



# The Living Church

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NO. 14

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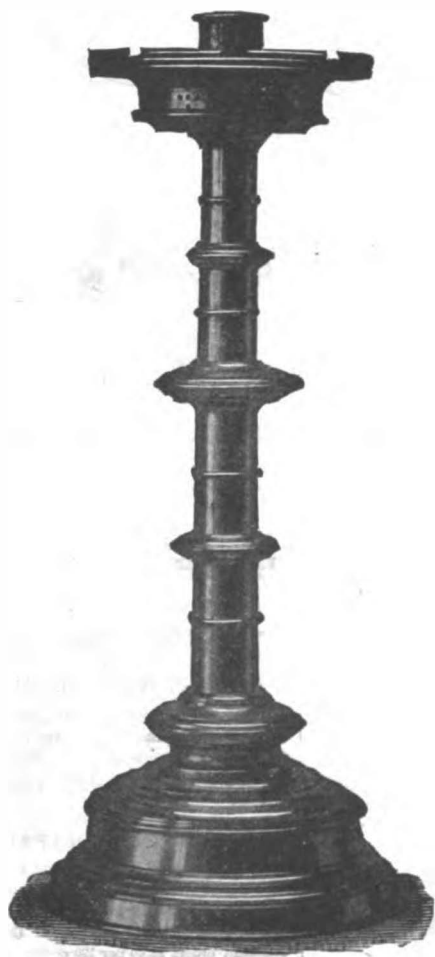
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PRINTERS plus incompetent proofreaders are responsible for a lot of truth unintentionally. An Omaha pastor, whose salary was several months in arrears, owing to the stubbornness rather than the poverty of his congregation, determined on a certain Sunday to deliver himself of a sermon on the subject of his need and the congregation's neglect. The title of the sermon as sent to the press was, "Why Play the Fool?" The bottom, however, fell out of the whole scheme when the press announced the topic, "Why Pay the Fool?"

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## Meditation.

**Sheathe us not yet, for all our sins, O Lord,  
Thy flaming sword,  
Were we to smite the nations. In God's hand  
We conquered. In the path of His white wrath,  
Nothing before us stood or could withstand.  
When the great war was done, They who are One  
Stretched us above the world and unto Him.  
We shone before all men; and then—ah, then—  
Then, for our sins, we darkened and grew dim.  
We were the great blade of the wrath of God:  
Lay us not down! Lay us not down, O Lord!**

**Cast us not down! Their lazy monarchs deemed  
Our fathers dreamed.  
Their dreams became our metal. We are made,  
Smelted from ore of earth; and, by our birth,  
Reflect Thy stars, as a great trenchant blade,  
Wrought from our very own, stone of her stone,  
Crucible, forge, and furnace, when we saw  
Our fire was divine, for it is Thine—  
Thy dream of liberty allied with law.  
Sheathe us not yet! For to ourselves we seem  
The only nation drawn out of a dream.**

**Lay us not down, O Lord, Who didst anneal  
Our toughened steel,  
Till, one and indivisible, we ring!  
Thou knowest the reason for our civil war,  
The five-fold furnace of our tempering.  
The incandescent blaze of those white days,  
Quenched in the martyr bath that gladly runs,  
Tempered us, at a price that shall suffice—  
The hearts' blood of a million of Thy sons.  
Was hammer wrong, or anvil? Lo, we pray,  
Who shall not break, Lord, cast us not away!**

**Sheathe us not yet! There is so much to do.  
Rather send through  
Hilt, point, and edge, Thy blinding glory bright.  
Make us Thy sword again, to hew from men  
All fetters and turn darkness into light.  
Grasp us and wake the blaze of those vast days  
When all we did was done for Liberty.  
By cross-hilt only can the Lord grasp Man.  
'Tis by the Cross we touch and trust in Thee.  
Make us the clean blade of the will of God!  
Then lift us up, then lift us up, O Lord!**

—LOUIS TUCKER

# EDITORIALS AND COMMENTS

## On Choosing Bishops

WE generally look to the *Commonwealth*, a bright English Church magazine of advanced social ideas, for which Dr. Scott Holland was largely responsible in recent years, for the last word in democracy rightly considered. It is curious, then, to find in the December number an editorial discussion of The Scandal of Appointments—meaning the Crown appointments to bishoprics and other high positions in the Church of England—in which the present English system of appointments is denounced but the reservation is made: "Yet we may well be profoundly distrustful of any system of popular election. We want the best men for these important posts. Would popular election give us such men? It is doubtful; it is very doubtful".

The rejoinder is obvious: does Mr. Lloyd George "give us such men?" The editorial itself is an answer to the question: "It is the deliberate and freely expressed policy of those who for the moment manage the Crown patronage", we learn, "to confine that patronage exclusively to one party in the English Church. Or rather, it has been determined systematically to ignore the members of a certain other party whenever a higher post becomes vacant over which the Crown has control. Moreover the reason which animates this policy is simply a personal reason. It is not merely that the excluded party has no members who happen to be schoolmasters, or other persons naturally unsuited for the office of a bishop. It is that they happen to be personally disliked by those who appoint. It is not a question of merit, or the lack of merit. It is a question of manipulation in the interests of one particular ecclesiastical group. In brief, it is a piece of jobbery".

Such being the present case, popular election could at least scarcely make matters worse.

The *Commonwealth*, in spite of its Christian socialism, questioning whether a system of popular elections would be better, says:

"It is doubtful; it is very doubtful. The best man is hardly ever popular. The popular man, and in particular the popular parson, is hardly ever the ideal man. He is merely the man of the mob. And at all costs we must be saved from that! Yes; frankly our democracy fails us here. Popular election would give us the wrong man nearly every time".

If this is the English Christian-socialism view, what wonder that there is no reform in a system that the *Commonwealth* describes as "The Scandal of Appointments"? Is it expected that the tory vote will out-socialize the socialists?

To us who have been born into a Church that is free and self-governing, this failure even of advanced thinkers in the Church of England to see the way out of their difficulties is more than strange; it is incomprehensible. The right principle, of course, is that THE CHURCH instead of the Crown—which latter means the prime minister of the day—should select bishops and other dignitaries. The voice of the Church in elections may be expressed by the college of bishops, or by the clergy of a diocese, or by clergy and laity, so long as there be no question that the electors are the authorized representatives of THE CHURCH. The democracy of the Church, we venture to say, is far more competent to select a bishop than is a prime minister of Baptist predilections who hates "ritualism"; but the essential thing is that the democracy be that of the Church. Our English cousins must find a way to limit the suffrage to actual, practising Churchmen, and then their fear of the *demos* may vanish away.

Our American system of choosing bishops is not infallible. One class of bishops is chosen by the democracy of a diocese, and another class exclusively by the House of Bishops—in both cases subject to confirmation by the Church at large—and it would be difficult to say which method, on the whole, has produced the better results. Popular elections by the dioceses seem to have produced at least as good results as the elections by the House of Bishops. If we have fewer scholar-bishops than has the Church of England, we have a much greater proportion of pastor-bishops, and the shepherd's crook, rather than the schoolmaster's rod, is the accepted symbol of the ideal bishop. We do not care to have our dioceses administered on the class-room principle. Our American system has undoubtedly resulted in a certain number of failures, but so has the English system; and we do not have for bishops the pedantic aristocrats who made the English episcopate a synonym for torvism in the last two centuries. Even today, when the English bishop is less formidable than he once was, the failure of the average bishop to be pastor to his clergy and to his people continues to be pathetic. And it is growing worse. The present system produces and will produce no more Gores nor Ingrams, but only the oft-times scholarly partisans of weak Churchmanship who may vote for a policy of "fellowship" when thinking about Christians of other names, but who stand for anything but "fellowship" among their own clergy and people in their dioceses.

We who are on the outside can say, what our contemporaries of the Church press in England would scarcely wish to say, that the English episcopate seems to be rapidly deteriorating in quality. The failure to apply "fellowship" to the Catholic clergy and parishes is not confined to a few dioceses nor applied to a few extremists or cranks, but seems to be only too general in the English dioceses—subject, of course, to exceptions. The Lambeth Appeal convicts these English bishops of not practising what they preach. They are keeping their fellowship for nonconformists, and failing to exercise it in their own dioceses. They are not "playing the game". And the inevitable result is that which we had fifty years ago in this country when somewhat similar conditions prevailed: the advanced clergy are being driven into unwarranted extremes, into indefensible positions, into practical defiance not only of their bishops but also—what is more serious—of the Church of England itself to which their loyalty is due. Coldness, a lack of fellowship, a partisanship that leaves the advanced clergy outside the episcopal sympathies, is having a very serious effect in the Church of England. To some extent this is counteracted by such great demonstrations as the Anglo-Catholic Congress and the more recent Priests' Convention, the aloofness of the bishops from both of which is simply pathetic and anything but creditable to them; but the real fellowship over which the bishops sentimentalized at Lambeth is not translated into practice in their own episcopal families.

The *Commonwealth* must certainly recognize that the picture we have presented is not overdrawn. The cure for the condition is, at any hazard, to change the present system of appointing English bishops. The American episcopate is at least fifty years in advance of that of England, and is of so much greater pastoral value that comparisons become impossible. It is the result of trusting the *demos* of the Church to select the bishops for the Church. It does not produce perfection. We have undoubtedly an occasional episcopal misfit. We always shall have. And

our clumsy system of confirming elections has broken down. But a little more confidence in Christianized democracy will be an admirable gain for the *Commonwealth*.

Neither in this country do we elect the "popular parson" to be bishop. As we think over episcopal elections with which we have been familiar, scarcely once can we recall that the sort of priest who is thus described by the *Commonwealth* has been elected to the episcopate. Perhaps the fact that our American bishops are themselves thorough-going democrats helps to make the system of popular elections—by representatives of the Church—a success. Perhaps the fact that the clergy, who always vote separately, as an order, from the laity, are especially unlikely to be attracted to "the popular parson". We certainly do not make him a bishop. But neither do we choose to the episcopate in this country the sort of bishop who, when approached by a stranger, asks his chaplain, "Do we know this person?"

Perhaps the American Episcopate is not replete with Westcotts nor Lightfoots. But for pastors of their flocks, men who realize the ideals set forth in the ordinal, men who live as one with their clergy and in active sympathy with their laity, the American-chosen bishop is so far superior to the country squires of Mr. Lloyd-George's patronage that there is no comparison between them.

Let the *Commonwealth* make a vault forward toward real democracy. There is a cure for the condition which it laments. But it requires faith in the Church in order to obtain it.

of the Church.—(6) The bishops obtain their orders from their consecrators and not from their nominators nor from their electors; and their authority as bishops is derived from our Lord through the Church.—(7) The Anglican Communion does not establish churches in European countries (except chapels for her own people) because of a desire to respect the jurisdiction of the national Churches on that continent.

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**ANSWERS TO CORRESPONDENTS**

ENGLEWOOD SUBSCRIBER.—"Religious intoxication" may mean anything that any one wishes it to mean; presumably an excess of religious zeal.

L. L. G.—Any commercially prepared grape juice must necessarily contain foreign elements to prevent fermentation, and this has been held to unfit it for sacramental uses. Canonists have held that the freshly pressed juice of the grape would be legitimate, but it would be impossible in practice to depend upon that for the purpose.

E. L.—The legal duties of vestrymen are to provide for the temporalities of the parish including the proper repair of the property. They have no jurisdiction over spiritual affairs or over the services except during a vacancy in the rectorship. They cannot close the doors of the church against the will of the rector. They are expected to be leaders in loyally carrying out the will of the Church. Read Anstie's *What Every Warden and Vestryman Should Know* (Gorham, 50 cts.).

H. W. R.—There is precedent for a priest not otherwise connected officially with a parish serving as a vestryman; and though it would be unusual that he were canonically connected with another diocese, it would seem not thereby to become illegal.

INTERESTED.—(1, 2) The invitation, confession, and absolution in the Communion office are intended primarily for those who are about to receive, but there is no rubrical authority for their omission at services other than those for general communions. They are not inappropriate for use by those who are not immediately receiving, and the best authority is against their omission.—(3) Under pre-Reformation conditions, "regular" canons were those who lived in monasteries and "secular" canons those who did not.—(4) The Presiding Bishop in the American Church is not an Archbishop and cannot be said to have authority equal to one.

T. E. M.—(1) It is commonly held that the fast before communion need begin only at midnight even though the celebration immediately follows that hour.—(2) The Pope never leaves the Vatican as a protest against the taking of the former papal states over into the kingdom of Italy.—(3) We do not know of a brief work giving the lives of the popes. As there have been more than 250 of these the record of their lives could not be compressed into a very small volume.

H. W.—The discussion of a permanently fixed date for Easter is quite academic and the reason suggested by the advocates of the change is that of convenience.

ENQUIRER.—(1)The final act in the Great Schism, after a series of differences between East and West, was the deposit by Roman legates upon the altar of St. Sophia of a document anathematizing the Patriarch of Constantinople and his followers, with the calling of Latins out from communion with the Eastern Church.—(2) English bishops are nominated by the prime minister on behalf of the Crown, then elected by the Dean and Chapter under penalties if they fail to elect the king's nominee; and the Archbishop of the Province takes order for consecration by three or more bishops.—(3)Either a priest or a bishop may be chosen for any English diocese.—(4) It would be impossible to explain fully the relation between Church and State in England in a few lines. In brief, the nation guarantees the collection of the ancient tithes which are the property of the Church, names those who are to be elevated to the episcopate and to certain other positions of eminence, and admits certain of the bishops to membership in the House of Lords, while the ancient convocations of the Church are forbidden to legislate on behalf of the Church without the permission of Parliament.—(5) There is a considerable movement in favor of abandoning this "establishment"

**HOME-LIGHTS**

The fairest lights on earth are lights of home:  
 So common are they, oft' we fail to know  
 The peace, the beauty in their quiet glow  
 Until afar from them our footsteps roam.  
 From homeless one, sad-hearted, wandering,  
 There came the sweetest song of home we sing.

In city highways or lone country lanes,  
 I love to watch the home-lights through the storm;  
 Catch glimpses now and then past streaming panes.  
 Of curly-headed children safe and warm,  
 Of her whose love is heart of home and charm,  
 Of him who lives to guard it with strong arm.

Though fortune tarries late, do not repine,  
 If through the rain the dear home-lights you see,  
 And say rejoicing: "One of them is mine;  
 There peace and love and solace wait for me."  
 Our God is good. His own who homesick bide  
 Shall not forever, wistful, stand outside!

MAUD FRAZER JACKSON.

NOTES ON THE NEW HYMNAL  
SECOND SERIES—IX

BY THE REV. WINFRED DOUGLAS  
SEPTUAGESIMA

THE three Sundays before Lent teach us very plainly the bases of Christian asceticism, lest the coming fast be either a useless formality; or a partial surrender to the wrong of Manicheism, which declares evil the good gifts of God; or, as is more likely, a miserable self-delusion in not being seriously and purposefully undertaken. And therefore we are taught to discipline body and soul, so that we may have the mastery in the fiercest of all combats: that we may be efficient laborers whensoever we begin God's work; that we may manfully endure the hardships incident to the greatest of adventures; that the fallow ground of our hearts may be broken up and harrowed into fitness for fruit-bearing: and that all our self-discipline may spring from "the most excellent gift of charity:" lest it profit us nothing, and we be not able to go up to Jerusalem with the Son of Man, and "by His Cross and Passion be brought into the glory of His Resurrection."

The hymns, therefore, of this penumbra of Lent are tonic, stimulating, vigorous: they must be sung with energy and vitality. We have only to think of the way in which our school-children sing at their athletic games to realize that we must have a little fresh vim in our pre-Lenten hymn singing, if it is to help stir us to fresh effort in the difficult game of Christian living. God knows that considered as spiritual athletes, we mostly come in the class of the purple-faced corpulent gentlemen I see desperately trying to run in the neighborhood of Brown's: but if we are inspired, before Lent, to make half the effort in the spiritual arena that they do in the physical, we shall no longer fight as one that beateth the air, but as one that beateth the devil, when Easter comes. Therefore priest and choir-master and choir must combine to make evident the stirring character of the hymns that will help inspire us to such effort.

Introit, 111—Awake, my soul, stretch every nerve

Sequence, 113—Fight the good fight

Offertory, 490—Go, labour on

Communion, 323—I am not worthy, holy Lord

Final, 496—O Lord, and Master of us all

111 at the Introit sets the feeling for the whole season. Not only the soul, but also the voice, must "press with vigor on" and "onward urge its way," in response to "God's all-animating voice." With the mental and physical effort for such a singing, you will find that your soul has girt itself for the good fight and the "heavenly race." 497 was perhaps first sung on the Fifth Sunday after the Epiphany, and is appropriately repeated to-day. Its energy is that of massive controlled power—that of the laborer, not that of the racer. We must have both. In singing this tune, do not weaken it by slowing up at the close of each stanza. Save *that* for the final words, "Servants, well done." If this hymn is not ready for use, its place may be filled by

490—Go, labour on! spend and be spent

The Communion, 323, brings to mind our confession of unworthiness in the Collect for the Day; and in its third stanza, the infinite value of the Penny—"God's Presence and his very Self, and Essence all divine"—which the heavenly Householder bestows upon us "who have wrought but one hour." And the final hymn, 496, looking beyond the urgency of the immediate work to be done, utters the solemn premonitory warning of the Lent to come.

"Apart from thee all gain is loss,  
All labour vainly done:  
The solemn shadow of the cross  
Is better than the sun."

At Evensong, there would be available for processional use, among others,

115—Soldiers of the cross, arise

118—My soul, be on thy guard

535—Go forward, Christian soldier

536—O happy band of pilgrims

539—Through the night of doubt and sorrow

Of these 536 is most appropriate, in several of its stanzas. Other hymns at this service might be

112—Breast the wave, Christian

114—Rise, my soul, and stretch thy wings

490—Go, labour on! spend and be spent

492—Rise up, O men of God

NEAR EAST RELIEF

THE RT. REV. W. T. MANNING, D.D.  
AT FIFTH AVE. PRESBYTERIAN CHURCH

LET me say first what great happiness it gives me to be here with you at this service tonight. I am glad to be here because of the warm admiration and friendship for your pastor, Dr. Kelman. I am glad to be here because of the place which this Church holds, and has long held, as a great center of Christian faith and life in this city, and I am glad also to be here because I feel so strongly that in these momentous days, when the guidance and help of Jesus Christ is needed in this world as never before, we, who are His disciples, must draw nearer to each other. We must not disregard the principles and convictions which we hold as Christians. It would not help the cause of Christ if we were to do that. We want stronger and clearer convictions, not weaker convictions. Among all Christ's followers, we must go deeper into the matter than that. We must find the way to reconcile and give room for the principles which each group of Christians holds. And we must begin by realizing that all of us, Catholic and Protestant alike who are baptized into Christ, and joined to Him by faith, are already on in Him. If we realize this, if we keep before us the fact of our present fellowship in Christ, I am certain that we shall not be willing for the present divisions among us to continue. I am certain that God will show us the way, without sacrifice of essential principle, to come into an outward and visible, as well as inward and spiritual, fellowship and unity and then, when we do that, and God grant that it may be soon, Jesus Christ will speak and work with His full powers through His united followers in this world.

And may I say that this thought of our fundamental unity in Christ has special significance at this moment, when the head of the largest Christian Communion in the world lies in the sleep of death, and our hearts go out in sympathy to our brethren of the Roman Catholic Church in their great loss and sorrow.

"The fourth part of their life  
Weds them again to God".

By THIS the text intends to show what the Noble Soul does in the last age, that is, in Extreme Old Age, that it returns to God as to that port or haven whence it departed when it issued forth to enter into the sea of this life, and that it blesses the voyage which it has made, because it has been upright, straight and good, and without the bitterness of storm and tempest.

And here it is to be known that, even as Tully says in that book *On Old Age*, the natural death is, as it were, a port or haven to us after our long voyage, and a place of rest. And the Virtuous Man who dies thus is like the good mariner; for, as he approaches the port or haven, he strikes his sails, and gently, with feeble steering, enters port. Even thus we ought to strike the sails of our worldly affairs, and turn to God with all our heart and mind, so that one may come into that haven with all sweetness and peace.

And in this we have from our own proper nature a great and gentle lesson, for in such a death as this there is no pain nor bitterness, but even as a ripe apple breaks easily and without violence from its branch, so our Soul separates itself without sorrow from the body wherein it has dwelt.—*Dante*.

If you want to realize the third great characteristic of the power of God think of Pentecost. Down upon that waiting crowd of peasants and fishermen there swept the HOLY GHOST, the spiritual power of GOD. And what happened? Those timid men became bold: those irresolute fishermen became the world's Apostles; they were filled with such extraordinary power that they turned the world upside down.—*The Bishop of London*.

## DAILY BIBLE STUDIES

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

February 6

**R**EAD St. Matthew 5:1-7; Psalm 41:1-4. Text for the day: "Blessed are the merciful: for they shall obtain mercy".

Facts to be noted:

1. "God declares His power most chiefly in showing mercy and pity."
2. Our human nature longs for compassion, mercy, and pity.
3. "God deals with us as we deal with our fellow men" (St. Matthew 18:23-25).

We rejoice with those who do rejoice, we weep with those who weep, most of us try to help the poor and the needy and many of us visit the sick and the suffering and in all this we are merciful and pitiful. We are at least trying to do what our Lord would have us do (St. Matthew 25:34-40); but what is our attitude toward the one whose life is notorious for deliberate sin, and more especially toward the one who has sinned against us? Of course the one who sins against God and the world must be punished, and such a one always pays the penalty; there is no ultimate escape from that; but, let us look at ourselves. Are we free from sin? How much better are we than the one who has sinned? Have we never offended? Have we no need of mercy? Remember the text for the day. Let us help the sinner. Let us hate the sin but love the sinner.

February 7

Read St. Matthew 5:1-8; Psalm 15. Text for the day: "Blessed are the pure in heart: for they shall see God."

Facts to be noted:

1. Purity of heart means, in a general way, absence of defilement.
2. In the larger sense it means "singleness of purpose to know God".
3. Only those who make a conscientious effort to know God will see Him in His love, His power, and His providence.

Read the text for the day like this: Happy are they who day by day try to bring themselves into the very presence of God Himself. To do this we must have a plan and we must try to follow that plan and try and try again no matter how frequently we may seem to fail. Begin in the morning when you awake with some thought of God, or of His Church, or His work, and throughout the day bring yourself into His nearer presence. When you are about your work, on the street, in the street car, at any time at all, just let the mind turn to God. "Be still then, and know that I am God." In this way you will be making a really conscientious effort to know God. Then read your Bible, just as if it were a letter written to you alone. Take its message as a purely personal matter. It will not be long then when you will have a real understanding of the text for this day.

February 8

Read St. Matthew 5:1-9; St. John 14:15-31. Text for the day: "Blessed are the peace makers for they shall be called the children of God."

Facts to be noted:

1. The opposite of peace is war.
2. Our Lord Himself teaches us that under certain conditions war is inevitable.
3. It is the work of the Christian to bring true peace into this world.

There can be no true peace for nations or individuals where envy, hatred, jealousy, avarice, or any other kind of sin exists. "There is no peace, saith my God, to the wicked" (Isaiah 57:21). And again, there can be no true peace where the life of an individual or a nation has for its foundation mere material prosperity. For such there is always war and strife within and without. "Now Christ is the Prince of Peace among men, by making them all at peace with God, at-one-ment among men, by way of at-one-ment with God." Happy, then, are they who by word and example teach others the meaning of the spirit of Christ in their lives, that they, too, may know the peace of God that passes all understanding.

