

The State Historical Society X

The Living Church

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

VOL. LXVI

MILWAUKEE, WISCONSIN, MARCH 4, 1922

NO. 18

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THE IMPORTANCE of Scripture lies not in the value of it for itself alone but as in its relation to Christ. We seek to be students of the Word because in doing so we shall be friends of Jesus. "They are they which testify of Me."—Dean Larned.

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VOL. LXVI

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Plea of The Metropolitan Platon for Russia to Christians—Americans



THE country of horrors, unhappy Russia, appears at the present time as a field for wonderful deeds of love and mercy, blessed by Christ, performed almost exclusively by noble America alone, who with self-denial, is saving from death our whole nation. And certainly Russia will never forget in its endless poverty, a friend who proved to be her only one.

But beside the territorial Russia, covered with ruins and corpses of people dead from starvation, among whom, as a shadow, are walking slowly those being devoured by the hunger-death, grown up and children, there is another Russia, also unhappy, also hungry, also naked, and screaming calls to the same America—that is, the Russia of refugees.

Without doubt, in the whole world, not a place will be found where would not be living a Russian refugee now. Ragged, without shelter, without any means of living or opportunity to receive from anywhere these means, Russian refugees, in most cases people of higher intellect, the brains of their country—men of science, writers, public teachers, artists, craftsmen, clergymen, government officials, army officers—are living, half-sated, maintaining themselves by charity; and especially many such are in the Balkans.

If only a few months ago America, according to its means and possibility, helped them, as did the governments of Slavonic states and private charity, now this help everywhere is being stopped; and in Constantinople, where now are still tens of thousands of Russian refugees, it is entirely discontinued. These refugees and their children are, in a literal sense of the word, doomed to swift hunger-death. It is impossible to describe the horror that is happening to these unfortunates, who are writing me here in America and asking help; and when I read these letters I see that not in ink, but in blood and tears, are they written, so much of frightful distress and hopeless sorrow, almost of despair, is there.

By what means, and how, can I help them? Perhaps by one only tearful entreaty made to you, noble, kind Americans—screaming for help.

Help, I call after and invoke! Save, kind Americans, those who are perishing from hunger and cold; Russian refugees and, principally, their children.

Up to three millions of the refugees are scattered over the whole world. But not so much do I dare to trouble you with my appeal about them, as about those who are not included by others in the number of the refugees, who are involuntarily bearing refugees' fate, who are just beginning to live; about the unhappy children of Russian refugees, about future Russia. I implore you, help these children, in literal and full sense of the word, innocent sufferers.

It is a very great pity their parents, very many of them, are personally known to me as people of brains, culture, and remarkable talents; but they had lived already, they had passed already the time laid aside for them by God, had seen in life not only the bad, but the good, and have something to remember in their life. But there are the children. What to do with them? Is it possible to turn them away and forget? There are many of them in all towns and small places in the Balkans. I am sporadically sending to eight schools the money help so to keep them running, the money I am collecting by my appeals here, and do receive from such most noble Americans as the readers of The Living Church.

I have no more funds to support these schools, and it would be better for me to die than to see them closed.

Then the Russian refugees' children of early age. My heart is bleeding as I only imagine the mass of hungry and suffering children. For what are they executed, and why are they perishing?

How painful, how hard it is to live in the world, knowing the unbearable sufferings of innocent children. Only conscience consoles me that the compassion of America is not exhausted yet, because it is inexhaustible; and hope that my entreaty will find answer in the heart of noble Christians of America, whose attention was always kind to my modest call.

Noble Americans, Kind Christians, do not thrust aside my hand held out to you. Look at this deed, as in the person of innocent, suffering children, Christ Himself, our common Saviour, is hungry and naked and suffering.

In the name of Christ, lend a helping hand to the children of Refugees' Christian Russia, the part of the Russia that so recently was called "holy".

May the God of love and mercy, for your kind deeds, return to you and your children hundred-folds!

PLATON, Metropolitan of S. Russia.

New York, February 15th.

[NOTE.—THE LIVING CHURCH is ready as heretofore, to receive and transmit contributions for the purpose stated in this letter. And we also ask for further and larger contributions for the (separate) fund for the urgently needed relief of Russian bishops and clergy.—EDITOR L. C.]

EDITORIALS AND COMMENTS

Sentimentality

IN one of his essays, Mr. A. C. Benson, with rare felicity of phrase, discusses the "dramatic sense". Self-consciousness is one of the banes of our modern existence. Perhaps the worst feature about its diagnosis and cure is the uncanny and almost insuperable obstacle the very disease presents. "Taking thought" about the matter is quite as futile as setting out directly to cultivate the shy virtue of humility: the very conscious effort to become humble defeats its own end. This is a case in which the most indirect method is the most direct—the "longest way round" becomes "the shortest way home". So it is with the present-day complaint of self-consciousness; striving to be "natural" is perhaps the easiest way to become unnatural—instance the painful process of having one's picture taken. Deeper down and even more subtle is that unhappy faculty most of us have of unconsciously asking ourselves: "How will this look? What will people think of this?" We do everything then with a subconscious feeling of being before an audience, of being subject to scrutiny, of "acting up" to a part; we are cursed with a "dramatic sense".

