

The State Historical Society X

The Living Church

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NO. 20

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EDITORIALS AND COMMENTS

On Revising the Prayer Book

ON another page will be found a letter from the Bishop of Pittsburgh as chairman of the Joint Commission on Revision of the Prayer Book which demands thoughtful attention. So far as his disclaimer, on behalf of the Commission, of any conscious tampering with the doctrine of the Prayer Book is concerned, we are confident that the members of the Commission are justified in feeling that they have the confidence of practically the entire Church, any charges of that nature representing only those who have made themselves immediately responsible for them. Such charges are among the most deplorable instances in our recent history.

The Bishop suggests three alternative plans for greater progress in connection with Prayer Book revision. If we express dissent from all three, and suggest a fourth alternative, it is because we believe that we can show that this is liable to fewer objections than any of the other three.

The first suggestion is that the House of Bishops meet several days in advance of General Convention and give consideration to the report. They could not, at such session, actually come to a vote on any part of it, but they could undoubtedly prepare the way for such vote. But the difficulty with this suggestion is that it seems to pre-suppose that the House of Deputies can, within the customary period of General Convention, satisfactorily perform its part in the process of revision. We regret to say that we do not believe this to be possible. It is true that the House of Bishops is obliged to devote many hours of its sessions to matters that either do not go to the House of Deputies at all or that require much less time in the latter; such matters as the sessions "in council" and the elections of missionary bishops. But the much smaller membership of the House of Bishops, admitting much greater speed in transacting business as compared with the House of Deputies, has generally equalized that handicap. If it be found possible for messages to be transmitted promptly between the two Houses—and General Convention may as well not sit at all if this prove to be impossible—and if the time and the order of business of the House of Bishops be planned with a little more reference to the requirements of joint legislation, we believe that both Houses can accomplish substantially an equal amount of legislative business in a given period of time. But will that be enough to do justice to the subject of revision? In an appendix to the Journal of 1919 will be found (pp. 611-616) the list of amendments adopted by the House of Deputies which failed to receive consideration in the House of Bishops. They are enough to illustrate the necessity for such adjustment of the business of the two Houses as will prevent a like difficulty again; but when we compare them with the Re-

port of the Joint Commission we find that they concern only a part of the preliminary directions of the Prayer Book, the Prayers and Thanksgivings, the Burial of the Dead, the third Collect for Good Friday, and the general tables relating to the Psalter. In all, the material thus considered embraces forty-seven pages of the Report of the Commission; and there are three hundred pages to the Report. Moreover, none of the material thus considered involves as delicate questions as are at issue in the other portions of the Report. Assuming, then, that each succeeding General Convention can correct the anomalies that prevented legislation in 1919, and can pass upon an amount of work equal to that of the House of Deputies in the last Convention, it will require six more Conventions to complete the tentative action, thus giving us, possibly, final conclusion of the matter at the General Convention of 1940. That, apparently, is the most that can be hoped for from the Bishop's first suggestion.

The second suggestion is that a special Convention be called by the Presiding Bishop, acting with the written consent of a majority of the bishops, in the year 1923. We see two objections to this: one constitutional and one practical. The mode of amending the Prayer Book is governed by Article X of the Constitution. This provides that any alterations must be "first proposed in one triennial meeting of the General Convention," and afterward be finally adopted at "its next succeeding triennial meeting." It seems clear that a special session could not be described as a "triennial meeting," and therefore that no special session would be competent to deal either with tentative adoption or with ratification of amendments to the Prayer Book. The practical objection is that the next General Convention would have no way of knowing whether a special session would afterward be called for the purpose or not, and could therefore not arrange its time intelligently at the regular session.

The third suggestion, that the report of the Joint Commission be referred to a "large general committee representing both Houses" which should meet in the spring or early summer and "spend a day or two in thrashing out the whole matter" would, in our judgment, not save fifteen minutes' time in either House. Apart from the fact that no constitutional authority exists whereby such a committee could be appointed with any official standing, we are confident that in neither House would its conclusions have greater weight than the recommendations of the Joint Commission. Neither can we see why they should. Each House will undoubtedly insist on forming its own conclusions, after the customary debate.

But we revert to the earlier suggestion of the Bishop of Pittsburgh made some months ago, that the next Convention adjourn at the conclusion of its customary ses-

sion to a fixed time and place in the following year, at which the sole business be that of considering and acting on the Report of the Joint Commission. Such a special Convention would not be subject to the constitutional difficulty, since it would be a continuation, or part, of the "triennial" Convention; nor to the practical difficulty, for the regular session could itself take the necessary order in the earliest stages of its sittings. The legislative action, which should be among the earliest of the proceedings, should be substantially as follows:

"Resolved, the House of——concurring;

"That the sessions of this Convention be held daily, except Sundays, until such day as shall hereafter be fixed for a service that shall include the reading of the Pastoral Letter; that at the conclusion of such service the General Convention shall adjourn until——, 1923, and shall resume its triennial sessions on that day in the city of——at such time and place as shall be designated by the committees on Dispatch of Business of the two Houses acting jointly together with the Bishop of —— [the diocese in which the place of meeting is located].

"Resolved, further, that the Report of the Joint Commission on the Enrichment and Revision of the Prayer Book be made the special order in both Houses for such day of re-convening, at such hour as may be designated for each House by its committee on Dispatch of Business; that no business be transacted or considered at the adjourned sessions provided for, except (a) resolutions of procedure, (b) resolutions relating to amendments to the Book of Common Prayer, and (c) resolutions for the consideration of which unanimous consent may be given in either House.

"Resolved, That all or any resolutions relating to amendments to the Book of Common Prayer that may be introduced into either House prior to the adjourned sessions be referred without debate and without recommendation to the Joint Commission on the Enrichment and Revision of the Prayer Book for report at the adjourned sessions."

We believe that an adjourned session, held in the central part of the country, possibly in Chicago or St. Louis, and extending over a week or ten days, would be able to do justice to the entire Report; that it could complete the tentative action, admitting of final ratification and closing of the process of revision in 1925; but that if this should prove impossible, and some offices should still remain unacted upon, final action might be deferred until 1928, but should in no event be extended beyond that year; and we have no doubt at all that a creditable attendance, involving much more than a mere quorum, could be secured for such an adjourned session.

IT is not too early to discuss what would be the constitutional membership of the House of Deputies at such an adjourned session. We expressed the opinion some months ago that if an elected deputy should be superseded by an alternate at any stage in the regular

Privilege of Deputies

sessions, the alternate, and not the elected deputy, would be entitled to sit in the adjourned sessions.

But we had not then observed the curious language of Canon 50, § II. [iii] which seems not altogether to bear out that interpretation. That section is as follows:

"Any vacancy in the representation of any diocese caused by the death, absence, or inability of any Deputy, shall be supplied either temporarily or permanently in such manner as shall be prescribed by the Diocese, or, in the absence of any such provision, by appointment by the Ecclesiastical Authority of the Diocese. During such periods as shall be stated in the certificate issued to him by the appointing power, the Provisional Deputy so appointed shall possess and shall be entitled to exercise the power and authority of the Deputy in place of whom he shall have been designated."

It would seem from this language, therefore, that a deputy unable to serve, or obliged to leave before the conclusion of a regular session, might ask to be relieved "temporarily," for a period not extending beyond the regular session, in which event his alternate would be certified only for "such periods" as would be embraced within the deputy's request for relief. That would enable a deputy to give place to an alternate for any part of the regular session but to reserve his rights as a deputy in the adjourned session: but it would also throw on him

the burden of expressing that limitation in his request that an alternate be certified in his place, since, if he did not do so, his resignation would undoubtedly be treated as final, and his alternate would succeed to all the original deputy's rights. One wonders whether there is any precedent in the House of Deputies for a member asking to be relieved temporarily, an alternate being thereupon seated for a limited period, and the original deputy afterward resuming his seat. We know of none. But under this provision it would seem possible for a deputy to give place to an alternate for a single day's session, or even for a part of a session, should he desire to do so.

WE regret to see that the daily papers of Toronto are making lengthy attacks upon the Catholic form of services at one of our churches, St. Mary Magdalene's, in that city. Since there are some eighty Anglican churches in that city, and only three of them

Reticence Recommended

have ceremonial that from any point of view would be called "advanced," it would seem from the accounts that Catholic Churchmen of Toronto had rather less than their share of Church privileges. That the daily press should not have some knowledge of events in the Anglican Communion, and should not know that the things which are narrated at great length with all sorts of embellishments as being religious atrocities are common in every city of the Anglican world that is not hopelessly and unanimately two generations behind the times, is rather pathetic. What these papers are doing is to make Toronto and its daily papers the laughing stock of the intelligent portion of the world.

We would suppose that this was not really a service to their community, and we are quite sure that most Churchmen will agree that it is not a service to the Church.

These papers are able to quote one or two ultra-partisan clergymen as apparently favoring their ill-natured attacks. Such partisans are found everywhere. They could find somebody to quote against almost anything that anybody might propound. It is significant to read that the Bishop of the diocese declined to be quoted, and Professor Foakes-Jackson, a scholar of world-wide repute who chanced to be in the city, and who is well known to sympathize with the Protestant party in the Church, submitted to an interview in which he observed that "the Anglo-Catholic party was never so strong as it is to-day," and that "Protestant orthodoxy is daily losing ground whilst Catholicism is, on the whole, advancing." One would have supposed that the papers would have developed some caution from these facts.

Of course, the fact is that throughout the Anglican Communion there are Catholic Churchmen and there are Protestant Churchmen. The human mind being as it is, neither of these divisions is likely to convert the other unanimously to its own position for several generations to come. In the meantime they must live side by side. Their clergy must meet together in all sorts of diocesan and general activities. Both are in the position of the old lady with rheumatism. She was told she might choose between two possible alternatives: "You can grin and bear it, or you needn't grin." Toronto Churchmen have their choice of living together like Christian gentlemen, not to say Christian brothers—or of not so living. If there are some who believe they do God service by choosing the latter alternative, they are simply illustrating their own particular brand of religion.

But if we might have the opportunity of whispering a word to our brother editors in Toronto, strictly in the ear, it would be this: If you really think your community is two generations behind the times and its religion of a cantankerous sort, keep the fact to yourself and don't advertise its pettiness to the world. Summer resort hotels may oft-times be the refuge of mosquitoes, but their proprietors do not specialize on that fact in their advertising.

IT is fitting for us to express the sympathy of Churchmen in the death of Dr. Williston Walker, provost of Yale University, which occurred last week.

Professor Walker was one of that little group of Congregationalist scholars who collaborated with another group consisting of our fellow Churchmen in the series of conferences that resulted in the draft of the Concordat. For Congregational scholars to take so advanced a position as did these, meant very much. They were seeking to get away from the principle of separatism that had meant much to their forefathers and to find a basis for reunion with historic Christianity. That they tried to do this as continuing to be Congregationalists, and as committing only individuals to the plans that they proposed, was, indeed, an unique feature in the quest for unity. We who were obliged with regret amounting to real distress to reject their proposals, and who participated in the kindly reference of the matter in the last General Convention back for needed further consideration, recognized the danger that such action might seem unappreciative of the courageous step that the Congregational scholars had taken. The action seemed necessary; and yet never have we felt more profound reverence for a group of men than for those who tried so signally to pave the way for unity. It has been impossible for us to distinguish among them, man by man, so as to know the part that each has taken in the work. We know only that Professor Walker was one of a group that has collectively won great respect from even those Churchmen who felt unable to accept their conclusions.

He was joint editor, with Dr. Newman Smyth, of the little book, *Approaches Towards Church Unity*, that comprised the presentation of the subject matter contained in the Concordat from the Congregationalists' point of view. Dr. Walker's paper in this volume was an examination of The Early Development of Church Officers, such as set forth the attitude of his denomination toward the ministry and also contained a real appreciation of the principle of episcopacy.

That the group of which Professor Walker was one did not succeed in its first effort—we are not yet informed what may be the result of their subsequent conferences—is in no sense a reproach to them. What stands forth conspicuously is that they tried. And great honor is due them for trying.

And now that one of the most distinguished of them has passed to his rest we desire that this tribute should be expressed, on behalf of very many of our fellow Churchmen.

ANSWERS TO CORRESPONDENTS

F. J. B.—We are advised that Fr. Dyer's *Little Catholic Gems* may be obtained from the office of the Secretary General of the Confraternity of the Blessed Sacrament, 14 East 109th St., New York.

P. C. A.—We do not recall a poem beginning "I turn to the East." Does any correspondent?

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(Continued on page 644)

NOTES ON THE NEW HYMNAL

SECOND SERIES—XV

BY THE REV. WINFRED DOUGLAS

FOURTH SUNDAY IN LENT

WE shall not only express the Eucharistic scriptures of the day, but also preserve an age-long and precious tradition, if our hymns illustrate the old title, *Dominica Refectionis*, Refreshment Sunday. The day has also been known as *Laetare*, from the first Latin word of the proper Introit, "Rejoice ye with Jerusalem". The Collect dwells upon the comfort of God's grace rather than upon our own unworthiness. The Epistle bids our Mother dear, Jerusalem which is above, to rejoice for the multitude of her children of promise; and reminds us that we, the children of promise, are like her, free; free to

Fight the fight, maintain the strife,
Strengthened with the Bread of life.

The Gospel shows our Lord miraculously feeding the multitude in the wilderness; just as to-day, more wonderfully, He multiplies the One Bread and One Cup of His sacramental Body and Blood to refresh us in the mid-desert of our Lenten penitence.

Introit, 388—Come, ye disconsolate, where'er ye languish

Sequence, 510—O mother, dear, Jerusalem

Communion, 324—Shepherd of souls, refresh and bless

Offertory, 326—The King of love my Shepherd is

Final, 220—My heart is resting, O my God

or

242—I heard the voice of Jesus say

The melody of 388 was composed by Samuel Webber in the key of C for the famous antiphon of our Lady, *Alma Redemptoris Mater*. In the present edition of the New Hymnal it has been restored to that key, which is preferable to the higher one from every point of view. The use of "O mother dear, Jerusalem" after the Epistle will be of touching beauty if it is sung, not to the overbrilliant *Materna*, which is suited only to choir processions; but to Staniforth's expressive tune *Jerusalem*. This must be rendered at a very moderate pace, sweetly and tenderly, to bring out the wistful yearning of the words. The very personal and subjective hymn No. 220 is one of the best newly added to our book. Its beauty and simple directness are expressed by Sir Arthur Sullivan's cheerful tune; which might often better be played in A flat than in the original key. Should it not be desired to sing a new hymn at this time, the familiar 242 will serve the same devotional purpose.

At the Church school today the following hymns will be serviceable and appropriate:

355—Saviour, like a shepherd lead us

357—Faithful Shepherd, feed me

The old tune of the Sicilian fishermen, which ought to be called *O Sanctissima*, is dearly loved by children if they are given sufficient opportunity to become familiar with it. This may readily be done at the Church school by its frequent use, not only with these words, but as well with those of 51, suggested below for the evening service.

At Evensong, the list might be chosen from the following numbers, all of which are related to the service and association of the day.

125—Lord, as to thy dear cross we fly

142, Pt. II—By the gracious saving call

387—Come unto me, ye weary

317—The Lord my pasture shall prepare

51—Lord, dismiss us with thy blessing

Of these, 125 is closely related to the Collect, 142 and 387 to the general character of the day, and the last two to the Gospel. In Carey's tune for 317 we have an exquisite example of eighteenth century art long overlaid with subsequent ornamentation, but now restored to its original and very beautiful form. It ought to be sung unaccompanied, by a good choir, as an anthem. The

study of this and other similar tunes for such use by the choir will not only afford one of the very best means for introducing them to the congregation, but will promote the musical efficiency of the choir itself far more than does the singing of a majority of the anthems commonly sung in small churches.

DAILY BIBLE STUDIES

EDITED BY THE REV. FREDERICK D. TYNER

March 20

READ Ezekiel 11:14-21. Text for the day: "Some fell upon stony places."

Facts to be noted:

1. "Stony places," where there are rocks under a thin covering of soil.
2. "Open minds" but "hard hearts" make up "the stony places" in life.
3. It is one thing to receive truth with the mind; another thing to receive it with the heart.

"Truth to be fruitful must sink deeper than the mind. It must become rooted in the soul. It must strike deep down into the heart . . . But when truth comes into contact with daily duty, when it threatens to cross selfish pleasure, when it stands between us and success, when it calls for some unwelcome service, then we too often repudiate its claim. It is easy to be a Christian in theory; to accept God's truth in our minds, to discuss lofty themes, to admire perfect ideals, and to extol saintly character; but, to let that truth sink into our hearts, to take the perfect deals as our standard of daily life, to square all our conduct by them, to strive for the attainment of saintly character in ourselves—that is not so easy. Yet until we do this, the truth we hear is fruitless and without value to us."

March 21

Read Proverbs 22:1-12. Text for the day: "And some fell among thorns."

Facts to be noted:

1. Good soil may contain seeds of thorns.
2. The thorns choke the good seed.
3. The thorns must be taken out.

"Thorns" stand for any kind of weed that chokes out the desired crop. Diligence in business and innocent pleasures become thorns when they are allowed to interfere with duty and hinder our obedience to higher truth. Someone has said: "The worst enemy of the best is good." We must ask ourselves this question concerning every claim upon our lives. "Is this the very best thing to which I can give my life just now?" We must choose between pleasure and service, we must choose between inclination and duty, we must be ever ready to put aside the most pleasing and harmless to make way for the reception and growth of the highest truth, and the highest truth is revealed to us by God through Jesus Christ our Lord.

March 22

Proverbs 4:20-27. Text for the day: "But other fell into good ground."

Facts to be noted:

1. Good hearers of the truth are attentive.
2. Their hearts are open.
3. The word sinks deep.

Who are the good ground hearers? All may be such who will. The possibilities of change in the soil are limited. Not so is it in human hearts. We may make ourselves what we choose in this matter. As careless hearing hardens the heart, thoughtful hearing softens it and fits it for fruit-bearing. The qualities of a good hearer are: (a) *Attention*. Lowell says, "Attention is the stuff that memory is made of, and memory is accumulated genius;" and we go farther and say that memory of divine truth is accumulated blessing. (b) *Sincerity*. Attention must be followed by sincerity of purpose. Personal feeling, prejudice, etc., must not be allowed to enter. (c) *Obedience*. The truth must be obeyed. It is truth obeyed that transforms the life and redeems the world. What is the result of *Attention*, *Sincerity*, and *Obedience*? "Some an hundred fold, some sixty fold, and some thirty fold."

March 23

Read St. Matthew 13:24-43. Text for the day: "The kingdom of heaven is like unto a man which sowed good seed in his field."

Facts to be noted:

1. The struggle between good and evil never ceases.
2. "When I would do good, evil is present with me."
3. "Be not overcome of evil but overcome evil with good." Evil does exist. Evil is the negative factor in life. Evil

is disobedience. The root of evil is selfishness. We disobey the laws of God that we may gratify our own personal desires. We fail to put first things first, and then, when we come to a place where we determine to put first things first, we ask ourselves the question: "Whence then hath my life tares?" There is an attempt to become good by resolution. The resolution to put away the evil may be good but it is not enough. It is not enough to determine to keep down the weeds in our garden, we must fill that garden with good seed that it may bring forth good fruit. Let us begin again to-day so to fill up our lives with good thoughts and good deeds that there will be very little room for tares. Thomas a' Kempis writes: "Never be entirely idle. But either be reading, or writing, or praying, or meditating, endeavoring something for the public good." The effort from now on to follow our blessed Lord must be greater than ever.

March 24

Read St. Matthew 13:31-35. "First the blade, then the ear, after that the full corn in the ear."

Facts to be noted:

1. The parable of mustard seed illustrates the growth of Christianity.
2. The parable of the leaven illustrates the influence of Christianity.
3. They also illustrate the growth and influence of individual Christian character.

What to the casual observer could be more insignificant than the beginnings of Christianity? And yet brought up in a despised village, teaching for less than three years, put to death as a malefactor, our Saviour Jesus Christ became the founder of the universal kingdom of Almighty God, and in this age of unrest it is recognized by every thoughtful person that the solution of the world's problems is to be found in the religion of Jesus Christ. He is "the tree in which all people can come and lodge". Every age the growth of Christianity is greater and its influence more widely felt and the growth will continue and the influence will spread until it diffuses itself through all nations and purifies and ennobles all life. And the individual? Where the individual allows the spirit of Jesus Christ to become rooted in his soul, the result is a Christian character that grows day by day and enriches every life with which it comes in contact.

March 25

Read St. Matthew 13:44-46. "Who went and sold all that he had and bought it."

Facts to be noted:

1. These two parables were spoken to those who accepted Christ.
2. They are used to show the priceless value of Christian character.
3. Everything must be sacrificed to win these.

Our Saviour Jesus Christ wrote no book but committed His teaching to men whose lives had been touched by His personality, and when these men had been touched by that personality they were conscious that they had found the "hid treasure" and "the pearl of great price." They immediately gave up everything that they might make that priceless treasure and pearl their own. And for us to-day it is not enough to live in a Christian community and enjoy the influence of Christianity, but we must make Christ our own, and to do this we must sacrifice everything that stands in the way of winning Him. This is His own teaching. If we are to be Christians we can do no less than follow Him.

AT THE SPIRITUAL HEALING SERVICE

"Just as I am without one plea,
O Lamb of God I come to Thee,"
To Thee I come with grieving soul,
I come to have myself made whole.

Let me but touch Thy garment's hem
(Thou wilt forgive and not condemn);
Lay but Thine hand upon my eyes,
And I shall see light from Paradise.

Stand by me close at the altar rail,
Give me that strength that cannot fail,
Grant that Thy Presence may with me stay,
O Lamb of God, to Thee I pray.

LUCY A. K. ADEE.

BISHOP MANNING ASKS THAT SOLDIER BONUS BE WITHDRAWN FROM POLITICS

NOT in the spirit of criticism," said Bishop Manning in an address on Washington's Birthday before the Sons of the Revolution in New York, "but as a warm friend of the American Legion, valuing as I do my own connection with that organization and feeling as I do the highest admiration for the officers and men of our army who acquitted themselves so magnificently in the day of trial, I want to say that if George Washington were here I believe he would say to the members of that Legion now—'Do not press the question of a small return in money for service such as yours, which no money could possibly compensate. Withdraw the question of the bonus at once from the field of politics. Demand in the name of right and honor everything that the country can do, no matter what it may cost, for every wounded and disabled soldier or sailor who needs help, but say to the country now, in a voice that cannot be misunderstood, that the sentiment of the vast majority of you is that you are glad and proud to have rendered the service to your country which you owed to her as her sons, and that in the name of what is highest and noblest in our life you, yourselves, demand that public agitation and discussion of the question of the bonus shall now cease.'"

Bishop Manning said that he believed Washington would have been "proud to have had his name linked with the Washington conference," characterizing that conference as "the greatest step ever yet made toward human betterment and world peace." He followed this with a tribute to the ties existing between this country, Great Britain, and France, but added that he felt "certain that Washington would disapprove and wholly condemn that sort of teaching of a false internationalism which weakens or conflicts with love and devotion and whole-souled loyalty to one's own land," which, he said, was a philosophy as unsound as that which taught the weakening of the family tie.

"That shallow patriotism," he said, "that gibes at patriotism, whether it be in the minds of ill-balanced professors, weak-minded clergymen, or misguided ladies, must be branded openly with the name it deserves."—*New York Times*.

THE APOSTOLIC SUCCESSION—A FACT OF HISTORY

THE FIRST Canon of the most ancient body of Canons in the Christian Church—called the Apostolic Canons—requires that a Bishop shall be consecrated by two or three Bishops; and three has been the express requirement of all subsequent canonical legislation on the subject. This gives a three-fold guarantee of validity to every Bishop consecrated. As each of the three consecrators must himself have been consecrated by three others, the second step has a nine-fold guarantee; and so on. While it is somewhat reduced by the same Bishop acting in two or more consecrations—it is, on the other hand, increased by the fact that very often four or more Bishops join in a consecration, thus greatly multiplying the threads of connection with the past. Take for example the case of Bishop Lines, No. 200 in the American list. He was consecrated by seven Bishops and combines in himself the transmission of the spiritual gift, through no less than seventy-three Bishops of the American Episcopate, besides five English and Colonial Bishops, and the three Scottish and six English Bishops, with which our Succession began—or eighty-seven in all; and this in less than one century.