February 9

Read St. Matthew 5:12; 2 Timothy 2:1-13. Text for the day: "Rejoice and be exceeding glad."

Facts to be noted:

1. Evil has always persecuted the good.
2. Our Lord Himself was crucified.
3. "The servant is not above his master."

In the early days of Christianity many of those who were put to death for clinging to their faith in our Saviour looked

forward to their martyrdom with positive joy—they were found worthy to suffer with Christ. They absolutely refused to compromise with their enemies. It must be so with us today. We may not be called upon to suffer death or even physical pain for our faith but we must be glad "to stand up and be counted" on the Master's side and make no compromise with any false standards of right. It costs one something more than a little money and time to be a Christian. The subjection of the physical to the spiritual is not easy, but it is the goal towards which we are striving, and suffering of some kind is an evidence of progress. Let us rejoice when we are found worthy to suffer even in a small way for His dear sake.

February 10

Read St. Matthew 5:13-20. Text for the day: "Let your light so shine before men."

Facts to be noted:

1. Christians are to be the purifying power of the world.
2. Christians are to reflect the light of Christ.
3. A Christian who does not try to follow Christ is a hindrance to His cause.

To-day realize this fact: The sanctity of our homes, the moral life of our boys and girls, the very foundations of our business and social life are made secure by the religion of Jesus Christ. We have only to look at the Russia of to-day and read the history of life in France, after the revolution of 1787, to verify the truth of this statement. Wherever a Christian man or woman, boy or girl, takes a definite stand for our common religion, that one is rendering a divine service, not only to himself or herself and to the Master, but such a one is rendering the highest possible service to home, Church, and country. The awakened Christian can hear the Master's command in every town and hamlet, he can hear it whenever he sees sorrow and oppression, he can hear it whenever he sees sin and shame and despair: "Let Your Light So Shine Before Men."

February 11

Read St. Matthew 5:21-26. Text to be learned: "First be reconciled to thy brother, and then come and offer thy gift."

Facts to be noted:

1. "Our Lord raises allowed sins of thought and feeling to the level previously occupied by actual acts of murder, etc."
2. "He counts words as graver sins."
3. "And the deliberate expression of hatred He counts a sin which may destroy the soul" (Gore).

A most careful analysis of one's feelings towards others will often reveal the cause of a great deal of our unhappiness. Some little misunderstanding, some little touch of jealousy or envy, some little unguarded word, or some other little thing, has often been found to have been the seed from which has grown a feeling of dislike and positive hostility that has increased until it has come between us and our happiness, our worship, and our God Himself. Prayers have become dead and cold, the Bible has no longer any message, the Holy Communion is a mere form and it has all come from that little "root of bitterness" that was planted and allowed to grow. Do your full part towards reconciliation. Take the first sincere step (Romans 12:14-21) and always remember "Be ye angry and sin not".

### THE CREEDLESS

GILBERT CHESTERTON makes these salutary remarks, in his usually pertinent style, to those who are too clever to accept the Creed:

The human brain is a machine for coming to conclusions. If it cannot come to conclusions it is rusty. When we hear of a man too clever to believe, we are hearing of something having almost the character of a contradiction in terms. It is like hearing of a nail that was too good to hold down a carpet; or a bolt that was too strong to keep a door shut. Man can hardly be defined, after the fashion of Carlyle, as an animal that makes tools; ants and beavers and many other animals make tools, in the sense that they make an apparatus. Man can be defined as an animal that makes dogmas. As he piles doctrine on doctrine and conclusion on conclusion in the formation of some tremendous scheme of philosophy and religion, he is, in the only legitimate sense of which the expression is capable, becoming more and more human. When he drops one doctrine after another in a refined skepticism, when he declines to tie himself to a system, when he says that he has outgrown definition, when he says that he disbelieves in finality, when, in his own imagination, he sits as God, holding no form or creed, but contemplating all, then he is by that very process sinking slowly backwards into the vagueness of the vagrant animals and the unconsciousness of the grass. Trees have no dogmas. Turnips are singularly broadminded.



## BLUE MONDAY MUSINGS

By Presbyterian Ignobus

**L**UNACY continues to show itself in the garb of religion. It is reported in the newspapers of Springfield, Mass., that on Dec. 1, 1921, in Mt. Calvary Baptist Church, the minister, assisted by two other ministers, killed a young ram on an altar, to represent the story of Abraham's sacrifice!

"The following evening the lamb was barbecued and eaten, and special services were held". I conjecture that it is a colored congregation: but that does not make the performance less revolting.

At this time look for the reappearance of the so-called "prophecies of St. Malachy", a twelfth-century Irish bishop, the friend of St. Bernard. Though the Mellifluous Doctor wrote a life of his Irish brother, nothing is said in that of the "prophecies," which are first heard of at the end of the 16th century.

A certain politician of my acquaintance, nominally a Churchman, has just broken into print with a demand for "Church Unity" by an immediate "exchange of pulpits" between the rector of his own church and a neighboring Congregationalist minister—"A safe, forward step, which shall clinch the good faith of Episcopalians on this issue, a hospitality between all the faiths which can best be shown by the free interchange of pulpits", he writes. Nay, more; he deplors that in a certain church club such a proposal was voted down, since "there is much reason why one of fifty-two men should have, on one Sunday out of fifty-two, what he wants, so long as he puts his money in the plate, though his tastes may be depraved".

This writer confesses himself to be "a reformed Congregationalist"; and evidently his reformation was imperfectly accomplished, since he has yet to learn that there is "One Faith, One Lord, One Baptism". It would probably leave him cold were we to teach him anything about the ministry of Priesthood. But perhaps a single question may help. Our Protestant neighbors have been "exchanging pulpits" for generations; how much has the practice availed to unite them?

I HAVE just been reading the *Ada Baptist*, from Oklahoma, an official organ, in which I find this gem:

"Most all the evangelical denominations agree that the Roman Catholic Church is an institution of the devil, and yet every one of them except the Baptists, hold and teach something that they have gotten from the Catholics. There is not a denomination in *Ada* except the Baptists but which teaches something in common with the Catholics from whom they got it. Baptists do not believe or practice any thing that the Catholics believe or practice, neither do the Catholics believe or practice anything the Baptists believe.

"No body of people who claim to be Christian has a moral right to fight the Catholics until they are willing to stop practicing things that they got from the Catholics and not from the Bible. We challenge anyone to show where the Baptist and Catholics hold anything in common but on the other hand we can readily prove that there is not another denomination on earth but what does hold something in common with them".

It is idle to make any comment upon this utterance—except to say that the unhappy writer knows as little about the Christian Faith as about the Christian Church.

THE OTHER DAY I turned up a copy of William Cullen Bryant's *Index expurgatorius*, compiled to keep clean the columns of the *New York Evening Post* when he was its editor. Doubtless there is room for debate about some of the words he barred, but would our newspapers of to-day might be as careful. I reprint it herewith:

Above and over (for "more than"). Artiste (for "artist").

Aspirant. Author<sup>ess</sup>. Beat (for "defeat"). Bagging (for "capturing"). Balance (for "remainder"). Banquet (for "dinner" or "supper"). Bogue. Casket (for "coffin"). Claimed (for asserted). Collided. Commence (for "begin"). Complete. Cortège (for "procession"). Cotemporary (for "contemporary"). Couple (for "two"). Darkey (for "negro"). Day before yesterday (for "the day before yesterday"). Début. Decease (as a verb). Democracy (applied to a political party). Develop (for "expose"). Devouring element (for "fire"). Donate. Employé. Enacted (for "acted"). Enroute. "Esq". Graduate (for "graduated"). Gents (for "gentlemen"). Hon. House (for "House of Representatives"). Humbug. Inaugurate (for "begin"). Indorse (for "approve"). In our midst. Item (for "particle"). Extract (for "paragraph"). Is being done, and all passives of this form. Jeopardize. Juvenile (for "boy"). Jubilant (for "rejoicing"). Lady (for "wife"). Last (for "latest"). Lengthy. (for "long"). Leniency (for "lenity"). Loafer. Loan or loaned (for "lend" or "lent"). Located. Majority (relating to places or circumstances, for "most"). Mrs. President, Mrs. Governor, Mrs. General, and all similar titles. Mutual (for "common"). Official (for "officer"). Ovation. On yesterday. Over his signature. Pants (for "pantaloons"). Partially (for "partly"). Parties (for "persons"). Past two weeks (for "last two weeks", and all similar expressions relating to a definite time). Poetess. Portion (for "part"). Posted (for "informed"). Progress (for "advanced"). Quite (prefixed to "good", "large", etc.). Raid (for "attack"). Realized (for "obtained"). Reliable (for "trustworthy"). Rendition (for "performance"). Repudiate (for "reject" or "disown"). Retire (as an active verb). Rev (for "the Rev."). Role (for "part"). Roughs. Rowdies. Secesh. Sensation (for "noteworthy event"). Standpoint (for "point of view"). Start, in the sense of setting out. State (for "say"). Taboo. Talent (for "talents" or "ability"). Talented. Tapis. The deceased. War (for "dispute" or "disagreement").

Certainly he would have added "flay", "score", "clash", "loom," and "tot", had he ever seen the headlines of to-day.

A LARGE accumulation of "horrors", sent by readers in various parts of the world, requires sifting. This, from North Carolina, shows how long-lived the "mock marriage" is:

"The men of St. Thomas' Church, with the aid of men from the other Churches, staged the 'Womanless Wedding' May the 16th. And nearly \$100 was realized for the benefit of the rectory. The rector of the parish took the part of butler, and the Methodist minister was dressed as Madame Schumann-Heink. The Hon. F. D. Winston was the Bride's mother, and gave the bride away. Mrs. Winston deserves a great deal of credit for making the 'Wedding' a success. It was entirely through her efforts that it was made possible".

From Washington comes this bulletin notice:

"First Baptist Church of Puyallup Evening Service. 7:30 P. M. Topic this evening 'Hell'. Come in and spend a pleasant evening".

In Seattle, Plymouth Church baits its hook with:

"Real Doughnuts of old New England type will be served with cup of tea at the social hour at the close of the service. Come and meet your native sons and daughters. Doors open at 7:15 P. M. Come early for a good seat".

The hideous mockery of Christian rites among "fancy" Masons continues: Witness this from the *Seattle Daily Times*:

"White Shrine Priestess christens child here.—Destiny Althea Norgren, four-months-old child of Oscar and Nannie Norgren of Bremerton, was christened in Corinthian Hall of the Masonic Temple last night by a priestess of the White Shrine of Jerusalem. She is said to have been the first child in the world to have received such an honor in a Masonic lodge room".

Or this, from Manila:

"Manu chapter, Knights Rose Croix, celebrated Maundy feast Thursday evening. The Easter service will be held Sunday at 4:45 P. M. This service will be open to the public and women and children will be welcome. Bishop Locke will speak and music will be furnished by the Union Church choir".



## Bishop Gailor Strikes the Right Note

**I**N his annual address to the convention of the Diocese of Tennessee, the Rt. Rev. Thomas F. Gailor, D.D., struck a keynote of optimism and courage which is quite refreshing. Against the prevailing pessimism and the gloomy forebodings in matters of religion and the generally accepted difficulties of the readjustment of living to changed conditions, he flings out the Banner of Christ as the only standard for all the baptized to follow, and the Religion of Christ as the only cure for the ills of humanity.

The Bishop rightly declares that the problems of to-day are not vastly different from those overcome in the past, and if the followers of Christ would really live the gospel in their personal lives, cloaking all with a spirit of charity, the vision, which would banish all discouragement and trial and pain and sorrow, would come.

He believes the age is not irreligious, and that a deepened sense of responsibility for service on the part of Church people has been awakened, but that the greatest hindrance to this awakening is the lack of faith.

He says in part:

"The extension of the Master's kingdom is the primary meaning of the Church's work. That is the justification of the Church's existence. The Church is the means and instrument for building up the kingdom and rule of Jesus Christ in the minds and hearts and lives of men and women.

"And when we speak of the Church we mean not the bishops and ministers, but everyone who has been baptized—everyone who is pledged to fight manfully under His banner and to continue Christ's soldier and servant unto his life's end. For the Church is the organized army of those who are redeemed in Christ, and who are learning more and more every day what their responsibility and privilege is by rendering service in the kingdom. Understanding and enlightenment come by obedience. As our Lord said, 'He that willeth to do my will shall know the doctrine.'

"And here let me say that the problems of our time are not vastly different from the problems of other times. Every age imagines that the foes of the Church are more aggressive and powerful than ever before; but there has never been a generation since Pentecost when the Church did not have to fight against unbelief and unrighteousness. And in spite of all the muck-raking and lamentation in some quarters, people to-day are not worse than they were. On the contrary, in many, and those the most important, respects, they are better. There is more altruism, more brotherly interest in others, more public spirit than ever before. There is more widely diffused sense of responsibility for the welfare of the world at large. The conference in Washington on the limitation of armament shows it. The generous offerings for the relief of the starving people of Russia and the Near East show it. The distinct growth of popular desire to be fair and just in dealing with all nations—Germany not excepted—proves it.

"Much has been said about prevailing fashions in dress and manners, which, to some minds, indicate a general decline of moral standards; but wise men know that there are many causes to account for fashions that have nothing to do with moral standards or ideals. Most people are subject to the dictates of the class to which they belong, and war economies have had much to do with fashions in the attire of women. It is not fair to judge all people by the eccentricities of the frivolous and shallow-minded, and good people and gentle people will be good and gentle in spite of fashions, and vulgar folk will show themselves vulgar under any and all circumstances.

"What is more important than the external expression of social life is the inner motive and ideal, what do people think? What kind of books do they read? Do they believe in honesty and purity and justice and righteousness?

"I am not a pessimist, and I believe that most of our people mean to be sincere and honest. In fact, some of the dress and behaviour that are objected to are the result of the effort to be straightforward and avoid hypocrisy.

"At the same time, there is a lamentable confusion of thought and shallowness of judgment evident in much of the ephemeral writing of the time.

"The age is not irreligious. On the contrary, Mr. Bernard Shaw and Mr. Wells and their followers say that they yearn for religion as the only remedy for the evils of the time, but it must be a new religion, and Mr. Wells has laboriously compiled an Outline of History in order to show that most of the facts may be reconciled with his philosophy of life. Prof. Bate-

son, a foremost English biologist, declared the other day that Darwin's theory of the origin of the species is scientifically untenable, although evolution as an undefined process of change must be accepted. Meanwhile, Mr. Henry Adams and Mr. Frederick Harrison have expressed despair of any future for humanity except reversion to barbarism or other extinction. All of which fits in with the candid admission of a reviewer to the New York *Evening Post* a few weeks ago that 'the typical modern university graduate' is a man 'who exultingly absorbed the main generalizations of the Nineteenth century materialism and feels that the ultimate questions of life, God, immortality, and freedom are hopeless enigmas, which are best met with joyous Rabelaisian cynicism.'

"No wonder that modern philosophy is pessimistic and that a note of despondency runs through the literature of the time.

"Brethren, what the world needs for its peace of mind and heart is not a new religion, but that all those who profess to be Christians may show the world the proof of their religion in their daily life; and we Christians must endeavor to meet this test and take advantage of the opportunity, which is the manifest challenge of the spirit of God.

"What, then, is the attitude of a Christian towards the confusion of the age? I say, first of all, it must be that of charity.

"Christianity is not negative, but positive. It is not best exhibited by declaiming against evil, but by pointing out and encouraging goodness; not by railing at vice, but by inspiring to virtue. A good Christian ought to be more busy in cultivating and developing high qualities of character than in discussing and denouncing the kinds and ways of sin. He may be a critic, but he is a kindly, helpful, constructive critic, humbly trying to set his own house in order first, before he finds fault with his neighbor. As the apostle said: 'I would have you wise unto that which is good and simple concerning evil,' and again, 'overcome evil with good,' and yet again, 'Charity thinketh no evil,' and 'the greatest of these is charity.'

"Brethren, you remember that when our Lord told His disciples, 'If thy brother trespass against thee seven times, and repent seven times, then shalt thou forgive him.' His disciples, in humble consciousness of their weakness, said, 'Lord, increase our faith.' It required faith to forgive, to be patient, to be charitable, to be kind. And what we all need to-day is more faith, more Christian faith. Of course, every man has faith, but the objects of faith are different. Some men believe in human weakness and trade upon it. They believe in material force and rely upon it. They believe in the power of money and toil for it. But Christ believed in the fundamental goodness of all men, and worked for it. He believed in self-sacrifice and triumphed by means of it. So a Christian is presumed to have faith in an ideal and to live and sacrifice for it—not primarily because he thinks it is bound to prevail—but because it is noble and true—the noblest and truest the world has ever seen, and 'he would rather perish in pursuit of what is noble than be saved at the cost of being mean and base.' And that ideal of the Gospel is still fresh and fair before us—that strength that was so gentle, that gentleness that was so strong. And we can follow Him and work for Him and live for Him—and clearer, clearer, as we go, will come the blessed vision—the vision that will overshadow and banish all the discouragement and trial and sorrow and pain of life—and we shall know Him whom we have believed, that 'He that hath seen me hath seen the Father.'

"Let us pray for more faith. In a striving, restless, confusing time let us ask the Spirit to deepen and strengthen our trust, and to give us more power to follow in our lives the glorious Leader who satisfies our minds and hearts.

"And this will give us the power of love and consecration—for the love of God is shed abroad in our hearts by the Holy Ghost. And this will put all our work upon a higher plane. It will give a new meaning to Christian missions—a new interpretation to the history and purpose of the Church.

"If our interest in missions, our desire to convert the world, springs from our consciousness of blessing we have derived from the consolations of the Gospel, and we want other men and women to be partakers of our light and joy, there is no finer or nobler service we can render than that. But if our desire proceeds from mere confidence in our own opinions and our wish to impose our views upon our fellow men, it is mere pride and presumption. In the same way, if we love the Church and feel in our own hearts the joy and strength and inspiration of her long-descended life, her sacraments and services, and are glad to make sacrifices in order to give to others that which has proved so elevating and helpful to ourselves, then we are true Churchmen with the spirit of Christ. But if our desire is merely to make other people conform to our notions

of what is fitting and proper and according to the law, then it is a narrow sectarianism, which has already split Christendom into parties and factions and sects that hinder the progress of the kingdom.

"And so we come back to where we began. Charity never faileth. The love of Christ constraineth us. What the world needs is the conviction of that love and the manifestation of it in the motives and lives of His followers. For love means peace to all mankind. It alone can stifle suspicion and jealousy and envy and hatred and all the brood of selfishness. It alone can build up and sustain faith—faith in God and faith in our fellow men, faith in the future of humanity and of the world. The love of Christ constraineth us. That love encompasses, enfolds, and strengthens us. It makes life worth living and the work worth doing. Let us open up the windows of our souls, that it may enter into us to possess us and inspire us to devote ourselves to God and to the extension of His kingdom.

"Then shall we indeed realize immortality here and now, for our thought, our labor, our sacrifice will have been consecrated, glorified by their inclusion in the work of the eternal Christ.

"In conclusion I beg to report that in the discharge of my duties as president of the Presiding Bishop and Council I have presided at the meetings of many departments, boards, and commissions. I have traveled widely over the country, and have been privileged to address many public gatherings of Churchmen in the east and south and as far west as the Pacific coast. And I am thankful to say that everywhere throughout the length and breadth of the land, I have seen evidences of awakened zeal and deepened sense of responsibility for service on the part of Christian people. This is the foundation of our hope for the future. This is the guarantee of the stability of the republic and of the permanence of our institutions of liberty and progress."

### THE ABUSE OF NARCOTICS

BY THE RT. REV. CHARLES HENRY BRENT, D.D.

WHEN we take up the abuse of narcotics we approach a symptom rather than the disease itself. The disease is the chief disease of human nature—lack of self control, speaking negatively; or self indulgence, speaking positively. Whatever we may do in the way of restriction and legislative enactment to combat this evil, its elimination and cure is to be found only in the creation of character. We can minimize the temptation for the weak. We can protect children and the ignorant, we can treat the addict. This is the limit of our possibilities. But it is worth doing. In short it is our solemn duty to do it.

We recognize that we are dealing with the abuse of a good thing which has brought blessing and relief to sufferers. We are not dealing with that which is an evil in itself. Our desire is, as far as possible, to confine the use of narcotic drugs to their legitimate sphere under such safeguards as will protect the public from the perils of addiction.

The abuse of narcotics is a world and not a local evil. It will be of no avail merely to combat it locally. It calls for international treatment as in the International Commission at Shanghai in 1909, the International Conference at The Hague in 1911-12, and succeeding conferences, and in the Versailles Treaty of 1919. If the provisions of the Versailles Treaty can be put into effective operation, little will remain to be done.

The two drugs most commonly abused are opium and cocaine, and their alkaloids and derivatives. Our aim must be first to deal with the source of supply, the cultivation of the papaver somniferum, and of the erythoxylum cocoa, and then with the distribution of the supply. Nothing short of this will be of large or lasting benefit.

America has special and grave responsibility in this matter. Our early history in relation to opium is clean. When England was drugging China we took an ideal stand. Later it was America that proposed and carried through the international action before alluded to, the full effect of which was frustrated by the war. The wise chapter in the Versailles Treaty on this subject is the direct fruit of what America initiated and has subsequently done.

But, alas, America has fallen from her high estate. Quick to see noble visions, our history reveals us to be quick to relinquish them when they call for sustained ef-

fort or interfere with our self interest. Of late we have been employed in drugging ourselves and our children. Not satisfied with that, we, who pointed the finger of shame at England for pouring Indian opium into China, have been engaged in drugging China with morphia. Having suppressed the lesser evil of opium smoking, we have actively encouraged the greater evil of morphia addiction. We have fallen to the same temptation as England of old did, but with deeper guilt upon our national conscience because of our higher knowledge.

Three things must be done to save the day and redeem our fair name. First, there must be at home a wise campaign of education and warning unless we wish our school children to include in their education the abuse of narcotic drugs.

Secondly, we must secure wise and strong federal legislation such as England has already put into effect.

Thirdly, we must maintain steady pressure to secure international coöperation in the matter of the supply and distribution of narcotic drugs.

Our age is commercial and materialistic, more so than any preceding age in history. Our ideals are our amusement and stimulant rather than our beacon light and guide. Our chief enemy in this fight will be trade interests. Then, too, our mode of life is so feverish and abnormal as to raise up a formidable army of drug addicts and semi-addicts who will devise means of evading law and spreading the evil that has conquered them.

I have spoken only on what may be done in direct attack upon our enemy. But I do not delude myself into thinking that law can conquer. Prohibition cannot make a self-restrained people. Prohibit one form of self-indulgence and the crowd will discover a new form to take the place of the old. Until a nation achieves by deliberate effort a self-restrained character for itself, it walks in constant peril of self-destruction, let law do what it may. Our chief enemy is in ourselves.

### ALASKA

To P. T. R.

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

SALLY BRUCE KINSOLVING.

### DEATH OF BEDE

HE PASSED the day joyfully, till the shadows of the evening began to fall, and then the boy who was writing down his translation of St. John said, "Dear Master, there is yet one sentence to be written." He answered, "Write it quickly." Soon after the boy said, "The sentence is finished now." "Thou hast well said it is finished! Raise my head in thy hands; for I want to be facing the holy place where I was wont to pray, and as I lie to call upon my Father."

And so he lay on the pavement of his little cell, singing. "Glory be to the Father, and to the Son, and to the Holy Ghost." And when he named the Holy Ghost, he breathed his last, and so departed to the Heavenly Kingdom.—St. Cuthbert's account of the death of Bede, taken from *The Little Lives of the Saints* by P. Dearmer.

