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VOL. LXVI

MILWAUKEE, WISCONSIN, FEBRUARY 25, 1922

NO. 17

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THE truth of the Resurrection is something more than a belief that JESUS appeared in visions to this or that disciple. The truth is that He conquered death: that the body glorified, transfigured, "spiritual", with which he rose again, was the continuation in a new state of the body which lay in the tomb, convinced even St. Thomas of its reality and was seen by five hundred people on a mountain.—*The Bishop of London.*

The Living Church

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EDITORIALS AND COMMENTS

THE financial statement of the Church just issued by the treasurer, Mr. Franklin, is susceptible of comment both favorable and unfavorable. The year's receipts were \$2,956,320.58, a decrease of \$135,857.09 as compared with those of the previous year. The fact that it was a year of losses in most kinds of business as compared with a year of prosperity robs the decrease of any great significance. Indeed it is rather remarkable that the decrease was not greater, since its proportion, less than five per cent, indicates probably more of giving "till it hurts" in 1921 than did the contributions of the previous year.

Financial Statement

Moreover we are told that the contributions were sufficient to close the year with no deficit, though we presume little or no reduction was made in the deficit that had been inherited from past years.

On the other hand there is some cause for anxiety in a close study of the table of comparative receipts. That those dioceses in the third province that took their quotas seriously a year before and raised the full amounts for the national Church have fallen something under that record in the second year is not strange. The remainder of the Church showed no indication of approaching their record, and it is quite natural that these banner dioceses should feel an unwillingness to assume a share of the national burden far beyond what is their just proportion. Moreover the contributions of these dioceses still put them at the head of the list for leadership in giving. The only dioceses that reached their quotas in 1921 were the four Virginian dioceses, and Texas, the latter making the most remarkable increase of the year—more than \$25,000.

But less satisfactory is the fact that other dioceses have fallen off, for the most part, in equal degree. Perhaps the financial condition of 1921 made the hope impossible, but many of us felt that the one hundred per cent success in a group of dioceses during 1920 would spur others on to attain a nearer approach to that success in 1921. Especially did we all hope for a larger increase in the relatively wealthy dioceses, in which the Nation-wide Campaign was not generally received with great enthusiasm at the outset; but New York, Pennsylvania, and Massachusetts have made only slight advance in 1921 over their records for the preceding year, while Newark and Connecticut have not held their own. It should be remembered, however, that Pennsylvania had a special gift of \$100,000 in 1920 which was not repeated in 1921, and yet the diocese made up and somewhat exceeded that amount. On the other hand there are dioceses, such as Michigan, Western New York, and Los Angeles, that made large increases in 1921, the Nation-wide Campaign not having begun in real earnest in those dioceses much before that year. Its success in increasing contributions, in the face of the fact that Detroit was among the cities worst hit industrially in the financial stringency of the

year, shows that the methods of the Campaign are effective in spite of conditions; and the creditable ratio of gain in Rhode Island and Colorado indicates especially effective work in those dioceses.

Yet the fact that the Church as a whole attained only a fraction over 36 per cent of its objective shows beyond question why there has been no money to be applied from the national treasury to the great number of important projects whose needs had been presented in the Survey. The Church has accepted a large added responsibility, especially in the new missionary and educational activities of the National Church, but it has not indicated a willingness to accept the full measure of possibilities that had been laid before it.

If the Nation-wide Campaign was anywhere presented as a mere money-raising spurt, effective in increasing contributions for a single year instead of going to the root of the difficulty by stimulating greater spirituality such as would naturally express itself in more intelligent and adequate giving, it has there been simply a failure. That this cannot have been the case on a large scale is evident from the fact that the contributions in this hard year just past fell less than five per cent under those of the year of prosperity that preceded it; yet it may have been true in particular instances.

Perhaps it is useful to suggest that every seeker discover what ratio of contributions to quota prevails in his own diocese. Those who find their diocese to have twice attained less than the 36 per cent average for the whole country may well realize that there is something wrong with their own local attitude toward the needs and opportunities of the national Church, and that it behooves them to discover and to correct whatever is wrong. Average Christianity is no very great accomplishment, and nobody cares to be a less-than-the-average Christian.

WE have been negligent in not previously acknowledging the service given to the Church by Miss Julia C. Emery in writing *A Century of Endeavor*, the volume commemorative of the centennial of the Missionary Society, and now Miss Emery has passed to her rest, and the congratulations that we should have extended to her are expressed too late.

A Century of Endeavor

Her work is exceptionally well done. One feels, in reading it, how slow, how preposterously slow, has been the Church's growth in missionary zeal. Some of it can be accounted for. The early nineteenth century attitude toward the Church was very congregational. The responsibility of carrying the Church to the rapidly growing frontier in our own country was very slowly accepted. Foreign ventures appealed to few. As a people we were so far removed from world-problems, and so pitifully self-sufficient in ourselves, that we did not see much beyond our

own national limits. To those who have sent out missionary letters and been amazed at the small response, the story of how the first board of directors of the newly-founded society tried, in 1821, to interest the bishops in its plans and work, seems strangely familiar.

"The first step," writes Miss Emery, "and how many times since then has this first step been taken!—was to write a letter to the bishops. The object of this letter was to ask that measures be adopted to secure money for the work, and to suggest methods for raising funds, either through agents sent by the Board, or appointed in the dioceses, or by forming auxiliary societies for this purpose. Bishop Griswold failed to answer. Bishop Hobart, so fervent a missionary in northern New York, found it difficult to see beyond. Agents and auxiliaries alike made no appeal to him. Either would 'seriously interfere' with plans for his own diocese, in which 'the want of missionaries is as great as in any part of the Union.' But he went on to suggest that some 'specific object' might occur to which the attention of his people might be turned without 'any material interference' with diocesan plans, and in such a case he would gladly co-operate with the Society."

"Bishop Brownell saw no promise in the establishment of auxiliaries, but would welcome agents sent by the Society. To him it seemed that a missionary should make the best appeal, and so to him is due the first hint of that double burden which many a missionary since has borne—with its uncertain balance of advantage and disadvantage—of being the worker both in the mission field and among the parishes at home. Such an agent, the Bishop thought, 'would obtain liberal contributions in all the more wealthy parishes'; but just then the people were busy with other matters, and he recommended waiting till the fall before sending any agent.

"And so with the others. Bishop Croes would have agents sent to New Jersey, but preferred that the diocesan convention should decide about auxiliaries; when the institutions of the diocese had been provided for, the Missionary Society would be welcome to the surplus. Bishop Kemp had formed a society in Maryland, but not having the journal of his convention at hand, he could not recall the provisions of its constitution. In Virginia, the Alexandria Seminary had just been started, and while the Missionary Society was felt to be 'most certainly an object of leading importance', the appointment of an agent at this time, Bishop Moore said, 'would be impolitic.' He failed to point out how seminary and Missionary Society might be linked together, and no vision set before his eyes the long line of bishops, from Boone to Tucker, and of priests, from Savage to the latest alumnus going out from the seminary doors to work in the Society's service. In his mention of the school is our only suggestion—and that by way of omission—that a missionary society must send both men and means into the mission field.

"And then we come to that great, impetuous missionary and bishop, Philander Chase—and he was dead set against agents! Auxiliaries he already had, but for diocesan missions only, and his quick mind had devised another plan in their behalf, pre-figuring our Every Member Canvass—'personal application to every individual throughout the States.' 'Feeble as is their present ability, they will do something; in the aggregate considerable, if left to the attainment of one object at once.'"

Yet the work began. The first "domestic" station actually planted by the national Church was at St. Augustine shortly after the Florida purchase, while Churchmen were also being aroused in favor of sending missionaries to Africa. In the first record of missionary receipts we learn that "a hogshead of tobacco, a tea-kettle and bucket, nails, medicine, Episcopal tracts, lead pencils, and shoes found their way into the same record with cash contributions" (p. 44).

But the partisan divisions of the middle nineteenth century were the greatest distraction to united missionary work. The appointment of separate committees to promote domestic and foreign work, each with entire disregard of the other, would, under any circumstances, have failed to produce unity, but when it was commonly accepted that foreign missions were to be "low" and domestic missions "high", the seeds of inevitable trouble were planted. We have long outgrown that pernicious bi-partisan arrangement, but we have not outgrown its results. Since High Churchmen were emphatically excluded from the foreign field, High Churchmen inevitably grew to feel no responsibility for maintaining that work nor for training candidates for that field. That explains why it has been so difficult to interest High Church par-

ishes in foreign work up almost to our own day. The Virginia Seminary, with its traditions from days when scarcely an appointment to the foreign field could be made from outside its alumni, has a splendid continuity of zeal in foreign work that is simply impossible to those seminaries whose graduates were excluded from that field. We have reaped what our fathers sowed, and it has been wholly impossible to change to a larger perspective in one generation. And as for the domestic field, Low Churchmen failed to "play the game" when they founded Iowa as distinctively a "Low Church" mission, intended to offset the influence of Nashotah, and when they organized the American Church Missionary Society to promote partisan missions of their own rather than to support the officially founded missions of the domestic committee. When we add to that the general boycott upon such "advanced" work as that of Nashotah, which was a peg too "high" for the High Church domestic committee, we easily perceive why the Church came down to our own generation as a series of congregational units, gathered into parties for their larger life instead of into the fuller unity of the whole Church. And the Middle West was left to shift for itself, where it ought to have had the nourishing care of the Church as being—what once it was—the most promising of all missionary fields.

Miss Emery sees this with a clarity of vision that was not always prevalent among the older workers in the Missions House. One wonders, as he reads these pages, whether she always saw it, or whether, like so many others, she only grew into that larger sympathy in her later years. She has always been so modest, so unassuming, so self-effacing in her work, that she may easily have seen these defects when they were not generally perceived and yet have felt that it was not for her to mention them. One cannot say; for she never criticised anybody. Certainly one feels throughout her book how, at least when she had reached the years of writing it, she was oppressed by the littleness of the vision of those partisan years.

And one enjoys her quiet sallies of humor, for she saw the "funny" side of serious incidents.

"General Convention of 1904 was held in Boston and was marked by the presence of the Archbishop of Canterbury. Incidents noted at the time evidenced that conferences and schools for Church and missionary instruction were surely needed. Visiting members of the Woman's Auxiliary reported themselves as from the dioceses of 'Eastern Massachusetts,' 'Northern Ohio,' 'Western Pennsylvania,' 'Illinois,' and 'Wisconsin.' Officials at the Information Bureau knew nothing of the Board's corresponding secretary. Mr. Wood, and seemed never to have heard of the Board of Missions. Several thought Doctor Lloyd was rector of Trinity Church, and more than one declared the visiting archbishop to be 'the head of our Church, same as the Pope of Rome!'"

Alas, for our centers of intelligence in this benighted land!

So, though we cannot say to Miss Emery how we appreciate her last and perhaps her greatest contribution to the work of the Church, we are bound to express it as a matter of justice to her memory. Churchmen will find her work of absorbing interest; and we shall hope that it may be widely read.

WE ARE a little nonplussed at the bitter criticism made by a number of Roman papers at our editorial relating to the death of Benedict XV., printed in THE LIVING CHURCH of January 28th. One paper observes that out of two hundred editorials ours is the only one that has not been wholly complimentary. Several ask what authority we have for speaking of an "apparent alliance between the Pope and the vile persecuting power of Turkey as against the Orthodox Church and its newly elected Patriarch." And others are simply discourteous, according to the editorial policy that, unhappily, prevails among a number of Roman Catholic editors, and which disgraced much of the religious press a half century ago.

We should be sorry indeed to feel that we have written amiss. We have written nothing whatever against the

character of him who has been called into the world beyond. "De Mortuis", etc., has not been violated.

But we have declined to fall in with the view that is being carefully propounded to the effect that the attitude of Benedict XV. toward the war was a creditable one. Any Christian bishop ought to take a decided stand against such a crime as that of the Kaiser and his accomplices. But for a Christian bishop who conceives that he is divinely empowered to speak infallibly in the realm of morals to permit the crime of the centuries to pass by undenounced, is to make himself *particeps criminis* with those guilty of the sin. We grant that the greater culpability rests upon Benedict's predecessor, who may literally have died of a broken heart when he ought to have thundered "Thus saith the Lord" to the three Kaisers—and did not. But Benedict did not need to continue the evil policy of his predecessor. Oh for one hour of Gregory VII. or Innocent III.—men who never claimed to be infallible, but who had the courage of their convictions—in the Papacy between 1914 and 1918! At least in their day Popes were not afraid of Kaisers, and did not plead a cowardly neutrality when Emperors sinned.

But we are asked for a bill of particulars as to the relations between Benedict XV. and the Sultan. We expressly wrote of "the apparent alliance" between the two because, "open covenants openly arrived at" not being conspicuous factors in Vatican diplomacy, we do not wish to express ourselves more positively than the facts in our possession justify. But we can say a good deal.

There lies before us at this moment the picture of a colossal statue of Benedict XV. that was erected in Constantinople last year by popular subscription, the Sultan being reported to be the largest subscriber. This was being erected at the very time the awful crimes against Armenians and other Christians were being perpetrated by the Sultan's soldiers and emissaries, such as have been disclosed in recent issues of THE LIVING CHURCH.

Just why this popular demonstration of admiration for a Christian bishop, in an enemy state, by the Turkish populace and their ruler, within three years of the conclusion of the most disastrous war on record? It has not been usual for Moslems to erect statues to Christian bishops. Loving their enemies has not ordinarily been carried by Turks to such an extreme of popular affection as this. Sultans do not commonly head subscription lists for the purpose of honoring those who have confronted them with the Law of the Triune God. Let these American-Roman papers cease their villification of THE LIVING CHURCH long enough to explain the causes of this remarkable popular testimonial by the Turks and their Sultan to the lately deceased Pope.

A GAIN, the Roman papers squirm at our characterization of the "anomaly"—we said nothing more disrespectful—of "a complete lapse of infallibility which will presently be restored by men who avowedly do not themselves possess the gift." Various explanations are given. According to some the cardinals simply choose a

The Proof of the Pudding

Bishop of Rome, and at the moment of his election the gift of infallibility immediately clothes their choice. How do they know that? Choice of Popes by cardinals, indeed, is less than a thousand years old, and the age of the Catholic Church is nearly two thousand. And are these editors sure that their explanation is really based on Roman doctrine?

"As a matter of fact," says Addis and Arnold's *Catholic Dictionary*, "the Pope is and always has been Bishop of Rome, and, according to the common opinion, this connection between Rome and the Papacy exists by Divine Law. According to others however (*e.g.* Soto, *apud* Billuart 'De Fide', *diss.* iv. a. 4), the Pope might choose another see, or might govern the Church without holding any special see at all." Also, Celestine V. was a layman when elected (*Cath. Encyc.*, XI.457) and it is not at all certain that he ever was consecrated to the episcopate. Unfortunately for Romans, history presents too many exceptions to each of the possible hypotheses as to how fallible men can confer the gift of

infallibility on one of their number to admit of any explanation being satisfactory. The very history of the Papacy, with the widely differing methods of choosing Popes, disproves the theory.

Bishops consecrate bishops and so transmit what they have themselves received; but popes do not consecrate popes. And one can understand that gift of infallibility, or indefectibility, which adheres to the whole Church collectively when acting as one, but which cannot be claimed as the possession of a part of the whole, much less of a single individual of the whole.

So, regretting exceedingly if, among two hundred editorial writers, THE LIVING CHURCH is alone in not caring to use the death of Benedict XV. as a gloss to cover the complete failure of infallibility when it was most needed in all the world's history, we can but bear witness to the fact. May his successor, ceasing to be a Prisoner of the Vatican, exercising some initiative of his own, refusing to be bound by the chains of evil tradition and the fetters of his environment, level up to the spiritual possibilities that are inherent in the most influential episcopate in Christendom!

WE do not often give attention to anonymous letters. But here is one that we have not only read with interest, but desire to pass on to our readers. It is as follows:

"Some little time ago you wrote an editorial on the advisability of making a will in which the Church and its work should be remembered.

A Word in Season "Perhaps you may feel some interest and satisfaction in knowing that at least one of your readers has since made a will, in which three churches and also three missions to three different races were remembered with bequests.

"Thank you for that editorial,
"Very sincerely yours,
"A READER OF THE LIVING CHURCH."

We are confident that the mere suggestion of the duty and privilege of remembering some religious institution or institutions when making a will, will have been welcome to others as well.

ANSWERS TO CORRESPONDENTS

A. T. G.—(1) There seems no question of the accuracy of the tradition that Ambrose, when elected bishop, was a layman and unbaptized, or that he was baptized and consecrated bishop within eight days. He appears not to have been ordained deacon or priest. He was probably confirmed in connection with his baptism, which was administered by a bishop.—(2) Such an election to the episcopate would be uncanonical anywhere to-day, and probably was then; though the orders so conferred would be entirely valid in any age.

C. H.—(1) The House of Bishops has held that the English table of forbidden degrees is in force in the American Church.—(2) The Church has no rule forbidding the marriage of first cousins.—(3) A clergyman would have no right to forbid such a marriage unless it were contrary to the civil law, as it is in some states.—(4) English rubrics are not in force in the American Church, though English Church law and customs prior to the Revolution are held to constitute the common law of the American Church in so far as they have not been changed by direct legislation.

F. J. B.—We understand that the Rev. H. Page Dyer's *Little Catholic Gems* are no longer made.

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NOTES ON THE NEW HYMNAL
SECOND SERIES—XII

BY THE REV. WINFRED DOUGLAS

FIRST SUNDAY IN LENT

THE subject of the Sunday is very clearly stated: the temptation of our blessed Lord, and its relation to ourselves, who "as workers together with him" receive the grace of God, sufficient to succour us in our own testings, if we but use our wills as He used His human will: for it was man who won the victory in the wilderness. This subject opens for our use a considerable number of appropriate hymns, among which care must be taken to choose such as will be familiar to the given congregation. This is hardly a day to begin the study of a new tune; certainly not of more than one. Accordingly, after suggesting a program for the Eucharistic hymns, a list of others consonant with the subject of the day will follow: and from this may be chosen what is needed for Evensong; and also alternates, if such are needed, for the Eucharist.

Introit, 133—With broken heart and contrite sigh, or
122—Lord, in this thy mercy's day;
Sequence, 123—Forty days and forty nights;
Offertory, 126—Christian! dost thou see them;
Communion, 323—I am not worthy, holy Lord;
Final, 134—Lord, who throughout these forty days.

The tune of 133 is one of the best congregational melodies in the book. A good choir may sing the flowing harmonies of Bach, after careful preparation: but the congregation must strictly confine itself to the melody alone; as it should do, indeed, with the greater part of its hymn-singing. This tune has already been set to the hymn for St. John Evangelist's Day, where in words addressing Jesus as "our strength and refuge in the fight" it looks forward to the Lenten conflict. I suggest the frequent use of the tune at daily Lenten services till it is thoroughly learned and loved. The very familiar 123 is often sung too quickly and fluently: it should be very slow, very sustained; every line intense with grave solemnity.

A word should have been spoken before this as to the rubrical substitution of a hymn for *Gloria in excelsis*, traditionally done in penitential seasons or on ordinary weekdays. It should be a "proper" hymn. This may be interpreted as a hymn consonant with the general devotional purpose of the *Gloria in excelsis*, which is Thanksgiving: or as one which corresponds with the season; and therefore with the cry for mercy and forgiveness which forms the central section of the *Gloria*. For today's service, either 133 or 134 would be fitting from the latter point of view. 331, "O Saving Victim," would be singularly appropriate from the former. But we ought not to multiply hymns overmuch. Four should be enough for almost any normal

service; a psalm or proper Introit is much better at the beginning, and at the close, the dignified retirement of the silent choir, with suitable organ music. And how edifying it would be, in place of the meaningless sentimental choir processional now so common, to have, at least in Penitential seasons, the Litany sung in procession; a visible, audible symbol of our march through the darkness and trial of this earthly life toward the glory of the heavenly Sanctuary where Christ the Priest offers himself, the Lamb as it had been slain.

The hymns from among which choices may be made for Evensong or for alternatives to the morning list follow:
127—Jesus, Lord of life and glory;
128—"Christian, seek not yet repose";
142—Pt. III: Teach us what thy love has borne;
213—A mighty Fortress is our God;
390—Jesus, my Saviour, look on me;
399—At even, when the sun was set;
403—Thou art my hiding-place, O Lord.

DAILY BIBLE STUDIES

EDITED BY THE REV. FREDERICK D. TYNER

February 27

READ St. Matthew 7:1-12. Text for the day: "For with what judgment ye judge ye shall be judged, and with what measure ye mete, it shall be measured to you again."

Facts to be noted:

1. The definite reference is to the temper and character of the Pharisee.
2. The Pharisee was critical with regard to others, with regard to himself hypocritical.
3. We must be charitable with others and severe with ourselves.

We are considering the character of the Christian and we are seeking to develop that character in ourselves, but at times we feel that progress is very slow. May it not be that progress is being prevented by a failure on our part to be sufficiently severe in self-judgment? St. Paul says: "If we would judge ourselves, we should not be judged." Another difficulty may be our attitude towards other people. What should that attitude be? "Make the best of others—do not be too critical. Make the best of everything and every person." The law of reciprocity never fails. If you love you will be loved, if you are friendly you will have friends, if you are truly charitable you will receive true charity. "There was a man, the people called him mad, the more he gave away, the more he had." This holds true in every department of life. Repeat the text until you have made it your own.

February 28

Read St. Matthew 7:12-29. Text for the day: "Wherefore by their fruits ye shall know them."

Facts to be noted:

1. This is the last lesson on the Sermon on the Mount.
2. It sums up our Lord's teaching (24-27).
3. We must realize that our Lord speaks "with authority."

What are some of the fruits of the daily effort to live a life in accordance with the teaching and practices of our Saviour? A better understanding of the power of God as an actual working force in every department of life; a different attitude to those with whom we come into contact, as shown by a definite effort to do unto others as we would that they should do unto us; greater happiness as the result of the greater freedom from foolish anxiety and needless worry, and as a further result, the influence that the individual who tries to follow our Lord must have in the life of the home, the community, and the nation. It will be of great advantage if we will go back over the whole sermon and read it as a whole and as we read try to discover just how far we are trying to follow our Lord's teaching. "By their fruits ye shall know them."

March 1, Ash Wednesday

Read St. Matthew 17:14-27. Text for the day: "Why could we not cast him out?"

Facts to be noted:

1. Our Lord and His apostles have just come down from the Mount of Transfiguration.
2. Note the distress of the father and our Lord's compassion.
3. Our Lord's answer to the apostles' "Why?"

Why cannot I make greater spiritual progress? Why are my prayers so often cold and dead? Why do I feel powerless so

often to do our Lord's work with any degree of effectiveness? Why cannot I overcome that temptation? Why cannot I cast him out? "O faithless generation, this kind goeth not out but by prayer and fasting". The Master's answer is plain. It cannot be mistaken. Analyze it carefully. It is His own solution of every problem; Faith, Prayer, and Fasting. Have faith in God. Trust God, be not afraid. By prayer make the connection between yourself and the one eternal reservoir of power and let fasting and self denial prevent the choking of the channels by which the power is transmitted. Faith, Prayer, Fasting. These were all used by our Lord. Can we do less and hope to make progress? This is Ash Wednesday. To-day determine that you will follow our Lord's teaching implicitly throughout the whole season of Lent and at the end of that time you will find that many of your "Why's" have disappeared.

March 2

Read St. Matthew 8:1-17. Text for the day: "Go thy way; and as thou hast believed so be it done unto thee."

Facts to be noted:

1. Those who received help from our Lord either appealed to Him directly or through their friends.
2. The help received was in proportion to their faith.
3. "He did no mighty works because of their unbelief. St. Matthew 13:58.