Yet there is a perfectly wholesome way in which the mental attitude indicated by the question, "What will people think?" may act as a deterrent. One does not rashly defy conventions, and still hope to consider himself democratic in his viewpoint on life. Even extravagantly normal people may be utterly conventional and at the same time extraordinarily endowed, as was, for example, the poet Browning. It is a good check on our vagaries to have a kind of mental monitor with this query on his lips. Wholesome conventions are great protections and bulwarks for the ordinary person and the ordinary situation.

It is unfortunate, however, that this consciousness of playing out an internal drama should do duty for moral principles. "What will people think?" and "What will people say?" are very poor substitutes for moral decisions. Yet it is becoming increasingly assumed that there are no other canons of conduct than are indicated in these words. Many people come to their decisions on no other basis than this. There seems to be a growing disregard of the fact that there are principles of moral and ethical action which should supplant the merely automatic reflex of guiding our conduct on the basis of convention.

The instinct to dramatize our acts is a kind of emotional self-indulgence, which in itself is neither right nor wrong. It belongs to us as human beings, endowed with imaginations, memories, emotions. But it is not a safe guide. Letting one's "feelings" run riot is sometimes "bad form," especially when such displays are outward. But what of the seething emotional riots within? Conventions and codes may impose certain restrictions on us externally, but they do not attack the more fundamental situation. Deep down in most of us there lies an unexplored and unconquered area of unrestricted emotion, a welter of boiling feelings, of unarticulate assertiveness. How do we know it? Because we are sentimental.

Take as nearly unprejudiced and impartial an observation of our national traits and reactions as is possible to attain, and think over certain facts. We are "movie" mad. Why? Because so many of us enjoy the luxury of our feelings when we unconsciously read ourselves into the crisis of an "emotional drama"; because we like to wallow in second-hand emotions, we enjoy the process of effortless and vicarious heroism, of substitutionary activi-

ty. What of our dominant political shibboleths? The successful and effective party-cries pander to our own self-glorification; we are jingoes as a nation, despite the exception which occasional acts of rationality seem to offer. We are moved by our "sympathies", and our national soft-heartedness seems in danger of affecting our heads as well. We are no less in peril of fatty degeneration of the brain than we are of that disease attacking our hearts. We are "easy-going", and even possess a sneaking pride in the possession of that quality. Just as we let others prepare our imaginative diet, so we allow others to do our thinking for us. Most of our political corruption, as we are told by students of the subject, is due to the easy-going toleration of abuses by the really normal and fairly healthy conscience of the public. We enjoy fiery and white-hot denunciations of vice and wrong; we warm up with emotional thrills; we seethe with "righteous indignation"—and waste our sympathy in hot water or perfervid eloquence. Seldom does it issue in act, yet inside we feel virtuous. We seldom do anything about it, yet we preen our exercised moral sense, and then rock it again to sleep. We like to be hazy and undogmatic; in fact, our dislike of being dogmatic almost amounts to a passion. We shelve a difficult moral problem with the paregoric so often administered to our half-awakened moral sense: "There's much to be said on the other side".

We tolerate moral evils with easy and lax indulgence, but we are no less eager to discern them in other peoples. We have race riots, lynchings, political "mud-slinging", campaigns of calumny, rampant criticism, debauches of reputation-wrecking, malicious gossip—and yet pride ourselves on being a moral nation. Again and again we lull ourselves into a false sense of "God's in His heaven, and all's right with the world", displaying that confused theological obscurantism which is the delight of the Broad-minded. We are wholesale Optimists, when a healthier attitude (though one not nearly so delectable) would be a bit less radiantly Polly-Anna-ish. We saturate ourselves with the sugar of undiluted sentimentality, enjoy it, and purvey it to others as the quintessence of the American Spirit.

WHEN WE ARE FUNCTIONING as religious entities we still run true to type. As a religious body we have nothing to say on the great moral issues of the day. We do not speak out as we should against injustice and wrong, wherever it may lift its head. We do not habitually espouse the cause of the weaker—unless to do so be not to align ourselves with the unpopular. We enjoy the same delightful, warming sensation of moral magnificence when we build up straw men and ruthlessly tear them to pieces. We are perfectly serene in denouncing our faults in the terms of the General Confession, but rabid to the verge of violence when we feel a twinge from some none too gentle touch upon our pet weaknesses. We can all rally around the Church "with its incomparable Liturgy. . . . its Glorious Past, . . . its wonderful record of achievement", and so on. We are as much ecclesiastical jingoes and chauvins as the most verbose Fourth of July orator in the backwoods declaiming on the greatness of America.