In the sunny land of Paradise we go on at the feet of Jesus growing in grace, growing in character, and getting more and more fit to spend eternity in Heaven. You will find that the Bible takes no notice of death at all: but what the Bible speaks of persistently is a great day that is coming, and the Saints under the altar cry, "How long?" They, too, the Saints in Paradise, are looking for the great day.—*The Bishop of London.*

## The St. Francis Club House of the University of Wisconsin

By Francis I. Rimbach

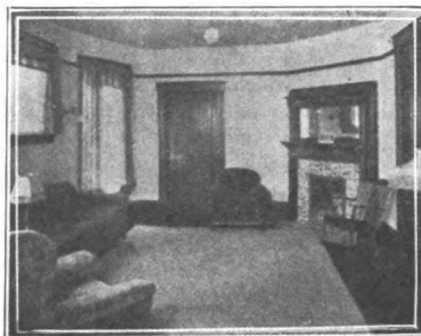
**B**ISHOP W. W. Webb of the Diocese of Milwaukee had a dream. Well as he realized the importance of our missionary work, he saw more clearly the need of university students for a positive guiding influence. Bacon tells us that "A little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth man's mind about to religion." This applies particularly to the college student. With his mind intent upon the revelations of science, philosophy that refuses to presuppose a deity, the quest of enjoying his spare time in the first way which presents itself attractively, and in the absence of the influence of home life, the student is all too prone to put his childhood religion away with his childhood books and toys. Sermons won't bring it back, but the daily experience of finding just what he wants supplied by the Church, will. That was Bishop Webb's dream, to supply a club house in connection with the University of Wisconsin where Episcopal students would gain the deeper knowledge of the worth while things of life.

Bishop Webb's dream came true. It is just such a club house that they now have. The house is well adapted for the purpose as it was formerly a fraternity house. All spick and span with new white paint on the outside and all new mahogany and upholstered furniture within, it is a home that every student proudly shows his friends.

As one enters the door there is a small reception room. The front room at the left with the big bay window decorated in taupe is the music room. Here a group can always gather around the piano or while away a few min-

utes and suppers, and where its women can center their activities. If the St. Francis' Club house can extend hope, incentive, or suggestion, to any struggling parish it will have fulfilled a double mission.

The club house did not spring into being over night. Ten years ago Bishop Webb was presented with \$5,000 in



INTERIOR VIEW OF ST. FRANCIS' HOUSE

commemoration of the tenth anniversary of his consecration. Realizing his opportunity he had the courage to start work with this fund as a nest egg. He organized the University Commission of Fond du Lac and Milwaukee with those people who were actively interested in the project. They started a campaign to raise sufficient funds and bought a very desirable piece of property, right across from the campus, with three buildings. But there the work had to stop, for with the outbreak of the war the Church did not have the right to ask either time or money from its supporters. The property was rented for the time being.

The Nation-wide Campaign lent a new color to all Church extension work. It made things possible to an extent that we dared not think of before. When the dioceses filed their claims for funds the committee urged the University cause and was successful. With Bishop Webb's extension money raised from \$7,000 to \$35,000 a year, the St. Francis' Club house became a reality. The commission was fortunate to secure as student chaplain the Rev. Stanley M. Cleveland, who served with the A.E.F.-Y.M.C.A. as secretary, and as chaplain, First Lieutenant, 307th Infantry. After the war he was in charge of the Church's work among students at Princeton University. When Mr. Cleveland interviewed a representative body of students about the club he found that their desires confirmed Bishop Webb's idea. What they wanted was a place to hold their meetings, a place where they could be at home.

Mr. Cleveland organized the students on the "captain

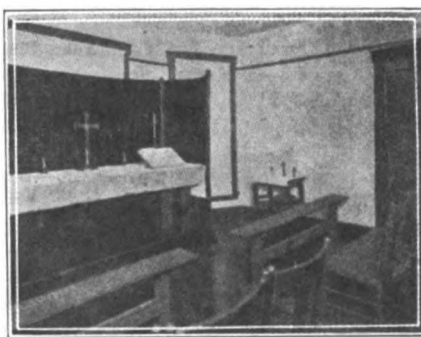


ST. FRANCIS' HOUSE AND THE RECTORY, UNIVERSITY OF WISCONSIN, MADISON, WISCONSIN

utes with the magazines on the table. The drawing room, back of the music room, is done in old blue. The quaint leaded windows, the fireplace, and the chairs that sink way, way down when you sit in them offer an attraction that is hard to disregard. Behind the drawing room is the smoking room in brown. Again there are the big upholstered armchairs and beside each chair there is a little mahogany smoking stand. There are two tables in the room where cards are always to be found. At the right of the drawing room is the reading and writing room with club stationery, and back of the writing room is an ample kitchen.

On the second floor the rooms are adapted more to the peculiar needs of students. There is a study room for those who live too far from the campus to go home for spare periods, a little chapel for special uses, the chaplain's office, and a sewing room where the girls can find a sewing machine for personal use. The third floor is occupied by those who are in charge of the house. Three men students are given rooms in return for taking care of the house. There is also a residing matron whose duty it is to supervise the upkeep and to chaperone at all times. The chaplain and his family occupy the rectory next door.

A club house such as the students of the University of Wisconsin are now enjoying is no less the dream of every parish in the country. Every church wants a parish house where young people will find the best solution of their social needs, where its men can have their meetings



CHAPEL OF ST. FRANCIS' HOUSE

of ten" plan. The captains of the men are the members of the Brotherhood of St. Andrew, and the captains of the women form the Girls' Council. Both the men and the women have a discussion group on religious philosophy. They presuppose nothing and by free discussion are working up a religious philosophy. The only part which Mr. Cleveland takes in these discussions is to keep the group

(Continued on page 443)



## CORRESPONDENCE

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

### OTHER HISTORIC CHURCHES

To the Editor of *The Living Church*:

**T**HE dawn of the two hundredth anniversary year of Christ Church, Boston, which its rector, Dr. Dewart, proposes to continue in function until the full two hundredth anniversary, April 15, 1923, reminds me to demur to Dr. Appleton Morgan's proposition (in his delightful communication to your columns describing All Saints' Church in ancient New York City) that "All Saints' Church on Henry and Scammel Streets, New York City, is the most interesting church in America".

Certainly Christ Church, Boston, "the Old North Church" from whose belfry flashed the two lanterns that sent Paul Revere a riding "to every Middlesex village and farm" and to inaugurate the American Revolution ought not to be overlooked when enumerating the most interesting churches in America.

And there is Christ Church, Philadelphia, where Washington worshipped and even Franklin forgot his doubts to ask Divine blessings upon the new-born Nation, and whose aisles not only, but the pavement beneath every one of its quaint, square pews, are mortuary slabs covering the graves of men and women who brought to that new-born nation aid and comfort in the days that tried men's souls. Nor the church in Richmond, Virginia, where Patrick Henry braved a halter to remind King George that Caesar had his Brutus and Charles his Cromwell. Nor even that other church where the chief of a Lost Cause learned that a nation founded by Washington and Franklin and Patrick Henry and Paul Revere could not perish from the earth!

It would be impossible to give the record of Christ Church, Boston, more succinctly than as stated on a tablet now in its vestibule, as follows:

"First stone laid April 15, 1723, by the Rev. Samuel Miles, minister of King's Chapel. In Colonial times a center of Religious life at the North End. In the war of the Revolution loyal to the American Cause. Closed during the siege of Boston and re-opened under the Rev. Stephen Miles who had been a chaplain in Burgoyne's army. During the nineteenth century a parish church in the midst of a changing population. Restored to its ancient beauty during the Episcopate of William Lawrence, D.D., LL.D., Bishop of Massachusetts, who, by the desire of its wardens and vestry, became rector of the parish October 1912. The steeple restored by the descendants of Paul Revere".

But as to Dr. Morgan's statement that All Saints' "has the only slave gallery in America", I have no demurrer forthcoming.

By courtesy of the Rev. Dr. Dewart, who succeeded Bishop Lawrence as rector of Christ Church, Boston, in 1914, I am able to state that in or about the year 1808 (sixteen years before the founding of All Saints' Church in New York City) a veritable "slave gallery" was placed in Christ Church, Boston. It was built up around the organ at a level above the actual organ loft, and on both sides of it. But unlike the one in All Saints', it was not hidden behind heavy shutters which could be lowered by a pulley controlled from the main aisle on occasion, or entered by a narrow stairway hidden behind a not-easily-accessible door. This Christ Church slave gallery, on the contrary, was wide open, and reached from the vestibule of the church itself, which leads to the surmise that the gallery was not for slaves exclusively but for all colored worshippers: a surmise warranted by the well-known, easy-going character of African slavery in New England in the early nineteenth century. At the Restoration under Bishop Lawrence, with the purpose of restoring the interior to its precise early Colonial conditions, of course this old slave gallery had to go.

Our survey of these rapidly disappearing conditions is worth while, as part of the sociology of the United States. For of course "slave galleries" were only to be looked for at the North. At the South the slaves were not only permitted to possess but encouraged to maintain their own places of worship; indeed such were provided for them willingly by the masters who also in some cases provided the salaries or compensation of their pastors, it being naturally accepted by the master that anything which tended to

content the slave with his lot was to be fostered and encouraged.

F. PERSHING BELL.

1 West Fifty-fourth St., New York.  
January 18, 1922.

### REFORM OF THE CALENDAR

To the Editor of *The Living Church*:

**I**N view of the National Convention of those interested in Calendar Reform to be held in Washington, D. C., on the 7th and 8th days of February next, may I, as one who has been working on the Churchly side (as well as the civil and astronomical) of a Proposed Perpetual Calendar since July, 1914, ask again for the interest and coöperation of all those looking towards the stabilization of Easter—about the middle of April—and other improvements over our present system?

Hardly a week goes by without some letters appearing in Church papers on this timely subject. In fact the letters in last week's issue of *THE LIVING CHURCH* have prompted me to write this: for many of us have felt that it would be better to have Christmas Day always on a Wednesday or Thursday so as not to clash with a Sunday before or a Sunday after; not to change the date from December 25th, but, as Easter should be a *fixed Sunday* like April 14th as the day nearest to the traditional date so Christmas should be a *fixed week-day*. True, St. Stephen's day, St. John's day, and The Innocents' get very little recognition, although I have tried as a Mason to make St. John's day mean much to the brethren, and the Innocents' day suitable for children's Eucharists and Church school Christmas programs, etc. Another way is to reserve these three days—if they are all week-days—for the private communions of the sick and shut-ins who cannot come to Church during Christmas-tide.

Yours for effective Calendar Reform,  
Cairo, Illinois, HERBERT PERCY HAMES.

### ETHICS OF THE BUSINESS WORLD

To the Editor of *The Living Church*:

**B**ISHOP Williams' letters give a gloomy picture of the morals of our business world. Permit a communicant of our Church, who has tried for more than sixty years to be a loyal member, to testify as to his experience. He has been in active business, has had to do with all sorts and conditions of men as he details in his book, *Sixty Years of American Life*, and has faithfully tried to do his part to improve social conditions and to maintain in business the ethical standards of Christ.

Everything that Bishop Williams says is true of individuals and of groups, but he is mistaken in making his statements general. It is not generally taught on week days in the business world "that selfishness and greed are the only sufficient motives for successful careers". "Sharp practice, over-reaching, and dishonesty" are not "a common practice of our commercial business world." I am "a clear thinking and honest man" and the Bishop has no right to say that every such man "realizes such contradiction and antagonism as universal". Let me give some instances:

Among our Presbyterian brethren I knew personally Dodge, Kennedy, and James. I have described them in the book before mentioned. They were all very successful business men. They were not guilty of any of the evil practice which the Bishop justly condemns. "Selfishness and greed" were not the motives for their successful careers. In our own Church, among men I have personally known I can point with equal confidence to Hewitt, Seth Low, Edward M. Shepard, and Cutting.

In the legal profession we have adopted canons of ethics which the courts enforce. Let me quote two:

"In fixing fees it should never be forgotten that the profession is a branch of the administration of justice and not a mere money-getting trade."

"It is unprofessional and dishonorable to deal other than candidly with the facts in taking the statements of witnesses, in drawing affidavits and other documents, and in the presenta-

tion of causes. These and all kindred practices are unprofessional and unworthy of an officer of the law charged, as is the lawyer, with the duty of aiding in the administration of justice."

I can truly say that in my various campaigns for municipal reform, civil service reform, and other causes, successful business men actuated by Christian principle and free from "selfishness and greed" have been most active and self-sacrificing.

Again I must dissent from the Bishop's statement "that all real great and enduring movements find their birth in the hearts of the masses". Sometimes they do, sometimes they originate among men of education and honorable heredity. Washington and Roosevelt were leaders in "great and enduring movements". So was Lord Shaftesbury in England.

And as to the spiritual life, the Bishop must allow me to say that I find the addresses of the Bishop of London more spiritual and edifying than those of any English labor leader. Bishop Williams, it seems, is of a different opinion. If it were not so, why should we have education? Why should we have bishops? If education does not educate, if our bishops in the Conference are not more spiritual than a convention of laborers, why have bishops?

What Bishop Williams relates about the labor unions in England and the cooperative movement there is interesting and instructive. But his comments seem to me to ignore the Epistle for the Second Sunday after the Epiphany (xii. Romans) and the Epistle for Quinquagesima (I. Corinthians xiii). Let us indeed pray: "Send Thy Holy Ghost and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues."

Long personal experience in social reform convinces me that St. Paul was right, and that "all our doings without charity are nothing worth".

New York, January 23, 1922. EVERETT P. WHEELER.

### THE DEATH OF THE POPE

To the Editor of *The Living Church*:

ONE hopes that all Christendom will join its grief to that of the great and Holy Roman Church, and mourn with his late subjects the loss of the Holy Father. To Benedict XV. all loyal and instructed Anglican Christians, gladly admitting as they do the primacy of honor which inheres in the Holy See, have paid the due meed of reverence as to the first Bishop of Western Christendom. And now, the Bishop of Rome lies dead. *Requiescat in pace!*

Whenever the Pope dies, one wonders, with a recurring sense of interest, what becomes—in the interval between the moment of his passing and the elevation to that exalted, primatial dignity of his successor—of the continuous Infallibility which, it is alleged, characterizes the person and office of the Supreme Pontiff. Where, during that interim, is that necessary, Living Voice of Authority, the Voice of the Head of the Church, in which it is inherent by Divine Right?

Without its head, there can be no Church; and the Holy Roman Church is the only Church. Apart from allegiance thereto, there is nothing but confusion and chaos. Outside it are the various homes of uncertainty, invalidity, heresy, and schism. Only invincible ignorance can save those who dare to risk their souls to allegiances beyond the reach of that Living Voice.

Wherein, then, is certainty vested; now—at this writing? Is the College of Cardinals automatically vested, on the demise of the Holy Father, by some divine but unexpressed process, known only esoterically, with that essential Infallibility? How can the Church which is at all times prepared to invoke an Infallible Utterance from its Head, the Vicegerent of Almighty God, deliver such an utterance, now that there is, for the time being, no Vicegerent? What divine process replaces that Living Voice of Authority now that the only lips which could utter it lie hushed in the still immobility of death?

If there shall arise, during the interval, the necessity for that superhuman pronouncement, *ex cathedra Petri*, who shall make it?

How can Infallibility be the continuous Gift of God to the one Church now that its Voice is silenced by the inevitable processes of human dissolution?

And where, now that its Infallible Head is no more, is the one Church?

Boston, January 21, 1922. HENRY S. WHITEHEAD.

### ROMAN INFLUENCE IN ANGLICAN LITERATURE

To the Editor of *The Living Church*:

WILL I use the columns of *THE LIVING CHURCH* to attract the attention of those who are intending to buy literature from the Society of SS. Peter and Paul, and others, to the Roman nature of its publications?

Roman Catholicism, in its proper place, I respect, but Roman Catholicism in the Anglo-Catholic Communion I detest. A good example of this is a book *The English Postuary*, published by this Society and has been advertised in *THE LIVING CHURCH*, *Church Times*, etc. This book has been in print since 1920, yet I do not ever remember seeing any account of its dangerous character. I will quote a few sentences from it.

On the first page is "The S. S. P. P. is indebted to the 'Simple Prayer Book' published by the Catholic Truth Society". I know of no Catholic Truth Society in the Church of England.

On page XVII, describing what the priest does at the Offertory, is: "He now takes off the veil and holding up with both hands the paten, on which lies a large Host—the bread which is to be changed into our Lord's Body and Blood—he offers it".

Prayers for the Pope are common. Explaining the Canon of Mass is this:

" . . . don't forget also to pray for the Chief Bishop—the Pope". Again in the prayer to be said during the Canon, page XIII—"to have mercy on the Pope". In the Way of the Cross is: "pray for the intentions of the Chief Bishop".

This is on page XXXII:

"Say the following put forth by the late Pope Leo XIII and used in most provinces of the Church: 'Hail, holy Queen, Mother of Mercy; hail, our life, our sweetness, and our hope! To thee do we cry, poor banished children of Eve; to thee';"

Under the Service of Benediction is:

"Among Christians of the Latin Rite—this—devotion is the ordinary Evening Service". Also, "Blessed be her holy and Immaculate Conception".

Later on, in the Litany of Loretto, occurs:

"Salvation of the weak", "Refuge of sinners", "Consoler of the afflicted", "Help of Christians", etc, "Queen without original sin conceived".

Lastly:

"In England, Holy Communion is generally administered in both kinds during Mass, but you may, of course, receive the Host only. You receive the same grace in either case".

I have no comment to make, except that a Society whose letterhead is "Publishers to the Church of England" and publishes such disloyal literature, deserves a severe reprimand.

I do hope Anglo-Catholics will not help this Society to flourish until it publishes the doctrines of the Anglo-Catholic Communion, 393 Albert St., Kingston, Ontario, KEBLE JONES. January 13, 1922.

### THE ST. FRANCIS CLUB HOUSE OF THE UNIVERSITY OF WISCONSIN

(Continued from page 441)

to the point. They have become immensely popular and are filling a great need at the University. Mr. Cleveland also conducts a Bible class on Sunday mornings for both men and women.

In the little chapel Holy Communion is celebrated in the early mornings on Wednesdays and Saints' days. Otherwise the students depend on the two city churches for their services.

Sunday evening supper is a big event at the club. Supper is prepared by a different committee for every Sunday night in the month, and this is served at cost in all the downstairs rooms. It generally consists of a meat, two vegetables, rolls and butter, ice cream and cake, and averages thirty-five cents.

The St. Francis' Society is composed of all students who are actively interested in any branch of Church work. The dues go to buying magazines, music, etc., for the house. Once a month the society gives a dance in the Grace Church guild hall for all Episcopal students.

At all times students can be at home in the club. It is open all day for the students and their friends to enjoy a quiet moment or a friendly gathering. It is this fact more than anything else which makes it worth while. The sign by the door tells the tale—"This is Yours—Use It." But the students do not need to be told. There they have found a home which they feel from the start is their very own.

THE more you realise how deeply interested God is in every soul, the more you will be inclined to believe in the Christian religion, which tells you what He did to show this love. To believe in the love of the Trinity drives you to believe in the Incarnation and the descent of the HOLY SPIRIT.—*The Bishop of London.*

## Church Kalendar



FEBRUARY

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

## Personal Mention

THE Rev. CHARLES P. BISPHAM has resigned from the Church of the Holy Apostles, Philadelphia, Pa., to accept a call to the rectorship of Christ Church, Suffern, N. Y. He should now be addressed at Christ Church Rectory, Suffern, N. Y.

THE Rev. JOSEPH H. BOND has resigned charge of St. Andrew's Church, Tioga, Diocese of Harrisburg, to become rector of St. Ann's Church, Layville, Long Island.

THE address of the Rev. JOHN N. BORTON is 195 Lafayette Ave., Buffalo, N. Y.

THE Rev. J. JOHNSTON, formerly of the Diocese of Duluth, has accepted work as general missionary in the missionary District of North Dakota, and enters upon his duties on February 1st. His address will be All Saints' Church, Minot, North Dakota, where he will make his headquarters.

THE Rev. CLARENCE A. KOPP has resigned the rectorship of St. Andrew's Church, at Livingston, Montana, and has taken work in the Musselshell mission field, with residence at Roundup, Montana, where he may be addressed.

THE Rev. HARWICK A. LOLLIS, formerly of Westernport, Maryland, is now rector of St. Andrew's Church, Dallas, Texas.

THE Rev. J. LEN MARTIN resigns his position as assistant to the Rev. S. S. Bost, rector of St. Philip's parish, Durham, N. C., to open up a new field with headquarters at Roxboro, N. C., where he should be addressed after February 1st.

THE Rev. HARVEY MIDWORTH has accepted a call to become rector of the Church of Our Saviour, Detroit, Mich. He will enter upon his duties on February 1st.

THE address of the Rev. FREDERICK THOMPSON is Colebrook, New Hampshire.

## ORDINATIONS

PRIEST

SOUTH CAROLINA.—On Wednesday, January 18th, the Rev. ALFRED JAMES DERBYSHIRE was ordained to the priesthood in Trinity Church, Columbia, S. C., by the Bishop of the diocese. The Bishop Coadjutor preached the sermon, and a number of the diocesan clergy assisted in the service and in the laying on of hands. Mr. Derbyshire will continue for the present to serve as priest-in-charge of Trinity Church, Abbeyville, S. C., and St. Stephen's, Willington, S. C., which places he had served as lay-reader and then as deacon-in-charge.

## DIED

ADAIR.—MRS. MARY RODNEY ADAIR entered into rest December 18th at the home of her daughter, near New Castle, Delaware. She was born in Manayunk, Philadelphia, and was the eldest daughter of the second Bishop of Oregon, the Rt. Rev. Benjamin Wistar Morris. She travelled with him and the family when he went by the way of the Isthmus to Portland in 1869, and was with him or near him until he fell asleep in his 81st year. Mrs. Adair had many of the brave, moderate and untiring qualities of her father, for the Bishop, while descended from two historic families, was ever simple and democratic.

MOHEGAN.—Entered into rest at her home, Petersburg, Illinois, in the 82nd year of her age, HANNAH HILLIARD, wife of the late Robert Bowen MOHEGAN.

"Come to Me," saith One, "and coming, Be at rest."

NAYLOR.—Entered into rest, at Atlantic City, January 15th, M. MATHILDE WHITE NAYLOR, daughter of Elizabeth B. and the late Prof. Thomas M. White.

## RESOLUTIONS

ANNA R. LUTHER

At a special meeting of the Vestry held on Sunday, January 15th, 1922, the following resolution was unanimously adopted:

WHEREAS: It has pleased our Heavenly Father to call away from earthly life our dear friend, ANNA R. LUTHER, for twenty years a most faithful Communicant and friend of the Parish, and for two years President of the Woman's Auxiliary:

BE IT RESOLVED: That we, the Rector and Vestry of the Church of the Good Shepherd, render our hearty thanks to Almighty God for His goodness in granting to us the inspiration of the beautiful life of this, His faithful servant, who, having finished her course in faith, doth now rest from her labors.

BE IT FURTHER RESOLVED: That these resolutions be spread upon the Minutes of the Vestry, and that a copy thereof be sent to Mr. N. R. Luther, with expressions of our sincere and heartfelt sympathy to himself and family in this time of their great bereavement.

May she rest in peace and light perpetual shine upon her.

JAMES COSBEY, Rector.  
CHARLES DIEBOLD, Clerk.