We need God's help especially in times of sickness and sorrow. Freedom from anxiety and fear always makes recovery from sickness more easy and more rapid. Said a man in a Minneapolis hospital, "God goes with the doctor" and the following is from *The Churchman*, New York: "Mr. Hickson spoke for an hour explaining the Church's ministry of healing, how she possessed it for five centuries, how she had lost it through indifference. . . . how there were those who denied pain and would not call upon the God-given knowledge of the physician. . . . and were trying to heal by negation instead of accepting the facts of sickness and disease and the greater power of Christ to heal, using as His instruments the nurse, the doctor, the surgeon; or His unaided power. . . ." Mr. Hickson believes that a physician who will use the power of prayer to assist his medicine can increase his ability to heal many-fold.

March 3

Read St. Matthew 8:18-34. Text for the day: "Follow Me."

Facts to be noted:

1. Christ must be first in the Christian's life. (St. Matthew 6:33)
2. These miracles show His power over nature and evil.
3. The method of showing true gratitude. (St. Luke 8:39)

During this season of Lent let us make the words of the text our motto, and let us actually follow our Lord as we have never followed Him before. Our Lord had a large following until He made very definite demands upon His followers. His very demands must stimulate us to greater effort. There are several demands that our Lord makes most emphatically. One is "To Watch and Pray," another is to do something for Him: "Return to thine house, and shew how great things God has done unto thee." Begin to-day to live daily for our Lord as you have never lived for Him and with Him before. There are many days of Lent ahead of you. Make it a holy Lent, a Lent of real consecration and service. "Follow Me" says our Lord to each one of us, "in prayer, self denial, and service."

March 4

Read St. Matthew 9:1-13. Text for the day: "I came not to call the righteous, but sinners to repentance."

Facts to be noted:

1. The Jews attributed sickness to sin.
2. Our Lord states very definitely the purpose of His coming.
3. Faith in Christ is needed by both the physically and spiritually sick.

"Do we need Christ?" There are many who do not seem to want Christ but there is no question of their need. It does not require a very careful self examination to discover this. But many are afraid of this examination just as so many people are afraid of a physical examination; fear of what it may reveal. St. Matthew realized his need of Christ and when the call came he surrendered himself completely to Him. One result of St. Matthew's acceptance of our Lord is the Gospel we are studying. We, too, are "writing" a gospel by the lives we live and we, too, have an opportunity of calling, for His sake and for their good, sinners to repentance. When we know by experience the joy of a real Christian life it is not hard to speak of Christ to others.

CASUALS

WHEN is a soldier not a soldier?
When he is a casual.

He may wear the uniform and look the part, but he doesn't count. For the time being he is detached from his organization and is, so to speak, floating about in space. He doesn't have to rise at Reveille or turn in at taps. He is a free lance. The soldier on regular duty may envy him his freedom. But no true soldier wants to be a casual long. He wants to serve his country, and he knows that he can't do so as a casual.

During the war, certain French cities were cluttered with uniformed Americans who seemed to belong to no particular regiment. They were casuals. For one reason or another they had been detached from their former unit, and not yet connected up with another. Some were just in transit. Some had been invalided back from the front and were being shunted from hospital to hospital. Some were on leave.

In any case there was always something pathetic about a casual. For the time being he was a "nobody," from a military standpoint. Before he could function again as an American soldier he must be connected up somewhere. Many ex-service men can bear witness to the fact that no soldiers are more severely tempted than casuals. I have known good soldiers to go A. W. O. L. and encounter dangers and hardships to get back and be reinstated in their regiments. They were homesick and lonely and felt they weren't proving anything as casuals.

When is a Churchman not a Churchman?

When he is a casual.

There are an amazing number of them about in our cities and towns. They may have been duly confirmed and served well in some former parish. But for some reason they have become detached. Perhaps they are in transit and feel for the time being a delightful sense of freedom. But no good Churchman will want to be casual long. He wants to serve the Church and he knows that so long as he is a casual he *doesn't count*.

How can a man who has been sealed by the cross at baptism and pledged to "continue Christ's faithful soldier and servant unto his life's end" elect to remain a casual? Only a slacker would deliberately make such a choice.

But modern conditions seem conducive to a steady increase in the number of casuals. The population shifts rapidly. People move away from the dear associations of the "home Church" and find themselves strangers in a strange community. They shrink from making new affiliations. Unless they receive a cordial welcome they are in danger of becoming chronic casuals.

No class of people are more tempted to lapse into indifference and unbelief. They are under no discipline. They feel no sense of responsibility. Both for their own good and for the sake of the Church every effort should be made to connect them promptly with some parish. —T. S. C.

THY ROD AND THY STAFF

Thy staff shall comfort me,
Oh, blessed Lord!
I lean upon the promise
Of thy word!
Thus I walk, satisfied,
At peace with fate;
Content to live within
The law's estate.

Till thy rod smites me,
And in depths of pain,
I seek the comfort of
My husks in vain—
And find the substance of
Thy word again.

CHAS. O. OLSEN.

BLUE MONDAY MUSINGS

By Presbyter Ignatius



IT has been my ill fate, recently, to spend some evenings where only a brick wall separates me from dancers, dancing "jazz". Remembering that our Blessed Lord uses "Music and dancing" as symbolic of the joys of Heaven over a sinner's return, I have none of the precisian's displeasure at the thought of rhythmic motion; and though I never danced myself in boyhood, I have often found much pleasure in watching others dance, and in listening to dance music. He must be lethargic indeed who is not stirred by the wholesome old folk dances of Ireland and Scotland, the fiery music of Hungary and Poland, the Gypsy magic, the languorous waltzes from Germany and Austria, the exquisite gaiety of 18th century French dance-music. I recall with delight the kermesses of the Low Countries, where the ancient country-dances made the diamond panes battle all around the market-place; nor shall I ever forget the joy that overflowed the little squares of Paris, the night of July 14, 1919, after the *Defile de Victoires*, when all Paris danced till morning, exultant that the nightmare had passed.

But this ugly, tuneless, vulgar savagery that has been making my ears ache through the wall has nothing in common with such melodies. I haven't seen anything, though I hear a mechanical pounding of feet, apparently beating time. But I listen in vain for any tunefulness, anything beautiful or even pretty. The debased imagination of back "composers" has evidently taken the highly accentuated "Music" of tom-toms and hollow drums in the African jungle, to which naked cannibals are wont to prance, multiplied it according to some mechanical rule which has neither imagination nor inspiration, and set it forth to degrade the ears and the feet of American youth. What a pity!

I went off, the other night, after being tortured by two hours of this atrocious cacophony, and listened to Anitra's Dance, from "Peer Gynt", to Gilet's "Lion du Bal", to some of Mozkowski's Waltzes, and to a Bach Gavotte. All those were sweetly familiar to my ears as a boy, nor did I find them less lovely now. What musical memories are boys and girls laying up for themselves, whose only dance-music might well be founded on a tin-kettle with a fence-paling? I don't know what can be done about it; and I hope the worst is over. But it is a strange reversion to uncivilization, surely.

ONE "HOPES ALL THINGS" for the Irish Free State. Among the things hoped for is the evidencing by that government of a complete detachment from religious partisanship or bitterness. Under the new order, such an utterance as this, by Archbishop Mannix at a dinner in New York July 20, 1920 (reported in the *Irish World* the next day), should be repudiated—otherwise the position of non-Roman Catholic Irishmen would be injured; we watch with interest.

"It is the one throne in the world to which the Irish people have given allegiance and will continue to give allegiance, and even the Irish Republic, Mr. President (addressing De Valera), with all the glory of democracy, will stand at the foot of the throne of the Fisherman.

SOME YEARS ago I published here a form of renunciation, to be signed by Churchmen desirous of being enrolled in "The Church of Christ Scientist"; and many of the clergy wrote, approving. The Bishop of Colorado has set forth an official form for use in his diocese, which I gladly reprint.

RENUNCIATION OF MY CHURCH VOWS

Having been baptized into the name of the Father and of the Son and of the Holy Ghost, and having been admitted into the fellowship of the Church, and having taken the vows of allegiance to Jesus Christ, and faithfulness to my Church, and having accepted the teaching of Mrs. Mary Baker Paterson Eddy, as set forth in her book, *Science and Health*, with Key to the Scriptures, I do hereby certify:

That I do renounce my baptism;

That I do deny that Jesus Christ was God manifest in the flesh;

That I do repudiate the doctrine of sin;

That I do reject the doctrine of forgiveness of sin through the shed blood of that same Jesus Christ;

That I do renounce the doctrine of the Trinity, and will no longer worship the same;

That I refuse to participate in the observance of the Lord's Supper;

That I hereby abandon the faith of the Church, and authorize you to erase my name from your membership records, and make my choice to be a member of the Church of Christ, Scientist.

Date

Witness

Signature

A WESTERN correspondent adds some fantastic female names to a list already printed here, with an apt reference to an ancient canon! "Let priests also take care not to permit wanton names to be given in baptism, especially to female children": Ana, Adlere, Allabelle, Elba, Etonia, Ethyl, Ivis, Karline, Leora, Love, Luna, Melva, Netha, Sileen, Viana, Viva.

SOMEONE, commenting upon my recent article on Friendship, sends this bit of fugitive verse:

FRIENDS OLD AND NEW

"Make new friends, but keep the old,
Those are silver, these are gold;
New-made friendships, like new wine,
Age will mellow and refine.
Friendships that have stood the test—
Time and change—are surely best;
Brow may wrinkle, hair grow gray,
Friendship never knows decay.
For 'mid old friends, tried and true,
Once more we our youth renew.
But old friends, alas! may die,
New friends must their place supply.
Cherish Friendship in your breast;
New is good, but old is best;
Make new friends, but keep the old,—
Those are silver, these are gold.

AN OLD FRIEND "Archbishop" Justus J. Evans, D. G. G., of "The Almighty Church", has broken out again with an appeal for liberal contributions. He is now "The Supreme Arch-Prophet of God, the leader of the Kingdom of God, the Wise Master-builder in Chief."

"Our Pittsburgh, Pa., Counsel Department, D. Room, of-
fice is at 303 38th Street. Call there and get a copy of *The Kingdom of God* after making your liberal contribution. Our Supreme Training Colony Camp is on our Beulah Farms, comprising 400 acres at Vienna, Ohio. You go there by bus line via R. F. D. 5, Warren, Ohio. Archbishop Samuel D. Oliver, Field Manager; Archbishop Ine E. O. Anderson, Treasurer."

HERE ARE TWO refreshing "howlers:":

(1) Q.; "What are the functions of gastric juice?" Ans.: "Gastric juice is secreted in the stomach. It is very useful for cleaning carpets."

(2) Q.; "Give some account of the circulation of the blood." Ans.: "The blood runs down one leg and up the other."

The Mysteries of Mary

The Synopsis of a Sermon Preached at the Anniversary of the Church of
St. Mary the Virgin, New York

By the Rev. Frank L. Vernon, D.D., Rector of St. Mark's Church, Philadelphia

"For He that is mighty hath done to me great things, and holy is His Name."—St. Luke 1:49.

WE are celebrating to-day one of the Festivals of the Blessed Virgin Mary. We keep the day in her honor. The question that I would have you consider, and I trust answer, is this. How far may we honor the Blessed Virgin Mary? What are the limits of praise that may be given to her?

2. There is in our inherited religious environment something that compels a severe, austere reservation in this matter, something that places an inhibition upon the spontaneous expression of praise to be found everywhere else in Christendom, inhibitions that have reduced us to the point of being practically inarticulate. Tradition born of controversy has something to do with this. Temperament has something to do with it. Habit has something to do with it. We must reckon with the cumulative effect of all of this.

3. There is an extraordinary timidity, an extreme unwillingness even to consider the question of the honor due to the Blessed Virgin, on the part of those whose faith in and devotion to our Lord Jesus Christ as God and Saviour are beyond question.

4. If we would see the whole situation, we must not close our eyes to the fact that side by side with this inheritance, there is a toleration of heretical teaching concerning the Blessed Virgin even to the point of denial of her Virginity; a toleration suffered in no other part of Christendom.

5. Nor may we find relief in turning to the *Via Media*. For here, the faith is too dim, the devotion too pale, the state of mind too vague, to afford comfort or to assure confidence. Let us turn to the Bible, let us face the facts recorded there. Refreshed and comforted by God's Holy Word we shall be the better able to think out our conclusion as to the limits of the honor due to the Blessed Virgin Mary, and to judge as to whether Catholic devotion to Mary is exaggerated or whether it is even adequate.

6. Three facts stand out. (1) A Virgin (2) Mother (3) of God. These are the mysteries of Mary. Let us consider Mary's Virginity. There is her personal virginity. That is a personal sanctity. It is the fruit of grace given to her by God; the source of grace and heavenly benediction. She is a chosen vessel, elect and precious. She is full of grace, full of grace at every instant of her existence, and from the beginning of her existence.

7. But souls to whom less than this measure of grace has been given have been called to and established in the state of virginity, in every age. The preservation of personal virginity is not therefore a unique possession. But there is this that is unique in Mary's Virginity. She was Virgin through and after maternity. This is something above and beyond personal virginity. This is a positive divine quality. This is super-human, super-natural, super-excellent, super-eminent. This is a miraculous Virginity. It never happened before. It can never happen again. It is this miraculous Virginity that is the exclusive possession of Mary and her unique glory. It is a miraculous Virginity that places Mary alone and above all creatures. Her Virginity is indestructible.

8. Let us consider her Maternity. She is the Mother of the Son whose Kingdom shall have no end. She was His Mother in Bethlehem, and in Nazareth, and on Calvary, and after His Resurrection, and at His Ascension. She is His Mother in Heaven this morning and through the ages of ages and forever. Her Maternity is everlasting.

9. She is *Theotokos*, the Mother of God. He was incarnate by the Holy Ghost of the Virgin Mary. She carried that Holy Thing in her womb. She nourished

It with the blood and sustenance of her own immaculate body, made immaculate with the first contact of Divine Grace. This means that Mary was permitted a participation in the Divine life so intimate that it could not be more intimate. There was permitted to Mary the participation in the Divine to the point of being the Mother of God.

10. God is the Creator. Mary is first of, and exalted above, all creatures. God is the Author and Cause of all things and the Source of all Grace. God alone can be adored. With this reservation, with this boundary and limitation, we honor and praise Mary. She sits crowned, alone and above the citizens of Heaven, Mother of God, and Queen of Heaven, clothed with the sun, fair as the moon, and terrible as an army with banners. Her mysteries and her imperishable glories are her miraculous and indestructible Virginity, her majestic and everlasting Maternity, and her undeniable, unapproachable, and unique union with God.

11. This is the dazzling glory of Mary. Contemplating it, we lift up *Salve Regina*, litanies, and hymns in her praise. Ardent, fervent though our praises be, they are all inadequate, and we fall back exhausted upon the inspired words of Gabriel and Elisabeth, to honor the Sorrows, Joyful, and Glorious Mysteries of Mary.

There is to-day need for a clear understanding of the glorious Virginity and the majestic Maternity of Mary, and of the traditional Catholic devotion to Mary. Because the time has passed that we may take it for granted that women are invincibly religious. A direct satanic attack is being made to-day upon women. They are no longer the sheltered members of society. It is largely their own fault. Women are being lured by heathen religions, heathen gods, and heathen rites. Revolting disregard for virginity, murderous rebellion against maternity, and violation of matrimonial honor, are the veiled content of cult after cult. Nothing will save the "modern woman" from going straight to the devil so quickly and so effectively as the revival of Catholic devotion to the Blessed Virgin Mary. The "modern woman" needs Mary to mother her and to show her the glory of virginity, the majesty of maternity, and the splendor of fidelity.

"O Virgin of virgins, how will this be, because no one was ever like thee before, and no one will ever be like thee afterwards?"

"Daughters of Jerusalem, why do you wonder at me? The Thing you see is a Divine Mystery."

Dear Reverend Father, I trust that you will be not too unwilling at least to grant us the privilege of telling you very simply and sincerely what we believe you ought to know and be made to feel. We thank God for your edifying life, your tireless industry, your sound learning, and your effective apostolate. We pray that you may be spared to us for many years; and we commend you to the patronage, protection, and prayers of our Lady, the Holy Mother of God.

DEATH being the Way and condition of Life, we cannot love to live if we cannot bear to die.

I have often wondered at the unaccountableness of man in this, among other things; that tho' he loves Changes so well, he should care so little to hear or think of his last, great, and best Change too, if he pleases.

The truest end of Life is to know the Life that never ends.

He that lives to live ever, never fears dying.

Nor can the Means be terrible to him that heartily believes the End.

For tho' Death be a Dark Passage, it leads to Immortality and that's Recompense enough for suffering of it.—William Penn.

THE COLDNESS OF THE CHURCH

FROM BISHOP MORELAND'S CONVENTION ADDRESS, FEBRUARY 8, 1922, AT CHICO, CALIF. (DIOCESE OF SACRAMENTO)

BEFORE concluding, I must dwell on what appears to be a more fundamental need than canvassing for funds or raising budgets. In fact our poor church attendance and financial struggles are the fruits of a vital religious lack among us, especially among our laity. The spirit of fellowship is lacking in the Church. Our laity are not a brotherhood. Many city churches are made up of people who do not know one another and don't want to. Many country churches are composed of people who know one another and are sorry they do.

Clubs, lodges, fraternities abound, and our people are in them. The clergyman in bitterness of spirit sometimes speaks of them as rivals or substitutes of the Church. They exist only because men do not find in the Church the fellowship which Christ intended for them.

Men and women hunger for fellowship. Worship without fellowship is contrary to nature. People cannot love a church which does not love them. Strangers will not continue to come to a church where all that is offered is the privilege of listening to sermons and paying a subscription.

College men love their colleges because of the warm friendships formed in student days. The parish ought to be the most glowing fellowship, a family wherein if one member suffers all the members suffer with it. Let us look at the actual facts.

When the young Christian is confirmed the minister welcomes him; the congregation is hardly aware that he exists. When he is passing through mental doubt or spiritual anguish there is no one to do for him what Ananias did for Saul, when he laid his hand upon him and said, "Brother Saul, receive thy sight." When sickness visited the home the rector called: the Church-people did not know. When death entered the clergyman was sympathy itself; the Church went on its way and seemed unconscious of its bereavement. When financial trouble came, leaving the world dark, the rector tried to find a new opening; the Church cared for none of these things.

After service it was the rector who shook hands, nobody else. When he removed to another city the pastor said goodbye, but the Brotherhood of Jesus had nothing to say. The letter of transfer his rector gave him has sifted to the bottom of his trunk. Let it stay there. His Church membership has meant little to him except as a solitary Christian united with Christ. He will not present it to another rector. He will drift from parish to parish, will cherish memories of individual clergy, but the Church itself will know him no more.

So the leakage goes on continually. Those lost to the Church annually from lapsing and abandonment almost equals the number confirmed. There are literally hundreds of concealed communicants in every city of America at this moment. The cause of this tragedy is not neglect of the clergy, but coldness of the laity.

See our Saviour gathered with His disciples in the upper room. His heart is heavy when He perceives their want of love for each other. He takes a basin and towel and proceeds to bathe the disciples' feet, not because He cares for the dust on their feet, but is pained by the estrangement of their hearts. This done, He announces a new commandment, to take precedence over all others, "A new commandment give I unto you, that ye love one another."

This is the deepest need of the Church to-day. It is in the hands of the laity—to make our parishes warm spiritual brotherhoods instead of the cold, respectable clubs they are now. Communicants of the Church are members of the one Christ; the same blood is flowing in their veins; they are closer to each other than their natural kin. If you loved your fellow communicant who neglects the Lord's table you would seek him out. If he were sick or in trouble you would minister to him. If he were absent from Sunday service you would ring him up and enquire. If the stranger ventures timidly into church, wondering if he has strayed into some private club, you will grasp his hand, assuring him that this is the Father's House where all are welcome. Think of the mockery of a Churchman singing lustily about "Publish Glad Tidings," or "Blest Be the Tie That Binds Our Hearts in Jesus' Love," yet not able to hold out his hand to the fellow worshipper in the same pew. The layman of the Church is the finest man I know, but we want to see more light in his eye and a warmer grip of his hand.

Brothers, let us create a richer fellowship among our laymen. Eloquent sermons will not stop leakage. The most earnest priest cannot prevent the disintegration of his flock, if there is no lay fellowship. The greatest business now before us is to build our congregations into brotherhoods. Not until the rector tries it does he realize how unsocial human nature is, what havoc sin

has wrought, how cold and crude are the conceptions of discipleship in Christian hearts.

The Roman Church meets this need in her sodalities, into which the newly confirmed are merged, where they are atmosphere and sustained by the lay public opinion of the Christian Brotherhood. Methodists have their class meetings. Until we develop group meetings or communicants' classes where our laity may translate their love of God into love of their neighbor we can never be the Church God meant us to be in these United States.

INDIAN MISSION SCHOOLS

ATENTION is called to the last report of the United States Indian Commissioner. From that report, some facts are gathered in regard to schools for Indian children.

In the mission schools of our own Church, enrollment is reported, as follows:

St. Mary's School, Rosebud, S. Dak.	53
St. Elizabeth's School, Standing Rock, Okla.	54
Fort Hall, Idaho.	24
Winnebago, Nebraska.	36
Shoshone Mission, Wyoming	17
Araphoe School, Wyoming	63

Total 248

Other Churches have enrollment in mission schools, as follows:

Presbyterian	444
Christian Reformed	140
Congregational	134
Lutheran	96
Dutch Reformed	86
Baptist	31

These, including some not specified, make a total of 1,207 children, in non-Roman Schools.

But the number of Indian children in schools of the Roman Catholic Church seems to be much larger. Out of a total of 5,530 children, reported as enrolled in Mission Schools, 4,323 of that number appear to be in schools of the Roman Catholic Church. Out of that total of 4,323 children, 1,666 children are reported as in "Contract Roman Catholic" schools—that is, in schools of the Roman Church, supported in part by the United States Government.

Such seem to be the facts in regard to mission schools for Indians. In United States Government Schools, 23,847 are reported.

In public schools, 33,250 are reported. In schools of all kinds, 62,764 children are reported as enrolled.

It is estimated that about 20,000 Indian children, though eligible for school, are not enrolled in any school.

Concerning these statements, in this report, some observations may be made.

First. Many Navajo Indians in Arizona and New Mexico employ their children in tending their flocks of sheep. For this reason, some 5,000 Indian children are not in school. At the same time, both they and others receive no Christian teaching. Here is a grand field for missionary effort.

Again, concerning mission schools. Some have been closed, both of our own, and those of Protestant Churches. Three of our schools in South Dakota, among Sioux Indians, all in Minnesota, among the Chippewas; the school among Cheyennes in Oklahoma, and seemingly one school among Oneidas in Wisconsin.

But the Roman Catholic Church has large numbers of Indian children in her schools, three and one-half times the number of all others combined. The Roman Church is educating Indian children, while others are doing comparatively little. Specially in South Dakota, it may be noted, the Roman Church has 715 Indian children in her schools, while we have only 108 children in our schools. What shall be said of this fact among Sioux Indians, where fully one-half the population are baptized in our own Church, yet so few comparatively are in our own schools.

These statements and observations are presented for the consideration of thoughtful and earnest people.

At the Institution of the Rector of Trinity Parish

Sermon Preached by the Rt. Rev. William T. Manning, D.D., Bishop of New York, at the Institution of the Rev. Caleb Rochford Stetson as Rector of Trinity Church, on the Feast of the Conversion of St. Paul, January 25, 1922

"Let this mind be in you which was also in Christ Jesus"—Phil. 2:5.

THE occasion which brings us here this morning is one which is of great importance and interest, not only to Trinity parish, but to the diocese and to the Church at Large.