Apostolic Succession is thus seen to be, not a chain consisting of a single row of links, although that would be strong enough, but rather an intricate network, such as no spider ever wove, and no one strand of which is essential to the continuity of the whole. To prove it, take a net of wire rings and strands, each ring representing a Bishop, and the interlacing strands his sacramental connection with those who ordained him, and with those whom he, in conjunction with others, ordained: extend it so as to represent one century, or eighteen centuries of the Church's life; then apply a galvanic current at one end of the net—of course it will be felt at the other. Take out a ring here and there; nay, cut and slash the wire strands and break the rings by the score, the circuit will still be unbroken. So it is with the Catholic Episcopate. Demolish a hundred Episcopal links—the Apostolic Succession will still be intact. In our mother Church of England, the Archbishops of Canterbury have been the chief consecrators of Bishops for 1,300 years. And yet (to make the wildest concession imaginable), suppose that every one of them, from St. Augustine to Dr. Benson, were an impostor, the Anglican Succession would still be unimpaired, and Anglican orders as valid as before, through the collateral lines of the assistant consecrators.—*Grace Church Messenger*.



BLUE MONDAY MUSINGS

By *Presbyter Ignotus*

A CORRESPONDENT, discussing the election of a new Pope of Rome, and of his attitude towards the temporal powers sends this bit of ancient history, taken from "Messages and Papers of the Confederacy," Vol. II,

pp. 602-603. It is not without interest to-day.

"HON. J. P. BENJAMIN, Secretary of State of the Confederate States of America, Richmond, Va.

"Sir: The Cardinal Secretary of State, Antonelli, officially transmitted to me yesterday the answer of the Pope to the President. In the very direction of this communication there is a positive recognition of our government. It is addressed to the 'Illustrious and Honorable Jefferson Davis, President of the Confederate States of America'. Thus we are acknowledged by as high an authority as this world contains to be an independent power of the earth. I congratulate you, I congratulate the President, I congratulate his Cabinet—in short, I congratulate all my truehearted countrymen and countrywomen upon this benign event. The hand of the Lord has been in it, and eternal glory and praise be to His holy and righteous name.

"The document is in the Latin language, as are all documents prepared by the Pope. I cannot incur the risk of its capture at sea, and therefore I shall retain it until I can convey it with entire certainty to the President. It will adorn the archives of our country in all coming time. I expect to receive a copy of it in time for transmission by the steamer which carries this (via New York) to Nassau.

"I shall leave here by the 15th instant, and will proceed to Paris and from thence to Brussels and London. The example of the Sovereign Pontiff, if I am not much mistaken, will exercise a salutary influence upon both the Catholic and Protestant Governments of western Europe. Humanity will be aroused everywhere to the importance of its early emulation. I have studiously endeavored to prevent the appearance of any telegraphic or other communications in the newspapers in relation to my mission. The nature of it, however, is generally known to one or more journals.

"The letters, in my opinion, ought to be officially published at Richmond under a call for correspondence by the one or the other branch of the Congress. In the meantime I shall communicate to the European press, probably through the London *Times*, the substance of those letters. I regard such a procedure as of primary importance in view of the interests of peace, and I am quite sure that the Holy Father would rejoice at seeing those interests benefited in this or any other effective manner.

"I have the honor to be, sir, very respectfully, your obedient servant,"

"Rome, December 9, 1863.

A. DUDLEY MANN."

"ILLUSTRIOUS and HONORABLE SIR, JEFFERSON DAVIS, PRESIDENT of the CONFEDERATE STATES of AMERICA, RICHMOND.

"Illustrious and Honorable Sir, Greeting: We have lately received with all kindness, as was meet, the gentlemen sent by your Excellency to present to us your letter dated on the 23d of last September. We have received certainly no small pleasure in learning, both from these gentlemen and from your letter, the feeling of gratification and of very warm appreciation with which you, illustrious and honorable sir, were moved, when you first had knowledge of our letter written in October of the preceding year to the venerable brethren, John, Archbishop of New York, and John, Archbishop of New Orleans, in which we again and again urged and exhorted those venerable brethren that, because of their exemplary piety and episcopal zeal, they should employ their most earnest effort in our name also, in order that the fatal civil war which had arisen in the States should end, and that the people of America might again enjoy mutual peace and concord, and love each other with mutual charity. And it has been very gratifying to us to recognize, illustrious and honorable sir, that you and your people are animated by the same desire for peace and tranquility which we had so earnestly inculcated in our aforesaid letter to the venerable brethren

above named. O, that the other people also of the States and their rulers, considering seriously how cruel and how deplorable is this intestine war, would receive and embrace the counsels of peace and tranquility. We indeed shall not cease with most fervent prayers to beseech God, the Best and Highest, and to implore Him to pour out the spirit of Christian love and peace upon all the people of America, and to rescue them from the great calamities with which they are afflicted, and we also pray the same most merciful Lord that He will illumine your Excellency with the light of His divine grace, and unite you with ourselves in perfect charity.

"Given at Rome, at St. Peter's, on the 3d December, 1863, in the eighteenth year of our Pontificate.

"PIUS P. P. IX."

THE BROOKLYN *Daily Eagle* of January 30th, has a choice bit of ecclesiology, describing a ceremony in St. Peter's Church, Rome:

"Helen concentrated on the Pope's robes. Over his white brocaded vestments was a crimson velvet surplice embroidered with jewels; and over that a stole of priceless lace."

I WONDER WHY THE APOSTATE is always the bitterest enemy of God and His Church. This frenzied attack upon Christianity, which is being circulated widely (carrying, I hope, its own antidote), is the production of a man who (I am told) is a graduate of a Church college and was once a candidate for the priesthood. Pray for him: he needs our prayers!

"RELIGION WILL WRECK CIVILIZATION AND DESTROY THE WHITE RACE"

"Christianity is the greatest and deadliest burden now carried by the world. At bottom it caused the horrible world war. At the bottom it is causing the world's terrific revolutionary turmoil. And why? Because religion chased 'heaven' and despised earth. Because Christianity teaches men to live by ancient myths and fossil fables, instead of by present intelligence. These myths give no light. Belief in them has so perverted men that they cannot think; and their brains work so distortedly that their moral code is imbecile and criminal. The outstanding modern fact is mass destitution, degradation, and ignorance—caused by insane, rich class luxury, greed, and hellish parasitic waste. This sums up the Christian world. And this diabolical condition, Christianity-caused, produced the infamous universal war.

"Christianity sets up false standards of 'class-love-class and trust-in-God', which justify the wicked degradation of the many and idiotic deification of the few. It tells men to suffer hell meekly here, slaving and starving for ravenous parasites, on the blind guess of a fictional 'heaven', when they are all dead. It ties the masses with this suicidal creed by keeping them in the densest ignorance. Hence religion is the mightiest policeman for financial bandits. Religion is a scheme of the rich for robbing the poor and for keeping the poor quiet while they rob them. The American Prostitute Press, largely bandit-owned, sides mainly with religion and the bandits. The bandits use their press to debauch the people mentally.

"In place of dying religion there should be a thought-out human creed for creating a perfect earth and a perfect mankind by human means. The men would not war. The two servile under groups—Labor and the pinched cringing Middle Class—should cease producing wealth for the rich to steal from them on Christian principles. Unitedly, these two degraded menial classes should evolve a living code for earth, and let imaginary gods and heavens take care of themselves. And the Churches should either be thus humanized, or wholly junked."

IDLENESS IS NOT rest. It is not work that is the curse of the fall, but fatigue. Adam worked at tilling and dressing the garden before he fell into sin; afterwards it was hard, dreary, unblest work—work in the sweat of his brow—which was his curse. Work itself is Godlike and divine, as our Blessed Lord said, "My Father worketh hitherto, and I work."—W. C. E. Newbolt.

Visible Forces

By Edna Biller

"The Church and the World walked far apart,
On the changing shores of time;
The World was singing a giddy song;
And the Church her hymn sublime."

I LEARNED these words more than a quarter of a century ago in an Arkansas village school. They were brought to mind recently as I sat listening to a discouraged clergyman assuring his congregation that the Church and the World have never been further apart. In reality they are nearer together than the man thought, for signs are not lacking that religion is the vitalizing force to-day, and is seeking a way for expression. Our blessed Lord saw humanity's need nineteen centuries ago, and provided accordingly, but a certain amount of spiritual discernment is necessary before one can see the valuable things, and in the mad rush of past and present materialistic conditions, it is easy to understand how this quality in the rank and file of people is lying dormant, still waiting for strong spiritual forces to give it birth. The weaknesses of the Church have been amplified on many occasions, and we who work within the circle understand them well, and in large measure sympathize with the point of view concerning them. There is hope, however, in the fact that the Church is aware of her failures, and is correcting her faults from within, and the evidence found below the surface indicates she is not a lost issue.

In this article it is my aim to give reasons why our Church, at least in this country, holds promise of helping to meet the world's need for Christianity.

Let us consider them in the following order: In Church affairs, as well as in those of state, individual rule is passing and the days of group control are upon us. Out of the painful process of much organization and readjustment of the Church's machinery, more than a national consciousness has been gained. The scope of her work has been enlarged, new fields of activity have been developed, and breadth of vision, given to thousands of communicants, has carried their thoughts from the parish to the uttermost parts of the earth. The dioceses (not alone by their own efforts) are becoming stronger centers of strength, and whether or not in the future this means decentralization of power, the Gospel of the Kingdom shall be preached. The least of our forces to be considered is the material increase. This is by no means a small matter, if we let our minds go back to the conditions existing when the Nation-wide Campaign was launched upon a Church folk financially drained, weary and heartsick from the tragedy of war. None of us likes financial campaigns in connection with the Church, but no better solution was offered at the time, and while not all it might have been, the Church was saved from disintegration, and slowly, but steadily and surely, as people understand the needs, there is a drawing together and an ever-increasing stream of gifts. There is even hope that our clergymen in the field may in the future be spared looking to the Woman's Auxiliary for personal supplies of clothing. God speed the day!

The other forces to be considered have more to do with the inner life. In my work as Auxiliary secretary, little opportunity is had to gauge the Church school situation, but from the importance given the subject on summer conference programs, the numbers of leaders who are making every effort to prepare themselves for effective teaching is significant, and the fact that in the nation there are twelve million children of school age deprived of all religious instruction has penetrated into the minds of men and women to the extent that within the last two years 24,000 children and 1,700 teachers have been gained.

It is evident that a fine spirit is entering the Church

through the young people. The results of this spirit are seen in an increased attendance at summer conferences, the development of special departments for this work, the diocesan and parochial organization of young people's societies, serious consideration of the subject of vocation, a decided gain in the number who are volunteering for life work, and, the strongest of all indications, a desire to know the sacramental teachings of the Church. The movement is new in our communion but well along in its experimental stage.

Two meetings I attended recently where there were more than a hundred boys and girls in each case will serve as illustrations, for similar meetings are held in various cities and colleges throughout the Union.

The first group was made up of our own communicants. The boy who presided was well informed, and the program, lasting an hour and fifteen minutes, was carried out in a business-like and reverent manner. It consisted of an opening hymn, Bible reading, the creed, prayers, talks on vocation and Church work, a discussion of ways for sending delegates to summer conferences, and closing hymn and prayers. When the program was over, a simple supper was served in the parish house, and the majority went to the evening service afterwards. In admission to these societies the members pledge themselves to abide by the rules of service, gifts, fellowship, prayer, and worship.

The second group was interdenominational and composed of students in a mid-western college. The leader in this instance was a young girl, and the program a missionary one. The topics previously assigned to eight boys and girls included the joys and sacrifices of missionaries in the field and the preparation necessary for their work. Five minutes were given to each speaker for presentation and time was allowed for questions and answers. The topics were ably handled and showed careful thought. The most forceful speaker was a Christian Chinese student. His face fairly glowed with the light of divine love as he pleaded with the boys and girls to let no opportunity pass that would help them in their preparation for Christ's work.

The effect this youthful force will have in the future depends wholly upon the sympathetic assurance that the Church is back of it and realizes the great value of blending enthusiasm of youth with the experience and consecration of age. Added strength will be given if our spiritual leaders will inform themselves on the subject of vocation from the Religious Orders down, and more frequently bring to mind all the means provided in the Church for spiritual sustenance and growth. Reaction has already set in among the young people against the evil tendencies displayed in abbreviated dresses, painted faces, vulgar dancing, and other unseemly frivolities. Truly a leaven is at work which we dare not ignore. Underneath the shadows among Church folk more advanced in years, gleams of light are seen in a strengthening of that intangible, inward, spiritual thing, of which the outward manifestation is a recognition of the grave problem to the nation through the failure of the home, and a realization that the only solution is a return to such devotional life as will enable the simple teachings of Jesus Christ to permeate the homes throughout the land. Within the last two years there has been a marked change in this respect. In my work as National Field Secretary previous to this time it was only upon the rarest occasions I ever heard suggestions of family prayer or grace before meals, and the singing of hymns or the sweet old secular songs as an offset to Jazz classics was an unknown quantity. The difference lies here: Parents, under real difficulties, are making the effort to establish these things in the home. Not infrequently are the prayers falter-

ingly said, and in instances the only known grace is the one learned by the little child in Sunday School:

"God is loving, God is good;
Lord, we thank Thee for our food."

Other signs of spiritual significance are noticeable, especially among the women, in more frequent attendance at the Holy Eucharist as individuals and corporate bodies. The secret of strength in the Woman's Auxiliary has been its corporate life in prayer and the Holy Communion, but in the dawning of a new day, the eyes of the women are turning from organizations to the work as a whole, and more and more the corporate life is including women of the Church, the outcome of which is an increase in spiritual strength and a longing to bring back into women's work the dignity and devotion that were its characteristics in the early days of the Church. In the new movement among the women in this country, there is no desire to enter the priesthood, but there is a readiness to follow wise and able leaders who will help them to find that the compelling and dominant power of a bigger thought, a bigger interest, a bigger spirit, over the smaller or lesser things of life, is irresistible. This type of leadership is more frequently to be had where quiet days, meditation, prayer life, and the Holy Eucharist form the major part of the activities, for in such parishes factions are not usually found, petty gossip is being eliminated, Church attendance has increased, the religious training of the young is not neglected, and an atmosphere of sympathy and generosity for the most part prevails.

Among the forces that must be counted are the communicants who are loving God with their minds. Evidences of this are found in the number taking part in home study, discussion groups, institutes, conferences, etc. The registration at summer conferences in 1921 was about 5,000, and included leaders from almost every state. Concentration is not easy for all people, when the subject deals mainly with the abstract need of humanity for the love revealed to us through Christ's death upon the Cross.

In addition there is an awakening interest in the profession of the ministry, and in the work of the Religious Orders. Said a Harvard man who was lately sent as a delegate to an annual diocesan convention, "I would gladly give all I possess if my son, of his own volition, would enter the ministry." This feeling is by no means confined to one layman, for in different sections of the country fathers and mothers are learning that the highest form of success for their sons and daughters is not to acquire and apply money. Then again, as one travels from diocese to diocese listening to the reports at annual meetings, a disappointment is prevalent when there is no announcement made of candidates or prospective candidates for the ministry.

In regard to the Religious Orders, the questions one frequently hears indicate that more knowledge concerning them is wanted. Not much longer ought this part of the Church work to be kept in the background, for in the chaotic age in which we are living all sources of spiritual strength should be available and used to the fullest extent. The average communicant has a superficial knowledge of the Order of Deaconesses in a general way but little is known of the Religious life in the convents and monasteries.

Our strongest forces can be briefly stated in a few general conclusions. A spirit of unity is coming through leaders who are advocating the suppression of opinions based on misinterpretation rather than on facts. A more insidious evil has never hampered the growth of the Church, and until fully overcome, the Church can never reach her maximum strength. An upward trend towards Catholicism is lessening the tension created by ecclesiastical differences and revealing the need and desire for a holy Catholic Church in reality. We find fewer sermons dealing exclusively with the subject of present day conditions and civic righteousness, and more preaching of truths that

are helping people to get their own souls right. We have a recognition that spiritual leaders are needed who are qualified to give help and who can be trusted to hear confessions. People's minds are tangled and torn, and far too many are groping in the dark without religious support when overwhelmed with tragedy and assailed by temptations.

Our greatest force is in the clergy who are conscious that the most sacred thing that can come into a man's life is the gift of the priesthood; and in the laity who have found in the Blessed Sacrament of the Altar a oneness and highness of vision that even death itself cannot destroy.

ACKNOWLEDGMENTS

(Continued from page 639)

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LENTEN RETIREMENT

And He said unto them, Come ye yourselves apart into a desert place and rest a while. For there were many coming and going, and they had no leisure so much as to eat.—St. Mark 6:31.

Vain tyrant world, that claims my complaisance
And treadmill service as thy constant due,
Nor grants surcease and leisure to pursue
The soul's desires in its self-chosen haunts:
Be warned 'tis Lent, and I defy thy taunts.
I'll live with my own thoughts the season through,
Be as secluded as I choose, and do
Neglected service to my higher wants.

So by fresh intercourse with earth and sky,
With books and Bible, poesy and art,
With Christ in prayer and holy sacrament,
I shall redeem the time and satisfy
The secret hunger of a starveling heart,
Ere I have store to serve the indigent.

EDWARD HENRY ECKEL

Fort Worth, Texas, February 23, 1922.

LASTLY, DEATH brings me where I would be: into my own country, into Paradise, where I shall meet, not as in the Elysium of the Poets, Catones, Scipiones, and Scævolas: but Abraham, Isaac, and Jacob, the Patriarchs my fathers, the Saints my brothers, the Angels my friends: my wife, children and kinsfolk that are gone before me, and do attend me, looking and longing for my arriving there. Where we shall thus congratulate, as Saint Paul saith: we are met in Mount Sion, the City of the living God, and the celestial Jerusalem, in the company of innumerable Angels; where things that eye hath not seen, nor ear heard, nor heart of man can conceive, are prepared for us and all that fear God.

Therefore I will say, Lord, when shall I come and appear before Thee? Like as the Hart panteth for the water-brooks so pants my soul for Thee, O God: I had rather be a doorkeeper in Thy house than dwell here, though in chambers of pleasure.—
Henry Montague, Earl of Manchester.

Modification of Immigrant Legislation

By the Rev. Charles T. Bridgeman

Assistant Secretary, Foreign Born American Division

IMMIGRATION legislation is again before Congress. The House has passed (Feb. 20, 1922) H. T. Res. 268 which continues for another year the Immigration Quota law of May 19, 1921. If this is ratified by the Senate it will mean the continuance for another year of the merely temporary and emergency legislation which has caused such hardship among immigrants during the year past. It is not a question of percentage limitation of immigration, which seems to be demanded by the country as a whole, but it seems unnecessary that the conditions under which the law is operated should be such as to cause extreme hardship upon those who innocently depart from their homes with the expectation of making new homes in America, only to be turned back at the port of entry because of technicalities in the law.

The Department of Labor has tried to administer the law fairly but with great difficulty. Not merely steamship companies and racial groups but disinterested social workers who work with immigrants, and even a Federal Committee under the chairmanship of Fred Croxton, Esq., appointed to investigate conditions at Ellis Island and other ports, have protested against certain fundamental defects of the law. This is especially true if the present law is to be made effective until June 30, 1923, instead of being replaced by a really constructive and permanent law.

The fact that under the present law the immigration into the United States was reduced from 800,000 in the year ending June 1921, to 190,000 for the present year up to Feb. 20, 1922; and that the law permits only 35,000 for the whole year, a quota which will not nearly be reached, suggests that we can afford to be more considerate of the immigrants in the operation of the law without endangering the economic or social conditions in America. In fact the law has been so drastic that there have been 49,000 more aliens going from America than entering to date this year.

The following recommendations sent to the Senate Committee on Immigration by a Conference on Immigration Policy, meeting in New York under the chairmanship of Miss Frances Perkins, of the Council of Immigrant Education, have been endorsed by many national organizations as being fundamental changes which ought to be made even in temporary legislation. The Foreign Born Americans Division of the Department of Missions has further recommended them and urges interested laity and clergy, and especially the social service committees of dioceses and parishes, to write to their representatives in the Senate urging them to heed the importance of these humanitarian changes in the present law, and also to express the same to the Hon. LeBaron Colt, Chairman of the Immigration Commission at Washington.

RECOMMENDATIONS TO THE

SENATE COMMITTEE ON IMMIGRATION AND NATURALIZATION
IN REFERENCE TO THE
PRESENT QUOTA LAW OF MAY 19, 1921 (H. R. 4075)
AND
H. J. RESOLUTION 268 (FEB. 20, 1922)

1. Limitation of Passport Visas to Quota Number:

Under the present law, many aliens have received passport visas after the quota from their country has been exhausted: and have been deported for this reason alone.

It is therefore recommended that the Department of State be empowered to make operative the suggestion made by the Federal Commission on Social Service of the Bureau of Immigration (Fred Crowton, Chairman) to the effect that U. S. Consuls shall be instructed to re-

fuse passport visas to avowed immigrants when it is known that the quota from their country is exhausted for the year; and that in general the monthly flow of immigrants be regulated by the control of the passport visas.

2. Preference to Families of American Citizens:

Naturalized American citizens who have definitely sworn their allegiance to the country sometimes are unable to bring in their wives and children because the quota has been exhausted.

It is recommended therefore that in order to make practically operative Section 2 (d) of the present Law of May 19, 1921 (*viz*: "That in the enforcement of this Act, preference shall be given so far as possible to the wives, brothers, parents, sisters, children under eighteen years of age, and fiancées of citizens of the United States, etc."), instead thereof the following provision shall be substituted: "That a citizen of the United States, 21 years of age or over, may, under proper regulation, bring into the United States or send for an otherwise admissible wife, husband, children under sixteen years of age, or parents over 55 years of age, or widowed mother, even when such persons are in excess of the quota, and that any alien who has declared in manner provided by law his intention to become a citizen of the United States and who has been a resident here for three years or over may enjoy a like privilege."

3. Minimum Quotas:

There are now 16 countries having an annual quota of less than 1,200, including such countries as Spain, 663; Syria, 905; other Asia (Persians) 78; Africa (including British South Africa), 120; Australia, 271; and New Zealand, 50.

It is therefore recommended that the basic minimum quota for any country shall be 1,200 per annum; or at least, that in case of countries having quotas of less than 600 per annum, the provision shall not apply which limits the monthly admissions to 20% of the annual total. (Note: the present number of 16 countries is 4,000; suggested quota, 19,200.)

4. The Family as a Unit in Determining Nationality:

Section 2 (b) of the Act of May 19, 1921 says that nationality shall be determined by country of birth. This has meant practically that a child born of English parents in South Africa or Australia has been excluded as excess of quota when its parents have been admissible; and that an admissible Englishman has been excluded because of an excess quota wife from Australia.

It is therefore recommended that the minor children shall be counted as the same nationality as the parents, and that wives shall be counted as the same nationality as their husbands. (*Provided* that nothing be done to deprive of American citizenship those born under the American flag.)

5. Refund of Passage Money and Penalizing Steamship Companies:

The Act of May 19, 1921, makes no provision for penalizing steamship companies or other carriers for knowingly bringing in aliens in excess of quota. Further, extreme hardship has resulted from deported aliens having spent practically all their money on passage and maintenance en route.

It is recommended therefore that in cases where steamship companies shall be found to have knowingly brought in aliens in excess of quota they shall be required to refund to the deported aliens the whole amount paid in

passage and maintenance en route, in addition to returning them to their port of embarkation.

6. *Refund of Passport Fees:*

The value of passport fees paid by alien immigrants is not a negligible amount, but owing to difference in exchange, often a very large sum. Further, the receipt of a passport visa is considered as a guarantee of general admissibility, and an assurance of the purchase of steamship passage.

It is recommended therefore that when aliens are deported as in excess of quota the Department of State shall be authorized to refund such fees (Note Johnson Bill H. R. 9297, Dec. 5, 1921).

