, has accepted the rectorship of St. Peter's Church, Nashville, Tenn.

THE REV. A. E. SELGER has accepted a call to Grand Island, Neb., and will take up his duties on March 1st.

THE address of the Rev. ANDREW D. STOWE, D.D., is changed to 631 Metropolitan Life Building, Minneapolis, Minn.

THE REV. C. MORTON SILLS, D.D., has resigned the rectorship of Trinity Church, Geneva, N. Y., to take effect June 30th, of this year. Dr. Silis has also announced his intention of retiring from the active duties of the ministry at that date.

BISHOP THURSTON has changed his address to 724 W. 16th St., Oklahoma City, Okla.

ALL correspondence for the *Tennessee Churchman* should be addressed to Box 355, Tullahoma, Tenn.

ORDINATIONS

DEACONS

DULUTH.—On Thursday, January 26th, in Trinity Cathedral, the Rt. Rev. G. G. Bennett, D.D., ordained to the diaconate Mr. ELBERT LESLIE DUCHATEL ENGLISH and Mr. JULIUS BROWN. The Rev. W. Elliott, rector at Bemidji, preached the sermon. Mr. English was presented by the Rev. J. G. Ward and the Rev. Fred Smith. Mr. Brown was presented by the Rev. E. C. Kah-o-sed and Dean Couper. Many of the clergy of the diocese were present in the chancel. Mr. English was formerly a minister of the Methodist Episcopal Church serving as missionary to the Ojibway Indians at Olanah, Wisconsin. He is a graduate of Northwestern University and has had much special training. He has been placed in charge of the missions at Tower, Ely, and Two Harbors, with residence at Two Harbors. Mr. Brown is a member of the Ojibway tribe. He has acted in the capacity of interpreter for government officials and has been a prominent leader among his own people. For some time he has been a lay reader and since last spring has been in charge of the mission at Ponsford. He will continue at the same post for the time being.

It is significant that at Bishop Bennett's first ordination the candidates should be a white man and an Indian. It is unique that the white man had been a missionary to the Indians and speaks the Ojibway language besides having an exceptional training in his own language. It seemed peculiarly fitting that each candidate chose two presenters, a white man and an Indian.

VIRGINIA.—On Sunday, January 15th, at Emmanuel Church, Harrisonburg, Virginia, Mr. FRANK S. PERSONS II, was ordered deacon by the Rt. Rev. William Cabell Brown, D.D., Bishop of Virginia. The sermon was preached by the Rev. S. A. Wallis, D.D., rector of Im-

manuel Chapel, Braddock Heights, Alexandria, and the candidate was presented by the Ven. F. W. Neve, D.D., Archdeacon of the Mountain Work of the Diocese of Virginia. The Bishop has assigned the Rev. Mr. Persons to the Mountain mission work at Yancey, in which Mr. Persons has been a lay worker for the past year.

PRIESTS

ATLANTA.—The Rev. G. W. GASQUE was advanced to the priesthood in the Church of the Holy Comforter, Atlanta, January 29th, Bishop Mikell officiating. Mr. Gasque was presented by the Rev. Cyril E. Bentley, executive secretary of the diocese, who also preached the sermon. Mr. Gasque was formerly a minister in the Congregational Church and a missionary for that body in Mexico and South America. He is now rector of the church in which he was ordained, where he is doing a fine work.

VIRGINIA.—On the Feast of the Presentation, in St. Paul's Church, Richmond, the Rev. ROBERT MACDONALD KIRKLAND was ordained to the Priesthood by the Bishop of Virginia, the candidate being presented by the Rev. W. Russell Bowie, D. D., the rector of St. Paul's, and the ordination sermon preached by the Rev. Professor Beverley D. Tucker, Jr., D.D., of the Virginia Seminary. Mr. Kirkland will continue in his present position as assistant at St. Paul's Church.

DIED

PENICK.—Entered into life eternal, at Christ Church Rectory, Tuscaloosa, Alabama, on Friday, February 3, the Rev. EDWIN ANDERSON PENICK, priest, and for nearly sixteen years rector of the parish, in the seventy-first year of his age.

In the communion of the Catholic Church: in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope.

YOUNG.—At the home of her son in Springfield, Mo., on the Feast of the Purification, EMMA A., widow of the late Rev. Charles H. YOUNG, age 83 years. Burial from the Chapel of the Holy Spirit, Kenyon College, Gambler, Ohio, the Rev. Horace W. Wood, Chaplain, Feb. 5, 1922. May light perpetual shine upon her.

MEMORIAL

ELIZABETH POOLE ALLEN

In fond memory of ELIZABETH POOLE ALLEN, who departed this life Feb. 18th, 1921. Make her to be numbered with Thy saints.

Mrs. PHYLLIS H. FRAWLEY

In the death on February first, in Madison, Wisconsin, of Mrs. Phyllis H. Frawley, Grace Church has lost a most earnest and devoted communicant, and the Church at large one whose interests were always of the widest kind.

Mrs. Frawley combined a deeply spiritual nature with a keen and active business mind. She has been resident in Madison for many years and, in addition to the most devoted attention to her Church duties, has always taken a part in the civic and social life of the community. One of the last acts of her life was to attend, shortly before she was taken with her last illness, a meeting of citizens to discuss ways and means of working out some sort of community chest or combined drive for municipal and local charities, which would tend to do away with innumerable drives and calls for money.

Perhaps it was in her interest with and for students in the great University of Wisconsin that Mrs. Frawley did her best and most useful work. She had a large house, and for a number of years conducted it as a rooming house for young women. They always loved her, and she looked after them with wisdom and discretion. She always had more applicants, far ahead of time, than she could take care of.

In the summer of 1921, when the Church University Commission was faced with the need of some competent person to supervise the remodeling of the houses owned by the Church, in order to put them in shape for use by the students and the newly called student chaplain, it was to Mrs. Frawley that the Commission turned, knowing her ability in such things. And she gave to this work, though far from well at the time, a great

deal of thought, attention, and the utmost care.

She will be missed, not only by her immediate relatives, but by her many friends. Her funeral, held in Grace Church, was largely attended, testifying to the high esteem in which she was held by this entire community.

MAKE YOUR WANTS KNOWN THROUGH THE CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

Rates for advertising in this department as follows:

Death notices inserted free. Brief retreat notices may upon request be given two consecutive insertions free; additional insertions, charge 3 cents per word. Marriage or Birth notices, \$1.00 each. Classified advertisements (replies to go direct to advertiser), 3 cents per word, replies in care THE LIVING CHURCH, (to be forwarded from publication office), 4 cents per word; including name, numbers, initials, and address, all of which are counted as words.

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

Readers desiring high class employment; parishes desiring rectors, choirmasters, 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

WANTED—TWO PRIESTS (PREFERABLY unmarried), for Missionary work in Southern California (Imperial Valley). A very difficult but interesting field, offering opportunity for men of real consecration. Salary \$1,650 and living quarters. Address, Bishop Stevens, 523 South Olive St., Los Angeles, California.

MISCELLANEOUS

WOMAN TO WAIT ON CUSTOMERS FOR Church fabrics and vestments in New York, and devote some time to sewing. Give particulars stating wages. Address Box G-482, 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.

POSITIONS WANTED

CLERICAL

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.

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.

PRIEST—TWELVE YEARS' EXPERIENCE, good preacher and conscientious pastor, at present rector, but desires a congenial assistantship, or curacy. Address, D.D.-479, care LIVING CHURCH, Milwaukee, Wis.

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

MISCELLANEOUS

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

ORGANIST AND CHOIRMASTER. MARRIED.—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 DURING summer months as travelling companion or private secretary at home or abroad. Can drive a car. Address H-474, LIVING CHURCH, Milwaukee, Wis.

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

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

CATHOLIC CHURCH WORKER WOULD like position as parish visitor and lecturer on Church history. Testimonials offered. Stipend secondary consideration, has private income. Address Visitor-480, care LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN WISHES POSITION AS matron, housekeeper, or nurse, references. Address E-478, LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN, CATHOLIC, WITH experience in executive positions, would like charge of small church home or school, references given. Address V-481, Catholic Housemother, care LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD AND INCENSE

S. T. MARY'S CONVENT, PEEKSKILL, NEW York. Altar Bread. Samples and prices on application.

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

PARISH AND CHURCH

AUSTIN ORGANS—NEW YORK, BROOK-lyn, San Francisco, Atlanta, Richmond, Worcester, Harrisburg, Wilkes Barre, Scranton, Hartford, Philadelphia, Kansas City, Chicago, and many other cities have been the most powerful factor in bringing other Austins to the same centers. Some cities show in twenty years or less as high as twenty fold increase of Austin organs in use. AUSTIN ORGAN Co., Woodland street, Hartford, Conn.

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.

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

ORGAN.—IF YOU DESIRE ORGAN FOR church, school or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build pipe organs and reed organs of highest grade and sell direct from factory, saving you agent's profits.

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

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

VESTMENTS

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

CATHEDRAL STUDIO—ENGLISH CHURCH Embroideries and materials—Stoles with crosses \$7; plain \$5.50; handsome gift stoles \$12 up. Burse and vell \$15 and \$20. Surplices and exquisite altar linens, L. V. MACKRILLE, 11 W. Kirke St., Chevy Chase, Washington, D. C., Tel. Cleve. 25.

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

CLERICAL COLLARS DIFFICULT TO secure during the war are now available in nearly all the former sizes and widths, in both linen and clerical fabrics. By ordering now, the manufacturers will be encouraged to complete and maintain this department so that further delays will be avoided. Reduced prices—Linen (Anglican or Roman styles), \$2.75 per dozen. Cleanable fabric (Roman style only), 3 for \$1.00. CENTRAL SUPPLY, Co., Wheaton, Ill.

MISCELLANEOUS

HOW GRANNY TOLD THE BIBLE stories, by Eleanor Herr Boyd, price \$2.00. Orders filled by Miss Jane M. Hays, Newville, Pa.

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.

BOARDING—ALABAMA

WILL TAKE FOUR BOARDERS FOR THE winter in southern home. All conveniences, fine library, home cooking, Edgeland Acres, Loxley, Alabama.

BOARDING—ATLANTIC CITY

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

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

BOARDING—LOS ANGELES

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

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 EAST FOURTH street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting-room, gymnasium, roof garden. Terms, \$6 per week, including meals. Apply to the SISTER IN CHARGE.

ROOM AND BOARD WANTED

WANTED—ROOM AND BOARD IN private family in country or village by quiet middle-aged lady. Plain wholesome food and quiet home desired. Will care for own room. Address, with full particulars, Miss S. A. Merrill, 5403 Reno Road, Washington, D. C.

HOSPITAL—NEW YORK

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.

SISTERS OF THE HOLY NATIVITY HOUSE OF RETREAT AND REST. BAY Shore, Long Island, N. Y. Open all the year.

LOANS, GIFTS, AND GRANTS

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

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

This work is endorsed by many bishops and clergymen.

AUTOMOBILE ACCESSORIES



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

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

Our *Information Bureau* will be glad to help automobile owners that are not convenient to garages, who are having troubles that might be corrected without consulting a mechanic, or who may desire to secure repairs for various parts of their cars, or its equipment. Such correspondence should be addressed to, *Information Bureau* (auto department), *THE LIVING CHURCH*, Milwaukee, Wis., enclosing stamp in reply.

THE LIVING CHURCH reaches an army of automobile owners, with money to satisfy their desires, and should bring excellent returns to advertisers in this line.

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

AUTOMOBILES AND ACCESSORIES

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

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

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

WANTED—SALESMEN TO CALL ON garage trade, selling Cataract Circulating Water Pumps for Ford cars and trucks. Write for our liberal proposition. F. R. LUECK MANUFACTURING Co., 264-5th St., Milwaukee, Wis.

RESTORE THE LIFE OF YOUR PISTON Rings by using the "Nu-Life" Piston Ring expanders, and thus stop oil pumping, and carbon deposits. These expanders restore the life of your old piston rings, increase compression without installing oversized rings or pistons. Complete set \$3.00. Made to fit all makes of motors. *AMERICAN AUTO PRODUCTS Co.*, 1319 L Street, N. W., Washington, D. C.

50 CENTS INVESTED FOR A U. S. Timer Ring, makes Ford timer troubles vanish by eliminating wear. Fits any Ford or other similar roller type timers. Simple to install and guaranteed perfect. From your dealer or direct. *U. S. AUTO EQUIPMENT Co.* Montgomery Building, Milwaukee, Wis.

MENDALL METAL—NOW USED IN thousands of garages for permanent repair of cracks and holes in cylinder heads, motor blocks, water jackets, etc. Fluxates with any metal at only 250 degrees heat. No danger of warping parts. The mend will withstand 600 degrees of indirect heat and 1200 pounds pressure. Any part accessible to blowtorch flame

mended in place. Blowtorch only tool required. No acid or salts necessary. Money-back guarantee. Sample bar \$1.00. *4-A PRODUCTS COMPANY*, Dept. L. C., Denver Colo.

PERFECT OILING SYSTEM FOR THE Ford automobile or truck. Oils transmission perfectly—eliminates chatter and grabbing of bands and makes them last the life of the car—lubricates every part of the power plant perfectly, regardless of grade or minimum of oil. Delivers ten gallons of oil to the power plant per hour. Price, \$4.00 post paid. Write the *YALE CORPORATION*, 604 I. W. Hellman Building, Los Angeles, Calif., or 20 E. Lake Street, Chicago, Illinois.

RETREAT

NEW YORK CITY, A RETREAT FOR women will be held at Holy Cross Church, Fourth Street and Avenue C, New York City, on Saturday March 11th. Conductor, the Rev. C. N. Lathrop. Apply to the Mother Superior, Community of St. John Baptist, Holy Cross House, 300 East 4th St., New York 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

Ervey and Canton Streets

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

ST. JAMES' CHURCH, CLEVELAND, OHIO

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

BOOKS RECEIVED

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

Presbyterian Board of Publication. Witherspoon Building, Philadelphia.

A Study of the Little Child. For Teachers of Beginners. By Mary Theodore Whitley. A textbook in the Standard Course in Teacher Training, outlined and approved by the Sunday School Council of Evangelical Denominations. Third Year Specialization Series. Price 60 cts. net, postpaid.

The Children's Division of the Little Sunday School. By Maud Junkin Baldwin. Superintendent Children's Division International Sunday School Association, Chicago. Price 60 cts. net, postpaid.

Harvard University Press. Cambridge and New York City.

Pneumonia. By Frederick Taylor Lord, M.D. Visiting Physician, Massachusetts General Hospital. Price \$1.00.

The Macmillan Co. New York.

The Modern Reader's Bible for Schools. The Old Testament. By Richard G. Moulton, M.A. (Camb), Ph.D. (Penn.). Professor (Emeritus) of Literary Theory and Interpretation in the University of Chicago. Price \$2.50.

The Unseen Side of Child Life. For the Guardians of Young Children. By Elizabeth Harrison, Author of *A Study of Child-Nature*, *Misunderstood Children*, *When Children Err*, *In Story Land*, *Some Silent Teachers*, etc. Price \$1.25.

PAPER-COVERED BOOKS

Church Missions Publishing Co. 45 Church St. Hartford, Conn.

Alexander Viets Griswold and the Eastern Diocese. By Julia C. Emery. Soldier and Servant Series. Publication No. 125 A. December 1921.

PAMPHLETS

The Church Publishing Co. 1122 West First Ave., Spokane, Wash.

Family Prayers and Bible Readings. Compiled by Herman Page, D.D., Bishop of Spokane. Price 25 cts. In lots of ten or more, 20 cts., postpaid.

From the Author.

Christ and the Passover. By Philip Sidersky, Hebrew Christian. January, 1922.

International Reform Bureau. 206 Pennsylvania Ave., S. E., Washington, D. C.

Race-Track Gambling and Running Races in North America. By Henry N. Pringle, Assistant Superintendent of International Reform Bureau, Washington, D. C. Price 10 cts.

DIOCESAN CONVENTIONS

SUMMARY

DULUTH, cordial reception of new Bishop. Indian work.—NEVADA, action on divorce.—NORTHERN INDIANA, joint meeting of societies with the council.—TEXAS, women as delegates voted on. Bishop's veto annulled.—SOUTHERN VIRGINIA, Archdeacon Owen a visitor. Colored work supported. Bishop to celebrate fiftieth anniversary.—WESTERN NEW YORK, pledges aid to service men and unemployed.—WEST TEXAS, Bishop Gailor present. Status and work of women.

DULUTH

THE TWENTY-SEVENTH Annual Convention of the Diocese of Duluth was held at Trinity Cathedral, Duluth, on January 24th, and 25th. In spite of the coldest weather of the season, and the fact that for the first time the convention was held in January instead of June the attendance both of clergy and laity was better than the average.

In his address the Bishop expressed his appreciation of the cordial reception he has everywhere been given, commended the diocese upon renewed efforts in many places and the interest shown through material progress. He enumerated the material improvements in the diocese since the last convention which included one rectory completed, two new churches begun, two churches moved and renovated, three parish halls finished for use, and another rectory acquired by purchase. He referred briefly to the progress being made in the Indian Field under the leadership of Archdeacon Renison, and to the need for new missions and the opening of schools because of the new policy inaugurated by the government in the care of the Indians. As a means for meeting the needs of the White work the Bishop explained the policy adopted by the Bishop and Council of dividing the diocese into "zones" for the purpose of bringing new and inactive stations into self support. To make this plan effective a field organizer is soon to be appointed. The Nation-wide Campaign was given hearty commendation for the progress already made.

During the afternoon the Woman's Auxiliary met in joint session to hear an address by Dr. Wood, representing the Presiding Bishop and Council. Dr. Wood arrived the Saturday before and preached at the Cathedral on Sunday morning and at St. Paul's Church in the afternoon. Duluth people are always glad to see Dr. Wood even if the weather has these three times given him a decidedly chilly reception.

A new feature this year for the Duluth convention was an inspirational service on the evening of the first day, when a powerful sermon was delivered by the Rev. Phillips E. Osgood, rector of St. Mark's Church, Minneapolis.