We are here to institute into his office the eleventh rector of this great mother parish of our diocese. Let me emphasize the fact that the rector now instituted is the eleventh in the line of those who have held and exercised this office. The Right Rev. Henry Compton, Bishop of London, was appointed rector when the charter of the parish was granted in 1697, but he was never in this country, and was never able to enter upon the office, nor to perform its duties. The first actual rector was William Vesev, for whom the street near by us was named, and to him the title of first rector has always been given. Thus it appears in the parish history and in all the official documents. Bishop Hobart bore the title of seventh rector. Dr. Berrian was the eighth, Dr. Dix recorded himself always as ninth rector, and the present rector is therefore the eleventh, although we rejoice that Bishop Compton's name, by appointment of King William III, stands at the beginning of the line, thus adding another to the many ties of fellowship between this parish and our Mother Church of England.

It is also a matter of historical interest that this is the first time in the two hundred and twenty-five years of the history of Trinity parish, that a former rector has instituted his successor in this office, or has witnessed the institution of his successor. It was the custom in the older days for the rectors of Trinity, even though they became bishops of the diocese, to continue in the rectorship of the parish to the end of their lives.

But in addition to its historical interest, this service has deep spiritual interest and significance. It is the solemn and formal institution into office with the Church's prayer and blessing of the one to whom is committed the spiritual care of this parish. It is the evidence that the parish is not an entity complete in itself, but that it is a part of the larger life of the diocese and of the Church. It is the proclamation of the relation in which the one who is appointed rector stands to the Church, to his Bishop, and to his own parish. It is the declaration that your rector is to stand in this place as the Representative of Jesus Christ, the Priest of His Church, the Preacher of His Word, the Shepherd of His Flock, the Dispenser of His Sacraments, sent to lead those entrusted to his care in the way that Christ shows us, which is the way that leadeth to eternal life.

There is only one way in which any of us who are called into the ministry can do this work. It is to keep so close to Christ ourselves, that we come in some measure to see with His eyes, to feel with His heart, to speak with His voice, and to minister with His hands; to have in us that mind which is also in Christ Jesus.

The one who has been called here to serve as your rector will need the prayers, the confidence, the faithful help of every one of you, and I know full well that you will give these to him.

And to you, my brother, I offer my heartfelt congratulations, my affectionate good wishes, and the assurance of my most earnest prayers as you enter upon this great charge which for its opportunity of service to the Church, the city, and the country, is, in some respects, without an equal. You are not a stranger to me, or to any of us. I have known you since the time when, having been requested by the venerable and beloved rector, Dr. Dix, to present a name to him, I suggested yours, and on his nomination to the vestry you were elected vicar of Trinity Church. You and I have labored in this church side by side as rector and vicar. The parish of Trinity knows you well, and knowing you, it has called you, and it welcomes you with its whole heart to your office as rector. I know that you have the loyal and loving welcome of the clergy, the vestry, and the people of this parish. And I know, as no one else now living can know, but as you soon will know, what it means to have the support and fellowship of such a body of clergy, of such a vestry, one of the most valued and beloved of whom has just now been called to his reward, and of such a faithful, loyal, and generous people as those who make up the great family of Trinity parish.

We believe that under your leadership this noble parish will go forward to greater things than any it has yet accomplished, that it will be able to do more within its own field and for the help of the diocese than it has ever yet done; we know that it will go on true to its great traditions, steadfast in its witness to the full faith of Our Lord and His Church, eager to minister in

all possible ways to the welfare of the community, unceasing in its efforts to make the Church in truth the family of Christ, the home in which all have place because all are God's, the place of the fullest human fellowship on this earth.

May God guide you in judgment! May He sustain you in faith and in purpose! May He be with you and with this parish through all your days! And with this prayer for you on all our lips, and in all our hearts, let me give you as your watchword, to carry with you in your ministry here, the words which the Apostle Paul, whose festival this is, spoke long ago to his beloved friends at Philippi: "Let this mind be in you which was also in Christ Jesus."

SCRAPS FROM A BUSY WOMAN'S WORK-BASKET

By L. L. R.

MYSTICISM—a thirst for knowledge of the unseen and communion with those who dwell within its realm—has in all ages held a fascination for man, and in the present day is once more prominently claiming human thought. It may, indeed, be termed one of the spiritual sciences: for it is spirit alone to which belongs the power claimed, to ascend to higher planes, and behold, with keener vision, things invisible to the eye material.

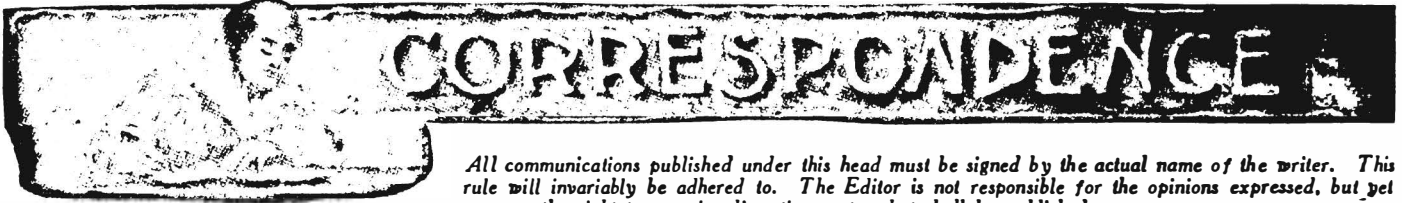
True it is that all mystics are not spiritual, in the sense of fellowship with the Spirit of God; but the truly spiritual are always mystics; for to them is ever possible communion with the world unseen. Yet throughout all time there have been those preëminently gifted in this vision of spirit; such were the Prophets of old: such those who drank deepest of the spirit of Christ, as St. John, and St. Paul. And through these, His chosen Mystics, has God provided for His people rich and abundant response to this thirst of the soul. In His Word full often do they lift the veil which unites, rather than divides, the seen and unseen; and through His Church, "where saints on earth together sing with those whose work is done", we are permitted to touch again, in spirit, loved ones beyond; to all that hear again, year by year, the pinions of God's warrior Prince, St. Michael, and his angelic host: and day by day, if we will have it so, with angels and arch-angels, and all the company of heaven, to partake of the very life of the world above. There is no truer, no safer mysticism than this.

SCARCE A year dawns, which does not seem to bring anew to earth some great soul, some imperishable personality, to sojourn, for a time, almost visibly among men. In the present year, it is *Aleghiéri Dante* who thus returns to make his influence and his spirit felt, that glorious son of divine mysticism, who so long ago enriched the world with visions sublime of Heaven, Hell, and Paradise. Six hundred years have passed away, yet to-day he breathes anew his message to millions yet unborn, when first he spoke.

Is it not a living, ever repeated testimony, proving man's immortality? From the dust of century upon century, rise voices proclaiming ever anew, "there is no death," and the world's own insistent recall of its heroes of the past gives answer to the age long question: "If a man die shall he live again?"

PESSIMISM is said to be once more abroad in the world, threatening to dominate the faith and outlook of mankind. To those under its spell, civilization seems tottering, Christianity dying. Mercy and Truth have met together, only to be quickly put asunder; Righteousness and Peace have kissed each other, not in loving greeting, but a sad and long farewell. Yet even to these despairing ones, all things can not be lost, and to them, above all others, comes the timely command: "Be watchful, and strengthen the things which remain, that are ready to die".

How greatly must God Almighty stoop to place underneath fallen man "the everlasting Arms".



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.

NO CHARGE FOR SERVICES RENDERED

To the Editor of *The Living Church*:

IS it not obvious on a moment's reflection that the Christian law of self-denying sacrifice—true to the essential spirit of Brotherhood—positively excludes all charge for service rendered one another?

If so, is not that the acid test of any economic system? But has a proper use been made of it in the discussion? Is it generally understood?

Should any one ask, How can this thing be? it would seem to be sufficient to refer, for the rule, to the Master's words, "Go ye also into the vineyard; and whatsoever is right, that shall ye also receive"; and for illustration, to the vast array of salaried servants in both Church and State. From which it may be observed not only that the principle is not new but also that it is already widely operative in all civilized society, though doubtless in need of considerable adjustment to conform fully to "whatsoever is right" from the point of view of Brotherhood.

Indeed what other relationship between the individual and society is conceivably possible in brotherhood and equity?

C. C. KEMP.

Bad Axe, Michigan, February 9th, 1922.

CHRIST CHURCH, BOSTON

To the Editor of *The Living Church*:

RATHER feel that your correspondent, Mr. Bell, has somehow gotten his inverted commas mixed. I cannot find that I said precisely that "All Saints' Church in ancient New York City is the most interesting church in America", though in that form I cordially accept the proposition, and will defend it against all comers. For that church certainly does retain more unique lineaments, numerically, of bygone dates than any other single one of our many surviving churches in the original states.

But with my colonial and Revolutionary Massachusetts lineage, I should hardly speak of Christ Church, Boston, as "an interesting church"! It is much more than that. It is a shrine! It is certainly more of a Hall of Fame than this very recent one just to the north of us on University Heights!

It is crystallized history, too. And just as an Englishman can be proud of his forebears of war, whether they fought for the Red or the White Rose, so New Englanders remember with equal pride their ancestors who, as Brutus said to Cassius, "set Honour in one eye and Death in the other and looked on both indifferently". In my native city of Portland, Maine, they pile with flowers every Decoration Day the side-by-side graves of the two captains killed in the seafight between the *Enterprise* and the *Boxer* in the War of 1812. And here in Christ Church, Boston, are intermingled memories and vestiges of Red-Coat as well as Continental soldiers and citizens. Not only did its sexton, Robert Newman, climb to its belfry that sultry April night in 1775 and hang out the two lanterns that Paul Revere awaited to inaugurate the Independence of these United States, but, down beneath the pavement was laid the mortal part of the commander who ordered the volley that drew from the embattled farmers the "shot heard round the world". I do not envy the man who can read without a moistening eye the legend above him:

"MAJOR JOHN PITCAIRN

fatally wounded while rallying the Royal Marines at the Battle of Bunker Hill. Was carried from the field on the back of his son, who kissed him and returned to duty. He died June 17, 1775, and was interred beneath this Church."

And from this belfry, too, Major General Gage, from the same window where the lanterns hung out, watched the first defeat and then the victory of his army at Bunker Hill fight!

And covering it all, there is a strange appeal to the visitor in these days of the Washington Conference between the great nations of Christendom, in this legend too:

"After one hundred years of Peace, British Naval and Military veterans of Massachusetts commemorate here

the King's soldiers and marines who fell before the rail fence and redoubt in the tall grass at Bunker Hill, June the seventeenth, 1775".

No, Christ Church, Boston, is something more than "the most interesting Church in America"!

New York City, Feb. 10, 1922.

APPLETON MORGAN.

EDUCATING ON SCHOLARSHIPS

To the Editor of *The Living Church*:

A STATEMENT in President Lowell's annual report seems to have escaped the general public. He is discussing the question of raising the fees in the different departments of the University and states that it seemed inadvisable to increase the fee of the Harvard Divinity School. He then proceeds:

"The question is not of much importance because of the sad fact that a student rarely attends the school without a scholarship; and, in one form or another, the same thing is generally true of the theological schools of the country. The practice, which began about a century ago, of striving to secure students by giving them a free education, is probably one of the principal reasons why, save in a few rich city parishes, the ministers of religion are grossly underpaid. Beginning their career as recipients of charity to a degree that other professional students are not they are placed from the outset in an unfortunate position which results in a still more unfortunate attitude of the community toward them."

With all the talk that goes about the need for more theological students, should we not frankly ask ourselves the question whether President Lowell has not struck at a very unfortunate feature in the life of our seminaries? I question whether theological education and the ministry in general would not be raised to a more dignified position and claim the respect of the best element of our college men if tuition and scholarships were put on the same basis that they are in other university departments.

This effort to increase the numbers of theological students throws out a net that brings in men of low scholastic attainments, who are *tured* to the seminary as a place where it is easy to get through.

The theological seminaries, with a few exceptions, are pathetically weak in their academic standards. Who ever hears of a theologian failing and leaving the seminary because of inability to pass examinations?

The whole system is wrong and the quality of men that sometimes is brought out by such efforts does not do us credit.

I am for a movement making it more difficult for men to get into the ministry and for correcting these faults that have grown up in years with the best of motives but with a mistaken generosity.

New York, Feb. 10, 1922.

A. B. PARSON.

INFALLIBILITY

To the Editor of *The Living Church*:

IN these degenerate days of sentiment, when committees and commissions and even the bishops of Lambeth talk of nothing but charity and are urging all Christians to forget differences and to concentrate on points of agreement, your good old fashioned No Popery editorial on the death of Benedict XV is really refreshing. No doubt there are some (governed by a false and sentimental charity) who would maintain that we should not unnecessarily speak ill of the dead. But it is not to be supposed that such notions are to guide us when the matter of our differences with Rome is involved.

But in your zeal against Popery have you not been led into a somewhat rash dealing with the subject of infallibility? You say (1) it must be made impossible for it to function frequently lest it err; and (2) that, having lapsed, it will claim to be restored by means of fallible men. Now we Anglicans maintain that the Catholic Church is infallible within its sphere of faith and morals, and that its mind is made known through councils. Is our theory also in danger because infallibility has functioned so seldom through history and, indeed, is prevented from functioning at all in the present divided state of the Church? And

were not the infallible decrees of Nicea, *e. g.*, drawn up by quite fallible and even quarrelsome men? The whole matter was made more comprehensible by my seminary professors, who taught that under certain conditions God deigns to instruct us through fallible and sinful men gathered in council. The Papists would say: gathered in council or through the Pope. And does not our own theory labor under an even further disadvantage, *viz.*, that we are entirely unable to tell whether a given council has spoken infallibly until another council, perhaps centuries later, has endorsed it? Really, sir, it would seem to me that in your commendable zeal against Peter's successor you are in fact attacking the whole notion that we have any infallible guide at all; that you are most uncomfortably cutting the ground from beneath our own feet.

Church of St. Mary the Virgin,
New York.

HENRY K. PIERCE.

PUBLICATIONS OF THE SOCIETY OF SS.
PETER AND PAUL

To the Editor of *The Living Church*:

I HOLD no brief for the Society of SS. Peter and Paul, but I think I may claim a fair acquaintance with their publications, even though I have not seen *The English Portuary* referred to by Mr. Keble Jones in your issue of the 4th inst. In the publications I am familiar with I do not remember seeing anything that was at all disloyal to Anglo-Catholicism, unless your correspondent would consider it such for them to issue the Roman Canon in Latin and English, and in that, of course, reference to the Pope occurs. I do not think I have ever prayed for the Pope as such, but I do not see that such prayer would be necessarily disloyal, any more than prayer for some Orthodox potentate. We may object to Romanism—I do at any rate—but we are bound to recognize the fact that if the Anglican Communion is a Catholic Communion it is a part of the Patriarchate of Rome.

However, that was not my purpose in writing now. What I wanted to do was to commend the *Anglican Missal*—published by the S. S. P. P.—to the attention of the Catholic clergy. In its present form the chief trouble is that while the American Prayer for the Church and the American Canon are provided, the rest of the Prayer Book Mass follows the English rite. They have published the American Mass complete in the people's edition, and their chaplain writes me that they would do the same for the Altar edition if assured of sufficient support from the Catholic clergy of the American Church. It is the only complete Missal that I know of really suitable for our purpose, and I would personally be glad to see an Altar edition with the American Mass in full. I would suggest that those who favor the plan communicate with the Society promising their support, or I would be glad to communicate such willingness if desired.

LaPorte, Ind., February 17. F. J. BARWELL-WALKER.

UNTAUGHT CHILDREN OF THE CHURCH

To the Editor of *The Living Church*:

HAS it occurred to you that one of the gravest wrongs in our beloved Church involves the children who are each year received into its communion? I refer to the preparation before Confirmation.

We all have our ideals of what this preparation should be for each candidate, whether young or old, and yet I would ask, is there no standard by which every man who undertakes the subtle task should measure the requirements of his great opportunity?

I write in no protestant spirit. I know that the faithful priests are many, and for them give thanks; but for pity of the ignorant children who pass in and out of some large class in a city parish, having learned most glibly the Lord's Prayer, the Ten Commandments, and the Creed. Of the Catholic Church they know nothing, nor of her sacramental life, nor of her glorious presence in the world.

I have spent eighteen years in a great school, among girls between the ages of sixteen and twenty. The Church girls are unbelievably ignorant of all that belongs to the Church. Her days, her practices, her discipline, are to them as nothing. They do not know a feast or a fast except Christmas or Good Friday. Of All Saints, Michaelmas, or the blessed smaller Saints' days they have not heard. They often ask, "Is there any difference between the Presbyterians, the Methodists, the Unitarians, and our Church?"

These are the girls who come to us already confirmed. Among the unconfirmed—we have seen them going up to the altar to receive, as they have never heard that they should not do so before Confirmation. Is it not an evil thing to run them through the form of preparation with perhaps two or three "talks" from

clergy of their various parishes, while those great gifts which are the Church's heritage are left in abeyance? Knowledge of her origin, what she really is, what it means to be a member through baptism, what she has to bestow, the power of her sacramental life, her permanent supernatural presence in the world, these are simple truths which would be received eagerly by the young spirits who come to find our Lord. Why then are they not taught?

I have heard pitiful Confirmation addresses in our own parish preached to a church full of ardent minds ready for any valiant message, longing for the best and highest thing. They have had to listen to a discourse as far removed from the coming of the Holy Spirit as are the victories of Napoleon, or the Battle of Bunker Hill. Do we believe in the coming of the Holy Spirit, in the laying-on of hands? If we do, why are not our children taught so inspiring a truth, when they come to receive the Gift?

Dobbs Ferry, February 16.

ALYS MAUDE THOMPSON.

THE MENACE OF THE MOVIES

WHAT DO the movies show? In response to a nation-wide protest against the type of pictures cast upon the screen, a conference of leaders of the industry was held early in 1921, and they adopted the now famous fourteen points suggested by Jesse L. Lasky; and they promised that they would no longer make pictures offending against these rules. Here they are:—"No picture showing sex attraction in a suggestive or improper manner. No picture dealing with "white slavery". No stories built on illicit love unless they convey a moral lesson. No nakedness. No inciting dances. No unnecessarily prolonged passionate love scenes. No stories principally concerned with the underworld. No picture making drunkenness or gambling attractive. No picture which might instruct the morally weak in crime methods. No stories which might offend any religious sect. No incidents showing disrespect for any religion. No suggestive comedy. No unnecessary depiction of bloodshed. No salacious titles or advertising." Language could not well frame a more terrible indictment of the industry than the motion picture producers themselves have here confessed to. And that the confession is not overdrawn is indicated by a statement in the *Survey* for May 21, 1921; "As one looks back upon the motion pictures prominently advertised during the last year or so, it is difficult to think of that would be left, were these tests rigorously enforced".

Now that the producers have confessed and promised amendment, is not the trouble at an end or nearly so? By no means. The promise to do better is the same old gag. Every time there is a wave of popular protest against the vileness of the pictures, such a pledge is made and then, when the wave subsides, the pledge is forgotten.

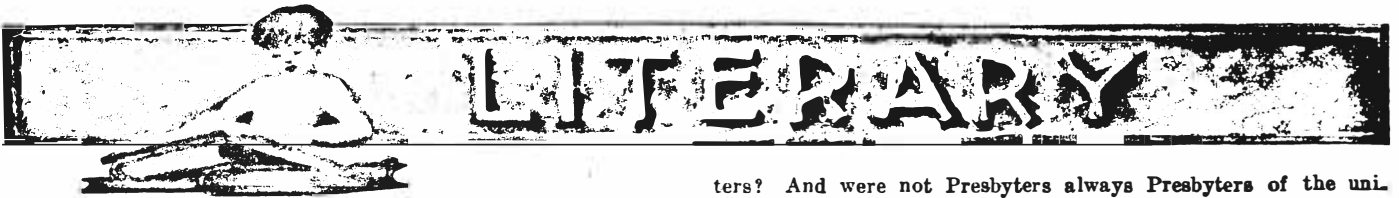
Regardless of what they promise, the business will not and cannot be cleaned up by the present movie industry, because so many of the men do not know what is clean. Some have no moral consciousness. Their ideas of good and bad have reference only to the dollar. A picture is good if it is a money getter and bad if the cash box does not show up well. To those who live all their lives in mud, mud is clean.

Drinking and debauchery and crime and divorce and illicit love and jibes at religion and temperance and about everything worth while are the stock in trade of many screen actors because these things comprise a very large part of the world the actors and producers live in.

The sooner we realize the filthiness of the cinema and its tremendous influence upon the morals of the children, indeed upon the morals of the people generally, the better it will be for America.

Very few children attend more than one Sunday school, and very many children go to the movies several times a week. Thus the silent drama gives very many times the duration of instruction to the children that they receive from the Sunday school teacher. And psychologists tell us that what one sees is five times as effective in producing an impression as what one hears. It thus seems that the Church is easily outstripped to-day by the movies in the race for influence upon the morals of the rising generation.—*Christian Statesman*.

WE Churchpeople are committed to the belief that there is such a thing as "the hem of His Garment," and that through this special virtue flows—or, in other words, that by His own ordinance there are outward and visible signs of inward and spiritual grace. We come to the Holy Communion because we believe that, in answer to the touch of faith, virtue flows into our souls.—*The Bishop of London*.



SCOTCH PRESBYTERIANS ON THE CHURCH AND CHRISTIAN REUNION

FOR years the Scottish Church Society conferences have taken a leading part in urging the need of the visible unity of the Church, if it is to fulfil its mission of making Christ known to the world. One of its most valuable contributions is its recent pamphlet, *The Lambeth Encyclical and other Proposals Considered*, published by Andrew Elliot, 17 Princes Street, Edinburgh, price one shilling.

The first paper is a review by the Rev. H. J. Wotherspoon, M.A., D.D., of Dr. Headlam's *The Doctrine of the Church and Christian Reunion*. He points out that while Dr. Headlam intends a purely historical enquiry, unbiassed by any thesis to be proved, he, like others, as Dr. Headlam thinks Bishop Gore did, formed a thesis and has gone out to prove it.

Dr. Headlam "desires a reconciliation of separated brethren on the basis of existing positions." He has, therefore, to show that the Church is competent for such a reconciliation without going behind these positions. As the conditions involve the Christian institutions he has to show that the Church controls the institutions. The Ministry is the Church's Ministry; the Sacraments are the Church's Sacraments; Ministry and Sacraments depend on the Church, not the Church on Ministry and Sacraments. That is valid which the Church orders.

"He is clear as to our Lord's intention to found a Church, a substantive society, preparatory to the Kingdom of God and working for that Kingdom. 'A Church' he defines as 'a religious society organized apart from the state.' But apparently Christ did not 'found' such a society. He made preparations for it, and looked forward to its being founded. Dr. Headlam's whole view of the matter seems to be implied in this: Christ did not found a Church on Apostles: Apostles founded it on Christ . . . They were the Church's leaders, but apparently had influence rather than authority. 'To the Apostles Christ gave a commission of Ministry; to the community He gave Authority'."

But what does Dr. Headlam think the commission given to the apostles was? He says it gave them "a leading position," and that the Church always acted through them. But Dr. Wotherspoon says the impression made on many minds by Acts is one of an authoritative apostleship of authorized administrators of a testament, executors of Christ's will, having the mind of Christ the Lord.

"A very great deal turns on our conception of the Apostolic office. The whole view of Christian institutions as of the Lord or of man, dominical and permanent, or ecclesiastical and mutable, turns on that." Dr. Headlam "distinguishes in a perplexing manner between the community and the officials, and in a way which seems to suggest that the Church is ideally identical with the *sacra plebs*, and out of itself 'develops its ministries,' which are accordingly dependent on it. But the Church has never been known or seen in the form of a *sacra plebs*, an undifferentiated protoplasm. It appears from the first as an organization already equipped with a ministry and sacraments having in its midst the commissioned Apostolate." "Ministry does not seem to have at the first depended on the Church; and one asks at what point subsequently the dependence began."