When we come to consider real problems, the weakness deeply bred in us shows itself in great luxuriance. We seldom inquire about principles, we are often moved by "pleas", by "appeals", by persuasive personalities playing on our sensibilities. An appeal to our pride, to our self-

satisfaction, or to our self-respect, draws out our sympathies and our cents. An appeal to our consciences, a call to repentance, leaves us cold and unmoved. We organize countless committees, immense commissions to deal with this and that, and comfort ourselves that we are "doing something" when we can be brought to "serve in this capacity" on such-and-such a committee. Our results are often limited to discussions, exchanges of views, "reactions", and the reception of "inspiration". We glow with a radiant consciousness of rectitude, and denounce the pessimist as a very enemy of God's cause.

We talk a great deal these days about Reunion. Our imaginations are captivated by the vision of accomplishing what the past centuries have failed to effect. Few of us consider soberly and calmly what are the principles on which we are to act and by which we are to be guided. A vague, general sense of well-being, of "inspiration", seems to be the dominating principle in this most serious of all serious work. No wonder we may well fail to agree!

Is there any panacea for this constitutional infirmity? Yes, but the cure is much more painful than the disease; we must forego the luxury of rampant and undisciplined feelings and emotions, and face facts. The Soft Ages of the Church include the days of the present generation. How much martyr-spirit have we left? The vitality of the Church is to be measured by this opsonic index. Our resistance power to the debilitating influences of nation, times, circumstances, and propensity, can only be built up by more resolute allegiance to principle and more extended discipline of the sentimental faculty. Enduring hardness has become an anachronism; it was all well enough in the days of the early Church. Sanctity is also an anachronism; so are holiness, self-discipline, and the keeping of Lent.

THIS LENT we may well spend in a salutary exercise, a determined effort to get at our innate sentimentality.

The first objective will be the recognition of the disease wherever it may stalk. It will not be as easy as we might suppose, as self-examination of weaknesses is not a pleasant pastime. A little probing into the soft-spots of our national, ecclesiastical, and personal make-up will reveal considerable areas of this vice. Relentless and hard thinking is the way to discover the disease and the first step toward its cure. It would be well to devote some time daily this Lent to some good, hard, intense thinking, as an ascetical exercise.

The other part of us, which finds distorted expression in our extreme sentimentality, our emotional faculty, we shall need to exercise in another way. A daily exercise in loving, in act and deed, what we do not naturally find attractive and appealing, is a great help. An extension of our sympathy and interest into fields where they do not naturally advance will expand the compass of our affections, distend the scope of our capacities of loving, and prevent the concentration of this outward virtue on our mere selves.

The Church suggests self-denial as part of our Lenten discipline; what better application of her advice could we give than a restraint upon our flamboyant emotionalism? A little less emphasis on the indulgence of the luxury of our feelings might lead to a deeper conception of the needs of other people's.

We may not eradicate our sentimental faculty, but we may come to recognize it and control it. We may even begin to starve out this pleasant little vice, this weakness of our natures, this sweet and simpering sin, which so often corrodes the soul and clouds the mind.

This is one way to make Lent "up to date".

DO book readers realize that the pending (Fordney) tariff bill will very considerably increase the cost of imported books should it become a law?

The increase of the duty from fifteen to twenty per cent, though without the slightest justification unless it

be deemed a measure "for revenue only", is not the principal factor in this increase. The new tariff bill bases all duties not on the cost of the article to the importer, but on an American valuation such as the wholesale price of the article imported. Thus, if an importer pays to the foreign shipper one dollar as the cost of the article imported, the tariff at the present time is based upon that cost. On a book of that value the duty at the present time would be 15 cents, to be increased to 20 cents according to the new schedule, if the basis of computation were unchanged. But in order to fix the American wholesale price there must be added to this cost the additional cost of transportation, of import charges, and the duty paid, as well as the reasonable profit to the importer. Thus, if the importer is to make a profit of, we will say, 33 1/3 per cent. on his importation, his accounting, at the present time, will be somewhat as follows:

Price paid to exporter	\$1.00
Duty, 15 per cent of above.....	.15
Transportation and importing costs08
<hr/>	
Net cost to importer after paying duty.....	1.23
Importer's profit, 33 1-3 per cent.....	.41
<hr/>	
American wholesale price	\$1.64

But if, in the same transaction, the duty is to be based on the American wholesale price, and also to be increased to 20 per cent, the accounting, still devised to afford the importer a profit of 33 1/3 per cent on his transaction, must be changed as follows:

Price paid to exporter	\$1.00
Transportation and importing costs08
<hr/>	
Net cost to importer before paying duty	1.08
Duty, 20 per cent of American wholesale price.....	.40
<hr/>	
Importer's profit, 33 1-3 per cent.....	.50
<hr/>	
American wholesale price.....	\$1.98

Thus, on the basis of a profit of 33 1/3 per cent on actual cost (which, in turn, is only 25 per cent of the wholesale price, and a very moderate profit indeed), the wholesale price of the article in question will be increased by the proposed tariff from \$1.64 to \$1.98, or even more if the importer be not satisfied with the very moderate profit used as a basis for this computation. On this basis the retail price of the article, for which the foreign shipper received \$1.00, will be increased from about \$2.80 to about \$3.50. At least that increase, and probably more, will be involved, therefore, in the retail price of imported English books if the Fordney bill becomes law.