7. *Students Excepted:*

Bona fide students are not specifically excepted from the present Quota Law.

It is recommended that the law be amended to permit the landing of *bona fide* students coming to accredited educational institutions, in accordance with the Department of Labor ruling issued by E. J. Henning, Assistant Secretary, October 5, 1921.

8. *Temporary Landings:*

It was reported in the House of Representatives on February 20th (Congressional Record, Feb. 20th, P. 3120) that 1,773 persons in excess of quota had been admitted temporarily on bond by the Secretary of Labor in order to avert undue hardship.

It is, therefore, urged that H. J. Res. 273, which authorizes the Secretary of Labor to admit them permanently, be given favorable consideration.

9. *Exceptional cases:*

There are always exceptional cases concerning which no advance ruling can be made, and frequently extreme hardship is caused because the Secretary of Labor is given no discretion in the enforcement of the present law (May 19, 1921).

It is, therefore, recommended that where the strict application of the immigration law would result in hardship amounting to inhumanity, the Secretary of Labor may admit individual cases under such safeguards and conditions as may seem to him wise and justifiable; provided that the annual report of the Commissioner General of Immigration shall record by name each such case, together with the character of the circumstance justifying such exceptional treatment.

YOUR OWN EPITAPH

IF YOU HAD to write your own epitaph, and the tombstone were big enough, could you truthfully put all this on it:

1. Here lies the body of one whose daily life was a sermon, and whose conversation left no bitterness.
2. This was a soul that had many faults, but he was always trying to correct them.
3. His friends outnumbered his enemies, and all his enemies were caused by his honest convictions.
4. Little children came to him without asking, and old people asked him to come again.
5. He lost money, but he never lost his faith; and having once found the pearl of great price, he never sold it for something more showy.
6. He shared generously of everything except his troubles, and smiled just before he turned a corner.
7. He knew how to pray, and loved religion, and was not afraid nor ashamed to talk about God to the boy in the office elevator.
8. People loved to see him come along the street, and when he was absent from church, they knew he was sick, or out of town.
9. He enjoyed life so much, and lived it so well, that no one thinks of him as dead, and he lives in very many other people who imitate his virtues and follow his example.

—J. M. Sheldon, D.D.

OUR OBLIGATION TOWARDS PROHIBITION LAWS

FROM AN ADDRESS ON MARCH 10TH AT THE CATHEDRAL OF ST. JOHN THE DIVINE

BY THE RT. REV. WM. T. MANNING, D.D.,
BISHOP OF NEW YORK

I AM asked to say whether I hold that it is our duty to obey the Prohibition laws. I have already spoken publicly on this subject at the recent dinner of the Sons of the Revolution, but I want to express my judgment upon it again here at the Cathedral in the most open and public manner possible.

I have never been in theory a prohibitionist. I do not agree with the extremists who say that to drink wine or beer is a sin in itself. From actual observation in the army, however, I believe that Prohibition will be of great practical and moral benefit to the life of our country. From information coming to me from many sources, I believe that prohibition is working great moral and practical benefit in the homes and conditions of life among the working people of our country as a whole.

But the question now is not whether we believe in Prohibition or not, but whether we believe in keeping the law of the land. Upon this question there is no room for two opinions. If we disapprove the Prohibition laws we have the right to say so, and to work for their repeal. But none of us have the right to evade or disobey the law as it stands and we cannot do this without working grave harm to our national life.

The charge is made that this law is disobeyed chiefly by those whose education, wealth, and position in the community give them widest influence. If this is the case, it is a matter of the utmost seriousness. The Judiciary Section of the American Bar Association has felt called upon to utter a warning on this subject. This committee, composed only of judges, and speaking, as it declares, for all the judges, says: "Reverence for law and enforcement of law depend mainly upon the ideals and customs of those who occupy the vantage ground of life in business and society. The people of the United States, by solemn constitutional and statutory enactment, have undertaken to suppress the age-long evil of the liquor traffic. When, for the gratification of their appetites, or the promotion of their interests, lawyers, bankers, great merchants and manufacturers, and social leaders, both men and women, disobey and scoff at this law, or any other law, they are aiding the cause of anarchy and promoting mob violence, robbery, and homicide; they are sowing dragon's teeth, and they need not be surprised when they find that no judicial or police authority can save our country or humanity from reaping the harvest."

As Bishop of this diocese, I most solemnly associate myself with those words. As true citizens, we cannot take any other position. I call upon all our clergy and I call upon all our people, whatever their views about Prohibition, whatever their station in life, and whatever their religion, to stand with their whole strength for the sacred principle of respect for law upon which the life of our country depends.

And let me add in this connection that the position of the Presiding Bishop of our National Council upon this question has been misrepresented. I have not consulted him, but I know well that Bishop Gailor stands as strongly as I do for that principle of respect for law of which I have here spoken and for which I call upon all our people to stand.

CHURCH STUDENTS

OUR COLLEGE students now have units of the National Students Council in forty-nine institutions. This is the Church's standard official recognition of the students' clubs and guilds for worship and service.

Learning the "Benedicite"

By Sarah S. Pratt

IT is just twenty-five years ago this Lent since the writer of this article prepared a paper entitled "The Reasonable Woman's Lent", which marked her entrance as a contributor to THE LIVING CHURCH, then under different management and published in Chicago. That little article, setting forth the economic use of the Lenten season as a time for specific progress in Christian knowledge, brought a number of letters asking for suggestions; and from that far-away Lent until the present season, it has been a privilege to outline or to suggest Lenten readings, both individual and for classes. It is, of course, quite unnecessary—if one considers a bit—to ask anybody about one's Lenten reading, unless it is one's doctor; for catalogues and Church periodicals are filled with rich offerings each Lent, special books always being advertised for this season. But it has been a pleasant task when a new idea bearing on the special use of Lent has been evolved, to share it with, or to commend it to, some one else.

All Churchmen know the Canticles and the *Te Deum*; but when Lent comes and with it the beautiful *Benedicite*, even the trained Churchwoman reaches for her Prayer Book. Few persons have memorized the *Benedicite*, as they unconsciously have the other chants, for the reason that it is used so little in the services and that it is difficult to memorize. It has to be done in a Loisetian way.

Every Lent ought to crystallize some of our liquid ideas into something definite, solid. A liquid idea of memorizing the *Benedicite* has been floating in my brain for some years.

This year it is going to crystallize. When I wrote to a clerical friend that I intended to learn the *Benedicite*, he replied discouragingly, "Why nobody learns the *Benedicite*!" Very well! Here is one person who is going to learn it and learn it this Lent.

Writing once in this paper a few years ago about the *Benedicite* as an unequalled Christian paean, my surprise and gratitude were deeply aroused by the gift of a package containing at least fifty copies of the *Benedicite* in booklet form, printed on calendered paper and bound beautifully. With this came a note from an unknown friend saying that having read of my love of this canticle, he sent them, hoping they would be sent to other lovers of the *Benedicite*. And so they have been sent broadcast, to the sick, and the sorrowing, and to others. They have brought many notes of appreciation. The late Mrs. Freely, a lovely woman of devout Christian character, long a diocesan officer of the Auxiliary in Chicago, and who was an invalid for several years, wrote, "I keep the beautiful *Benedicite* by my bed-side; I can put out my hand in the night and comfort myself with it".

This chant, or hymn, which is a very abandon of joy, is an old Jewish hymn, a paraphrase of Psalm 148. The use of it has been traced to the third century and there is a tradition that it was sung by the three Jewish youths while in the fiery furnace.

In the first English Prayer Book the use of this chant during the time of Lent was made compulsory. But in the second Prayer Book of Edward Sixth this rule was repealed, the rubric reading: "After the fyrst lesson shall follow *Te Deum Laudamus* in English daily through the whole yeare", "or this", preceding the *Benedicite*. The rubric is the same in the present English Prayer Book and also in our own. There is not even a suggestion of using it in Lent; but fortunately the custom was revived many years ago. Sometimes it is used also in Advent and many persons would be glad to hear it occasionally in the long Trinity season.

As has been said, *Benedicite* is not easily memorized unless one studies it and discovers that it is not a haphazard expression of joy but has order and system.

Paraphrasing the psalm mentioned, it deals with the elemental and mysterious forms of the Mosaic Creation.

The best way to memorize it is to notice that the hymn is divided into four great general apostrophes; the Works of the Lord, the Powers of the Lord, the Earth, and the Children of Men. The second Prayer Book of Edward Sixth is before me and I should like to use its quaint spelling. Under the general apostrophe—"O All ye workes of the Lord", come the specific ones, "O ye Aungells", "O ye Heavens", "O ye waters that be above the firmament". This last is puzzling until one turns to Genesis and reads, "And God made the firmament and divided the waters that were under the firmament from those which were above". These, then, are the "Workes of the Lord". Then come the Powers of the Lord. "O ye Sunne and Moon", "O ye starres of heaven", "showres and dew", "wyndes of God", "fyre and heat", "wynter and summer", "dewes and frosts" (here is a sequence of cold), "frostes and cold", "ice and snowe". Then come three in which visual effects are blended: "O ye Nightes and dayes", "lyght and darkness", "lightening and clouds". All of these come under the Powers of the Lord.

Now the third division comes: the "yearth" is called on to "blesse the Lord" and under this come the "Mountaynes and hylles", "the grene things", "welles", "seas and fluddes", "whales and al that move in the waters", "foules of the ayre", "beastes and cattell".

And last of all He made man. And so, last of all, the "children of men" are adjured to bless the Lord. First among these come His chosen people: "O let Israel blesse the Lord". Then come the "Priestes of the Lord", the "servantes of the Lord", and then that verse which we can never sing without a thrill, "O ye spyrites and souls of the Righteous, blesse ye the Lord; prayse Him and magnify Him forever"; man sublimated, spirit, the essence of God, the spiritual Man, is called on to "blesse the Lord;" and that is the end save for one verse: "O ye holye and humble men of hearte, bless ye the Lord", and that means us; and after we have sung the *Gloria*, our *Benedicite* is ended.

But this old English one adds: "O Ananias, Azarias, and Misael, blesse ye the Lord; prayse Him and magnifye him forever"; and if anything could have cheered these three Jewish youths in their extremity, I think it would be this hymn.

None of this which I have written may be correct; it may not be theological—who knows? But all that I am claiming is that it is a good way to memorize the glorious *Benedicite*.

PRAYER TO THE HOLY SPIRIT

Holy Spirit, in delight,
Help me always to do right;
For Thy blessings oft renewed
Till my heart with gratitude:
May I give what Thou hast given,
Lay up store of earth in Heaven.

Holy Spirit, in despair,
Help Thy child her lot to bear;
Then may I receive from Thee
Faith and Hope and Charity:
Spirit, then a portion dole
In the famine of my soul.

Holy Spirit, in the hour
Of my death, O may Thy power
Strengthen, comfort me, and make
Me submissive for Thy sake.
Holy Spirit, then to me
Ope at last eternity. Amen

HARRIET STORER FISK.



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 reserves the right to exercise discretion as to what shall be published.

INDIAN MISSION SCHOOLS

To the Editor of *The Living Church*:

READ with interest the article on Indian Mission Schools appearing in your issue of February 25. In the main the statements contained therein are correct. It is certainly true that the Church of Rome in recent years has largely increased its schools on the Indian reservations and continues to spend hundreds of thousands in this way. Of course they are helped by contracts with the government. It is quite true that probably half the Indians of South Dakota are baptized into the Episcopal Church. It is doubtful whether the Roman Catholics have half as many adherents among them, yet they offer schooling to seven times as many children as we.

It should also be noted that the Indian department is continually closing government reservation schools. Not less than five in South Dakota have been closed within the last three years. In each case the plants planned and erected for school purposes are standing idle, and will doubtless be sold to the highest bidder. Some of these will probably be bought by other Christian bodies, and our educational work among the Indians will thereby become even more disproportionate. Bishop Hare had at one time six Indian schools, but was obliged to close four of them for lack of support. With a great struggle, and much hardship and self-sacrifice on the part of the teachers in our Indian schools, we are keeping two alive. The opportunity to double and triple this work is presented to us. Does the Church feel her responsibility, and will she back the effort? Past experience and present indications do not furnish a very encouraging response to this question.

Bishop's House,

Sioux Falls, S. D., March 2, 1922.

HUGH L. BURLESON.

ON REVISION OF THE PRAYER BOOK

To the Editor of *The Living Church*:

IN behalf of the Commission on the Revision of the Prayer Book, and at the request of the members present at the last meeting, I am writing to evoke comment from the clergy and laity of the Church.

First, I must disclaim most emphatically the charge that the Commission has in any degree consciously tampered with the Doctrine of the Prayer Book, as has been asserted most unaccountably in certain quarters. It has indeed been a great compliment to the Commission that the mere *proposal* of anything should have been greeted as if the Commission were so immensely influential as to bring about any alterations; especially since it is the *reverse of a compliment* to the intelligence and loyalty of the Bishops, Clergy, and Laity of the General Convention to assume that they would be misled, and *perforce* give their consent and approval to any erroneous proposals. We believe that a reasonable consideration of the proposals made by the Commission, and a tolerant understanding of the Prayer Book teaching (which confessedly admits of comprehensive interpretation), will render the Report of the Commission acceptable to many who may be disposed to regard it with suspicion.

It is the desire of many that the process of Revision should be speedily completed. The third and final Report of the Commission is about to be distributed to the members of the General Convention, and will be on sale for any who desire to obtain it.

1. One proposal is that the House of Bishops be summoned early in September or in August to give their consideration to the Report of the Commission, so that when the House of Deputies has passed upon any portion of the Report, the Bishops will be ready to give their assent or dissent, without further discussion.

2. Another proposal is that a *special meeting* of the General Convention be called, in accordance with Canon 50, Section II., by the Presiding Bishop, with the consent of a majority of the Bishops, to be held at some central point, in the year *following* the next General Convention, for the express purpose of acting upon the Revision of the Prayer Book.

Still another proposal has been made as follows:

3. "The possibility of having a large general committee, representing both Houses, meet some little time in advance, in the spring or early summer, and spend a day or two in thrashing out the whole matter of the presentation of the Revision Report

to the Convention. The committee would test the points at which controversy would arise, see the lines of least resistance, and be prepared with a Report which would enable the members of the Convention to take up the work of revision much more intelligently than they have heretofore. We ought to be able to control by public opinion expressed in that way purely individual obstruction, such as we have had in former years. Such a committee might be formed around the two committees on the Dispatch of Business, and there should be on such a committee at least a bishop, a presbyter, and a layman who are in intimate touch with the Prayer Book Revision work. But the bulk of the membership should represent other constituency".

Any comments or suggestions concerning expedition will be welcomed if sent to the Church papers.

Pittsburgh.

CORTLANDT WHITEHEAD,
Chairman of the Commission.

TWO TYPES IN THE CHURCH

To the Editor of *The Living Church*:

THE controversy that has been carried on in your columns between Mr. Keble Jones and the Rev. Father Bothé in regard to the publications of the Society of SS. Peter and Paul is interesting in that it reveals so clearly two types of mind prominent in the Church to-day. These types harangue each other under the guise of reason when all the time—from a layman's point of view—logic is but attempting to conceal an "inveterate antipathy" on the one hand, and a "passionate attachment" on the other. To be explicit, minds of the type of Mr. Jones instinctively mistrust and dislike Rome, minds of the type of Father Bothé's as instinctively respect and love her. To the former, little need be said. Their prejudice is sound and wholesome enough and is a thing increasingly waning. To the latter a great deal might be said, not by way of warning but of suggestion.

"All men of imagination have a weakness for the Church of Rome," or words to that effect, wrote Matthew Arnold some fifty years ago; which remark holds good even in our day of a glorified and advanced Episcopalian ritual. But such a weakness should be for the Roman Church's historical significance, for her actual universality, for the fact that she alone of Christian establishments maintains uniformity of worship despite diverse lands and tongues. Instead, however, one finds a weakness for what is most cheap and banal in Romish ceremonial. One hears in some of our churches priests (usually young) muttering the mass, sees them wearing abbreviated chasubles and genuflecting with haste and familiarity—in all ways speeding up the rather sedate and dignified Anglican ritual.

Granted that the Anglican ritual can stand a trifle more acceleration, that it errs on the side of precision and meticulousness, and that there is much to be said for the unstudied celebration of the Latin Mass; these young priests are, nevertheless, but imitating a slovenliness that has grown upon Rome in spite of herself. Roman priests do not mumble intentionally but unconsciously and because of a long tradition in which the words as words have come to mean increasingly less. They genuflect hastily because the Real Presence is so much a matter of course that it no longer compels an act of spontaneous and complete obeisance. And herein is implied not so much a criticism of Rome, with whom such carelessness is but an evidence of the cruelty of time, as of Rome's Anglican imitators, who apparently would hasten our day toward the same nonchalance of worship.

Speaking of the hopes of a re-united Christendom, of the possibility of our reconciliation with the papal see, are we to contribute nothing toward that merger? Have our four hundred years of separation or exile taught us nothing? Doctrinally, no. Aesthetically, yes. The full chasuble is more beautiful than a narrow, skimpy one; words carefully enunciated more pleasing than those badly mumbled, and a well timed service is certainly more uplifting to the worshipper than one performed as if to a stop watch.

Now the writer fears that he will be interpreted as on the side of Mr. Jones as against Father Bothé. This would be unfortunate since he regards what is commonly known as the "Pro-Roman movement" as enlisting some of the keenest

minds as well as the freshest blood of our communion. Nothing is more dull than that Catholic parish that has come to a sudden halt the other side of devotion to Our Lady; nothing more thrilling than that parish that goes on and on, recapturing the glories of its natural heritage. The writer is merely out of sympathy with that type of priest who seems to regard his Anglican affiliations as an unhappy accident and who spends all his energies in an effort to obliterate that fact. Small wonder that old-fashioned High Churchmen tell this type of priest to move on to where his heart is.

New York.

LONDON M. ROBINSON.

WHAT SORT OF PASTORS DO WE HAVE?

To the Editor of *The Living Church*:

DURING the last eight years communicants from all over the country, especially during the summer, have come to this parish for stays long and short. Of those who have come to stay indefinitely, perhaps three have been followed up by their former pastors. Perhaps five have owned a devotional manual. Over one hundred devotional manuals have been given to acquired communicants and by them thankfully received.

The other day in questioning the latest arrival I learned the communicant had never heard of a devotional manual or any guide aside from the Prayer Book to assist in the daily prayer-life or in preparing for communions.

My experience must surely be that of other priests. It is shocking, and an indication of poor parochial management on the part of the clergy. Compare our shiftlessness with the preparation given by the average good house in sending out salesmen.

Every soldier is familiar with the I. D. R. and every sailor with the Blue Jacket's Manual. They are the "devotional manuals" of the Army and Navy. No service man may be counted intelligently informed unless he is familiar with these books. Uniformity is secured through them. Officers who succeed in familiarizing their men with the contents of either book get results and save themselves much work.

"Success in battle is the ultimate aim of all military training," says the I. D. R., but it goes farther and informs the soldier the most practicable methods of obtaining it.

I am beginning to wonder what our spiritual officers among the clergy have in mind. We hear a great deal about the need of morale in our parishes and the lack of uniformity. Why? If the clergy took account of stock in their immediate cures and learned how few are provided with devotional manuals they might be shocked. Perhaps those who bark loudest at their people for not attending more carefully to their religious duties are at fault.

People want to know how to do things properly. Give them a fair chance. See that every parishioner has some kind of a manual. They are cheap enough. Two or three cost less than one popular novel. If the people won't buy them, let the clergy do so and charge them up to the parish. They are a good investment and tend to prolong and conserve the energy of the clergy, and bring results.

Ashland, Wis., March 5, 1922.

HARRY S. RUTH.

CONTAGION

I placed my foot on a daisy fair,
It withered and died that day;
I put my axe to the oak and pine;
They fell and died away.

I cursed a man with heart and tongue,
And shot my arrow fast,
A treacherous world took up my bow
And the die for war was cast.

I wrote a song for the ears of man
And sung it full and strong;
My next door neighbor heard the sound
And forgot to do a wrong.

I made my bed, I prepared my heart
For the Sacred Bread and Wine,
And at the Altar bending low
I tasted Life Sublime.

REV. JAMES P. BURKE.

A REMINISCENCE OF THE FRONTIER

THE South Dakota Historical Society has come into the possession of what is probably one of the most unique clocks in the state and one which had an interesting connection with a certain incident in the early history of Dakota Territory.

About the time of the Indian uprising in the late '70's there were a large number of Yanktonias living on the Crow Creek reservation in the territory surrounding Ft. Thompson. Many of these Indians had assimilated the white man's religion and were in a manner living semi-Christian lives. However, there was a large group who resented the coming of the whites and particularly their teachings of Christianity. These people belonged to a heathen sect known as the Lodge of the Grass Dancers. They were the trouble makers of the district, always ready to stir up their red brothers.

This group had as their leader a young buck, a powerfully built fellow, who was known by the name of Truth Teller. Truth Teller held the position of Master of the Drum which was the symbol of the sect.

In May or June, 1879, Bishop William H. Hare, then Bishop of Dakota, went to Ft. Thompson to preach to the Christian Indians. His coming was heralded for many days in advance and brought together the Indians from all over the reservation.

The Grass Dancers saw an opportunity to cause trouble and likewise congregated in the vicinity of the fort. The small rough chapel could not contain the great crowd who had come to hear Bishop Hare, so a large semi-circle was formed just outside, and when the Bishop arrived, he was escorted to the chapel steps from where he was to speak.

On the outskirts of the crowd were gathered the Grass Dancers, led by Truth Teller, who carried his immense drum. The Christian Indians expected trouble, and as the Bishop commenced to preach their fears were augmented by Truth Teller, who came pressing through the throng, shoving all who were in his way to right or left until he stood at the steps of the chapel. Here he halted, unslung his drum, and meekly delivered it to the Bishop with the admission that he surrendered to God.

The multitude was astonished at this sudden turn of events. The Grass Dancers retreated but Bishop Hare, in perfect control of the situation, accepted Truth Teller's drum and quietly placed it inside of the chapel, before he continued his sermon.

Truth Teller cast off his tribal blanket, had his hair cut in white man's fashion, and donned white man's clothes.

The other Grass Dancers, however, were not willing to follow their former leader. They demanded the return of the drum and so insistent were their demands that the matter was finally taken up with the government authorities. They sought to have revenge on Truth Teller at various times. When the government, at the suggestion of Bishop Hare, built for him a home, they promptly burned it to the ground.

Truth Teller never weakened, but rather seemed to delight in his persecution.

Bishop Hare told the story to a group of Eastern friends, and eventually it came to the attention of Mrs. John Jacob Astor, who was a great admirer of the Bishop and his work among the Indians. To make some restitution to Truth Teller in deserting his former friends, Mrs. Astor had a clock made, the case of which was an exact representation, in miniature, of the convert's former drum. This was given to Truth Teller, who valued it as his most precious belonging.

Shortly before he died, Truth Teller presented the clock to Colonel Sam Brown, of Brown's Valley, Minnesota, in whose possession it has been for several years. Colonel Brown has presented it to South Dakota and it has been added to the already large collection of Indian curios and relics in the cases of the historical department in the state house.



The Open Vision, a Study of Psychic Phenomena, by Horatio W. Dresser, Ph.D., Crowell, N. Y., pp. x-352.

This is a sympathetic treatment of the general subject of psychic phenomena, from the point of view of a Theosophist. It is a semi-mystical, semi-scientific discussion of the matter, with an incidental interest—somewhat in the apocalyptic line—in relation of the Great War to the general scheme of the universe. It is not easy to understand, and the terminology from time to time lapses into the “hush-talk” of the initiates of the New Thought Movement. The conclusion of the work is embodied in these words: “Whether we like it or not . . . and despite all the efforts of the Churches to oppose Sir Oliver Lodge and the other pioneers, the point of view is before us now to be reckoned with, namely, that there is the most ultimate relationship between the two worlds, and that all real causes are spiritual. The result is a new coöperative spirit pointing forward to the ideal which Swedenborg called the Grand Man. If we shall come to adopt that point of view we may find in it a new social gospel or, rather a return to the true Christianity of the Gospels” (p. 352).