Dr. Wotherspoon concedes Dr. Headlam's claim that "during the earlier Apostolic and earlier sub-Apostolic periods, the Church was governed by a college of Presbyters who were also called Bishops." "In this case," adds Dr. Wotherspoon, "he must mean that the local or particular churches were so governed. By the time of Ignatius (c. 100) the monarchical Bishop was usual. No one knows exactly how the change took place. It cannot be claimed that it has Apostolic authority behind it, but it is a direct development from Apostolic times; it is probably connected with the disappearance of a central authority at Jerusalem. It has vast prescription and is effectively the regular constitution of the Catholic Church as ecclesiastically arranged."

Dr. Headlam, in dealing with the Episcopate, "makes a good deal of its 'general' character as a ministry to the whole Church, as contrasted with that of Presbyters and Deacons (or Bishops and Deacons) who were ministers only of a local community. . . The Bishop, it appears, once he emerged, was the official minister of the whole (local?) Church, and a minister of the Church universal. Presbyters on the other hand are purely local officials. . . But was not the Bishop local—as fully localized as his Presby-

ters? And were not Presbyters always Presbyters of the universal Church?" . . .

"Dr. Headlam, I think . . . is unnecessarily stern in his estimate of Presbyters. Our thesis does not really at all clash with his—that the Episcopate having such prescription as it undoubtedly possesses, may prove to be necessary to reunion."

Dr. Wotherspoon says that the data are quite possible as Dr. Headlam states them, "that, while succession is much insisted on by the Fathers from Clement of Rome downwards, the succession which these writers had in view was succession in office, not in orders; and was alleged, not in support of the validity of ordination but in support of the validity of doctrinal tradition." But he maintains that they were writing about other questions, and therefore all that their silence as to the necessity of ordainers having been themselves ordained, or that the consecrators of a bishop be themselves bishops, "need mean is that any other course was unheard of and inconceivable. The succession in orders existed: Dr. Headlam tells us more than once that the Church always acted through its ministers; and this, it would be well to remember, is succession. For, so long as ordination is by the ordained, succession is maintained. Ordination has never been (in the historic Church) otherwise than by the ordained. Nothing can well be less uncertain than the existence of a succession from the beginning until now. As to its significance, value, content, or necessity, opinions may differ: as to the fact of it, there does not seem much room for difference.

"To us—and here, I think, I express a view nearly universal among us—the Ministry is always Christ's Ministry, and the Sacraments are Christ's Sacraments. They are not what the Church thinks them to be, but what Christ means them to be; not what the Church makes them, but what Christ has made them. Where the Church of England, in ordinal or articles, speaks historically or legislatively, the Church of Scotland thinks and speaks dogmatically.

"Few would think of anything that intends to minister for Christ as 'null.' But we may judge of that which fulfills principle and satisfies the essential laws of the Kingdom of Grace. And we may see that what our own Church requires (ordination by the ordained, at every point of time) is by these laws really requisite, and is required of us. Christ is law to us, though we are no law to Christ.

"Now, to us, that doctrine [of Representative Priesthood or Ministry] is inadequate: it is even contradictory of our teaching. The Ministry, as our documents present it, is Christ's Ministry. It is representative, but not of the Church and not of the laity of the Church. We are ambassadors for Christ; we are sent by Christ to the flock; the Ministry is representative of Christ."

It has seemed best to write this paper with scissors, so to speak, rather than to attempt an abstract of the argument which the writer's incompetence might make a perversion, though an abler pen might bring out more clearly the great value of the essay. It is hoped that these extracts will create a desire to read the whole pamphlet and to use it as a basis for conferences, not controversies.

No space is left for more than the bare mention of papers in the same pamphlet on the Lambeth Proposals, by the Rev. Roger S. Kirkpatrick, B.D., and the Rev. James F. Leishman, M.A., both appreciative and sympathetic. The whole pamphlet is another illustration of the admirable spirit in which Scotchmen approach the question of reunion. Mr. Kirkpatrick points out, what has almost invariably been lost sight of, that the intention of the Lambeth appeal "is not at all to dictate the terms of an *ultimatum*, which must be forthwith accepted or refused. Its intention is to *invite conference*." The Archbishop of York has devoted more than a year to making that clear and many other English bishops have supported him, with the result that conferences are actually going on in England. It is greatly to be regretted that only a few of our bishops, even of those who were at Lambeth, have taken any active steps toward the promotion of such conferences.

THE S. P. C. K. have recently added to their books for young people a life of Christ entitled *The Children's Jesus* by E. B. Trist, one on *Prophets in Israel and Judah* by the same author, and *Sketches of Church History* by Elizabeth Grierson. All are well illustrated and deserving of a circulation on this side the Atlantic.

Church Calendar



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. J. P. ATTRIDGE has assumed his rectorship of Christ Church, Ironton, Ohio. He was for the past three years curate at Trinity Church, Columbus.

THE Rev. WILLIAM BAKER, who has been rector of St. Matthew's parish, Bloomington, Illinois, for the past thirteen years, has resigned to become rector of Grace Church, Pontiac, Illinois. He will not assume his new duties until September 1st, and should be addressed until that date at the Rectory, Bloomington, Ill.

THE Rev. CHARLES B. BARNES is rector of St. John's Church, South Williamsport, Pa., and should be addressed, as heretofore, at St. John's Rectory. His work as rector's assistant at Christ Church, Williamsport, is entirely separate from his duties as rector of St. John's.

THE address of the Rev. HERBERT C. DANA is Metropolitan Hospital, Welfare Island, New York City, N. Y.

THE Rev. THOMAS GREEN FAULKNER, rector of St. Paul's Church, Salem, Va., has tendered his resignation, to take effect early in March, having accepted the call to become rector of Emmanuel Church, Chatham, and instructor in Bible and Prayer Book subjects at Chatham Episcopal Institute.

THE Rev. Dr. JAMES E. FREEMAN, rector of Epiphany Church, Washington, D. C., has been preaching at Wellesley College, giving a series of five addresses on the Religion of Experience.

THE Rev. EUGENE PROSSER, formerly of Cincinnati, Ohio, has commenced his duties as rector of Holy Cross, Harrisburg, Diocese of Texas.

THE Rev. JOHN WALLIS OHL has been appointed by Bishop Moore registrar and historiographer of the Diocese of Dallas. All diocesan journals should be sent to him, 534 West Tenth Street, Dallas, Texas.

THE Rev. A. E. RACH has resigned as priest-in-charge of St. James' Church, Theresa; St. Peter's, Redwood; and St. Lawrence's, Alexandria Bay, N. Y.

THE Rev. GORDON M. REESE, who has been the organizer of the young people's work in Texas and the inspirer of it in so many other places, goes on Feb. 1st. to be the Young People's Pastor of Trinity Church, Houston, of which the Rev. Charles Clingman is rector.

THE Rev. H. B. REMSEN, for the past four years priest-in-charge of Grace and associate missions, in Calhoun County, Diocese of West Texas, has accepted a call to Emmanuel Church, Lockhart, Texas.

THE Rev. A. SIDDBERS has resigned from St. Mark's Church, Oconto, Wis., and has accepted a call to be rector of Trinity Church, Trinidad, in the Diocese of Colorado. He will begin his new work the latter part of March.

THE Rev. ARTHUR W. TAYLOR, rector of Eutawville and Pinopolis, South Carolina, has accepted a call to Grace Church, Anderson, S. C., and will remove to the new charge March 1st.

THE address of the Rev. B. F. THOMPSON, president of the standing committee of the Diocese of Delaware, is Dover, Delaware.

THE Rev. S. HALSTED WATKINS has resigned the rectorship of St. Paul's Parish, Burlington, Vt. After Feb. 20th, his address will be 129 East 82nd St., New York City.

ORDINATIONS

DEACON

QUINCY.—On Septuagesima Sunday at Grace Church, Galesbury, the Rt. Rev. E. Fawcett, D.D., ordered CHARLES DELANO MADDOX deacon. The sermon was preached by the Rev. H. L. Smith, of Peoria, the Litany was read by the Rev. W. I. Rutan, and the candidate was presented by the Rev. Dr. Carrington, St. Mary's School, Knoxville. Mr. Maddox was licensed to serve under Dr. Carrington at Knoxville.

PRIESTS

NEWARK.—On the first Sunday in February, in Gace Church (Van Vorst), Jersey City, the Rev. HOWARD DUDLEY WHITE was ordained to the priesthood by Bishop Lines. He was presented for ordination by the rector of the parish, the Rev. Henry B. Bryan, who was also the preacher. Mr. White becomes at once rector of Holy Cross Church, Jersey City, from which recently the Rev. W. O. Leslie, Jr., went to have charge of Christ Church, Newark, and to engage in the mission work of the Church in the institutions of Essex County.

NEW YORK.—On February 10th, at the Cathedral of St. John the Divine, the Rt. Rev. Dr. Lloyd, Suffragan Bishop of New York, celebrated the Holy Communion and advanced to the priesthood the Rev. EDWARD M. BRUCE, of the Diocese of Los Angeles, presented by the Rev. K. T. Henshaw. Canon Nelson preached the sermon, and united with Dean Robbins, Canon Quick, of Newcastle, England, the presenter, and others in the laying on of hands.

SHANGHAI.—On December 14th, in St. John's Pro-Cathedral, Shanghai, China, the Rev. K. H. FAN and the Rev. Y. C. WU were ordained to the priesthood by Bishop Graves of Shanghai. Dr. F. L. Hawks Pott, D.D., president of St. John's University, Shanghai, preached the sermon. Mr. Fan is stationed at Nanking and Mr. Wu at Zangzok.

DIED

HOAG.—MARY FAITH, infant daughter of Dean and Mrs. Victor HOAG, Salina, Kansas. Born Jan. 21, 1922. Died Feb. 13th, 1922.

MOIES.—At St. Luke's Home, New York City, on Tuesday, Feb. 14th. MARY TILDEN MOIES, widow of Miles G. Moies, entered into the rest of Paradise. Mrs. Moies was a devoted and faithful member of St. Ignatius' Parish from its earliest days during the rectorate of Dr. Ewer. Her requiem will be in that church on Friday the 17th.
May she rest in peace.

MEMORIAL

MISS JULIA CHESTER EMERY

We, the officers and members of the Massachusetts Branch of the Woman's Auxillary, wish to record our gratitude for the life and example of Miss JULIA C. EMERY, who for so many years guided us in our work.

She inspired us and led us to see that by faithful and loving service only can we win those who are in darkness. By her steadfast loyalty, by her devotion, by ever holding before us the high privilege of serving the Master and winning souls for Him, she showed us how to do God's work in God's way.

At home, in foreign lands, everywhere, her name is blessed, and all those whose life hers has touched will strive to follow her good example. Bishop Rowe wrote of her—"We have lost a loyal friend and a great woman."

These words might well be a message to us from her, for they were the rule of her life—"Whatsoever ye do—do it as to the Lord—for ye serve the Lord Christ."

ELIZABETH DAY FERGUSON

An Appreciation by the Rt. Rev. David Lincoln Ferris, D.D.

The death of MISS ELIZABETH DAY FERGUSON on December 30, 1921, brought sorrow to all who knew her. She passed away in the home in which she was born in Stamford, Connecticut, the home which has sheltered generations of refined Christian ancestry. By her family ties she belonged to the noblest and the best in the purity of New England life, and worthily did she preserve and exemplify that priceless heritage. All her life time she was a devoted member of St. John's Church, Stamford, and to her loyalty and generosity can be attributed much that is best

in the life and growth of that strong parish. To her generous contributions she added the personal element of service, directing organizations with unlimited tact and sympathy, teaching in the Sunday school with a remarkable degree of success, so that many in the parish to-day owe to her the foundation of their religious life. Rector and Curate alike who served in the parish during her life time found in her an unfailing, generous and sympathetic friend. No words can express the full measure of her private ministrations and devotion to the clergy and their families, nor to how large a degree those who labored there owed to her their measure of success. It would be difficult to overstate the beauty and the simplicity of her Christ-like character, her gracious hospitality, her love of friends, her devotion to the Church, and her thoughtful regard for persons in all walks of life. Wherever her life reached she was unwearingly in her devotion to good works. But to one so circumstanced by her family traditions, by her devotion to the Master, and by her outstanding qualities of leadership, it was inevitable that a large sphere of influence should come to her. There was no phase of the Church's life that she did not touch, just as there was no element of the population that she did not influence. She was a conspicuous leader in the Diocesan organizations for women, and for years the much-loved president of its Woman's Auxillary. She rarely missed a session of the General Convention or the Triennial offering of the Auxillary. In every relationship of life she displayed the ideals of Christian womanhood, the saintliness and simplicity of one who had given herself wholly to God. The influence of her character was enhanced by the noble presence of a singularly lovable personality. To one privileged with an intimacy of a beautiful friendship through extended years, she fulfilled to a remarkable degree the Divine pattern of an acceptable life: "To deal justly, love mercy, and walk humbly with God." And she has been to him, as to every one who knew her, a continual source of inspiration to the holiest endeavor. To a rare, intuitive judgment she added a boundless warmth and tenderness of sympathy, a faith that was sure and steadfast, and a rare spirituality which brought the eternal verities into the daily lives of those blest with her presence. Her death is a severe loss, not only to her large and devoted family circle; but also to her host of friends in all parts of the country, to the community in which she lived, to her parish and to the Church at large. As she lived, so she died, with an unflinching trust, and the quiet assurance of one who had tested the truth of St. Paul's words: "I know Him whom I have believed, and I am persuaded that He is able to guard that which I have committed unto Him against that day."

ASAPH HODGES

Entered into life, January 24, 1922, ASAPH HODGES, in his eighty-seventh year, after a brief illness, son of the distinguished Dr. Edward Hodges, and brother of the late Miss Faustina H. Hodges, and of the late Dr. J. S. B. Hodges. His was a most beautifully ordered life, filled with all goodness, holiness, gentleness, and sweetness. An inspiring example of constancy, and steadfastness. "Having the testimony of a good conscience, in the Communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious, and holy hope; in favor with thee, our God, and in perfect charity with the world," he closely followed in perfect faith where God led the way.

"Oh happy Saints, forever blest,
In that dear home how sweet your rest."

MRS. FRANCES C. LOWELL

At the Annual Meeting of the Massachusetts Branch of the Woman's Auxillary, held in Boston, January 18, 1922, it was voted by the delegates from the parishes, that resolutions be drawn up and adopted as follows:

RESOLVED—That the women of the Massachusetts Branch, deeply moved by the death of Mrs. FRANCIS C. LOWELL, do hereby express their heartfelt sorrow.

As their leader from 1906 to 1919, Mrs. Lowell gave her inspiring leadership, her gracious, eager service in the missionary work she loved so devotedly. The interests of every parish, of every individual, were dear to her heart. She spurred on the workers to new efforts by her words and her example. She possessed an uplifting enthusiasm, to-

gether with a rare spiritual insight that could be gained only by a life of intense loyalty and absolute consecration. Her religion was to her as the air she breathed. Forgetfulness of self, and thought for others, these were the keynote of her life.

Cut on from active service as she has been during the last few years, she fought the restrictions of ill health with high courage and radiant cheerfulness, still keeping in touch with her beloved work and still devoting herself to the happiness of others. As she loved greatly so was she greatly loved. There are no words to express the sense of irreparable loss that saddens the hearts of her friends and fellow-workers. They will ever hold in loving and tender memory the name of Cornelia Prime Lowell.

RESOLVED—That these minutes be sent to the family of Mrs. Lowell with an expression of the warmest sympathy, from the women of the Diocese of Massachusetts.

JOHN STOCKTON MILLER

WHEREAS It has pleased our Heavenly Father to take unto Himself our dear friend and brother JOHN STOCKTON MILLER,

We, the Rector, Wardens, Vestrymen, and Congregation of St. James' Church, Chicago, desire affectionately to express our great appreciation of the life and personality of Mr. Miller, for many years a member of the Vestry of this Church. By his courtesy and loyalty, his devotion to the interests of the Church, his profound knowledge of literature and especially of the Sacred Scriptures, his skill in the law, his readiness to discharge any duty that devolved upon him, his noble and delightful life, and his regularity in attending the ministrations of religion, he became an exemplar of the highest type of Christian gentleman and citizen.

To the Rector he was a faithful and steadfast counsellor: never failing in wisdom, vision, and encouragement. His gracious dignity, genial smile, and unflinching friendliness won the hearts of his fellow-vestrymen and the esteem of the congregation. People everywhere learned to respect him, to trust his judgment, and to lean on him.

And now that he has been taken from the Church and the community in which he was so deservedly held in high honor, we are conscious of a great loss; and in that consciousness we would send to his widow and to the other members of his family this expression of our deep sympathy with them in their bereavement, commending them to the care and consolation of that Lord whom he served so well, and with whom he is now at rest.

We further direct that this Resolution be placed on the minutes of the Vestry, published in THE LIVING CHURCH, and a copy thereof sent to Mr. Miller's family.

As witness our hand this nineteenth day of February, in the year of our Lord one thousand nine hundred and twenty-two; and we testify that at the Morning Service held this same day the above Resolution was read to the Congregation, the Congregation signifying its assent thereto by standing as it was read.

E. J. Gardiner,
H. E. Bullock,
Watson F. Blair,
Committee.

James S. Stone, Rector.

ALLEN SEYMOUR PERKINS

In ever thankful memory of our dearly loved and only son, ALLEN SEYMOUR PERKINS, who entered into life eternal February 28, 1904, in his nineteenth year. Jesu, mercy!

Of your charity pray for the repose of his soul.

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.

RELIGIOUS

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

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), 2 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

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.

POSITIONS WANTED

CLERICAL

CLERGYMAN, NOW ON OVERSEAS SERVICE in army, desires parish. Available about Easter. Strong Churchman. Experienced, capable. Aged, 46; married. Address, Colonel-476, care LIVING CHURCH, Milwaukee, Wis.

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

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.

MISCELLANEOUS

DEACONESS WANTS WORK IN A Catholic Parish, in or near New York City. Address Deaconess-483 LIVING CHURCH Office, 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-CHOIRMASTER, thoroughly experienced in handling and training Boy and Mixed Choirs, wishes position in Middle Western City, where there is good teaching opportunity. Excellent recitalist, over 100 recitals. Best of references. Young man, married, and a Churchman. Address M-486, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER COMMUNICANT desires appointment. Fully qualified teacher, male or mixed choir. (Pupil of F. J. BELLAMY, England). Excellent references. Address R-485, care LIVING CHURCH, Milwaukee, Wis.

SUMMER ENGAGEMENT AS TRAVELING companion to lady or family, or as governess to backward child, desired by experienced Englishwoman. Address B-487, care LIVING CHURCH, Milwaukee, Wis.

POSITION AS ORGANIST-CHOIRMASTER desired by young unmarried Churchman. Graduate pupil G. Edward Stubbs. Teacher of organ and voice. Not a recitalist. Must have full ritualistic service, good teaching field, and modern organ. Address 53 PRESIDENT ST., Charleston, S. C.

ORGANIST-CHOIRMASTER EXPERIENCED, successful, male or mixed choirs, desires position in some Mid-West parish or live growing mission. Salary, and opportunity for teaching piano, organ, voice, necessary. Apply L. F.-488, 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.

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

ORGANIST—AMATEUR, VERY COMPETENT Churchman, married, for health reasons seeks change to work of an active or varied character. For mutual aid kindly write T. WHITE, Post Office Box 12, West Bridgewater, Pa.

UNLEAVENED BREAD AND INCENSE

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

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

PRIEST'S HOSTS: PEOPLE'S PLAIN AND stamped wafers (round). ST. EDMUND'S Guild, 179 Lee Street, Milwaukee, Wis.

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AUSTIN ORGANS—NEW YORK, BROOKLYN, 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.

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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.

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CHURCH EMBROIDERIES, A L T A R 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

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

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

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

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

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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.

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.

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

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ST. ANDREW'S CONVALESCENT HOSPITAL, 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.

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.

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WANTED—SALESMEN TO CALL ON garage trade, selling Cataract Circulating Water Pumps for Ford cars and trucks. Write for our liberal proposition. F. R. LUBCK 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.

REAL ESTATE—MICHIGAN

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

FARM OF EIGHTY ACRES NEAR COUNTY Seat, only one half mile from Michigan Central R. R. depot. Fine location near summer resort, \$35.00 per acre if sold at once. Address A. B. 484, care LIVING CHURCH Milwaukee, Wis.

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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.

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 85,000. Services held 8,650. 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.

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.]

Columbia University. New York.

Longmans, Green & Co., New York; P. S. King & Son, Ltd., London, Sales Agents.

Some French Contemporary Opinions of the Russian Revolution of 1905. By Encarnacion Alzona, Ph.D.

George H. Doran Company. New York.

The Approach to the New Testament. The Hibbert Lectures delivered in London and Cambridge, April—May, 1921, by James Moffatt, D.D., D. Litt., Hon. M. A. (Oxon) Price \$3.00 net.

The Pilgrim, Essays on Religion. By T. R. Glover, Fellow of St. John's College, Cambridge, and Public Orator in the University. Price \$1.75 net.

The Universality of Christ. By William Temple, Bishop of Manchester. Price \$1.25 net.

PAPER-COVERED BOOKS

Society of SS. Peter and Paul. 32 George St., Hanover Sq., London, W. 1.

A Short History of The Order of Saint John of Jerusalem. From its earliest Foundation in A.D. 1014 to the end of the Great War of A.D. 1914—1918. By E.

M. Tenison, Author of *Alastair Gordon, R.N., The Valiant Heart*, etc.

PAMPHLETS

From the Author.

Let Everybody Pray for the New Pope. By J. S. Johnston, Retired Bishop of West Texas.

National Civil Service Reform League, 8 West 40th St. New York.

Proceedings at the Forty-first Annual Meeting of the National Civil Service Reform League at Detroit, Michigan, November 16, 1921. Price twenty-five cents.

ENGLISH CHURCH ASSEMBLY

Important Measures—New Sees and Provinces—Religious Education Concordat.

The Living Church News Bureau }
London, February 7, 1922 }

THE Archbishop of Canterbury has so far recovered from his recent illness that he hopes to preside over the National Assembly when it meets next Tuesday. Though it is extremely unlikely that the Assembly could find among its members another chairman as admirable in every way as the Primate, there is a growing feeling that an office corresponding to that of Speaker of the House of Commons should be created. As things are at present, the Archbishop has to give a great deal of time and close attention to matters of procedure. Were he freed from that duty it would not only be a real relief, it would also mean that his Grace could take part in debates with greater effect. He is a most persuasive speaker, but naturally, whilst occupying the chair, his advocacy is tempered by a desire to appear impartial.

It may be noted that, for next week's session, a special sounding-board is to be erected in the great hall of the Church House, to overcome some of the difficulties of hearing which have been so obvious at previous gatherings of the Assembly.

So far, no measure approved by the National Assembly and the various committees concerned has been a matter of debate in Parliament. To give statutory effect to a measure, a resolution needs to be carried in both Houses and the Royal Assent given. When the resolutions approving the Parochial Church Councils (Further Powers) Measure, passed by the Assembly last session, are moved in Parliament, it is certain that there will be some opposition. In the House of Lords the opposition will doubtless come from the Bishop of Norwich and Lord Phillimore, and possibly in the Commons from Sir Robert Newman. The ground of the opposition will be the clause in the measure which would make it possible for a bishop to refuse to institute a priest presented to a benefice, and to give no reason for his refusal. It is held by those opposed to the clause that a priest who is known to have been refused institution will suffer some sort of stigma in consequence. Human nature is too frail to resist the temptation to cast around for a bishop's reasons for not wishing for a particular priest in a particular parish, and it is easy to imagine how idle gossip will manifest itself. The opponents of the clause maintain that at the least the rejected priest should be acquainted with the reasons for the bishop's refusal, and in some cases be permitted to give evidence in his own behalf. The exception is made

in the measure in the case of priests refused on account of any matters touching their moral character.