Archdeacon Renison, besides giving a comprehensive report of the work now being done, told of four communities of heathen Indians, many of them still "blanket Indians", where no Christian work has ever been done. His report showed that the Church must provide funds for the

opening up of new work at least in these four places.

The result of the elections is as follows: Standing Committee: Clerical, the Rev. A. W. Ryan, D.D., the Rev. E. W. Couper, the Rev. J. G. Ward, the Rev. E. S. Murphy. Lay, J. W. Lyder, F. W. Paine, George H. Crosby, J. C. Poole. Bishop and Council for three years; Clerical, the Rev. James Mills, the Rev. J. M. Nelson. Lay, F. W. Paine, C. I. McNair, Sr.

General Convention: Deputies; Clerical, the Rev. A. W. Ryan, D.D., the Rev. J. G. Ward, the Rev. E. W. Couper, and the Rev. E. C. Kah-o-sed. Lay, F. W. Paine, James A. Brown, J. W. Lyder, J. P. Gordon. Alternates: Clerical, Archdeacon Renison, the Rev. E. S. Murphy, the Rev. R. A. Cowling, the Rev. Arthur Goodger. Lay, Dr. A. L. McDonald, C. K. Dickerman, A. C. La Duc, Dr. J. H. Beaty.

At the "Churchmen's" dinner, attended by a hundred men, a Church Club was organized.

NEVADA

DIVORCE, hasty marriages, family prayers, and week-day religious instruction, were important topics discussed at the fifteenth annual convocation of Nevada, at Reno, January 29th, and 30th.

Divorce has increased in Nevada so that the old figures of one divorce for every one and one-half marriages are no longer true, but in 1921 it was one marriage for every one and one-fourth divorce.

The Bishop will have again circulated an initiative petition on the divorce law for presentation at the next Legislature.

Hasty marriages were considered and the Bishop and clergy entered into an agreement to ask for seven days' notice before performing a marriage ceremony.

Family prayers were discussed at length in the Bishop's address.

Week-day religious instruction is in successful operation in Reno, and Sparks, and will be extended to other of the larger communities.

It was decided to begin again the publication of the District paper, the *Nevada Churchman*.

The Ven. Percival S. Smithe, of Las Vegas, and the Hon. George S. Brown, of Reno, were elected delegates to General Convention.

Miss Lucy Nelson Carter, our missionary among the Pah-ute Indians on the Pyramid Lake Reservation, was set apart as a Deaconess, the first in Nevada.

STATEMENT SET FORTH

Realizing that the sanctity of marriage and the marriage relationship seems lightly regarded these days, as evidenced by the prevalence of divorce, and the apparent thoughtlessness of many who enter this sacred union; and realizing, furthermore, that the marriage problem should be guarded before the wedding as well as afterward, the Bishop and Clergy of the Church at the 15th Annual Convocation, held in Reno, Nevada, January 29th, and 30th, 1922, have agreed among themselves to establish the custom of asking for seven

days' notice before performing the marriage ceremony.

"There is growing in the minds of the best people of the country the conviction that the State as well as the Church must eventually make a certain period of probation before such a vital step as marriage is taken. Our Nation and civilization are founded on the security of the home. All right minded persons must unite in preserving this institution. Surely seven days are all too short a time for consideration of a life relationship. There is now pending before Congress the Jones constitutional amendment to establish a minimum standard of marriage and divorce, an expected result of which would be a month's publication of the bans of matrimony and so the prevention of both bigamy and hasty marriage. The Church, having the most strict law relative to divorce, which allows no exceptions, is the natural leader in this advanced step of guarding marriage at the beginning."

NORTHERN INDIANA

FAVORING A joint meeting of the societies of the Diocese of Northern Indiana in May, 1923, the first annual joint convention of the Council, Church Service League, and the Woman's Auxiliary closed January 26th, at Trinity Church, Fort Wayne, Indiana.

Mrs. G. P. T. Sargent, of Grand Rapids, provincial president of the Church Service League, delivered the principal address at the closing session on the subject, The Church Service League.

The meetings both days were opened with the Holy Eucharist and devotional half hour conducted by the Rev. McVeigh Harrison, O.H.C., followed by breakfast at the parish house. On Wednesday evening the Young People's Society of the parish entertained the visiting clergy and young people at dinner, followed by short addresses on young people's work by Bishop White, Mrs. Sargent, Dr. R. S. Chalmers, and Father Harrison.

The meetings opened with solemn evensong on Tuesday evening at which service the Rev. Joseph A. Ten Broeck was the preacher.

At the service on Wednesday evening Dr. R. S. Chalmers, of St. Mark's Church, Toledo, Ohio, spoke on the Relation of the Child to the Home, School, and Church.

The result of elections at the meeting of the council were as follows: Deputies to the General Convention at Portland, the Rev. E. W. Averill, Ft. Wayne; the Rev. J. A. Miller, Michigan City; the Rev. C. H. Young, Howe; and the Rev. L. C. Rogers, Mishawaka. Lay, Messrs. E. D. Gaston, Fort Wayne; W. B. Conkey, Hammond; John W. Sweeney, Gary; and James P. Wason, Delphi.

Standing Committee: the Rev. L. C. Rogers, the Rev. E. W. Averill, the Rev. C. H. Young, the Rev. W. J. Lockton, Elkhart; and the Rev. W. J. Cordick, Plymouth.

Delegates to the Provincial Synod: the Rev. C. H. Young, the Rev. F. J. Barwell-Walker, Laporte; the Rev. John F. Plummer, Kokomo; the Rev. Peter Langendorff, Hammond; and Messrs. John N. Sweeney, Gary; Charles H. True, Hammond; Harry

Hall, Gary, and Dr. G. F. Hitchcock, Plymouth.

Bishop and Council, the Rev. Peter Langendorff, the Rev. W. J. Cordick, H. P. Conkey, Hammond; Glen Sawyer, Elkhart; and G. H. Thayer, Jr., Plymouth.

The Woman's Auxiliary elected Miss Alice Goldthwaite, Marion; Mrs. F. J. Boedefeld, Elkhart; Mrs. C. J. Grant, Kokomo; Mrs. W. G. Muesel, South Bend; and Mrs. Warner Gardner, Fort Wayne; delegates to the Triennial, and Mrs. E. W. Averill, Fort Wayne; Mrs. L. S. Fickenscher, South Bend; Mrs. Charles True, Hammond; Mrs. Irving Todd, Howe; and Mrs. F. J. Barwell-Walker, Laporte; alternates.

The delegates to the meeting of the Church Service League at Portland elected are: Mrs. E. W. Averill, Fort Wayne, diocesan chairman, and Mrs. L. S. Fickenscher, Alternates, Miss Alice Goldthwaite, and Mrs. F. J. Boedefeld.

TEXAS

THE SEVENTY-THIRD Annual Council of the Diocese of Texas was held in Houston, January 20-24th, with several hundred in attendance.

With the opening of the Council of the Young People's Service League more than 300 registered. The Rev. Gordon M. Reese greeted them, and the spirit of good fellowship reigned throughout. The banquet, Friday, was one of great revelry. The famous "Agony Six" added to the jollification with their musical numbers. A joint session of the Christian Endeavor Societies and the Y. P. S. L. was held in Trinity Church, with the Rev. Louis Tucker, of Mobile, Ala., as principal speaker. The Rev. J. F. Hardy of the Presbyterian Church also brought a message to the young folks. A special feature of the meeting was the pageant, *The Spirit of Peace*, which was written by the young people, and made a fitting ending to the spirited meetings. Saturday's sessions consisted of reports and an address by Miss Edith Parker who has been engaged to carry on the young people's work in the diocese. An open forum and question box preceded the election of officers for the coming year.

The Third Annual Students' Council opened Saturday, at 7:30 A.M., with a corporate Communion in Christ Church. A devotional meeting was conducted by Bishop Quin, and an address was made by the president, E. H. Jones. Rice Institute was visited, after which in Autry Community House, Miss Agnes Hall, of the department of Religious Education, New York City, made an address on Students in the Church. The closing service was held in Autry House Sunday at 5:30 P.M., with an address by Dr. J. W. Snyder on Relation of Social Service to Christ, and a brief devotional meeting conducted by the Rev. Harris Masterson, Jr., who has charge of student work.

In explaining his object in wishing a change in the Church constitution, Bishop Kinsolving said: "As it now stands, the article giving the Bishop veto power to nullify the Council's decrees, confers an autocratic power upon the Bishop which is a prerogative enjoyed by no other civilized ruler on earth that we know of, ecclesiastical or secular, except it be the king of England and the emperor of Japan. There may be exceptions in the Church of Rome. The age for autocracies is out of date and it will be moved with the Bishop's consent to amend this article so as to bring the legislative functions of the di-

ocese more into harmony with modern ideas and with the requirements and principles of free democracy."

Bishop Kinsolving also announced that he had decided to leave the matter of whether women of the Church should have the right to be elected delegates to the diocesan council, to the decision of the Council itself. "The amendment to strike out the word male," he stated, "was urged quite eloquently at the last council and was carried by a vote of more than two-thirds majority. I knew nothing of the purpose of the council until the action was taken and then it was that I felt constrained to interpose my veto to what in my judgment was a very hasty, ill-advised, and dangerous piece of legislation. Now, however, after a year's reflection, I have decided to leave the matter in your hands and allow you to assume the responsibility of doing as you please."

The suggestion that women be allowed in the diocesan council was passed by the council to the extent of being a part of the new constitution to be voted on at the diocesan council in 1923. The Bishop's suggestion that the veto of the council be taken from the Bishop was embodied in this. Control of the diocesan endowment fund was transferred from the diocesan committee to the Bishop and Council in the proposed constitution.

Bishop Quin reported that more than 700 persons have been confirmed during 1921, which is more than ever before. Fifty clergy are at work and during the past three years there have been erected 22 new buildings, including churches, rectories, and community houses. In 1921 Church offerings amounted to more than four times those of 1919.

An unanimously voted budget of \$104,000, exclusive of \$75,000 to be raised within the year to complete work on Grace Hall in Austin to commemorate the thirtieth anniversary of the consecration of the Rt. Rev. George H. Kinsolving, as Bishop of Texas, was part of the work of the final sessions on Tuesday. Of the budget \$53,000 is to be spent in the diocese and \$51,000 for general work of the Church.

Bishop Quin presided at the joint session of the Council and Church Service League Tuesday afternoon. This was the first of its kind to be held at any of the councils and proved most helpful. Mrs. Percy V. Pennybacker, of Austin, a woman of national importance in club work and in literary and political fields, presided. The constitution and by-laws were revised, officers elected, and reports rendered.

Conferences, election of officers, pledges of delegates for supplies for the coming year for St. Anne's Mission in Alberene, Va., made a full day on Tuesday for the one day session of the Auxiliary. Supplying the mission with clothing is the work allotted to the Auxiliary for 1922. Mrs. W. W. Turner, of Marlin, was elected president. The diocesan chairman reported that every branch in the diocese had a share in the anniversary of the Golden Jubilee, October 16, 1921. Texas overpaid its quota to the Emery fund. Reports of all diocesan officers showed a splendid condition of organization, plans well thought out, and increased interest among the parishes.

Plans have been matured whereby the *Texas Churchman*, official diocesan organ, is to consist of sixteen pages, and sufficient copies printed to go into all families and individuals of the diocese. Rev. W. M. Wesley Daup, of Marlin, will continue as editor.

The following were elected as delegates to the Triennial: The Church Service League: Mrs. Edward Randall, Galveston;

Mrs. Percy Pennybacker, Austin. The Auxiliary: Mesdames Turner, Marlin; J. C. Tolman, Houston; Walter Bremond, Austin; C. S. Quin, Houston; Thomas Rice, Galveston. Deputies to Convention: Clergy, the Rev. Charles Clingman, Houston; the Rev. W. P. Witsell, Waco; the Rev. L. C. Harrison, Austin; the Rev. S. M. Bird, Bryan. Laity, G. L. Adsit, Beaumont; Eugene Blount, Nacogdoches; W. J. Battle, Austin; W. G. Franklin, Austin.

Visiting speakers who attended the Council brought many spirited messages to the mass meetings and various conferences. They were: Miss Frances Withers, department of religious education; the Rev. Louis Tucker, Miss Mabel Cooper, educational department, Province of Sewanee; Miss Agnes Hall, student work; the Rev. Lester Bradner, department of religious education; Miss Helen Stevens, Baylor College, Belton, Tex.; the Rev. G. L. Tucker, provincial secretary, Province of Sewanee, was present at the Y. P. S. L. and Students' Councils.

At the missionary service in Christ Church the address was made by Rev. Y. Y. Tsu, Ph.D., of Columbia University, who is at present working among Chinese students in the several educational institutions of the United States.

A farewell banquet of more than 500 delegates was the closing event of the Council. The banquet was concluded with a short play in which various persons and Church matters prominent in the council were presented in a humorous manner.

SOUTHERN VIRGINIA

THE THIRTIETH ANNUAL COUNCIL of the Diocese of Southern Virginia was opened in St. John's Church, Hampton, Virginia, the Rev. E. R. Carter, D.D., rector, on January 31st.

The Deputies elected to the General Convention were: the Rev. W. A. Brown, D.D., the Rev. H. H. Covington, D.D., the Rev. E. P. Dandridge, the Rev. D. W. Howard, D.D., Judge T. H. Wilcox, Mr. W. W. Old, Mr. T. W. Mathews, Mr. E. B. Hodges.

Alternates: the Rev. H. N. Tucker, the Rev. H. G. Lane, the Rev. E. Ruffin Jones, the Rev. H. H. Young, Mr. G. G. McCann, Mr. E. W. Maupin, Mr. G. L. Hume, Mr. T. F. Heath.

On Thursday night there was a service in interest of Missions, at which a very statesmanlike account of the opportunities for the Church to advance her lines both at home and abroad was given by Dr. John W. Wood, of the Department of Missions. Dr. Wood brought out very clearly the pressing need for the presentation of the Gospel both in foreign parts and in the Church's domestic work.

It was an unexpected pleasure that the council had the opportunity of hearing Archdeacon Owen, of the Church of England, tell about his work in Uganda. The advance of the Kingdom of God in Uganda has been so phenomenal that we all recognize it to be the most romantic work of modern missions.

Dr. Wood was also called on to give some account of the future of the Nation-wide Campaign. He noted that some changes would be made, as the result of past experience, and that the program of the Presiding Bishop and Council, at present, was first of all to maintain the work already being done, and then, if possible, to make a considerable advance in the domestic field and more modest advances in the foreign field.

Canon C. S. Lewis, of Christ Pro-Cathedral, Trenton, N.J., gave a very interesting account of the movement which is endeavoring to enlarge the program of Religious education by week-day instruction, either in the children's free time or by getting the schools to allow a period which is at present taken up in secular instruction.

The Rev. H. H. Young presented the Virginia plan of Bible instruction in the high schools, and most earnestly emphasized the dire need for religious instruction.

The Rev. E. R. Carter, D.D., presented the diocesan report on Religious education, showing that a number of Church school institutes were held in the diocese, which were well attended and enthusiastically utilized.

The Rev. E. P. Dandridge, brought out the work of the Summer School for Religious Instruction to be held at Charlottesville, which has enlarged its scope for the coming session. It was brought out that more than 300 people attended the Summer school in Charlottesville last August.

The treasurer of the diocesan board of missions reported that the diocese was taking care of the salaries of all colored workers in our diocese, which up to two years ago were paid by the Board of Missions in New York. He showed that the amount of money spent on diocesan missions for the past year was approximately \$30,000, at least three times as much as was spent in the same territory before the Nation-wide Campaign.

The Rev. G. Floyd Rogers spoke on the work at the Home for Homeless Boys, Covington, Va., stating that there were 130 boys in the Home, and that while the financial condition was somewhat improved, that the Home was still tremendously handicapped because it was unable to get sufficient funds to do the work that was knocking at its doors.

It was called to the attention of council that during the coming year Bishop Tucker would celebrate the fiftieth anniversary of his ministry. It was proposed and carried that in honor of his long and useful service, and as an expression of thankfulness for the same, Bishop and Mrs. Tucker be presented with a trip to the Orient to visit his three sons in the missionary work of the Church in China and Japan. His fifty years of service will also be commemorated in a fitting way on the anniversary of the same.

WASHINGTON

Despite the unfavorable weather and the partial tying up of the facilities of transportation, the diocesan convention held in Trinity Diocesan Church, February 1st and 2nd, was one of the most successful and interesting ever convened.

The beauty of the large, historic church, and the fact that it was the place of both the election and the consecration of the president of the convention, Bishop Harding, played no small part in adding to the happy atmosphere. After some years of preparation the Diocese of Washington seems to have taken a distinct forward bound, and the brotherly spirit of the clergy, the determined attitude toward progress, the obvious steps toward centralized organization, the enthusiastic interest and support of the laity, the very statesmanlike and wise leadership of the Bishop, and the united rallying of all the Church forces to the diocese's call are plain evidences of a very prominent and glorious

future for the work of the Church in this section of the Master's field.

The missionary meeting the first night of the convention was planned this year by the Board of Social Service. There was no choir but the music took the shape of congregational hymns with Charles F. Roberts, a vestryman of the Emmanuel Church, and an officer of the Laymen's Service Association, and this year's president of Kiwanis Club, as precentor.

Mr. William H. Moyer, superintendent of the District of Columbia Penal Institution, spoke on The Penal Institution, Does It Need the Church? Mr. Moyer, formerly a Presbyterian worker and a man of excellent experience at Sing Sing and the Atlanta Penitentiary, made the point that such work of reform as he is engaged in would be quite impossible without the reforming cooperation of Christian Church people. He mentioned how helpful and encouraging had been the assistance in his institutions of the Prisoners' Aid Association and the City Missionary work, saying that during the short time he has been Superintendent here, our Church was the only one that had done a real piece of work in the local Workhouse and Reformatory.

Dr. D. C. Main, clinical director of St. Elizabeth's Hospital for the Insane, and the son of a Baptist clergyman, gave a remarkable address with some startling and original material. He spoke of the extensive non-sectarian work done by the Reverend and Mrs. D. R. Covell in his institution for service men during the war, when there was practically no activity on the part of the secular welfare agencies, and he mentioned how this non-sectarian work had gravitated into care for our own communicants, when the secular agencies gradually awoke to their opportunity and duties. He made it clear that outside of the Roman Church ours was the only religious organization active among the great numbers of patients in St. Elizabeth's Hospital. He made the point that a clergyman doing duty at such an institution should be a psychiatrist and should do more than preach, if, in fact, he preaches at all.