Neither can it be said that this affords a correspondingly greater protection to the American publisher or printer, because the great majority of books imported from England are covered by copyright and cannot therefore be reproduced in this country unless the probable sale be great enough to admit of American-made editions. That the selling-price of such editions would be materially under the cost of imported editions may be seriously doubted. Moreover American publishers and printers do not need a greater measure of protection than they enjoy to-day, and there is no justification for such an increase in the cost of imported English books as would be inevitable under the Fordney bill.

Nor is this all. The pending bill repeals the present provision whereby books more than twenty years old and books in foreign languages are admitted duty free. Such books are made dutiable on the same scale as other books. Certainly no question of protecting American manufacturers or labor is involved in these. Public libraries, also, are restricted to duty free importation of only two copies of any book in all instead of in one invoice as at the present time; and persons or families coming to the United States and bringing their libraries with them

are limited to a value of only \$250 beyond which duty must be paid.

All of this involves a very severe tax on learning. It will make the cost of English books *very much* greater than it is at the present time—and book readers know that the cost is bad enough now. Nobody at all would be benefited by that increase, for it is doubtful whether the amount actually paid into the United States treasury would be materially greater than it is now. And book readers will be glad to know that publishers and importers of books are a unit in denouncing the proposed change.

Perhaps if book buyers and book readers will write letters of protest to their congressmen, this pernicious increase will be defeated. The question is not that of increasing the duty from 15 to 20 per cent, or to any higher proportion if the revenue is needed by the government, but rather of basing the duty upon an American wholesale price than upon the price paid to the exporter. It is possible that there is justification for this change with respect to articles manufactured in central Europe, where the collapse of exchange reduces very materially both the protection to American manufacturers and labor and also the revenue derived from the tax; but books in the English language are not produced in those countries or under those conditions, and should, therefore, be exempted from inclusion in the changed basis for computing duty that is provided in the Fordney bill.

CHURCH authorities are reminded that under the federal income tax law they are obliged to report the names of all persons receiving a salary of \$1,000 or more from the Church corporation during 1921, as are all other employers, and that there are heavy penalties for failure to file such reports before March 15th. The rector, and whoever else has been paid not less than \$1,000 during the past year, are to be included. Forms 1096 and 1099 are issued by the treasury department for the purpose.

THE Church's national publicity department is "learning its job". The "first Lenten number" of the *Church at Work* is as creditable a specimen of religious journalism as anybody need wish to see. It is just the sort of paper that ought to be distributed among the masses of the Church; among those people who would not appreciate **THE LIVING CHURCH** or *The Churchman*; and especially among those whose interest in the Church is waning, who are rapidly becoming the "lapsed", whose names will ultimately be dropped from the Church's rolls if nothing be done to sustain their Churchmanship now.

In our judgment those parishes that fail to distribute the *Church at Work* among their congregations are making a great mistake and losing a real opportunity.

ACKNOWLEDGMENTS

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* For Children \$97.00

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CHINESE RELIEF FUND

M. R. A., Boston	\$ 20.00
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THE ANT-HILL

BY THE REV. LOUIS TUCKER

SIR, how am I to teach this ant-hill? Why teach? Leave it alone. I cannot. The formic fungus has attacked it and they will die unless they keep clean.

Speak to them.

I do. They do not know that I have spoken. They cannot hear as we do. My voice means nothing to them—only shakes them. Their eyes are keen for half-inch vision but blind to greater things. They cannot see me. I cannot teach by object lesson even. I give them food and they never ask where it comes from. I open or obstruct their paths and they think it happened so—by chance. I am to bring them a being of another world and greater—or rather, I am to them nothing at all. They live on my bounty, see me, hear me, touch me, even, and do not know that it is I.

Concentrate thought. Will your wish into them.

I do. I have bent over them for hours. I can take any one of them, of course, and pour my thoughts upon him until he grows uneasy, then dazed, and then is emptied of himself and filled with me. What profit is it? When I cease, he goes back to his old ways; and even when I hold him closest, none of the others understands or believes him.

Come away, then, and leave them.

How can I? They are such clever little things; and with a spark of my thought in them, to urge them onward, they could grow servants and even friends. See how they toil for the community; and if need comes, some of them die for it.

Then go and live with them. Get yourself born one of them, retaining your own nature. Pass through the weary stages of chrysalis and pupa, and when you have grown into their life, then teach them. If you love them enough, you can. Great love, if it be great enough, will beget love—and hate.

And hate?

Most surely. If you love them enough to make some of them love you, you will change them enough to make some of them kill you. Of course, it will not matter. You can withdraw into your own world again. But you will suffer all their pains of death; and more—far more: as much more as you are greater than they. And to what end? When you have withdrawn, you must return to them over and again or the new generations coming on will not know you.