NEW SEES AND PROVINCES COMMITTEE

The final report of the New Sees and Provinces Committee of the National Assembly shows a material reduction in the number of new sees which the committee suggested in their draft report to the dioceses six months ago. The committee then recommended the immediate creation of twelve new dioceses, apart from those which might be created by the division of the dioceses of London and York. The resolutions to be submitted by the Bishop of Manchester will invite the Assembly to request the Bishops of London, Southwark, and Chelmsford to convene a conference representative of the three dioceses, with a view to preparing a scheme for the whole Metropolitan area. The Assembly's approval will be asked for the following proposals:—That the Diocese of Winchester be divided into three: Winchester, Guilford, Portsmouth and the Isle of Wight; that out of Peterborough a Diocese of Leicester be created, to consist of the county of Leicestershire; that from Lichfield a Diocese of Shrewsbury be created, to consist of the county of Derbyshire (except that part which is now in the Diocese of Hereford; that from the Diocese of Southwell a Diocese of Derby be created, to consist of the country of Derbyshire (except Glossop), that the Diocese of Manchester be divided at once by the creation of a see of Lancaster, to consist of the part of the diocese which lies north of the River Wyre, and those parts of the county of Lancaster which are now in the Diocese of Carlisle; and that a mid-Lancashire diocese be created, to consist of the present archdeaconry of Blackburn (except the rural deanery of Rawtenstall); the deaneries of Stockport and Mottram be transferred from Chester to Manchester, and that of Glossop from Southwell (or Derby) to Manchester.

In view of the draft report published last September, it may be pointed out that the Assembly is not to be asked to divide Chichester into two dioceses, Salisbury into two, Exeter into two, and Oxford into three, though the full report of the committee includes these suggestions.

RELIGIOUS EDUCATION CONCORDAT

The religious education Concordat come to by representatives of the Church and Nonconformity in Wales, and agreed to more or less informally by the local education authorities, is by no means as certain of a clear passage as at first appeared. The fifteen negotiators on the Church side have yet to report to the committee of the Governing Body of the Church in Wales to

which the whole matter was referred. This committee comprises some members who are bitterly opposed to the whole scheme and regard it as a shameful surrender. This committee in its turn will report to the Governing Body, wherein again there are many persons determined to do all in their power to defeat the purpose of the Concordat. One of the strongest points that the opponents of the Concordat make is that if the Nonconformists and educational authorities in Wales really desire, as they profess, religious teaching in the provided schools, there is no reason at all why they should not have it. There is also much strong feeling at the discovery that the clause in the Concordat relating to "contracting-out" is to apply to Roman Catholic schools only. Not much has been said this time about the "tearing up of trust deeds," though that is to be raised when the Governing Body has the Concordat formally before it. Those who argue that the schools were built and endowed primarily for religious teaching and only secondarily for secular teaching are on strong ground.

On the other hand, there is the certain prospect of the Church's inability to maintain her school buildings at the ever-increasing pitch of excellence demanded by the authorities. Further, and this is the strongest argument of all, it is becoming increasingly difficult to obtain Church of England teachers. At present a very large proportion of the teachers in Church schools in Wales are Nonconformists. Add to that the fact that at least half the children in Church schools are of Nonconformist parentage, and the desire—even at a sacrifice—for a uniform system is intelligible.

ARCHBISHOP ON HERESY CASE

The Rev. C. E. Douglas has now made public the Archbishop of Canterbury's reply to the recent appeal made to him concerning the charge of "heresy" against Mr. Major. His Grace says:—"The issue before me is a simple one. The Bishop of Oxford has with great care, and after taking competent advice, exercised a discretion which belongs to him as diocesan. I have neither the right nor the wish to interfere with the Bishop's action." Mr. Douglas, in commenting upon this judgment, says that it deals only with the particular case of Mr. Major, and does not affect the subject of general ecclesiastical jurisdiction. With this reservation he unhesitatingly accepts the Archbishop's decision.

CHURCH GIVES THREE-FOURTHS

A statement has just been issued by the Central Church Committee for Defence and Instruction showing that, of the amount (£50,173) collected for the Metropolitan Hospital Sunday Fund in 1921, £36,800, or nearly three-fourths, came from Church of England collections. The second on the list are the Jews, with £2,306; the third, Congregationalists, with £2,194; fourth, Wesleyans, with £1,590; fifth, Roman Catholics, with £1,340; sixth, Presbyterians, with £1,316; seventh, Baptists, with £1,283.

DEATH OF BISHOP MACARTHUR

Dr. Macarthur, Archdeacon of the Isle of Wight, and formerly Bishop of Southampton and of Bombay, passed away yesterday (Thursday) morning at Shanklin, Isle of Wight. The Bishop had been suffering from influenza, but addressed the Chapter at Southampton as recently as Friday last.

Bishop Macarthur, who was well known in the South of England, was seventy-three years of age. After having held the bishopric of Bombay for five years (1898-1903), he returned to England, and was appointed Bishop-Suffragan of Southampton. At the end of 1920 he resigned owing to the state of his health. In 1921 he became Assistant Bishop-in-charge of the Isle of Wight.

In his early career Dr. Macarthur spent several years at the Bar. He abandoned the law, and, having been ordained in 1878, became curate of St. Mary Redcliff, Bristol. In 1880 he accepted the rectory of Lamplugh, Cumberland, and afterwards held livings at Tothill Fields and South Acton until 1898.

GEORGE PARSONS.

BURIAL OF CANADIAN ARCHDEACON

Served Fifty Years — TOC H. — Canon Horsey Dead.

The Living Church News Bureau }
Toronto, February 9, 1922 }

ARCHBISHOP Duvernet describes the funeral of Archdeacon Collison, who had labored for nearly fifty years among the Indians of Northern British Columbia, as most impressive; a tribute of honour to a great missionary hero and an expression of the native sense of the fitness of things. The Bishop of the Diocese conducted the service both in the church and also at the grave, but the natives arranged everything. Three hundred people completely filled the church.

Along the route of march from the church to the head of the village, where launches had to be taken to the cemetery, were five evergreen arches, each bearing an appropriate scripture text, under which the body had to pass. The first arch erected by the elders of the church was over the church gate and bore the inscription, "He being dead yet speaketh." The second, erected by the Woman's Auxiliary, was over the turn into the main street and had the text, "They rest from their labours and their works do follow them." The third, erected by the young men, across the main street, was a massive structure, an arch of triumph, with the assuring affirmation, "The dead in Christ shall rise first." The fourth, near the upper end of the village, was evidently intended to be the Archdeacon's parting message to his people, "Be strong in faith"; and the last, erected by the village council, was seemingly the response of the people as they followed in the footsteps of their leader, "So shall we ever be with the Lord."

THE TOC H. MOVEMENT

The Toc H. Movement, just introduced to Toronto, by the Rev. B. P. Clayton, one of the best known of British *padres* on the western front, is thus described:—

Talbot House was founded by the Rev. B. P. Clayton in 1915 upon his appointment as garrison chaplain of Poperinghe and Ypres. The original house stood on the "Main Street" of "Pop". Later there was a daughter house in Ypres itself.

Talbot House rapidly became the religious centre of the salient. It was a unique place, as the motto, "All rank abandon ye who enter here," over the chaplain's door, testified. It ministered to a man's every social need, it united on the very field of hate the associations of home with the social advantages of "Everyman's Club."

But the crown of its glory was the chapel under the wide roof. It had once been the hop loft of a Belgian brewer. Now it became the Upper Room where many thousands received the Holy Communion—some their first, while others who communicated there have since fallen asleep.

It was felt that the things Talbot House had stood for: friendship and sympathetic contact between men of all sorts and conditions, the offsetting of life's dreariness by simple homely beauty, and the provision of a set of practical Christian ideals, were too good to be allowed to vanish when, as the *Padre* says, the armistice broke out.

It was felt that it would be doing the will of our dead to set up "Toc H" in London to carry on the work there. Now here is the special point of difference between Toc H. and well-nigh all other post-war movements: Toc H. is not another ex-service club. It never had any notion of limiting its membership to those who had known the old house. It elects its new membership from the boys of the country at about the age of seventeen; these boys are chosen from all classes, from the great schools, from the banks, from the industries, and great care is taken not to allow the membership to become "lop-sided." Nothing is offered as an incentive to membership except the opportunity to do service. The four points of the compass drawn up by the Rev. P. B. Clayton, and to which all members are required to subscribe, are as follows:—

1. To open a series of self-supporting branches throughout the country for the fostering of a new spirit between man and man. They are pledged: (A) Interest.—To a wide human interest in the lives and needs of their fellows; (B) Study.—To the study of local conditions, civic, social, and religious, and to challenge their generation to seek in all things the mind of Christ; (C) Practice.—To mitigate by habit of mind and word and deed the evils of class-consciousness; (D) Responsibility.—To be responsible for the welcome and well-being of those commended to their friendship.
2. To establish a Headquarters Club in London and like Open Houses in each great city, whence the elder may serve the younger, and the friendly the lonely.
3. To bring the expert to the group, to hear him and ask him questions; to listen hospitably and humbly to Everyman's story, and to help the truth to prevail.
4. To spread the gospel without preaching it.

SUDDEN DEATH OF CANON HORSEY

Canon H. E. Horsey, rector of St. Alban's Memorial Church, Montreal, passed away suddenly on Feb. 4th as he was going about his parish work. His death will be a great loss to the Diocese of Montreal and to the whole Canadian Church.

Born in Kingston, Ont., educated at Queen's University, where he took his M. A. in 1887, he was ordained deacon in 1890 and priested the following year. He was rector of Abbotsford from 1890 to 1905, and then took up the work of St. Alban's Parish where he has remained doing a work of heroic self-sacrifice and whole-hearted service.

To a sweet and gracious personality,

Canon Horsey also added a judgment of rare balance and a sympathy that was remarkably broad and fervent. He was a close student, a ripe scholar, and a most methodical worker. At Queen's University he won the gold medal, graduating in Arts at the age of twenty, and was fifty-six years of age when called to his rest. He won the strong affection of all who knew him.

In Diocesan, Provincial, or General Synod, Canon Horsey always made his valuable contribution, while as examining chaplain for three Bishops of Montreal in succession he has rendered great service. Few men could be counted on for such valuable work in committee as he has done, and all the while he has been the devoted and most efficient pastor of his own people.

QUIET DAYS FOR CLERGY OF MONTREAL

February 14th to 17th are to be observed as a season of spiritual retreat for the clergy of the Diocese of Montreal at Granby. The addresses will be given by the Rev. Prof. Rocksborough-Smith of Bishop's College, Lennoxville, and Archdeacon Longhurst, rector of Granby, and his good people are providing hospitality to those who attend.

MISCELLANEOUS ITEMS

The Bishop of Montreal opened the Conference of Dentists from all parts of the continent, held in the Windsor Hotel, Montreal, on January 23rd, with devotions.

The Lieutenant-Governor of Ontario presided at the annual meeting of the Upper Canada Bible Society, in Toronto.

Dean Carlisle was the speaker at the 101st annual meeting of the Montreal Auxiliary to the British and Foreign Bible Society, held at the Church of St. James the Apostle. The Bishop is the honorary president, and Canon Shatford is the president.

The provost of Trinity College and Mrs. Seager held a reception last week in Convocation Hall in Trinity College, in honour of the Rev. J. G. and Mrs. Waller, who are returning to their missionary work in Japan, after a furlough in Canada.

The Rev. A. C. Ascah has resigned the parish of St. Cyprian's, Montreal. This is a deep regret to all the parishioners to whom he has endeared himself by his earnestness, devotion, and self-sacrifice to duty. Mr. Ascah has been ordered a prolonged rest of at least a year.

Barry D. Bent of Amherst, N. S., a well known layman of the diocese of Nova Scotia, has passed away after a brief illness. In addition to service as a warden of his parish for many years he took an active part in synods and the Diocesan Mission Board and was a governor of King's College, Windsor.

Canon H. C. Dixon is retiring from the active work as rector of "Little Trinity", Toronto, The Rev. D. B. Langford, who for seven years has been head of the Toronto Diocesan Jewish work at the Nathanael Institute, is to be vicar of "Little Trinity" with charge of the work.

Single men out of work and otherwise unprovided for are being given hot suppers at St. Jude's Church Parish Hall, Brantford, Ont. No civic provision has been made for single men, the efforts being concentrated on the married men, particularly those with families, and as the single men were the first laid off their case was often desperate.

Miss McCollum, head of the work of the Downtown Churchworkers' Association, Toronto, has resigned on account of ill health, after rendering splendid service.

The Diocese of Ontario reports the receipt of a legacy of \$5,000 from the late Miss Mary Ann Cook, of Rawdon, for the erection of a church at that place.

ST. ANNE'S, LOWELL, CAME FIRST

Support Deducted from Pay Envelopes—Young People's League—A Family Record.

The Living Church News Bureau }
Boston, February 20, 1922 }

THE Rev. Appleton Grannis, rector of St. Anne's Church, Lowell, gave a recent address especially commemorative of his ten years of service as rector of the parish, reviewing to some extent the work of the church during that period.

In two years more St. Anne's Church will celebrate its centennial and plans for that event are soon to be considered.

Mr. Grannis spoke of the adoption just 100 years ago—on the fifth day of February, 1822—of the articles of incorporation of the manufactory that took the first steps toward the forming of St. Anne's parish.

"You may know something of the history of the church in those first two years. During that time 37½ cents monthly was deducted from each pay envelope at the mill, for the support of the church. But you cannot compel people to go to church, or dictate which church they shall attend and so this plan was abandoned, later. Early in 1824 Dr. Edson came, and for three years he received his salary from that source. At the close of that period the church became organized on an independent basis, supported by the free-will offerings of the worshippers.

"It is unique, in New England, for the first church in a community to be an Episcopal church. You know the prejudice of the Puritans against the Church. Not until the time of Governor Andrews could it be established here.

"We have a very valuable property here; the ground and buildings are worth at least \$350,000. We were wise in building the parish house in 1914. Had we postponed those operations I doubt if we should ever have had a parish house. There is still a debt of \$11,000. We ought to wipe that out in the next two years. We ought also to make provision for the further endowment of the parish. This downtown parish is becoming more and more a church of all sorts and conditions of people. It does not draw from one single section of the city, but from all parts of the city; and I trust that every one feels at home here, in this house of God, as children of our common father, God. It is evident that St. Anne's is becoming a more democratic church. It is dependent upon the contributions of many.

"Ten years ago, the only source of revenue on which we could depend was the pew rentals of about 100 people. With the introduction of the envelope system, we have now about 500 people who contribute regularly a definite amount.

"I hope you will all bear in mind the necessity for further endowment, when you are making your will. And I hope you will not postpone making it until the last moment. It is always better to make a will when you are in sound health and of sound mind."

Speaking of the relative importance of St. Anne's among churches, he quoted from *The Living Church Annual*; he showed that St. Anne's stands among the first 100 of the churches of the country, and ranks among the strongest churches of the diocese.

In an editorial relative to Mr. Grannis'

address the *Lowell Courier Citizen* makes an interesting illusion to the "only bowing acquaintance" members of this or any parish, saying:

"The fact alluded to by the Rev. Appleton Grannis of St. Anne's Church last Sunday that sooner or later families which have only a bowing acquaintance with the Church turn to its ministrations is only another evidence of the deep-rooted recognition of the need of some form of religious expression. It shows that the Church has still a mission and is fulfilling its original purpose. If other evidence were needed in the case of St. Anne's, it would be found in fact that in the last decade the Church school has increased three-fold in numbers. That means that the church will enter on its second century with confident hope that it will continue to be a potent influence in the community, as it has been since its establishment. No more encouraging feature than the growth of that department is to be found in the rector's review of the work of the past decade."

YOUNG PEOPLE'S LEAGUE

Interesting forms of the Young People's League are developing in Massachusetts. The Church of the Holy Spirit, Mattapan, has organized an informal group of the young people which meets once a month. (As I have been in touch with the parishes of the diocese, I say without hesitation that this parish has had during the past year the best work in every department among all the parishes of Massachusetts).

At Grace Church, Lawrence, last fall a Young People's League was organized. In writing of it last week the rector, the Rev. Malcolm E. Peabody, said:

"Because of an apparent need for furthering greater interest on the part of the young people of the parish in the solution of life problems along religious lines, and to promote the feeling of good fellowship between young people, a society was organized to that end.

"As yet it is in its experimental stage, as far as activities are concerned. It meets at 5 o'clock every Sunday. At these meetings a paper is read by some one of the members on a previously assigned topic, and a discussion of about an hour ensues, after which light refreshments are served.

"This organization is officered by the young people themselves, with the advice of three adult members as an advisory board."

A FAMILY RECORD

Last Sunday evening at a confirmation service in St. Matthew's Church, South Boston, the rector, the Rev. Frank M. Rathbone, presented to Bishop Babcock, as one of the candidates, Richard Clapp of the fourth generation in his family to become a member of St. Matthew's. For over three-quarters of a century an ancestor of Mr. Clapp has been a warden of St. Matthew's. David Clapp, a great-grandfather, served forty-seven years, from 1846 to 1893. John C. Clapp, Sr., a grandfather, served twenty-eight years, from 1893 until his death last month. John C. Clapp, Jr., father of Richard, is the present junior warden. Thus continuously since 1846 a member of the Clapp family, in direct line, has held the office of junior or senior warden. As Mr. John C. Clapp, Sr., acted as clerk of the parish for thirty-five years before becoming warden, he had the un-

usual distinction of being an officer in one church for sixty-three years.

THE PRESENT AND FUTURE

Parish calendars are not necessarily dull. They can be made most readable when reports of committees, turn from the past and put a little color in pictures of things to come. Could anybody fail to read the Rev. H. K. Bartow's *Calendar* at Christ Church, Quincy, when he writes thus:

"We have over thirty in the classes preparing for Confirmation. Bishop Lawrence comes to the parish Sunday, March 12th, and there is plenty of time for more to join the classes—a whole month. Now if you who read this have not been confirmed what is keeping you back? Can you give one good reason why you should not be confirmed? Be honest. What is holding you back? You are not too old: you are never too old. Do you say you are not good enough? Who is good enough? God's Church is not a collection of saints, half way to heaven. Instead, the Church is all those men and women who are fighting on God's side against the evil, and trying to live better every day. Confirmation is the offer of your life to God, to be used. That is a sensible and a fine thing to do. You can do that. I am not interested in having simply a big class, or to have Bishop Lawrence say, 'My, what a big class. Is the whole Church going to be confirmed? Where is the congregation—out in the yard?' But what I want is to have each unconfirmed person wake up and take a stand for God and His Church. Will you not think of this big step now, and stand up and be counted for God? The classes meet on Monday evenings in the parish house at 8 p. m. and Fridays at 4 p. m., in the same place. Just come and join one of these classes. God needs you."

LENT

"Lent, its work and values," is the theme of a timely paragraph by the rector of Emmanuel Church, Somerville. Dr. Nicholson writes:

"Before Lent! the heading of the *Kalendar* this week is a reminder of the near approach of that season. After to-day, Alleluia, *Te Deum*, and *Gloria in Excelsis*, are not heard until Easter. To-morrow that he who would use it profitably will tial garb. We are not bidden to change our devotional habit at once, but only to face the fact that Lent comes on apace, and that he who would use it profitably will now make his plan—determine with definiteness his rule—in order that time may not fail when Ash Wednesday arrives. Of course some of our readers will be moved to skip this. In their spiritual experience is the symbol which represents Lent. This is not because they wish it so, but because they are following an example that others set for them, assuming that all there is to Lent is the appearance of a sequence of visiting preachers in our pulpit. This custom of having visiting preachers is a sort of dissipation to which we have yielded. Another season would be far better for a habit like this. The chief work of Lent should be the cultivation of *Personal Religion*. Penitence. Fasting Prayer—the renewal of habits of Patience, Purity, Integrity. Reverence—Honest amendment of life—these are very remotely connected with the visits of preachers—popular or otherwise. But they are very *personal*, and the experience of nineteen centuries has taught the Church that there is no substitute for the prescribed Lenten

discipline in producing such fruits. So it resolves itself into the question of what kind of a Christian one wants to be. He will use Lent or not, according to his answer to that question."

DON'T GIVE UP THE SHIP

"Launch out into the deep," was the parting word of the Rev. Charles E. Jackson in the parish calendar of the Church of the Ascension, Fall River, as he was leaving to become Dean of the Pro-Cathedral in Grand Rapids, Michigan. Apparently his council was unheeded! On the week following their former rector's departure, members of the parish editing the calendar adopted a more conservative motto, "Don't give up the ship!" The slogan was changed from the hazard of adventure on unknown waters to a plea for the crew to

hold together in a quiet harbor until a new captain is secured. This conservative appeal was as follows:

"Our staunch old ship rides at anchor without a captain.

"The emergency presents a rare opportunity for a faithful crew to show the keenness of its metal; the quality of its loyalty, and the largeness of its capacity to 'carry on.'

"Let ours be the spirit which inspired the composing of 'Keep the Home Fires Burning'—and the utterance of the immortal Perry—'Don't give up the ship.' Let us 'carry on' that our noble ship may be turned over to its new 'master' a monument to its former captain and a credit to its present crew."

RALPH M. HARPER.

BISHOP MANNING'S LENTEN LECTURES

*At the Cathedral—Christian Unity
Foundation—Free Synagogue
Plans.*

The Living Church News Bureau }
New York, February 20, 1922 }

BISHOP Manning, when rector of Trinity, used to deliver an annual series of special sermons at each of the chapels of the parish during Lent. This year he will deliver a course of lectures at the Cathedral on the Fridays of Lent, from 5 to 5:45 p. m., on the general subject: The Creed of a Christian. While the Bishop is very often thought of, and very rightly, as an administrator of unusual ability, it will be remembered that he is very much at home in the realm of theology, having held the chair of Dogmatic Theology at the University of the South from 1893 to 1895.

CHRISTIAN UNITY FOUNDATION

The Christian Unity Foundation inaugurated its annual series of conferences with a sermon at the Cathedral on Sunday evening, February 12, by the Rev. Dr. Arthur Judson Brown, of the Presbyterian Board of Foreign Missions. His subject was The United Church and the New World Order. The remaining lectures on the general subject of The United Church and the New International Order, will be by the Rev. Dr. Frederick Lynch on Religious Education; Dean Shailer Mathews of Chicago, on The New Industrial Order; President Thwing of Northwestern University, on The New Social Order.

FREE SYNAGOGUE PLANS

The Free Synagogue, which worships in Carnegie Hall under the leadership of Rabbi Stephen S. Wise, an eloquent, efficient, and most useful citizen of New York, is planning to build a five-story structure to take the place of its present quarters at 36 West 68th Street. The new building will cost \$250,000, and already \$170,000 has been raised and the balance is to be pledged in the next three weeks.

LINCOLN'S BIRTHDAY SERMONS

Lincoln's birthday was commemorated in practically every sermon of last Sunday at St. Paul's Chapel of Columbia University. Bishop Shipman preached the sermon in the afternoon to a crowded congregation

of trustees, professors, alumni, and students, as a very fitting conclusion of the annual alumni conference.