Parables in Great Books, by the Rev. Herbert, Snell, B.A. Allenson, London, 1920, pp. 1-171. Price: five shillings.

Certain preachers find an anthology of illustrative and typical material highly useful. To them this small text will be of value. The author finds obvious moral lessons in certain great works of literature, distilling his moral often by the use of added potions and philtres from his own pharmacopoeia. The results are the best “tinctures”. So we find Balzac's Wild Ass's Skin, or The Tragedy of Self Will; his Atheist's Mass, or A Lesson in Gratitude. Browning, Sienkiewicz, George Eliot, Stevenson, and Longfellow all serve the purpose of our moral pharmacist.

What Shall I Think of Japan? By George Gleason, Macmillan's N. Y., 1921. pp. 1-284. \$2.25.

There is no doubt that the whole country has been deluged with literature of a definitely anti-Japanese tone. The prejudice against Japan that is being generated in our midst is a real and dangerous thing, and in the interests of justice, one would like to see some systematic effort made to attack these artificial means of making up the minds of the American public. Here is a small book, compact, carefully prepared, supplied with treaty texts, documents, and the like—all written frankly from a point of view favorable to Japan, by a man who spent nearly twenty years in residence in that country. It is not in the least a partisan production, but a sincere and able attempt to give the facts regarding Japan, both favorable and unfavorable, leaving the reader to develop his own conclusions. There are still people in the United States who do not like predigested food, physical or mental; there are still people who like to do their own thinking, on the basis of the instinct of fair-play and justice. For such this manual on the Japanese question will be of undoubted value. For any one who is at all concerned about the subject, this book will be fascinatingly interesting.

Friend, I do Thee no Wrong: Three Sermons on the Church of England, preached at Graham Street Church, Sloane Square, London, February, 1919, by Wilfred Knox. S. S. P. P., London, 1919. pp. 1-80.

This is one of the best, if not the very best, recent work on the Roman controversy, popularly, yet accurately, written; attractive in the style of its presentation, both materially and formally; distinctly not a work of special-pleading; and animated by a sympathetic understanding of the whole Roman claim, and a firm and steadfast loyalty to the Church of England. It is a good refresher for those who need to review the controversy, and an excellent text for any who are undergoing an attack of “Roman fever.” In every way it is more solid, more searching, more honest in fundamentals, than was the Roman *apologia* of the former *enfant terrible* of the English Church; now unhappily, shall we say, the *enfant égaré*? It is distinctly a valuable group of sermons.

Historic English. By James C. Fernald, L.H.D., Funk and Wagnalls, N. Y., 1921. pp. ix-293. \$1.90.

It is only from some knowledge of the history of our language that we may properly appreciate it; the “historic sense” is not less needful in literary matters. The late Dr. Fernald makes in this his last contribution to that field which was his life-study. It is delightful reading. In such a work it would be the easiest thing in the world to become “textbook”—a temptation which the writer carefully eschews. With such a vast number of anthologies of English literature, it would seem almost impossible to avoid the hackneyed and well-worn quotation material: Dr. Fernald succeeds in presenting us with fresh, vigorous, and interesting illustrations. Perhaps the section on the history of the English Bible is one of the most interesting parts of the book (pp. 183-231). It is a real mission in life to have developed the sense of appreciation for homely things, which are so constantly taken for granted. This last work of the author is dedicated to the same principle to which he gave his life: the eliciting and directing of an intelligent and keen understanding of the history and beauties of our tongue.

Chips from a Busy Workshop. By the Rev. Dr. Lorin Webster, Badger's, Boston, pp. 1-191.

This volume of slender verse is marked by little that is remarkable either in form or content. Perhaps the best work of the schoolmaster-priest is shown in his All Saints' poem (pp. 43-44). Another bit of verse on Friendship closes with the words: “Unlike flowers, true friendship never dies.

Eternal life doth unto it belong;

It roots on earth—it blooms beyond the skies”. (p. 62).

The Message of Anne Simon. Badger's, Boston, 1920, pp. 1-145. \$1.50.

This volume purports to be the transcribed record of a continuous revelation made by Mrs. Otto Simon, extending over a period of twenty-five days (January 17 - February 12, 1919), now published by her husband. It is a message of consolation, couched in the peculiar jargon—exalted, vague, rapt—which characterizes such productions. One would not wish to be captious or offensive, but it is exceedingly difficult not to be so in reading this work. Perhaps it would be better to forbear comment of any disagreeable nature, and to assert with conviction that no thoroughgoing Catholic Churchman would find himself in need of the support of such texts as this for faith in the immortality of the soul, the providence of God, and the eternal Love which is the ultimate reality.

The Raid of the Ottawa. By D. Lange. Lothrop, Lee & Shepard Co. Price \$1.50.

This excellent story of adventure, describing the closing months of the French and Indian War, follows the fortunes of an American boy who is kidnapped by an Ottawa Indian and carried many miles from his home. His two older brothers set out to rescue him. They endure many hardships, are captured, escape, and pass a winter north of the Great Lakes. Interwoven with the story are fascinating descriptions of woodcraft. Best of all is the sympathetic treatment of the Indians.

Boy Scouts' Life of Lincoln. By Ida M. Tarbell. Macmillan Co. Price \$2.00.

Rare is the year that does not bring forth a life of Lincoln and this season Miss Tarbell, who undoubtedly knows more about the great commoner than anyone else in America, has written one for the Boy Scouts. It is easily the best of the holiday books for young people and not only the Boy Scouts, but their sisters as well, will find instruction and entertainment in its pages.

Church Calendar



MARCH

1. Ash Wednesday.
5. First Sunday in Lent.
- 8, 10, 11, Ember Days.
12. Second Sunday in Lent.
19. Third Sunday in Lent.
25. Annunciation B. V. M.
26. Fourth Sunday in Lent.
31. Friday.

Personal Mention

THE REV. F. T. CADY, of Trinity Church, Tyrone, Pa., has accepted a call to become rector of St. Matthew's Church, Charleston, W. Va.

THE REV. WM. GARNER, formerly at Navasota, Texas, has begun work at St. Mary's Church, Houston, Texas.

THE REV. THEODORE HAYDN, rector of Calvary Church, Syracuse, N. Y., has accepted a call to the rectorship of Trinity Church, Watervliet (Diocese of Albany) and will enter into residence, April 1st. The Rev. Mr. Haydn was secretary of the Diocese of Central New York and for several years has been the diocesan correspondent for THE LIVING CHURCH.

THE REV. ALVIN SCOLLAY HOCK will move from Estherville, Iowa, to St. Paul's rectory, Harlan, Iowa, by April 1st.

THE REV. LEWIS H. HUBER, rector of St. James' Church, Bedford, Pa., has been elected president of the Bedford County Tuberculosis Association, a director of the Bedford Playgrounds Association, with the position of Supervisor of Playgrounds, and a member of the Bedford Chamber of Commerce.

THE REV. W. W. JENNINGS, rector of the Church of the Epiphany, Rochester, N. Y., has accepted a call to become rector of St. Luke's Church, San Francisco, and will begin work at the same on the Sunday after Easter, April 23rd.

THE REV. STANLEY S. KILBOURNE, who resigned the rectorship of Gethsemane Church, Minneapolis, Minn., to accept a similar position at St. Peter's Church, Port Chester, N. Y., began his new work on Ash Wednesday. His address is The Rectory, 23 Smith St., Port Chester, N. Y.

THE REV. EDWARD M. H. KNAPP, rector of St. Mark's Church, Augusta, Maine, having accepted the call to St. John's Church, Kingston, in the Diocese of New York, begins his duties in that parish March 15th.

THE REV. J. J. LANIER has resigned the charge of St. George's Church, Fredericksburg, Va., and will continue living in Fredericksburg for the present.

The address of the Rev. L. B. RICHARDS, secretary of the Diocese of West Texas, and rector of Christ Church, San Antonio, is changed from 1309 McCullough Ave., to 230 West Mistletoe Ave.

THE REV. WILLIAM W. SILLIMAN has resigned as rector of St. Mark's Church, Malone, N. Y., to become rector of Christ Church, Port Henry, N. Y., April 1st.

THE REV. JOHN SLOAN is now an Arch-deacon in the Diocese of Texas.

On February 26th, the Rev. FRANKLIN C. SMITH, formerly of Tamaqua, Pa., moved to Rock Springs, Wyoming, where he has accepted the call to become rector of the Church of the Holy Communion, and has been appointed as Rural Dean of the Green River Deanery.

THE REV. BENJAMIN A. TURNER, in charge of St. Philip's and Holy Trinity Missions in Chicago, Ill., has accepted a call to Calvary Church, Tamaqua, Pa.

THE REV. FRANCIS J. WILSON, of Jacksonville, Fla., has been appointed to the charge of the Memorial Church, Kulpmont, St. Nathaniel's Natalie, and St. George's, Coal Run, Pa., and has begun services there.

ORDINATION

DEACON

MINNESOTA.—At Trinity Church, Excelsior, Minn., on Jan. 5th, Mr. GATES E. M. YOUNG was ordained deacon by the Bishop of the diocese. The sermon was preached by the Rev. C. W. Sprouse. Mr. Young was formerly a Presbyterian minister in Idaho.

DIED

BOYLSTON.—At his home, Riverside, Connecticut, on the afternoon of March 4th, the Rev. CHARLES WALTER BOYLSTON, rector emeritus of St. Paul's Church, in that place, passed to his rest. The funeral Mass will be held on the 8th, with interment at South Glastonbury, Conn.

CARPENDER.—On Feb. 26th, ANNA NEILSON KEMP, wife of the late John Neilson CARPENTER, of New Brunswick, N. J. The funeral services were held in the Church of St. John the Evangelist, New Brunswick, N. J., on March 1st, at 3:30 P. M.

CONGDON.—Entered into the rest of Paradise very suddenly on February 28th, HENRY MARTYN CONGDON, architect, son of the late Charles and Anna E. (Pearce) Congdon, and husband of the late Charlotte Greenleaf, in the 88th year of his age.

HEWITT.—On January 30th, 1922, MARGARET JANE PEARSON, widow of the late Rev. John HEWITT in Marietta, Ga., and buried at Sunbury, Pa., Feb. 3rd.

HOLWORTHY.—A. J. HOLWORTHY, Feb. 28th, 1922, at his home in Lakeland, Florida.—"He that loseth his life for My sake shall find it."

SMITH.—WILLOUGH R. SMITH, of Jersey City, N. J., died suddenly on Sunday, February 26th, 1922. He was all his life a faithful communicant of the Church. Services were held from St. Mark's Church, Jersey City, on March 1st.

UPJOHN.—Entered into rest at her home, 114 Morningside Drive, on Thursday, March 2nd, MAUD ELIZABETH, daughter of the late Richard Mitchell and Emma Degen UPJOHN. Burial service at the Cathedral of St. John the Divine, New York, on Saturday March 4th.

Rest eternal grant unto her, O Lord, and let light perpetual shine upon her.

TAYLOR.—At his home in Seattle, Wash., on Sunday, Feb. 28th, in his 89th year, HENRY FRANCIS TAYLOR, formerly of Stanford, Conn. Beloved father of Frederick C. Taylor, of Stanford, and Louise, Frank, and Sally Taylor of Seattle. Requiem at St. Barnabas' Chapel, Tuesday, Feb. 28th. May he rest in peace.

WOODLEY.—In Brooklyn, N. Y., February 9th, ADA WOODLEY, formerly of Washington, D. C. Grant her, O Lord, eternal rest and let perpetual light shine upon her.

PASSION PLAY

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

RETREAT

THE REV. ARTHUR MANNERING MONTFORD, of the Ascension, Lavender Hill, London, England, will conduct the annual retreat for the women of the Diocese of Long Island and Greater New York in St. Paul's Church, Brooklyn, on Friday, April 7th, from 10 A. M. to 4 P. M. Tickets for luncheon will be forwarded free of charge upon application to the secretary, St. Andrew's House, 199 Carroll Street, Brooklyn. The church, which is one block west of Court Street on Carroll Street, may be reached by Court Street car from Brooklyn Bridge, Manhattan; or from Borough Hall Subway Station by Court Street car.

The annual retreat for acolytes for Greater New York and vicinity will be held under the auspices of St. Joseph's Sodality in St. Paul's Church, Brooklyn, on April 1st, from 5 P. M. to 9 P. M. Those desiring to attend should notify the chaplain, St. Andrew's House, 199 Carroll Street, Brooklyn, New York.

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

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CURATE WANTED IN LARGE SEABOARD parish; young, Catholic, single, able to sing service. Plenty of work, opportunity for promotion. Apply XYZ-493, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

HOUSEMOTHER WANTED FOR A BOYS' School near Baltimore. Requirements: cultivation, adaptability, experience in buying, household accounting, planning meals, managing colored servants, etc. Address with references, HEADMASTER, Donaldson School, Ichester, Md.

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POSITIONS WANTED

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PRIEST, UNIVERSITY AND SEMINARY graduate; capable, and of wide and varied experience; unmarried; available after Easter for rectorship or curacy in large city parish. Will accept extended locum tenency if travelling expenses are paid. Highly recommended by Bishops and vestries. Address R-494, care LIVING CHURCH, Milwaukee, Wis.

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PRIEST-ORGANIST, DESIRES POSITION as choir-master organist. Expert boy voice trainer, good disciplinarian, thorough musician. Address M. A. S. 498 care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

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

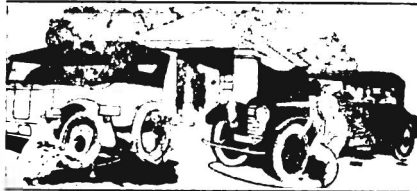
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MISCELLANEOUS

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Organize Junior Chapter if there be none in the Parish.

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For additional information address F. H. SPENCER, Executive Secretary, Church House, 202 South 19th Street, Philadelphia, Pa.

APPEALS

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discarding the old Hymnal send by post copies of Hutchins in good condition for use in teaching our Chinese Divinity Students? Address Rev. L. B. RIDGELY, Dean of the Theological School, American Church Mission, Shanghai, China.

OLD HYMNALS WITH MUSIC:

300 wanted for the New York Episcopal City Mission Society which maintains services each week in 36 Hospitals, Homes, and Prisons, in 17 of which it has Chapels. Will not churches changing to the new Hymnal help us out? (Rev.) L. E. SUNDERLAND, Supt., 38 Bleecker Street.

INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

In many lines of business devoted to war work, or taken over by the government, the production of regular lines ceased, or was seriously curtailed, creating a shortage over the entire country, and many staple articles are, as a result, now difficult to secure.

Our Publicity Department is in touch with manufacturers and dealers throughout the country, many of whom can still supply these articles at reasonable prices, and we would be glad to assist in such purchases upon request.

The shortage of merchandise has created a demand for used or rebuilt articles, many of which are equal in service and appearance to the new production, and in many cases the materials used are superior to those available now.

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church School supplies, equipment, etc., new or used. Dry Goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau, while present conditions exist.

In writing this department kindly enclose stamp for reply. Address Information Bureau, THE LIVING CHURCH, Milwaukee, Wis.

Church Services

CATHEDRAL OF ST. JOHN THE DIVINE
NEW YORK

Amsterdam Avenue and 111th Street
Sundays: 8, 10, 11 A. M., 4 P. M.
Week-days: 7:30 A. M., 5 P. M. (choral)

ST. STEPHEN'S CHURCH, NEW YORK
Sixty-ninth Street, near Broadway
REV. NATHAN A. SEAGLE, D.D., rector,
Sunday Services: 8, 11 A. M., 4, 8 P. M.

ST. LUKE'S CHURCH, NEW YORK
Convent Avenue at West 141st Street
REV. WILLIAM T. WALSH, rector
SPIRITUAL HEALING SERVICES
Thursdays, 10:30 A. M.

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

ST. CHRYSOSTOM'S CHURCH, CHICAGO
1424 North Dearborn Street
REV. NORMAN HUTTON, S.T.D., rector
REV. ROBERT B. KIMBER, B.D., associate rector
Sunday Services: 8 and 11 A. M.

ST. PETER'S CHURCH, CHICAGO
Belmont Avenue at Broadway
Sundays: 7:30, 11 A. M., 7:45 P. M.
Week days: 7:00, 9:30 A. M., 5:30 P. M.

ST. MATTHEW'S CATHEDRAL, DALLAS
Ervey and Canton Streets
THE VERY REV. RANDOLPH RAY, Dean
Sundays: 8, 9:30, 11 A. M., 4:30 P. M.
Week days: 7:30 A. M., Daily.

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

BOOKS RECEIVED

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

The Christopher Publishing House. 1140 Columbus Ave. Boston, 20, Mass.

Graded Lessons in English for Italians. An Aid in Americanization. By Rev. Angelo Di Domenica, B.D. Price \$2.00 net.

The American Spirit in the Writings of Americans of Foreign Birth. Selections Chosen and Edited by Robert E. Stauffer, A.M., B.L.S.

Thomas Y. Crowell Company. New York.
The Art of Thinking. By T. Sharper Knowlson. Vice-President of the Pelham Institute of America, Inc. Price \$1.35 net. Postage extra.

Spiritual Health and Healing. By Horatio W. Dresser, Ph.D. Price \$2.00. Postage extra.

PAPER-COVERED BOOKS

Australian National Council of Church of England Men's Society. Sidney, Australia.

The Vision and the Task. By Horace Crotty, M.A. (Dean of Newcastle). With a foreword by the Bishop of Bathurst.

The Jitsu-Seikwatsu-Sha. No. 2 Izumo-cho Kyobashi-ku, Tokyo, Japan.

The Future of The British Empire. By Umeshiro Suzuki, M.P. Author of American Justice and Humanity.

BULLETINS

American Telephone and Telegraph Co. New York.

Annual Report of the Directors to the Stockholders for the Year ending December 31, 1921.

General Theological Seminary. Chelsea Square, New York, N. Y.

The Bulletin of the General Theological Seminary. Catalogue Number. 1922-1923. Volume VIII, February, 1922. Number III.

The House of Mercy. Valhalla, New York. Annual Report. 1921.

Kent School. Kent, Conn.
Annual Report to the Alumni Council of Kent School. February, 1922.

St. Mary's Home for Children. 2822 Jackson Boulevard, Chicago.

Report of St. Mary's Home for Children and Free Dispensary For the Year 1921.

The Union Theological Seminary. 3041 Broadway, New York.

A Winter in Hawaii. By Professor G. A. Johnston Ross. A List of Books on the New Testament. Compiled by Professors Frame, Scott, and Tyron. Seminary and Alumni Notes. Vol. V. No. 2. January, 1922.

PAMPHLETS

Railway Business Association. 600 Liberty Building, Philadelphia.

Knights of the Rainbow. By Alba B. Johnson.

Railroads and Railroad Labor. By Frederick P. Fish.

Signs of Hope. By Eugene Meyer, Jr.

St. Stephen's College Endowment Campaign. 17 East 42nd St., New York City.

St. Stephen's College as Others See It. St. Stephen's. Its Service to the Church and Nation.

PILGRIMAGE PLAY, LIFE OF CHRIST

FOR NEARLY two thousand years the Christian nations have turned with longing to the vision of a new day of Light and Love, but have defied, in their economic, national, and international policies, the teaching of Him who said the whole Law of Life is Love Thy Neighbor as Thyself. Were we to Live these simple precepts, individually and collectively, there would be no war, no strife, no misery, left on earth. Most of the important diplomats of Europe, and public lecturers in every field of ethical endeavor, are giving voice to this great Truth, but the Pilgrimage Play, Life of the Christ, enacted in the foothills of Los Angeles for the past two summers, is striving to remind men of it in a new way. It gives His exact words as He spoke them on the hills of Palestine, with no alteration or sectarian interpretation, so that every searching soul may feel their beauty and their truth, no matter of what race, creed or nationality he may be.

The spiritual impetus of His spoken word is such that it will not take long to organize permanently players ready to work in the Spirit of Humility, Fellowship, and Truth. Only those that come into the work in this Spirit of Truth feel in harmony with the whole organization so that the Play itself—enacted in the stillness of the night, under the stars of heaven—may be counted upon to engender, foster, and disseminate the elements of Life and Light, of which it is composed.

The mountain theatre is a canyon, on the El Camino Real, trod by the early Mission Fathers. The hillsides are so like those of Palestine that the scenery is strikingly suggestive of the places where He lived and taught. Only in Southern California, with its beautiful summer season, could the Christ Play be presented.

Third annual season of the Pilgrimage Play, Life of the Christ, commences Monday, July 10, 1922, at the Pilgrimage Theatre, Cahuenga and Highland Avenues, Los Angeles, California.

TWENTIETH ANNIVERSARY

THE REV. T. P. WINDHAM, rector of Clement's Memorial Church, Houston, Texas, on Ash Wednesday, celebrated the twentieth anniversary of his ordination to the diaconate. He has married 2,460 couples, conducted 1,800 burials, baptized 653, and presented 512 for Confirmation

DIOCESAN CONVENTIONS

LOUISIANA

THE ALTERNATE deputies to the General Convention from the the Diocese of Louisiana are: clerical, the Very Rev. J. D. Cummins, New Orleans; the Rev. G. L. Tucker, D.D., Houma; the Rev. A. R. Edbrooke, New Orleans; the Rev. Menard Doswell, Jr., New Orleans. Lay, R. P. Mead, New Orleans; J. W. Soady, Shreveport; J. L. Caillouet, Houma; John N. Thomas, Alexandria.

MINNESOTA

THIS REPORT OF THE CONVENTION, held at Red Wing January 24th, and after, is belated by reason of the fact that the report first sent to us miscarried and was never received.

Addresses were made at the opening service by the Bishop and the Rev. Charles



REV. ANDREW D. STOWE, D.D., CHAIRMAN TRANSPORTATION BUREAU. FOR 36 YEARS SECRETARY OF THE DIOCESE OF MINNESOTA

E. Tuke, D.D., the latter speaking on The Real Goal of Christian Education. The Bishop's address urged greater progress in the matter of Prayer Book Revision, expressing the opinion that if the proposed adjourned meeting of General Convention be found practicable the whole matter of Prayer Book Revision could well be committed to such a meeting. He spoke appreciatively of the Nation-wide Campaign and of the necessity for continuing the activities of the Church on the scale that now prevails and of stressing the idea of Stewardship. Treating of Christian unity, he observed that the Lambeth Appeal has had little effect, which is disappointing but not surprising. He believes that at least we can show a generous appreciation, a truly Christian courtesy, a brotherly helpfulness, a freedom from wrong-headed pride, and a willingness to see the other man's point of view, all of which will help needs of the various diocesan institutions,

all of which are hampered by the high costs of recent years.

After the service the Council held a brief business meeting for preliminary organization. After thirty-six years of service as secretary of the diocese, the Rev. Dr. A. D. Stowe felt it necessary to withdraw, and on his nomination Mr. Walter B. Keiter, the executive secretary of the diocese, was elected secretary as well. The Rev. Louis G. Wood addressed the Council next day in regard to the Nation-wide Campaign and the budget for the next Triennium. Various routine matters of diocesan business were transacted, and the needs of various organizations were referred to the Bishop and Directorate for consideration. The plan of week-day religious education in coöperation with the public schools was endorsed.

The following were elected to General Convention: deputies, the Rev. E. M. Cross, the Rev. A. E. Knickerbocker, the Rev. G. S. Keller, the Rev. W. S. Howard, Mr. W. H. Lightner, Mr. H. C. Theopold, Mr. E. H. Foot, Mr. J. R. Vanderlip. Alternates (to be chosen in the order named): the Rev. C. C. Rollit, D.D., the Rev. A. G. Pinkham, the Rev. E. N. Schmuck, the Rev. Arthur Chard; Mr. Walter B. Keiter, Mr. C. B. Lyon, Mr. P. N. Myers, Mr. Frank Thornton.