They can be taught. We can make a society self-perpetuating and therefore deathless; and teach each new generation as it comes up.

That is possible, of course. All can be taught, as far as facts go, but personal influence is not a matter of mind but heart and it dies out.

Is there no other way but to live with them always? I have other things to do and there are other ant-hills.

There is no other way—now. But if you had a body like to theirs—

I see. I see. Love for their love, a steady will for their wills, and my body used as basis for the food to change their bodies. I am immune to the formic fungus, and they will grow so. That can be done.

**NOTES ON THE NEW HYMNAL
SECOND SERIES—XIII**

BY THE REV. WINFRED DOUGLAS

AMONG the recommendations for the First Sunday in Lent might have been one for the first two stanzas of

130—Saviour, when in dust to thee

These stanzas, especially when sung to the great tune *Aberystwyth*, would make an excellent hymn of prayer to our Lord present in the Blessed Sacrament, commemorative of His temptation in the wilderness.

THE LENTEN EMBER DAYS

Our hymns for the Ember Days at the Four Seasons may well be somewhat influenced by the current season. With this end in view, those needed in the Lenten Ember Season may be chosen from the following:

115—Soldiers of the Cross, arise

246—Thou say'st "Take up thy cross"

451—God of the prophets! bless the prophets' sons

454—Go, labour on! spend, and be spent

Whatever will arouse our enthusiasm and encourage our prayer and effort for the increase of the number of good and wise priests should have hearty support. We ought to have at least one well attended Ember service at each season, with spirited vigorous hymns consciously directed toward that vital necessity of the Church.

THE SECOND SUNDAY IN LENT

To-day we acknowledge our weakness and dependence upon divine assistance in both our physical and moral dangers. The Epistle sets before us God's high requirement in the difficult government of sex; where without the help of His grace and Holy Spirit, men and women almost inevitably yield to some form of evil; which not only "assaults and hurts their souls", but also frequently leads them to "defraud their fellow men in this matter". And in the Gospel we see Jesus restoring body and soul of the maiden "grievously vexed of the devil", because the great faith of her mother made an appeal of which she herself was incapable. These ideas suggest the following list:

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

Sequence, 373—Holy Spirit, Truth divine

or

Lord Jesus, think on me

Offertory, 379—O Jesus, I have promised

Communion, 149—O Lamb of God, still keep me

Final, 367—Father in heaven, who lovest all

or

142—Part III—Teach us what thy love has borne

Whittier's noble hymn, 496, preludes to-day's Eucharist searchingly. The relation of the second and third stanzas to Epistle and Collect is immediate. If this hymn has been sung on Septuagesima, its repetition to-day will go far to fix it in the minds of the congregation; and there is none more desirable for Lenten use. There is little to choose between the alternates suggested for singing after the Epistle. 393 is the immediate response of the soul to our Lord, for aid in the hard conquest of the flesh; 373 is a similar prayer for the Holy Spirit, just mentioned at the close of the Epistle, to rule in our hearts, "casting down imaginations—and bringing into captivity every thought to the obedience of Christ". Note the second and third stanzas of the Offertory and the first of the Communion. Rudyard Kipling's very admirable school hymn, 367, is made quite suitable for general use by the omission of the second stanza. The parenthetical stanzas in italics are not meant to be sung. The bright and spirited tune, one of Parker's great successes, will help to make this noble prayer beloved and effectual. Its third stanza, and stanzas 19 and 24 in the suggested alternative, made the definite relation to the service to-day.

At Evensong, choice might be made among general Lenten hymns, but with special reference to the sermon.

132—O Jesus, thou art standing

129—Weary of self, and laden with my sin

120—Dear Lord and Father of mankind

127—Jesus, Lord of life and glory
Of these, the two last are related to the subject of the morning.

DAILY BIBLE STUDIES

EDITED BY THE REV. FREDERICK D. TYNER

March 6

READ St. Matthew 9:14-17. Text for the day: "Be ye transformed by the renewing of your mind." (Romans 12:2.)

Facts to be noted:

1. There is a time to weep and a time to laugh." Ecclesiastes 3:4.
2. "New cloth"—cloth that has not been shrunk. "Old bottles"—old wine skins.
3. The old attitude of mind must be put away for the new Christian attitude.

"I don't get any happiness out of my religion. Religion means very little to me." How frequently one hears this statement. What is the answer? There must be a new attitude of mind towards our Saviour Jesus Christ, and to get this we must eliminate all mere formalism and vain repetition in our prayers. Take time to think of God as you pray; say your prayers slowly and deliberately. Attend the Holy Communion with a definite intention of asking God through Christ to help others and yourself in some definite way; read your Bible as if it were a letter sent to you alone; read yourself into the Bible, it is a guide book for you. Spend as much time as you possibly can in silence and silent prayer. Practise the Presence of God. You will then understand how this new attitude of mind will transform your life. Take our Lord at His word and you will discover that "faith is an experiment that becomes an experience."