BISHOP PADDOCK'S VISIT

Bishop Paddock of Eastern Oregon returned to New York recently after an absence of many years. He spoke to a large congregation last Sunday, composed of members of two former parishes, the old Pro-Cathedral on Stanton Street and Holy Apostles. Dr. Paddock and Bishop Potter defied old "Bill" Devery, former Chief of Police, and campaigned for William Travers Jerome, former District Attorney, in his successful fight that drove Tammany, under Van Wyck, from its control of New York for a time.

CHURCH BURNED

The Church of the Holy Apostles, of which Rev. L. A. Dix-Edelblute is rector, and in which Bishop Paddock preached on Sunday, was badly damaged by a fire last Monday morning. The vestry room and the parish house were the worst sufferers from the flames, and a beautiful window had to be smashed to admit the hose. About 50 pews and much of the plaster on the walls were destroyed, as was also a passageway from the parish house to the church.

DEBATE ON THE THEATRE

The Rev. John Roach Straton, the militant vice-crusading pastor of Calvary Baptist Church, West 57th St., takes on a new opponent almost every week. He was a ring-side observer of the Dempsey-Carpentier battle last summer. He has recently joined the Kentucky legislators against Darwin and evolution. Last Sunday he again tackled the theatre and engaged in a wordy debate with William A. Brady, the well-known manager-husband of Grace George, and father of Alice Brady, stage and screen star. Dr. Straton made very serious allegations against the virtue of the members of the theatrical profession, saying that promotion was only possible by its surrender. Mr. Brady retorted in kind and asserted that more preachers than actors were in penal institutions, an allegation supported by a former Federal inspector of prisons, Mr. Joseph F. Fishman, who reports his findings as follows:

"Taking at random four annual reports of the United States Penitentiary at Atlanta, Ga.," said Mr. Fishman, "I find that

there were during the entire period represented by the reports a total of fifteen actors and a total of forty-three preachers in confinement. This is not unusual. On the contrary, it is fairly typical of conditions in both Federal and state penitentiaries."

LENTEN PREACHERS AT THE CATHEDRAL

The preachers at the Cathedral during Lent will be: Ash Wednesday, Rev. Dr. Lubeck; March 5th, Bishop Manning and Dean Robbins; March 12th, Dean Robbins and the Rev. E. Clowes Chorley; March 19th, Canon George W. Douglas and the Rev. Pascal Harrower; March 26th, Dean Robbins and the Rev. G. Ashton Oldham; April 2nd, Dean Robbins and the Rev. Dr. Arthur R. Gray; April 9th (Palm Sunday), Dean Robbins and the Rev. F. S. Smithers. On Easter Day, Bishop Manning will preach and in the afternoon there will be a Festival Evensong.

NEW YORK CIVIC LEAGUE

The New York Civic League is carrying on a vigorous campaign at Albany against the shocking conditions that prevail in the public dance halls. The evils disclosed are shocking. Panderers are openly at work and every encouragement is given for the utmost in the way of licentiousness. Over 65,000 young girls disappear annually. They are graduates of the dance halls.

It is gratifying to know that both the State and the National Billiard Associations are supporting the League's bill for the regulation of billiard and pool rooms, and for the cleaning up of that form of sport by the elimination of the undesirable characters engaged in it.

PRE-LENTEN CLERICAL CONFERENCE

Bishop Manning has invited the clergy of the diocese to attend a pre-Lenten Day of "prayer and spiritual fellowship" to be held at the Cathedral on Monday, February 20th.

BOYS' GRILL ROOM AT ST. PAUL'S

A new Boys' Grill Room connected with old St. Paul's Chapel will be open for inspection on Monday, February 27th, at 1:30 p. m., when the monthly meeting of the Churchwomen's League for Patriotic Service, which is helping in this good, new enterprise, will be held. This lunch room is specially designed to meet the needs of newsboys, telegraph messengers, bank runners, and such, and supplies really good food at moderate cost under pleasant, wholesome, and sanitary surroundings.

GREER HOUSE

On the evening of St. Valentine's Day, the Churchwomen's League for Patriotic Service sponsored a special benefit performance of Winchell Smith's sprightly comedy of clerical life, *Thank you, at the Longacre Theatre*. The proceeds are to be devoted to paying off the loan of \$5,500 now owing on Greer House, 123, E. 28th St., which, when repaid, will be given by the generous friend who loaned the money to form the nucleus of a fund with which to open Greer Court as a student hostel on or near the campus of Columbia University.

BRONX WOMAN'S AUXILIARY

On February 17th, a meeting was held at St. Mary's, Mott Haven (the Rev. F. R. Jones, rector), of delegates from the parishes in the Bronx, one of the largest boroughs in Greater New York.

FREDERIC B. HODGINS

SUPERINTENDENTS IN PHILADELPHIA

An Association—Religious Education—Clerical Changes.

The Living Church News Bureau }
Philadelphia, February 20, 1922 }

THE Sunday School Superintendents' Association will hold its twenty-second meeting in the parish house of St. Stephen's Church on Friday evening, February 24th.

The topic for discussion is *The Relation of the Sunday School to the Mission of the Church*, and the leader will be the Rev. Perry G. M. Austin, rector of St. Luke's Church, Kensington. The purpose of the organization is to stimulate, by fellowship and interchange of plans and methods, the Church School life of the diocese from the superintendent's point of view.

RELIGIOUS EDUCATION

The Department of Religious Education has arranged a series of missionary classes to be given on Tuesday evenings commencing March 7th, and continuing for seven weeks, under the leadership of Dr. William C. Sturgis. Mrs. H. Pilsbry, reporting to the Department of Religious Education regarding her work during 1921, states that twenty interparochial classes, and eight parish classes, for men and women; eleven classes for young people, four of which were for both boys and girls, have been conducted during the year for the study of *The Church and Her Task*, besides many other classes within and without the diocese. Also four classes on *The Christian Faith* have been conducted at a Girls' School. Altogether for 1921 there were 96 classes, 33 leaders, 2,321 members, from 132 parishes.

The winter meeting and conference of the West Philadelphia Branch of the Sunday School Association of the Diocese of Pennsylvania will be held Tuesday evening in St. James' Church, 68th Street and Woodland Avenue.

The speakers will include the Rev. J. A. MacCallum, Walnut Street Presbyterian Church; Samuel B. Fares, General Secretary of the Philadelphia Sunday School Association; Rev. William J. Cox, St. Andrew's Episcopal Church, West Philadelphia, and the Rev. C. E. McAllister, Hyattsville, Maryland, and Mr. A. D. Parker.

Prior to the meeting there will be a supper at 6:30 o'clock.

Among the subjects to be discussed are: "The Value of the Church School to the Nation and the World", "The Teacher's Opportunity", "The Mission of the Teacher", "How to Put it Across", and "What Your Lenten Offering Does".

CLERICAL CHANGES

The Rev. Henry Davies, Ph.D., of Easton, Md., has accepted appointment from Bishop Rhinelander as priest-in-charge of Trinity Church, Collingdale, Delaware County. He succeeds to the vacancy caused by the election of the Rev. James Cope Crosson to the rectorship of the Church of St. Jude and the Nativity, this city, to assume charge March 1st. Dr. Davies is a member of the Authors' League of America, and a contributor to the *International Encyclopedia*. For a number of years he was lecturer on Philosophy at Yale University, and is the

author of a number of technical articles on philosophy, psychology, and theology.

The Rev. William Christy Patterson, of Locust, New Jersey, has accepted appointment by Bishop Rhinelander as priest-in-charge of the Church of the Messiah, Gwynedd, succeeding the Rev. Benjamin N. Bird, who is now rector of St. Asaph's Church, Bala. Mr. Patterson will take charge at Gwynedd about April 1st.

He is a graduate of Boston University, and of the General Theological Seminary.

Announcement has been made that the Rev. Henry Martyn Medary, for twenty-one years rector of the Church of the Advocate, has accepted a call to Taunton, Massachusetts, where he will become rector of St. Thomas' Church in that city. Mr. Medary will leave the latter part of March.

CONFERENCE

The Bishop will hold his annual Pre-Lenten Conference for the clergy on February 27th, at the Pro-Cathedral. At 10 o'clock there will be Morning Prayer and an address, followed by intercessions and another address.

LENTEN THEATRE SERVICES

Under the auspices of the Brotherhood of St. Andrew, Daily Noon-Day services for Business People will be held in the Garrick Theatre, following the custom of many years, at which the following speakers are expected:

Ash Wednesday, March 1—The Bishop of the Diocese.

Thursday, March 2—Rt. Rev. Thos. J. Garland, D.D., Suffragan Bishop of Pennsylvania Friday and Saturday, March 3-4—Rt. Rev. Ethelbert Talbot, DD., LL.D., Bishop of Bethlehem, Pa.

Monday to Saturday, March 6-11—Very Rev. Allan Pearson Shatford, St. James the Apostle, Montreal, Canada.

Monday to Friday, March 13-17—Rev. Samuel S. Marquis, D.D., St. Joseph's, Detroit Mich.

Saturday, March 18—Rev. John R. Hart, Jr., University of Pennsylvania Christian Association.

Monday to Friday, March 20-24—Rev. Z. E. T. Phillips, D.D., St. Peter's, St. Louis, Mo.

Monday to Friday, March 27-31—Rt. Rev. Charles Fiske, D.D., LL.D., Bishop Coadjutor of Central New York.

Saturday, April 1—Rev. Frederick E. Seymour, St. Philip's, Chaplain of Brotherhood.

Monday to Friday, April 3-7—Rt. Rev. C. E. Woodcock, D.D., LL.D., Bishop of Kentucky.

Saturday, April 8—Rev. Wood Stewart, St. Martin-in-the-Fields, Chestnut Hill.

Monday to Good Friday, April 10-14—Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina.

Saturday, April 15, Closing Service—Rev. Albert E. Clay, Redemption, Philadelphia.
FREDERICK E. SEYMOUR.

EXCHANGE OF COURTESIES

AT THE close of the service in St. Paul's Church, Philipsburg, Pa., on Christmas night, the choir of the local Russian Church rendered some of their Christmas music. They were led by their priest, the Rev. Father Dedick. Archdeacon Eastment was invited to attend the Russian Christmas service (Old Calendar). He was requested to bring his vestments, and to make an address. It is planned to make it an annual practice to exchange courtesies in this way

DAUGHTERS' WORK IN CHICAGO

Social Service — Gamma Kappa Delta—Auxiliary.

The Living Church News Bureau }
Chicago, February 21, 1922 }

THE annual report of the Local Assembly of the Daughters of the King shows that extensive Social Service work has been done by the members of the local chapters. The members of the local chapters have been engaged in helping at many of the diocesan institutions, including the Home for the Incurables, the Municipal Sanitarium, the State Hospital, the Cook County Hospital, Provident Hospital, the Church Home for the Aged, Lawrence Hall, and St. Mary's Home for Girls. The members of the Junior Chapter at Glen Ellyn are regular workers and visitors at the Brian Memorial Home at Elmhurst. The members of St. Thomas' (colored) chapter have made 160 visits and follow-up calls during the year at the Cook County and the Provident Hospitals. Generous gifts of flowers, food, and clothing have been taken to the patients and inmates of the above mentioned institutions.

A quiet day for women will be held under the auspices of the local assembly of the D. O. K., at the Church of Our Saviour, Chicago (Fullerton Ave.), on March 28th. The Rev. E. A. Larrabee, D.D., will be the conductor. A cordial invitation is extended to all women to attend.

GROWTH OF GAMMA KAPPA DELTA

Of the many active societies that St. Luke's, Evanston, boasts, one especially, the *Gamma Kappa Delta* for young people, has been a model for others of the same name. St. Luke's has increased its membership by forty per cent during 1921, and now has an active list of 155 members. The growth in knowledge, one of the aims, has been furthered by a series of profitable Sunday evening meetings, when talks are given by leading men and women in the religious and public life. A Bible class for boys has been started. Extension work has resulted in the forming of new chapters at St. Andrew's, Downer's Grove, Trinity, Chicago; and at the Church of Our Saviour, Chicago. Inquiries have been received from all over the land, and many branches have been established in distant parts as a result.

A meeting of delegates from the various *Gamma Kappa Deltas* was called by the president on Thursday, December 8th. At this meeting a constitution for a diocesan *Gamma Kappa Delta* was drawn up to be presented to the Bishop for his approval and sanction. Among other accomplishments as reported in the annual report of the society, are the framing of an admission service containing the Creed, a special prayer, an explanation of aims, a formal charge, and a hymn written by the rector, Dr. Stewart; the winning of the championship of the Chicago Basket Ball League of the Church; the beginning of a normal class for Sunday school teachers; the establishing of Liaison officers; the beginning of an Americanization class under the capable leadership of Miss Elsie Hunt.

This class was established by cooperation between the Social Service League and *Gamma Kappa Delta*. There are eleven Armenians already enrolled in the class, which meets every Sunday morning at the same time as the Sunday school. The whole class was invited to come to Sunday supper with

Gamma Kappa Delta and each of the Armenians stated that he had enjoyed himself. That these boys appreciate the class was shown when the class contributed \$13 to the *Gamma Kappa Delta* Christmas box fund.

THE WOMAN'S AUXILIARY

A Missionary Institute was held in Chicago, on February 2nd, 3rd, and 4th, at the diocesan headquarters. All who attended were very enthusiastic at this gathering. The total number present for the three days was 190. It is reported that 145 women in the diocese attended at least one day, and all spoke of being greatly enlightened. Morning and afternoon sessions were held. The representatives from out of town parishes were entertained for three days. The leader of the sessions was Miss Tillotson, National Educational Secretary.

PRIEST MARRIED

On Tuesday, January 31st, the Rev. Charles L. Street, priest of the Church of the Epiphany, Chicago, and Miss Mary Louise Rouse, daughter of the late Dr. Rouse, of Trinity Church, and Mrs. Rouse, were married at Trinity Church by Bishop Anderson. For some years Miss Rouse has been secretary to the Bishop.

NEW RECTOR AT ST. SIMON'S

The Rev. L. C. Ferguson left the charming parish at Hinsdale at the beginning of the year, to grapple with the hard work at St. Simon's, now in the heart of the Wilson Avenue district, a district of the city that has become notorious and which presents a constantly recurring social problem. No place in Chicago needs strongly entrenched religious centers more than this peculiar "purple light" region. The new rector in bidding all a hearty welcome to the church, says: "St. Simon's is not an impersonal formal church. It has a warm welcome for every one who comes to its open doors. The only difficulty about intimate family-feeling is the lack of opportunity for personal contact under the church's own roof. We want the entire community to get the "at hominess" feeling of our church. There are a lot of people we see at church, we would like to know and they would like to know us. The rector has planned with the

unanimous approval of the vestry a Sunday afternoon service of popular attractiveness. The services will begin Sunday afternoon, February 19th. There must be a great many people in the neighborhood, teachers, clerks, business men who are a bit hungry for a home-y feeling Sunday afternoon about twilight time. At these services the rector and other men will speak on topics of lively interest to everybody.

"The rector and the entire parish staff are therefore proposing that the parish rooms be utilized after the afternoon services for quiet, informal social gatherings, with right Sunday evening atmosphere and interest. A bit of a sing around the piano with favorite hymns and old songs; some violin or vocal music or both, getting acquainted with each other, bringing a friend with us, cocoa, tea, and sandwiches, and after a good song, home. How does this appeal to you? 'The end of a perfect day.' St. Simon's 'Hearth Fire' awaits all who are interested (even if there is not a real fire place except in the imagination)."

THE ROUND TABLE

The Round Table met at the Church Club Rooms on February 13th, the Rev. W. B. Stoskopf presiding. A call had been sent out by the special committee, consisting of Bishop Griswold, and the Rev. Gerald Moore, to commend the Round Table to the clergy and to ask their better interest and support. The call seemed to have had effect, for one of the best attended meetings of this clericus assembled, and listened to a bright talk by the Rev. W. B. Spofford, on *The Church Newspaper*. Mr. Spofford is managing editor of *The Witness*, and spoke plainly on the present status of this Church paper. Like all others of its kith and kind, it needs the interest and financial help of Church people.

THE TRAVELLERS' AID

Mrs. Edward Cudahy, chaidman of the finance committee of the Travellers' Aid Society of Chicago and Cook County, has sent out a call for funds for this organization.

The work has been carried on for years so quietly, as Mrs. Cudahy remarks, that some have never heard of it. Last year at the Chicago terminals, 62,000 persons were given assistance. Chicago is growing. Our responsibilities are increasing.

H. B. GWYN

LINCOLN COMMEMORATED IN WASHINGTON

Varied Subjects—Canon Quick—Memorial Services.

The Living Church News Bureau }
Washington, February 20, 1922 }

LINCOLN'S birthday called forth many sermons dealing with Lincoln's life and allied topics. Some of the sermon topics noted were, Abraham Lincoln, Abraham Lincoln, the Paradox, Lessons from the Life of Lincoln, Lincoln's Kin, The Handicapped, The Ageless Lincoln, Lincoln, a Man of God, The Great American, The Soul of Abraham Lincoln, Lincoln and the Soul of America, The Character of Abraham Lincoln, and Abraham Lincoln's God.

The New York Avenue Presbyterian Church where Lincoln attended during his presidency and which still retains the old

pew used by him, held appropriate services at 8 P. M. Former Speaker Joseph P. Cannon, president, and Senator Burton of Ohio made the address.

CANON QUICK

The Rev. Oliver C. Quick, Canon of New Castle-on-Tyne, England, preached at the 4 P. M. service at the Cathedral last Sunday. He is one of the big, younger men of the Church of England, a writer and preacher of distinction, former chaplain to the Archbishop of Canterbury, and looked upon as one sure to occupy a high station in the English Church. He has come to America to give the annual Paddock lectures at the General Theological Seminary.

MEMORIAL SERVICES

Many special memorial services for those who lost their lives in the Knickerbocker

theatre disaster have been held. The Kiwanis Club, Rotary Club, George Washington and Georgetown Universities, several Masonic organizations, and others have held such special services. Tomorrow at 4:30 P. M. the Bishop is to hold a memorial service at the Bethlehem Chapel. The Dean and Cathedral clergy will conduct the service and other clergy in the diocese will be in attendance. Music by the full Cathedral choir will be presented, and the Bishop will make a brief address.

TEACHERS' TRAINING

The final meeting of the teachers' training class conducted at Epiphany Church by the Board of Religious Education during the past twelve weeks was held last Thursday night. This Thursday will be conducted the final examinations. The Rev. Charles E. McAllister, instructor, was presented with a brief case by the members of the class. There seems to have been awakened a demand for more frequent and similar courses on the part of our Church people.

BEQUESTS

Miss May A. P. Duncanson, a devoted and popular Churchwoman of wide service and acquaintanceship has gone to her eternal reward and is sadly missed by her many friends in Washington Church circles. Her will has just been filed for probate showing that she has left \$5,000 each to the Church of the Epiphany, the Church of the Ascensions, and the Episcopal Eye, Ear, and Throat Hospital. The Home for the Blind is to receive \$2,000, and a fund of \$20,000 is to be held in trust by Judge J. Wilmer Latimer, a member of our Board of Social Service and of the Committee on Trinity Diocesan Church and City Missionary Work, and a local trust company.

HEALING MISSION

Last Sunday the Healing Mission began at St. Mark's Church under the Rev. Henry B. Wilson, director of the Society of the Nazarene. Mr. Wilson insists that all persons be instructed before coming to the service for the laying on of hands.

ITEMS

Last Thursday night the Rev. Meade Bolton MacBryde, rector of Grace Church, Southwest, held his fourth annual parish men's dinner. Invitations were sent out to all the men of the parish, a few of the city clergy, and a number of Mr. MacBryde's personal friends.

Thirty organizations were represented in the procession around the aisles of the St. Paul's Church, Alexandria, at the annual Guild service recently held. The procession presented a lovely sight as the long line proceeded with a banner before each of the different organizations. The rector, The Rev. Percy F. Hall, preached on Making and Mending our Nets.

An enthusiastic meeting in the interests of the Virginia Mountain Mission was held last Thursday at the home of Dr. Wm. C. Rives. The Ven. Archdeacon Neve and the Rev. R. W. Lewis inspired with their addresses the goodly number that gathered in response to the invitations.

The Washington committee presented Miss Riddell of England, who spoke of her work for lepers at the Hospital of the Resurrection of Hope, Kumamoto, S. Japan, at the residence of Miss Caroline White today.

The Men's Club of St. Mark's Church met last week. The president, Charles S. Zurchorst, presided and introduced Lincoln Whitaker of Philadelphia and New York who spoke to the gathering.

St. Luke's Church, Bladensburg, held a meeting last Wednesday night to perfect

plans for an entertainment in the town hall next Thursday night. The affair is to be for the benefit of the Community House fund.

The Rev. Charles E. McAllister, rector of St. Matthew's Parish, Hyattsville, has gone to Philadelphia today to speak at the mass meeting of the Daughters of the King of Pennsylvania to be held at the Church House, with Bishop Garland in the chair.

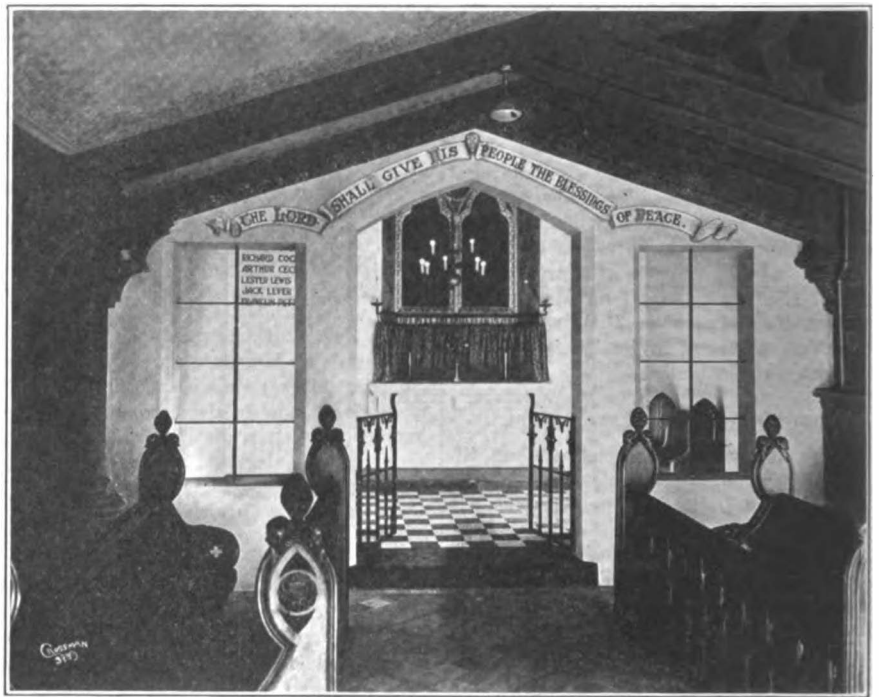
NEWSPAPER BIBLE CONTEST

The leading Washington newspaper, conducted largely by a family of our Churchmen, is assisting for the fourth time with ample publicity in a community Bible question contest under the auspices of the Bible Study Committee of the District of Columbia Federation of Women's Clubs. The contest is being conducted as the three former ones were run. There are to be one hundred questions, ten being printed each Saturday.

was pierced on either side of the doorway, thus making two good sized openings which are filled with wrought iron gates, corresponding to wrought iron gates in the doorway thus creating a very interesting screen of the entrances of the Sanctuary. The wall being very thick was cut down to the height of the altar and the mensa let into the recess almost to its full depth, thus giving a very solid and substantial effect. The credence is similarly set into the East wall. Examples of this style of altar, of which it is probably safe to say that this is the only modern revival in America, may be seen in England at Warrington, Warwick, Broughton Castle, Oxen, and Blewberry in Berkshire.

The sanctuary is open above to the roof of the church and this great height gives a very dramatic effect to the interior and throws upon it a flood of light.