The doctor went on to say that a clergyman dealing with the mentally sick, if he is to be successful, must have insight into the fact that all men are not born equal and must be familiar with the different qualities of intellect, of the output of energy, and of emotional instability. He must have insight into the manifestations of inferiority in these different spheres in childhood, adolescence, maturity, and senescence; he must be familiar with the whole field of mental and nervous disharmony.

In order that he might not be misunderstood, he continued, "I beg to explain that references to the supernatural, to God's voice, which many of these patients believe they hear and react to in a manner suggestive of voices from the opposite direction, all references to sacrifice, the Blood of the Lamb, etc., should be carefully avoided. This is why a ritualistic religion, one avoiding, to us, undesirable spoken appeal to the emotions, is the one we want." In pleading for the Church to build a chapel in the institution he asked for a building, the outside of which would suggest its use, the inside furnished with every equipment necessary to carrying out the religious forms.

The Rev. Charles P. Tinker, D.D., formerly Superintendent of the New York City Mission, and now rector of Grace Church, Nutley, N. J., gave the main address of the evening on the topic, Shall the Church take care of "them that are nigh?" Dr. Tinker

gave an account of the actual good and salvation administered to unfortunates by city missionary workers in such a way as to reclaim the strayed and wounded sheep.

The outstanding features of the second day of the convention were three. The Nation-wide Campaign speeches by Senator George Wharton Pepper and Dr. John W. Wood, the happy solution of the problem of two Chapels belonging to St. Alban's parish, and the unanimous and enthusiastic acceptance by the diocese of the Trinity property and work. The latter is more fully explained in a separate article.

Senator Pepper spoke about the new plan for having each diocese make known its needs in advance so that the many budgets each year might be gone over accurately and a concise and comprehensive program be laid before the General Convention. He made plain the necessity for mobilizing the entire Church as a well-disciplined army, following loyally the lead of the chosen, centralized authority in order that the whole Church might act unselfishly in winning the great war for righteousness.

Dr. John W. Wood gave added emphasis to the splendid results of the Nation-Wide Campaign and the even more glorious future that is before that movement.

A point of discipline in connection with a difference of opinion between some members of the two Chapels of St. Alban's parish and the rector and vestry of the parish was settled by the Convention in favor of the rector and vestry when the petition for a new parish on the part of the protesting congregation was refused. A happy solution of the whole argument was reached, however, when the two parties to the dispute settled the argument amicably, came back and reported the settlement to the Convention in person, and joined in singing the Doxology with the whole assembly.

The parish of St. Michael's and All Angels was combined with St. Paul's parish under the title of the latter.

The following were elected as members of the standing committee: the Rev. George F. Dudley, D.D., Canon J. W. Austin, the Rev. Herbert Scott Smith, the Rev. L. R. Levering, and the Messrs. H. M. Bowen, J. H. Gordon, and Wm. C. Rives, M.D. As deputies to the General Convention there were chosen, as clerical, the Rev. James E. Freeman, the Rev. C. Ernest Smith, the Rev. W. L. DeVries, and the Rev. R. Talbot; as lay, Messrs. A. S. Browne, L. A. Wilmer, H. L. Rust, and M. Church.

WESTERN NEW YORK

RESOLUTIONS PLEDGING aid to needy former service men and to the unemployed were the most important passed at the annual convention which met in Christ Church, Rochester, January 31st, and February 1st.

Bishop Brent delivered his address at the evening service Tuesday when he brought out with special emphasis the need of more missionary work in the rural sections, more adequate salaries for the rural rectors, religious education for the child and adult, and peace. Prof. Joshi, of the University of Baroda, India, who has been spending some time speaking throughout the diocese, also addressed the convention urging that more missionaries might be sent out to India.

Mr. Lewis B. Franklin, treasurer of the national Church, addressed the convention on the policy of the campaign. The executive council authorized the Bishop and Secretary to incorporate the diocese under the laws of the State. The following

were named Trustees: Bishop Brent, Suffragan Bishop Ferris, Frank B. Baird, Eugene C. Denton, the Rev. William C. Compton, M. M. Ludlow, Jr., and the Rev. C. A. Jessup. Deputies to the General Convention are as follows: the Rev. Pierre Cushing, Le Roy; the Rev. W. A. R. Goodwin, D.D., Rochester; the Rev. Charles A. Jessup, D.D., Buffalo; the Rev. Cameron J. Davis, Buffalo. Lay, Harper Sibley, Rochester; J. M. Prophet, Mt. Morris; M. M. Ludlow, Jr., Buffalo; Hon. John Lord O'Brien.

Standing Committee: the Rev. Pierre Cushing, Le Roy; the Rev. Charles H. Smith, D.D., Buffalo; the Rev. Charles A. Jessup, D.D., Buffalo; the Rev. L. G. Morris, Rochester. Lay, M. M. Ludlow, Jr., Buffalo; George Plimpton, Buffalo; Hon. Selden S. Brown, Rochester; Eugene C. Denton, Rochester.

Delegates to the Provincial Synod: the Rev. G. F. Williams, Buffalo; the Rev. C. D. Broughton, Buffalo; the Rev. G. S. Burrows, D.D., Buffalo; the Rev. W. R. Lord, Buffalo; the Rev. J. W. D. Cooper, Geneseo; the Rev. J. B. Hubbs, D.D., Geneva. Laity, W. J. Tully, Corning; J. M. Prophet, Mt. Morris; Hon. Selden S. Brown, Rochester; J. G. Buckley, Geneseo; J. K. Walker, Buffalo; L. G. Hoskins, Geneva.

WEST TEXAS

TWO THINGS characterized the eighteenth annual Council of the Diocese of West Texas, which convened at San Antonio, in Christ Church parish, January 24-26. The first was the presence of Bishop Gailor throughout the council period, and the second was the remarkable celerity with which the business of the council was dispatched. In the opening sermon Bishop Capers declared the rekindling of the passions of faith, love, and courage to be absolutely necessary to the preservation of the Church and Nation. Bishop Gailor preached at the corporate Communion service as well as delivering several addresses subsequently. Speaking to a united gathering of women delegates he referred pointedly to the agitated question of the admission of women to the General Convention of the Church. He appealed to the women of the diocese to accept the responsibility of womanhood and not to seek that which is fundamentally the responsibility of man. He then outlined to them the privileges as well as the responsibilities that belong to women and declared that they have a definite work to do and a definite duty to perform. He continued, "Women must think seriously before they take over the work of men. I want to appeal to women to-day as individuals in responsibility to God—and you know it was our Lord's mission on earth to discover the individual and his sphere, since before His advent no rights were accorded individuals—and ask each woman to trust her work to God." Mrs. Loaring Clark of Chattanooga addressed the Woman's Auxiliary. She declared that a woman's work in the Church begins in the nearest field of service which is the home and she urged the observance of the old custom of family prayers and grace at meals. Family Bible reading and the religious education of the children by their mothers is another need which, she said, exists in the work of the Church.

In addressing the council delegates Bishop Gailor stressed the urgent need of more work among our college students. After an appreciation and vindication of the Church's own institutions of learning the Bishop

proceeded to urge the necessity for chaplains to minister to our younger generation so many of whom are to be found at the state universities and other non-Church colleges. The speaker declared that the big colleges and universities are teaching the youth of the country that which makes them frankly agnostic after they have finished their courses. He quoted a New York judge who recently asserted that "we are raising up a generation of crooks and our public schools and colleges are greatly responsible for it". By a happy coincidence one of the subsequent speakers was the Rev. F. J. Bate who is devoting himself exclusively to the work among the students at the University of Texas at Austin, and is in charge of All Saints' chapel and parish house, adjoining the university campus.

On Thursday night, January 26th, a reception was held at the Episcopal residence by Bishop and Mrs. W. T. Capers.

The following were elected members of the Diocesan Executive Board: the Rev. S. Arthur Huston, the Rev. J. W. Sykes, the Rev. R. T. McCutchen, and Messrs. H. Partee, and A. M. Ramsey.

Deputies to the General Convention elected were as follows: the Rev. S. A. Huston, the Rev. L. B. Richards, the Rev.

Charles W. Cook, and the Rev. J. W. Sykes, clerical deputies. Lay deputies elected were: George T. Allensworth, Arthur Carter, J. B. Kennard, and H. Partee. Alternates were as follows: Clergy, the Rev. G. M. McDougall, the Rev. George Belsey, the Rev. G. W. Smith, and the Rev. Gayner Banks. Laymen, George C. Vaughan, Roy Miller, A. M. Ramsey, and Pryor Lucas.

Towards the close of the Council a wonderful appeal on behalf of the new program of the Nation-wide Campaign was made by the Rev. R. W. Patton, D.D., of New York. One critic alleged that the missionary assessments resulting from the N. W. C. unduly taxed the parishes and thus retarded local parochial activity. In replying to this criticism Dr. Patton quoted statistics showing that following the N. W. C. there was an estimated increase of \$3,500,000 in the amounts subscribed for parish support throughout the country which represented an increase of 165 per cent in general Church finances, not to mention the increase in missionary donations.

Standing Committee elected: the Rev. L. B. Richards, Archdeacon B. S. McKenzie, the Rev. Arthur S. Huston, Judge A. W. Seeligson, Judge Taylor, Mr. O. J. Woodhul.

NATIONAL ASSEMBLY IN ENGLAND

Debate Important Matters—Patronal Festival—Sympathy for Romanists.

The Living Church News Bureau }
London, January 31, 1922 }

THE National Assembly will meet for its Spring group of sessions on Tuesday, February 7th, and following days. The most pressing matter for consideration is the position of the Central Board of Finance, which is in a very bad way; and bound up with it is the question of the continuance of the Knutsford Test School. There is a gathering force of opinion that the Assembly is hardly justified in the expenditure of further sums upon the Test School, as it has fulfilled the purpose for which it was established. The last of the Army and Navy candidates for ordination, for whom Knutsford was expressly devised, have passed through it, and its present use for civilian candidates brings it into direct competition with the older Theological colleges, which are faring none too well in these days. The pledge which the Archbishops gave to men serving with the forces has been scrupulously kept. At a time when many of the clergy are positively without the means of decent subsistence, the spending of money in gratuitous or semi-gratuitous training of ordination candidates is bound to evoke protest. As regards clergy maintenance, it is understood that the question of providing adequate pensions will be brought before the Assembly.

Another matter upon which opinion is sharply divided is the principle involved in the proposed demolition of some of the City churches. Exactly what the *locus standi* of the National Assembly may be in the dispute is not clear, but there is no doubt that an attempt will be made to thresh out the whole affair in open debate. The Assembly will also receive for its approval the Revised Lectionary. The Archbishop of Canterbury long ago promised that the new scheme of Lessons should not be promulgated until the laity had had an

opportunity of expressing their mind upon the matter. (It may be recalled that they have already done this to some effect in the old House of Laymen.) Some voices will no doubt be raised against the new Lectionary, but that the Assembly will give its assent is almost a foregone conclusion.

PATRONAL FESTIVAL AT ST. PAUL'S

THE PATRONAL FESTIVAL at St. Paul's Cathedral on Wednesday last was observed with all the elaborate music and dignified ceremonial which has been the custom of recent years. The Solemn Eucharist at 10 o'clock, was preceded by the *Litany* sung in procession, with the four canons vested in copes bringing up the rear. The Mass was beautifully sung to Beethoven's music.

An immense congregation assembled for the afternoon service. In the first space under the dome—illuminated by a ring of electric lights—and in the nave, there was not a seat vacant. Evensong was sung by Minor-Canon McCheane, and the Lessons were read by Dean Inge. Selections from Mendelssohn's oratorio, given as the anthem, told with all the grandeur of music the story of the martyrdom of St. Stephen and the conversion of St. Paul. For the occasion, the ordinary choir was augmented by special choirs and instrumentalists, while additional boys were drawn up from the choirs of St. Peter's, Eaton Square, the Chapel Royal, Lincoln's Inn Chapel, Southwark Cathedral, and St. Peter's, Cranley Gardens. All this great assembly of singers was under the baton of Dr. Charles Macpherson, the organist being Dr. S. Marchant.

SYMPATHY FOR ROMANISTS

The sympathy of all Anglo-Catholics will be extended to those who have lost in the late Pope Benedict XV. their chief pastor, and our prayers will mingle with those of the Roman Communion for the repose of his soul. A Requiem Mass will be celebrated with this intention at the Church of St. Magnus the Martyr, London Bridge, on Monday next, at noon. Dr. Temple.

Bishop of Manchester, exhibiting the same Christian spirit, has addressed a letter to the Roman Catholic Bishop of Salford, expressing the sympathy of English Churchmen with Roman Catholics on the death of his Holiness.

Cardinal Bourne's grave words to his flock in London bear witness to the tremendous responsibility which rests upon the Pope of Rome. He says: "There is no life in the world to be compared, in its relentless toll of daily toil, to that of the Roman Pontiff. Day after day, in every season, he bears the terrific burden of a world-embracing spiritual responsibility. There is, in literal truth, no rest, no holiday, until the repose of death. It is a life spent for others, demanding, as a right, when it is ended, the grateful remembrance of us all."

EASTERN AND WESTERN HYPOTHESES

The Rev. C. E. Douglas (Society of the Faith), preaching at St. Luke's, Peckham, last Sunday, said that all was no doubt fair in love, war, and theology, but University dons, even in handling a "slum" curate, should be above the tactics of park agnosticism. What he (Mr. Douglas) believed about the resurrection of the body was quite immaterial. It was Mr. Major's teaching which was in question. No deep reading was necessary to grasp the issue, which was clearly stated in the original accusation—namely, that the Eastern hypotheses concerning the relation of the spiritual to the physical had been substituted by Mr. Major for the philosophy endorsed by the Bible and the Church.

The preacher traced the origin and growth of the two opinions up to the time when the question became an acute problem in the Apostolic and sub-Apostolic age. So decisive was the victory of what he called the Western hypothesis that, until the expansion of England brought us in direct contact with Indian thinkers again, the Eastern hypothesis was not even mentioned for fifteen hundred years, except by heretics like the Manichees or Docetics. The difference was fundamental. The Church taught that the spiritual expressed itself normally—perhaps only—by means of the physical or material, that in the beginning God saw that all was very good, and that in the New Creation all things would be summed up in Christ and transfigured with the Divine Life. The Eastern mystic taught that matter was evil, or at least negative, a hindrance from which the spiritual was working free into the fairer world to which rightly it belonged.

THREE BISHOPS CONSECRATED

There was on Wednesday last (the Feast of the Conversion of St. Paul) a temporary cessation of work on the preparations at Westminster Abbey for the coming wedding of Princess Mary, in order that the consecration of three bishops might take place. The Archbishop of Canterbury consecrated the Rev. Samuel Heaslett as Bishop of South Tokyo, Japan; the Rev. Bertram Lasbrey as Bishop on the Niger; and the Rev. Percy Mark Herbert as Bishop of Kingston-on-Thames. Bishop Ryle, Dean of Westminster, was the celebrant, and the sermon was preached by Dr. Baillie, Dean of Windsor. The Epistle was read by the Bishop of Oxford, and the Gospel by the Bishop of Winchester. An interesting circumstance in regard to the new Bishop of Kingston was that his two immediate predecessors were present.

In the absence, through illness, of Mr. Sidney Nicholson, the Abbey organist, his place was taken by Mr. Stanley Roper, organist of the Chapel Royal and assistant

organist of the Abbey. The service was sung to Merbecke's music, with Mendelssohn's anthem, "How lovely are the messengers".

The vicar of All Saints', South Acton, has suggested, in the London Diocesan Gazette, the formation of a Liturgical Committee to draw up an Order of Ceremonial for the diocese. There is probably no other diocese in which varieties of ceremonial are so marked as in London. "Complete uniformity of 'use' is neither possible nor desirable" (says the Gazette), "but there is a very general feeling that we have taken unfair advantage of the generous confidence which the Bishop has shown in the loyalty of the clergy. The long-drawn-out process of Prayer Book revision seems at last nearing its end, and the publication of the revised Book will afford an opportunity for a clearer recognition of the limits of permissible variation within the discretion of the parish priest or Ordinary. The vast majority of the clergy of the Church of England are at one in their desire to be loyal to the Church, both in teaching and ceremonial; what is wanted is authoritative guidance as to what loyalty involves. We do not want to return to diocesan uses, as there is a danger of our doing."

MEMORIAL TO BISHOP OF RIPON

A two-light stained-glass window (by J. N. Comper) was dedicated last Sunday morning in Ripon Cathedral, to the memory of Bishop Boyd Carpenter. The subject is St. Paul preaching at Athens. The glass in the tracery tells the story of the Bishop's life by heraldic shields. At the foot of the window is a portrait of the Bishop kneeling at a desk and vested in a cope. A tablet bears the inscription: "In Memory of William Boyd Carpenter, D.D., born 1841, died 1918, Bishop of Ripon, 1884-1911. A man greatly beloved alike by princes and by people; a Preacher of righteousness; a Seeker after truth; a Friend of all men; A Servant of God."

TO BE HANG ANCIENT BELLS

The Bishop of Southwark (Dr. Garbett) has received a generous offer from a friend to defray the cost of re-hanging the bells of Southwark Cathedral, which have been in a dangerous condition for some months. The twelve bells, which hang in the oldest unaltered tower in London, were hung in 1735, and have been rung by the principal change-ringing societies for 185 years. They took the place of six large bells upon which the members of the Ancient Society of College Youths gave their first performance on November 18th, 1684, when no fewer than 2,160 changes were rung. The present steeple-keeper, Mr. T. Mash, is the son and grandson of former steeple-keepers. He is an authority on bell-ringing, and last year paid a visit to Belgium to study the methods and the towers of that country.