MISSOURI

THE CORRECTED list of deputies to the General Convention from the Diocese of Missouri is as follows: clerical, the Rev. Z. B. T. Phillips, D.D., St. Louis; the Rev. James H. George, Columbia; the Rev. H. W. Mizner, St. Louis; the Rev. J. J. Wilkins, D.D., St. Louis. Lay, James M. Bull, St. Louis; George M. Block, St. Louis; George K. Warner (deceased since convention), R. L. Orcutt, St. Louis. Alternates: clerical, the Rev. J. Courtney Jones, Webster Grove; the Rev. George E. Norton, St. Louis; the Rev. R. D. S. Putney, St. Louis; the Rev. J. Boyd Cox, St. Louis. Lay, George C. Mackay, St. Louis; George A. Randolph, St. Louis; Thomas Q. Dix, St. Louis; Thomas K. Skinker, St. Louis.

PANAMA CANAL ZONE

THE SECOND convocation of the missionary district of the Panama Canal Zone, was held in St. Paul's Church, Panama, February 21st, and 22nd. The Bishop read his annual address, the characteristic note of which was optimism. Addressing his concluding remarks to the West Indians, he warned them against the Garveyite movement, and urged upon them continued loyalty to the Church.

The Convocation was marked by a splendid unanimity of thought and opinion and the business before it was handled with remarkable despatch. The usual standing committees were appointed. Clerical and lay delegates to the General Convention are: Clerical, the Rev. Frederic C. Meredith, vicar St. Luke's Church, Ancon; alternate, the Rev. Edward J. Cooper, rector of Christ Church, Colon; Lay, L. S. Carrington, of Panama; alternate, Dr. D. P. Curry, of Ancon.

The largest amount of time of the con-

vocation was devoted to the consideration of a constitution and canon. Those pertaining to the Missionary District of Cuba were taken as the basis, and were modified to meet the local conditions by a committee which has been in session since the last convocation. The proposed constitution and body of canons, after careful reading and discussion, were approved and recommended to the Bishop. In addition, a canon providing for the organization of an Executive Council to include the usual departments with the addition of one for the coördination of ministrations in Army and Navy posts and stations with the general work of the Missionary District, was presented and discussed, but owing to its importance and the necessity for a more thorough study of the problem, was referred to the committee on canons with instructions to report their recommendations at a later date, directly to the Bishop.

The statistics of the Missionary District show an encouraging advance. Among the canons approved was one providing for a Cathedral organization for St. Luke's, Ancon. Another canon provided for two Archdeacons, one of whom will cover the field included in the Canal Zone and the Republic of Panama, and the other the new field just being opened in the Republic of Colombia. In the Bishop's address he referred to four visits to Colombia, and to the gratifying outlook that exists there in what he characterized as the newest missionary field of the Anglican Communion. The Convocation adopted a resolution indorsing the plan to develop this work through the assignment of a priest who shall be resident in Colombia and have the direct supervision, under the Bishop, of the work.

The Convocation closed with a missionary service held in St. Paul's Church, on the evening of the 22nd, at which addresses were made by Colonel the Rev. Arthur P. S. Hyde on the Church and the Army and the Navy, by the Rev. Frederic C. Meredith on the Japanese Problem, and by the Ven. Archdeacon Carson on the Nation-wide Campaign.

ANNIVERSARY OF ACOLYTES

AT ST. MARY'S CHURCH, Kansas City, Missouri, the organization of acolytes called the Guards of the Sanctuary celebrated their first anniversary on a February Sunday, when the Bishop of West Missouri blessed the pendant crucifixes that were awarded to members and conferred the honors. The rector, the Rev. Edwin W. Merrill, gave a special address to the Guards. The organization is composed of eighteen members with an ex-service man, W. T. Lemon, as captain. Their three-fold purpose is to be devoted to Christ and His Church, to be loyal to flag and country, to live clean, Christian lives so that others may be led to Christ and His Church through their good examples. Their solemn promise is to let nothing interfere with their presence in the sanctuary every Sunday morning. The celebration concluded with a banquet on the Monday evening which was served by the members of the Girl's Friendly Society of the parish.

ENGLISH BISHOPS REQUEST COMMISSION

Doctrinal Agreement—Comment— Religious Education.

The Living Church News Bureau }
London, February 28, 1922 }

THE Bishop of Oxford, on behalf of twenty-seven signatories, including nine bishops, has sent a memorial to the Archbishop of Canterbury, suggesting the appointment of a Commission to endeavor to find a basis of doctrinal agreement on matters which are the subject of controversy between different sections of the Church of England.

The memorialists express the belief that inquiry animated by nothing but the desire to arrive at the truth would ultimately reveal that the matters on which agreement was impossible were those on which differences of opinion are obviously legitimate, and even within certain limits desirable. They state:

"We believe that a sincere attempt to surmount our differences will be fruitful of much good; that it might secure a substantial unity of doctrine in matters of importance, while neither imposing a cut and dried system nor creating new tests, nor ignoring the fact that different temperaments need different methods of devotion.

"At the same time we are convinced that certain conditions are, humanly speaking, essential if any good result is to be attained by such a step; and we have in mind especially three suggestions which appear to us so important that we venture to put them before your Grace. In the first place, the work should be undertaken with a very great sense of responsibility and should be solemnly commended by authority to the prayers of the Church. Secondly, it should be recognized from the first that any such commission can only adequately achieve its purpose by systematic work extending over a long period; in short, that the work should be regarded as no less onerous and no less important than, for example, the production of the Revised Version of the New Testament. On the other hand, we think it would be essential that an interim report should be presented in a year or two in order that the Committee should not be continued unless a substantial measure of success seemed likely to be secured.

"We believe also that the choice of men to serve on the Commission should be determined mainly by four considerations:

"(i) They must be thoroughly representative of all those parties in the Church, however extreme in whatever direction, which are willing to seek a basis of agreement.

"(ii) They must be men of wide sympathies and tolerant temper, who will be able and anxious to understand each other's position.

"(iii) They must be men of constructive minds. Men may have all the qualities mentioned above yet lack the imaginative power to create a synthesis.

"(iv) In order that continuity of work and thought may be secured, a large proportion of them should be comparatively young men, say under forty-five."

In addition to the Bishop of Oxford, the following Bishops have signed the memorial: Bristol, Chelmsford, Chester, Hereford, Lichfield, Manchester, Peterborough,

and St. Albans. Among other signatories are the Rev. M. E. Atlay, the Rev. G. H. Clayton, the Rev. F. Underhill, and the Rev. H. A. Wilson.

In his reply the Archbishop states that he does not see his way to doing exactly what the letter asks, but he believes "that endeavors may usefully be made to obtain by conferences a basis of doctrinal agreement on matters which are the subject of controversy between different sections of the Church of England." The reply states:

"I honestly confess that I do not know to what body of picked men, a large proportion of them under forty-five years of age, I could properly assign it, or what character or authority would belong to such 'expression of the Church's official teaching' when ultimately produced. I should like to have a clearer indication of the sort of questions— theological, ecclesiastical, or practical—to which you think such a Commission might find useful answer, and in what sort of shape you suggest that such answer should be formulated. I should also like to have some indication as to the number of men, roughly speaking, whom you have in mind for the constitution of such a Commission, and as to its relation, if any, to the existing synodical and constitutional body of the Church of England. It may possibly be my own fault, but I feel that I should be very much better able to answer or deal with the requests if you could thus elucidate your letter.

"I share, deliberately and confidently, your belief that conference, even among those who seem most widely sundered, may produce surprising results in revealing a large unity and a closer sympathy in sacred things than either the controversialists or their critics had dreamed of. What were known as the Fulham Conferences of 1900 and 1901, inaugurated by Bishop Creighton, as well as many similar and subsequent gatherings, give ground for this firm hope. Therefore I do most warmly encourage you to persevere in your endeavor, perhaps restating the proposal, if you see your way thereto, in rather different terms."

COMMENTS ON REQUEST

Commenting on the foregoing memorial, the *Church Times* delivers itself as follows: "Let us look this gift-horse in the mouth. We admit that we are strongly prejudiced in its favor to start with, owing to the names that back it. They consist largely of bishops whom Catholics are learning to trust and of some of those younger Cambridge men from whom we hope so much. But, like the Archbishop, we are a little vague about the procedure intended. It cannot be supposed that the bishops will give the Commission a blank cheque. It will only report, and what will happen then? Inevitably there will follow fierce controversial debates in Convocation, amendment will follow amendment, and in the end the Commission will hardly recognize the mangled form of its child. . . . But our criticism does not end here. The more we study the document the more doubtful we become. For scrutiny, we think, will bring to the surface the underlying intention of the memorialists. This is, it seems, to provide a substitute for the Thirty-nine Articles. It is to be the expression of the Church's official teaching.

Now is this wise? Suppose such a document to do some good in our own day, it would almost certainly become a weight round the neck of our grandchildren, who would be writing commentaries on it for the use of ordination candidates. And the greater the authority it gained at first the more difficult it would be to get rid of it later. . . . Besides, the work of the Commission, undertaken with the object of providing such a document, would be bound to degenerate into the finding of formulas. A formula does not create agreement; it merely hides disagreement. . . . Let the report of the Commission appear and be accepted as a statement of the teaching of the Church of England, and what would happen? Everyone would begin to interpret it in his own sense, and there would be but one more document as subject for dispute."

The article concludes: "Of course it is possible that we have misunderstood the intentions of those who have signed the memorial. Like the Archbishop, we ask for more information. At present we do not like the suggestion. It is not enough to be well-meaning. Let us be careful that we do not fashion a new rod for Anglican backs."

RELIGIOUS EDUCATION

The second conference between the Archbishop of Canterbury, Church educationalists, and representative Nonconformists, on the question of religious education in schools, was held in London this week. Dr. Massey presided, and the deliberations were conducted in private. It is understood that the question of transferring denominational schools to local education authorities on conditions was discussed, but differences of opinion were manifest. A prominent educationist in close touch with the subject afterwards said that "the entire proceedings were shadowed by the probable aloofness of one great religious body, without whose co-operation the problem bristled with difficulties." The allusion was no doubt to the Roman Catholics.

IT IS "QUEER"

There is a very pointed moral for Churchmen in the following story from the *Morning Post*:—A well-known organist of the Midlands, who was returning by train from London the other day, entered into conversation with a fellow-passenger, and was delighted to find that he too was an organist. "And where do you play?" he asked. "At a cinema," was the answer. "And where do you play?" "I play at St——'s" replied the first organist in a somewhat superior tone, "at a salary of £125 per annum." "And I play at the show in the same road at a salary of eight pounds a week," laughed his companion. "Queer the way the world's made, isn't it?"

PASSION PLAY

An article in the *Observer* on the forthcoming Passion Play at Oberammergau states that feverish preparations for this year's performance are in full swing. The preponderance of American demands for hotel accommodation is particularly noticeable. As matters stand at present, the audience will consist of native villagers and Americans only, judging from the relative interest displayed. Fares in Germany are too high at present to make a trip possible for those whose affection for the principal players extends back to twenty and thirty years or more.

A wave of regret swept through certain circles of one time enthusiasts when the fiat went forth that Judas was to have a new interpreter. The appearance of the

former player, according to local opinion, is still all that is to be desired; it is his voice whose strength and purity of diction has given out. The beautiful Mary of former years, though perfect in face and form for the part as ever, has had to make way for a rival, owing to her marriage in the meantime. Tradition demands that only an unmarried woman may impersonate the Blessed Virgin. Those who have seen the village girl chosen for the part say that one of the most perfect Madonna types of the Middle Ages appears in almost marvelous reincarnation. The Christ figure of Anton Lang, famous since 1900, has triumphed once more over other and younger competitors for the highest honor among the male performers.

When it is considered that local activities have gone so far as to spend 80,000 marks on renovating the outside of the theatre, and other necessary matters, it will appear that intense local patriotism and pride are still the prevailing characteristics of a district largely untouched by the evil effects of the late war.

BENEDICTINE ABBOT

On Sunday last (Sexagesima) the installation of an Abbot in the revived or continued Benedictine Order in the English Church in Worcester diocese, which has the sanction of the present Bishop of Worcester, formally took place. The Abbot elected is "Father Denys", whose name is well known as a preacher and as a contributor to theological and philosophical

journals. The installation was performed in the Abbey chapel by Bishop Chandler, late Bishop of Bloemfontein. The last Abbot of Pershore was John Stonewell, who surrendered the monastery to Henry VIII. in 1534. The present monastery was formally opened and blessed on May 1st, 1914, by Dr. Yeatman Biggs, then Bishop of Worcester, and now Bishop of Coventry.

MOUNTAIN OUT OF MOLE-HILL

A petition, signed by the President, Council, and members of the E. C. U., was presented to the Canterbury Convocation last week, having reference to the views expressed at the Modern Churchmen's Conference, at Cambridge last autumn. The Archbishop of Canterbury was apparently not vastly impressed thereby, and deprecated in strong terms the exaggeration, which he believed to be current, of the scale of the controversy. His Grace said that from popular statements current in some quarters outside it might be supposed that there was a great phalanx of heresiarchs who were setting the battle in array against the doctrines of the Church, and that it was the duty of the Bishops to rally the forces of the faithful in defence of the faith. He believed these apprehensions to be quite exaggerated and the whole picture to be distorted. This would, he hoped, be made clear when the matter came up next April to be dealt with.

GEORGE PARSONS

announced at St. Simon's, one of the leading churches of Toronto. The new rector, who is at present rector of St. Bartholomew's, Ottawa, the church in which successive Governor Generals of Canada worship, takes charge at Easter.

Mr. Brewin is an Englishman who has been in Canada for a number of years. He was educated at Winchester and Magdalene College, Oxford, and was a member of the Magdalene College choir under Varley Roberts, holding a singing scholarship. He spent a year at Oxford House, in the East End of London. The present Bishop of London was the head of the house, at the time. He was trained in the Cuddesdon Theological College, and became curate to Dr. Ridgeway, the late Bishop of Salisbury, who was then rector of St. Peter's, London. Mr. Brewin also held the positions of vicar of Christ Church, Brighton, and rector of new St. Paul's, Woodstock, Ont., before going to Ottawa some years ago.

MEDICAL MISSION IN HEART OF A GREAT CITY

This afternoon the Bishops of Toronto and Ottawa took part in the dedication of the unique war memorial of St. John's, Portland St., Toronto.

Following the wish of His Excellence, Lord Byng, that Canadians "honor the dead by serving the living", the crypt of St. John's is being turned into a miniature hospital. It is to be an out-patients' department of St. John's Hospital, and over \$2,500 in outfitting the rooms has been already spent. It is to be a clearing house for the sick, both in body and soul. Minor operations can be attended to at the church, and part of the ministering to spiritual needs will be at the opening of each clinic, held three times a week, by a brief service.

To do this St. John's will require a curate to assist the rector. This, with the office equipment and the kindly following up of social service and the relief work, will be the parish end of the undertaking.

"It will require \$3,500 annually", the rector, the Rev. J. Russell MacLean, stated. At present he is bearing the responsibility of securing this money, but many of the congregation have come forward with subscriptions, and will make this a perpetual memorial, honoring the men who fell in the war.

The sisters of St. John's Hospital will take over the mission, and the staff of the hospital will be in charge.

CANADIAN CHURCH TO HAVE OFFICES OF ITS OWN

Up to the present the Church of England in Canada has housed its general boards in rented offices in the Confederation Life Building. The Missionary Society has now purchased a fine building on Jarvis Street, Toronto, at present occupied by the Dominion Council of the Y. W. C. A., and there the offices of the Missionary Society, the General Board of Religious Education, and the Council for Social Service will be housed after May 1st., with possibly the Brotherhood of St. Andrew and the *Canadian Churchman*.

MISCELLANEOUS ITEMS

The corner-stone of the new Church of the Resurrection, Toronto, was laid by His Honor, Lieutenant-Governor Cockshutt, at an impressive ceremony on Saturday afternoon last, the service being conducted by the Bishop of Toronto, the Rev. Dr. Cods-

CANADIAN SELECTED FOR WESTERN CHINA

Served as Chaplain—Bishop Elect—New Rector.

The Living Church News Bureau }
Toronto, March 11, 1922 }

THE Rev. Howard K. Mowll, Dean in Residence and Professor of Church History, at Wycliffe College, Toronto, has been appointed Assistant Bishop to the Diocese of Western China by the Archbishop of Canterbury. Mr. Mowll has accepted and will leave for England during the early summer to be consecrated at Canterbury Cathedral. He expects to sail from England for the Orient next fall. A graduate of Cambridge, Mr. Mowll was ordained by the Archbishop of Canterbury in 1912. He came to Canada that year, taking up the duties of Dean in Residence at Wycliffe. During the war, Mr. Mowll served as a chaplain with the British army. On his return he was elected to fill the chair of Church History. The new bishop will assist Bishop Cassels in administering the Diocese of Western China, which takes in a considerable portion of the Province of Szechwan, China.

BISHOP-ELECT OF SASKATCHEWAN

The Rev. Dr. G. Exton Lloyd, the Bishop-elect of Saskatchewan, has arrived from England. Previous to Dr. Lloyd's departure from England a very representative congregation from all parts of England, met together at Christ Church, Westminster, at the invitation of the Fellowship of the Maple Leaf for the supply of British Teachers to Western Canada, to bid farewell to Dr. Lloyd. The valedictory service was taken by the Rev. P. J. Andrews who is succeeding to Dr. Lloyd's position, while the sermon was preached by

Prebendary A. W. Gough, the chairman of the society, who laid great stress on the vision shown by Dr. Lloyd in all his undertakings.

Following the brief but dignified service in the church, a reception was held at Caxton Hall. The Bishop of Norwich, chairman of the General Committee, presided at the subsequent meeting. In the course of his remarks Dr. Pollock said such a gathering was of imperial import. We must draw the bonds which hold the Anglo-Saxon race together as tight as we can. Such can only be accomplished by means of human bonds. No system of arrangement can adequately make up for this. Such has been the work that Dr. Lloyd has carried on by means of his teacher scheme. Dr. Lloyd is not merely an ecclesiastic but an Empire builder, a consecrated Empire builder. No man can be charged with a grander mission than that of welding together into one harmonious whole the people of our common Empire. Dr. Lloyd has proved his capability at both ends, in Canada and in the British Isles. He had received a great vision and had interpreted it to other people. That vision was to make Canada a British and a Christian land.

Prebendary Gough, in very felicitous terms, presented Dr. Lloyd with a set of episcopal robes and a check from the supporters of the Fellowship of the Maple Leaf. Lady Farren, then, on behalf of a great number of friends, presented Mrs. Lloyd with a gold watch, and spoke of her sterling qualities.

NEW RECTOR FOR ST. SIMON'S, TORONTO

Last Sunday the appointment of the Rev. Francis Henry Brewin, as rector in succession to the late Canon Cayley, was

and the Rev. E. Gillman, rector of the church.

The Primate has been asked by the Council for Social Service to set apart a Sunday on which an appeal may be made in all our churches for the "Save the Children of Russia Fund."

The Rev. Canon L. E. Skey, rector of St.

Anne's Church, Toronto, Ont., has been presented with a Ford Sedan by the choir and the congregation, as a mark of appreciation.

The half-yearly meeting of the Dominion Board of the Woman's Auxiliary is to take place in London, Ont., on April 4th, 5th, and 6th.

SERIOUS TOPICS IN BOSTON

Various Lectures—Happy Combination—Church and Health.

The Living Church News Bureau
Boston, March 13, 1922

THE Cathedral Committee on Education has just done a most helpful thing for many Church people in Boston. It has published a four page leaflet of "Lenten Opportunities," which are series of Lenten talks in the interest of the Church's task. Each Wednesday at the Cathedral, 11 A.M., Dr. Charles M. Addison is conducting the class in Personal Religion; on Wednesday evenings at 7, the Rev. Charles R. Peck is teaching the Epistle to the Philippians; and at 8 P.M., on the same day, Mrs. Estelle M. Hurl is giving a series of illustrated addresses on The Life of Our Lord in Art. On four Saturdays beginning March 18th the Rev. John W. Suter will give a series of four lectures on Studies in the Prayer Book.

On the Thursday afternoons of Lent at five o'clock, lectures on the Great Leaders of the Church are being given by the Very Rev. Henry B. Washburn. The Church leaders to be considered are Anselm Grosse-teste, Cranmer, Laud, Wesley, and Newman. On the Fridays of Lent Dr. Mann is giving a course of lectures on The Book of Acts.

At the Church of the Advent, Father Whitehead speaks each Tuesday at 3 P.M., on The Sects of the First Century; and on Fridays at 7 P.M., on The Prophets of the Old Testament. Dr. van Allen announces as his general theme for his popular Friday evening lectures in Lent at eight o'clock The World for Christ; and on the Saturdays of Lent at 11:30 A. M., Christ in the Psalms.

HAPPY COMBINATION

Not a poor combination of gifts—a private Communion set of silver and a new automobile! Last Sunday the rector of Grace Church, New Bedford, the Rev. Harry Beal, made the following announcement: "I feel I must share with the rest of the parish—within the family, so to speak—my heartfelt gratitude for two gifts. One is a handsome private Communion set of silver, a Christmas present from the wardens and vestry, just received the other day from the maker, and the other is a generous provision of a new automobile by a number of people as a fifth anniversary gift. Both of these will be most useful in pastoral work, and I trust will be blessed in God's service. I am very happy and grateful, especially for the kind thoughts the gifts reveal."

THE CHURCH AND HEALTH

Dr. Eugene R. Kelley, State Commissioner of Public Health, in his talk entitled The Church and Public Health, given in the Cathedral rooms on February 27, in connection with the Church Service League, drew attention to the analogy between the aims of the Church and the aims of

the Department of Public Health: the one seeks to make the soul strong, healthy and the other seeks to produce strong, healthy bodies and well balanced brains. We all realize how closely the health of the soul, the mind, and the body are intertwined.

Dr. Kelley hoped that Church members would do three things:

- 1, Examine our own consciences.
- 2, Do something.
- 3, Be informed and convinced of the value of public health work.

SAVING FOR EASTER

More Massachusetts parishes than usual this year are emphasizing systematic saving for the Easter offering. Is not this one of the by products of the Nation-wide Campaign, namely the small amount from many rather than the large amount from few? And is not each parish church more self-respecting and secure? The rector is no longer the vestry's hired man but the priest of God and the people's minister. In asking his people to save for the Easter offering the rector of St. Paul's Church, Brockton, the Rev. David B. Matthews, said:

"Some of us take advantage of the Lenten season to give a creditable Easter Offering. We do it by the daily savings, denying ourselves some of the things that seem necessary for our bodily comfort or social gratification and adding the amount of such self-denial to our constantly increasing sum. When Easter comes we proudly place our Lenten total on the altar with the gratification that we have given that which cost us something, and such assurance means more than can possibly be realized by those who have never given in this way.

"To write out a check the day before Easter is splendid for the church, especially when it is a large check: but without depreciating this kindly practice, we would like to suggest that there is more to be gained by the giver in spiritual returns by the adoption of the daily self-denial plan through the forty days of Lent than by writing a check at the last moment and ignoring the daily self-denial. And, as a matter of fact, few, comparatively, are able to draw on a bank account by the check system: whereas all are able to follow the daily savings from the daily self-denials. So let every parishioner begin now."

PICTURE LIFE OF CHRIST

A Picture Bible is being shown on Wednesday evening during Lent at St. Paul's Cathedral, Boston, at 8 P. M. Mrs. Estelle M. Hurl tells the story of Christ, showing pictures from the Cathedral collection of slides, made from the finest paintings of the great religious artists. Many of these slides have been made especially for the Cathedral, and, so far as is known, they are the only ones of many of the paintings that have ever been prepared for the screen.

TOO MUCH PAROCHIALISM

"The excellency of parish weeklies and monthlies has created havoc with the sub-

scription lists of our national Church papers," recently remarked a prominent clergyman to me. He added that in this way the parish is eliminating one of the means for presenting the national and international view, or as he expressed it, "the Kingdom View!" Some rectors realize this problem and are attempting to meet it. The rector of Emmanuel Church, West Roxbury, recently wrote in his calendar the following note:

"The rector again calls attention to the desirability of subscribing for a Church weekly paper for the home. *The Churchman* or *THE LIVING CHURCH* should keep subscribers in touch with the activities of the Church and furnish good reading about religious interests. Madeleine Wilkinson has been appointed to receive subscriptions."