To the left of the altar, just under a



ST. ANN'S CHANTRY BROOKLYN, N. Y.

all to be taken, this time, from Second Samuel, First and Second Kings, and the Books of the Prophets. Persons of any age, race, or creed, may enter the contest and any version of the Bible may be used in securing answers to the questions which must be in the contestant's own handwriting or typewritten. Answers to each set of questions must be mailed before 1 P. M. on the following Saturday. There will be three sets of awards.

Two of our Protestant brethren have published series of lectures and sermons that are attractive. The Rev. Dr. Charles Wood, pastor of the Presbyterian Church of the Covenant, is to deliver a series of sermons on the general topic, Messages from Books, Sacred and Secular.

The Rev. James H. Taylor, pastor of the Presbyterian Church attended by ex-president Wilson, is to give a series of lectures on The Fundamentals of Christianity.

ST. ANN'S CHANTRY

A MEMORIAL to the young men of St. Ann's parish, Brooklyn, who gave their lives in the World War has taken the form of a transept chapel or chantry. It occupies what was formerly an unused vestibule on the south side of the chancel. The wall separating the vestibule from the church

little gallery, is a tablet painted upon the wall.

With the diocesan coat of arms at the top it reads downward:

"This Chantry is dedicated to the memory of the young men of Saint Ann's Parish who gave their lives in the World War."

The Altar Cross is of sterling silver after a special design, and contains a number of handsome family jewels. Candlesticks and vases are of sterling silver to match. The painting, ornaments, and entire structure are modeled after the style of mediaeval England, and the whole constitutes one of the most unique chapels to be found anywhere, and forms a most beautiful and fitting War Memorial.

The architect is Mr. Wilfred E. Anthony.

EXAMINATIONS FOR THAYER SCHOLARSHIP

NOTICE IS GIVEN OF the availability by competition of the Thayer Fellowship, awarded by the Archaeological Institute of America for use at the American School of Oriental Research in Jerusalem. The Fellowship includes a stipend of \$1,000, which will be granted for the year 1922-23 as the result of a competitive examination. A considerable number of American

colleges and theological seminaries, including several of our own Church seminaries, cooperate in maintaining this school. Those interested and desiring information should consult the Chairman of the Committee, Professor James A. Montgomery (University of Pennsylvania), 6806 Greene St., Germantown, Philadelphia, Pa.

TIDEWATER VIRGINIA ASSEMBLY

A WELL attended and enthusiastic quarterly meeting of the Tidewater Virginia Assembly of the Brotherhood of St. Andrew of Norfolk, was held at St. Andrew's parish house, February 8th.

Plans were perfected for the patriotic service to be held in Christ Church on the evening of Washington's Birthday, in the interest of recruiting for the ministry. The assembly has been fortunate in securing the Rt. Rev. Arthur S. Lloyd, D.D., Suffragan Bishop of New York, and formerly rector of St. Luke's Church, as the speaker for the occasion.

THE APOSTLES' CREED

THE BISHOP OF NEW YORK under the auspices of the Church Club of New York will lecture on Fridays in Lent at the Cathedral of St. John the Divine, commencing at five o'clock and ending promptly at five forty-five, on:

March 3rd.—Is the Christian Creed essential to Christian life?

March 10th.—Why we believe in God the Father.

March 17th.—Why we believe in Jesus Christ as God.

March 24th.—Why we believe that Jesus Christ was "born of the Virgin Mary" and that He rose in the body on the third day.

March 31st.—Why we believe in God the Holy Ghost, the Lord and Life Giver.

April 7th.—Why we believe in "one Catholic and Apostolic Church."

On Good Friday the Bishop will conduct the Three-Hour Service at the Cathedral.

ARCHDEACONRY OF QUEENS AND NASSAU

THE annual meeting of the Archdeaconry of Queens and Nassau, L. I., was held at St. Luke's Church, Sea Cliff, the Rev. J. R. Alten, rector, on St. Paul's Day. The Very Rev. H. C. Robbins, D.D., Dean of the Cathedral of St. John the Divine, was the preacher. A large congregation of delegates was present. The retiring treasurer made an excellent report, showing a good balance towards the coming summer months, as a result of the interest shown by the parishes and missions in the proposal that each give the salary of the field secretary for one week.

Land has been acquired for future development, in several missions, and buildings had been erected, or planned which would strengthen the work of the Church. During the years work, had been begun in a new field, Baldwin. It was in two parts, All Saints, at Baldwin, and All Saints' Chapel at Baldwin Harbor. The Rev. H. M. Barbour, D.D., rector-emeritus of the Church of the Beloved Disciple, New York City, having made his home at Baldwin Harbor, undertook to care for the work there, and has built up a good Church school and congregation. Through the kindness of the Misses Agnew, natives of England, lots were given, and the people of the community, led by Dr. and Mrs. Barbour, supplied the funds to erect and equip an attractive building for Church and parish

house purposes, without any outside assistance, and with a trifling amount of debt.

At the centre of the community the congregation has been meeting in the Knights of Pythias Hall since March, but has purchased a splendid corner site for a new building, which it is expected will be built with the return of warm weather. The Rev. Robert Cornell is in charge of this part of the work.

The Permanent Loan Fund has received some additions during the year, and now amounts, with cash and investments, to \$5,000. The Women's Auxiliary throughout the diocese has taken an interest in this fund, and during the last few months has made a number of contributions to the principle.

NEW MANAGEMENT FOR PAPER

BEGINNING March 1st the diocesan paper of the Diocese of Virginia will be published as the *Virginia Churchman*, 400 Old Dominion Trust Building, Richmond, Va.

MISSOURI BISHOP AND COUNCIL

THE FIRST meeting of the Bishop and Council of the Diocese of Missouri was held at Christ Church Cathedral, February 9th, with Bishop Tuttle presiding. The Rev. J. J. Wilkins, D.D., and George M. Block were appointed on a committee to confer with George C. Hitchcock, Chancellor, on the interpretation of some points of the canon. A resolution which was passed by the associated vestries of St. Louis was presented to the Bishop and Council and accepted to be put in force by the Nation-wide Campaign committee in every parish during Lent. The resolution called for active work to increase Church attendance in every church. Ten key men will have a preliminary meeting, each of whom will be expected to secure the attendance of five men at another meeting or dinner. All of these fifty men are to be active Church members, and when they have been organized, they are to pledge themselves to each secure two others, either non-Church members or those who have fallen away, who will be brought into the Church as contributing and steady attendants. Three reasons in addition to the natural one of wishing to bring people to church are given for the campaign, and they are as follows:

1—The Safety and Welfare of the Republic: the basis of the Republic's life is obedience to her laws and respect to her institutions. The Church inspires obedience to the laws of God from whom all human laws come, and is the nation's great bulwark of defense.

2—The Welfare of the Family—neglect the Church and you make the family materialistic, selfish, and worldly.

3—Business stability demands it; the Church is the place where integrity, co-operation and inspiration so necessary to sound business, are developed and sustained.

COUNCIL OF LOUISIANA

FOR THE first time in many years the diocesan council met outside of New Orleans, the meeting being held in Shreveport, La. The council sermon was preached by the Rev. Menard Doswell, Jr., rector of St. George's Church, New Orleans. The Bishop delivered his annual address at the evening session on the first day. The deputies elected to General Convention are: The Rev. W. S. Slack, the Rev. A. R. Berkeley, the Rev. R. S. Coupland, the Rev. J. M. Owens, and Messrs.

Warren Kearny, T. C. Barret, J. Z. Spearling, F. H. G. Fry. The Standing Committee election resulted as follows; The Rev. A. R. Edbrooke, the Rev. R. S. Coupland, D.D., and the Rev. A. R. Berkeley, Warren Kearny, Jas. D. Hayward and W. B. Machado.

Mr. Warren Kearny for the Church presented a memorial requesting the council to invite General Convention to meet in New Orleans in 1925 which was unanimously approved.

The Rev. Sidney L. Vail was reelected secretary.

Rev. Dr. Matthew Brewster presented a very interesting report of the Gaudet Normal and Industrial School, acquired by the diocese during the past year.

The Sewanee Endowment Committee presented one of the most important reports, asking the diocese to assume as an obligation to be paid in five years, the balance due on Louisiana's quota to the Million Dollar Endowment amounting, with interest, to \$25,000. The council unanimously assumed the obligation provided that before June 8th, the committee secure pledges for one half the amount. Before council adjourned the committee announced that \$7,000 had already been pledged. It is hoped that by June 1st, the entire \$25,000 may be secured and thereby relieve the diocese of any further obligation. Reports of the Board of Missions and the Nation-wide Campaign were of tremendous interest. Instructive addresses were delivered by representatives of the Presiding Bishop and Council on Social Service, Religious Education, and Nation-wide Campaign.

PRIMATE INTERESTED IN DU BOSE SCHOOL

THE DUBOSE MEMORIAL CHURCH TRAINING SCHOOL located at MontEagle, Tennessee, has received a letter from the Archbishop of Canterbury expressing his interest in and sympathy with the work that is being done by the school. There are a number of such schools in England but the DuBose School is the first of its kind under our Church in America. The school's main object is the training of men of thirty-two years of age and over for the diaconate, men who have decided to enter the ministry after some years of professional or business experience.

The school opened in September and has at the present time sixteen men, some of whom have their families living with them. The mornings are given over to class work and the afternoons to the outdoor work necessary on buildings, farm, and among the people in that community. The spirit of co-operation and helpfulness is unusually fine and has already made a deep impression upon the residents of that part of the mountain.

BURIAL OF JOHN KENDRICK BANGS

THE FUNERAL of Mr. John Kendrick Bangs, humorist and essayist, took place from St. Bartholomew's Church, New York City, on January 24th. The rector, the Rev. Dr. Parks, officiated and was assisted by Rev. John Fearnley, Rector of St. Mary's School for Girls, Burlington, New Jersey.

SISTERHOOD ANNIVERSARY

THE FIFTIETH ANNIVERSARY of the founding of the Order of St. John the Evangelist, a sisterhood for work in the Church Charity Foundation in the Diocese of Long Island, was observed at the Sisters' House, 492 Herkimer Street, Brooklyn on Feb. 15th

ITALIAN MISSION IN SCHENECTADY

AN UNUSUAL and impressive service took place in Christ Church, Schenectady, N. Y., Sunday afternoon, when Bishop Nelson of the Diocese of Albany confirmed 144 Italians, two-thirds of them men.

The class was presented by the Rev. George Boys, rector of St. Paul's Church, Schenectady, under whose charge the mission Church of St. Peter (Italian) will be conducted and administered. Bishop Nelson said the Confirmation service in the Italian language, the Very Rev. A. C. Larned, Dean of the Cathedral of All Saints, Albany, acting as chaplain. Professor O. B. Neyroz interpreted the Bishop's address. The Rev. Dr. Taylor, of Schenectady, was present.

The success of this work is due to the devoted Ministry of Prof. O. B. Neyroz, formerly of the Presbyterian ministry, and to the wise oversight and guidance of the Rev. George Boys, rector of St. Paul's Church, Schenectady, whose relation to the social work in the American Locomotive Works in Schenectady has brought him in contact with people of many nationalities.

The probability of growth in this work is indicated by the fact that a class of sixty Italians is being prepared for Confirmation.

The Bishop White Prayer Book Society of Philadelphia, Pa., supplied the Prayer Books in Italian.

TWENTY FIFTH ANNIVERSARY

FEBRUARY 14th, the Rev. A. W. Bell, rector of St. Mark's Church, Yreka, California celebrates the twenty-fifth anniversary of his ordination to the sacred ministry. He has been six years rector there and general missionary of the county of Siskiyou just south of the Oregon line.

NEW WINDOWS AT ST. MARY'S

ON JANUARY 29th, Bishop Perry, of Rhode Island, dedicated the nine beautiful clerestory windows of the choir of the Church of St. Mary the Virgin, New York City. They represent St. John and the Seven Churches, the Natural Elements, the Seven Angels with Trumpets, Christ Reigning in Glory, the Seven Last Plagues, the Woman in the Sun, and the Heavenly City. The windows are of painted mosaic glass and were made by John Powell and Sons of Whitefriars, London, England, according to methods used in the 13th century, and cost \$10,000 and upward apiece. Each window is of three lights with rose window at the top and is 28 feet high and 17 feet wide. Bishop Perry preached the sermon which was on the significance of Christian Art.

DR. J. MILNOR COIT

THE DEATH of Dr. J. Milnor Coit deserves more than passing notice. The older graduates of St. Paul's School will associate him with their life there. For a long time he was in charge of the infirmary. He was an outstanding figure in the life of the school. Some fifteen years ago he went to Munich, Germany, where he opened a boys' school, now carried on by Dr. Leslie D. Bissell. For fifteen years he was senior warden of the Church of the Ascension in Munich. Dr. and Mrs. Coit both remained in Germany during the war and suffered very many privations. The death of Mrs. Coit two years ago was directly attributed to their hardships. For many years Dr. Coit was particularly interested in the poor children of Munich.

The funeral, conducted by Archdeacon Nies, was largely attended. The city of Munich was officially represented and there were delegations from various charitable societies. Two Orphans' Homes brought flowers to be placed on his grave. The funeral was very impressive as Dr. Coit was highly respected and loved by the many poor people whom he loved and assisted.

AUXILIARY IN
WESTERN MASSACHUSETTS

THE ANNUAL MEETING of the diocesan Woman's Auxiliary was held in Christ Church, Springfield, January 20th. A large number of delegates attended. The day began with a celebration of the Holy Communion at ten o'clock, the celebrant being the Rev. J. M. McGann, rector of Christ Church. Miss C. Gertrude Heywood of St. Margaret's School, Tokyo, spoke on the opportunities which such a school offers for Christianizing international ideals, and the Rev. W. S. Claiborne, field secretary of the DuBose Memorial Training School told of the work and plans of this unique school.

FIRST TO PASS

THE REV. FREDERICK H. DANKEB, rector of St. Luke's Church, Worcester, Mass., has the distinction of being the first man to pass the board of examiners of the First Army Corps Area in Boston. He has been commissioned a chaplain in the United States Organized Reserves and placed on the active list with the rank of lieutenant. He will be assigned to one of the new reserve regiments. Mr. Danker is a brother of the Rev. Walter S. Danker, chaplain of the 104th Infantry, who was the first American Chaplain killed in service.

BISHOP McCOMICK'S HEALTH

THE BISHOP of Western Michigan has been ordered by his physicians to take a long rest from travelling and the more exacting work of his office in the hope of averting the necessity for a surgical operation. He has therefore cancelled all visitations for some months, while the whole diocese is praying for his speedy and permanent recovery. To date the indications seem to be favorable.

WESTERN MICHIGAN
NORMAL SCHOOL

THE DIOCESAN NORMAL SCHOOL, inaugurated by the Department of Education of the Bishop and Council of Western Michigan under the leadership of the Rev. G. P. T. Sargent, and held at Grace Church, Grand Rapids, is increasingly demonstrating its usefulness. Church schools at considerable distances are regularly represented and those who attend feel the uplift of the instruction and inspiration.

GREEKS BUY LARGER CHURCH

LANCASTER'S (Pennsylvania) first Greek church will become a reality on April 1st, when the congregation will take possession of the Pentecostal Church property, recently purchased by the Greeks. The property is located on the east side of South Queen Street, and includes two large auditorium rooms with a seating capacity of 400 persons each, and two apartments in the rear. The price paid for the property was \$14,250.

The Hellenic community of Lancaster consists of between fifty and sixty families, and

the local congregation numbers 200 communicants. The congregation had recently bought property on East Vine St., and it was intended to have a new church built there, but the plot was found inadequate, and the property sold.

It is planned upon transfer of the property to spend considerable money on improvements. The priest in charge is the Rev. Fr. Agathagelos Galatianos, and he will probably have the honor of celebrating the first Liturgy in the new church.

CENTENNIAL AT
PLATTSBURG, N. Y.

ON JANUARY 29th, Bishop Nelson conducted the centennial service of Trinity Church, Plattsburg, N. Y., in the morning, preaching the sermon.

He outlined the history of the parish for the past 100 years, showing that it was now in the best financial condition in its history, all debts paid and a beginning made of a fund for the endowment, which includes a fund for missionary work in the surrounding country of Clinton County.

DAKOTA DEANERY MEETING

THE SECOND deanery meeting for this year was held at St. John's, Larimore, N. Dak. Archdeacon Martyr spoke of his rural work in North Dakota, in which he has such an extensive field. The Rev. H. H. Welsh from Cannon Ball, a full blooded Sioux Indian, gave a talk telling of his conversion to Christ and his subsequent ordination as a deacon and later to the priesthood. Mrs. J. P. Tyler spoke on woman's work in the Church. The Rev. D. J. Gallagher delivered a fine address on the Nation-wide Campaign. Miss Margaret R. Elliott of Cannon Ball told of her work among the Indians. The Rev. C. L. Abbott gave an address on Social Service, and Mr. J. deB. Saunderson of Bathgate on Religious Education.

The rector has formed a club of non-Churchmen for Larimore.

TEXAS YOUNG PEOPLE

TWO HUNDRED AND FIFTY young people from twenty-one parishes and missions in the Diocese of Texas gathered in Houston for their Second Annual Council on January 20th. Last year there were 170 present at the first council. Since then the Young People's Service League has grown—there are now 15 branches in the diocese, summer camps have been held with 105 in attendance and two training institutes have been conducted.

The diocesan council of the Young People's Service League, which preceded the adult council, opened on January 20th with a banquet at Trinity parish house, at which Bishop Quin was toast master. Following which, a joint meeting of the Young People's Service League and the Christian Endeavor Societies of Houston was held in Trinity Church, with Dr. Louis Tucker, of Mobile, as the chief speaker or "story teller."

On Saturday morning the business session of the Council took place, following an early celebration of the Holy Communion, breakfast in the parish house, and a period of exercise, snake dances, etc. around the block. The council had lunch in the parish house and then left on motor trucks for the Eastwood Community Church for a dance and barbecue. The day closed with stories by Miss Mabel Lee Cooper and Dr. Louis Tucker and a preparatory service for the Holy Communion led by Mr. Reese.

Sunday opened with an early celebration

of the Holy Communion and then all delegates attended Church school with their hosts and the opening service of the diocesan council which was held at Christ Church at 11 o'clock. The closing meeting of the Young People's Council took place at 4 o'clock Sunday afternoon with Miss Frances Withers, Dr. Lester Bradner, Rev. Louis Tucker, and Bishop Quin as speakers. Special honor awards were made at this time for "distinguished service" during the year, Bishop Quin presenting a silver loving cup to the winner of the Bishop's Test and an honor shield to the League earning the highest number of points on the diocesan standard.

RELINQUISHES AID

No section of our State of Ohio has been hit harder by the industrial depression the past year than the Hocking Valley. Some of the coal miners have not worked for an entire year, yet in the midst of such a situation the missionaries at McArthur, Nelsonville and Athens have notified the Department of Missions that they will in 1922 assume \$350 of the amount now granted them toward the salary of their missionary, and St. Pauls mission, Logan, has placed \$1,000 towards the stipend of a resident minister.

MISS TRIPLETT HONORED

MISS MARY TRIPLETT was elected Honorary Secretary for life with a place and a vote on the Executive Board of the Woman's Auxiliary of Missouri at the annual meeting of the Auxiliary at Columbia, Mo. January 23. The resolution was introduced by Mrs. E. F. Cushing who paid a touching tribute to Miss Triplett's devoted years of service. The Woman's Auxiliary in Missouri was organized forty years ago by Miss Triplett, who is the daughter of the late John R. Triplett, for many years Secretary of the Eastern Diocese of Missouri, and one of the most loyal and faithful laymen the Church ever had in Missouri. Miss Triplett was requested by the late Bishop Robertson, then Bishop of Missouri, to organize the Auxiliary, and tells with amusement of the lack of cooperation on the part of the clergy of that day. She sent out many letters to clergy of the state, receiving only three replies. And of three clergymen who responded, two were against the formation of an Auxiliary! The one hearty supporter was the late Very Rev. Montgomery Schuyler, for many years Dean of Christ Church Cathedral.

ANOTHER HOLIDAY HOUSE

BISHOP TUTTLE has paid for the first rafter in the Holiday House which will be erected this summer by the Girls' Friendly Society of Missouri, near St. Clair, Mo. A campaign to raise \$15,000 for the Holiday House was opened February 1st, at a meeting at St. Philip's Church, St. Louis, which was attended by delegates from every parish, and the announcement was made that Bishop Tuttle was the first contributor to the fund, and that a number of other generous subscriptions had also been received. The Holiday House is to be used as a vacation resort for hundreds of St. Louis girls belonging to the Girls' Friendly Society, who wish economical vacations close to St. Louis.

ARCHDEACONRY OF WILLIAMSPORT

THE WINTER meeting of the Archdeaconry of Williamsport was held in Christ' Church,

Williamsport, Pa., January 31st and February 1st, 1922. The following new members were received into the archdeaconry, the Rev. B. T. Rogers, D.D., rector of St. Matthew's Church, Sunbury, the Rev. E. M. Frear, St. Andrew's Church, State College, and the Rev. R. J. Ford, Christ Church, Berwick. The Rt. Rev. James Henry Darlington, D.D., Bishop of Harrisburg, and the Ven. William Dorwart, Archdeacon of Harrisburg, were present during the session. The reports from the various Mission Stations showed a decided increase in attendance and contributions. It was decided to hold a summer conference for Church Workers in Eaglesmere next summer, the exact date to be announced.


The Annual Churchman's Dinner was held in Trinity Community House, Tuesday evening with five hundred in attendance. The Hon. Joseph Buffington, Pittsburgh, Judge United States Circuit Court of Appeals, spoke on Education's Challenge to the Church, The Rt. Rev. Philip Cook, D.D., Bishop of Delaware, Our American Church, and the Rt. Rev. James Henry Darlington, D. D., A Pastoral, and Benediction.

CHURCH BOARDS OF EDUCATION

THE PRESIDENT of the council of Church Boards of Education of the year 1921 has been one of the secretaries of our Department of Religious Education, the Rev. Paul Micou. Under his presidency the council held its meeting in Chicago January 9-10. There was an unusually large attendance of the secretaries of nineteen Boards of Education of as many different communions.

The council is doing an unusually fine work along several lines, two of which are of chief importance. First a careful study of the denominational colleges with a view to bringing their standards to the highest degree of excellence and of enabling them to make their contribution of Christian education; secondly, acting as the coordinating element in religious education in state colleges and universities. In the latter connection there is a special secretary employed who can deal in the name of all the Churches with other agencies such as the Y.M.C.A., Y.W.C.A., the Association of Biblical Instructors, etc.

Two interesting developments are growing in this field. Many of the communions are uniting in the support of a single Protestant student pastor at the smaller state colleges. So far we have no share in this movement. Secondly, the recent visitation of a great many colleges and universities by Prof. Charles Foster Kent of Yale University has given impetus to the idea of



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Schools of Religion to be established by the agencies of different Churches on or next to the campus of a university, with the expectation ultimately that the work will receive college credit. Prof. Kent reported on his visits to the council at its meeting.

One session of the council was given up to the discussion of financial campaigns for colleges. It was quite evident that though the Churches were doing well in such campaigns education was not receiving anything like the same proportion that other benevolences in the Church were receiving. A sub-committee of the council drew up a report which was a ringing challenge to the Churches in behalf of Christian Education stating that "the cause of Christian Education is fundamental to the maintenance and extension of the work of the Christian Church at home and abroad", because in colleges we are training leaders.