SOCIALIST AND SINN FEIN FLAGS

Proceedings are to be taken in the Ohelmsford Consistory Court in an endeavor to enforce the removal from Thaxted Church, Essex, of the Socialist red flag and the Sinn Fein flag, which the vicar (the Rev. Conrad Noel) persists in displaying. Only once before in modern times has the question of the display of flags in church troubled the Ecclesiastical Courts. The late Sir Howard Vincent, the well known former Member of Parliament for Central Sheffield, who was also Colonel of the Queen's Westminsters, discovered that the earliest colours of the regiment, which had long been deposited close to the

east window of St. Margaret's, Westminster, had been removed into the body of the church. The then vicar, Canon Hyton, urged that he intended no disrespect to the colors, but that in their first position they obscured the proper view of the east window. This did not satisfy Sir Howard and his friends, who brought the matter before the Consistory Court. The action was a "friendly" one, and the Chancellor, after viewing the building, made an order, acceptable to both parties, under which the colors were returned to the chancel, but re-hung in a slightly different position.

ARCHBISHOP ANSWERS APPEAL

The Archbishop of Canterbury has acknowledged the receipt of the Rev. C. E. Douglas' appeal in regard to the heresy charge brought by him against Mr. Major. The Archbishop asks for a statement defining the procedure suggested for dealing with the charge. As the Primate is at present in convalescence from his recent indisposition, Mr. Douglas does not propose to ask him to look into the matter until he takes up his work again. Indeed, it is possible that Mr. Douglas may withdraw his charges in view of the fact that the English Church Union is preparing an appeal to the three Convocations (as will be seen from Fr. Pinchard's remarks in a later paragraph of this letter). Such withdrawal would allow the E. C. U. appeal, and the whole issue involved, a better chance of consideration.

MR. MAJOR PREACHES ASSIZE SERMON

Mr. Major, in response to an invitation from the Vice-Chancellor of Oxford University, preached the Assize Sermon at the University Church last Sunday, and, as was anticipated, made reference to this particular matter. Taking his text from the Epistle to the Hebrews, "Yet once more I shake not the earth only, but the heavens also," the Principal of Ripon Hall said that we, in this generation, knew something of such a shaking, for a notable one had occurred in our own times. Candid examination would show that many of the doctrines which John Keble, in 1833, and his contemporaries, regarded as essential to the human faith, have since then been so sadly shaken that hardly any cultured Englishman could believe them to-day. A new science, a new history, a new psychology, had been the agents in that shaking, but the *vera causa* was the creative spirit of God.

Mr. Major summed up the present situation as follows: "The things that have been shaken—shaken so severely that they have been shaken out of the hearts and minds of modern educated Englishmen—still remain in our Church's formularies, in our Prayer Book, in our hymn books, and also, owing to their training, in the minds of many of our clergy." We saw the result, he said, unmistakably in the emptiness of our churches, the decline in the number of baptisms and confirmations, the decline in the number of children in our Sunday schools, and in the serious falling-off in the numbers of ordinands. We were startled some years ago by the religious census taken in London, but it was unquestionable that with a similar census taken to-day the figures would be far more sensational. Mr. Major asserted that the people who remained in the Church did not, on the whole, represent the more intelligent and vital elements in our community.

"The momentous question at this time," concluded the preacher, "on the answer

to which I believe the fate of the English Church, and, as I think also, the fate of the English nation depends, is this: Are the great mass of the educated English laity, through disgust, through sloth, through indifference, through moral cowardice, through unwillingness to sacrifice some of the energy and money which they devote to sport and politics, going to allow the English Church to become so burdened with the impediments of the past that she must become an ineffective obscurantist sect; or will they strive, by wise organization and self sacrificing service to the Church, to redeem it for the English nation and the Kingdom of God throughout the world? If they will so strive to redeem the Church, their work will most certainly redeem them."

It may be remarked that Mr. Major does no service either to the cause of truth or to religion by his assertion that many things have been shaken by scientific and historical criticism, without specifying the particular things which have been shaken, and should be taken away, and what things still remain. The assertion that some of the positions maintained by Keble and Pusey are no longer tenable is merely belaboring a dead horse. The implied suggestion that all these positions are still being maintained, in spite of all that had since come to light, is certainly far from being correct.

REV. ARNOLD PINCHARD ANSWERS ADDRESS

Mr. Major's address did not long remain unchallenged, and the Rev. Arnold Pinchard, secretary of the English Church Union, on the following day delivered himself in the following terms: "This is indeed sweeping condemnation, but, honestly, we don't feel like that. It is news to me that such famous Churchmen as these do not belong to the 'more intelligent section of the community'—Lord Justice Bankes, Lord Phillimore, Lord Shaftesbury, Sir Samuel Hoare, the Duke of Newcastle, the Duke of Portland, the Duke of Argyll, Professor C. H. Turner, Mr. J. G. Talbot, K.C., Mr. E. W. Hansell—but the list is limitless. The mistake in the present instance is that an individual initiated the matter. A much more formidable incident will occur when the E. C. U., in its corporate capacity, shortly presents before Convocations the whole report of the Cambridge Conference of Modern Churchmen. We intend to ask for a canonical judgment on that report, and not on an isolated section of it. Is it in accordance with Catholic doctrine, East and West, as embodied in the Creed? That, surely, is the correct way to drive away false doctrine."

PROPERTY AND REVENUES

The committee appointed last year by the National Assembly, with Lord Cave as chairman, to inquire into the property and revenues of the Church, has made substantial progress with its investigations. Elaborate forms of inquiry have been prepared and sent out to all ecclesiastical officers, including Archbishops and bishops and their legal secretaries, deans and chapters and diocesan chancellors, registrars, surveyors and boards of finance. The Ecclesiastical Commission is issuing to all incumbents throughout the country an exhaustive form of return, and more than half of these have now been sent out. The returns from ecclesiastical officers other than incumbents have, with a few exceptions, been received by the committee. The principal officials of the Ecclesiastical Commission and Queen Anne's Bounty have been examined by the committee, which hopes in the course of the next month or

two to take evidence from representative bishops and deans.

PATRIARCH MELETIOS

THE PRESENCE in London of the newly elected Ecumenical Patriarch, Meletios IV, gave an added interest to the news received from Athens last week respecting the action of the Synodical Court presided over by the Metropolitan of Athens. This Court sentenced the Ecumenical Patriarch-elect to degradation from every episcopal dignity and to seclusion as a monk in the monastery of Zante. The Ecumenical Patriarch, though he claims to be no more than *Primus inter pares*, is the head of the Greek Church, and Eastern Orthodox Christians must of necessity be in communion with him if they are to avoid schism. The sentence passed at Athens is therefore little more than an expression of opinion, since the Court is incapable of executing it, and has, in fact, no jurisdiction over Mgr. Meletios.

The Patriarch-elect celebrated the Liturgy last Sunday at St. Sophia's, Bayswater, when he was received with full Patriarchal honor. He has been much busied at the Foreign Office during the last few days. If his business is completed he intends leaving London for Constantinople this week, but circumstances may considerably delay his departure.

ANGLO-CATHOLIC CONGRESS

THE PRELIMINARY work in connection with the proposed Anglo-Catholic-Congress for Birmingham and the Midlands is going forward steadily, under the guidance of an executive committee, with Canon Underhill as chairman. Three days will be devoted to the Congress (which will probably take place towards the close of the summer), and on each day there will be two sessions, afternoon and evening. The subject for the Congress will be "The Catholic", and will be divided in the following way:

On the first day—"The Catholic—What he stands for"; "For the Incarnation and the Cross" (afternoon session); "For the Sacraments" (evening).

On the second day—"The Catholic—What he lives by"; "The Mass," considered from the points of view of (1) "The Christian Sacrifice," (2) "The Central Act of Christian Worship" (afternoon); Holy Communion—(1) Preparation, (2) Frequency, (evening).

On the third day—"The Catholic—What he fights for"; "Catholicism with Freedom" (afternoon); "Righteousness and Peace" (evening).

High Mass will be celebrated each day of the Congress; on the first day at the Cathedral, on the second day at St. Agatha's, Sparkbrook, and on the third day at Canon Underhill's Church, St. Alban's.

A further Congress at Cardiff has been decided on for the autumn, and an executive committee elected to make the necessary arrangements.

DEATH OF BISHOP RANDALL

THE RIGHT REV. JAMES LESLIE RANDALL, D.D., formerly Suffragan-Bishop of Reading, died at Bournemouth on Tuesday, aged 93. The second son of Archdeacon James Randall, he went from Winchester to New College, Oxford, of which he was afterwards a Fellow. Ordained in 1852, he ministered at Warfield as a curate, and subsequently held livings at Newbury, Sandhurst, and Mixbury, Oxford. From 1880 to 1895 Dr. Randall was Archdeacon of Buckingham, and was then appointed Archdeacon of Oxford and Canon of Christ

Church. In November, 1889, he was consecrated Bishop-Suffragan of Reading, and continued to hold that high office till 1908, when he retired.

Dr. Randall held strong views concerning what he styled the "fitting about" of the clergy. "They do not stay long enough to know their people", he said, "and that is one cause of the emptiness of our churches." To his generation the late Bishop gave the example of one wholly devoted to the fulfilment of his vocation, winning souls by example and by affection, content to serve without seeking pre-eminence.

TO SUCCEED DR. CAMPBELL

The announcement that the Rev. P. T. R. Kirk had been appointed to succeed Dr. R. J. Campbell as vicar of Christ Church, Westminster, led to the supposition that he would resign his post as general director of the Industrial Christian Fellowship centre. His intention, on the contrary, is understood to be to make Christ Church itself an Industrial Christian Fellowship centre. The dual responsibility will not be so great as might appear, since the most populous area of the parish consists of industrial dwellings which are soon to disappear. Moreover, there is reason to believe that Mr. Kirk has made arrangements whereby Dr. Campbell will continue to preach regularly at Christ Church.

REVIVAL OF RELIGIOUS PLAYS

The revival of the ancient custom of performing Nativity and other religious plays in church has steadily grown during the last few years. How recent a thing it is may be inferred from the Bishop of London's refusal, some six years ago, to allow a religious play in the church of St. Silas-the-Martyr, Kentish Town. For the past five years, however, the beautiful "Mystery of the Epiphany", by Mr. B. C. Boulter, has been regularly presented at Candlemas in the chancel of that church. Many other churches have followed suit, notably Rotherhithe Parish Church, and St. Paul's, Covent Garden, but until this year no cathedral had adopted the revived fashion. To Southwark Cathedral last Saturday afternoon such great crowds were drawn to witness a Nativity play performed in the choir that many hundreds of persons could not be accommodated. It was, indeed, a novel spectacle—and a very beautiful one. The music rendered by a choir concealed in the south choir aisle was delightful.

Bishop Gore will enter his seventieth year on Sunday next, the 22nd. He has for some time now been attached to the Grosvenor Chapel, in South Audley Street, Mayfair, where he preaches regularly to large congregations.

PECULIAR BEQUEST TO NEW HAVEN CHURCH

BY THE will of the late John Davenport Wheeler, of New Haven, recently deceased, St. John's Church in that city (the Rev. Stewart Means, rector) receives a most unusual bequest. The estate has a value of \$250,000 and by the terms of the will St. John's Church is given practically one-eighth of this amount, with the proviso that if the ritual of the church is ever changed so that it approaches, as the will puts it, the ritual of the Anglo-Catholic Church, the money shall be withdrawn from the church and given to the New Haven Orphan Asylum. The will also provides that the complaint of three members of the church in good standing that such a change has taken place will be considered conclusive.

BISHOP GRISDALE DIES IN WINNIPEG

Another Pioneer — Anglican Forward Movement — Missionary Society.

The Living Church News Bureau }
Toronto, February 2, 1922 }

HE passing away at the ripe old age of 76 of Bishop Grisdale at Winnipeg last Friday marked the breaking of another visible link with pioneer days in Church and State in Western Canada. The Bishop entered the Church Missionary College at Islington as far back as 1867 and was made deacon in 1870 and priest the following year. After spending two years in Calcutta he came to Canada in 1873 and served as a missionary in the diocese of Rupert's land. In 1879 he became the first Canon of St. John's Cathedral, Winnipeg, and professor of systematic theology at St. John's College. In 1882 he was made Dean of Rupert's land. In 1896 he was consecrated Bishop of Qu'Appelle, serving for fifteen years till his retirement in 1911.

WITH THE ANGLICAN FORWARD MOVEMENT

The Anglican Forward Movement, which has been such a conspicuous success, expects to close its office at the end of the current year. The report of the commissioner, Evelyn Mac Rae, up to December 21st. last, gives much interesting information. The total amount pledged was \$3,471,764.39, the total cash and bonds paid in \$2,862,692.14. The last instalment was not due till November 15th last. About \$609,072 therefore remained yet to be allotted, of which some \$36,000 has since come in, bringing receipts up to \$2,898,692.14, about 83 1/4 per cent of the total pledged. The costs of the A. F. M., both Dominion and Diocesan to date, have been organization and publicity, 2 9-10 per cent, administration and collection 1 1/2 per cent, or about 4 2-5 per cent of the total pledged. In addition to the preferred funds (Indian and Eskimo, and Diocesan local needs) paid in full, the other participating funds have received 90 per cent of their allotments. Of course the collection of the amounts still unpaid will cost relatively more, but it is felt most desirable that every effort should be made to collect as far as possible all unpaid balances.

WITH THE MISSIONARY SOCIETY

In spite of business depression throughout Canada the receipts of the M. S. C. C. for 1921 show an encouraging advance. On an apportionment of \$217,300 an amount of \$200,146 was received, an advance of \$17,963 over 1920. Receipts for Jewish work were \$14,880, an advance of \$1,153. A sum of \$28,487 was received not on apportionment, and \$94,023 in response to the Chinese Famine Fund Appeal. The apportionment for 1922 is \$241,975, or \$41,829 more than the receipts for 1921.

CONCLUSION OF PAROCHIAL MISSIONS

THE SERIES of parochial missions held in the parishes of the city of Winnipeg by the Rev. D. E. Davies, and the Rev. F. S. Boulton, of the Church Parochial Mission Society of England, closed with a service of thanksgiving at St. Matthew's Church last Sunday. The missions were begun in November and have been held in every Anglican Church in Winnipeg. The general feeling is that a distinct step forward has been taken.

DEATH OF ARCHDEACON COLLISON

WORD COMES from Prince Rupert, B. C., of the death of Archdeacon Collison at his home in Kincolith, Naas Valley. The Archdeacon labored with conspicuous suc-

cess in the Skeen Valley for nearly half a century.

FOUNDER OF TOC H MOVEMENT IN CANADA

THE REV. T. B. CLAYTON, M. C., of the Talbot House in the Ypres salient, is spending a few weeks in Canada, speaking of what is known as the Toc H movement in England to link together in fellowship men of varied classes and groups. He expects to visit the United States before returning.

MASSACHUSETTS WOMEN VOTE EQUAL RIGHTS

Women Want Seats in General Convention — Clubs — Church News.

The Living Church News Bureau }
Boston, February 13, 1922 }

AT the annual meeting of the Woman's Auxiliary in Massachusetts, the place of women in the Church was discussed in response to the request of the commission (appointed by the last General Convention) that the question should be considered and a report was given at Portland, Oregon.

The Massachusetts Annual Meeting of the Woman's Auxiliary voted:

1. That women should be admitted to the Church to which laymen are admitted, and on equal terms.
2. Unanimously against the advisability of putting this principle into effect by establishing a National House of Churchwomen, in equal coordination with the existing Houses of General Convention.
3. In favor of the admission of women as delegates to the House of Deputies provided that the number of women in any diocesan delegation shall not exceed the number of laymen.

BOYS' AND MEN'S CLUB

The Fourth Annual Meeting for all Boys' and Young Men's Clubs of the Diocese of Massachusetts will be held this year on the 22nd of February. Elaborate plans are now in hand to make this, our Fourth Annual Meeting, the best ever.

The afternoon program will be held at the Emmanuel House, Newcomb Street, Roxbury, just two streets beyond the Northampton Street Elevated Station.

Basketball games by picked teams will start at 2:30. There will be an athletic meet for younger boys of the ages of ten to fifteen. The older fellows are invited to come to witness the meet and contests. There are ample facilities for the entertainment of the older fellows—pool tables, card and smoking rooms. Camp reunions will be in order.

At four o'clock, just across the street in the basement of the Church of the Ascension, the afternoon's entertainment will be featured by the well known humorist, Mr. John Thomas, of the State Legislature. An orchestra from one of our own clubs will furnish the music. Songs will be led by the musical director. Following a patriotic address supper will be served. The Commission on Boys invites all clubs of the diocese to the afternoon contest, entertainment, and to be their guests for supper. The expense to the boys will be their car fares only.

After supper all will adjourn to Trinity Church, Boston, for the Fourth Annual Service at seven o'clock. The Rev. Edwin H. van Etten, formerly of Trinity, now of Pittsburgh, well known to many of our boys,

will deliver the address of the evening. The clergy are invited to be present at the service in vestments.

THE CHURCH NEWS

Why should not every rector take the generous attitude toward the Church papers as does the good rector of the Church of the Good Shepherd, Watertown. Mr. Ogilby writes:

"How much do you know about what is going on in your Church throughout the country? Everybody reads the secular news in the daily papers. We know what is going on in the parish from the Leaflet. The Church Militant furnishes the news of the diocese. But how many of you subscribe to the *Churchman* or *THE LIVING CHURCH*, the two excellent periodicals of the Church? Think it over."

NEW DEAN FOR GRAND RAPIDS

The Rev. Charles E. Jackson and family left last Wednesday for Grand Rapids, Michigan. Mr. Jackson, who was formerly rector of the Church of the Ascension, Fall River, is the newly elected Dean of the Pro-Cathedral, Grand Rapids.

Sponsored by representative people of every walk of community life, a public welfare reception was given the Rev. and Mrs. Charles E. Jackson, at Fall River, on the preceding Friday evening. Among a number of speakers who testified to the excellence of the qualities of the departing clergyman was Governor Channing H. Cox, whose brief address concluded several speaking engagements in this city during the day.