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

Rates for advertising in this department as follows:

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

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

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

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

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

## POSITIONS OFFERED

CLERICAL

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

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

MISCELLANEOUS

WANTED ORGANIST AND CHOIRMASTER. Boys and mixed choir. Single, young man preferred. City 450,000. Midwest. Rooms, light, heat, studio. \$1,500. Address J., care LIVING CHURCH, Milwaukee, Wis.

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

## POSITIONS WANTED

CLERICAL

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

MISCELLANEOUS

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

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

## UNLEAVENED BREAD—INCENSE

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

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

## PARISH AND CHURCH

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.

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

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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.

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

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

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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.

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

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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 3,650. Hundreds

of visits made hospitals and prisons. Many wandering men and boys sent back to their homes. Many homeless men on the Bowery who must be cared for.

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

This work is endorsed by many bishops and clergymen.

**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.

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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.]

**D. Appleton & Co.** New York.

*Great Men and Great Days.* By **Stephane Lauzanne.**

**George H. Doran Company.** New York.

*Problems in Pan Americanism.* By **Samuel Guy Inman**, Instructor in International Relations in Columbia University, Secretary of Committee on Cooperation in Latin America. Price \$2.00 net.

*The Frontier Press.* 100 West 21st St., New York.

*American Social Work in the 20th Century.* By **Edward T. Devine** and **Lillian Brandt.**

**Ginn & Co.** Boston, Mass.

*Community Life and Civic Problems.* By **Howard Hopeland Hill.**

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

*Christian Philosophy.* Discussed under the Topics of Absolute Values, Creative Evolution, and Religion. By **Rev. Canon J. Gurnhill, B.A.**, Vicar of East Stockwith, Moral Science Prizeman, Emmanuel College, Cambridge, Hon. Canon of Lincoln. Price \$2.00 net.

**The Macmillan Co.** New York.

*The Trust Problem in the United States.* By **Elliot Jones.**

*The Settlement Idea.* A Vision of Social Justice. By **Arthur C. Holden**, formerly Secretary Princeton Committee on Social Service.

**The Ronald Press.** New York.

*America and the Balance Sheet of Europe.* By **John F. Bast** and **Harold G. Moulton.**

**The University of Chicago Press.** Chicago, Ill.

*Proceedings of the National Conference of Social Work* (formerly National Conference of Charities and Correction) at the Forty-eighth Annual Session held in Milwaukee, Wisconsin, June 22-29, 1921. Permanent Headquarters 23-25 E. Ninth Street, Cincinnati, Ohio. Net \$3.00. Postpaid \$3.15.

**PAMPHLETS**

*American Committee for the Outlawry of War.* 76 West Monroe St., Chicago, Ill.

*Outlawry of War.* By **Salmon O. Levinson.**

**Andrew Elliot**, 17 Princes St., Edinburgh, Scotland.

*The Lambeth Encyclical* and Other Proposals Considered. Scottish Church Society Conferences, 1920.

**Federal Council of the Churches of Christ in America.** 106 E. 22nd St., New York.

*Collective Bargaining.* An Ethical Evaluation of Some Phases of Trade Unionism and the Open Shop Movement. By **Kirby Page.** Price ten cents.

*The Story of the Sacco-Vanzetti Case.* Including an Analysis of the Trial. Price ten cents.

**United States Senate.** Washington, D. C.

*Korea's Appeal to the Conference on Limitation of Armament.* Presented by **Mr. Spencer**, December 21, 1921. 67th Congress, 2nd Session. Document No. 109.

**AWARDED A DEGREE**

At the annual meeting of the Board of Trustees of the Western Theological Seminary, Chicago, the degree of Doctor of Divinity was awarded to the Rev. **Bernard Iddings Bell**, president of St. Stephen's College, and an alumnus of the seminary, 1910. The degree will be conferred at the Commencement exercises in May.

## HERESY TRIAL IN ENGLAND

### Church to Protect Faith—Modernists—Heresy Hunting.

The Living Church News Bureau }  
London, January 17, 1922 }

REFERRING to the closing paragraph of my last week's letter, on the matter of a delation for unorthodoxy, it may now be said that the Rev. H. D. Major, Principal of Ripon College, Oxford, has been supplied with the list of charges made against him by the Rev. C. E. Douglas. One of the chief points of the alleged offence is the definition of our Blessed Lord's Resurrection (arising out of Mr. Major's paper at the recent Cambridge Conference and made in a subsequent letter to the *Church Times*), as "the survival of a personality which has shed its physical integument for ever". A further assertion is that Mr. Major has imported into the teaching of the Christian religion the doctrine of what is described as a heathen mystic. Mr. Major takes strong exception to this last suggestion, scorning the thought that he had in any way imported into the Christian faith the teaching of Buddha. "I give it," he says, "a most emphatic denial."

Other charges are that Mr. Major has openly thought doctrines concerning the Resurrection contrary to the Christian religion as set out in the ancient creeds and contained in the Book of Common Prayer as well as in the Holy Scriptures, where the resurrection of the body is taught explicitly, which is a vital element in the general theological and philosophical system. To these charges Mr. Major replies, in a Press interview, that he cannot for the life of him appreciate the point of view of his accusers. "I should have thought", he adds, "that my opinion was held by the majority of thinking people to-day".

It is believed that the Commission which the Bishop of Oxford has set up will meet almost immediately, and this Mr. Major is desirous they should do because he is anxious for the decision of the Bishop. Until that moment arises he feels that he is not in a position to speak as freely as he would otherwise do.

#### MODERNISTS

Since the Modern Churchmen's Conference, and in view of the charge of heresy brought against Mr. Major, it has been suggested in some quarters that the proper place for the Modernists is outside the Church of England and in the Unitarian sect. To this general criticism, Mr. Major replies at some length in the "Hibbert Journal" for January. While admitting that Modern Churchmen and Modern Unitarians are in one or two respects very much alike, he says that "there still remain serious differences of view and of temperament between them". He proceeds to explain these differences quite frankly. Unitarians reject or qualify certain dogmas which to the Modern Churchman are vital, and he cites as examples Unitarian views on the Incarnation, the Divinity of Christ, the Blessed Trinity, and the Sacraments. In general, Mr. Major says, "Unitarianism has failed just in so far as it has shrunk from presenting Jesus Christ as God and Man, which makes Modern Churchmen feel the inadequacy of Unitarianism. . . The Modern Churchmen could not feel at home in an assembly for divine worship from which the worship of Jesus is definitely excluded. There seems to be subconsciously

present in such worship the chilling influence of a great negation."

Mr. Major maintains firmly that Modern Churchmen ought not to leave the Church of England. He says, "The Modern Churchman desires for himself the same courageous truthfulness, and for the Church the same measure of intellectual freedom, but he knows that to leave the Church is the way to defeat his aim." Every one within the Church of England who is opposed to intellectual freedom is urging the Modern Churchman to secede, or demanding his expulsion. But, as it is not intellectual freedom generally for which he is contending, but intellectual freedom within the Church of England, the Modern Churchman must himself remain within the Church of England, and serve her with love and loyalty if he is to gain for her that intellectual freedom. And in doing this he does not feel that he is doing anything subversive or revolutionary. He is but reminding the Church of one of those fundamental principles, innate in her very being, for which she must stand because she claims to be Christian, and for which some of her noblest sons have stood and suffered. Moreover to-day, in the face of a world dominated by materialism and passing into agnosticism, the crying need is for Christian unity. We need the Catholic Church, but we need that it should be organized in such a way that it can become Catholic. To-day, it is but a feeble congeries of sects, an ineffective aggregate of associations."

#### HERESY HUNTING

In some quarters of the secular Press the cry of "heresy hunting" is already being raised in connection with Mr. Major's case—a cry which naturally excites the prejudice of an unthinking public. The general principle that the Church is responsible for the safeguarding of the deposit of Divine truth would seem to be quite forgotten. The task of putting in motion the discipline of the Gospel against false teaching is, no doubt, difficult, unedifying, and perhaps dangerous—yet the line must be drawn somewhere.

#### DIOCESAN MAGAZINES

The diocesan magazine is taking an important place, as it should do, as a part of the Church's machinery. Hitherto, diocesan news has been of a somewhat uninspiring character, comprising mainly official information and announcements. Since the establishment of the National Assembly the organ of the diocese has come to be recognized as a valuable medium of communication on all matters of general Church interest. Throughout 1921 there has been a steady improvement both as regards the editing and the get-up of the diocesan magazines, and most of them promise still further enlargement in the New Year. The "Bishop's letter" has become a carefully prepared statement on current events.

The question of cost has probably been the chief hindrance to progress in the past, but under changed conditions the publication of an attractive magazine would be a wise charge on diocesan funds, and every parish ought to be supplied without charge with sufficient copies for the clergy and the members of the Parochial Church Council. Such a policy would do much to foster a spirit of interest in Church matters, which is somewhat lacking at present.

#### RESPONSE TO LAMBETH APPEAL

The Archbishop of Canterbury, in a message to his *Diocesan Gazette*, strongly repudiates the allegations which have frequently been made that the response to the Appeal issued by the Lambeth Conference of 1920 has been meagre and disappointing. In his judgment the truth is quite the reverse. "The great Churches of Rome and of the East" he says, "have had the Appeal officially brought before them in letters from myself. In both West and East there is ample evidence of the interest which has been aroused, an interest which waxes rather than wanes. The new link with the Church of Sweden forged last year by resolution of the Conference was officially signalized by the participation of two English bishops in the consecration of two Swedish bishops in Upsala Cathedral. In Scotland, the Appeal, expounded by myself and two brother bishops to the General Assemblies in Edinburgh last May, is now being officially considered by committees appointed by the Assemblies. These committees will report to each General Assembly in the spring. In England the Free Churches have, with I think hardly an exception, given a preliminary consideration and a preliminary welcome to the Appeal."

After reference to later Free Church discussions, the Archbishop adds that in September, 1921, the Federal Council of the Evangelical Free Churches "appointed a special committee of twenty-four to confer with representatives of the bishops on questions of interpretation. . . The Conference agreed to the appointment of a joint sub-committee for further investigation. Many other conferences have taken place between representatives of the Anglican Communion and representatives of other communions in all parts of the world. Sydney, Adelaide, Brisbane, Montreal, Pennsylvania, Cairo, Bangalore, to name only a few about which special reports have come in. These conferences are only the beginning of many more and of much more." In conclusion, his Grace says: "I honestly believe that in view of all these things we may take courage and with a glad heart go forward. I go further. I deliberately think that the rapid progress which some critics appear to have expected would have been harmful, perhaps fatal, to the realization of our hopes. This is a field in which there are no short cuts. Bit by bit the way must be won, won with prayer, deliberation, and abundant counsel."

#### FIRST BISHOP OF MONMOUTH

In the presence of a large congregation, the first Bishop of Monmouth (Dr. Howell Green) was enthroned in St. Woollos' Pro-Cathedral, Newport, on Tuesday last. The mandatory offices were carried out by Canon Harding, who represented the Archbishop of Wales. At the close of the service the new Archdeacon of Monmouth, the Rev. D. H. Griffiths (formerly vicar of St. Woollos) was collated to the office vacated by the new Bishop.

#### BISHOP INGRAM RECOVERING

The latest report from Fulham Palace concerning the Bishop of London's serious illness is that he is making slow but satisfactory progress towards recovery. He has, for nearly three weeks, been fighting a severe attack of influenza and bronchopneumonia. His lordship is most grateful for the prayers that are being offered for him, and is confident that with God's continued blessing he will eventually be fully restored to his former good health.



ST. GEORGE'S CHAPEL

The condition of the fabric of St. George's Chapel, Windsor Castle, is much more serious than was at first supposed, and the authorities have discovered that they were only just in time to save the roof of the beautiful choir from collapsing. The vaulting of the choir has been shored up with heavy timber. Most of the buttresses on the south side of the chapel have been restored, and the tracery has been renewed in several of the windows

of the choir. It is thought that the work will take another three years to complete. The Dean of Windsor is working untiringly to save this wonderful building for the nation, and he and his colleagues of the Chapter have obtained the best advice procurable. An appeal to the public for subscriptions is shortly to be issued, and it is hoped that there will be a generous response. The King and Queen and other members of the Royal family are following the work of restoration with the greatest of interest.

through our Lord and Saviour Jesus Christ." SENATOR PEPPER

The Rev. Charles E. Jackson, of the Church of the Ascension, Fall River, writes an interesting note, telling how Senator Pepper wrote the pamphlet, Proportionate Giving. He says in part:

"Many parishioners who recently read that the Governor of Pennsylvania had appointed George Wharton Pepper as Senator from that state will recall that he was the author of the pamphlet on Proportionate Giving, sent out in December. They may further recall that Mr. Lewis B. Franklin told us that Mr. Pepper, in spite of his busy legal activities, had written that pamphlet while travelling from Washington to Philadelphia and from Philadelphia to Washington at the request of the Nation-wide Campaign."

A TIMELY LETTER

A Boston rector has just written the following letter to his vestry—a few words which might not be untimely for some smaller as well as larger parishes:

"As we meet for the first time this year on Thursday evening at 8 o'clock, may I ask that we begin the New Year's service by coming on time? There is not a member of the vestry to whom this request is not timely, so I trust that you will not wonder what special man I have in mind. There is no reason why our vestry meetings should as a rule be over one hour long, if we begin promptly and attend strictly to business. The discussion of current topics and the expression of personal opinions on many subjects are often interesting, but they are not timely.

"As we begin a New Year, I trust that you will not think me too presuming in insisting that each member of the vestry attend each regular meeting of the vestry. The attendance of members of the vestry of St. John's for the past ten years has not quite averaged 75 per cent. What would happen to the Church school, or the choir, if only 75 per cent of the teachers or singers came each Sunday. The Church school officers and teachers are about 95 per cent efficient each Sunday; the choir over 95 per cent; and the altar guild for the past year has been over 99 per cent efficient. St. John's vestry has been less than 75 per cent efficient in attendance at the regular monthly meetings, and hardly 50 per cent in taking care of the morning and evening offerings and in ushering on Sunday evenings. Brethren! these things ought not to be."

P. S. ON SUPPLY PARSONS

My recent reference in the Boston letter to supply parsons has happily provoked a valued Western friend to write me his thought on the subject. His cheering letter in part is as follows:

"Your own ideas as to the help supply parsons render are excellent. I speak not as a supply myself; though I think to be a 'free lance' for a time, if a man with a family could afford it, would be a restful change as compared with having one's parish problems seven days a week. But what kind of places must your correspondent be supplying? Has he been through any experiences that missionaries and archdeacons and bishops haven't had? What would he think of traveling 5,000 miles a year in Oklahoma, waiting for trains sometimes in a dingy station till three a. m., and wondering whether to spend a spare coin for a hamburger sandwich or a Saturday Evening Post? Usually, I think the printed page prevailed over a midnight hunger, and there is a possible answer to the wailing note of 'having nothing to read' (A little book in one's pocket or grip is another solution).

"But if your correspondent would throw off his cares let him come out to the Far West. Here one is perhaps only a hundred miles from a large city, and can run down easily once or twice a month. We have no dismal homes or dingy trains—sunshine three hundred days a year; the very latest magazines and books; stimulating Church work—though one's flock may move to California within a few weeks—and all one misses is old friends—and Boston Baked Beans! "

GOOD WORK OF BROTHERHOOD

The Brotherhood Chapter at the Church of the Holy Spirit, Mattapan, is one of the few chapters in Massachusetts which is really alive. This Chapter for many years has been of inestimable service. The report for last year is as follows:

"The Brotherhood of St. Andrew has held

NEW GOVERNMENT FOR CANADA

Religious Significance—Syrian Archbishop—Items.

The Living Church News Bureau }  
Toronto, January 19, 1922 }

AN interesting departure was made at the swearing in of the new government of Canada. The governor-general, Baron Byng, presented each member of the new government with a handsomely bound copy of the Holy Scriptures, upon which each took the oath of allegiance to the Crown. The religious point of view of the new ministers of the Crown was also borne in mind, the French ministers and other Roman Catholics receiving copies of the Vulgate.

VISIT OF SYRIAN ARCHBISHOP

The *Montreal Churchman* publishes an interesting account of the visit of Archbishop Germanos, of Baalbek, in the patriarchate of Antioch, to the Syrian Church of St. Nicholas in Montreal. Dr Farthing, Bishop of Montreal, accompanied by the Rev. Prof. Abbott-Smith, called on the Archbishop, and was presented by invitation at a mid-night celebration at the Syrian Church on St. Nicholas' Day, December 19th. Archbishop Germanos celebrated, and Bishop Farthing occupied the Episcopal chair and at the end of the

celebration at the public request of the Archbishop gave the benediction.

It is hoped that the Archbishop at his next visit to Montreal will be able to attend the opening service of the synod of Montreal on April 25th.

MISCELLANEOUS ITEMS OF CHURCH NEWS

Canon Woodcock, who has had a successful rectorship at Oakville, in the Diocese of Niagara, has been appointed rector of Christ Church, Deer Park, Diocese of Toronto.

The Rev. T. N. Glover succeeds Principal Wells, of St. John's College, as rector of St. Margaret's, Winnipeg.

Special missions commence in a number of the churches in Winnipeg on Sunday, the 22nd.

Under the leadership of the Rev. J. E. Gibson, with the Bishop of Toronto and the Mayor of the city as patrons, the Maple leaf Welcome Club has been formed to carry on and extend the coffee room work in the interest of the unemployed inaugurated by the Church of the Ascension. The Rotary, Lions, and Kiwanis Clubs are coöperating.

The Neighborhood Workers' Association, of Toronto, have opened a Legal Aid Bureau, and forty-five legal firms have offered to give through it free legal advice to the needy.

THE GOSPEL PREACHED IN BOSTON

Miss Riddell on Visit—Prayer before Election—Senator Pepper.

The Living Church News Bureau }  
Boston, January 30, 1922 }

I HAVE heard the Gospel preached in Boston, the real Gospel preached in Boston! It was not labelled the Gospel. It didn't need any label. It was the simple narrative of a real Churchwoman's real life. For over one hour this brave, refined, and charming woman casually told of her thirty-one years of service for Christ and His Church. She did not pretend to preach nor exhort, but her constant reference to the compassionate love of Jesus quickened our own dormant love and so warmed our cold hearts that no too difficult work seemed any longer possible.

The following news note introduced Miss Riddell to her Boston audience:

"Mrs. Robert F. Clark has offered the use of her house at 29 A Chestnut street, for an informal talk on Monday afternoon, January 23rd, at half-past three o'clock, to be given by Miss H. Riddell, regarding her long experience in helping lepers in Japan. The Rev. Alexander Mann, D.D., rector of Trinity Church, is to preside and will introduce the speaker.

"Miss Riddell, an Englishwoman, has given thirty years of her time to unselfish work among the lepers of Japan, as well as generously of her private means toward aiding them. Her work has been done chiefly at the Kumamoto Hospital, which under her long service in behalf of its afflicted people has generally become known as 'The Resurrection of Hope Hospital.' Miss Riddell was the first white woman to take up this work among lepers in Japan and in the long years which she has devoted to it, the people whom she has helped have learned to look upon life from a far different and more hopeful viewpoint than they formerly could. Her story regarding her work and the people whom she has helped is known to be of deep interest and of educational value."

PRAYER BEFORE ELECTION

The following prayer has been authorized by Bishop Lawrence for use in the diocese until the election of a Bishop Coadjutor, May 3rd:

"O Heavenly Father, who through the Holy Spirit guides the judgment of men, be present with us, we pray Thee, as we face the duty of choosing a Bishop Coadjutor of this diocese. "Save us from prejudice, from narrowness of vision, and from all unworthy motives. "Fill us with the spirit of truth, of love, and of loyalty to Thee, that so we may make choice of a fit person to serve Thee in the sacred office of a Bishop in Thy Church:

fourteen meetings during the year with an average attendance of fourteen at each meeting. It has a total membership of seventeen. Each meeting is opened with a hymn and prayer. After the business of the meeting is over we take up for discussion some present-day topic.

"During the year the Brotherhood has ushered at the 4:30 service, two members ushering for a month at a time. This year the Brotherhood has taken in two new members. These members joined the Brotherhood at one of the 4:30 services. In the spring we gave a play for the benefit of the choir camp fund, the total receipts of which amounted to \$117. We have also filled six sailors' comfort kits which were made by the Junior Auxillary.

"The Brotherhood has visited four churches near Boston at different times during the year. There was an average attendance of eight each time."

#### WRITTEN EXAMINATIONS

St. James' Church, Roxbury, has written examinations in its Church school. The rector, the Rev. Kenneth R. Forbes, made the following announcement:

"Last Sunday the Church school, from the fifth grade up, took the regular mid-year written examinations on the work of the various grades for the first half-year. I hope that all parents will make a point of seeing and examining their children's papers which they will bring home to-day with the percentage marked on the paper. If the mark is a low one, it will be a pertinent and helpful question for each parent to ask himself: "How far am I responsible for this low mark?" If the parent does not interest himself in the work that the Church school is doing for the religious education of his child, to the extent of insisting that the child does his home work each week faithfully, he is, of course, largely responsible for whatever poor showing may be made. And if, in spite of parental neglect in this field, the child brings home an examination paper with an excellent mark, it is, of course, a high tribute both to the teacher and to the child himself. If the younger generation is to be loyal to the Church, it must be systematically instructed in the faith and life of the Christian fellowship, and if there is to be any successful instruction, parents, god-parents, and teachers must all cooperate steadily to the one end of making intelligent, devoted Christians of our boys and girls."

RALPH M. HARPER.

## CHURCHWOMEN'S LEAGUE IN NEW YORK

### Work Accomplished — Institution Service—St. Paul's Chapel.

The Living Church News Bureau }  
New York, January 30, 1922 }

THE annual meeting of the Churchwomen's League for Patriotic Service in the Diocese of New York took place at Greer House, on January 23rd, and called out a gathering of women which crowded its many rooms to overflowing.

The report from the Hospital Committee disclosed that its members had made 95,000 surgical bandages as well as many other needed garments for the use of patients in the city hospitals. The Prisoners' Aid Committee reported sixty-one families of prisoners under its care.

Greer House is a modest but commodious hostel especially designed to meet the needs of girl students and workers alone in New York.

#### INSTITUTION OF TRINITY'S RECTOR

Old Trinity was filled with worshippers at 10:30 on Wednesday morning, January 25th—St. Paul's Day—who came to witness the institution of the Rev. Caleb Rochfort Stetson, D.D., as rector of the parish.

Bishop Manning's sermon was from the text: Phil. 2: 5, "Let this mind be in you which was also in Christ Jesus."

The Bishop also mentioned the fact that Dr. Stetson was the eleventh rector of Trinity and said it was the first time in the 265 years of its history that a former rector had instituted or even witnessed the institution of his successor.

The parish reception to Dr. and Mrs. Stetson will take place at the residence of Mr. Stuyvesant Fish, Warden, 25 East 78th St., on the evening of Tuesday, February 7th.

#### ST. PAUL'S CHAPEL PATRONAL FESTIVAL

St. Paul's Chapel, Trinity parish, kept as usual its patronal festival on the feast of the Conversion of St. Paul the Apostle. It began on the Eve of St. Paul's day with the Oratorio, Mendelssohn's *St. Paul*, at noon. Just prior to the Oratorio, the churchyard gates were formally opened. This is always an interesting, brief cere-

mony, upon the Eve of St. Paul's Day. Annually for two weeks, the gates of the churchyard opposite to each other on Fulton and Vesey streets are locked, to secure the property against the prescriptive right of neighbors on these two streets, who use the path between these gates as a convenience.

On St. Paul's day itself, the vicar celebrated the Holy Communion at eight o'clock. The reception at night is a great social feature of this congregation which includes those who once lived in the neighborhood but are now scattered over the whole metropolitan area of New York.