"In view of the situation thus briefly outlined, the Council of Church Boards of Education urges the leaders of the Churches so to increase the budgets allotted to educational interests as to enable them to meet their increasing opportunities and requirements. It also earnestly calls upon the members of all the Churches to give themselves in prayer and devoted activity to a nation-wide effort for the purpose of endowing and supporting their educational institutions and agencies, to the end that a sufficient number of trained leaders may be provided for the building of the Kingdom of God."

The last meeting of the council was merged with the first meeting of the Conference of Church Workers in Colleges and Universities and very interesting papers were read; one on the giving of advice and direction to college students by Prof. Stephen S. Colvin, of Brown University, and another by Dean Thomas A. Clark, of the University of Illinois, on personal Contacts with Students. At this meeting also Miss Agnes M. Hall, one of the college secretaries of our Department of Religious Education, gave an address on Church Work among Women Students which marks the beginning of a new development in the work of the council. Three of the boards had their women secretaries for work with women students present.

For the two days following the meeting, the Church Workers in State Colleges and Universities held a conference. At that conference we were represented by Miss Agnes M. Hall, the Rev. Richard S. Read, of the University of Minnesota, and the Rev. John Mitchell Page, of the University of Illinois.

AN IDYLL OF PEACE

BOTH THE HEROES of the following poem are, as has been very frequently stated of late, graduates of our Church college, St. John's, Shanghai, and the poem was written by a Churchman and reprinted in *The Church News* of Spokane. Which facts justify its appearance here!

To the capital city where peace plans brew
Came the Chinese delegate, Wellington Koo,
And there he was joined as conferee
By the Chinese minister, Dr. Sze.
Said Koo to Sze:
"We both agree
That our Japanese friends need a small navee."
"I think that'll do,"
Said Sze to Koo.

So Dr. Sze and Wellington Koo
Prepared the very best plan they knew,
And this was the gist of the Koo-Sze song:
That the Japanese fleet is much too strong.
Said Koo to Sze:
"The oceans are free,
And the fewer warships, the better for we."
"How terribly true,"
Said Sze to Koo.

Then they found that the plan of C. E. Hughes
Bore a strong resemblance to that of Koo's;
And they saw that the rest of the conferees
Had sentiments similar, quite, to Sze's.
Said Koo to Sze,
While pouring the tea:
"How peaceful the world appears to be."
"One lump or two?"
Said Sze to Koo.

We know another story about Wellington Koo, who is a graduate of an American university as well as of St. John's. When he was in New York recently, one of the daily papers sent a reporter to interview him. The man who would ordinarily have been sent was out of the office, and a police reporter went in his place, knowing nothing more than that he was to interview an official Chinese delegate. Much at a loss he began with, "You—you speak English?" To which Dr. Koo replied, "Why, yes—don't you?"

PREACHER AT GENERAL CONVENTION

THE RT. REV. Dr. Lines, Bishop of Newark, has been selected to be the preacher at the opening service of the General Convention at Portland, on Wednesday, September 6th, and has accepted the appointment.

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OLYMPIA DIOCESAN CONVENTION

THE TWELFTH Convention of the diocese was held in St. Luke's Pro-Cathedral, Feb. 6th and 7th.

Bishop Keator preached a powerful sermon upon the doctrine of the Church as set forth in the Epistle to the Ephesians. Bishop Sanford made an address upon the Nationwide Campaign. The first business of the convention was the adoption of a canon passed at the convention last year whereby women were admitted as delegates with the right to vote. Previous to this there had been in existence a "House of Church Women" to which delegates were elected at the annual parish meetings. The canon as adopted provided that each parish and mission should elect each year women equal in number to the male delegates canonically provided for, and that on its final passage by convention the women elected the House of Church women should become members of the convention and the House of Church women should cease to exist. The canon providing for the election of laymen was a little later amended by the substitution of "laity" which innocuous term was thought less compromising than the term "lay women" which some are occasionally betrayed into using.

The House of Churchwomen had never functioned and it was felt that if women were present at convention they should have something more than the right to sit and listen.

Another innovation which seems to be a move in the right direction was the twofold assessment of the parishes and missions 1—for the expenses of the diocese including part of the Bishop's stipend which had been paid out of the funds of the Nationwide Campaign. This was made obligatory, failure to meet it involving loss of representation in the convention. 2—For the missionary work of the Church.

It was also resolved that a special committee should be appointed to secure the payment of outstanding pledges to the Episcopate Endowment Fund during the current year so that a year hence active measures might be taken to raise a sum of money sufficient to increase the present fund to \$125,000.

The following were elected to the diocesan council, The Rev. W. H. Bliss, The Rev. G. G. Ware, The Rev. C. S. Mook, and Messrs. Ivan Hyland and Dean Roberts. The Standing Committee elected were, The Rev. S. H. Morgan, The Rev. W. H. Bliss, The Rev. R. J. Arney, The Rev. F. R. Bateman, and Messrs. B. Pelly, W. Turrill, C. S. Claypool, and C. C. Browson.

The Deputies to General Convention were, Very Rev. S. T. James, the Rev. W. H. Bliss, the Rev. R. J. Arney, the Rev. C. S. Morrison; Clerical alternates, the Rev. S. H. Morgan, the Rev. I. A. Hilton, and the Rev. R. H. McGinnis.

Lay Deputies, Messrs. N. B. Coffman, G. H. Plummer, C. E. Shepard, and E. G. Anderson. Lay alternates, Messrs. J. McCormack, W. E. Turrill, H. G. Vick, and Col. Garretson.

On the evening of the first day a complimentary dinner was given to Bishop Keator in celebration of the completion of his 20th year as Bishop and a purse of gold was presented to him by the clergy and laity.

ness men, anxious and willing to back up their rector the Ven. R. H. Brooks, in the many activities that he lays out for them.

Mr. Murphy, acting as toast master, introduced Bishop Nelson, the first speaker, who briefly outlined the successes of the year past and touched on his intention to give his permission to the election of a co-adjutor at the next convention. The next speaker, Mr. George Franklin, of Troy, reviewed the situation from the newspaper man's point of view. The Rev. Dr. Ogden, Methodist Episcopal, used as his text, Did Paul ever receive an answer to his Epistle to the Ephesians? His answer was "yes" in the lives of the men who made up this Guild of the Church which bears his name.

The Rev. George Boys of St. Paul's Church, Schenectady, followed with an interesting talk on Japan. The evening closed with a touching address by the Rabbi Maurice Ransom who took for his theme Love as expressed by the hospitality extended by the St. Paul's men's Guild, to a rabbi of the once hated Jews.

MEMORIALS AND GIFTS

ST. JOHN'S CHURCH, Cedar Rapids, has been enriched by the following gifts. Lectern and chair from Mrs. E. R. Rock. Communion Rail from Miss Annabelle Lowery, Hymn Board from Mrs. John Barnhardt. These gifts were offered from the Divine Blessing by the Rev. A. L. Murray.

WITHIN A SHORT period of time three beautiful memorials have been placed in St. John's Church, Albany, Ala., as follows: A pipe organ in memory of George, and Margaret Shea Hoff, a window over the altar in memory of Major Roy Horton, and a priest's chair, in memory of William H. Jarvis.

A HANDSOME and valuable Communion Service for the sick has been presented to St. James' Church, Eufaula, Ala., by Charles G. Mercer.

BRONZE TABLETS have been placed on the pews endowed in memory of William J. Averell, and Mrs. Elizabeth F. Strong, and on the pew set apart in honor of the men and women of the parish who served in the Great War in St. John's, Ogdensburg, N. Y. The tablets were designed by Miss Kate Vilas and were given by Mrs. E. H. Harriman, Edward L. Strong, and J. C. Howard respectively.

ON CHRISTMAS DAY a beautiful memorial window was presented to St. Mark's, Clifford, Va., by Messrs. Edward B. and Valerius McGinnis in memory of their father and mother, Valerius and Mary Goode McGinnis, who died near Clifford more than forty years ago. The work was done by the Willett Studio of Philadelphia and is a representation of the "Home in Nazareth". The colors are rich and beautiful.

The window was received for the congregation by the Rector, the Rev. Thomas D. Lewis, who, in words of deep appreciation of these saints of a former generation, pointed out the lasting power and influence of a Christian home as illustrated in the lives of these venerable brothers; one of them a vestryman and senior warden of Ascension Church, Amherst, and the other a vestryman, register of the vestry and superintendent of the Sunday school at St. Mark's.

MR. AND MRS. ALLAN T. PRAY have presented a beautiful font to St. Andrew's Church, Ashland, Wisconsin, in memory of their son, John Allan Pray. The American Seating Company designed and executed the work.

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MEN'S GUILD, ALBANY, N. Y.

THE FIFTEENTH annual dinner of the Men's Guild of St. Paul's Church, Albany, N. Y., took place in the parish house, Feb. 1st. The organization is a representative body of the best Church membership, busi-

School have recently been most generous in their gifts to Langhorne Memorial Chapel.

On Sunday, January 22nd, Bishop Jett dedicated a handsome pipe organ and a credence table which had been presented as memorials.

The credence table was given in memory of Philip Clayton Logan by his mother. He was a student from Wytheville during the first year of the V. E. S. and was killed in an accident the following summer. He was a fine character and was very much beloved at the school.

Mrs. Frank E. Bowman and Mrs. Seymour S. Preston, of Warrenton, Va., presented, in memory of their sister, Miss Addy Fox, the pipe organ, a fine two manual instrument made by Estey and Co. This organ will add wonderfully to the beauty of the services at the chapel. Miss Fox and her sisters were members of the congregation of St. James' Church, Warrenton, Va., which was under the charge of the Rev. William G. Pendleton, D. D., before he assumed the rectorship of Virginia Episcopal School. They were formerly residents of Pittsburg and Cincinnati. This memorial is a most appropriate one for the two reasons that Miss Fox was a great lover of music herself and was devoted and self-sacrificing in her work among young people and especially in her power of interesting boys.

The chancel guild of St. James' Church also recently presented to Langhorne Chapel beautiful sets of chancel hangings in four colors.

THE NEW ALTAR and reredos, in Christ Church, Dallas, Texas, was blessed by Bishop Moore on the Second Sunday after Epiphany. The whole is of oak finished in mission style, and was made by the Dallas Show Case Co., and is the gift of Mr. A. D. Annis, a prominent Churchman of Council Bluffs, Iowa, in memory of his wife Lulu Loring Annis.

ON SUNDAY, January 15th, two beautiful memorial windows were presented to St. John's Church, Roanoke, Va., by Mr. and Mrs. Wilton E. Mingea, who were for many years members of this parish but now reside in Abingdon, Va.

The first, representing the baptism of Christ by St. John the Baptist, is inscribed as follows:

In loving Memory of
Rt. Rev. Alfred Magill Randolph, D.D.,
D.C.L., L.L.D.
Bishop of the Diocese of Southern Virginia
1892—1918.
Born August 14th 1836—Died April 6th, 1918.
"He being Dead yet Speaketh"

The second, representing the presentation of the Christ Child in the Temple, bears this inscription:

In loving Memory of
William Hopkins Meade, D.D.
Rector of St. John's Parish
December 1886—October 1898.
Born November 7th, 1838—Died January
13th, 1917.
"Blessed are the Pure in Heart"

The service of dedication, which was held in connection with the regular morning service, was both interesting and impressive.

The memorials were formally presented, on behalf of the donors, by Mr. C. F. Cocke and were then received by Rev. Karl Morgan Block on behalf of the rector and vestry.

The windows were dedicated by the Rt. Rev. Robert Carter Jett, D.D., Bishop of Southwestern Virginia. The Rt. Rev. Beverly D. Tucker, D.D., Bishop of Southern Virginia, preached the sermon, in the course of which he paid beautiful tributes to the memory of Bishop Randolph and Dr. Meade.

Bishop Tucker recalled numbers of incidents arising from his intimate association, both personally and in the ministry, with these lifelong friends. A coincidence is found in the fact that these windows were dedicated exactly five years from the day that the funeral service for Dr. Meade was held in St. John's Church.

AS A FAMILY MEMORIAL, gifts have been received by St. Stephen's, Pro-Cathedral, Portland, from Mrs. J. Frank Watson. They consist of two eucharistic and six vesper candlesticks and a chalice and paton, of massive and beautiful design. They were blessed by Bishop Sumner on Christmas Day. On the paton is this inscription: "A memorial for all those Thy Servants Departed this life in Thy Faith and Fear." Each of these memorial gifts was from the ecclesiastical studios of Spaulding and Co., Chicago.

ST. PAUL'S CHURCH, San Diego, Cal. (the Rev. Charles L. Barnes, rector) has been presented with \$5,000 as an endowment for a fund for charitable relief to be administered by the rector. The name of the donor has not been made public.

BEQUESTS

UNDER THE will of Amelie J. Waterbury, Christ Church, Manlius, will receive \$500., and \$1,000. is bequeathed to the Trustees of the Parochial Funds of the Diocese of C. N. Y. for the upkeep of St. Mark's Church, Jamesville.

ST. PAUL'S CHURCH, Owego, N. Y., receives \$2,000 under the will of Mrs. Chas. E. Parker.

GRACE CHURCH and St. Paul's Church, Syracuse, N. Y., will each receive \$5,000 from the estate of Mr. T. G. Meachem.

THE CHILDREN of the late Jennie W. Buttle, widow of Levi Buttle, for eighteen years treasurer of the Diocese of Ohio, have turned over to the Treasurer of Harcourt Parish, Gambier, Ohio, the Rev. Horace W. Wood, rector, the sum of \$200., the income of which is to be paid to the treasurer of the Woman's Auxiliary of the Parish.

ST. JOHN'S CHURCH, Somerville, N. J. (the Rev. C. Thatcher Pfeiffer, rector) has been bequeathed the sum of \$40,000 for the erection of a new parish hall, under the terms of the will of the late Mary Elizabeth (Mrs. James Harper) Smith.

NEWS IN BRIEF

CENTRAL NEW YORK.—Christ Church, Binghamton, has announced as Lenten preachers on Thursday noons, the Rt. Rev. Herbert Shipman; the Rt. Rev. Ethelbert Talbot; the Rev. J. W. Sutton, vicar of Trinity Chapel, New York City; Mr. Ed-

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ward Sargent of the Educational Department; the Rev. Dr. S. P. Delany, associate rector of St. Mary the Virgin, New York City; the Rev. Dr. M. H. Gates, vicar of the Chapel of the Intercession; and the Rev. C. N. Lathrop of the Social Service Department. The parishes at Endicott and Johnson City combine with the city parishes in arranging this program.—The rector of Grace Church, Elmira, recently performed a public service by securing the publication of correct versions of *Adeste Fideles* and *Holy Night*, after these sacred carols had been distributed in community carol sheets in forms scarcely recognizable, and which seem to have been intended to omit all reference to our Blessed Lord.—Grace Church, Elmira, has a unique society known as St. Monica's Guild. It is entirely composed of blacks from the Island of Saba, Dutch West Indies, who have recently formed a colony in Elmira.—The work of excavation has been begun for the parish house of All Saints' Church, Johnson City, and the foundations will be laid as soon as the weather will permit.

CONNECTICUT.—Fire from an undetermined origin broke out in the basement of Seabury Hall of Trinity College on February 12th. Owing to the work of the student body the flames were checked before they gained much headway and the loss was estimated at about \$1,500.—The Order of the Knights of Washington, founded by a priest of the diocese, is making rapid forward development not only in the diocese but also at large. Two new companies are soon to be initiated, the one in the parish of the Church of our Saviour, Plainville, Conn., and the other in the Cathedral parish of St. Luke, Portland, Maine. The thirteenth annual convention will be held in Springfield, Mass., on Washington's Birthday.—The Rev. Howard D. Perkins in a sermon in Trinity Church, New Haven, on Lincoln's Birthday, said that the day may come when Churches will revise their ideas of sainthood and canonization, and that the name of Abraham Lincoln with that of many others which are now outside the pale will be added to and enrolled upon the Church's hagiology. Mr. Perkins characterized Lincoln as one of the mysteries of history. "The ancient molds," he said, "were not used in fashioning Lincoln, and his career is as strange as legend, as dear as romance, as dark as tragedy, and as real as the light of day."—The united Lenten services of the New Haven churches will be held this year in Christ Church, New Haven, the Rev. William O. Baker, rector.

CONNECTICUT.—On January 6th, the Rev. John James McCook, Dean of the Faculty of Trinity college, celebrated the thirtieth anniversary of his connection with the Faculty of the College. Dr. McCook has been rector of St. John's Church, East Hartford, since 1869.—Mrs. Charles H. Senff, whose generosity is well known in the diocese, has added to her benefactions the gift of a five-year lease of a house in West Morris to be used as a vacation house for Deacons.—The Rev. Alexander Hamilton, rector emeritus of Christ Church, Westport, recently celebrated the fifty-first anniversary of his ordination to the diaconate.—Trinity parish house, Nichols, is one of the more recent additions to the buildings of the diocese. Six years ago the Women's Guild bought the ground. From a beginning of \$25, with gifts of material and gratuitous labor, coupled with indomitable courage and faith, this building stands as

a monument to eager endeavor. The Rev. George J. Sutherland is the priest-in-charge.

GEORGIA.—There has been installed in St. Mark's Church (the Rev. William Johnson, rector), Brunswick, and was used for the first time on Christmas Day, a large two manual Moller pipe organ. The action of the organ is electro-pneumatic throughout. The rector was presented with a new Ford coupe on Christmas Day, the gift of the congregation.

GEORGIA.—Miss Laura F. Boyer, assistant educational secretary of the Woman's Auxiliary, spent four days in the diocese, from Jan. 30—Feb. 2, holding one conference at the Church of the Good Shepherd, Augusta, and two demonstration discussion classes in Savannah at St. John's and Christ Church.—The men of Christ Church, Waldosta, (the Rev. J. J. Cornish, vicar), have formed a Church club which has bi-monthly meetings at the homes of the members. At a recent meeting the topic was Alaska, in preparation for the visit of Archdeacon Drane who will be at Christ Church this month on his tour through the diocese. A vested choir has been installed in this mission and sings at both morning and evening services.—Two missions, St. Matthew's, Fitzgerald, and St. Andrew's, Douglas, under the Rev. Royal Shannonhouse, have organized along the lines recommended by the Presiding Bishop and Council.

HARRISBURG.—The rector of St. Andrew's parish, Harrisburg, the Rev. William C. Heilman, was recently named honorary chaplain of Battery A. 107th Field Artillery, Pennsylvania National Guard.—The rectors of the various parishes of

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THE SISTER SUPERIOR

greater Harrisburg, at a meeting held at St. Stephen's Rectory, made arrangements for Lenten services in the city. Passion Week and Holy Week services will be held in St. Stephen's Church. Several prominent bishops will be secured as preachers.

FOND DU LAC.—The Rev. Wm. B. Stoskopf, rector of the Church of the Ascension, Chicago, Ill., conducted a preaching mission in St. Andrew's Church, Ashland, Wisconsin, February 5th to the 10th.

NEBRASKA.—The Men's Club of St. John's Church, Omaha, recently put on a Booster Dinner at the Hotel Rome which evidenced the united activities of the men of the parish under the inspiring leadership of their rector, the Rev. Marcus J. Brown. The Rev. C. Edwin Brown, rector of St. Martin's, was the principle speaker on the program.

The Club has to date paid off a large portion of the church debt and rendered the edifice more attractive by repairs and decorations on the interior.—The Rev. Arthur H. Marsh, vicar of St. Mary's Church, Blair, has been elected president of the Standing Committee.—The Rev. H. M. Peck, rector of Trinity Church, Norfolk, Neb., is the first clergyman of the diocese to start the three cents a day for missions campaign among his parish. Thirty-three parishioners signed up during the first afternoon of the drive.—Through the efforts of the Rev. George Freebern, general missionary, St. Andrew's Church, Geneva, Neb., has been newly painted. Mr. Freebern reports five baptisms at this mission during the past month.—It has been announced that at the age of eighty-nine, the senior warden of Christ Church, Waterloo, Iowa, has served in that office for forty years, being also a charter member of the parish. Mr. J. E. Smith, of Christ Church, Beatrice, has served as senior warden for his parish continuously for forty-four years.

NEWARK.—A large subscription has already been raised for a fine and much needed parish house at St. John's Church, Montclair, the Rev. James T. Lodge, rector. The people are responding generously to the call upon them and it is hoped that the work will go forward rapidly.—The subject of the extension of the rights of women to membership in vestries and the diocesan convention has been brought up at various parish meetings and has been considered by the Woman's Auxiliary. The judgment has not been very decisive but the question will come into the diocesan convention in May.

SOUTHERN OHIO.—Bishop Reese will conduct Pre-Lenten Quiet Days for the clergy as follows: February 20th, the Cathedral, Cincinnati; February 21st and 22nd, St. James', Piqua; February 23rd and 24th, St. Paul's, Chillicothe. These quiet days are an annual event and are eagerly anticipated by the clergy.—The Rev. Dr. Samuel McComb will visit St. Paul's Church, Columbus, April 24th, 25th, and 26th, and will conduct several conferences on the subject of Spiritual Healing.—Mrs. J. D. Herron, wife of the rector of St. John's Church, Cambridge, was elected president of the House of Churchwomen at the recent meeting in Christ Church, Dayton. The proposal to make women members of vestries and of the convention received only 11 clerical votes at the annual diocesan convention. It was unnecessary to take the lay vote.—Bishop Reese has appointed the Rev. David Barr to be deacon-in-charge of St. John's parish, Columbus.—Archdeacon Dodson has been given tem-

porary charge of the missions in the Cincinnati convocation.—The February meetings of the Church Normal Schools were held in Cincinnati, February 13th; Dayton, February 14th; and Columbus, February 15th. These normal schools were established to assist officers, teachers, and those preparing to teach.—A new Sunday school has been started in the Bexley addition, Columbus, with an enrollment of twenty-five.—Mr. Willis G. Bowland recently began his fortieth year of service as choir-master of St. Paul's Church, Columbus.—The treasurer of the Bishop and Chapter reports total receipts for 1921 of \$124,051.53, and expenditures of \$123,969.24, leaving a balance January 1, 1922, of \$73.09.

MISSOURI.—Bishop Tuttle and Bishop Johnson with the Rev. E. S. White, rector of the Church of the Holy Communion, St. Louis, officiated at the funeral on February 14th, of the late George K. Warner, one of the most prominent laymen St. Louis has had in the long history of the Church in St. Louis. The funeral was held at the Church of the Holy Communion and all of the clergy of St. Louis and St. Louis county were present in their vestments.—The Rev. J. J. Wilkins, D.D., rector of Grace Church, Kirkwood, has been granted further leave by the vestry of his church to continue as Dean *ad interim* of Christ Church Cathedral until May 1st, when the Very Rev. William Scarlett, of Trinity, Arizona, who has accepted the call to Christ Church Cathedral, will arrive in St. Louis.—Mrs. N. C. Brodix, founder and director of the Girls' Club of Christ Church Cathedral, St. Louis, has been granted a two months' leave of absence by the chapter, which she will spend in Europe with relatives. Mrs. Brodix founded the Girls' Club fifteen years ago, opening with a membership of 25, and there are now over 500 girls, covering many lines of industry in the club.

WESTERN NEW YORK.—After twenty years of faithful and efficient service in the diocese as rector of Trinity Church, Geneva, and as a member of the standing committee and a delegate to the General Convention, the Rev. C. M. Sills, D.D., has resigned his rectorship to take effect in June.—On the nomination of the Department of Religious Education, Bishop Brent has appointed the Rev. Francis M. Marchant, missionary at Hamburg and Orchard Park, as Lecturer of Ecclesiastical History in the Delancy Divinity School. Mr. Marchant recanted from Rome a few years ago and was received into the Church after special study in the Delancy Divinity School.—St. Peter's, Geneva, has recently been re-opened after undergoing thorough and extensive repairs and having a new organ installed. Bishop Brent conducted a five day mission in the parish to mark the re-opening.

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