March 7

Read St. Matthew 9:18-35. Text for the day: "Believe ye that I am able to do this?"

Facts to be noted:

1. Our Lord ascribes the healing of the woman to her faith in Him.
2. "According to your faith" applies to every department of life.
3. The constant effort of evil is to discredit the good.

Review lesson for March 1. Notice the emphasis laid upon faith. In spite of every problem, in spite of every doubt and disappointment, in spite of every "trial and tribulation," trust God, and persevere in your trust in Him, until you can say with Job: "Though He slay me, yet will I trust in Him." Notice the complete surrender of the ruler, the simple, childlike faith of the woman, and the persistency of the two blind men. Faith in God does come as the result of persistent, childlike trust, and when we have developed true faith, in even a small degree, our outlook and conception of life and its problems are changed, and real happiness is the result. Our Lord is constantly asking us the question contained in the text for the day.

March 8

Read St. Matthew 9:36-10:16. Text for the day: "The kingdom of heaven is at hand."

Facts to be noted:

1. Our Lord chooses the first officers of His Church.
2. "Disciple" means pupil or follower; "apostle" means one sent forth.
3. Our Lord commissioned His apostles to proclaim the establishment of His kingdom on earth.

"Why are you able to discuss religion now?" was asked of a number of people who are trying to go the "second mile" and the answer was: "Because we believe more." The command to teach and proclaim the kingdom of God comes not only to the clergy but with equal force to the laity. But neither clergy nor laity can preach or teach effectively unless they believe in Christ as the apostles did. Mere words about our Lord, about His power, about His love, and about His Church, cannot accomplish much. The words must be the result of personal conviction. No man can effectively sell goods of which he knows but very little. The first apostles of our Lord were not even well educated men; they were in no sense of the word the leading men in their community; a number of them were rough fishermen, but after nineteen hundred years we are enjoying the fruits of their work. They learned the truth as it is in Jesus Christ (Ephesians 4:21).

March 9

Read St. Matthew 10:16-27. Text for the day: "But he that endureth unto the end shall be saved."

Facts to be noted:

1. Our Lord's warning.
2. These prophecies of our Lord were all fulfilled in the early days of Christianity.

3. Endurance and perseverance in spite of obstacles and failures is what our Lord asks.

There are a number of obstacles that make uncompromising perseverance in the Christian life difficult. "Petty persecutions," the attitude of our relatives and friends, often proves to be a stumbling block; the failure to receive a word of encouragement makes us wonder if it is worth while; conventionalities and a false social standard are often hindrances, and these added to temptations from within and from without all go to emphasize the need of constant perseverance and endurance. Dr. Liddon writes as follows: "Perseverance is likely to be secured by three things especially: first, a sense of dependence upon God; next, by prayer for perseverance; lastly, by keeping the mind fixed as much as possible upon the end of life and upon all that follows it." There must be a definite conscious effort to follow our Lord.

March 10

Read St. Matthew 10:24-42. Text for the day: "He that loseth his life for My sake shall find it."

Facts to be noted:

1. The followers of Christ must be willing to follow in His footsteps.
2. Even death itself should have no fears for the true disciple of Christ.
3. To make a complete surrender of life to Christ is to find life.

The man or woman who exchanges a soft, easy, "coddled" life for a life of vigorous outdoor activity soon finds that they have lost one kind of life only to gain the kind of physical life intended for man by God Himself. When anyone is so occupied in making money and seeking pleasure that he has no time for reading or study, he may gain one kind of life, but he knows nothing of the joy of mental development. He must lose one kind of life to gain a higher life. And so it is with the spiritual life. It is hard to discuss the positive joy of religion with anyone who is living a selfish, self centered life. He simply cannot understand the language used. But let such a one study the life of Christ, put Christ first in his life, give himself to the service of mankind, eliminate all selfishness, and he will soon know the joy of losing his own life in the life he has found in Christ.

March 11

Read St. Matthew 11:1-15. Text for the day: "Behold I send My messenger before thy face which shall prepare thy way before thee."

Facts to be noted:

1. St. John the Baptist was the last of the prophets and the herald of our Lord.
2. Three characteristics of John the Baptist: self effacement, courage, and faith.
3. These should be the characteristics of the Christian.

The world needs real Christian heralds. Let us ask ourselves this question: What are we actually doing to further our Lord's work in this world? To what extent are we heralds for our Lord in our own homes? It is not easy to discuss matters of religion with our own relatives, and there is no reason for constant "preaching", but we should have enough faith and courage to set the right kind of positive example, and to speak definitely of our Christian obligation when the occasion is afforded. What Christian influence are we wielding with those outside our homes, with those who are in the same school, the same office or shop? Are we trying to live such a positive Christian life that those with whom we come into contact may know that our Christianity is a real factor in our lives? The influence of a courageous Christian man or woman can never be estimated.