The other speakers were Mayor James H. Kay, representing the City of Fall River; Charles H. Ketchum, representing the Chamber of Commerce; Daniel F. Sullivan, the Rotary Club; James N. Buffinton, president of the association for Community Welfare; Rev. J. Wallace Chesbro, the Fall River Ministerial Association; Herbert A. Sullivan, Massasoit Lodge; A. F. and A. M., and Col. William H. Beattie, Infantry, M. S. G. Remarks were also made by the Rev. Dr. E. C. Herrick and Dr. Stephen M. Gordon, who led a chorus of men in community singing.

In addition to many useful gifts and a special one of \$1,000, Mr. Jackson was presented with a book containing the signatures of the leading citizens of Fall River. The fly leaf of the volume bore the following inscription:

"Farewell,
"Inspiring Comrade, Loyal Citizen, Efficient Workman, Minister of the Gospel, Promoter of Unity, True Brother, Sincere Friend, Servant of Man and God,

REV. CHARLES E. JACKSON

"With gentleness and strength, with kindness and truth, with good cheer and courage, with wit and wisdom, you have led not only your own parish, but all Fall River, regardless of creed, to loftier and nobler living.

"We are richer by what you have been and are to us. Your going is our great loss, but

we pray it shall be a great blessing to you and those to whom you are called to minister. "This is the sincere wish of your friends in Fall River, Massachusetts."

LODGE FOR G. F. S.

The Girls' Friendly Society of the Cathedral is most happy to announce that the pledge of \$1,000 towards a G. F. S. Lodge in Boston has been raised. The check for that amount is in the hands of the diocesan treasurer for the lodge. It is the wish of the society that its part in the lodge be given as a memorial to a well loved associate, the late Mrs. Frederick J. Walton. The \$250 asked for in the Cathedral budget by the Girls' Friendly Society was for the lodge.

IRISH SETTLEMENT PRAYER

In his parish calendar the Rev. Dr. William H. van Allen writes:

"I have been asked for the prayer used at the Thanksgiving for the Irish Settlement here it is.

"A PRAYER FOR THE SERVICE OF THANKSGIVING FOR THE IRISH SETTLEMENT

January 15, 1922

"O God, the King of Nations, who makest men to be of one mind in an house, we praise Thy mercy for the Covenant of peace between Great Britain and Ireland, established at last by the consent of both peoples; and we pray Thee that, forgetting bitterness and wrath and anger and clamour and evil-speaking, they may rejoice in brotherly love, and work together for the glory of Thy Name and the advancement of Thy Kingdom; through Jesus Christ our Lord, Who liveth and reigneth with Thee, in the Unity of the Holy Ghost, one God, world without end. Amen."

WASHINGTON CONFERENCE

Sidelights on the Washington Conference was the subject of a most illuminating address given before the Episcopalian Club last Monday by the editor of the *Transcript*, James T. Williams, Jr.

Bishop Babcock spoke about the work the Church in Massachusetts is doing toward helping the immigrant.

CHURCH FOR STUDENTS

The Church of the Messiah, St. Stephen street, Boston, in the heart of the student quarter, is taking immediate steps to enlarge its activities and interests, and to minister not only to its own faithful congregation but also to those gathered from distant homes for the purpose of study or of filling positions in the business world. This Church feels that it can offer a church home to the young people with whom this neighborhood abounds, and that the quietness and peace which radiate from it cannot but help those whose days are filled with the hard work necessary in order to achieve success in their chosen profession. On February 5th and 12th, the preacher will be Rev. J. L. Tryon, secretary of the American Peace Commission. For two months, beginning Sunday, February 19th, the clergyman in charge will be Rev. Malcolm Taylor, secretary of the Province of New England, whose special interest is work with students. Everybody is welcome, and all the seats are free.

CALLED TO WASHINGTON

THE REV. WILLIAM HENRY PETTUS, rector of St. James' Church, Clarendon Hill, West Somerville, is considering a call to become the rector of St. Mark's Church, one of the largest and most influential parishes in the Diocese of Washington. It is expected he will accept the Washington call in which case he will succeed the Rev. Caleb R. Stetson, who was instituted rector of Trinity parish, New York, January 25th.

The Rev. Mr. Pettus was born in Petersburg, Va., and is a graduate of the College of William and Mary and of the theological seminary at Alexandria, Va. At the latter institution he occupied the room which had been that of Phillips Brooks in his student days. He is a 32nd degree Mason and an Odd Fellow. He became rector of St. James' February 22, 1913.

PROVINCIAL CONFERENCE

The provincial secretary for New England, the Rev. Malcolm Taylor, in a letter to the clergy of New England, announces a Provincial Conference this summer. He writes:

"You will be interested to know that the Province is planning a Provincial Summer Conference to be held next summer at some central point in New England. Arrangements are being made with the Wellesley Conference Committee whereby the two conferences will in part divide the field of study and be supplementary to each other. The Provincial Conference, which will be called the Church Conference of the Province of New England, will appeal especially to the Church worker or Church school teacher who desires practical training in parish work. We believe that this conference will meet a long felt need and be generally welcomed by the parishes throughout the Province."

RALPH M. HARPER.

SOCIAL SERVICE IN NEW YORK

Conference—G. F. S.—In Memoriam.

The Living Church News Bureau
New York, February 13, 1922

HERE was recently held at Grace Church, White Plains, a conference of some thirty of the clergy of Westchester county to study the special problems of their community. Bishop Lloyd, former rector of St. Bartholomew's, White Plains, was present and made an address. At the dinner in the evening addresses were made by Mr. Herbert A. Brown, Deputy County Commissioner of Charities and Corrections, who showed a one reel film, "Human Documents", depicting the work done in Westchester County; Major Baker, Superintendent of the Bedford Reformatory for Girls; and Chaplain Annesley T. Young of the same institution. The Rev. C. K. Gilbert, executive secretary of the Diocesan Social Service Commission, was in charge of what proved a highly successful conference. The practical outcome of the conference was the appointment of a County Social Service committee.

GIRLS' FRIENDLY SOCIETY

The annual meeting of the Diocesan Council of the G. F. S., representing nearly 7,000 members, was held on Saturday afternoon, February 4th, at the Holy Trinity Chapel (St. James' parish), East 88th St. Mrs. Pfau presided. The delegates present re-affirmed the position formerly taken, that all member-delegates to the diocesan council should be communicants.

Among the notable achievements of the year was the opening of the G. F. S. Lodge at 225 East 53rd St. The Lodge is a handsome and commodious six story apartment house, remodelled to suit the needs of the society. It has handsome reception and office rooms; a large dining room and kitchen. There are single and double bedrooms which can accommodate 100 girls, and there is a handy kitchenette on each floor. On the sixth there is a large recreation room.

IN MEMORIAM: JULIA CHESTER EMERY

A special service of thanksgiving for the life and example of Julia Chester Emery was held in the Church of the Incarnation, Madison Ave. and 35th St.

Bishop Rowe referred especially to the social ministry of Miss Emery in her home, which was the Mecca of all visiting missionaries and where they received fresh courage and inspiration from her never-failing faith, sympathy, and understanding.

CHURCH CLUB ACTIVITIES

In the remaining Saturday afternoon of

this month at 4:00 o'clock the following speakers will be heard: Mr. Arthur Mitchell on Ruined Abbeys of England; Mr. W. E. Anthony on Church Vestments and their Symbolic Use; and Mr. Philip James on Developing Church Music.

FELLOWSHIP OF PRAYER FOR LENT

The Lenten season this year is to be made the occasion for a more united emphasis upon the development of the devotional life among the denominational bodies. A series of topics for prayer and meditation, entitled The Fellowship of Prayer, covering the period from Ash Wednesday to Easter, has been prepared by the Federal Council's Commission on Evangelism for the use of the churches.

MOVIE MORALS

Next week a hearing will be given at Albany on the bill to replace the State movie-law. This involves the censorship question and the motion picture theatre owners have a strong lobby, backed by unlimited money, working to repeal the present law. Whether censorship is always wisely exercised may be open to question, but the recent revelations in the Arbuckle and Taylor cases show the utter inner rottenness and depravity of some who make and market the movies. It is no wonder that movies are generally what they are considering their origin. In view of this glaring fact anything to save movie patrons from further exhibitions of the sexual obsessions of actors and producers is not only highly desirable but absolutely necessary.

BRIEFER MENTION

Grace Church, Broadway at 10th St., Rev. Dr. Slattery, rector, has a beautiful new sacristy, the gift of several parishioners. Every convenience for the use of the clergy and altar guild has been provided and most of them are gifts and memorials. The walls are of panelled oak, the ceiling of caen stone, the floor white marble.

St. Simon's Church, Sheridan Ave. and East 165th St., near the Grand Concourse, the Bronx, will be consecrated by Bishop Manning on the Feast of St. Matthias, Friday, February 24th, at 10:30 A. M. The rector is Rev. Robert J. Walker.

A CORRECTION

We are asked to say that the report printed last week to the effect that the resignation of the Rev. Horace E. Clute, of the rectorship of Grace Church, Hastings-on-Hudson, was caused by "a disagreement with the vestry over his zeal in searching for evidences of violations of the prohibition law", is an error.

FREDERIC B. HODGINS.

PHILADELPHIA HEBREW-CHRISTIAN SYNAGOGUE

Mission for Jews—Death of Missionary—Galilee Mission.

The Living Church News Bureau }
Philadelphia, February 13, 1922 }

ON the afternoon of Saturday, February 25th, will occur the official opening of the Hebrew Christian Synagogue at 517 North Fifth St., Philadelphia. It will be under the spiritual direction of the Rev. John L. Zacker. Bishop Garland, who is the national president of the Church Mission to the Jews, will preside, and an address will be made by the Rev. Dr. L. N. Caley, chairman of the diocesan committee on Jewish Work. Greetings will be given by Max I. Reich, Esq., National President of the Hebrew-Christian Alliance of America, and by Rev. Joel Levy, Dean of Hebrew-Christian Theological School, Chicago. The speaker will be the Rev. D. J. Newgerwitz, superintendent of Diocesan Jewish Evangelization, Montreal, Canada.

On the evening of the following day, Sunday, Mr. Reich will speak on Hebrew Prophets and their Message to the Twentieth Century and Mr. Newgerwitz on Judaism and the Hebrew Christian Synagogue.

The opening of this place of worship marks the initial effort of a new era in our Church's Jewish evangelization.

The official magazine of the Church Mission to Jews—*Church and Synagogue*—is edited by Mr. Zacker.

DEATH OF AN ACTIVE MISSIONARY

The Rev. John Thompson Carpenter died at Newtown, Pa., on January 11th, at the age of eighty-three. He was ordained by Bishop Stevens in 1869 and his first charge was at Minersville, Pa., during the time of the Molly Maguire episode. His ministry was spent largely in mission work, where he was eminently successful in building up strong centers of spiritual life. While stationed at Quakertown, his regular Sunday itinerary was to leave home at 5 a. m. going sixteen miles by train to Lansdale, eleven miles by train to Doylestown, five miles by horse to Plumsteadville, where he preached and conducted Sunday school; back to Doylestown, four miles to Centreville; six miles to Centre Hill, where again he preached, then back ten miles by horse to Doylestown, and by train by Lansdale and Quakertown, reaching home at midnight.

As first missionary of the Convocation of Germantown, he had a number of divinity students under his direction, three of whom are now bishops: the Rt. Rev. H. R. Hulse, D.D., Bishop of Cuba; the Rt. Rev. G. A. Beecher, D.D., Bishop of Western Nebraska; and the Rt. Rev. J. deWolf Perry, D.D., Bishop of Rhode Island.

GALILEE MISSION

The twenty-fifth annual report of the Galilee Mission has just been issued. From December, 1920, to November, 1921, 63,859 meals were served, 38,900 beds and 48,702 cash-room tickets provided, and there was a total attendance of 16,317 at chapel services. This latter was caused by several seasons, among them the passing of the season.

"The past year," says Superintendent George W. Wilkinson, "has been the most strenuous and difficult of all the years that

I have been connected with the work, due to the depression in all lines of trade and labor. The resources at our disposal have been taxed to their utmost capacity in ministering to the large numbers who have been in dire need and want.

"The Mission stands at a point of vantage, being located where so many of these people very naturally come, and has stretched out a loving hand to all who came. Darwin believed in the survival of the fittest, but we believe in the survival of the *Unfit*."

Since the last report, the Galilee Home has moved to its new location, 818-820 Wood Street, adjoining the mission. It is a home for the better class of men on the upward path, especially dedicated to the help of men of limited means who want a private room amid Christian surroundings.

BEQUESTS

By bequest of the late Anna Warder Pearsall of Lower Merion, Pa., the Episcopal Hospital will receive \$10,000 and the Domestic and Foreign Missionary Society, \$10,000.

Under the will of Theodore F. Roberts, \$5,000 is bequeathed to the Home of St. Michael and All Angels, which is also a joint legatee in a conditional residuary estate of \$600,000.

Dr. R. B. Teusler, of St. Luke's Hospital, Tokyo, will address the Foreign Committee of the Woman's Auxiliary of the Diocese, next Wednesday morning. Dr. Teusler's purpose in coming to Philadelphia is to emphasize the need of more nurses and doctors, and to stress the plans for building a new and greater St. Luke's.

CHICAGO DEANERY MEETS IN EVANSTON

Another Convert—Hobart Dinner—New Rector.

The Living Church News Bureau }
Chicago February 14, 1922 }

THE North Eastern Deanery met at St. Luke's, Evanston, on Monday, February 6th, Dean Edwards presiding. About fifty clergy with the Suffragan Bishop were there. At the morning session the speaker was Mr. Arthur J. Francis, now a member of St. Margaret's parish, Chicago. Mr. Francis was formerly a minister of the Congregational Church, and held an important charge in Chicago. Recently Mr. Francis has become a member of the Church, and is now a candidate for orders. He gave a thoughtful address at the deanery on *The Reign of Law*.

The speaker after luncheon was the rector of St. Luke's, Dr. Stewart, on the matter and the delivery of preaching. Dr. Stewart's paper was thought of such value that the deanery asked that it be published. It is understood that the paper will appear shortly in one of the leading Church monthlies.

HOBART DINNER

The Chicago Hobart Alumni Association had a dinner at the University Club on the evening of January 30th. Dr. Murray Bartlett, president of Hobart, was the guest of

A cable dispatch yesterday announced the safe arrival of Sierra Leone, of the Rev. F. B. Barnett, and the Rev. Thomas B. Hazzard who have gone to Liberia to explore the Hinterland with a view of leading a unit of missionaries from Philadelphia to that country.

On Sunday, in St. Mark's Church, Father Hughson, O.H.C., will speak on the plans of the Order of the Holy Cross to enter the mission fields of Liberia.

The Rev. Oliver Chase Quick, Canon of Newcastle, England, who is in this country to deliver the Paddock Lectures at the General Theological Seminary, will preach at the Pro-Cathedral of St. Mary on the morning of February 19th.

YOUNG PEOPLE'S SOCIETIES

In various parts of the diocese there seems to be a desire of the young people of the Church to "get together" for serious consideration of vital problems. The movement originates usually with the youth, as a desire on their part, rather than as an external organization to which it is suggested that they may belong.

In St. George's parish, Richmond (the Rev. A. J. Arkin, minister-in-charge), for instance, a movement has arisen "to organize all the young people, married and unmarried, into one society, holding stated meetings for the purpose of discovering, by reasoning together and by discussion, which among the things of life are least important, and which are most important to the highest measure of the joy of living." In this parish, too, the young people have asked "to study the Bible as in school"—under direction of the pastor, so that, in the light of modern scholarship, they may get an intelligent understanding of its contents.

FREDERICK E. SEYMOUR.

honor, and between forty and fifty, most of them Hobart alumni, were there. Seven priests were present, including one from out of town, the Rev. Ray A. Heron, from Neenah-Menasha, Wisconsin. The Rev. William Otis Waters, D.D., rector of Grace Church, Chicago, presided. Dr. Waters is of the class of 1884, and has been president of the Chicago Hobart Alumni for the past fifteen years.

NEW RECTOR

The Rev. Richard J. Lee, of Adrian, Michigan, has been chosen rector of Grace Church, Hinsdale, beginning his duties on February 10th.

CONSECRATION OF ST. IGNATIUS' CHURCH, ANTIOCH

On February 1st, the Feast of St. Ignatius of Antioch, in Pisidia, the Church of St. Ignatius, Antioch, in Lake County, Illinois, was consecrated by the Suffragan Bishop. Seven priests were present, and took part in the services. Four of these clergy are or have been actively connected with St. Ignatius'. The Rev. E. J. Batty is priest-in-charge of the mission, and also of St. Lawrence's, Libertyville. In the evening the Bishop confirmed a class of fourteen prepared by Mr. Brock.

THE MEETING AT THE EPIPHANY

The Junior Assembly of the Brotherhood

of St. Andrew has sent out another call to its long looked-for meeting at the Church of the Epiphany. The date is Saturday, February 25th, not on Washington's Birthday as first announced. The Assembly has made this conference an annual fixture, with its particular object of presenting the claims of the Church's ministry upon the young men of today. The object is not to persuade men to enter the ministry—but to provide them with a clear idea of its duties, privileges, and difficulties, so that each man who is present may take away with him food for thought and information which should materially help him in deciding whether or not the call is for him.

FAREWELL TO THE REV. E. J. RANDALL

The Rev. E. J. Randall, executive secretary of the Diocese of Chicago, and Mrs. Randall, are now living in Evanston. Before leaving his old parish of St. Barnabas, where he had been in charge continuously for twenty-eight years, Mr. Randall and his family were given a farewell reception and presented with a beautiful set of china bouillon cups in silver standards. In taking leave of their old rector, the vestry expressed its sincere regret, and thankfulness that Mr. Randall had been spared to lead his people on to such success as has followed his tenure at St. Barnabas'.

CHASE HOUSE

News from Chase House is the name of an interesting bulletin which is sent out each month now from headquarters. Each day sees this new venture of faith better established as a diocesan social service center at a most strategic place in Chicago. There were many visitors to the House at the time of the diocesan convention, most of them delegates who took this chance to visit Chase House for the first time. The House's contribution to the convention was the use of the kitchen for three days, when the members of St. Monica's Guild cooked luncheons for nearly five hundred people, serving them in the parish house of the Epiphany and in the gymnasium. The profit from the luncheon went to buy dishes and silver for the House's use. There are many signs of progress in the work and the life of the House. The Day Nursery is getting used to its new quarters. The library is open every evening, on three afternoons, and on Saturday morning.