#### G. T. S. MID-WINTER REUNION

The mid-winter meeting of the alumni of the General Theological Seminary held last week was very successful. About 140 were present.

Professor Dickinson Miller lectured on The Church in the Presence of Modern Skepticism, and another lecture on Form and Content in Christian Tradition was by Professor Francis J. Hall.

The annual dinner took place in Hoffman Hall. The Rev. Dr. Gates, vicar of the Chapel of the intercession (Trinity parish), was toasmaster. The speakers were the Rev. Dr. Stetson, the new rector of Trinity parish, Bishop Manning and Dean Fosbroke.

Dean Fosbroke reported that the Seminary was, in point of numbers, rapidly getting back to its pre-war status. There were now about ninety-five students as against seventy-five last year. The Seminary was the only educational institution in the United States that had passed through the war period with resources practically unimpaired.

#### DEATH OF TWO NOTED CHURCHMEN

Mr. A. Barton Hepburn, one of New York's prominent banker-philanthropists, died on January 25th. Mr. Hepburn had a long and distinguished career and was the holder of many prominent positions of trust, honor, and usefulness. President Harrison made him Comptroller of the Currency. He afterwards became successively president of the Third National Bank and of the Chase National Bank of New York. His benefactions during his

life time were many and generous. He gave \$3,000,000 to his *alma mater*, Middlebury, and \$1,000,000 to educational institutions in St. Lawrence county, in which his birthplace was situated. He also gave a large sum to the Imperial University of Japan for a professorship of the History and Constitution of the United States, and was decorated by France with the Legion of Honor. Mr. Hepburn wrote several authoritative books on financial subjects.

On Wednesday, January 18th, the death occurred of Mr. Nicholas Fletcher Palmer, a vestryman of Trinity parish for twenty-four years, from 1898 to 1922.

#### CHURCH CLUB MEETING

At the January meeting of the Church Club of New York, on the evening of Tuesday, the 24th, the principal speakers were the Rev. Dr. George Van de Water of the Church of the Beloved Disciple, and Dr. Rudolph E. Teusler of St. Luke's Hospital, Tokyo.

Bishop Manning formally instituted the Rev. Frederick B. Hodgins as rector of St. Margaret's Church, on Sunday morning, January 29th. **FREDERICK B. HODGINS.**

#### A PROVIDENTIAL FIRE

ON MONDAY, November 28th, as Archdeacon Dodshon was motoring home from Chillicothe, Ohio, his car broke into flames from an overheated exhaust, near the Hartman Farm, and occasioned a delay of an hour or more.

The Archdeacon picked up a conversation with the people in the general store and found that there was no religious service of any kind in this community of over three hundred people—not even a Sunday school.

As a result of the accident to the Archdeacon's car a Sunday school was opened at the farm on the first Sunday in December with an attendance of twenty and on the second Sunday the attendance went to forty-six, and there are now sixty-five enrolled.

A Christmas tree was given for the new school and over 100 were present including the parents. Regular Church services are also held every Sunday evening with an average attendance of fifty.

Plans are being perfected for two additional Sunday schools to be started in Columbus early in the New Year.

#### DEATH OF REV. G. O. HOLBROOK

WORD HAS been received at Trinity College, Hartford, Conn., of the death in India, last November, of the Rev. George Otis Holbrook, '69. Mr. Holbrook was a missionary in India, and Trinity Alumni contributed much of the money for the support of his work. It was his custom to make yearly trips to the United States, timing these trips so as to be at Trinity for the commencement ceremonies each year, and he was a familiar figure at all the commencements until 1919, when he was forced to abandon his visits on account of ill health. According to college records, Mr. Holbrook was the best student ever graduated from Trinity. He was valedictorian of his class, and was elected to Phi Beta Kappa, the honorary scholastic society. He was also given the high honor of *Optimus*, given only to those men who attain the maximum grade in all their required courses. In ninety-eight years this honor has been conferred on only thirteen men. He was appointed professor of modern languages at Trinity in 1870, and Professor of Latin in 1874, holding both chairs at the same time. He was a member of St. Anthony's Hall.

# ACTIVE PARISH IN PHILADELPHIA

## "Things are Moving" — Alumni Banquet—Religious Instruction.

The Living Church News Bureau }  
Philadelphia, January 30, 1922 }

"THINGS are moving" in the Church of Our Saviour, Jenkintown (the Rev. John M. Grotton, rector). The Men's Bible class is having remarkable success, with a membership of over fifty. The leader is Francis Fisher Kane, Esq., a prominent layman of the parish. The men of the parish attended a meeting on January 24th, when the Rev. C. G. Twombly of Lancaster, Pa., spoke of the part the Church in that city was taking in civic righteousness. A Men's Club has been organized, headed by Prof. W. Draper Lewis (Dean of the Law School, University of Pennsylvania). The club has been formed with the purpose of helping the rector and the parish in definite ways. Speakers of national prominence will address the club from time to time. The parish has just purchased an addressograph machine.

Next Sunday evening Bishop Rowe will be the preacher.

### ALUMNI BANQUET OF THE PHILADELPHIA DIVINITY SCHOOL.

On January 24th the mid-winter banquet of the Alumni Association of the Philadelphia Divinity School was held in the parish house of the Church of the Incarnation. The rector, the Rev. Norman Van Pelt Levis, D.D., president of the association, being toastmaster. The principal speakers were the Rev. Henry Bradford Washburn, D.D., Dean of the Episcopal Theological School, Cambridge, and Mr. Milton B. Medary.

Dean Washburn urged the clergy to "be religious and scholarly." The speaker paid high tribute to Dean George G. Bartlett, of the Philadelphia school, "who," he said, "had done more than any other man to bring the seminaries on the Atlantic Coast into closer contact and fellowship."

Mr. Medary, architect of the new buildings which are in process of erection, spoke of the general aspect of the structures, which will be treated in the manner of the colleges at Oxford and Cambridge. The scholastic buildings will be in the center, flanked by the library and the chapel. In the rear will be the dormitories, with four towers at the corners. The whole effect is designed to be "an inspiration in stone."

### WEEK-DAY RELIGIOUS INSTRUCTION

The various Christian bodies in Jenkintown have a unique opportunity to demonstrate the value of week-day religious instruction in conjunction with the public schools. The school board of the borough has requested the ministers of the Churches in the community to provide religious instruction on a week-day afternoon when pupils will be released from school attendance for that purpose. Usually a request of this kind comes from the Churches, rather than from the school board. The educational authorities of Jenkintown are to be congratulated for their vision.

### CATHEDRAL NOTES

The Cathedral Chapter, on January 18th, elected as honorary missionaries, the Rev. Thomas Hubert-Jones, and the Rev. Edward H. Bonsall, Jr.

Mr. Hubert-Jones has been doing diocesan work in connection with the Na-

tion-wide Campaign. While retaining oversight of St. Bartholmew's mission, Wisconsin, he will also give part time to the diocese.

Mr. Bonsall, one of the secretaries of the State Sabbath School Association for the development of young people's organizations, will be, as missionary of the Cathedral, available for similar service in the diocese to assist clergy in this phase of parochial life.

### NEW RECTOR FOR LANSDOWNE

The Rev. Charles E. Tuke, D.D., has accepted the rectorship of the Church of St. John the Evangelist, Lansdowne, and expects to take up his duties at the beginning of March. Dr. Tuke, who was born in England, is an alumnus of Trinity College and Berkeley Divinity School. Upon his ordination he became a missionary in Montana under Bishop Brewer. Later he became rector of St. Luke's Church, Billings, Montana, and afterwards, rector of St. Paul's Church, Walla Walla, in the missionary district of Spokane. For the past five years he has been rector of St. Clement's Church, St. Paul, Minnesota. He has been active in educational, social service, and community movements.

### FREE PEWS

St. Philip's Church has entered the ranks of churches which have no rented pews, having declared, by vote of the vestry, and the overwhelming majority of the congregation, that on and after Jan. 1, 1922, all seats shall be free.

### ANNIVERSARY CELEBRATED

The Church of the Holy Apostles, known among churches as the Mother of Chapels," and one of the strongest missionary parishes of the Church in this country, will hold special services tomorrow in celebration of its 54th anniversary.

The anniversary will culminate at night in Holy Apostles', when the congregations, clergy, and choirs of its three chapels will meet in a joint service with the "Mother" church at which the Rev. Dr. David M. Steele, rector of the Church of St. Luke and the Epiphany will preach a special sermon.

There will be a special musical program at the night service in which the combined choirs of the "Mother" church and the three chapels, numbering 200 voices, will take part. The chapels of Holy Apostles are Holy Communion, Chapel of the Mediator, and Chapel of St. Simon the Cyrenian. There are upwards of 3,600 registered communicants in the "Mother Church" and the three chapels.

Bishop Rowe, of Alaska, will make an address at the services arranged for the Sunday schools at 2:30 o'clock in the afternoon. In the morning at 10:30 the Rev. Dr. George H. Toop, rector of the parish, will preach an anniversary sermon.

### DIOCESAN BIBLE CLASS

To meet an increasing public interest in Bible study the Department of Religious Education has arranged for a course of free lectures in the assembly room of the Church House, on Thursday evenings at 8:30 o'clock, beginning next Thursday.

The Rev. Dr. Royden Keith Yerkes, Professor of the History of Religions at the Philadelphia Divinity School, will be the

lecturer. Each lecture will be illustrated by specially prepared lantern slides. The subject will be How We Got Our Bible. Arrangements for the course have been in charge of Mr. Reynolds D. Brown, executive secretary of the diocese, and the Rev. Dr. George G. Bartlett, Dean of the Philadelphia Divinity School.

A statement issued by the committee announcing the new undertaking says:

"There are, it is believed, not a few people who would welcome an opportunity to study the facts and truths of Christianity in the light of present-day scholarship, under competent guidance. With the view of meeting this need the department has undertaken to establish study classes. There will be no fee or charge; and all who may care to attend will be welcome. But, as the seating capacity is limited, admission will be by ticket only; the tickets to be distributed in order, as applications are received.

"It is our hope that this course may be the first of many; and that in due order, the subjects dealt with may be not only Biblical, but may also include the Prayer Book, Church History, Christian Doctrine, etc. In each case the instructor will be a recognized expert in his field, who will deal with his subject constructively in the light of modern scholarship and with a view to present needs and perplexities."

### LEAVES PHILADELPHIA

The Rev. Charles P. Bispham, assistant at the Church of the Holy Apostles, has accepted a call to the rectorship of Christ Church, Suffern, New York. The call to Christ Church came after arrangements were under way for Mr. Bispham's transfer to Trinity, Collingdale. He will leave for his New York charge about February 1st. Before coming to Holy Apostles, Mr. Bispham was rector of Grace Church, Waverly, New York. Prior to that he was rector of St. John's Church, Elmira Heights, New York, and had under his jurisdiction St. Matthew's, Horseheads, New York, and St. John's, Big Flats, N. Y. The latter was the parish church of the Tuttle family, and it was from this church that Bishop Tuttle became a candidate for Holy Orders. Mr. Bispham is also a graduate of Hilmartin College, England, and St. Stephen's College, Annandale-on-the-Hudson.

FREDERICK E. SEYMOUR.

### METHOD OF AN ALBANY ARCHDEACONRY

THE CLERGY of the Archdeaconry of Ogdensburg, Diocese of Albany, decided to make a concerted movement to reach every parish and mission station in the archdeaconry with speakers and information concerning the Nation-wide Campaign. They organized four teams of two clergy each to visit the parishes and missions on week-days, holding conferences and speaking in each place, both afternoons and evenings. This was followed by a general exchange of pulpits on the same Sunday throughout the archdeaconry. Closely allied with this effort was a visitation of the Woman's Auxiliary branches and of groups of women in parishes and missions by Mrs. William Schuyler van Rensselaer, diocesan president of the Woman's Auxiliary. Much interest was aroused by these efforts and good results secured. After Mrs. van Rensselaer's visit to Grace Church, Canton, a branch of the Woman's Auxiliary was organized.

## CHURCH CLUB IN CHICAGO

### Large Attendance — Lenten Services—Items.

The Living Church News Bureau }  
Chicago January 30, 1922 }

WELL over 500 men and women were at the dinner held by the Church Club on the evening of the first day of the annual convention, January 24th, at the Auditorium Hotel. The club has sponsored many meetings and dinners during convention time, and has provided leading men to speak, but it is to be doubted if the club has ever provided more impressive and more convincing speakers than on Tuesday night. There was no attempt at oratory by any of the speakers, but each of the four gave his message with such directness, force, and persuasiveness, that the effect on the hearers was extraordinary. Especially was this true of Dr. Joshi, Professor of Literature at the University of Bombay, and a delegate to the Washington Conference. A "Christian Indian," as he preferred to call himself, he interpreted, in a remarkable address, the religious life and thought of the East, particularly that of India. He defined culture as being the realizing of God consciousness in the individual soul. Buddhism, with all its defects and limitations, has this sense of culture and has, too, its gospel of self-sacrifice. For 4,000 years it has carried on a ceaseless missionary propaganda, with the result that one-half of the population of the religions of the world is Buddhist. The Kingdom of God is righteousness and peace within men—this is the message he said, of the East to the West to-day. The mysticism of the East has not been interpreted to the West. The Commentary of the Gospel of St. John, as Bishop Westcott said, is still to be written and the East will write it. The East will give a fresher and richer interpretation of the gospels. Christianity has always had a struggle in India, because preached and taught in a foreign manner and because it has been dressed in a foreign guise. The people in India have no quarrel with Christ, but Christ has too often been presented to them as an Oxford don in cap and gown, and so Christianity has not been indigenous. Speaking of the political situation, Dr. Joshi said that Ghandi embodied the present spirit of revolt. Ghandi, himself an earnest student of Christianity, a man of simple tastes and good life, is leading a revolt in India against the old views of imperialism which do not represent Christianity. The root of all evils he defined as covetousness. Judged by that test, the great cities of the Western world were a delusion and crime, and the delusion is being repeated in the Oriental cities like Bombay. Ghandi is warning his people against the blind imitation of the West, and says: Reduce life's needs to a minimum, and then will we reduce the temptation to covetousness, the root evil, then will the mind be free to act. India must be free like Canada, if Christianity is to make its way. Let the British Christianize their impact with India and then all problems will be solved. He ended with this warning, which was loudly applauded: "What history has united in England and India let no politician put asunder. Let America bring about the reconciliation of the two".

Mr. Charles E. Field, well-known layman and vestryman of St. Luke's, Evanston, spoke on Our Opportunity and our

Responsibilities to the Church at Home and Abroad.

Mr. Lewis B. Franklin, treasurer of the national Church, was eagerly heard. He gave a bird's eye view of the Church's missionary work since 1919. Speaking of some of the results which followed the first national survey, Mr. Franklin said. "We are going to take the old survey and try to raise \$25,000,000 in three years.

"We'll stop talking of money and we'll start talking of saving souls and bodies for Christ. But don't say money is a vulgar thing for money is human labor, and when we offer money to God we give Him of our labor. And each one of us is called to give an account of his stewardship."

The Rev. Bernard I. Bell, president of St. Stephen's College, and an old Chicago boy, clinched the arguments for the many able things that had been said in a short plea for the need of religious education, the outstanding need of to-day. The Church which let Racine die and thirty-one Church colleges left, and these four have turned more men into the ministry than all other colleges".

The President of the Church Club, Mr. Montgomery, made a pleasing introduction of Bishop Anderson at the beginning of the dinner. The Bishop was, as always, a happy toastmaster.

#### THE LENTEN NOON-DAY SERVICES

In an attractive folder the Church Club announces the list of Lenten Noon-Day Speakers for 1922. The invitation con-

cludes with an appeal, "Invest 660 minutes of your time divided into 33 units of 20 minutes each, and vitalize them with the power that rules the universe, by publicly offering up your praise and prayers to our Lord, and listening each day to a brief but telling message on Living the Successful Life from an inspired leader. Where can you invest twenty minutes at noon more profitably? If you count this investment worth while won't you share the opportunity with a friend?" The list of speakers in order is, Bishop Johnson, of Colorado; Bishop Williams, of Michigan; Canon Shatford, of Montreal; Bishop Woodcock, of Kentucky; the Rev. John M. Maxon, of Nashville, Tennessee; Dr. Abbott, of Baltimore, and Bishop Anderson.

#### ITEMS

St. Mary's Church, Park Ridge, was admitted into union with the convention on January 25th. The Rev. H. R. Smith, formerly curate at St. Luke's, Evanston, and an able preacher and pastor, is the first rector of St. Mary's, where a very successful work is being done.

The Rev. G. A. MacWhorter, recently religious editor of the Chicago *Tribune*, has succeeded the Rev. J. R. Pickells as priest-in-charge of St. Edmund's Mission, Chicago.

The Church of St. John the Evangelist, at Reese and Vine Streets, where a considerable work has been done among Italians, has been placed in charge of the Rev. W. B. Stoskopf, rector of the Church of the Ascension.

The Rev. A. Y. Hanuian resigned the charge of the Church of the Good Shepherd, Lawndale, on December 31st.

—H. B. GWYN.

## ST. PAUL'S DAY IN WASHINGTON

### Bishop's Anniversary — Bishop Rowe — Institute Meeting.

The Living Church News Bureau }  
Washington, January 30, 1922 }

THE Bishop began St. Paul's day, the thirteenth anniversary of his consecration, with a celebration of the Holy Communion in the Bethlehem Chapel.

St. Paul's Church, of which the Bishop was for twenty years the rector, held its annual patronal festival with the present rector, the Rev. Robert Talbot, in charge. This festival has been held regularly since the far distant founding of the parish and is the occasion of a happy gathering every year. This year two celebrations of the Holy Communion were held, one at 7:30 A.M. and the other at 11:00 A.M., while at 8:00 P.M. a choral Evensong was held with a full choir. Usually at this night service the rector gives an account of the activities of the various parish organizations, but this year the Bishop was able to accept the invitation that is annually extended to him from his old parish and made an address, in place of the rector. Following the services a reception was held in the parish house at which the Bishop was the guest of honor and the recipient of unusually cordial congratulations, since it so happened this year that St. Paul's Day coincided with the anniversary of the Bishop's consecration. The Rev. Messrs. Thompson, Atkinson, and Masker, former curates of the parish, were present, as well as the Rev. Charles McAllister, formerly a choir boy of St. Paul's, and now rector of Pinkney Memorial Church, Hyattsville. Bishop Talbot preached at St. Paul's Sunday, January 22nd,

but was unable to remain for the festivities of St. Paul's Day.

#### BISHOP ROWE

Bishop Rowe is in town. Last Sunday he spoke in the morning at the Church of the Epiphany and at night in Ascension Church at a service united in by the congregation of St. Agnes' Church. At this latter service a section of the church was reserved for the Church school children of Washington and the Bishop, in part of his address, told what the boys and girls in Alaska were doing for Missions. On Tuesday the Bishop paid his respects to President Harding.

#### INSTITUTE MEETING

The general meeting of the Sunday School Institute of the Diocese was held in St. John's Parish Hall. The Rev. William E. Gardner, general secretary of the Department of Religious Education, was the speaker of the evening and took for his topic Religious Education for Sunday School Teachers.

The Board of Religious Education is conducting a teachers' training class for the diocese at Epiphany Church, and has just announced that there are four more instructions in the course for the coming year. The discussion topic for the weekly afternoon session is, How to Know and Teach the Old Testament, and the night topic is The Life of Christ. The Rev. Mr. McAllister conducts both classes.

#### CHURCHMEN'S LEAGUE

The Churchmen's League held its second meeting of the current season yesterday in the assembly room of the Cosmos Club. Dr. Thomas E. Green, one of our well

known clergymen, now with the American Red Cross, spoke on the subject, Holding the Outposts. The meeting was followed by a buffet supper and social hour.

#### A NEW PAPER

The Church of the Advent has recently started a parish monthly paper, called *Advent Parish News*. The first number, dated January, 1922, appeared on Christmas day. There have been recently dedicated by the rector, the Rev. Thom Williamson, Jr., a new organ, a new lectern Bible, new Prayer Book and Hymnal for Chancel use, a cedar chest for altar hangings, new altar linen, and it is expected that a new Altar Service book will shortly be put into use. All are gifts and some are also memorials.

#### ITEMS

Last Sunday night Canon Samuel H. McComb, of Baltimore Cathedral, who is about to become professor of Pastoral Theology at the Cambridge Theological School, held a conference on prayer at St. Paul's Church, Alexandria. The rector, the Rev. P. J. Hall, has been conducting Healing Mission services and it is interesting to note the introduction of the so-called "Emmanuel Movement" into his scheme. A general invitation was sent out and several professors and students of the Alexandria Theological Seminary attended.

A local church is having a series of alphabetical dinners every Thursday eve-

ning. The object is to have those whose names begin with one letter of the alphabet meet to become better acquainted, until the series of dinners has exhausted the letters of the alphabet.

Recently the Rev. C. Ernest Smith, D.D., D.C.L., delivered a lecture on The History of the Church from Jerusalem to New York. The lecture brought the history forward until that scene in New York City when Thomas John Claggett, D.D., was consecrated first bishop of Maryland. Dr. Smith has kindly offered to give the lecture in any parish of the diocese on such dates as would not conflict with his regular duties.

The Archdeaconry of Washington met on St. Paul's Day in St. John's parish hall. In the name of all the clergy of the Archdeaconry, as well as their lay delegates, the Rev. Dr. Dudley presented affectionate felicitations to the Bishop on the occasion of the thirteenth anniversary of his consecration. The Bishop, in reply to this earnest expression of loyalty and esteem, expressed his gratification for the delightful cooperation of his clergy during the time he has been Bishop and the helpful companionship for the many years he has been in this diocese. In a rapid review of the remarkable developments that have taken place during the last thirteen years he mentioned the hope that one hundred thousand subscribers of one dollar each annually could be enrolled from the Church

people all over the country and that at least one hundred subscribers of one thousand dollars a year could be gathered as "Master Builders". The Bishop said his anniversary began very happily by finding in the morning's mail a check for twenty-five thousand dollars for the Cathedral with the promise of an equal amount in the fall from the same donor. Dr. Dudley offered a resolution, which was unanimously adopted, that will, if the coming diocesan convention endorses it, change the Archdeaconry into a semi-yearly missionary conference to be convened at the call of the Bishop. It appears that the Archdeaconry as a preliminary to the diocesan convention is no longer necessary, but that the missionary education opportunity of the Archdeaconry is still a great thing and a conference twice a year on domestic and foreign missions would be a help to the forward work of the Church by a better understanding of the problems on the part of the clergy to whom the laity look for advice and information. A committee was appointed to plan the reorganization of the Archdeaconry. On account of the nearness of the convention few reports were given, but the Bishop called on the Rev. Raymond L. Wolven and the Rev. David Ransom Covell for information about the work and finances of the Prisoners' Aid Association. In concluding the meeting the Archdeaconry voted one hundred dollars to the work of the Association.

## Diocesan Conventions

### CONVENTION OF ALBAMA

THE ANNUAL CONVENTION was held in Birmingham. Church of the Advent, January 18th, 19th, and 20th. The attendance was the best on record, and there were few absentees from any session. The notes of the Bishop's address were gratitude and optimism. The dominant note was enthusiastic anticipation based on the experiences and reports of 1921.

Whilst the N. W. C. had accomplished in every way more than heretofore, the expectation that 1922 would see progressive performance and greater achievement was confidently predicated.

The Bishop's familiar insistence on a high type of man for the aggressive work of his mission field, in which the laity are wholeheartedly with him, men commensurately provided for in every way, and promptly paid an average stipend of \$2,400 a year, with rectory, was amply vindicated in results. Some of them are furnished automobiles also. Moribund stations have changed their character, and new ones are waiting only on men, not on money.