RALPH M. HARPER

DEATH OF

REV. CHARLES W. BOYLSTON

THE REV. CHARLES W. BOYLSTON, rector-emeritus of St. Paul's Church, Riverside, Conn., since July 14, 1919, died at his home on Sunday evening, March 5th. Mr. Boylston was born in Springfield, Mass. in 1854, the son of Richard H. Boylston and Emmeline Grant, and was educated in Trinity College, Hartford. He received his Theological training in Berkeley Divinity School, from which he received his B.A. Degree in 1878 and his M.A. in 1887. He was ordered deacon by Bishop John Williams, June 1st, 1881, and advanced to the priesthood by the same Bishop in the following year. He was rector of St. James' Church, Glastonbury, Conn., from 1881-1883, in which year he became rector of St. Andrew's Church, Norwich, Conn. From 1885 to 1898 he held the joint-rectorship of Grace Church, Long Hill, and Trinity Church, Nichols, both in the Diocese of Connecticut, becoming rector of St. Paul's Church, Riverside, Conn., January 1, 1899. Failing health caused Mr. Boylston to give up active work in the summer of 1919, at which time the parish he had served so well and faithfully for over nineteen years elected him rector-emeritus. Mr. Boylston was very active amongst the Masonic Fraternity of the state and served as Grand Chaplain from 1899 to 1918. He is survived by his widow, a son and daughter. Funeral services were held on the afternoon of March 8th, and interment was made in the cemetery of St. James' Church, Glastonbury, Conn.

HARVARD SCHOOL, LOS ANGELES

HARVARD SCHOOL, Los Angeles, the Bishop's school for boys of the Diocese of Los Angeles, has just occupied a new \$40,000 mess hall. It is a complete plant including dining room, kitchen and all necessary accessories. The old dining hall is now being converted into a recreation room.

This new building is a significant indication of the progress of the institution during the ten years' service of the Rev. Robert B. Gooden as headmaster. When he took charge in August, 1911, there was an enrollment of 106 boys. Now there are 317 from 27 states and countries. Whereas his first class numbered 12 graduates, he is now preparing 53 seniors for graduation. The faculty numbers 23. By unanimous consent, in and out of the Church, Harvard School is the leading private school for boys west of the Rocky Mountains.

NATIONAL CATHEDRAL MEETING IN NEW YORK

Dr. Freeman Speaks—Lenten Reading—Y. M. C. A.

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

THE weather man interfered with the attendance at the meeting of the New York Committee of the National Cathedral on Tuesday, March 7th, in the Town Hall. The Hon. Henry White, former ambassador to Great Britain, presided, and read a letter from Bishop Manning, who was unable to be present, but who most graciously and warmly commended the project to New York Churchpeople.

Dr. Freedman placed the whole subject on a lofty national plane, but stressing his eloquence by arguments of solid worth and irresistible logic. Washington, he said, was fast becoming a national capital with an international importance that was steadily growing. It was the possessor of state-ly edifices that typified the political and material glory of America. But it possessed none that enshrined the real spiritual heart of the nation. Such was a necessity. If a body without a spirit was a dead thing; a spirit without a body was a useless thing.

LENTEN READING

The Rev. Dr. William H. van Allen of the Church of the Advent, Boston, is the preacher at Trinity's noon-day services this week.

The rector, Dr. Stetson, has published a list of books for Lenten reading which is worthy of record. The list is inclusive of every phase of religious thought, and is appended here and recommended for its breadth, variety, and intrinsic worth:

THE FAITH

- Belief in God*..... Rt. Rev. Charles Gore.
I Believe..... Rev. G. A. Studdert Kennedy.
Psychology and the Christian Life.....
Rev. T. W. Pym.
Prayer and Some of Its Difficulties....
Rev. Walter J. Carey.
Have You Understood Christianity?.....
Rev. Walter J. Carey.
The Miracles of Jesus.....
Rt. Rev. Cosmo Gordon Lang.
Spiritism in the Light of the Faith.....
Rev. T. J. Hardy.
A People's Life of Christ.....
Rev. J. Paterson-Smyth.
Between the Old and New Testaments ..
Canon R. H. Charles.

THE CHURCH

- The Reformation in Great Britain*.....
H. O. Wakeman & Leighton Pullan.
Anglo-Catholicism A. E. Manning Foster.
The Archbishop's Test..... E. M. Green.
The Episcopal Church, Rev. Latta Griswold.
What It Means to be a Churchman.....
Rev. Walter J. Carey.
Christ and the Church, Rev. A. W. Robinson.

DEVOTIONAL

- Peace and Happiness*..... H. L. Paget.
(Bishop of London's Book)
The Office and Work of the Holy Spirit..
J. G. H. Barry.
The Splendor of God, Rev. Canon Randolph.
The Riches of the House of God.....
Flora A. Macleod.
Life in Grace..... Rev. Walter J. Carey.
The Message of Sadhu Sundar Singh....
B. F. Streeter.
Christ's Method of Prayer... E. L. Strong.

THE CHURCH AND THE Y. M. C. A.

A luncheon-conference under the joint auspices of the Bronx Y. M. C. A., and the Bronx Clergy Association was held on Thursday, March 9th, at the Y. M. C. A. The subject of the conference was the question of closer coöperation in work for young men and boys. Our Church clergy were well represented.

The chief speaker was Mr. Eugene C. Foster, city secretary for boys, and author of many books on boy life and training.

The following statements have been made:

1. The Y. M. C. A. is virtually a rival of the Church. It sets up its own programs and builds its own organization without reference to the Church. The Association's only interest in the Church is to secure the financial support of Churchmen.

2. The Church utterly fails to give its support and encouragement to the Y. M. C. A. The Protestant religious press seldom mentions the Y. M. C. A., except to criticize it. Why does not the Protestant Church definitely back up the Association?

3. The statement that the Y. M. C. A. is a right arm of the Church is a pleasant and harmless fiction. The Church does not so recognize the Association and the Association has no consciousness of being in such a relationship. Each goes its own way very largely without reference to the other.

The general consensus of opinion was that there was much truth in the allegations. The Y. M. C. A. representatives asserted that their purpose was to assist the Churches and that they made a point of advising every member to become identified with a local church.

DEATH OF CANON SWETT

Canon Paul F. Swett, precentor of the Cathedral of the Incarnation, and superintendent of the Church Charity Foundation, died at Garden City on Tuesday, March 7th. The funeral, conducted by Bishop Burgess and Dean Treder, was held at the Cathedral on Thursday, March 9th, and was largely attended. Mr. Swett was curate of Christ Church, Detroit, when Bishop Burgess was its rector and became his secretary when he became Bishop of Long Island, later being appointed to the two positions he held at the time of his death. Mr. Swett was born at Bethel, Vt., and was educated at the General Theological Seminary, and ordained by the late Bishop Bissell at Swanton, Vt. His first parish was St. John's, High Gate, Vt. He leaves a widow and one son. Interment was at Baltimore, Md.

BRIEFER MENTION

The diocesan branch of the Church Mission of Help will hold its annual service at the Church of the Incarnation (the Rev. Dr. H. P. Silver, rector), on Sunday, March 26th, at 4 p. m. Bishop Manning, one of the founders, and for years president of the Society, will preach the sermon. The offering will go to support the work of the Society.

On Monday morning, March 20th, at the Church of the Incarnation, the Rev. K. L. Reichelt, D.D., a Norwegian missionary to China, will give an address on A New Christian Approach to Buddhists in China. Dr. Reichelt comes with the endorsement

of Bishop Roots of Hankow, to whom this opportunity for a remarkable Christian work among one million Buddhist monks makes a great appeal. Dr. Reichelt will speak with the consent of Bishop Manning. Bishop Lloyd will preside.

The funeral services of the late Bert Williams, famous negro comedian, took place from St. Philip's Church (the Rev. Dr. H. C. Bishop, rector), on Wednesday afternoon, March 8th, and attracted an enormous crowd, numbering over 6,000. Dean Treder, of the Cathedral of the Incarnation, Garden City, Long Island, conducted the Masonic service on Wednesday, March 9th. Over 1,000 persons were present.

SWAMI DID NOT SPEAK AT ST. MARK'S

The statement in last week's issue of THE LIVING CHURCH that Swami Paramananda held service and spoke in St. Mark's Church was incorrect. It had been publicly announced that the Swami Paramananda would conduct service according to the Vedanta Rite and speak at St. Mark's, but owing to the interposition of the Bishop the service did not take place and the Swami Paramananda did not speak at the church.

FREDERIC B. HODGINS.

EASTERN ORTHODOX CHOIR SERVICE

TEN CHOIRS of the Eastern Orthodox Church from parishes in and about Pittsburgh, Pa., sang the "Great Vespers" at Calvary Church, East Liberty, Pittsburgh, on the evening of Sunday, March 5th. These choirs have been formed into a Russian choir under the musical directorship of the Rev. Sergius Bazekvich, rector of St. Michael's Eastern Orthodox (Russian) Church, of Pittsburgh.

The service attracted wide-spread attention throughout the city, and a congregation taxing the capacity of the large church showed the cordial feeling existing toward the Slavic citizens of Pittsburgh.

The Rev. John Semenitsky, pastor of the Church of the Holy Ghost, Ambridge, Pennsylvania, officiated; the Rev. Edwin Jan van Etten, rector of Calvary Church, welcomed the people and clergy of the Eastern Church in very cordial words, and the Rev. Julius C. H. Sauber, secretary of the Social Service Commission of the diocese, was the preacher. The entire service was sent out by wireless.

LENTEN UNITY IN SAN FRANCISCO

ALL THE CHURCHES in the city of San Francisco, Calif., realizing the need of special Lenten services, turned over the whole matter to Bishop Nichols, who passed the movement over to the Brotherhood of St. Andrew. A church, an organ, and organist were placed outright in the Bishop's care and disposal to do verily just as he chose; including the nominating of the speakers for each day of the season. Bishop Nichols himself took the first four days of Lent and was followed by the Brotherhood's choice of speakers for each day.

The disposition of the entire time for the Brotherhood's use cannot be too highly and courteously commented upon. This movement certainly ought to be the beginning of the different Churches gathering together in the observance of Lent.

PHILADELPHIA HOSPITAL NEEDS MONEY

Work Accomplished—Lenten Notes Pro-Cathedral.

The Living Church News Bureau
Philadelphia, March 13, 1922

BY invitation of the Ways and Means Committee of the Episcopal Hospital, some two hundred or more representatives from the various parishes of the diocese made a "pilgrimage" to the Hospital last Saturday.

After a luncheon, addresses were made in the chapel. Bishop Garland presiding.

Mr. Francis A. Lewis, speaking for the lay members of the Board of Managers, invited the guests to inspect the Hospital, to report to their parishes, and to stir up greater interest amongst the people of the diocese.

Dr. Nelson, representing the Medical Staff, was next called upon. He outlined the essential needs of the Hospital, which included increased operating facilities, better accommodations for private and semi-private patients, development of facilities for eye patients, a detention ward adjacent to the children's wards; and the development of isolation wards; and the desirable needs which were the development of the X-ray laboratory, dispensary, and pathological laboratory, and a maternity department.

The Rev. Dr. Washburn spoke on behalf of the clerical members of the Board of Managers, stressing the religious influence of the Hospital which gave to the patients the "will to live," a chief curative factor, found in the teaching of the Incarnation.

Mr. Francis A. Lewis, 3rd, asked the Church to take its proper share in the support of the Hospital, which at present had to use legacies for expenses of maintenance or to cover deficits. A new policy had been inaugurated and \$60,000 is asked from the living—that the living may not depend upon the generosity of the dead for their treatment.

A number of graphic, pictorial charts were displayed, showing the quantities of food, medicine, and supplies used during last year, and maps showing that patients came from all over the continent to the Hospital.

There are 60 physicians, surgeons, and officials, 120 nurses, and 150 employees. In 1921, 5,320 patients received treatment in the Hospital, 23,000 received dispensary service, and 85,000 out-patients were visited.

LENTEN NOTES

Preachers at the Noon-day services for the week of March 20th, will be.—at Old Christ Church, President Remsen B. Ogilby, D.D., at St. Stephen's, the Rev. James Empringham, D.D., Yonkers, and at the Garrick Theatre, the Rev. Z. B. T. Phillips, D.D., the newly elected rector of the Church of the Saviour, Philadelphia.

The Rev. Stewart P. Keeling, rector of St. Peter's Church, Germantown, has invited the public to a course of lectures on Wednesday evenings in Lent, on the Apostles' Creed, its origin, authority, and significance, with special reference to its relation to modern thought.

A Community Bible Class is being conducted by William T. Ellis, the widely known war correspondent, traveler, lecturer, and religious writer, after the Sunday evening services in Lent. The subject of study is the Epistle to the Ephesians.

PRO-CATHEDRAL OF ST. MARY

A very successful service for the Guild of St. Barnabas for Nurses was held on Thursday evening, March 2nd, in the Pro-Cathedral, when seven active members and one associate were admitted. The chaplain, the Rev. Dr. Richardson, made an address on the purpose and work of the Guild, and a social hour in the Guild Hall followed the service. The Guild is to have another Lenten service in Holy Week, a devotional hour to be conducted by the chaplain, on Tuesday evening, April 11th, and is planning for the observance of Florence Nightingale's birthday on Sunday evening, May 14th, when the Rev. G. Ashton Oldham, rector of St. Ann's Church, Brooklyn, will deliver the address.

The Rev. Dr. George L. Richardson preached at the Pro-Cathedral on March 5th at the first of a series of diocesan services dealing with the problems of the city.

On the other Sunday evenings of Lent, services in the interest of various racial groups will be held. March 12th, the Rev. John L. Zacker will speak on the Jew as a Neighbor; March 19th, the Rev. A. G. Schodde on the Hungarian; March 26th, a Confirmation service for colored people will be held, and April 2nd, the Rev. Thomas J. Lacey of Brooklyn, N. Y., and the Rev. Francesco G. Urbano of New York City will speak on Our Italian Neighbor.

Bishop Rhinelander and the vicar of the Pro-Cathedral extended an invitation to the Rev. R. J. Campbell, D.D., formerly pastor of the City Temple, London, and since his admission to the Church of England, vicar of Christ Church, Westminster, to visit this country and conduct a Teaching Mission in the Pro-Cathedral and a series of conferences for the clergy of the diocese this fall. Dr. Campbell felt compelled to decline this invitation owing to the number of autumn engagements he has in England, but has kindly consented to visit this country later on, probably in 1923.

The Rev. Thomas A. Meryweather, chaplain of the 111th Infantry, Pennsylvania National Guard, and a veteran of the World War, has been elected rector of St. Barnabas' Church. He will assume charge April 1st. Mr. Meryweather at present is priest-in-charge of St. Andrew's, Yardley, Pennsylvania, and St. Paul's, Edgely, Pennsylvania. He is a member and former commander of the Knowles-Doyle Post No. 317 of the American Legion at Yardley, Pa., and was ordained to the priesthood following his return from war service. When the United States entered the war, Mr. Meryweather, who had been a student at the General Theological Seminary, enlisted as a private in Company L, 109th Infantry of the 28th Division. He went to France with the 109th Infantry and on July 14th, 1918, was commissioned a second lieutenant and was transferred to Company F of the 111th Infantry. He remained in Company F until the war was over. On November 9th he was commissioned lieutenant and commanded the company for some time after Captain Clark was killed. When the war ended Mr. Meryweather resumed his theological studies and on July 3rd, 1921, was ordained to the priesthood by Bishop Rhinelander and was assigned to the Bucks County Mission.

Tomorrow, the Rev. John A. Goodfellow will preach his fiftieth anniversary ser-

mon as rector of the Good Shepherd, Philadelphia. The day's services will mark the conclusion of a week's celebration of the unique anniversary commemorating fifty years of married life, and fifty years of rectorial relations with the parish.

At the services last Sunday morning, it was announced that a check of \$3,000 had been presented Mr. Goodfellow as a gift from his friends, chiefly parishioners, and that a three months' leave of absence had been accorded to the rector.

CHURCH SCHOOL SERVICE LEAGUE

The March number of the *Church News of the Diocese of Pennsylvania* is the Church School Service League Number, containing five pages devoted to the reports from parishes itemizing work and contributions in the Five Fields of Service. Besides the reports, there are a prize story, a prize poem, prayers, and an illustration—all submitted by members of the League.

FREDERICK E. SEYMOUR

INVITE THE RUSSO-AMERICAN ARCHBISHOP

BISHOP DARLINGTON writes as chairman of the Commission to Confer with Eastern Orthodox and Old Catholic Churches that at a recent conference with Archbishop Alexander, of the Russo-American Church, he has learned anew of the most appealing and startling conditions confronting the Church in Russia. Bishop Darlington believes that it will be of interest and of value, not only in itself, but also in promoting comity between the two communions if our clergy, and especially our bishops, will invite Archbishop Alexander to speak in prominent churches. The jurisdiction of the Archbishop extends through the whole of the United States, and he is, therefore, traveling throughout our country and within a period of months will cover the greater part of its territory. If our bishops and clergy will be good enough to extend invitations to the Archbishop to speak in particular cathedrals and churches, according to his own schedule of visitations, he will be in position to accept a very considerable number of such invitations. "This," says Bishop Darlington, "will show our fraternity, and the presence of a living Eastern ecclesiastic who can speak English will be most helpful in removing misunderstandings, and also help our people to comprehend the terrible sufferings of the Orthodox clergy and people of Russia, that Russia which we have known in the past in critical national times to have been the friend of America."

At the suggestion of Bishop Darlington, and on the invitation of the rector of Christ Church, Baltimore, with the cordial approval of the Bishop of Maryland, Archbishop Alexander spoke in that church on a recent Sunday, and the appointment having been announced in advance, the church was crowded to the doors and great interest was expressed by those who heard the stirring address of the Archbishop.

BROTHERHOOD CHAPTER, PLAINFIELD, N. J.

TEN YOUNG MEN were taken into the Brotherhood of St. Andrew's at the service of the Holy Eucharist in St. Andrew's Church, Plainfield, New Jersey.

These young men have already become the nucleus of a growing and aggressive body of men in the parish, and their service attracted attention not only in the parish but in the community at large.

NEW FIELDS IN CHICAGO

Show Promise — Chase House — Down State.

The Living Church News Bureau,
Chicago March 14, 1922

THE new secretary of the diocese, the Rev. E. J. Randall, is making his chief concern the work in the field. He has set himself the task of visiting all the missions and the institutions of the diocese, and the results of his survey which he is collecting and writing up in the diocesan paper are eagerly read. Of new fields that have been entered, Mr. Randall mentions, the towns of Crockettville, and Mendota.

"On January 28th," Mr. Randall says, "I went to LaSalle for services at St. Paul's. Immediately on my arrival I was taken over to the little town of Crockettville, where the Rev. A. D. Kolkebeck, deacon at St. Paul's, has opened a promising Sunday school and mission. This new work is to be housed in a little building formerly used as a cobbler shop, and is to be financed by the Church school of St. Paul's, LaSalle. Some of the boys have made a rough altar, which was very appropriately covered with suitable altar hangings, with a cross and glass candlesticks. On the first day of this school some thirty-five children attended, and at the service following some of the workers from LaSalle had to go outside in order to make room for all the people who wanted to go in. Do the people of this diocese want such a work to go on?"

"Mr. Kolkebeck has also visited Mendota, and contemplates beginning occasional services there early in Lent."

Mr. Randall mentions North Austin and North East Oak Park as districts "which present an opportunity for the Church to enter in and possess at least a share of the land," and also says, "I have secured the names of thirteen boys, who either are willing to think of studying for Holy Orders, or who have already signified their desire so to do; and in addition, the names of two young women who hope to enter a Sisterhood in the Church, and the names of two girls who are looking forward to become deaconesses."

CHASE HOUSE PROGRESS

The interest in Chase House grows daily. For some years strong and aggressive secular organizations have seen the importance of this neighborhood and have opened quarters. Labor branches and societies representing many trades have established houses for the thousands of medical and dental students. Ashland Blvd., and West Adams St., where the Church of the Epiphany and Chase house are situated, is in the very heart of a district that teems with social problems. A small group of women interested in Chase House met on February 1st, and formed themselves into a board to assist the deaconesses.

LENTEN SERVICES DOWN STATE

In Christ Church, Ottawa, in St. Paul's, LaSalle, and in Christ Church, Streator, there are being held corporate Sunday evening services, in which choirs and congregations unite. The services are a good antidote to congregationalism. The exchanges of congregations are rare at any time, and occasional changes like these among our rural brethren might occur in Chicago.

FRANCISCANS AT SAVANNA

The Rev. A. E. Johnstone, rector of St.

Paul's Church, Savanna, writes that important results have followed the holding of a mission recently in that parish by the Franciscans of Merrill, Wis. The attendance at the early celebrations of the Eucharist has increased nearly three-fold, and the attendance at the late celebration has also increased. Since the mission the daily celebration of the Eucharist has been maintained without interruption. A number of people have asked for simple instruction along the lines of those given at the children's mission. St. Mary's guild is providing the priest with an alb and amice which the rector hopes will be the beginning of a complete set of vestments for the parish.

ITEMS

The Rev. Benjamin A. Turner has resigned the charge of the missions of Holy Trinity (in the Stock Yards district) and of St. Philip's, to accept a call as rector of Calvary Church, Tamaqua, Pa., where he goes on March 15th. Mr. Turner has

done hard and faithful service in one of the most difficult fields in Chicago, where he has had charge for four years and four months.

Unfortunately Bishop Williams, of Michigan, was kept by illness from preaching this past week at the Lenten Noon Day services. Bishop Anderson presided on Monday, and introduced Professor Joshi, who made such a remarkable address at the Church Club dinner at the time of the recent diocesan convention. Professor Joshi spoke on Monday on The Taking of the Yoke of Christ, and on Tuesday, on The Taking of the Cross of Christ. The preacher on Wednesday and Thursday was Bishop Page, who always has a warm welcome in Chicago. The noon day services have started out well, the attendance being large. Each day the main floor of the Garrick Theatre has been well filled.

The Rev. Dr. Hopkins, rector of The Redeemer, conducted a quiet day for women at the chapel of St. Mary's Home for Girls, on Monday, March 6th. The theme of the day was the *Benedictus*, and instruction was given on the "Intercessions."

H. B. GWIN.

LENTEN SPEAKERS IN WASHINGTON

In Several Churches—Large Class— Roman Priest Slanders Church.

The Living Church News Bureau,
Washington, March 13, 1922

LENTEN Services are under way and most of the parishes have arranged for special speakers to occupy the pulpits each week.

At the Church of the Epiphany the special Lenten noon-day services are to have the following speakers; the Bishop of Washington, Bishop John W. Hamilton of the Methodist Church; the Rev. Jason Nobel Pierce of the Congregational Church; the Rev. George W. Diffenderfer, D.D., of the Lutheran Church; the Rev. Herbert F. Randolph of the Methodist Church; the Rev. Charles Wood of the Presbyterian Church; the Rev. H. P. Almon Abbott, D. D., of Baltimore; the Rev. George Craig Stewart, D.D., of Chicago; the Bishop of South Carolina; and the Rev. H. R. Freeman of Troy, N. Y.

The mid-day Lenten Services conducted at a local theater by the Layman's Service Association began very auspiciously last Monday with the three commissioners of the District of Columbia on the stage together with other notables. William Jennings Bryan spoke to a crowded house.

Mr. Torovski, organist of Epiphany Church, has arranged a series of four Lenten organ recitals by distinguished members of the American Guild of Organists. Vocal soloists are to assist with the program.

LARGE CLASS

The Bishop confirmed an unusually large class of sixty-seven members at Epiphany Church recently. The Bishop spoke of it as the largest class he had confirmed there in five years. A majority of the candidates were adults.