Subscriptions to nearly twenty standard magazines have been given to the reading room. Club rooms, one for girls, and one for boys, are being furnished over the gymnasium. Even the classes are handicapped for lack of helpers.

PARISH MEETING, ST. LUKE'S, EVANSTON

Three hundred men and women were served in the parish house at the annual parish dinner and meeting of St. Luke's Church, Evanston, on January 17th, 1922. The rector, Dr. Stewart, presided. Never before, says Dr. Stewart, has there been a parish meeting so largely attended. The present vestry was reelected.

The abolition of pew-rentals was by all odds the most important question brought before the meeting, and evoked a number of earnest, eloquent speeches before the vote was called for upon a motion to "declare all sittings free in St. Luke's Church," a motion carried with enthusiasm and with practical unanimity. Instantly Bishop Griswold was on his feet to congratulate the parish and to increase his pledge: in quick succession others did the same, and the rector having called upon the meeting for additional weekly pledges to make up the nine thousand dollars heretofore pro-

vided from pew rentals, the response was general and generous.

The treasurer of the parish made a condensed report of the general fund for 1921, and of the various other funds handled by him, and introduced a motion authorizing the vestry to consolidate the parish indebtedness in a loan of \$100,000 at six and a half per cent.

Not only was this carried, but a large number of pledges were made then and there toward the interest and principal reduction during 1922, and it is hoped that the entire sum necessary, viz. \$11,500, may be shortly provided.

H. B. GWYN.

CITY MISSION WORK IN WASHINGTON

VERY NOTABLE was the action of the Diocese of Washington at its recent convention in taking over from the vestry of Trinity parish the property of that parish, including a church, a community house, and a rectory,

town church. Once the foremost church in Washington, for various causes it gradually lost numbers and financial support. Three years ago Bishop Harding accepted from the vestry full control and rights of the property for a period of five years. Immediately a regime was inaugurated to test the possibility of reviving the parish as a self-supporting entity, and to operate so as to meet community and civic needs. Emphasis was placed on good music and special services in the church, the parish hall was made Trinity Community House with typical social settlement activities, a beginning was made of serving the unfortunates in the various institutions and hospitals. At first this service was concentrated upon soldiers and sailors and war workers; but as that need died away after the Armistice, the broad civilian work was instituted.

The new scheme revived the plant and thousands upon thousands thronged the buildings that had been almost empty. Contact with so many persons and wel-



TRINITY CHURCH, WASHINGTON, D. C.

all of which are received as a diocesan property.

Here will be centralized the City Missionary and Social Service activities of the diocese. Here will be the assembling point for diocesan meetings and organizations.

The Trinity plant is excellent for these purposes. With two crosses surmounting high twin towers, the church, flanked by its spacious rectory and community house, occupies almost half of the square at Third and C streets, Northwest.

The church seats 1,300, is splendidly furnished, has a sanctuary and marble altar of exceptional beauty, and an electrically equipped pipe organ. Trinity Community House, famous for the part it has taken in civic education and uplift during the past three years, contains a gymnasium and recreation hall seating 500, a buffet kitchen, a dining room seating 250 with a large well-equipped kitchen adjoining, a guest room, an emergency room, five large club rooms, the library, mental hygiene clinic room, smoking room, shower bath room, three rooms for occupational arts, and excellent lavatory system. During the last three years over \$20,000 has been spent in repairs so that the plant is now worth \$170,000.

Trinity is what is known as a down-

fare agencies revealed new needs that the Church was bound and equipped to meet.

The Bishop continued meetings of the vestry and advisory council for the church. The executive and vicar, the Rev. David Ransom Covell, was allowed to select a group of five prominent business men as an advisory council for the community house.

So enthusiastically did the community house commend itself to the city of Washington that Roman Catholics, Jews, members of all Churches and of no Church, and most of the local Masonic organizations, united to contribute and solicit contributions when a financial drive was conducted. Franklin Roosevelt was honorary drive chairman, and the active chairman was the manager of one of the local theaters.

So rapidly did the work develop along social service and city missionary lines that the need for a permanent status and financial foundation was apparent. The work was too valuable to be permitted to lapse and too extensive to be supported by private solicitation.

At this year's convention of the diocese held in Trinity Church, the Bishop, in his opening address, strongly urged that the diocese receive the plant from the hands of the vestry and insure the work a perma-

nency. The past work and the future plans received hearty endorsement, the delegates registering themselves unanimously.

The Bishop's plan as adopted by the Convention calls for a committee of six with the Bishop as president to be in charge. To this committee the executive is responsible. The committee is to report every three months to the Board of Managers of Missions, and finally to the Diocesan Convention. The committee, as appointed, consists of two members of the Board of Managers of Missions, Messrs. Wm. C. Rives, M.D., and George B. Selden, two laymen at large from the Diocese, Messrs. George P. Sacks and Byron S. Adams; and one member of the Board of Social Service, Judge J. Wilmer Latimer. The executive is the Rev. David Ransom Covell. The funds for the work are to come from the Nation-wide Campaign income, through the Board of Managers of Missions. The rural and negro work of the diocese will henceforth be cared for by the income from a large bequest of the late Samuel L. Philips, so all the offerings for diocesan missions will be available for the city work.

In a speech remarkable for its sanity and unanswerable logic Senator Pepper, on the first afternoon of the Convention, made two important points; first, that the Episcopal Church had at last seen the need for complete mobilization and centralized organization and was proceeding to that end; second, that talk of money in the Church would henceforth be quite a secondary affair. We would talk rather in terms of needs, knowing that we can always summon sufficient funds to meet necessities. The Episcopal Church is positively an *ecclesia grata* to America and Americans. It is larger in influence than in numbers, but its membership is sufficiently large to cover well the territory of our nation. It is blessed with discipline, leaders, intellect, money, and a sincere desire to spread justice, love, and fellowship throughout all relationships of life.

This move by the Diocese of Washington in taking over the Trinity plant and the extensive work begun there is of far more than local significance. It is a concrete move toward a fulfillment of Senator Pepper's two important points. It means that Washington is already mobilized and ready to step into the national mobilization.

CHURCH OF THE HOLY COMFORTER, POUGHKEEPSIE, N. Y.

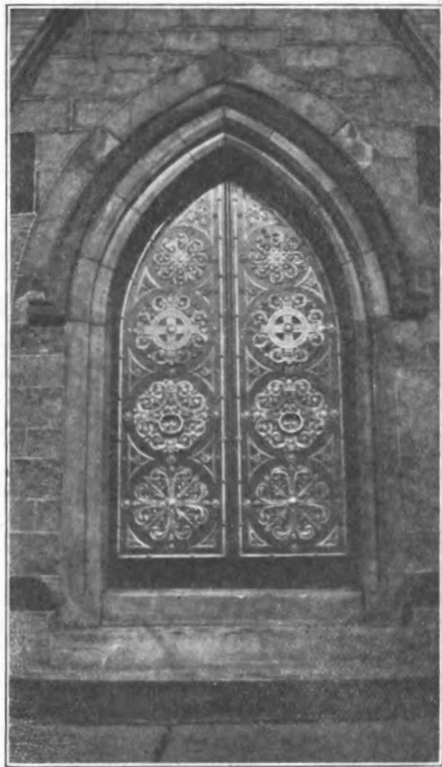
ON THE first Sunday after Epiphany, January the 8th, at the Sung Eucharist at 11:00 A.M., the beautiful bronze and oak entrance doors to the church were rededicated by the rector of the parish.

These doors were built and erected by The Tiffany Co., of New York City, in the year 1907, and were given to the glory of God and in loving memory of Judge Joseph Barnard by his widow, Emily B. Barnard.

The elements had, during the fifteen years since their erection, greatly marred their original beauty and made a work of restoration imperative. Mrs. Barnard passed to her rest some two years ago and therefore this work was undertaken by her son, Frederick Barnard.

The Tiffany Co. were called in to do the work and they have completed so perfect a work of restoration that the doors are once more restored to their original beauty.

The sermon on this occasion was preached from St. John 10-9. The rector spoke of the place of the doors in church architec-



CHURCH OF THE HOLY COMFORTER, POUGHKEEPSIE, N. Y.

ture and as the objects of special adornment because of their symbolizing our Blessed Lord Himself.

BISHOP ROWE FUND INCREASING

WITH THE NEAR APPROACH of General Convention, when the presentation of the Anniversary Fund is to be made to Bishop Rowe, active efforts are being made in various cities to increase the amount of the fund. Philadelphia is especially active. The Indian Hope committee has pledged \$5,000, and the Domestic committee of Pennsylvania will make its quota \$1,000. An offering at St. Luke's Church, Germantown, added \$350 to the fund.

The following prayer has been issued by the workers in Philadelphia:

"Almighty God, bless, we pray Thee, the efforts now being made to raise the Bishop Rowe Foundation Fund for the mission work in Alaska, and open the eyes of Thy servants everywhere to the great need in that land, so that their hearts may be moved to compassion, and, by their gifts, the hands of Thy servant Peter Trimble Rowe may be effectively upheld, that he may turn many to righteousness, to the honor and glory of Thy Name, through Thy Blessed Son, Jesus Christour Lord. Amen."

PRE-LENTE DEVOTIONAL MEETING

THE FEBRUARY MEETING of the Plainfield Clericus (which is usually a social and literary one), had been arranged as a Pre-Lenten Devotional Meeting, and was held at St. John's Church, Somerville (the Rev. C. Thacher Pfeiffer, rector), on Monday, Feb. 6th. Fr. Anderson, O.H.C., conducted the devotions and intercessions and gave the Meditations on the Inner Life of the Priest, which were exceedingly helpful to the priests present.

DR. BARRY'S THIRTY-FIFTH ANNIVERSARY

THE THIRTY-FIFTH anniversary of the ordination to the priesthood of the Rev. J.

G. H. Barry, D.D., rector of the Church of St. Mary the Virgin, New York, was celebrated in the parish church at a very notable service on the Feast of the Purification. Though the weather was exceedingly stormy the church was filled with a very large congregation, among whom were a great many priests from New York and neighboring dioceses although Dr. Barry's modesty prevented the trustees from issuing special cards of invitation to the neighboring clergy.

The service was a Pontifical Solemn Mass, assisted by Bishop Manning from his throne. The throne was a very beautiful one, erected on the Gospel side of the Sanctuary. The celebrant was the Rev. Dr. Delany, associate rector, the Deacon Father Peabody, and the Sub-Deacon Father Bothe. There were three processions entering the chancel: First the choir, followed by Dr. Barry, and preceded by a crucifer; second, by the officiating clergy, preceded by the acolytes and a crucifer; third, the procession of the Bishop with attending clergy and acolytes, also preceded by a crucifer. The Deacons of Honor to the Bishop were Fathers Jerome Harris, and Robert Cornell; the assistant priest to the Bishop was one of the curates, the Rev. Father Henry K. Pierce.

The service, a most elaborate one, was carried through with the precision and smoothness characteristic of St. Mary's, and which has made it famous throughout the Anglican Communion.

It was noteworthy that the Bishop himself carried his staff throughout the service and it was not at any time borne for him by a chaplain. The Bishop was vested in cope and mitre.

The music of the Mass was Beethoven in C. with orchestral accompaniment.

After the Creed the Bishop made a short address from the pulpit. He said the essence of the Christian religion was personal devotion to our Blessed Lord and he rejoiced that throughout its history the parish of St. Mary the Virgin had always been faithful to this fundamental characteristic of the Christian Faith. He congratulated the parish upon its career and was very warm in his expression of congratulations to Dr. Barry on his thirty-fifth anniversary and his life and work of faithful service.

The address was followed by a sermon by the Rev. Frank L. Vernon, D.D., of St. Mark's Church, Philadelphia, on The Blessed Virgin Mary, and was delivered with such force and eloquence as verily thrilled the congregation. At its close the preacher turned to Dr. Barry with graceful words of congratulation for his long service as teacher, priest, and author—a restrained but beautiful tribute to a great man.

On the return of the Bishop from the chancel he blessed the people, who knelt before him as he proceeded across the nave.

There was a Corporate Communion in the parish at 7:30 in the morning at which all of the clergy, except Dr. Delany, received Communion, and a large number of the faithful.

As a thanksgiving offering for Dr. Barry's rectorship the parish is giving a very magnificent set of vestments of cloth of gold, consisting of chasuble, dalmatic, tunicle, cope, and altar frontal, with the appropriate vestments for the sacred vessels. Those for use at the Mass were blessed at the early celebration by Dr. Barry and were used at the High Celebration.

CHRISTIAN FRATERNITY

A VERY pleasant demonstration of practical Christian fraternity took place in

Cleveland, Ohio, on January 29th, when the Serbian Orthodox Church celebrated the name of its patron, St. Sava, with the assistance of Rt. Rev. William Andrew Leonard, Bishop of Ohio, as their honored guest. The choice of a day was made with reference to the fact that Bishop Leonard is a member of the Order of St. Sava, having received that honor from King Alexander in recognition of his services for Serbian relief and Serbian child welfare.

As the Bishop stepped from his carriage, the wife of the president of the congregation spread before him a strip of clean white cloth, on which he walked from the curb into the church; the leading officers of the church greeting him, acted as his escort, and a little girl, representing the whole congregation, kissed his hand. Within the church door were waiting the parish priest, the Rev. Nikodem Stoyakovich, with acolytes and servers, and as the Bishop approached, he was censed, and greeted, "Blessed is he that cometh in the name of the Lord". From the sanctuary steps, Father Stoyakovich made the following address:

"Your Grace: I am overwhelmed with joy and happiness in being so fortunate as to have you with us today and to welcome you before my congregation in this Holy House. On behalf of myself and the Serbian people of this community, I wish to extend our sincere thanks and appreciation for your kind visit, your genuine interest and the warm sympathy you have shown toward us.

"We are small in numbers but big at heart and I am sure that if every man, woman, and child within my hearing was to speak, they would not only say words of welcome to you, but would express their desire that your visit here today may bring forth closer coöperation between the Episcopal Church and the Serbian Orthodox Church, so that with joint work and ideals they may better fulfill their mission on earth.

"Blessed be he who cometh in the name of Jesus Christ. Amen."

The service then proceeded as usual, and the Bishop preached a brief sermon on the theme of faith and love, particularly as the sources of support and comfort during the national history; faith in the nation, love for it; faith in God, love for His Church. These motives have sustained the Serbian people throughout their whole history, during the dark period of the Great War, and have been the inspirations of the establishing of St. Sava's Church in Cleveland. These qualities, faith and love, we too have as our inspiration; we have the same faith, we recite the Lord's Prayer in the same words, we are children of the same Father.

After the service many of the Serbian people were heard to express pleasure and surprise that the Bishop indicated such perfect understanding of the Serbian soul.

At the conclusion of the Liturgy, the congregation went to the school-room, where memorial service for St. Sava took place, because St. Sava was the founder and patron of schools. This service included the blessing of a memorial cake, called *Svety kolach*, and of the *kolyiva*, a specially prepared dish of whole wheat, symbolizing that as the wheat falls into the ground and rises again, so the soul of St. Sava rises from the earthly body to a new and fuller existence.

Dinner at the rectory followed the service, the guests being, besides Bishop Leonard, the officers of the Church, Mr. M. S. Cerrezin, a young attorney who is chief business adviser of the congregation, and Mrs. Eleanor E. Ledbetter, a member of the diocesan committee of the Church Ser-

vice League, who is English editor of *Novi Svijet* (the *New World*), a monthly periodical published by the St. Sava Brotherhood. The meal was typically Serbian, bounteous and delicious, and was concluded with the singing of a hymn of thanks by the host.

The joy and happiness of the Serbian congregation was visible in every face, and everyone expressed the hope that the Bishop might visit them again soon.

TRANSPORTATION BUREAU

THE OFFICE of the Transportation Bureau of the Church is now located at 631 Metropolitan Life Building, Minneapolis, Minn.

The Presiding Bishop and Council, at their December meeting, fully authorized and passed resolutions, financially supporting the Transportation Bureau, enabling the chairman, the Rev. Andrew D. Stowe, D.D., to take offices in the Metropolitan Life Building. Most of the Railway Systems of the country have offices in this building.

THIRTY YEARS AMONG THE INDIANS

A HAPPY feature of convention week in Duluth, was a reception held at the Bishop's House on Wednesday afternoon in honor of Miss Pauline Colby, who is soon to retire from active service after thirty years as a missionary in the Ojibway reservations of the diocese. Churchwomen in large numbers were present and after adjournment of the convention the clergy and lay delegates called in a body. Mrs. E. W. Couper, as president of the Woman's Auxiliary, and on behalf of the Churchwomen of the diocese, expressed appreciation of Miss Colby's service and presented her with a generous purse as a slight token of the esteem in which she is held. Immediately following the presentation the Indians sang the doxology in Ojibway. Then the Rev. J. G. Ward read a "minute" adopted by the convention, and Miss J. E. L. Moore brought forth a "book of remembrance" in vellum, which she had made and engrossed, containing Mrs. Couper's presentation address and a page each written by Bishop Morrison and Mrs. Morrison. Later all the guests wrote their names in the book. Miss Colby acknowledged her "shower" in a most gracious manner. She has returned to her cottage at Onigum and will continue her work until arrangements are made for some one to take up her duties.

COLORED WORK IN ERIE

CHRIST CHURCH (colored) began its existence at the home of Mrs. Daniel White,

THE GORHAM CO.

Fifth Avenue and Thirty-Sixth Street
New York

Designers and Manufacturers

of

Church Furnishings

in

Gold, Silver, Brass, Bronze,
Marble Mosaic, Wood, and
Stained Glass

SPAULDING & CO.

Representing the Gorham Co.'s
Ecclesiastical Department

Church Furnishings

In Gold, Silver, Bronze, and Brass.