AT GENTRYVILLE

From these dark streets flamed forth a brilliant light,
This miry clay produced a mighty tree,
From this rude town emerged the bravest knight
That ever fought for human liberty.
Can it have been he found his splendid dream
Amid these shacks, where giant rats run wild?
Perhaps from heaven a high, prophetic gleam
Ensnared his heart, the while he thought and smiled.
This very spot was where he laughed and talked;
They say he whittled, whiling hours away.
His naked feet these slimy alleys walked;
And in this hut, perhaps, he learned to pray.
This is the tale of tales since time began—
How squalor travailed and brought forth a man!

THOMAS CURTIS CLARK.

WHY CHANCELLOR KENT LEFT THE PRESBYTERIANS

THE following interesting letter, written by the distinguished Chancellor Kent to Ambrose Spencer, who had been a member of the Supreme Court of New York and was at one time its Chief Justice, and with whom Kent had had a political controversy, though they afterwards became reconciled, is the explanation of Kent's leaving the Presbyterians and coming into the Episcopal Church. The references to various churches and clergymen are of especial interest. The "Rev. Mr. Jones' Episcopal Church, which is in the 4th Avenue not far from my house", is Calvary Church, of which the Rev. Charles Jones was rector. "Dr. Hawk's church", with which his son and his wife were said to be affiliated, was St. Thomas' Church, and the rector was the distinguished Francis L. Hawks who played so important a part in the history of the Church in the middle nineteenth century. The Rev. Dr. Stone, whose wife is described as the youngest daughter of Chancellor Kent, is the Rev. John S. Stone, D.D., who was rector of Christ Church, Brooklyn. For the letter we are indebted to Mr. William E. Verplanck of Fishkill-on-Hudson, N. Y. The quotation is taken from an address on that jurist made recently before the Bar Association of New York by Mr. Hampton L. Carson of Philadelphia.

It is as follows:

"New York, March 21, 1842.

"My dear Friend:—

"Since I wrote to you this last Winter I have joined the *Congregation* of the Rev. Mr. Jones' Episcopal Church which is in the 4th Avenue not far from my House, & hired a Pew.

"My inducements were several: (1) the Bleecker Street Presbyterian Church was near a mile off & too far for convenience to Mrs. Kent & me, & besides the Church is noticeably involved in debt & the Pew which I own there will be swept away in the pending Sale of the Church, & though the Church will be bought in by leading members of it for the Debt, I should have to re-purchase a Pew if I took any. (2) I have long had an unconquerable Distaste to the Presbyterian mode of Preaching. That of Dr. Phillips in the Wall Street Church & that of Dr. Mason in the Bleecker Street Church was constantly on dry hard metaphysical & scholastic Divinity, & which never did & never could suit my taste. (3) My hearing is quite impaired. It was considerably so before I left the Court of Chancery. I could not hear one-fiftieth part of what was said in Prayer or in the Sermon, whereas in the Episcopal Church there is the excellent Liturgy & Litany which opens before me & I can join in their Prayers & Praises & that after all is true real worship. (4) My Family are all gone over to the Episcopal Church & left my dear Wife & me quite alone in the old Church. My son & his wife go to Dr. Hawks' Church. My eldest daughter, Mrs. Howe, who lives with me, & her Husband, prefer also the Episcopal mode of worship. & my youngest Daughter is the Wife of the Rev. Dr. Stone of the Episcopal Church in S. Brooklyn, where they have built him a Stone Church equal to any in New York except the new Trinity which is rising up. All those influences were not to be resisted.

"I was always temperate in drinking, though I am no Ultraist in any thing, & keep aloof from all associations of that nature, be they what they may. My Passion for reading Literature & law & Politics & everything else that is instructive or amusing is unabated.

"Excuse me for talking so much about myself. It is the inclination & Privilege of old age to dwell on such topics. The affairs of the world recede from the attention & gradually lose their hold on our Interest & feelings, & we are very apt to admire the past and condemn the present. I have real reason to be thankful to Divine Providence for the guardian care & Blessings which have been thrown around me & my family.

Adieu my dear Sir,

& believe me,

Affec. Yours

James Kent."

"Hon. Ambrose Spencer."

CEASING FROM labor, as labor, is not the point of Sunday observance; it is ceasing from the labor of the world, to labor for God, to do His work, which is the highest labor, and the hardest labor; giving God a title of the week, the first fruits of our time, as a mark of the respect and allegiance which we owe to Him.—W. C. E. Newbott.