The president of the Laymen's League for Church Extension, a two year old organization, accumulating members, through which money for development has been made available fourfold beyond the income antedating 1919, pledged the Bishop and clergy that the laity were solidly behind them to back their work with all the money and cooperation they might need. These leaders are also lay readers actively employed, and our foremost business and professional men.

A mass meeting on Wednesday night was in the hands of the laymen and on Thursday the clergy had the floor for brief straight talks.

It was resolved to spend this year, by pledged contribution, \$40,000 on a group of Church buildings, contiguous to the Auburn Polytechnic Institute, where there

is now a small frame church. \$12,000 for immediate use was contributed on the spot.

It was unanimously resolved to accede to the Diocesan's request for a Coadjutor to meet the urgent call of the missionary work in Alabama. A special convention to elect, will probably soon be held.

The Bishop of Georgia was present for two days, and addressed the delegates on special aspects of N. W. C. organization. The diocese has not forgotten the visitation of Dr. Wood, from headquarters, in the Fall.

### FOND DU LAC AND COUNCIL

THE FORTY-EIGHTH ANNUAL COUNCIL of the Diocese of Fond du Lac was held in the Cathedral of St. Paul, Fond du Lac. At the opening Eucharist the Bishop was celebrant.

In spite of the extreme cold weather there was a good attendance of the clergy and the largest number of laymen in the history of the diocese.

For the first time in the history of the diocese a Diocesan Budget was adopted. An assessment of 9 per cent on the current parochial expenditures was voted to meet the budget.

Mr. Harry Price, treasurer of the Nation-wide Campaign, reported that the diocese paid \$15,000 to the fund in 1920, and \$10,000 during 1921.

The following were elected members of the Standing Committee, the Rev. Newell D. Stanley, the Rev. Lucius D. Hopkins, Dean White, the Rev. Edwin Todd, the Rev. E. Croft Gear. Messrs. Fred A. Foster, Fond du Lac, W. W. Wild, Fond du Lac, and Frederick Spratt, of Ripon.

The following were elected to the General Convention: the Rev. E. Croft Gear, Stevens Point; the Very Rev. Eliot White,

Fond du Lac; the Rev. Newell D. Stanley, Fond du Lac; and the Rev. Lucius D. Hopkins, Big Suamico.

Lay Deputies as follows: Messrs Harry Price, Neenah; Edward O. Brown, Rhineland; Frederick Spratt, Ripon; Hamilton Roddis, Marshfield. Clerical alternates: the Rev. Edward Todd, Oshkosh; the Rev. Johannes Rockstroh, Wisconsin Rapids; the Rev. George M. Babcock, Sheboygan; and Father Carl L. Tiedemann, O.H.C., Ripon.

Lay alternates: F. A. Foster, Fond du Lac; Dan Harmon, Oshkosh; M. O. Chamberlain, Waupun; D. T. H. MacKinnon, Menasha.

Delegates to the Provincial Synod were elected as follows: Clerical, the Very Rev. Eliot White, the Rev. Frank Nickel, Waupun; the Rev. William Watson, Oneida; the Rev. E. Croft Gear, Stevens Point.

Lay delegates: Messrs. D. T. H. MacKinnon, Menasha; Harry Price, Neenah; Cleveland R. Keith, Oconto; and A. R. Owen, Owen.

Clerical alternates: the Rev. Francis Keicher, Manitowoc; the Rev. Paul O. Keicher, Appleton; the Rev. Henry A. Link, Marshfield; the Rev. George M. Babcock, Sheboygan.

Lay alternates: Messrs. J. E. Plumb, Manitowoc; M. O. Chamberlain, Waupun; George Nelson, Stevens Point; Mr. Sykes, Stevens Point.

Members of the Ecclesiastical Court were elected as follows: the Rev. Johannes Rockstroh, Wisconsin Rapids; the Rev. Harry Blackman, Algoma; the Rev. Horatio Gates, Sturgeon Bay; the Rev. Francis Keicher, Manitowoc; the Rev. Archibald W. Siders, Oconto.

The Rev. William Way, Wausau; and the Rev. Raymond A. Herron, Neenah-Menasha; and Messrs. Hamilton Roddis and Harry Price were elected to the Executive Board.

The Rev. Ed. W. Todd succeeded himself

as a trustee of Grafton Hall. Mrs. Luther Davies, Oshkosh, succeeded herself as trustee of the Fond du Lac Children's Home. Mr. Hamilton Roddis was elected to succeed himself as trustee of Nashotah House for three years.

Diocesan Trustees were elected as follows: the Rev. Henry Link, and the Rev. Edwin W. Todd; Messrs. Harry Price, Edward O. Brown, Rhinelander; and M. E. McConehey.

The Bishop made the following appointments: the Rev. E. Croft Gear, Archdeacon of Stevens Point; the Rev. Father Tiedemann, O.H.C., Archdeacon of Ripon. Mr. F. A. Foster, Fond du Lac, chancellor of the diocese, and Dean White, registrar.

Following the adjournment of the Council there was a dinner at the Palmer House given jointly by the Fox River and the Wisconsin River Valley Diocesan Church Clubs. About 135 were present. Mr. Harry Price of the Fox River Valley Club presided.

The opening address was made by the Bishop. He took the occasion to speak of the good work going on in the diocese which he said had only just begun and was made possible by the Nation-wide Campaign Fund.

Mr. Price then introduced the Rev. Stanley M. Cleveland, student chaplain at the University at Madison. He outlined the need and the character of the work and especially the plant and work at the St. Francis' House, the center of the Church's work.

The third speaker was Mr. Frederic C. Morehouse whose theme was a survey to find out what are the weak spots of the Church and parishes, and the organization of Church institute and intensified parochial work, summing it all up in our duty to God and our duty to man as taught by and in the Church.

#### COUNCIL OF DIOCESE OF NEBRASKA

THE FIFTY-FIFTH annual council of the Diocese of Nebraska convened in Trinity Cathedral, Omaha, January 18-19. The sessions were marked by certain features of historic interest. First, this is perhaps the first time in the history of the diocese when every mission and parish within the Diocese is receiving priestly ministrations. Second, one hundred per cent of the active clergy of the diocese were in attendance at the council. Third, St. Martin's mission, Omaha, having during the past three years attained such an increased degree of numerical and financial strength, applied for and received recognition by the Council as a self-supporting parish. Fourth, Miss Margaret Knight, private secretary to Bishop Shayler, enjoyed the distinction of being the first woman elected to the important office of secretary of the diocese.

In his address the Bishop stated that the diocese is in "better numerical and financial condition than at perhaps any other period in its history. The love, zeal, and devotion of our clergy is winning this Diocese and State for God. Our future is bright!"

The Rev. B. T. Kemerer, field secretary of the Nation-wide Campaign, outlined the program for the coming year, the result of which was that the council voted unanimously to accept the apportionment of \$36,420 levied by General Convention and an additional sum of \$17,500 for diocesan missions.

Elections to the Standing Committee were: the Rev. A. H. Marsh, the Rev. William A. Mulligan and the Rev. Thomas

Casady, Messrs. W. H. Young, S. C. Smith, and C. S. Montgomery.

Elections to the executive council were: the Rev. Dean S. E. McGinley, the Rev. A. H. F. Watkins and the Rev. Thomas Casady, Messrs. John Hedelund, H. R. Gering, and C. L. Hopper. In addition the following laymen were appointed on this committee by the Bishop, A. R. Edmonson, F. H. Davis, Samuel Caldwell, and Arthur Pancost.

Delegates elected to General Convention include the Rev. Thomas Casady, the Rev. William A. Mulligan, the Rev. Arthur E. Marsh, and the Rev. Wilbur S. Leete. Lay delegates, John Hedelund, C. S. Montgomery, W. H. Young, and Henry R. Gering.

Alternates, the Rev. C. Edwin Brown, the Rev. James Noble, the Rev. George Freebern and the Rev. H. N. Peck. Lay, S. C. Smith, F. H. Davis, A. R. Edmonson, and C. H. Reynolds.

#### ANNUAL COUNCIL OF MISSISSIPPI

ALTHOUGH JACKSON is the place named by canon for the council meetings, this year marked the 100th anniversary of the organization of Trinity Parish, Natchez, and the last Council accepted the invitation of Trinity, Natchez, to meet in this parish in 1922, and to take part in the centennial celebration. The Church in which services were held has stood on the identical spot for 100 years.

Tuesday night was given entirely to the celebration of the event. A reception was given in the parish house and young women dressed in the fashion of 100 years ago sang old songs and served refreshments. Addresses were made by Bishop Bratton, Bishop Green, the Rev. J. H. Boosey, the Rev. L. W. Rose and Gerard Brandon, for many years senior warden.

In his address Wednesday morning the 17th the Coadjutor Bishop Green noted the permanency of the clerical staff. Of the 41 clergy on the list 27 have an average of 14 years of service in the diocese. "Since 1919 we have added 15 men to our clergy list; of these, 13 are still with us." "The world", he said, "is not only asking the clergy, but the Christian laity as well for such leadership."

The outstanding acts of the council are—Renewed loyalty to the Nation-wide Campaign and a determination to meet all apportionments. Steps were taken to provide for the next triennium by changing slightly the percentage that the diocese gives to the Presiding Bishop and Council and to her own work—the difference between the present percentages being too great for the diocese to carry on its mission work successfully. Another important act was the provision for opening Diocesan Headquarters and the employment of an executive secretary. The secretary is to be a layman who will not only do the routine work of the headquarters' office but who will also be sent to such parts of the diocese that need his advice and assistance in meeting diocesan and general apportionments.

The executive committee consists of Bishop Green, president, Bishop Bratton, the Rev. Albert Martin, secretary, the Rev. J. H. Boosey, the Rev. Joseph Kuehnle, the Rev. Robert E. Grubb, the Rev. E. Lucien Malone, Messrs. R. H. Green, F. G. Wisner, R. F. Darrah, G. J. Robertson, and A. M. Pepper. Eight more members will be appointed to this committee, bringing it up to the number required by canon. Other elections and appointments as follows:

Deputies to the General Convention—Clerical, the Rev. Albert Martin, Yazoo

City; the Rev. G. Gordon Smeade, LL.D., Jackson; the Rev. W. B. Capers, D.D., Jackson; the Rev. J. Lundy Sykes, Laurel. Lay—R. H. Green, Jackson; W. T. Sparkman, Pascagoula; W. C. Martin, Natchez; and P. S. Gardiner, Laurel.

Alternate Deputies—Clerical, the Rev. H. H. Sneed, Gulfport; the Rev. J. H. Boosey, Meridian; the Rev. E. Lucien Malone, Columbus; the Rev. E. A. De Miller, Biloxi. Lay—G. P. Thornton, Vicksburg; Gerard Brandon, Natchez; F. G. Wisner, Laurel; C. W. Wachenfeld, Biloxi. Standing Committee—Clerical, the Rev. J. Lundy Sykes, the Rev. Albert Martin, the Rev. W. B. Capers, D.D., the Rev. Joseph Kuehnle. Lay, Marcellus Green, R. H. Green, Dunbar Rowland, P. S. Gardiner.

#### ANNUAL COUNCIL, WEST MISSOURI

HARMONY, real indications of progress, and a deep tone of spirituality, marked the sessions of the 33rd Annual Council of the Diocese of West Missouri which met in St. Paul's Church, Kansas City, on Tuesday and Wednesday, January 17th and 18th. The council opened with the Celebration of the Holy Communion at which the Bishop was celebrant, and such a gathering of lay people has not been seen in years at the opening service. The Sunday following the council, the following comment appeared in the bulletin of one of the leading parishes of the city: "We have long contended that there is a revival of religion in our present world. We believe that the council held this past week was an indication of it. Goodwill prevailed everywhere. In his annual address the Bishop sounded a note of deep spirituality. He did not disguise the fact that the world is sick and its malady is that sin which has tormented it from the beginning. But there is a remedy. Again and again, the Bishop bade his hearers to 'behold the Lamb of God which taketh away the sin of the world'. The high note of religion was sounded at the opening of the first day and it continued throughout the sessions."

This same tone was strengthened at the dinner held the evening of the first day's sessions at which it had been planned that Mr. Frederick Cook Morehouse was to be the speaker. As substitute for him, two speakers were provided, Mr. Edward Mercer, the noted lay-evangelist of the Church, and the Rev. Walter E. Bentley, also a noted missionary of the Church. Mr. Mercer's address was a moving testimony of his own redemption from the depths by the power of our Holy Religion; and Mr. Bentley added an address of praise of the grace of Jesus Christ also, for he told of his conversion, when he was an actor, by the preaching of that Christ-like man, Phillips Brooks.

It was reported that a larger number of parishes and congregations had fulfilled their obligations to the diocese than ever before. A movement was begun for the increase of the fund for the endowment of the Episcopate; the council authorized the Diocesan Board of Church Extension to send the diocesan paper into every home in the diocese; the treasurer reported that in the past year \$4,000 had been paid on the indebtedness of the Bishop's residence.

Elections: the Standing Committee members were reelected; the Board of Church Extension was increased in membership by an additional clerical member. The clerical deputies to the General Convention chosen are the Rev. R. N. Spencer, the Rev. B. M. Washburn, the Rev. E. J. Craft, and the Rev. C. Hely-Molony; the lay deputies are

Messrs. A. C. Stowell, B. C. Howard, F. A. H. Garlich, and W. G. Holt.

The alternate deputies of clerical order are the Rev. E. F. Wilcox, the Rev. H. E. Martin, the Rev. E. A. Moore, and the Rev. R. J. Belt; the alternate deputies of lay order are Messrs. J. D. Warren, C. R. Hall, R. A. Ollis, and W. R. Jacques.

The Council listened with great interest to the address of the Very Rev. Carroll M. Davis, representing the Presiding Bishop and Council, as he outlined further progress and projected extension work, in anticipation of the program to be presented to the General Convention.

The council held two joint sessions with the members of the annual meetings of the Woman's Auxiliary and the Woman's Diocesan Society; one, to hear the progress of the new St. Luke's Hospital, for which a real canvass is to be made throughout the diocese, as a result of which it is hoped that the hospital will be opened in the autumn; the other, a session to hear the report of the treasurer of the Board of Church Extension, and the outline of the proposed missionary advance in the diocese. The members of council went on a tour of inspection of the hospital building—which is now enclosed—and much enthusiasm was created for the one diocesan institution that we have here.

The council came to a close with a service on Wednesday night in the interests of the Girls' Friendly Society, at which the Bishop admitted into membership nearly one hundred girls, from five parish branches. After the service, the pictures of the pageant, showing the history and aims of the G. F. S., were shown in the parish house, and there was formed the first diocesan organization of the Society in West Missouri.

#### REPORT OF QUINCY SYNOD

THE FORTY-FIFTH ANNUAL Synod of the Diocese of Quincy was held in Grace Church, Galesburg, Illinois, on January 18th and 19th, with a large representation of clergy and laymen. All the activities of the diocese show distinct and gratifying progress both locally and generally. The preacher was the Rev. W. L. Essex, rector of Trinity Church, Rock Island. He took for his text; "The Lord, even the Most Mighty God hath spoken: and called the world from the rising up of the sun unto the going down thereof". The sermon dealt with the message of the Catholic Church to the men of to-day as contrasted with the chaos of modern "isms".

The report of the committee on credentials showed the largest number of parishes and missions ever represented in the history of the diocese.

After organization had been effected by the election of the Rev. Albert Hayward Head as secretary in place of the Rev. James H. Dew-Brittain, who leaves the diocese for work in Iowa, and the reelection of Mr. John W. Potter as treasurer, the remainder of the morning session was devoted to routine business and the introduction of the Rev. Waldemar Ivan Rutan, priest-in-charge of the parish; the Rev. Campbell Gray, newly elected rector of St. Paul's Church, Peoria; the Rev. Leonard C. Hursh, priest-in-charge of Canton, Lewistown, and Farmington; and Dr. John W. Wood who brought a message from the Presiding Bishop and Council and addressed the synod on the subject of the Nation-wide Campaign. An important change was made in the personnel of the trustees of funds and properties by the inclusion of a priest upon the board. One gratifying incident was the

reporting by the treasurer of the smallest number of delinquent parishes and missions ever made. All fields are fully manned and congregations are showing steadily increased interest and support of the work.

Dr. Wood presented the cause of the Nation-wide Campaign very clearly and all present felt that they had learned many things which had hitherto been far from clear to their minds.

Two important items of legislation were passed during the sessions; one, to prevent the canonical removal of candidates until the expiration of three years after ordination; and the other, to make provision for filling vacant rectorships by giving increased power to the Ordinary in the event of negligence upon the part of the vestries.

The elections showed much close balloting and resulted as follows: Standing Committee: Clerical, the Very Rev. George Long, Rev. Dr. F. L. Carrington, and the Rev. W. L. Essex; Lay, Messrs. W. Peck, W. W. Montgomery, and J. Heber Smith.

Deputies to General Convention: Clerical, the Very Rev. George Long, the Rev. W. L. Essex, the Rev. F. L. Carrington, LL.D., and the Rev. Campbell Gray. Lay, Messrs. John W. Potter, J. Heber Smith, J. E. Blackburn, and C. Harsch. Provisional Deputies, the Rev. C. W. Leffingwell, D.D., the Rev. A. G. Musson, the Rev. P. M. Cooper, and the Rev. F. C. St. Clair. Lay, Messrs. C. S. Cockle, A. Lamp, T. R. Stokes, and L. McC Boggess.

Deputies to Provincial Synod of the Mid-West: Clerical, the Very Rev. George Long, the Rev. A. G. Musson, the Rev. V. C. Lacey, and the Rev. P. M. Cooper. Lay, Messrs. L. McC Boggess, T. R. Stokes, W. R. Elliott, J. T. Stafford. Provisional Deputies, the Rev. Howard L. Smith, the Rev. W. D. Foley, the Rev. H. A. Burgess, and the Rev. C. A. Parmiter. Lay, Messrs. W. G. Russell, J. T. Welton, E. Applequist, and E. E. Working.

At the conclusion of the first day's sessions the members of the synod were the guests of the Rev. Dr. Carrington, who entertained them at dinner in the Galesburg Club. After dinner an interesting address was delivered by the Rev. C. L. Street, of Chicago, upon Social Service.

At Evensong an address was made by the Rev. Franklyn Cole Sherman on Spiritual Healing. Mr. Sherman also addressed the synod during the business session of the second afternoon, taking as his theme the Relation of Religion to Health. This address provoked much discussion and proved of much interest.

#### DIOCESE OF TENNESSEE IN CONVENTION

THE NINETIETH CONVENTION of the Diocese of Tennessee began its sessions in St. Paul's Church, Chattanooga, on January 18th, with Bishops Gailor and Beatty officiating at the celebration of the Holy Eucharist, practically every active clergyman in the diocese being present, and an unusually large number of lay delegates. The sermon was by the Rev. B. B. Ramage of St. Luke's, Memphis, upon The Divine Constitution of the Christian Ministry, being the sermon on the "Otey Foundation" providing for periodical preaching of sermons on this topic, under the will of the first Bishop of the Diocese.

The report of the Bishop and Council, covering the first year's work of the new organization, showed distinct progress and was well received. The Rev. Howard Cady and the Rev. J. M. Maxon, D.D., were elected members of the council to succeed

priests removed from the diocese, other members whose terms expired being re-elected, as were the Standing Committee and all officers of the diocese.

Deputies to General Convention are: Clerical, the Rev. Walter C. Whitaker, D.D., the Rev. W. J. Loaring Clark, D.D., the Rev. Prentice A. Pugh, the Rev. Charles T. Wright; Lay, Messrs. J. B. French, Charles S. Martin, Walter Goodman, and Sam Holding. The convention voted to defray travelling expenses of the deputies, and also of one representative from the women's organizations, to Portland.

A diocesan budget of \$9,000 for convention obligations and \$26,000 for work under the Bishop and Council was adopted, the latter figure being about 50 per cent greater than last year's.

Provision was made for more definite support of the work of the two diocesan schools for girls, Columbia Institute and St. Katharine's, Bolivar.

At the missionary meeting on Tuesday evening Bishop Gailor presided, and the speakers were the Rev. C. F. Blaisdell on Parochial Missions, and the Rev. Walter C. Whitaker, D.D., on Diocesan Missions, and the Rev. Prentice A. Pugh on General Missions. On Wednesday evening the Bishop delivered his annual address, and at the closing service Thursday night the Rev. J. M. Maxon, D.D., and the Rev. Charles T. Wright spoke on Social Service and Religious Education, respectively.

The Churchwomen of the diocese held a three-days' session concurrent with that of the convention, at which excellent reports of work done in 1921 were presented, and plans made for yet greater accomplishments in 1922, by the Church Service League, Daughters of the King, Girls' Friendly Society, Church Periodical Club, and Woman's Auxiliary. The Church School Service League also met at the same time in its second annual session.

The work among the colored people was made a division of the Department of Missions and Church Extension, and that of the Endowment of the Diocese of the Department of Finance. A special effort toward the provision of an adequate endowment fund is to be made this year.

#### WOMAN'S AUXILIARY IN NEBRASKA

THE WOMAN'S AUXILIARY of the Diocese of Nebraska held their annual meeting in Trinity Cathedral on Tuesday, January 17th. The meeting was opened with a celebration of the Holy Communion at which Bishop Shayler pontificated. The sermon was preached by the Very Rev. Stephen E. McGinley, Dean of the Cathedral parish. In his remarks the Dean emphasized the fact that the things most real and vital in life cannot be estimated by human computation and the motives which have prompted the good women of Nebraska and elsewhere to sacrifice, labor, and pray for the extension of Christ's Kingdom are known in their true value only to God. During the business session Bishop Shayler reported on the past achievements and present needs of the Indian mission at Winnebago. A sum of \$1,800, larger than any previous subscription, was pledged by the Auxiliary for the continuation of this missionary enterprise.

#### HOME FOR GIRLS IN VIRGINIA

THERE IS now a Diocesan Home in Purdy, Va. It was so made at the September meeting of the Executive Committee of the Diocese. It cares for ten girls now, the limit of the rectory. This limit must hold

till needed changes are made at Walnut Grove, the Home.

Present needs: for walls \$270, septic tanks \$90, water and light \$1,550, addition, bath, etc., \$526, smoke stack \$189, paint \$525, total \$3,485. Furnace \$960 (?): cellar (to finish) \$1,000, total \$1,960. Grand total \$5,445.

Work on the roof begins in November. Work on the walls begins when money is in sight to make it possible. We make no debts. Little children are on the waiting list. The limit holds till the walls are fixed.

We wish to avoid "the tragedy of mere diocesanism" for need knows no bounds. Facts, needs at our doors, exact regard for our own needy first. For the present all persons at all interested must know the next step hinges on money to get the quarters ready for occupancy.

This is a Home, not a school. It works in harmony with the Purdy Junior High School. It is a Home for the formation of life and Christian character. It is not a reformatory. It requires the usual health certificates—including the blood test.

Orphans, half-orphans, and other needy girls, are accepted when possible. We prefer to take children about three years old. Besides great care in the above points, we must have a reasonable prospect of the means of support. There is not a cent of endowment. We need a list of regular subscriptions from persons and organizations. We are taking care of children for about \$200 a year, not counting clothes. Two little children in Pennsylvania send \$5 a month.

Checks for maintenance to: Miss Edith M. Gage, Matron, R. D. No. 1, Jarratt, Va.,

Checks for changes on building to: Rev. Norman F. Marshall. For P. Walker, Turner, Treas., Emporia, Va.