Memorial Windows and Work in
Marble and Wood given Special
Attention

Send for Our New Catalogue

Michigan Ave. and Van Buren St.
CHICAGO

Heaton, Butler & Bayne Glass Stainers

By Appointment to the Late
King Edward VII

Stained Glass Mosaics
Church Decorations
Memorial Brasses, etc.

Designs and Estimates on application to
Heaton, Butler & Bayne (N. Y.), Ltd.
437 Fifth Ave., Knabe Building, N. Y.

AN INVITATION

CHURCH people visiting England are cordially invited to inspect the many beautiful examples of CHURCH ART in Wood, Metal, Embroidery and Pictures on display at Messrs. Mowbray's Showrooms in London and Oxford.

Also open to visitors, and full of interest, are the workrooms at 35 Pembroke Street, Oxford, for the finest carving in wood of Church Interior Decoration, and for the working of Ecclesiastical Embroidery.

A. R. MOWBRAY & CO. Ltd.
Craftsmen in Ecclesiastical Art, 28 Margaret Street, London, W.1 9 High Street, Oxford, England

"This Book Has a Burning Message"

Vocations Within the Church

By Leonidas W. Crawford

"It is a fine volume to place in the hands of talented young men and women who are undecided as to their vocations, but who might be led to consider the many lines of Christian activity which have ordinarily been given little emphasis."

—Review and Expositor.

PRICE, NET, \$1.25; BY MAIL, \$1.35

At the Better Bookshops

THE ABINGDON PRESS
(Founded 1789)

New York Pittsburgh Cincinnati Kansas City Chicago San Francisco Boston Portland, Ore. Detroit

Erie, Pa., on May 20, 1921. The Rev. Wm. W. Ridgeway sponsored the meeting and made arrangements for the first service to be held in the chapel of the Cathedral on May 22nd. The work has been organized as a mission, bearing the name of Christ Church, and two classes have already been presented for confirmation. The Eucharistic vestments were made by a man, Mr. Charles Fisher, senior warden. The Guild of All Souls gave a set of requiem vestments. The office lights were given by a friend. The chalice and paten were originally given to Mr. Ridgeway by Bishop Israel for missionary work and then presented to Christ Church. This work is the foundation of any future work for negroes in Northwestern Pennsylvania.

NEW MEMORIAL CHAPEL

A BEAUTIFUL memorial chapel has been completed and furnished at All Saints' Church, Atlanta (the Rev. W. W. Meminger, rector), in memory of Lee Williams, and called the Lee Williams Chapel. It is the gift of the young man's family, and very handsome in every detail.

CONFERENCE ON PAROCHIAL MISSIONS

THE REV. LOARING CLARK, rector of St. Paul's Church, Chattanooga, Tenn., and a member of the P. B. & C. Committee on Parochial Missions, will hold a conference on this subject in St. Philip's Cathedral, Atlanta, February 8th, 9th, and 10th. Each Bishop in the Province has been asked to appoint two priests to attend the conference. Bishop Johnson of Colorado expects to be present during one day of the meeting.

ENDOWMENT FUND RAISED

ON SUNDAY, January 29th, the congregation of Grace Church, Grand Rapids, Mich., pledged nearly \$70,000 for an endowment and parish extension fund. The plan is to invest about \$60,000 as an endowment, the balance to be devoted chiefly and immediately to the establishment of a chapel in another part of the city, for which a desirable and ample lot has been donated by Mr. and Mrs. Charles R. Sligh. A gift of \$10,000 left under the will of the late Mr. Jacob Kleinhaus, formed the foundation of the large fund now raised and another pledge of more than \$7,000 from one whose name is withheld, gave a great impetus to the effort that has resulted so successfully.

NATION-WIDE CAMPAIGN IN MISSIONARY DISTRICT

DUE to the Nation-wide Campaign Bishop Temple has been able to lengthen the cords in North Texas. The district covers such a vast area that the distances between the scattered missions are almost inconceivable to one who does not know something of Texas mileage. Recently a beautiful new rectory has been completed in Stamford, and is occupied by Rev. Frank Stedman and family, who came lately to Texas from Maine. Mr. Stedman ministers to Albany and Spur in addition to Stamford. The Rev. Frank Eteson, from Honolulu, lives in Big Spring and ministers at Colorado. The Rev. Willis P. Gerhart, of Abilene, holds services twice a month at Baird. This entire missionary field was until the past year served by Dr. W. A.

Williams as Archdeacon. These stations are receiving far more services than was ever before possible.

Bishop Temple has been able to purchase a rectory at Lubbock, and has built a new church at Sweetwater, a growing railroad center.

The Rev. L. L. Swan transferred from the Diocese of Dallas is in charge of the work at Clarendon, Dalhart, and Shamrock.

NEW MARYLAND RECTORY

ST. PAUL'S-BY-THE-SEA, Ocean City, Maryland, Diocese of Easton, which received its independence from convention last May, and has been incorporated among the historic parishes of the Eastern Shore, has just completed the erection of a \$4,000 rectory on Baltimore Avenue, adjoining the church. The new rectory is calorically heated, and furnished with electric lighting, hot and cold water. It is connected with the church by a modern cloister which contains the choir room, clergy room, thus making it a combination rectory and parish house.

In addition to this, Mr. Paul Seegar, of Baltimore, has presented the church with an octagonal pulpit of carved oak to match the chancel furnishings, and costing \$150.

DORMANT PARISH REVIVED

THE CHURCH OF THE GOOD SHEPHERD, Allegan, is another of the parishes in Western Michigan that enjoyed unusual prosperity in 1921. A year ago the congregation was so discouraged that the abandonment of the church seemed a disaster perilously near. A loyal and faithful minority refused to submit to the closing of the church; the Rev. F. A. Patterson was secured as a new leader; and the growth has

CHURCH COOPERATION IN COMMUNITY LIFE

By PAUL L. VOGT

Prof. Vogt writes out of a rich experience in the rural church field and with a solid background of sociological knowledge.

Net, \$1.00, postpaid.

THE ABINGDON PRESS
NEW YORK CINCINNATI

Memorial Windows

When the empty walls around an empty altar are left for consideration, you will be greatly interested in seeing photographs of my recent windows - some of them set in the form of color-photographic or "maple" trees.

Charles J. Connick

MÖLLER PIPE ORGANS

The highest grade instruments. In twenty-seven hundred churches. Every organ designed and built for the church and service for which it is to be used. References: St. Bartholomew's, New York, United States Military Academy, West Point, New York, or any other church using the Möller Organ. Booklet on request.

M. P. MÖLLER, Egerstown, Maryland

MEMORIAL WINDOWS

Our windows are delightful melodies of color. Perfect drawing and artistic workmanship assured by my European training. If you are interested, send for illustrations of some of my windows.

ELLWOOD POTTS,

Workrooms, 5438 Market St., Philadelphia, Pa.

THE SPIRIT OF PEACE

A volume of Sermons by the BISHOP OF LONDON
Cloth, \$1.40. Postage about 12 cts.

"Like all the Bishop's published sermons, they are simple, clear, deeply spiritual, and very persuasive."
-The Churchman.

MOREHOUSE PUBLISHING CO.

1801 Fond du Lac Ave. MILWAUKEE, WIS.

Addressograph AN IDEAL GIFT
Personal Note, Gummed, Perforated, Roll Form. In military container.
MADE IN U.S.A. LETTERS, PEGS, INKS, MUSIC, BOOKS, ARTICLES.
A Practical Convenience for Social, Private or Commercial Use.
PRICES: 24¢-25¢ 50¢-52¢ 90¢-92¢ 100¢-104¢ Sent Prepaid.
Dealers write for attractive literature. Free sample for stamp.
M. E. ARENDT CO., Dist., 300 14th St., Milwaukee, Wis.



Society of St. Peter & Paul

32 George Street, Hanover Sq., London, W.

THE DAILY MASSES OF LENT: Their Character and Meaning. (3d.) 5 cts.

THE MASSES OF LENT. Being the Daily Masses, in full from the Missal, with Explanatory Introduction. (2s. 6d.) 50 cts.

THE ENGLISH HOLY WEEK BOOK: "The Altar Drama of the Passion." The Masses and other Ceremonies of Holy Week (including Tenebrae), (2s. 6d.) 50 cts.

Or, with the longer Passion Gospels, according to the Latin Rites, (3s. 6d.) 80 cts.

THE SEVEN WORDS FROM THE CROSS. (3d.) 5 cts.

THE FOLLOWING OF CHRIST. Exercises from modern writers. Arranged by CHARLES MARSON. Preface by H. SCOTT HOLLAND. (2s. 6d.) 50 cts.

DAILY READINGS FOR LENT: from the Bible and the Fathers; from the Lessons of the Breviary. (2s.) 40 cts.

THE STATIONS OF THE CROSS. By FATHER IGNATIUS of the Side of Jesus, Passionist. (2s.) 40 cts.

Also in shorter form: "FOLLOW ME," (3d.) 5 cts. "STATIONS OF THE CROSS," (1½d.) 3 cts.

THE ADVENTURE OF PASSIONTIDE. KENNETH INGRAM. Cap 8vo. (2s. 6d.) 50 cts.

A new and remarkable book, bringing much new light to bear on the ceremonies of Holy Week, and their influence on Catholics.

THE FIELD OF BOAZ. RUTH BRYAN. Cloth. (2s.) 40 cts.

Lent List or Catalogue Free

in every way been most gratifying. The parish income increased by more than \$2,000, N. W. C., and other Christian service giving advanced to over \$1,200; \$1,150 was spent for repairs and improvements on the property; and the church is out of debt for the first time in years, with a balance of more than \$1,000 on hand. The total membership of baptized persons has grown from 117 to 203.

GIFTS TO TUSKEGEE INSTITUTE

THIS IS THE well known seat of the Normal Training School for Negroes located near the village of Tuskegee. Here we have a mission called St. Andrew's, begun several years ago by the Rev. Stewart McQueen, rector of The Holy Comforter, Montgomery, Ala. Mrs. Charles E. Mason, of Boston (through her rector, the Rev. Alexander Mann, D.D., of Trinity Church), has presented to the mission a beautiful Communion Service. She gave to the school itself a very fine Hospital (perhaps the best equipped hospital for Negroes in the South), in memory of her father, the "War Governor" of Massachusetts.

PROGRESS IN CENTRAL AMERICA

DURING THE MONTH of December, the Rev. T. C. Maclem, former provost of Trinity College, Toronto, accompanied Bishop Dunn upon a visitation down the Atlantic Coast of Central America. He was deeply impressed by the strength of the Church and the immense strides made during the past four years under the brilliant administration of the Bishop. After an ordination at Port Limon in Costa Rica, when both Bishops Dunn and Jackson took part and Provost Maclem preached, they proceeded to the Canal Zone, and expect to spend the month of February on the Pacific Coast working their way north, visiting promising fields where no work has ever been attempted. Few missionary journeys of modern times have been more truly apostolic in spirit and scope.

ALABAMA STATE COLLEGE

AUBURN, ALA., is the seat of a large State College. We have a small church, and a house for the clergyman, and a few communicants. There are only fifty students of the Church, while the Baptists and the Methodists have about four hundred each. Recently the Bishop of Atlanta delivered a series of instructive and helpful addresses to the student body. He is an attractive and forceful speaker and made a wholesome impression.

SALARIES OF ALBANY CLERGY

ON DECEMBER 7th, 1921, the Missionary Committee of the Archdeaconry of Troy appeared before the Executive Committee of the Board of Missions of the Diocese of Albany and represented the unquestionable fact that there are inequalities in the stipends paid to missionaries, and that in several cases rectors of self-supporting parishes are receiving less than the amount paid for missionary work.

It was shown that in some Eastern dioceses a minimum salary has been established, which, in the case of married clergymen, varies from \$1,800 to \$2,000, with the use of a rectory.

The Bishop and the four Archdeacons were appointed a committee to consider what may be done to remedy existing in-

equalities and to submit recommendations to the next convention.

RECRUITING FOR THE MINISTRY

THE REV. S. S. DUBRY, D.D., rector of St. Paul's School, Concord, N. H., has planned for a conference of boys who may be looking to the Sacred Ministry.

This conference will be held next summer at Concord, and the only expense beyond that of transportation will be a registration fee of two dollars.

It is to be hoped that vestries of parishes will be willing to meet this expense in the case of boys who are known to have a vocation for the ministry.

The present shortage in the number of clergyman available for the work of the Church indicates that the proposed conference may help to meet our most pressing need.

EXTENSION IN GRAND RAPIDS

GRACE CHURCH, Grand Rapids, Mich., has begun preparation for its golden jubilee or fiftieth anniversary. This parish started as a Sunday school and has grown to be a parish of 1,280 communicants. The golden jubilee will be celebrated the 25th, and 26th of February. All the former living rectors are loved and esteemed and will be welcomed back at this time. Bishop Gailor will preach the jubilee sermon. A beautiful Book of Remembrance has been prepared and will be dedicated to the grateful memory of all who have been faithful in the past and those living who have shown their interest in Grace Church by their prayers, their work, and their gifts.

The rector and vestry have outlined a plan for the next ten years which includes an endowment of \$150,000, and the development of an extension work in the village of East Grand Rapids in which there never has been nor is any work conducted by the Church. This will mean the giving of two to three hundred communicants to this chapel which Grace Church hopes to build up and carry through its formative period.

In order that the financial strength of the parish may not be seriously hurt by transferring these communicants to the chapel, it was felt an endowment fund, or part of it, should be raised. It was suggested that the first \$50,000 be pledged as a special jubilee thank offering for the fifty years of parish life. This endowment fund was started by Mr. Jacob Kleinhans, who, for thirty-eight years, was senior warden of this parish, and who left a bequest of \$10,000 to the Church. Last Sunday, \$48,340 was pledged to the endowment fund, making a total of \$58,340.

Four lots in East Grand Rapids have been purchased and donated to the Church. These lots occupy a very strategic position, and stand on the highest point of ground in this city. The vestry also suggested as part of their plan that a jubilee thank offering be made of \$10,000 for extension work in the development of this chapel project. Last Sunday, at the same time the endowment fund was pledged, \$9,505 was pledged for this extension work, and chapel. Bishop McCormick has given his consent to the project.

During recent years, this parish has eliminated \$31,000 worth of debt; has more than doubled its gifts for diocesan and general Church work; has given five young men and women for life work.

Recently a house and lot in a very attractive residence district has been deeded

What Must the Church Do To Be Saved?

By
ERNEST FREMONT TITTLE

A fresh and vigorous presentation, in terms of modern thought, of the great fundamental teachings of Christianity.

Net, \$1.25, postpaid.

THE ABINGDON PRESS
NEW YORK CINCINNATI

THE SPIRIT OF MISSIONS

Is the logical point of contact between the individual communicant and the army of workers at home and in the field. Is you are not already a subscriber. The present issue is a good one with which to begin.

\$1.00 A YEAR FULLY ILLUSTRATED

Sample copy sent upon request

THE SPIRIT OF MISSIONS

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



**Church Furnishings
In Gold, Silver, and Brass**

**CHURCH and
CHANCEL
FURNITURE**

Write for Catalogue
For Episcopal Churches

W. & E. SCHMIDT CO.
308 Third Street MILWAUKEE, WIS.



**CROUP
OR
WHOOPING COUGH**

ROCHE'S FRANCE **EMBRICATION**

Relieves promptly and safely. Effective in Bronchitis, Lumbago and Rheumatism.

W. EDWARDS & SON E. FOUGERA & CO.
London, England 90-92 Beekman St. N.Y.



**MENEELY
BELL CO.**
TROY, N.Y.
AND
220 BROADWAY, N.Y. CITY

BELLS

CHURCH BELLS SCHOOL

Ask for Catalogue and Special Donation Plan No. 66
ESTABLISHED 1888
THE C. S. BELL CO HILLSBORO, OHIO

**MENEELY & CO. WATERVLIET
(West Troy), N. Y.**

THE OLD **CHURCH**
MENEELY **CHIME**
FOUNDRY **& OTHER BELLS**

to the church, which will be used as a rectory.

The church has been completely changed in the last few years, having a new sanctuary, a beautiful marble altar, and a beautiful mural painting of the Ascension which fills the three walls of the sanctuary. This was given as a memorial for Mr. Kleinhans. Six new memorial windows have been installed and many other memorials given and the church entirely re-decorated.

For three years Grace Church has been conducting a Week Day School of Religious Instruction in coöperation with the public school, which has been very successful. It has been thoroughly reorganized under the most modern methods and is one of the demonstration schools of the Department of Religious Education. The Church school on Sunday has been almost doubled and 800 communicants have been added to the parish in the past eight years.

PROGRESS OF ITALIAN MISSION

FROM A very small beginning nine years ago St. Paul's Italian Mission, Hartford, Conn., in spite of almost incredible obstacles and disappointments, has grown until now there are seventy-five families attached to the Church, besides quite a number of single young men. There is now a communicant list of 259; a men's club, a young men's club, a branch of the G. F. S., a troop of the Boy Scouts, etc., and there are 120 actually in attendance at the Church school.

VIRGINIA CHURCH SCHOOL CONFERENCE

THE THIRD ANNUAL CONFERENCE of headmasters and principals of schools under Church influence was held in the parish house of Grace Church, Richmond, Virginia, on January 23rd, the Rt. Rev. R. C. Jett, D.D., Bishop of Southwestern Virginia, presiding in the absence of Bishop Brown. Fifty delegates were present from fifteen schools in this and the four adjoining dioceses.

The conference devoted the greater part of its time to the discussion of the program and objectives of Religious Education in the schools, with reports from each school of results already attained.

LENTEN PREACHERS IN BUFFALO

THE PREACHERS at the daily noonday Lenten services at St. Paul's Cathedral, Buffalo, will be as follows:

March 2-3, the Rev. W. A. R. Goodwin of Rochester.

March 6-10, Canon Lawrence Skey, of Toronto.

March 13-17, the Rev. Milo H. Gates, D.D., New York City.

March 20-24, the Rev. Ernest deF. Miel, D.D., Hartford.

March 27-31, the Rev. Hugh Birkhead, D.D., Baltimore.

April 3-7, the Rev. Samuel S. Drury, D.D., Concord, N. H.

Holy Week, Bishop Brent.