ROMAN PRIEST SLANDERS CHURCH

The only way to handle the falsehoods of scandalmongers is swiftly to run down the untruthful statements. There are certain religious bodies and other organi-

zations that have been ever ready to try to cast discredit upon the Church, her ways, and her doings. The following account of an incident in which the Rev. Thom Williamson, rector of the Church of the Advent, figures, is a good example of how all of our clergy ought to handle such affairs. The evening of Friday, February 10th, at St. Aloysius' Church, the Rev. W. F. McFadden, S. J., preaching at a women's mission, made statements substantially as follows (at least this was the idea that the statements left in the minds of those who listened): "An Episcopalian clergyman of high standing in New York had asserted his right to be married to a divorced woman, the divorce being for reasons not recognized by his Church; that his Bishop had prohibited the marriage; that the clergyman said that the laws of his state permitted it, so he would do it anyway; that he did it, and that he is still in good standing in his Church." In reply to a letter from the Rev. Thom Williamson, Father McFadden states that he did not mention a civil marriage, as it was first thought he meant. In a letter dated February 18 Father McFadden makes the following statement: "What was said was the following: 'An Episcopalian clergyman of high standing in New York had asserted his right to marry a woman, twice divorced, and divorced for reasons not recognized as lawful by his Communion.' The Rev. Mr. Williamson holds affidavits for the correctness of the alleged statement regarding the impression made by the missionary on the congregation and has also a letter from the rector of St. Aloysius' who agreed with what the affidavits said. Mr. Williamson also has a letter from Bishop Manning of New York in which he says as follows, under date of March 4th: 'I can and do assure you that as far as my knowledge goes, no marriage such as that to which you refer has taken place in this diocese, and I may add that no such marriage will be allowed or countenanced.' Further letters from the Rev. Mr. Williamson to Father McFadden mentioning the statements and affidavits as to

the marriage have remained unanswered up to March 8th. The rector of St. Aloysius', the Rev. Paul R. Conniff, S.J., states in a letter dated March 4th, "I need no authority from him (Father McFadden) to correct any false impression. If you will give me the impression he made and the true facts of the case, I shall try to set the matter straight. If you do not know the facts, I may create a false impression and do more harm than good." In a letter dated March 7th, Father Conniff states, "Thank you for the facts as far as you know them. According to my custom, I shall now try to find out what Father McFadden has to say. Then I shall inquire into the facts independently. Finally, I shall write you the results of my work and decide just what shall be said."

GOOD YEAR AT ST. STEPHEN'S

The year book of St. Stephen's Church, the Rev. George F. Dudley, D.D., rector, has just come from the press and gives a good idea of the many activities of this splendid parish. During the past year the staff has been considerably increased in order to keep pace with the rapid advancement of the parish in all respects. Under the leadership of the Rev. Philip A. Dales, curate, a group system has been formed whereby in every block of the parish there is a committee whose work it is to keep in close contact with all members of St. Stephen's who may live in that particular square. Only blocks where eight or more parish families live are so organized. The plan is to have a gathering of the block members at the home of the committeeman to discuss the state of the Church in that section. Cases of distress or sickness are gone into as well as removals, and the passing on of personal messages from the rector. The regular meetings of the groups are arranged for and much is expected from the working of this personal organization.

The Bradley Bible Class, meeting every Monday, has grown from seventeen to sixty-one members while the enrollment of the Sunday school this year is 597, an increase of 86 over yast year. The Sunday school last year contributed \$1,489.53 while the income of the church from all the sources totalled \$26,551.60. St. Stephen's met its Nation-wide Campaign apportionment in full with a contribution of \$4,035. In these days of drives for funds St. Stephen's gave a new method in conducting a campaign for the elimination of the church debt. Before any publicity whatsoever was given it, the campaign had been organized and concluded, with pledges more than sufficient to pay off the debt, and only the members of the parish had been solicited. The method included pledge notes to be paid off in installments so that at the end of a few years the debt will be eliminated. The system is working out as planned and the debt is being reduced on scheduled time. The vestry has just recently voted to complete the parish hall. It now consists only of a basement, but when finished will be one of the best structures of its kind in the city. The parish report for the year 1920 gives a good idea of how the spiritual affairs of this splendid parish are more than keeping pace with the material conditions. Baptisms, children—53; adults—16; total 69. Confirmations, males—28; females—55; total 83. Weddings 32. There was a gain of 61 Communicants during the year making a total of 1,158. There were 166 celebrations of the Holy Communion, 180 daily offices; the Communions on the big feast days were as follows: Easter Day, 967; Thanksgiving Day, 279; Christmas Day, 564.

ITEM

The Rev. Dr. Johnson has arrived to take charge of St. John's Church.
D. R. COVELL.

WORK AMONG ITALIANS IN NEW YORK

SOME FIVE YEARS AGO Church work was established among the Italians in the Bronx section of New York City, centering at Wakefield, 240th street. That section was chosen because there was a considerable Italian population that appeared to be entirely unchurched, neither the Romans nor other religious bodies appearing interested in them. The Rev. Lorenzo Di Sano, a priest of Italian race, was put at the head of the work, and on the festival

occurred in the latter city on Friday morning of last week, at the age of eighty-two years. Mr. Winslow was born in Boston, November 19, 1839, the son of Benjamin Pollard and Mary Trimmings Quincy Winslow. He was actively interested in many organizations, and was a prominent contributor to a number of magazines. For a time he was quite prominent as an editorial writer for several Boston papers, and served as an assistant on the United States Coast Survey and on the United States Sanitary Commission. He was a member of the Society of the Descendants of the *Mayflower*. In earlier years Mr. Winslow was a frequent correspondent of THE LIVING CHURCH. He is survived by his son, Prof. Charles E. A. Winslow, and by a granddaughter. The burial service was held Monday afternoon in the Church of



PRIEST AND CHOIR OF ITALIAN MISSION OF ST. MARY'S, THE BRONX, NEW YORK CITY

of the Ascension, 1917, the Holy Eucharist was celebrated for the first time. Since then regular services have been maintained and a considerable amount of enthusiasm has been engendered. In a recent report Father Di Sano tells the needs and the difficulties of the work. He urges that though "there are no other people on earth who hate the imperialistic form of religion and the despotism of the pope of Rome as much as the Italian people," yet they love the Catholic Church and its traditional services. They "want religion, but they must have a religion in which they feel at home." He urges that Italian customs be recognized in the work of the American Church among those people. Among the difficulties of his work he states the lack of a sufficient number of Italian clergy, but also "the narrowness of the Church itself; that is, when an Italian mission is started, the missionary is told that he must conform his religious services and forms to the Protestant Episcopal Church. This, notwithstanding its dignity and simplicity, has never been impressive, and never will it be to a Latin race." Father Di Sano states that the work must be very considerably enlarged by the erection of permanent buildings if the mission is to be a continued success.

DEATH OF ERVING WINSLOW

THE DEATH OF ERVING WINSLOW, a lifelong parishioner of the Church of the Advent, Boston, but resident within recent years at New Haven, Conn., with his son,

the Advent, and the body was then taken to Springfield, Mass., for interment.

NEW MOUNTAIN MISSION CHURCH

ST. STEPHEN'S mission, Beaumont, California, is this month completing its first permanent building. This is a commodious parish house, to be used temporarily as a church, and is the first of a group of three buildings to be erected on the ample site owned by the mission. The new building measures 30 by 55 feet, and is of mission architecture, with stucco finish. Erected at a cost of \$4,900, it is the most attractive church edifice in the community. All the church furnishings are already owned or promised as memorials. The Rev. Francis M. Wilson is the priest-in-charge. Beaumont is located in the heart of the San Jacinto Mountains.

PITTSBURGH NOON SERVICES

THE NOON-DAY Lenten services beginning on Ash Wednesday, at Trinity Church, Pittsburgh, have been very largely attended, and have excited considerable interest in the city. The Rev. Dr. Travers, rector of Trinity, had the service on Ash Wednesday, and during days of that week the addresses were made by the Rt. Rev. D. L. Ferris, D.D., Suffragan Bishop of Western New York. During the week beginning March 6th, the Rev. M. W. Dewart, of Winchester, Massachusetts, and the Rev. W. H. Anthony, of New Brighton, made the addresses.

LAYING OF CORNER STONE

ON SATURDAY afternoon, March 4th, 1922, over two hundred people assembled at the old church to take part in the laying of the cornerstone for the new Christ Church, of Lynbrook, N. Y., which is to be erected on Hempsted Avenue, one block from Merrick Road. The Bishop of Long Island, assisted by the rector, the Rev. John V. Cooper, the Ven. Roy F. Duffield, Archdeacon of Queen's and Nassau Counties, the Rev. William A. Sparks, of Far Rockaway, the Rev. R. D. Pope, of Westbury, and the Rev. G. Wharton McMullin, of Mineola, officiated. Owing to the inclemency of the weather the greater part of the ceremony was said in church.

After the Bishop's address, he commented on the progress made by the rector, vestry, and his people.

TACOMA PARISH
HOUSE DEDICATED

RECENTLY in Tacoma, Washington, the parish of the Holy Communion opened for use a new parish house. By the use of memorial and other accumulated funds, the parish was able to take over the parish house free of debt. It represents the fruition of a long standing ambition of the rector, the Rev. Robert H. McGinnis, to provide a suitable place for holding entertainments, meetings, and social gatherings, for which the church has no suitable or adequate quarters. The Church of the Holy Communion is one of the oldest parishes in the city.

GIRLS' FRIENDLY SOCIETY
IN CONNECTICUT

NEARLY one hundred members of the Girls' Friendly Society had a dinner at Hall Memorial Parish House in Portland, Connecticut. This marked the silver anniversary of the society in Trinity Parish, and nine new members and seven associates were taken into the Society. Mrs. Oliver H. Raferty, a charter member, and one who for many years diligently worked to further the interests of the society, gave an interesting and instructive history of the branch. Mrs. Louis D. Chaffee, of Holy Trinity, Middletown, also addressed the gathering, telling of her interest in Holiday House.

VARIOUS PAROCHIAL ACTIVITIES

LIVE PARISHES have many forms of activities that may be suggestive to other people.

At Grace Church, Newark, a parish of more than eight hundred communicants, the Church Service League is engaged in many forms of social service work. Small groups of women form committees to have charge of such work. Various institutions of the city and nearby are visited and provision is made for their needs. Nine women spend a morning or an afternoon a week at the Day Nursery, reading, teaching, or playing games with the children. Two women do personal visiting of the local Bureau of Charities. A committee aids the Diet Kitchen in distributing milk at the public schools, and another committee sends its members to the House of the Good Shepherd to help in the work among aged people. As a result of the experience of this parish we are advised that poor results come from asking for volunteers at meetings, but that remarkable success arises from direct personal appeal by telephone or

by visit. Over seventy-five per cent of the members of the committees are women who have never done Church work before but who have gone enthusiastically to work on the lines of the Church Service League. An increasing number of younger women are interested in this work.

Trinity Church, Fort Worth, Texas, is a parish of two hundred and seventy-six communicants. The Church Service League enrolled practically every woman communicant of the parish and a number of others. The Missions Department is holding afternoon group meetings in regard to the Nation-wide Campaign and provides leadership for seventeen meetings every week. The Education Department has organized a Parent Teachers' Association and the Parish Department has renovated the church. In less than two years one hundred and twelve have been baptised and one hundred and fifty-one confirmed in the parish, while the income has been increased from less than \$4,000 in 1919 to more than \$11,000 during the first ten months of 1921, and in the same period more than \$13,000 has been raised for building purposes.

BISHOP FABER'S
MISSION APPRECIATED

BISHOP FABER has recently conducted an eight-day mission at St. Matthew's Church, Glasgow, Montana, which has aroused strong expressions of appreciation. The local paper says:

"Never was such a successful mission held in Glasgow for the benefit of all people of the city. Every church was represented in the silent, attentive, appreciative congregations which packed the church for every service. Never was there a time in the history of the city when a spiritual uplifting met with such universal approval and such wonderful results. We are under a deep debt of gratitude to the Bishop for the time he so kindly gave us out of his busy life."

The Congregational minister, a woman, also wrote a very cordial appreciation of the mission, which was printed in the local paper.

ARRANGEMENTS FOR
GENERAL CONVENTION

THE ARRANGEMENTS for the General Convention to be held in Portland, September 6th to 23rd, are now fully under way. Following is a list of the Executive Committee with the Chairman of the different committees who will handle the complete program:

Honorary Chairman, the Rt. Rev. Walter Taylor Sumner, D.D.; General Chairman, Dean Vincent; Vice Chairman, Dr. S. E. Josephi; Treasurer, C. F. Adams; Executive Secretary, John W. Lethaby; the Rev. Thomas Jenkins, the Rev. E. T. Simpson, the Rev. Oswald W. Taylor, Rodney L. Glisan, C. N. Huggins, Dr. S. E. Josephi.

The Chairmen of Committees have been appointed as follows:

Finance, W. J. Burns; Entertainment, Dr. H. C. Fixott; Reception, Wilson Johnston, M.D.; Convention halls, C. D. Porter; Transportation, W. F. Turner; Housing, C. N. Huggins; Luncheon, J. N. Dezendorf; Music, Carl Denton; Publicity, D. M. Botsford; Pulpit supplies, Rev. H. D. Chambers.

All communications with regard to the General Convention should be addressed to the Diocesan Office, 10-12 Ainsworth Building, Portland, Oregon.

The general chairman of the Women's Organizations is Mrs. Wilson Johnston, 309 Albemarle Terrace, Portland, Oregon.

CINCINNATI SOCIAL SERVICE

SOCIAL WORKERS, clergymen, lawyers, teachers, doctors, and many other callings were represented at the first of the Lenten sessions of the Social Service Institute held at the Diocesan House, Cincinnati.

The speaker was introduced by Dr. Wm. S. Keller, who stated that the subject for the six meetings would be Problems of the Adolescent Girl, and that the series was under the auspices of the Church Mission of Help and the Diocesan Board of Social Service.

Mr. Frank Fearing, of the National Committee on Mental Hygiene, of the Rockefeller Foundation, who leaves the city soon to take up work in Leland Stanford University, Calif., has just completed a survey on the Mental Hygiene of Hamilton County, having been busy for many months with a large corps of assistants. His advanced report of the survey shows conditions in Cincinnati to be about the same as in other large cities. A hopeful tone pervaded his remarks regarding psychopathic cases among the young and there were types of even the actually feeble minded who could be trained to be useful members of society. Among the unmarried mothers in various institutions, the average of intelligence was quite low, in a large proportion not above ten years.

He urged the increase for special schools for defective children and the securing of examinations and advice from trained experts. The discussion following was led by Miss Natalie Ryan, worker of the Social Hygiene Society, and the Rev. Gilbert P. Symons, member of the Cincinnati Committee of the Church Mission of Help.

PRIEST CONDEMNS POLICE

IN CONNECTION WITH A LABOR DISORDER and strike rioting at Pawtucket, R. I., the police recently fired into a crowd, which led to the death of one man. Discussing the matter in an interview printed in the Providence Journal, the Rev. A. J. Watson, rector of St. Luke's Church, Pawtucket, sharply questioned the action of the police in firing thus into the crowd, which, he stated, was entirely unnecessary. Recognizing the mob instinct, he granted that there was necessity for prompt action, but asked why there should not first have been the customary volley into the air as a warning to the crowd rather than the direct shooting of individuals. "The brass buttons," he said, "are not emblems of domineering bossism, but of service and protection."

FOR JERUSALEM AND THE EAST

LETTERS FROM BISHOP GARLAND, as American secretary of the Jerusalem and the East Mission Fund, ask that our churches will, as far as possible, devote their God Friday offerings to the work of that mission, as has been the custom for a number of years, and also ask that an offering may be taken on some Sunday after Easter in the Church schools for work among children of the Holy Land. The English Bishop of Jerusalem spends about \$10,000 a year on such work in that city alone, and Bishop Garland feels that our Church schools might well give a special offering for this educational work. He would like such offerings marked as coming from the Church schools.

SOUTH DAKOTA CLERGY RETREAT

THE WHITE clergy of the Church of South Dakota to the number of thirty-five attended a pre-Lenten retreat at Huron Wednesday and Thursday, February 22nd and 23rd., conducted by the Rev. Dr. J. A. Schaad, of Bay City, Michigan, its time being given over to meditations and devotions and instruction. Bishop Remington and Bishop Burleson attended.

RHODE ISLAND EVENTS

AT THE Annual Meeting of the Woman's Auxiliary of Rhode Island, Dr. W. C. Sturges, the educational secretary in the Department of Missions, gave a splendid address on the Philippines, China, and Japan. Archdeacon Claiborne, who spoke at the same meeting, aroused considerable interest in the Clergy Training School, at Monteagle, Tennessee, and one or two parishes have undertaken to pay for a scholarship. At the winter dinner of the Churchmen's Club, Dr. Drury, of St. Paul's School, made the large number present feel the value of the Conference to be held at the school for boys of the High school age in setting before some of them the vocation for the ministry, while President Bell, of St. Stephen's College, pressed the need of a Church college in maintaining the sense of vocation then aroused. On February 25th, at a luncheon in Grace Church parish house, Providence, Dean Lathrop spoke on Social Service. The National Social Conference of the Church, held last year in Milwaukee, is to be held this year, June 19 to 22, at Wickford, a delightful place at that season of the year, about equally distant from Providence, Newport, and Narragansett Pier, a purely American town, with Church associations of more than two centuries back of it. A meeting in the interests of Social Service was held at Grace Church, on Sexagesima Sunday morning.

PITTSBURGH RELIGIOUS EDUCATION BOARD

UNDER THE auspices of the diocesan board of Religious Education, a most successful dinner was given at the Fort Pitt Hotel, on February 27th. There were two hundred and seventy-nine teachers and officers of the Church schools present. The speakers were the Rt. Rev. Cortlandt Whitehead, D.D., Mr. H. D. W. English, president of the Allegheny County Sabbath School Association, and its secretary, Mr. Penniman, the Rev. Dr. Gardner, executive secretary of the Department of Religious Education of the Presiding Bishop and Council; and the Very Rev. H. B. Washburn, D.D., of Cambridge Divinity School. The Rev. L. B. Whittemore, of the diocesan board, spoke of the preliminary program just issued for the Summer school, to be held at Conneaut Lake, from July 5th to 14th, inclusive.

GRACE CHURCH JUBILEE

GRACE CHURCH, Grand Rapids, Mich., the Rev. G. P. T. Sargent, rector, celebrated its Golden Jubilee on March 6th. Over 500 attended the banquet at the Pantind Hotel, at which was exhibited the splendid spirit of unity and coöperation which pervades that large parish and the intense enthusiasm was clearly demonstrated in cash and pledges of over \$72,000 toward the Endowment Fund and extension work.

Two of the former rectors, Dr. J. B.

Lubbs, chaplain of Hobart College, and the Rev. F. R. Godolphin, rector of Grace Church, Oak Park, Ill., were present and spoke, also the Bishop of the diocese and the present rector and the two men who were superintendents of the Sunday school fifty years ago.

On Sunday morning, the parish made its corporate communion at the early service. Bishop Gailor celebrated and was assisted by the Bishop, the present rector, and the former rectors. At 11 o'clock, a Jubilee service was held and the Book of Remembrance dedicated, in grateful memory of all those, who have gone from us and those living who have shown their interest in Grace Church through their prayers, their work, and their gifts, and who have shared in these Jubilee funds, whose names are inscribed therein. Bishop Gailor preached the sermon and gave to the people, the challenge of the next fifty years.

In the afternoon, the Young People's Society held open house at the parish house where the people, many of the parish and the community, came in to pay their respects and to meet and greet the visiting clergy and the former Church members who returned for this occasion. This was followed by the closing service at which the former rector spoke.

DISBANDING OF A MISSION

AT A meeting of the remnant of the congregation of St. Luke's Church, at the corner of Beverley and Lombardy streets in the city of Richmond, Va., February 24th, it was determined to give up the mission organization of the congregation and to disband the work. The congregation directed the property of the mission to be sold and the proceeds, together with the church furniture, to be given to the Church of the Messiah at Highland Springs, in Henrico County, a most promising mission just outside of the city limits.

PASTORAL ON CHRISTIAN BURIAL

THE BISHOP OF SACRAMENTO has issued a pastoral letter to his diocese on the subject, The Proper Disposal of the Christian Dead. The letter grew out of a request made by the clergy at their conference early in February when they asked from the Bishop "such counsels upon the proper conduct of the burial service for our own Church people as appear to be called for by the conditions of our time."

The Bishop asks that the clergy will teach their people the great comfort that the Church has for them in the hour of bereavement. "The principle which must guide us is the fact that, 'whether we live or die we are the Lord's (Rom. 14:8). Even the body of the Christian dead is still the Lord's.'" The body should be brought to the church and the Prayer Book service and rubrics are binding upon us. The surroundings are uplifting, rich in assurance of God's love and life eternal. There is ample room for all who wish to attend. Arrangements for funerals should not be turned over to the undertaker, but should be made by the priest of the parish. The

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Bishop earnestly recommends that the Holy Communion be celebrated in connection with a burial, either at a separate hour or in connection with the funeral service. He reminds the people, too, that every Christian has a right to Christian burial. This reminder is necessary because we frequently hear of fraternal orders and secular societies burying the dead. This is not appropriate to those who are Christians and who should be buried with the service of the Church. There can be no objection to the service being supplemented by the ritual of fraternal orders, if the family so desire, and if our own service is not usurped or interrupted by them, but the distinction between the two should be carefully made.

As to the burial service, it should be remembered, he says, that black is not only the sign of personal loss, but is an expression of the awfulness of sin in God's sight, which brought death into the world. Therefore the white stole is entirely without authority, and the casting of flowers instead of sand upon the casket is incongruous and unchristian. Modern funerals, he says, are too expensive. They should be made simple and there should be an avoidance of display and ostentation. The Bishop deprecates cremation as being not a Christian custom and involving disrespect to the body, which has been the temple of the living Christ. The grave should be properly marked and reverently maintained. He recommends that a cross or other inexpensive Christian emblem should invariably mark the last resting place. He asks that the clergy will act upon these principles "courageously" and continuously, and the effect must be to deepen Christian faith and consolation in the hearts of our people, and to conserve for the future the wise and reverent customs of Holy Church."

FARIBAULT CONFERENCE

THE DIOCESES of Minnesota and Duluth, together with the missionary district of North Dakota, will unite in holding a summer conference at Shattuck School, Faribault, Minn., from June 12-17. The Bishop of Duluth, the Rt. Rev. G. G. Bennett, D.D., will be the chaplain.

Details of the conference are being worked out and a tentative program will be ready for circulation not later than March 15th. The same may be had by application to the diocesan headquarters, 131 East 14th St., Minneapolis, Minn., or to Herbert Miller, Seabury Hall, Faribault, Minn., registrar of the conference.

AMERICAN SOCIETY OF CHURCH LITERATURE

THE AMERICAN SOCIETY of Church Literature has, for the past seven years' through the energy of its indefatigable secretary, the Rev. John S. Littell, done a great amount of free service to the Church. The growth of the Society from small beginnings to its present position of eminence in the Church makes it our National Society for the dissemination of Church Literature. The society, by courtesy of Christ Church Cathedral and the Church Missions Publishing Co., Hartford, occupies space in the Cathedral parish house, free of cost for rent, heat, and light, and Dr. Littell has given for all these years his services as secretary without salary. The society publishes a varied assortment of Church literature, which may be had without cost by its members and by others at nominal charge. Its membership is largely recruited from nominations made by those who are already members. The

dues are one dollar a year. The present imperative need of the society is a paid secretary so that its work in the future may be made more effective.

SPLENDID NEW BUILDINGS

THE DATE, Sunday, April 30th, has been set for the dedication of the new set of buildings, consisting of parish house, gymnasium and chapel, recently erected by St. James' Church, Danbury, Conn. (the Rev. Aaron C. Coburn, rector). The cost of these buildings is in the neighborhood of \$100,000. The chapel with its altar and window is the gift of Mr. George Banks, of Philadelphia, and will be known as the "Banks Memorial Chapel." There are certain features of this group of buildings which are worthy of special notice. The window in the chapel, which is the work of Mr. Charles Connick, of Boston, has three large openings in which are pictures of the Virgin Mary in the center, Mary of Bethany on the left, and Martha of Bethany on the right. In the lower openings are, Jesus in the home at Bethany, the Annunciation of the Blessed Virgin Mary, and the raising of Lazarus. The altar is now being made in Italy and has been procured through the Gorham Co.