### NEBRASKA LEAGUE'S GOOD YEAR

REPORTS SUBMITTED from all departments of the Nebraska Branch of the Church Service League at their annual convention in Trinity Cathedral, Omaha, indicated that throughout the diocese the League is in a healthful condition and successfully functioning. The outstanding achievement of the past year was the subscribing and payment of \$3,000 to the Bishop Clarkson Memorial Hospital against the \$250 of the previous year. Officers elected for the ensuing year include: Mrs. Philip Potter, chairman; Mrs. S. S. Caldwell, vice-chairman; Miss Eleanor Sprague, secretary; Mrs. H. Otto Halbersleben, treasurer. Executive Committee, Mrs. Leigh Leslie, Mrs. R. H. Cole, Mrs. E. B. Penny, Mrs. Irving McKennen and Mrs. George C. Smith. Bishop Shayler, Dean McGinley and Mrs. M. K. Wade addressed the convention.

### A GOOD APPEAL

IN AN EFFORT to carry the Church to the people of the community, the Rev. P. M. Prowell-Carrington, vicar of the Church of the Good Shepherd, Thomasville, Ga. (colored), sent out a letter to the colored people of this community stating that the purpose of the Church in Thomasville is "to set forth Christ as the only standard of all life, therefore at no time in our ministry have we set up denominational prejudices. We are in the community as a servant and not for you to serve us. The example of Jesus, the lowly Nazarene, is all we point you to, as essential to spiritual development. In the name of Him who died for us all, we ask that you think of the Church and her mis-

sion among you as worthy and do not allow prejudice to interfere with the realization of the fact as set forth here. In my ministry I have met with many who have asked, "Can anyone who is not a member visit your church?" How can we call any place the house of God where all people are not allowed in worship to God?

"The Episcopal Church on Oak street is as much your house for prayer as it is mine. A glad welcome awaits every one. The preaching of the word of God is according to God's command. Every sermon is prepared to meet the need of all sorts and conditions of men.

"We are here to serve you as has been manifested throughout our whole ministry. Cast away all prejudices and after being loyal to your own Church, say, 'I must pay a visit to the Episcopal Church as a Christian duty.'" The vicar reports the plan has increased attendance.

### ARCHDEACONRY OF HARRISBURG

THE WINTER MEETING of the Archdeaconry was held at St. Paul's Church, Harrisburg, on Tuesday, January 10th. Two reports that were of unusual interest were those of the Rev. W. M. Parchment, priest-in-charge of Holy Cross Church, Harrisburg, and the Rev. Harvey B. Marks, rector of Trinity Church, Chambersburg. The Rev. M. Parchment is developing a considerable institutional work in his parish, and is also devoting himself to the work of ministering to prisoners in the Dauphin County Prison. He is doing this work voluntarily, and in addition to his general parochial work. His efforts are meeting with a splendid response. The Rev. Mr. Marks in addition to his work as a parish priest, is also acting as pastor of the Church students attending Wilson College, and Penn Hall School for Girls, Chambersburg. A short time ago there were but comparatively few Church girls attending these schools, but this year there are about ninety adherents of the Church at the college, and there are also a few from Penn Hall who attend the Church as a matter of choice. The local parish has tendered several receptions to the Church students. Just before Christmas the students and teachers of Wilson College tendered a reception to the Rev. and Mrs. H. B. Marks, as a token of appreciation of their interest, and to give them an opportunity to meet the new students. It is planned to organize a parish society for further work among the college students as the college rules do not permit Church organizations of any kind within the college.

### INTERNATIONAL COMITY

A CINCINNATI Churchman has recently shown his interest in international comity, following in the wake of the great Cecil Rhodes.

Three pupils, one recommended by Oxford University, one by Cambridge, and one by the Ecole Normale, Paris, are to have the benefit of advanced liberal arts and science courses at Princeton, through a gift from William Cooper Procter. This foundation, which provides about \$7,500 per year, is to be known as the Jane Elizabeth Procter Visiting Fellowship fund. Each student will receive about \$2,000 a year.

Mr. Procter was chairman of the committee of arrangements for the General Convention of 1910 and gave liberally of both time and money to make it the remarkable success it was. He and his family have also founded the Charlotte

Elizabeth Procter fund of \$50,000, for the endowment of the Episcopate in the Diocese. Mr. Procter is also largely interested in the Children's Hospital and already plans for the increased efficiency of this beautiful charity are under way.

### NEW DEAN FOR GRAND RAPIDS

THE REV. CHARLES EDWARD JACKSON, rector of The Church of the Ascension, Fall River, Mass., has accepted a call to become Dean of St. Mark's Pro-Cathedral, Grand Rapids, Diocese of Western Michigan, and expects to take charge of the parish on February 12th.

Mr. Jackson is a graduate of Harvard University and of the Episcopal Theological School at Cambridge, and has had charge of important parishes in New York, New Jersey, and Massachusetts. He has been in his present parish since 1912 and is a member of the Standing Committee of the Diocese of Massachusetts. He will be cordially welcomed in Grand Rapids and in the Diocese of Western Michigan, where a very important work is awaiting him.

### CHANGES IN ALBANY

AT THE January meeting, in accordance with the Canon of the Diocese of Albany, the standing committee elected the Rev. C. M. Nickerson, D.D., as president and the Rev. H. R. Freeman, D.D., as secretary and filled the vacancy caused by the death of the Rev. James Caird, D.D., rector of the Free Church of the Ascension, Troy, who entered into his rest October 27th, 1921. Dr. Caird was elected a member of the Standing Committee in 1891, and has been its president since 1903.

The Rev. F. W. Creighton, rector of St. Andrew's Church, Albany, was elected to fill the vacancy. He is one of the members of the board of examining chaplains of the Diocese of Albany, secretary of the Archdeaconry of Albany, and member of many other important committees, and an authority on social service.

### PROGRESS IN KANSAS PARISH

MUCH ENTHUSIASM was manifested at the annual meeting of St. Paul's parish, Kansas City, Kansas, at the reports made which showed great progress both in the physical as well as in the spiritual progress of the parish during the last year.

A splendid boys' club house, conceded by executive Boy Scout officers of the city, to be the best in the two cities (Kansas Cities, Mo., and Kan.) has been built at a cost of \$2,500. The pledges made as a result of a financial canvass is double of the year previous, and the parish register shows the remarkable increase of twenty-eight per cent in the communicant list by confirmations, of which sixty-two are reported, and reclamations.

### GROWTH OF INDIANAPOLIS PARISH

THE CHURCH OF THE ADVENT (the Rev. G. H. Richardson, Ph.D.), Indianapolis, on Sunday, January 15th, celebrated its second anniversary as a parish. During the year ninety-eight were added to the communicant list, the attendance at the Church school has grown to 246, while the income for the year was over \$20,000. The Church school has outgrown the property and is constantly growing. One splendid feature, particularly of the junior section, is that we have as many men teaching as women. The parish house is to be built this year, be-



ginning April 17th, and for this the committee has in hand (without a canvass) \$20,000, of which \$2,300 has been raised by the Parish Guild, and about \$600 by the Church school. The parish has now 331 communicants, and enrollment of over 300 in the Church school, a parish guild with 170 members, a very active and flourishing Brotherhood, and other organizations. The church and parish house, of which the parish has the architect's drawings and water-color, will cost about \$250,000. At the anniversary service the rector preached to a packed church in the morning, and in the evening, after Evensong and sermon, the congregation met in the parish room for a social hour. As one of the local papers stated a few days ago: "Dr. Richardson is being enthusiastically supported by the members of his congregation in the new church program. He has been assured that the vision of the new church will become a reality within the next few years."

#### DR. STEINMETZ OBSERVES TWENTY-FIFTH ANNIVERSARY

SUNDAY, January 1st, the twenty-fifth anniversary of the ordination to the priesthood of the Rev. Francis C. Steinmetz, D.D., rector of Christ Church, Norfolk, Va., was observed with special services and music, both morning and afternoon. His congregation gave him a purse of \$600 in gold, the choir a handsome piece of silver, and there were other individual gifts, testifying to the love and esteem of his people. On the evening of January 3rd, a reception was given him by the vestry and congregation.

#### ST. STEPHEN'S TO RAISE HALF A MILLION DOLLARS

FIVE HUNDRED THOUSAND dollars is to be raised for St. Stephen's College in a campaign to start March 14th, according to announcement of Senator William J. Tulley of the board of trustees. The fund will provide for a new dormitory and a Science building, together with changes in the present buildings, and a permanent endowment of \$350,000.

St. Stephen's has won an enviable place among the small colleges of the country, and the present campaign for funds has the approval of some of the country's leading educators who have watched with interest the work of the college under the leadership of Bernard Iddings Bell. Among those who have endorsed the campaign are President Hibben, of Princeton, President Sills, of Bowdoin, President Meiklejohn, of Amherst, and Dr. Frank Graves, the Commissioner of Education in New York State.

"I have been greatly interested in the campaign to raise half a million dollars for St. Stephen's College," writes President Hibben of Princeton to President Bell of St. Stephen's. "You are doing an excellent work there which is greatly needed in our educational world, and I hope that you will be abundantly successful in raising the sum which you have set as your objective. A college such as St. Stephen's, with a small number of students and moderate cost of living and personal contact of the members of the faculty with the undergraduates, does a splendid work in fitting men for useful careers in life and deserves the recognition of all who are generously inclined and are willing to help in a time both of need and opportunity."

The St. Stephen's campaign had its inception at a meeting in the office of Bishop Manning when it was decided that the col-

lege must be permanently established in the position it has won in the world of education. An endowment which will guarantee sufficient funds to take care of current expenses of the college and additions to the building so that more students can be cared for were judged imperative needs if St. Stephen's is to continue its service as a first-rate college for men. The campaign for the funds will be of less than a month's duration, opening on March 14th and closing April 4th.

St. Stephen's College was founded sixty-two years ago by Mr. and Mrs. John Bard, who gave twenty acres from their estate at Annandale for its campus and provided an annual sum for maintenance. Bishop Horatio Potter, of New York, was largely responsible for the interest of the Bard family in the project and he also influenced the Society for the Promotion of Religion and Learning to promise its financial support.

In addition to its large contribution of Christian laymen, St. Stephen's has given nearly 600 men to the ministry, 387 of whom are now living and working for the Church; four of these are bishops; Leonard, of Ohio, Fiske, of Central New York, Longley, of Iowa, and Mize, of Salina.

The campaign committee includes Senator William J. Tulley of Corning, N. Y., chairman; the Rt. Rev. William T. Manning, Bishop of New York; the Very Rev. H. E. W. Fosbroke, Dean of the General Theological Seminary; the Rev. R. S. W. Wood, of Tuxedo Park, N. Y., Haley Fiske, A. Hatfield, Jr., Edward A. Sidman, and Henry Young, Jr., of New York City.

#### LAYMEN'S MOVEMENT IN PROVINCE OF WASHINGTON

PLANS FOR MOBILIZING thousands of Church laymen of Pennsylvania, Delaware, Maryland, the District of Columbia, Virginia, and West Virginia into a Federation of laymen's associations were launched in Philadelphia.

Development of increased lay activity in the Church's work and the promotion of closer fellowship with all Christian bodies are the aims of the movement. It is exclusively a laymen's movement and is the direct result of action taken by the Synod of the Province of Washington at its meeting in Wilmington, Del., in November.

The synod commended the movement and named a committee consisting of one representative from each of the thirteen dioceses comprising the province. That committee was called together for its initial meeting by the Hon. Ira W. Stratton, of Reading, Pa., chairman, and representing the Diocese of Bethlehem. The meeting was held in the Church House of the Diocese of Pennsylvania, 202 So. 19th street.

Philadelphia was chosen for the first meeting because in this city 100 years ago was born the Domestic and Foreign Missionary Society of the Church, which has carried the Gospel to the uttermost parts of the earth. As a first step in the utilization of the man-power of the dioceses represented at the meeting of yesterday it was decided to request each Bishop to issue a pastoral to his laity calling attention to the movement. There will be a further meeting held in the city of Washington at which each member of the committee will report on the various lay organizations and their activities and methods of work.

The members of the committee which met here and the dioceses represented are: Mr. Stratton (Bethlehem); Harry E.

Speakman, of Wilmington (Delaware); Thomas Perkins, Chestertown, Md. (Easton); Severn P. Kerr, Sharon, Pa. (Erie); General Charles M. Clement, Sunbury, Pa. (Harrisburg); Dr. Henry Barton Jacobs, Baltimore (Maryland); Charles S. Shoemaker, Pittsburg (Pittsburg); Theodore S. Garnett, Norfolk (Southern Virginia); W. D. Mount, Lynchburg (Southwestern Virginia); John M. Taylor, Richmond (Virginia); S. M. Kramer, Washington, D. C. (Washington); and R. L. Archer, Huntington, W. Va. (West Virginia). The Diocese of Pennsylvania was represented by Edward H. Bonsall, of Philadelphia. In the absence of Mr. Kramer, of Washington, that diocese was represented by Byron E. Adams.

"The movement is not to revolutionize things," explained Mr. Stratton. "It is to get our laymen working and get into closer fellowship with all Christian bodies and Christian men. The Church is a going plant but it is not running on full time.

"Here and there it is apparently suffering from 'sleeping sickness'. We laymen must catch the germ and isolate it. We laymen have in many instances been sitting in Church as we do in an observation car, with our backs to the engine and we never see things until they have passed us. Conditions have been in other instances like an automobile turned turtle with the wheels going round but not getting anywhere. The purpose of this laymen's movement is to get results."

#### A "RITUALISTIC" SERVICE

RITUALISM hath its charms even for our brethren of the Reformed Episcopal persuasion. We quote from *St. Paul's Journal*, the monthly publication of St. Paul's Reformed Episcopal Church, Philadelphia, the largest parish in that denomination. Says the *Journal*, "The church service on Sunday evening, January 1st, was made very beautiful by a ceremony which had for its purpose the illustration of the great fact that Jesus is the Light of the world, and from Him comes all spiritual light—through His children—to every soul who would leave the darkness of sin and dwell in the light.

"As the people entered St. Paul's Church the ushers provided them with candles and paper napkins. Just before the sermon the pastors, Drs. Dager and Reynolds, lighted their candles from a light which was burning in the chancel—the electric lights in the church first having been extinguished. These tiny points of flame, shining in the darkness, were then communicated to candles born by a company of young ladies who passed down the aisles and lighted the candle held by the person in the end of the pew. These persons, in turn, passed on the light to their neighbors, and they again, until every candle in the church—more than a thousand—was burning.

"The scene was impressive and wonderful. In gallery and nave, in transept and choir, the tiny points of light flamed everywhere, and all had been lighted from the one central light burning within the chancel—an apt illustration of the influence of the Light of the world."

#### ALFRED TENNYSON DICKENS

IN CONNECTION with the annual Festival of the Candles held at the Chapel of the Intercession, the vicar, Dr. Milo H. Gates, announced that the collection would be for a nucleus for a fund for the erection of an appropriate memorial to Alfred Tennyson

Dickens, who is buried in the westerly part of Trinity Cemetery, on Broadway at 155th Street. He said that circumstances over which they had no control had prevented this before. The wreath was placed on the grave after a hymn played on trumpets and an appropriate prayer by Dr. Gates. The weather was most inclement and the wreath was deposited after an earlier ceremony at the grave of Clement Clarke Moore. So within a few hundred feet rest the author of *A Visit from St. Nicholas* (or as most children know it as: *It was the Night before Christmas*), and the son of the man who wrote *The Christmas Carol*. It is gratifying to know that Trinity has recognized the necessity of marking this grave of the godson of Count d'Orsay and Alfred Tennyson. Steps are now being taken to secure the necessary permission from the family for the erection of a monument on the steep escarpment overlooking Broadway.

### THIRTIETH ANNIVERSARY IN NEWARK

ON JANUARY 15TH Bishop Lines visited St. Alban's Church, Newark, N. J., and administered confirmation, making in his sermon references to the thirtieth anniversary. On the evening of the 17th, Tuesday, a special service was held, Bishop Stearly preaching. Afterward the congregation, which filled the church, adjourned to the parish house where the rector called upon the warden, Charles K. Farrington, to make the historical address, at the conclusion of which he presented the rector in the name of the congregation with a gold cross as a slight token of the esteem in which he is held by the parishioners and mentioned how great had been the advances made under his leadership. Bishop Stearly, former rectors, the Rev. A. C. Stewart and the Rev. Randall W. Conklin, and Mr. Alfred Nowberry, a candidate for holy orders in the diocese who assists at St. Alban's, and James R. Young, a former Warden who until his removal to Connecticut was most active in the work, also made addresses.

### SERMONS HEARD AT HOME BY TELEPHONE

MEMBERS of the congregation of Christ Cathedral, Salina, Kansas, who cannot come to Church, are now able to hear the sermon and music on their own telephones by an arrangement just perfected by the Very Rev. Victor Hoag, Dean. Two telephone mouthpieces with six-inch horns are mounted on either side of the pulpit, connected with a delicate resistance coil and extra batteries. These instruments catch easily every syllable spoken in any part of the pulpit, and the music can also be heard distinctly, although the delicate notes, as well as the full organ effects, do not transmit pleasantly. Although but one line runs to the telephone exchange, it is there connected to eighteen plugs in multiple, so that a total of ninety phones can be connected for a service. Anyone in town has simply to ask for Christ Cathedral to be connected. A large number have made use of this convenience already in the three weeks it has been installed. At one evening service, there were only forty present in the Cathedral, while ninety were listening at home. However, it is expected that as soon as the novelty wears off the use will decrease. It is not feared that anyone will be kept away from Church services by the plan. "After you have listened to the telephone service a

few times, you will not be satisfied with such an absent treatment, because it is so short of the real service—that is, if you care about church-going at all."

Accounts of the device, together with photographs of the Cathedral and the telephones have been run in all the Kansas papers the past week. The arrangement was installed chiefly for the convenience of invalids and the aged or any who really cared for a contact with the Church on Sunday, when not physically able to attend.

### ARCHDEACON READE RESIGNS

AT A RECENT meeting of the Bishop and Chapter of the Diocese of Southern Ohio, held in Cincinnati, the Rev. Charles G. Reade presented his resignation as Archdeacon of the Cincinnati Convocation to take effect February 1st.

During the ten years that Archdeacon Reade has held this office the new and thriving mission of All Saints', Pleasant Ridge, has been organized and a fine lot and building provided free of debt, a fine lot has been purchased for St. James' mission, Westwood; St. Peter's mission, Carthage, has been improved with a new roof, new furnace, and concrete foundations, and Ascension mission, Wyoming, has become an independent and self-supporting parish. During the same period St. Andrew's mission to the colored people of the city has been housed in a new church and parish house, valued at about \$60,000, and has a leading position in the city, under the care of the Rev. E. H. Oxley. Improvements to the extent of about \$1,000 have recently been completed at St. Mark's mission, Oakley.

Archdeacon Reade will retain his position as Superintendent of the Cincinnati City Mission, which was founded by Dean Matthews (now Bishop of New Jersey) and which has been largely developed to its present condition of efficiency during his terms of office. He has also accepted an unanimous call from the vestry of St. Stephen's Church, Winton Place, Cincinnati, to be their rector, beginning February 1st.

Archdeacon Reade will retain the honorary title of Canon of St. Paul's Cathedral and will continue to serve as chaplain of the Widows and Old Men's Home, and of the Guild of St. Barnabas for Nurses.

### ACTIVE IN CIVIL AFFAIRS

THE REV. G. F. CARUTHERS, rector of St. Paul's parish, Columbia, Pa., read a paper on Christian Psychology at the January meeting of the Columbia Ministerial Association. Early in January he was elected a member of the Columbia Rotary Club, and the week following he addressed the Rotarians at their noon-day meeting, on the subject of The Psychology of Rotarianism.

At the annual banquet of the Harvest Home Association, held on January 20th, he delivered an address on Community Work. On January 24th, he addressed the 400 employees of the Silk Mill, in their Social Rooms.

### MISSION A SUCCESS

A VERY successful mission was conducted in Christ Church, Beatrice, Neb. (the Rev. W. A. Mulligan, rector), from January 8th to the 15th.

The Rev. Karl Tiedemann, O.H.C., was the missionary and by the sweetness of his personality, together with strong spiri-

tual addresses and meditations, made a deep impression on a splendid attendance, which increased from the first service to the end of the mission.

### DEATH OF REV. GEORGE ELEY

THE REV. GEORGE ELEY, one of the senior priests of the Diocese of Los Angeles, died at his home in Glendale, California, on December 18th, after a lingering illness. He came to the diocese as a deacon in 1897, and was advanced to the priesthood by Bishop Johnson the following year. From then till 1900 he served at St. Paul's mission, San Jacinto, with charge of Elsinore. From 1901 to 1907 he was in charge of St. Mark's Church, Glendale. He then became priest-in-charge of the mission Church of St. John the Baptist, Corona, resigning in 1911 because of ill health. A widow and a large family survive him.

### ST. JOHN'S, OGDENSBURG, N. Y.

THE CHURCH of St. John, Ogdensburg, the Ven. D. Charles White, rector, reports encouraging progress and increase of membership in societies and Sunday school and of attendance at services, especially the Midnight service Christmas Eve, which was larger than in any of the ten years since its inauguration. The endowment has had a substantial increase and the mission at De Kalb Junction, under the charge of the Rev. R. C. Joudry, is progressing splendidly.

Bishop Morrison of Duluth, confirmed a special class of adults in St. John's on December 18th, the second class to be confirmed during the year 1921. He was also the celebrant at the early service Christmas Day, more people receiving this Christmas than at any time in the history of the Church.

### A TWENTY-FIFTH ANNIVERSARY IN TROY

THE CHOIR of the Church of the Holy Cross, Troy, N. Y., recently celebrated the twenty-fifth anniversary of its organist and choirmaster, Mr. W. W. Rousseau. He was presented with a purse, and the rector, the Rev. E. W. Babcock, made a brief congratulatory address.

The Church of the Holy Cross is the chapel of the Mary Warren Free Institute, founded A. D. 1844, and here took place "the introduction of the choral service in the United States". The children and grandchildren of the foundress have succeeded her in its board of trustees.

The Rev. John Ireland Tucker, D.D., was, for nearly fifty-one years its rector, and gave his name to the well known Tucker Hymnal of which he and the late William White Rousseau were co-editors.

Three remarkable facts are associated with this Church. First, in its entire history of seventy-seven years, there have been only two rectors, the present, the Rev. E. W. Babcock and the Rev. Dr. J. I. Tucker. Second, in fifty-nine years only two organists (father and son, W. W. Rousseau and W. W. Rousseau, Jr.) have directed the music. Third, in fifty-nine years only two sextons (also father and son) have officiated, the late W. F. Wagstaff and J. W. Wagstaff.

### COURSE IN COMPARATIVE RELIGIONS

PROFESSOR SAMUAL L. JOSHI, professor of English Literature at the State College of Baroda, India, is giving a course of four

lectures at Hobart College on the Comparative Religions of India. The lectures were given under the influence of Bishop Brent, chancellor of the college, and were widely attended by townspeople, professors, students, especially those studying for the ministry.

In the first lecture Professor Joshi spoke of the past history of India in relation to her present social and political conditions, and to the religious thought of her people.

In the remaining lectures he summarized the philosophical and ethical systems of the great religions of India: Hinduism, Brahmanism, Buddhism, and Confucianism, laying particular stress on the difference between the immanent and transcendent concept of God. He then proceeded to show how Christianity would fulfill and broaden the philosophical and ethical teachings of India, and the best methods for its introduction.