ROUNDS OUT A CENTURY

ST. PAUL'S CHURCH, Kittanning, Pa., the Rev. Tage Teisen, rector, was consecrated on the Feast of Conversion of St. Paul, Wednesday, January 25th. It was the fruition of a hundred years of history. The present church building was construct-

ed during the rectorship of the Rev. W. E. H. Neiler, now deceased, and under the present rector a debt of \$18,000 has been paid. A memorial tablet of bronze was placed in the church immediately before the consecration by the friends of Mr. Neiler.

The Rt. Rev. Philip Mercer Rhinelander, D.D., preached a most eloquent and inspiring sermon on the text "Worship the Lord in the Beauty of Holiness."

A large silver alms basin presented to St. Paul's Church as a memorial to the Misses Margaret and Harriet Williams, former communicants, now deceased, was used for the first time. The Bishop of Pittsburgh was the consecrator.

CATHEDRAL FOUNDATIONS COMPLETED

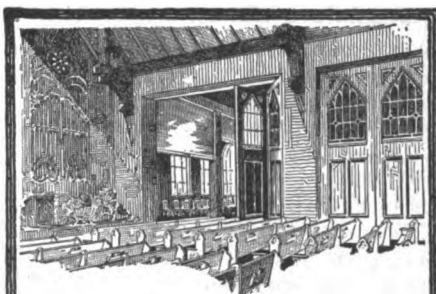
THE FOUNDATION walls of St. Mark's Cathedral (the Very Rev. Charles R. Tyner, dean), at Hastings, Neb., are now completed and ready for the superstructure. As soon as the weather is favorable the work will be resumed. It is expected that the Cathedral will be built of Bedford Stone. Many several handsome memorial windows have already been pledged and a committee is now working to have every parish and mission in the district place a window in the Cathedral.

THE "CALL" IN CHICAGO

The Brotherhood of St. Andrew will hold a conference in Chicago on the call of the Ministry on February 25th, Bishop Anderson will present The Call, and Mr. Duncan Clark will speak on The First Place of the Church in Modern Life.

FOSSIL SLAB GIVEN TO TRINITY COLLEGE

TRINITY COLLEGE has received from John Reardon, of West Hartford, a slab of brown sandstone containing the fossil imprints of raindrops. It will be placed in the geological museum in Boardman Hall. The slab is less than an inch in thickness and measures roughly ten inches each way. It was once part of the mud flat on the marshes that covered this region. One day when the flat was exposed there was a rainstorm and the rain drops left small impressions in the soft mud. Then the marshes were covered with muddy water, the silt settling out of this to the bottom and protecting the imprints. Conditions changed so that what was once a marsh on a level with the river is now many feet above the river and separated from it by a number of rocky dikes. The fossil was found in a quarry about one hundred yards south of the college and about forty feet below the level of the ridge.



WILSON

Standard for Forty-five Years

Folding and Rolling PARTITIONS

"One Room into Many—Many into One"

Wilson Partitions are attractive in design and finish. Harmonize perfectly with interior decorations. Easy to install and operate. First cost practically the last. Used in more than 38,000 churches and public institutions.

Write for Illustrated Booklet

THE J. G. WILSON CORP., 11 E. 36th St., N. Y.

Offices in the Principal Cities

Deagan Tubular Chimes
afford the greatest benevolence that could be bestowed upon any church community. An installation serves as a memorial to the donor, and acts to call God's people to daily reverence and worship. Played from key-board; electrically operated. Low in cost. Send for literature today.
J. C. DEAGAN, Inc., Deagan Bldg., 4259 Ravenswood Av., Chicago, Ill.

CHURCH VESTMENTS

Cassocks, Surplices, Stoles

EMBROIDERIES

Silks, Cloths, Fringes

CLERICAL SUITS

Hats, Rabats, Collars

COX SONS & VINING

131-133 East 23rd St., New York

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

CHURCH WINDOWS
AND
MEMORIALS IN STAINED GLASS
BRONZE AND MARBLE
SEND FOR ILLUSTRATED CATALOGUE
Jacoby Art Glass Company
Dept. 25 2700 St. Vincent Ave., St. Louis, Mo.

Portable Chapels
and Schools

For Twenty Years
M. & M. Portable Chapels have been giving excellent satisfaction to many denominations. They are scattered over the United States and in mission fields in foreign lands. They are ready-built in sections, with locks, glass, window fasteners, etc. in place. Can be erected in a very short time by unskilled labor with no tools but wrench and screw driver. Building Committees, Pastors, Church Extension and Missionary Boards should have our free catalog on file. Send for a copy today.
MERSON & MORLEY CO.
91 Main St., Saginaw Mich.

CHURCHMEN'S ALLIANCE LECTURES

THE CHURCHMEN'S ALLIANCE has arranged the following series of addresses to be given on Monday evenings during Lent at the Church of the Transfiguration, New York:

February 27—The Present Opportunity before the American Church, Rt. Rev. Thomas F. Davies, D.D., Bishop of Western Massachusetts;

March 6—History Repeating Itself; Arianism in the Fourth and in the Twentieth Century, Rev. Lucius Waterman, D.D., Tilton, N. H.;

March 13—How Shall We Counteract the Pelagianism and the Nestorianism of the Present Day? Very Rev. Albert C. Larned, Dean of All Saints' Cathedral, Albany;

March 20—The Essential Witness of the Sacraments to the Work of the Holy Ghost, Rev. George Lynde Richardson, D.D., vicar of St. Mary's Pro-Cathedral, Philadelphia;

March 27—Is Prayer Book Revision Advisable at the Present Time? Rev. Hamilton Schuyler, Rector of Trinity Church, Trenton, N. J.;

April 3—The Pastoral Office vs. Administrative Machinery, Rt. Rev. George Y. Bliss, D.D., Bishop Coadjutor of Vermont.

NEWS IN BRIEF

ATLANTA—The Rev. Charles L. Wells, Ph.D., Professor of Ecclesiastical History of the University of the South, will hold a Quiet Day for the clergy of the diocese, in Atlanta, on Feb. 24th. The Ven. Frederick B. Drake, Archdeacon of the Yukon, has been speaking on the Alaskan Missions throughout the diocese. His visit has kindled great interest in this field and a physician and trained nurse who heard his addresses have signified their willingness to serve the Church in Alaska. Two branches of the National Student Council have been organized. One at Brenau College, Gainesville, and the other at Shorter College, Rome. The members of the Brenau branch have named their Chapter "The Bishop Scott Club" after Bishop Scott, the first Bishop of Oregon, who lived in North Georgia as a young man, and during his early ministry held services at Gainesville. His aged niece still resides in the community. This club has sixteen members while that at Shorter College, Rome, has nine.

CENTRAL NEW YORK.—The new St. Philip's Church for the colored people of Syracuse was opened Sunday evening, Jan. 29th. Bishop Fiske confirmed a class of twenty-seven, presented by the Rev. W. S. McKay, priest-in-charge, and Archdeacon Foreman assisted in the service. The congregation overflowed the building.—The new parish house of St. John's, Oneida, will be dedicated on Shrove Tuesday.—The people of Emmanuel Church, East Syracuse, joined with Bishop Fiske in presenting the rector of the parish with a sum of money for the purchase of a Ford coupe.—The Ladies' Improvement Society of Calvary Church, Utica, celebrated the completion of a debt-paying campaign by burning a note for \$1,000, covering indebtedness contracted for improvements made in 1920. The Society will work for a fund for a new parish house, and have voted \$100 to be given as the nucleus of this fund on April 14th, the 25th anniversary of the rectorship of the Rev. Dr. E. H. Coley.—The men of Emmanuel Church, East Syracuse, have decorated the new parish hall and gymnasium and have pledged funds to pay for the steam heating plant. The use of the hall is extended to

organizations working for civic betterment, such as the Home Bureau. The rector has an office in this building.—Observance of the centennial of Christ Church, Oswego, planned for Feb. 28th, has been postponed until some time after Easter.—Members of All Saints' parish, Johnson City, pledged more than \$13,000 at a parish dinner toward the erection of the A. R. B. Hegeman Memorial Parish House. This is in addition to a sum of \$10,000 now in hand. The Rev. W. E. Tanner of Trinity Church, Binghamton, was the principle speaker. Other brief addresses were given by the Rev. T. J. Dewees, the Rev. J. de L. Scovil, and the Rev. R. Pierce.

WESTERN NEBRASKA.—On Jan. 29th, the Bishop confirmed a class of thirty adults at the Church of our Saviour, North Platte (the Rev. W. H. Moore, rector), and another class is now being formed. The Bishop finds the work progressing everywhere and is much pleased at the outlook for the future.—The basement of the new St. Andrew's Church, Scottsbluff, Neb., has been completed and the work of finishing the church will be resumed this summer. The services are being held in the basement as the old church has been sold (the Rev. C. K. Weller is the rector).

COLLEGES AND SCHOOLS FOR BOYS

Indiana

Howe School A thorough preparatory school for a limited number of well-bred boys. Applications must be filed soon to secure a place for the next academic year. For catalogue address Rev. CHARLES HERBERT YOUNG, Rector, Box K, Howe, Ind.

New Jersey

FREEHOLD MILITARY SCHOOL For 50 select young boys. Just enough of the military training to inculcate habits of obedience, promptness, orderliness, and self-reliance. Study and play carefully supervised. One teacher to 10 boys. "The school with the personal touch." MAJOR CHARLES M. DUNCAN, Box 21 Freehold, N. J.

Tennessee

SEWANEE MILITARY ACADEMY In heart of Cumberland Mountains, elevation 8000 feet. College preparatory. 40 acre campus 2000 acre added domain. Vigorous outdoor life All athletics R. O. T. C. Episcopal. For catalogue address Supt., Box 668, Sewanee, Tenn.

COLLEGES—MEN

New York

St. Stephen's College

Is the only college officially owned and conducted by the Episcopal Church east of Ohio. Endorsed by General Convention, the Province of New York and New Jersey, and its constituent dioceses. It accepts High School graduates or those with equivalent preparation only. Courses leading to degree of B.A. Characterized by simple living, democratic fellowship, downright sincerity, and the highest scholarship. Fees: \$500 a year for tuition, board and room. Address THE PRESIDENT: THE REV. BERNARD IDDINGS BELL. ANNANDALE - ON - HUDSON, N. Y. (Station Barrytown, on the N. Y. C. R. R.)

THEOLOGICAL SEMINARIES

New York

General Theological Seminary
CHELSEA SQUARE, NEW YORK

The Academic year begins on the last Wednesday in September. Special Students admitted and Graduate Courses for Graduates of other Theological Seminaries. The requirements for admission and other particulars can be had from THE DEAN, Chelsea Square, New York City.

Pennsylvania

THE DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA

Graduate Courses in Theology. Privileges at University of Pennsylvania. Address: the Rev. GEORGE G. BARTLETT, S.T.D., Dean, 316 S. Tenth Street, Philadelphia.

Virginia

The Protestant Episcopal Theological Seminary in Virginia

The ninety-ninth session opened Wednesday September 21, 1921. For catalogues and other information address THE DEAN, Rev. BERRYMAN GREEN, D.D., Theological Seminary, Alexandria, Va.

COLLEGES—MEN—WOMEN

New York

HOBART COLLEGE (for Men)
WILLIAM SMITH COLLEGE (for Women)
GENEVA, N. Y.
100th year opens Sept. 20, 1921.

Hobart offers a large number of scholarships to students preparing for Holy Orders. Rt. Rev. Charles H. Brent, D.D., LL.D., Chancellor. Rev. Murray Bartlett, D.D., President. For information address the President.

COLLEGES AND SCHOOLS FOR GIRLS

Connecticut

WYKEHAM RISE, Washington, Conn. A Country School for Girls. FANNY B. DAVIES, L.L.A., Principal. Boston Representative, MABEL E. BOWMAN, A.B., Vice-Principal, Cohasset, Mass.

Iowa

Saint Katharine's School
Davenport, Iowa

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

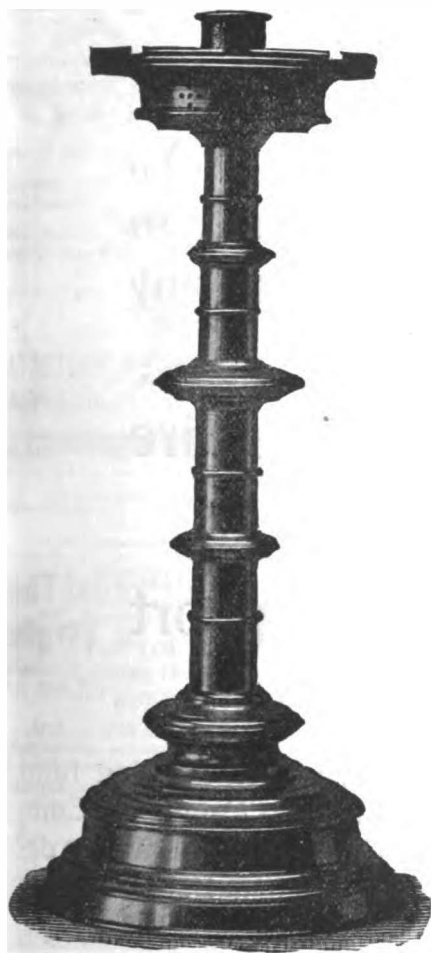
New York

Saint Mary's School
Mount Saint Gabriel

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

Boarding School for Girls

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



ALTAR FURNISHINGS

Of Brass or Bronze

Candle Sticks and Branches
Altar Desks

ALTAR and PROCESSIONAL CROSSES
SANCTUARY LAMPS

CHALICES and CIBORIA
of Sterling Silver

HONOR and MEMORIAL TABLETS
Of Brass, Bronze or Marble

STAINED GLASS
Mosaic Panels for Altar or Baptistry

SPAULDING & CO.

Michigan at Van Buren Street

CHICAGO

THE LITURGY

Being the Order for Holy Communion from the (American) Book of Common Prayer: the Order of Administration with the Music necessary for the Priest: the Collects, Epistles, and Gospels pointed for Singing: the Kalendar, and the Rubrics and Canons bearing on the Office.

Together with Additional Collects, Epistles, and Gospels for the lesser Holy Days and for Special Occasions. With a Preface by the Right Reverend EDWARD S. TALBOT, D.D., Lord Bishop of Winchester. Edited by PERCY DEARMER, M.A., vicar of St. Mary the Virgin, Primrose Hill, with the assistance of WALTER HOWARD FRERE, M.A., of the Community of the Resurrection, and SAMUEL MUMFORD TAYLOR, M.A., Canon and Precentor of St. Saviour's, Southwark.

Red leather, French morocco, Turkey grain, leather lined, gilt edge, \$30.00

Postage about 25 cents

This handsome volume, rubricated and adorned with woodcuts, is a magnificent edition of the Order for the Holy Communion arranged for Altar Use.

The Liturgy proper is contained in the middle of the volume, so that the book will easily remain open at any page. It follows the text of the (American) Prayer Book without alteration, the Plainsong notation for the Priest's part being added in the text.

The portion of the volume prior to this section consists of the Preface by the Rt. Rev. E. S. TALBOT, D.D., Bishop of Winchester, the Kalendar, including the English Black Letter Days, certain Tables, etc., and the Collects, Epistles, and Gospels for the Sundays, according to the English Book.

Following the Liturgy come, first, the Collects, Epistles, and Gospels for Saints' Days and for Ordination Services.

Last of all, with a distinct Title Page, come "Additional Collects, Epistles, and Gospels for the Proper Seasons, the Proper of Saints, the Common of Saints, and Special Occasions." These special orders are from approved Anglican sources, some of them being as follows:

All the American Collects, Epistles, and Gospels not found in the English Book. (Transfiguration, Additional Orders for Christmas, Easter, etc.)

For Ember Days. From a Form sanctioned by the Bishops of London, Winchester, and Rochester in 1891.

For Rogation Days. Convocation of Canterbury, 1889.

Dedication of a Church. Convocation, 1712.

Vigil of St. Andrew (on behalf of Missions). Convocation, 1886.

St. Patrick. Authorized in united (Irish) Dioceses of Ossory, Ferns, and Leighlin.

Special Orders for all Black Letter Days, For Use in Time of War, at Marriages, Burials, Commemoration of the Departed, etc.

The volume is one that is not only by far the best for the Altar, especially where choral celebrations are in vogue, so that the Priest requires the Plainsong notation, but it is also so magnificent a specimen of book-making as to deserve place in all fine libraries. It will of course be recognized that those offices not contained in the Book of Common Prayer require the authorization of the Bishop of the diocese before they may lawfully be used.

It is also recommended that a small Prayer Book be used for the Collects, Epistles, and Gospels, since there are a number of slight variations between the English text (here used) and that of the American Book.

The American edition has been out of print during the War, but is now again in stock. Published, in conjunction with the publishers of the English edition, by

MOREHOUSE PUBLISHING CO., 1801-1811 Fond du Lac Ave., Milwaukee, Wis.

A RECORD

St. Stephen's College, Annandale-on-Hudson, N. Y., has given to the theological seminaries, and so to the ministry of the Church, more men than any other college.

ST. STEPHEN'S has served the entire Church.

The entire Church will wish to support **ST. STEPHEN'S.**

Subscriptions to the \$500,000 endowment and building fund will be received by the St. Stephen's College Campaign Committee, 17 east 42nd St., New York City. All funds will be deposited with the treasurer, The Chase National Bank of New York.

A COMPLETE HYMNAL SERVICE

Acting for the Church as a whole, the Church Pension Fund is the distributing agent for the following books, authorized and approved by the General Convention:

THE NEW HYMNAL

with both words and music

Single copies	-	\$1.20 per copy
In lots of 100 or more	-	1.00 cash

THE NEW HYMNAL

with words only

Price per copy	-	40 cents
----------------	---	----------

THE CHURCH SCHOOL HYMNAL

100 Hymns with Music and Canticles selected from The New Hymnal

Price per copy	-	25 cents
----------------	---	----------

Carriage charges extra

These Hymnals, in any combination desired, provide a complete equipment for your Church. The *standard hymn number* are used in each edition.

WRITE FOR FURTHER INFORMATION TO

THE CHURCH PENSION FUND
14 Wall Street New York