COLLEGE WORK IN NEW ENGLAND

THE EXECUTIVE SECRETARY of the First Province, the Rev. Malcolm Taylor, has devoted some months to visiting the colleges of New England and studying the needs of the Church students in these institutions and has about completed his survey.

Some interesting facts have been brought to light. One does not expect to find in Rhode Island or Connecticut a college of four or five hundred students, seven or eight miles from the nearest church, and with no means of transit except by automobile. Yet such a situation exists in each of these states. In both of these places the Church students, of whom there are about a hundred, are practically cut off from the ministrations of their Church for the period of their college residence, except in so far as the Church can be brought to them. In neither institution is there any college chapel service on Sunday and the only place of worship is the local Congregational church.

In each of these colleges the Secretary of the Province had a service of the Holy Communion with an address, using the Congregational church, the only church building in the town, with an attendance in one case of thirty-five and in the other of sixty communicants, a majority of whom were students. Sixty communicants would be considered as constituting a most inviting field in some distant missionary district and many parishes have a smaller number; but here were a group not only of communicants but of picked men and women, the leaders of the future, spending four of the most critical and formative years of their life out of touch with their Church. Indifference and loss of loyalty on the part of many is the inevitable result. Provision is being made by the Diocesan authorities for a celebration of the Holy Communion at each college at least once a month and the Church students are being organized into a Church club for corporate worship, study, and service along the lines suggested by the National Student Council and which have been successfully carried out in so many colleges.

Some forward steps have recently been

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taken by the New England dioceses. In Western Massachusetts an associate for the rector who will give his entire time to college work has been stationed at Amherst, with Amherst College, the Massachusetts Agricultural College, and Mount Holyoke College as a field, some three thousand students in all. An assistant for college work is now helping the rector at St. John's Church, Williamstown, where an unusually large percentage of students at Williams College are Churchmen. In Connecticut plans for an enlarged student work at Yale are under consideration in recognition of, and to continue the fine service which the Rev. F. B. Roseboro has been giving in connection with Christ Church, New Haven, for several years. In Massachusetts an assistant for student work has been added to the staff of Christ Church, Cambridge, and he is actively at work among the Churchmen at Harvard. A special service is held in Christ Church every Sunday morning for these men and religious discussion classes are being organized. The Diocese of Massachusetts is considering plans by which the Church of the Messiah, Boston, strategically situated in the midst of a large student population, can be made a center for student work and the secretary of the Province has been giving much of his time to the parish in order to study and advise upon the whole situation. In New Hampshire the parish at Hanover, in ministering to the students at Dartmouth College, is doing a unique and fruitful work under the leadership of its "Student Inquirer" rector. There is also an excellent situation at Bowdoin College in the Diocese of Maine, due to the intelligent interest of the rector of St. Paul's Church, Brunswick, and the interested cooperation of President Sills.

CHURCH MISSION OF HELP

THE ELEVENTH ANNUAL service of the Church Mission of Help of the Diocese of New York will be held in the Church of the Incarnation, on Sunday, March 26th, at 4:00 P.M. Preacher, the Rt. Rev. William T. Manning, D.D. The offering will be devoted to the work of the society.

OHIO CHURCH CONSECRATED

SUNDAY, FEBRUARY 26th, was a day of great rejoicing in the parish of The Redeemer, Lorain, Ohio, for their church was consecrated by the Rt. Rev. Frank DuMoulin, D.D., Coadjutor of the diocese. In 1889 the mission of the Redeemer was started under the direction of Archdeacon Brown, of Cleveland, and after many struggles and through the faithful efforts of the people a lot was purchased, and on October 2, 1904, the corner-stone of the present church was laid. Through the assistance of the Nation-wide Campaign Fund, an appropriation was made for the cancellation of the debt on the basis of dollar for dollar, and in this way the debt of \$6,800 was cleared off. The Rev. R. H. F. Gairdner is the rector of the parish.

GEORGIA'S BISHOP AND COUNCIL

THE QUARTERLY meeting of the Bishop and Executive Council of the Diocese of Georgia was held at Christ Church, Savannah, February 23rd. The Department of Missions reported several missions without a priest in charge, and of the inability to secure clergymen. It was also reported by this department that the annual series of lectures promoted by this diocese and the Diocese of Atlanta at the University of

Georgia, in Athens, was given in February and that the lecturer was the Rev. W. R. Bowie, D.D., of Richmond. The Nation-wide Campaign Department reported a decided decrease in the amounts of the pledges for the current year, but that 84 per cent of the 1921 pledges had been paid, the treasurer making the report that the total amount paid in was \$31,493.95. The Finance Department reported a surplus of a little over \$3,000 from Nation-wide Campaign receipts. The Publicity Department reported an increase of over 300 per cent in the amount of space accorded to Church news in the Savannah papers over the year 1921. The Christian Social Service Department reported the effort made to promote parochial groups for the discussion of social service had met with but little success.


BOYS INVITED TO CONFERENCE ON MINISTRY

UNDER THE leadership of the Rev. Dr. Samuel S. Drury, a Conference on the Ministry will be held at St. Paul's School, Concord, New Hampshire, from June 26 to July 1st. Boys of Church families are invited to attend this conference. The only charge will be a registration fee of \$2.00. Entertainment will be provided in the school buildings. A carefully chosen group of men will have charge of the conference, and will present to the boys the various phases of the Church's ministry. No boy will be urged or asked to make any decision on this matter. The conference is an effort to fix the attention of boys and families on the claims and the joy of the ministry.

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BISHOP GAILOR has worked out with the Foreign-born Americans Division of the Department of Missions and with the officials of Near East Relief a plan for cooperation between the Church and the

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Near East Relief Fund. A Church committee consisting of eminent Churchmen in different parts of the country is being formed with the hope of bringing the Church into closer and more wide-spread coöperation with this work of relief. Bishop Gailor has sent a letter to the bishops asking that each will designate some interested person to act as the diocesan head of the committee, and an appeal is being sent to all branches of the Woman's Auxiliary for special Lenten contributions.

A NEW TRIUMPH FOR HOWE SCHOOL

THE ACADEMIC RECORD of Howe School has always been good. In recent years it is still better, as shown by the Howe boys who secured first place in Junior and Senior English in recent College Board Examinations. More boys take these examinations from Howe School than from all the rest of the state of Indiana combined. The records also show that when once they are admitted into college, Howe School graduates almost never fail. Now Howe is winning laurels in her military work. In the recent Corps Area rifle tournament (including fifteen schools in Ohio, Indiana, and Kentucky) Howe won second place, only a few points behind the winner. This will bring the school into the National Tournament to compete with the best marksmen in the country.

CORNERSTONE FOR LONG ISLAND CHURCH

NOTWITHSTANDING THE inclement weather, Lynbrook, Long Island, celebrated the laying of the corner stone of the new Christ Church, on Saturday afternoon, March 4th. Promptly at 4:30, the service was opened by the Rev. John Vandevere Cooper, the rector, assisted by the Ven. Roy S. Duffield, Archdeacon of Queens and Nassau, the Rev. William A. Sparks, rector of St. John's Church, Far Rockaway, and the Rev. Wharton McMullin, of Mineola. The Rt. Rev. Frederick Burgess, Bishop of Long Island, made an address. He said in part:

"We are gathered here on this very auspicious occasion to celebrate the laying of the corner stone of the first church of Lynbrook. It is of particular interest to me as I distinctly remember having been called over here, some twenty years ago, to a little store, somewhere near the railroad station, in which a few good Churchmen were meeting. They told me that they wanted a mission. It was not long before a piece of land in the center of Lynbrook was purchased and the present church was built exactly in the center of the property, thereby making the church the actual as well as the Spiritual center. Then years passed. Several good and noble men came to this parish, but it was not until a little over two years ago that your present rector came to you as priest in charge, and a change was noticed and the growth commenced. Mr. Cooper drew to him men that would work in harmony and good purpose. So much so in fact that I was astonished when he came to me only a year ago and said that you were able to pay off your indebtedness and wished to become an incorporated parish. Now you have taken another step, sold your property, purchased this land, and are about to erect a fine, substantial edifice, and we take this important and interesting step of laying the corner stone, which in itself is a most symbolic act."

Following the Bishop's address, the clergy, preceded by the crucifer and attended by the vestry, formed a procession

to the actual laying of the stone of the new church, the Bishop officiating. This was followed, upon returning to the church, with the pronouncing of the solemn Apostolic Benediction.

It is expected that the new church will be completed about September 1st of this year. It is to be patterned after the old English country church of tapestry brick and stone. It is expected that the completed church will be valued around \$35,000.

BEQUEST

BY THE will of Mr. E. A. Saunders, Jr., a communicant of All Saints' Church, Richmond, who died in February, the sum of \$2,500 was left to Westover Church, in Charles City county, one of the early colonial churches of the diocese. Among a number of other bequests to charitable and benevolent purposes, the sum of \$2,500 was left to All Saints' Church, Richmond.

MEMORIALS AND GIFTS

ST. JOHN'S CHURCH, Parsons, Kansas (the Rev. C. A. G. Heiligstedt, rector) by the will of Mr. H. R. Snyder, was bequeathed the sum of \$1,000 toward the purchase of a pipe organ as a memorial to Mrs. Snyder. Mr. Snyder for more than forty years was a resident of Parsons, during many years of which he served as a faithful officer of the Church, and at the time of his death was its junior warden.

At a recent meeting of the vestry a committee was appointed to formulate plans for the Golden Jubilee of St. John's parish, to be held the latter part of this year, by which time it is proposed to have the new organ in place.

NEWS IN BRIEF

CENTRAL NEW YORK.—The Woman's Auxiliary of Emmanuel Church, Elmira, (the Rev. L. E. Ward, rector), held a Quiet Day on the first Friday in March. The service was opened with the Holy Communion and a meditation by the rector. Intercessions were offered all day by members of the society until 3 o'clock when a closing service was conducted by the rector. In the evening a meditation was given upon Missionary work.—Church School Lenten services in St. John's Church, Oneida (the Rev. S. R. MacEwan, rector), include a missionary talk, and are followed by a play period conducted by an experienced woman leader. The Rev. R. B. T. Anderson, O.H.C., conducted a mission in St. George's Church, Utica, at the beginning of Lent.—A Jacques Carter clock with Westminster chimes, valued at more than \$500, was presented to the Rev. and Mrs. F. W. Eason, on the 15th anniversary of his entrance upon the rectorship of Trinity Church, Watertown.

CONNECTICUT.—Among the more recent publications of the Church Missions Publishing Co., Hartford, has been Miss Julia Emery's *Alexander Viets Griswold and the Eastern Diocese*. This narrative is invaluable because it recalls a too generally forgotten step in advance in the early history of the American Church and should be known and read by every Churchman.—At the request of the committee appointed at the last Convention upon the twenty-fifth anniversary of Bishop Brewster's consecration, the Bishop has changed the place of the meeting of the annual diocesan convention from Trinity Church, New Haven, to Christ Church Cathedral, Hartford.—Following up the request of the Committee

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of the Synod of New England having the matter in charge, the Suffragan Bishop has asked that in every parish and mission in the diocese, a missionary shall speak sometime during the year 1922.—In place of the customary United Lenten Sermons which have been held for many years in Christ Church Cathedral, Hartford, there is to be this year on Thursday evenings a series of lecture sermons by Dean Washburn of the Cambridge Theological Seminary the subject of which will be Some Outstanding Figures in English Church History.—The New Haven Girls' Friendly Lodge is proving a decided success. The Lodge is now centrally situated at 13 Trumbull Street. There are at present twenty-two girls resident in the Lodge and as soon as the mortgage on the building is cleared an addition will be erected in the rear.—In all seventy-seven parishes have contributed the sum of \$1,265.63 to the Memorial Fund being raised by the Diocesan Branch of the Woman's Auxiliary in loving remembrance of the late Mrs. Howard Clapp, who was connected for so many years with the Auxiliary, first as Treasurer and afterwards as President. The money will be sent to Bishop Overs for his work in Liberia.—A chapter of the Daughters of the King has recently been organized at Sound Beach. Their special work is to find recruits for the Church school and each week to look up the absentees.


GEORGIA.—The Bishop has found it necessary to change the date of the Diocesan Convention from Wednesday, May 10th to Wednesday, May 17th, the place of meeting to be Christ Church, Savannah, as decided at the last convention.—Due to the zeal and devotion of the Ven. James B. Lawrence, Archdeacon of the Albany Archdeaconry, Holy Trinity Church, Blakeley, was consecrated by the Bishop, Feb. 21st, at the time of the meeting of the archdeaconry, Feb. 20-22. The choir of Calvary Church, Americus, of which Archdeacon Lawrence is rector, rendered the music, and the sermon was preached by the Bishop. During the meeting of the archdeaconry, visits were paid to the county jail, and an address was given at the public school. At the opening service, the evening before the consecration, the Bishop preached, and held Confirmation.—The Rev. Henry Russell Talbot, canon residentiary of the Washington Cathedral, visited Savannah and Augusta in February, and delivered a stereopticon lecture on the Cathedral. In Savannah he also gave a very beautiful lecture on The Spirit of the Gothic, showing slides of seventy-seven Cathedrals, twelve of which were of the National Cathedral.

HARRISBURG.—A Boys' Club has been formed in connection with Christ Church, Berwick. The parishioners are interested in the club, and realize what it means to boys of the parish. Boys will have fun and amusement and better the Church supply it than to make the boys seek it from another source.—A men's club, known as "Christ Church Men's Club," has also been organized. A luncheon and smoker was held in the parish house on February 31st, for the men of the parish, and the young men of the town with thirty men present. The club is open to all men of the community, and especial interest will be taken in the unchurched men of the town. Membership will reach over 100. The Rev. Roy J. Ford, recently appointed to this charge, will be ordained to the priesthood on April 15th, at St. Andrew's Church, Harrisburg.—The funeral of Mrs. Robert A. Lamberton took place in St. Stephen's Church,

Harrisburg, on March 4th. Bishop Darlington took part in the service and made an address. Mrs. Lamberton's husband was for many years secretary of the Diocese of Central Pennsylvania, before the division of the diocese, and was also president of Lehigh University. Her father, William Buehler, was treasurer of the Diocese of Central Pennsylvania.—At a recent meeting of the Standing Committee, the Rev. Roy Joslyn Ford was recommended for ordination to the priesthood, Luther S. Cressman for the Diaconate, and L. D. Gottschall for admission as a candidate for Holy Orders.—On the afternoon of the day of his visitation to Trinity Church, Chambersburg, Pa., February 28th, the Bishop dined by invitation at Wilson College, and made an address to the students.—The Rev. B. Talbot Rogers, D.D., was instituted rector of St. Matthew's Church, Sunbury, by the Rt. Rev. James H. Darlington, D.D., on the First Sunday in Lent, on which day the Bishop made his annual visitation to that parish.

KENTUCKY.—Two successful parochial missions have recently been conducted. One by the Rev. J. A. Schaad in St. Andrew's Church (the Rev. John S. Douglas, rector), and one by the Rev. Percy C. Webber in St. Mark's Church (the Rev. John H. Brown, rector). Mr. Webber also conducted a series of preaching services in St. George's mission, Parkland, the following week, of which the Rev. J. H. Webber-Thompson is priest-in-charge.—A service was held in the Cathedral on the afternoon of Washington's Birthday, under the auspices of the Brotherhood of St. Andrew in the interests of recruiting for the ministry, which was attended by representative young men and boys from the various parishes and missions of Louisville and vicinity. The address at the service was delivered by Bishop Woodcock and this was followed by a supper-conference at which the speakers were Dean Robert K. Massie, of Lexington, and the Rev. J. J. D. Hall.—The Laymen's League of the diocese has again arranged to hold the Noon-day Lenten services at Macauley's Theatre, and has secured the following speakers: the Bishop of the diocese, Bishop Irving P. Johnson, Bishop Wise, the Rev. H. P. Almon Abbott, D.D., the Rev. Frederick G. Budlong, D.D., and Bishop F. F. Johnson.—On the Feast of St. Matthias, the Rev. M. M. Benton, for many years Archdeacon, quietly observed the fifty-second anniversary of his ordination to the priesthood. Mr. Benton celebrated the Holy Communion in the Church of the Advent, of which he was the first rector, and during whose incumbency the present building was erected.

LOS ANGELES.—Last month Bishop Johnson, in visiting All Saints' Church, Riverside (the Rev. R. A. Kirchhoffer, rector), confirmed a class of 28 persons, the largest in the history of the parish. The majority of these were adults.—A successful preaching mission was conducted at St. James' Church, South Pasadena, February 19th to 26th, by Messrs. E. C. Mercer and



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Henry H. Hadley, II. On the morning of Washington's Birthday, Mr. Mercer addressed the students of the South Pasadena High School.—In honor of the Rev. Flavel S. Luther, LL.D., former president of Trinity College, Hartford, and Mrs. Luther, who celebrated their golden wedding anniversary recently, a beautiful dinner party was given on February 23rd at one of the large Pasadena hotels by Judge C. La Rue Munson, chancellor of the Diocese of Harrisburg, and Mrs. Munson.—The Bishops sent out a pastoral letter on the observance of Lent, which was publicly read in very parish and mission on both Quinquagesima and Ash Wednesday.—About forty of the clergy attended a Quiet Day held at St. John's Church, Los Angeles, on Shrove Tuesday. The meditations were given by the Ven. Ernest J. Dennen, Archdeacon of Boston. Thanks to the Nation-wide Campaign, the salaries of diocesan missionaries now range from \$1,560 to \$2,000 a year, whereas \$1,500 was a maximum in 1918.—At St. Mary's Japanese mission, Los Angeles, a Japanese Bible woman is now assisting the Rev. John M. Yamazaki, priest-in-charge.—St. Andrew's mission, La Mesa, has just been organized by the Rev. Alfred R. Taylor, priest-in-charge of St. Mark's mission, East San Diego. A Church school has been formed and a building fund started.—St. Polycarp's mission, Colton, has just lost the handicap of its unusual name when Bishop Stevens changed it to Grace Mission.

SOUTH DAKOTA.—The Department of Religious Education offers to pay the registration, tuition, and board for every delegate, clerical or lay, who attends the summer school of religious education to be held in Sioux Falls, South Dakota, for ten days, beginning June 20th. In addition, the department offers, where necessary, to defray one-half of all traveling expenses of its delegates.

MONTANA.—Bishop Faber has been holding a mission in St. Matthew's Church, Glasgow, the Rev. A. M. Frost, missionary in charge, and, in spite of the very cold weather there was great interest manifested, and the congregations filled the church. The Bishop held a mission in St. James' Church, Bozeman, where the State Agricultural College is located. From March 1—10 he holds a mission in Christ Church, Kalispell, the Rev. Charles H. Linley, rector; from March 15-22 in St. Paul's Church, Virginia City, on March 23-30 in Christ Church, Sheridan.—the latter two places being in the mission field of the Rev. J. G. Spencer.—Mr. William Friend Day, lay reader, and for some time Professor in the Montana Agricultural College, at Bozeman, has become a candidate for the ministry, and has taken charge of the mission field in the upper Yellowstone Valley, including Fort Yellowstone in the National Park.

NEBRASKA.—Bishop Shayler is giving a series of lectures on Church History before the faculty and student members of the University Church, Lincoln, Nebraska, on the Friday evenings during Lent.—Bishop Shayler has appointed the Rev. Stanley P. Jones as chaplain of Clarkson Memorial Hospital, succeeding the Rev. Arthur H. Marsden recently resigned.—The executive committee and leaders of the Nebraska Church School Service League have adopted a temporary set of by-laws and are planning an exhibition of work and pageant to be given in All Saints' Church, Omaha, early in May.

OHIO.—On Monday, February 27, Rev. C. H. Young, of Howe, Indiana, held a

Quiet Day at Trinity Cathedral, Cleveland, for the clergy of the city and immediate region. On Friday, March 3, Rev. Wyatt Brown, D.D., of Baltimore, Maryland, held a similar service for the women of the church.—The Rev. F. C. Sherman, rector of St. Paul's Church, Akron, held a series of conferences in Trinity Cathedral, Cleveland, on the relation of religion to health, from February 12th through the week. A vivid note was struck on Sunday by the attendance of two groups of Magyars, who belong to the Holy Orthodox Eastern Church, and with whom Mr. Sherman had special prayers in the Cathedral on Tuesday and Thursday.—The Rev. F. C. Sherman will hold a Healing Mission at St. Mark's Church, Cleveland, for a week, beginning March 5th.

WESTERN MASSACHUSETTS.—Bishop Davies opened the Annual Churchmen's Alliance lectures at the Church of the Transfiguration in New York Monday, February 27th, with a lecture on "The Present Opportunity before the American Church."

A very successful Mission was held by Rev. Father Harrison and Rev. Brother Baldwin, of the Order of the Holy Cross, at St. Peter's Church, Springfield, the Rev. John H. Nolan, rector, for two weeks, beginning February 12th.

CENTRAL NEW YORK.—The new parish house of St. John's Church, Oneida, was formally opened and dedicated on Shrove Tuesday. On February 26th, the Rev. A. A. Jaynes, of Trinity Church, Syracuse, was the special preacher at a thanksgiving service. At the formal opening a brief service was conducted by Bishop Fiske, followed by brief addresses by the Rev. S. R. MacEwan, rector, and the Rev. George B. Swinnerton, pastor of the First Presbyterian congregation; the Mayor of the city, and the senior warden of the parish. The new building cost approximately \$32,000 and is regarded as a model in arrangement and construction. —A contract

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will soon be let to remove Gethsemane Church, Westmoreland, to Sherrill, at a cost of \$6,400, which will include the construction of a concrete basement.—The rector of Zion Church, Rome, presented two classes for confirmation during the past year, all the members receiving four or five months' training.—Utica friends have presented an altar cross and eucharistic candlesticks to Bishop Fiske for use in his private oratory. They were first used on the Feast of the Purification.—Quinquagesima Sunday will be observed as "Visitation Sunday" in St. John's parish, Oneida. During the afternoon the ladies will go out two by two and call on all the people of the parish to stir them up to increased interest and service.—Five Armenian children were recently baptized according to the Armenian rite by a priest of their own race in the Church of the Saviour, Syracuse.—The late Mr. Henry B. Hubbard was connected with Grace Church, Cortland, not Grace Church, Elmira.

NORTH TEXAS.—Mrs. George Biller, organizing secretary of the Woman's Auxiliary, addressed the women of St. Andrew's parish, Amarillo, on February 12th, and held conferences in the parish house of the Church of the Heavenly Rest, Abilene, on February 14th. In the afternoon Mrs. Biller spoke on the subject of Woman's Work in the Church, to a large body of women, representing women interested in missions from other Christian bodies in the city, and representatives from the Auxiliary from Stamford.

UTAH.—Bishop Moulton is giving a series of Lenten addresses at St. Mark's Cathedral and St. Paul's Church, Salt Lake City, on Wednesday evenings, his subject being: What We Believe.—The Rev. Hoyt E. Henriques, diocesan secretary for the Board of Religious Education, has sent out lists of recommended reading for clergy and teachers. He expects that the Church school members in Utah will dispose of a thousand copies of the Lenten number of the Spirit of Missions.

ROMAN CATHOLICS are beginning to admit that the English Church is older than the sixteenth century. A convert gave the following account of it to a teacher in the U. M. C. A.: "There was once a bishop named Hendrick, who lived at Rome in the time of St. Peter. Hendrick had an old wife of whom he was tired, so he asked St. Peter for permission to get rid of her. St. Peter said it was impossible, so Hendrick killed her and ran away to England and started a religion of his own. And so his followers are called Ma-Prostant, which means the people who ran away."—*Church Times.*

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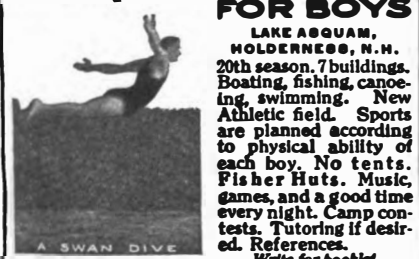
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