**INSTITUTE IN ST. LOUIS**

A PRE-LENTEN session of the St. Louis Institute of Religious Instruction opened on January 23rd, at the Church of the Redeemer, St. Louis, under the auspices of the diocesan Board of Religious Education, of which the Rev. Henry Watson Mizner is chairman. Weekly meetings will be held until the beginning of Lent. The Rev. Frank E. Wilson, rector of Grace Church, Eau Claire, Wis., was the speaker Monday, taking the Christian Nurture Series as his subject. He also spoke at a mass meeting Sunday afternoon at the Church of the Redeemer, and preached, Sunday morning at the Church of the Holy Communion. The St. Louis Institute, which was organized by the Rev. Mr. Mizner last Fall, has attracted great attention both from Church school teachers and the general public, and excellent attendance marks the sessions.

**FORMER DEAN IN ST. LOUIS**

THE REV. CARROLL M. DAVIS, domestic secretary of the Department of Missions, and former Dean of Christ Church Cathedral, St. Louis, spent several days in St. Louis, and preached Sunday morning (January 22nd) at the Cathedral to a large congregation, who were eager to welcome him back. It was his first visit since his departure to New York in the Fall, and a number of special meetings were arranged for him. He represented the Department of Missions at the annual convention of the Western Diocese of Missouri at Kansas City, January 17th, and at the convention of the Eastern Diocese of Missouri at Columbia, January 24th.

**ACTIVE CHURCH SERVICE LEAGUE**

THE ANNUAL meeting of the Church Service League of the Diocese of Missouri was held at Christ Church Cathedral, St. Louis, January 18th, when Mrs. George H. Capen was reelected chairman, and Miss Annie Cousland, secretary. Mrs. C. R. McDonald was elected vice-chairman. Bishop Tuttle, who has been president of the League, appointed Coadjutor Bishop Johnson president. A splendid awakening of interest in the various parishes of the city in the league was reported, and virtually every St. Louis Church has now a working active unit of the Church Service League.

**ONE SWIMMER BRAVES ICY WATER**

HUNDREDS OF PERSONS stood in the mud and on the cakes of ice piled along the shore of the Susquehanna River, at Steelton, Pa., to witness the quaint services of the Holy Orthodox Eastern Church held to commemorate the Baptism of Christ in the River Jordan. The part of the service conducted at the river side consisted of the feat of recovering a wooden cross from the icy water by a stalwart Macedonian, Nacho Nenoff. In order to carry out the ceremonies it was necessary to clear a large space on the ice-bound river, which was frozen to a thickness of eighteen inches. Nenoff, who was clad only in a bathing suit, took no chances of the current carrying him under the ice, and was protected by a stout rope fastened to his body and held by persons on shore. After recovering the cross which was cast far out in the stream by the Rev. David Nakoff, Nenoff was made the guest of honor at a feast held in the Balkan colony of Steelton. The service at the river was followed with services at the Steelton Bulgarian Orthodox Church, the Rev. Jesse A. Ryan, rector of Trinity Church, preaching the sermon.

**STOLEN SILVER RECOVERED**

ON SUNDAY, December 18th, a silver chalice, paten, and ciborium were stolen from St. John's Church, York, Pa., and the following day a colored man, arrested in Westminster, Md., heavily under the influence of liquor, was found to have the missing vessels in his possession. The thief was sentenced to nine months' imprisonment. The vessels were recovered in good condition, though badly soiled.

**YORK PRIEST HONORED**

AT THE annual meeting of the York, Pa., Chamber of Commerce, the Rev. Paul S. Atkins, rector of St. John's Parish, was unanimously elected 1st vice president for 1922.

For the third consecutive year, the Rev. Paul S. Atkins has been teaching public speaking at the York Young Men's Christian Association. This year's class has the banner enrollment, and is said to be the largest public speaking class in any Association in the United States. Mr. Atkins was invited to conduct similar classes in the Associations at Harrisburg and Lancaster, but was unable to accept.

**FROM CALIFORNIA TO NEW YORK**

THE REV. WILLIAM T. RENISON has resigned the rectorship of St. John's Church, Stockton, Calif., and accepted a position on the City Mission in New York City, where he began his new work on January 15. Mr. Renison served with the Y. M. C. A. during the war, including service on the battle field, and was cited for bravery in action. Returning to his parish in March, 1919, he resumed his work and was largely instrumental in organizing a municipal hut, and was also active in Y. M. C. A. work among boys. He was a delegate to the Church Conference of Social Service Workers held in Milwaukee last year, and has served several times in General Convention. He now gives up his work as Director of Social Service for the Eighth Province. Mr. Renison, therefore, goes to New York as an experienced social worker.

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NEW CONNECTICUT PARISH HOUSE

AT THE annual meeting of St. James' parish, Westville, Conn. (the Rev. J. Frederick Sexton, rector), it was unanimously voted to recommend to the St. James' Church Building Fund Inc. to commence work as soon as possible on the parish house. Plans have been drawn for the house for the erection of a building to cost \$40,000. The Building Fund Inc. reported that they have a 260 foot lot paid for and that they have cash in the bank and Liberty bonds amounting to \$18,500. The building plans are for a gymnasium, a large supper room, guild room for the women and men, with large open fire places, the whole to be constructed of traprock. For a time part of the house will be used for the Church services.

CONCLUDES TWELVE YEARS

THE VERY REV. W. C. HICKS, D.D., concluded his twelve years' ministry as Dean of All Saints' Cathedral, Spokane, Wash., the first Sunday of the New Year, and took as his text, "God forbid that I should glory save in the cross of our Lord Jesus Christ", which was the theme of his first sermon when he faced his congregation as their new Dean, in 1909. Bishop Page referred in kindly phrase to the splendid work which Dean Hicks had accomplished during the term of his service, and bade him God speed as he enters upon his new ministry as director of Americanization work in the Northwest. For the present Bishop Page will take charge of the work at the Cathedral personally.

POLISH CATHOLIC CELEBRATION

THE POLISH NATIONALISTS kept high festival on January 15th. It was the 59th anniversary of the Polish Revolt, and the completion of twenty-five years of Bishop Hodur's ministrations. It was a joyful occasion full of thanksgiving and congratulations. The morning services were attended by crowded congregations. Bishop Darlington preached after the Gospel at the eleven o'clock service. In the evening more than two thousand people filled the Poli theatre. An orchestra and brilliant soloists provided music during the evening.

A number of Polish orators and clergy congratulated the Bishop and endorsed the Old Catholic Nationalist movement as loyal to primitive Christianity and essentially democratic.

One of the popular speakers aroused a cheering response when he said that it was time for Democratic America to send missionaries to every country in Europe. Replies were made by Bishop Hodur, Bishop Darlington, the Rev. George R. Van de Water, D.D., of New York, and the Rev. B. T. Rogers, of Sunbury.

The movement now includes many Polish congregations, with over 80,000 members, and ten or twelve Italian congregations have applied for membership. Four Suffragan Bishops have been elected and are awaiting consecration in Europe this summer.

The present clergy list is as follows:

LISTA

- Ksiezcy Polsko-Narodowego-Katolickiego-Kosciola. W. Ameryce.
1. Rt. Rev. Bishop Fr. Hodur, 529 E. Locust St., Scranton, Pa.
  2. Rev. Stan. Zwadzki, 529 E. Locust St., Scranton, Pa.
  3. Bishop-elect, Rt. Rev. El. Fr. Bonczak, 952 Hayes Ave., Milwaukee, Wis.

4. Bishop-elect, Rt. Rev. W. Gawrychowski, 182 Sovleski St., Buffalo, N. Y.
5. Bishop-elect, Rt. Rev. El. J. Plaga.
6. Bishop-elect, Rt. Rev. El. W. Cichy, 41 Main St., Passaic, N. J.
7. Rev. M. Lawnicki, 1111 Thurman Ave., Camden, N. J.
8. Rev. Fr. Mirek, 2012 Caroline St., Chicago, Ill.
9. Rev. W. Reichan, 209 N. First St., Iron River, Mich.
10. Rev. L. Wrzesinski, 2310 W. 14th St., Cleveland, Ohio.
11. Rev. B. Krupski, 30 Church St., Fall River, Mass.
12. Rev. L. Grochowski, 515 Mary St., Dickson City, Pa.
13. Rev. W. Trzeplerczynski, 161 15th St., Brooklyn, N. Y.
14. Rev. P. Kuznik, 325 Oliva St., McKees Rocks, Pa.
15. Rev. A. Krauze, 608 Van Vranken Ave., Schenectady, N. Y.
16. Rev. S. Gilmos, Foley, Minn.
17. Rev. B. Sychta, 814 W. Indiana Ave., South Bend, Ind.
18. Rev. J. Bronski, 1614 W. Sample St., South Bend, Ind.
19. Rev. J. Jablonski, 241 Quinplac St., Wallingford, Conn.
20. Rev. J. Pekala, 359 Clinton Ave., Albany, N. Y.
21. Rev. J. Lebledzik, 417 3rd Ave., E. Duluth, Minn.
22. Rev. J. Grittenas, 1743 N. Sumner Ave., Scranton, Pa.
23. Rev. M. Jablonowski, 514 22nd St., N. E., Minneapolis, Minn.
24. Rev. J. Rekas, 2112 Wallace St., Erie, Pa.
25. Rev. S. Cybulski, 212 Wyoming Ave., Dupont, Pa.
26. Rev. Fr. Miklaszewski, 2332 Margaret St., Philadelphia, Pa.
27. Rev. J. Soltyslak, 73 Main St., Westfield, Mass.
28. Rev. S. Tokar, 107 Church St., Manton, Pa.
29. Rev. M. Guzek, 171 E. College St., Canonsburg, Pa.
30. Rev. S. Guzik, 182 Sovleski St., Buffalo, N. Y.
31. Rev. M. Pulit, 12 Murray St., Adams, Mass.
32. Rev. J. Jasinski, 5286 Chopin St., Detroit, Mich.
33. Rev. J. Solak, 68 Lake St., Webster, Mass.
34. Rev. A. Mlynarczyk, 2565 E. Fall St., Niagara Falls, N. Y.
35. Rev. J. Wroblewski, 285 Ave. E., Bayonne, N. J.
36. Rev. P. Pokrowiec, 133 8th Ave., McKeesport, Pa.
37. Rev. E. Gucwa, 6 Sylvanus St., Wilkes Barre, Pa.
38. Rev. J. Kula, 500 5th St., Carnegie, Pa.
39. Rev. E. Wandowski, 8 Ernest St., Rochester, N. Y.
40. Rev. J. Siembida, 208 S. Broadway St., Baltimore, Md.
41. Rev. J. Lesniak, 268 Lakeview Ave., Lowell, Mass.
42. Rev. F. Siemiatkowski,
43. Rev. K. Pletruszewicz, 723 Portage St., South Fork, Pa.
44. Rev. J. Padewski, 1308 15th St., South Milwaukee, Wis.
45. Rev. R. Ostrowski, Box 298, Boswell, Pa.
46. Rev. M. Bobek, 45 California St., Bridgeport, Conn.
47. Rev. Fr. Klos, 430 Woodland St., Johnstown, Pa.



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**NEW CHURCH IN SPOKANE**

St. JOHN'S CHURCH, Spokane, Wash., dedicated their new building New Year's Day, and a class was presented for confirmation at the same time. Bishop Herman Page congratulated the people upon having a vicar who was also a master builder, for most of the work was done by his own hands. The people of St. Matthew's and St. Peter's Churches, with their respective vicars, took part in the service, thus saying in a kindly way, "We wish you good luck in the name of the Lord". The Rev. Matthew James Stevens, vicar, also ministers to the colored congregation of St. Thomas' at Spokane.

**DEAN BONELL VISITS CHICAGO**

THE VERY Rev. B. W. BONELL, Dean of St. John's College, Greeley, Colo., presented the work of St. John's at St. Peter's Church, and also preached at St. Barnabas' on December 24th.

During the week Dean Bonell visited the Western Theological Seminary and Nashotah House. He also preached at St. Paul's Church, Peoria, Ill., and at Joliet.

On Monday, December 12th, Miss Irene Chapman gave a tea at the Shore Crest Hotel at which the Dean was the guest of honor. Here he told of the work of St. John's and also at a dinner in the same hotel that evening. Later he spoke at the Choir Club of St. Peter's Church.

**OBSERVANCE OF WASHINGTON'S BIRTHDAY, 1922**

ON WASHINGTON'S Birthday, 1921, forty-five meetings were organized in the interest of recruiting men for the Church's ministry. These meetings were distinctly successful as evidenced by the very worthwhile number of young men who expressed a desire for further information concerning the ministry as a life work.

The project was launched by the Brotherhood of St. Andrew, the various Assemblies of that organization throughout the country having charge of the individual meetings. Local chapters undertook the management of the meetings in territories where no assemblies existed. This year the Brotherhood men are determined to make the effort even more successful and far-reaching in its effect than it proved last year. Competent and interesting speakers are already being secured for each meeting to lay this important matter before Churchmen and especially older

Church boys. These speakers will provide vital information on the subject and will seek to plant the seed of thought and interest in the minds of those who have not given it sufficient consideration. No evangelistic methods will be used and no decisions will be recorded. Those persons whose interests are aroused will be asked to sign a card, so expressing themselves. These cards will be collected and sent to the National Headquarters of the Brotherhood of St. Andrew, 202 S. 19th street, Philadelphia, Pa., and the signers will be given information from time to time which will help them to get a more complete grasp of the matter.

**A CORRECTION**

WE ARE informed that the statement "the Rev. Dwight Cameron, at present at the Church of the Transfiguration, New York City, is unmarried and living in the rectory" is incorrect. He is married and with his family is living at 14 East 30th St., in a house belonging to the parish.

**ACCEPTS CALL TO HEAVENLY REST**

THE REV. HENRY V. DARLINGTON, son of the Bishop of Harrisburg, rector of St. Barnabas', Newark, New Jersey, has accepted a call to succeed Bishop Shipman at the Church of the Heavenly Rest, New York. He was chaplain of the thirty-eighth brigade, coast artillery, first army.

**ST. ANDREW'S, STAMFORD, CONN.**

ST. ANDREW'S CHURCH, Stamford, Conn., (the Rev. Harley W. Smith, rector), began the regular use of incense at High Mass, Christmas Day. This church has perpetual reservation of the Blessed Sacrament. Memorials recently presented are a pulpit, pulpit crucifix, and a thurible. It is planned to have soon a combined Eucharist at St. Andrew's, with the participation of the priest and congregation of the local Russian Church.

**GRADUATES OF ST. JOHN'S COLLEGE**

FOURTEEN OF the officers and attachés of the Chinese delegation to the Washington Conference on the Limitation of Armaments, and two other prominent Chinese, in this country in connection with the Conference, are former students of the Church's college, St. John's University, Shanghai. Half of these men are Christians.

The officers and attachés are: H. E. Sao-Ke Alfred Sze, Envoy Extraordinary and Minister Plenipotentiary to the U. S. A., Delegate Plenipotentiary; H. E. V. K. Wellington Koo, Envoy Extraordinary and Minister Plenipotentiary to the Court of St. James, Delegate Plenipotentiary; Mr. Philip K. C. Tyau, Envoy Extraordinary and Minister Plenipotentiary to Cuba, Secretary General; Dr. Hawking, Yen, Advisor to the Minister of Foreign Affairs, Advisor; Mr. Yun-siang Tsao, Counsellor of the Ministry of Foreign Affairs, Assistant Secretary General; Mr. Kwang-yi Char, Technical Delegate; Dr. Ung-yu Yen, Assistant Director of Departments; Dr. M. T. Z. Tyau, Secretary; Mr. Pao-shen Shen, Secretary; Mr. Yoch-liang Tong, Secretary; Dr. T. Philip Sze, Secretary; Mr. Ziang-ling Chang, Secretary; Mr. Kih-sung Yen, Attaché; and Mr. Wen-tsau, Attaché.

At Washington at this time on business in connection with the Conference are also Dr. David Z. T. Yui and Mr. Lin-yi Ho.

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## EVERY REAL HOME HAS BOOKS

A "HOME QUESTION HOUR" as an aid in memory training and a stepping stone to the use of books, is recommended by H. Addington Bruce, in the *New York Globe*, January 4th. "It will make parents procure and read books of substantial value—history books, travel books, natural science books, encyclopedias, and other books of reference," writes Mr. Bruce. Their own stock of knowledge will be augmented, their minds will become better informed and disciplined in the process of developing and guiding their children's minds. And this will mean to the parents increased satisfaction with life. It may mean to the father—if he shares with the mother, as he should, the task of making the question hour a success—increased working ability, hence increased earning power."

Mr. Bruce's suggestion is in line with the 1922 promotion plan of the National Association of Book Publishers. "Every Real Home has Books" is the slogan which will carry this message through posters, bookstore and public library displays, and press comment. The idea of more books in the home will be featured through the winter months; and in succeeding months of the year, publishers, booksellers, libraries, and educational organizations, will cooperate in keeping books before the public with seasonable suggestions.

In February, books on America's Making will be displayed: biography, history, citizenship and national arts. Books for Valentines will also be suggested. In March, useful books for business men and women and practical books for the household will be recommended.

The second annual Religious Book Week will be held April 2-8, with nation-wide cooperation of Churches and Church organizations. In April there will be displays of books as Easter gifts; and with the advance of spring, books on the out-of-doors will be displayed—especially children's books on gardens, trees, birds, wild flowers, and other books that answer questions and take readers "Back to Nature".

"Buy a book a week" has become a habit with many book lovers; but those who cannot quite afford this habit can nevertheless gradually build up home libraries, for "every real home has books".

## MEMORIALS AND GIFTS

A VERY handsome chalice veil, a burse, and book-markers for the lection, have been presented to St. Mark's Church, Lewistown, Pa., by Mr. and Mrs. George K. McClintic.

At the midnight service at Trinity Church, Elmira, N. Y., the rector set apart for sacred use a beautiful solid silver receiving basin and two large solid silver alms basins. They are the gift of the senior warden and his wife, Mr. and Mrs. Elmer Dean, in memory of their son, the Rev. John Dean, ordained priest in June 1, 1908, served in the mission field in China, and rector of the Church at Troy, Pa., and at Dunmore in the same state. He was buried from Trinity Church, Elmira, December 31, 1914.

ON CHRISTMAS DAY, a handsome receiving basin was blessed and dedicated at Calvary Church, Americus, Ga., by the Rev. James B. Lawrence, rector. The basin is the gift of the rector's father, Mr. R. deT. Lawrence, and bears this inscription, "To the glory of God and in memory of Anne E. Atkinson, wife of R. deT. Lawrence and mother of James B. Lawrence, for many years rector of Calvary Church."

## BEQUESTS

GRACE CHURCH, Jamaica, Long Island, has recently received by bequests from three legacies the sum of \$15,500, and been made residuary legatee in two wills that will considerably increase the amount for endowment.

It is interesting to note the specific objects for which these bequests are left, apart from the general upkeep of the church. The largest amount mentioned is for the care of the churchyard, two memorial windows are provided for, and a sum towards the maintenance of the Memorial parish house. The most interesting features of these legacies are two provisions for endowed scholarships in the Church school connected with the parish.

THE WILL of Miss Mary I. Terry, for seventy years a communicant of All Saints' Church, Portsmouth, Ohio, has been probated, and out of a total estate of some \$2,300 she leaves \$400 to the Church, designated as follows: one hundred dollars each to diocesan missions, All Saints' parish, St. Thomas' Church (now extinct) and the Children's Hospital, Cincinnati.

IN THE WILL of Emma Holt Thorn, who died December 28th, last, a bequest of \$1,000 is made to the Church of the Good Shepherd, Shelton, Conn., the Rev. Frank S. Morehouse, rector.

## NEWS IN BRIEF

ALBANY.—The Archdeaconry of Ogdensburg will meet in Trinity Church, Plattsburg (the Rev. Albert Gale, rector), on January 31st and February 1st. Bishop Nelson will be present and preach the sermon.

CENTRAL NEW YORK.—The parish of Grace Church, Elmira, has suffered a grievous loss in the death of Mr. Henry B. Hubbard, for over fifty years a devoted officer and member of the parish. Mr. Hubbard was one of the most prominent merchants of the city, and people in all walks of life and of all creeds crowded the church for his burial, at which the Rev. Dr. Arthur, of Glen Ellyn, Ill., an old friend, officiated, assisted by the Rev. W. Bours Clarke, D.D.

CONNECTICUT.—The Girls' Friendly Societies of New Haven and vicinity will give the annual G. F. S. Pageant on Friday evening, February 10th, in St. Paul's parish house, New Haven (the Rev. Henry Swinton Harte, rector). A feature of the evening will be the presence and address by Miss Hopkins, National vice president

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GEORGIA.—The Bishop has been the guest of two of the men's clubs in the diocese this month. On Monday evening, January 9th, he met with the Men's Club of the Church of the Good Shepherd, Augusta, and addressed the members on the subject of the Nation-wide Campaign. Since the formation of this club more men in the parish have become interested in the Church than ever before. The club conducts a mission at Bayvale, near Augusta.—On the evening of January 11th, the Bishop visited Waycross and met with the Men's Club of Grace Church, and several women of the parish were guests. The members of this club are active in parochial and community work, and are much interested in a Bible class. The Bishop gave an address on The Historical Origin of the Church in Great Britain.—Approximately thirty-five members of the Kiwanis Club of Waycross attended the service at Grace Church on a recent Sunday evening. The rector, the Rev. E. W. Halleck, preached on The Religion of Cheerfulness. The club has planned to visit a Church service in a body every three months, and the visit to Grace Church is the second time the members have carried out the idea.—Since the resignation of the Rev. F. W. B. Dorsett as rector of the Church of the Atonement, Augusta, Mr. N. J. M. McLean, a member of the parish of the Church of the Atonement is serving as lay reader of St. Mary's Mission (colored) where the Rev. Mr. Dorsett was vicar. Two services are held on Sunday, the Litany is read Wednesday of each week, a guild meeting is held every Wednesday evening, and Sunday school is conducted every Sunday afternoon.

HARRISBURG.—St. John's Parish, York, is rejoicing over the miraculous recovery of Betty Atkins, the seven-year-old daughter of the rector, whose life was despaired of.—A new dark oak altar has been made by the men of the Church of Our Saviour, Mountoursville, and adds much to the beauty and dignity of the church. The pipe organ, formerly used in St. James' Church, Muncy, has been purchased, and an electric blower attached, which does away with the necessity of pumping by hand. A new hardwood floor has replaced the worn-out carpet in the sanctuary and choir.—Miss Mary Smythe, an active and consecrated worker in Christ Church Parish, Williamsport, died very suddenly, January 16th. Her death is a serious loss to the parish, the Diocese of Harrisburg, and the Church in general. Miss Smythe was one of the most active missionary workers in the city of Williamsport. She had been a delegate to the Triennial Convention of the Woman's Auxiliary at the Conventions of 1916 and 1919. Her funeral was held at Christ Church, on January 19th, the Rev. Charles Noyes Tyndell, D.D., officiating.

LONG ISLAND.—The Mission of the Annunciation, Glendale, Long Island, has presented to the Rev. William P. S. Lander—for some years priest in charge, and now priest in charge of St. Luke's Church, Forest Hills—a very handsomely chased silver cross for his personal use.—The pre-Lenten Retreat of the clergy of Brooklyn and vicinity will be held at the Church of the Redeemer on Thursday, February 16th, conducted by the Rev. Prof. Ralph B. Pomeroy of the General Theological Seminary.—The Rev. Frederick William Davis, for twenty-six years rector of St. Martin's, Brooklyn, has recovered from his recent severe illness sufficiently to officiate.

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