BLUE MONDAY MUSINGS

By Presbyterian Ignorant

I CUT from a secular paper this letter, by a Maine Congregationalist, on the much discussed question of Christian Unity. Repudiating the supremacy of St. Peter, he goes on after this rather florid fashion:

"No such proof is to be found in the Bible or in history. Why, then, must the Church of Jesus Christ continue to be divided by reason of such a fetish? Nothing has more weakened the potency of the Church than its divisiveness. Nothing can be more wicked. Nothing is a more positive practical denial of the universal love of God and His Christ, in which all profess to believe who assume the name of the Christ. Everywhere His great fields lie white for the harvest while the army of would-be workers dissipates its energy and wastes its precious time by contending with man-made barriers of dogma, of creed, of sacerdotalism, of sacramentarianism, and of sectarianism. Men are awakening to the call of the Lord God Almighty for a universal, united Church of Jesus Christ. And it is a clarion call, sounding from mountain peak to mountain peak through all the earth. Shall not the response be an unanimous and clear assent for unequivocal, unconditional organic union? This will prove a gloriously epochal new era for the world by as much as men make it so by exalting the living Christ of universal brotherhood and good-will and the universal Catholic Church."

"Unequivocal, unconditional, organic union" is indeed a splendid vision. But among whom? "Professing Christians." Professing what? "That Christ is their Saviour." Why and how and from what? It is necessary, if two are to walk together, that they be agreed as to "Christ, whose Son is He?" "Dogma and creed are not necessarily "barriers," unless one is prepared to call the foundations and walls of a house by that term: if they shut out tramps, they also shut in the family. "The Living Christ": a vivid and inspiring phrase—which conveys nothing to those who reckon Him a dead Jew. "Organic Union": but what are the organs?

Our good brother is right as to the wickedness of letting "man-made" details separate brethren in Christ. But, surely, if the Sacraments are Christ's ordinances, to repudiate them may be "anti-sacramentarianism", but it is far from that obedience which Christ demands when He says, "If ye love Me, keep My commandments." To rail at "Sacerdotalism" does not advance us, if Christ really meant what He said, "As My Father hath sent Me, even so send I you."

I have never seen why it should be reckoned broad-minded and liberal and constructive for the holders of the Congregational theory of the ministry to insist that Catholic Christians should repudiate the historic fact of the priesthood and, *per contra*, narrow-minded and illiberal and destructive for Catholic Churchmen to safeguard what has been entrusted to them. Can anyone explain? Apparently "the gloriously epochal new era" is to be brought in by making all Christian bodies "a Universal Catholic Church" of the Congregational type, without dogma, creed, sacraments, priests, or sects. But what good would that do? If such a dream were realized in America, the vast majority of Christians throughout the world would still be Sacerdotalists and Sacramentarians—and none the worse for that!

We can not be satisfied, so long as there are divisions among the followers of Christ. But is there any reason to expect the Unity of the Church to be perfectly displayed on earth more than her Holiness? If we were to know and love our fellow Christians better, separated as we are, and were to find more frequent ways of bringing about individual coöperation, it might well be that one would advance the cause of real Unity more effectively than by any amount of foundation-laying upon shifting sands.

IT IS REPORTED that in answer to an Associated Press questionnaire recently sent out to the newspapers served by that agency, a large majority declared less foreign news was wanted. This is a real tragedy, as showing how little has been learned from the lessons of the great War. Inevitably we are united with all the other nations of the world in mutual concerns. Health, finance, politics, commerce, religion and irreligion, art, science, literature, invention, social problems: in which one of these fields can we be "100% American," as that delusive phrase is used by cheap politicians? With emigrants from every nation battering at our doors, begging admission, how can we act intelligently if we know nothing of the environment they are leaving?

"Law and order" had an entirely different meaning under the Czar or the Sultan from that we attach to it in a constitutional democracy: what wonder the watchword had no potency against anarchism among those who came from despotisms? The revival of anti-French propaganda, appearing to-day in most unexpected quarters, could never attain even a slight measure of success if our people were really informed about the heavy burden of taxation the French have assumed as contrasted with the relatively light load carried by the German taxpayers. How many American newspaper readers appreciate the unreality of talk about "the Indian nation," in connection with the *Swaraj* Movement, or appreciate what Bolshevik control of Afghanistan would mean? Not less foreign news but more, we need: and less sickening exploitation of millionaire divorce cases and moving-picture colony crimes. Too much of the "food" served up by the morning paper at our breakfast tables is from the garbage-can or the cesspool.

I HAVE JUST turned up some interesting evidence with regard to the claim that "beer and light wines" are temperance drinks.

In the late Sixties, Massachusetts accepted the theory that beer was non-intoxicating, and authorized the sale of ale, strong beer, and lager beer, without a license, as non-intoxicating drinks were sold. In 1868, sentences for intoxication were 12,920; in 1870, 20,383; in 1872, 23,587, an increase of 82%. Thereafter beer was properly classified as an intoxicant.

SOMEONE SENDS me this quotation, attributed to Roosevelt, but with no clue to a place in his writings. It sounds Rooseveltian, and it is hard to answer, on its own plane.

"The church may not be the only place where men may profitably spend Sunday.

"Of course, it is not.

"Nevertheless it is one of the Very Best Places.

"It has been well tried.

"It has been knocked about badly by slackers and by enemies.

"It is a target for every fellow with a chip on his shoulder or a grouch in his system.

"It is too narrow for some and too broad for others.

"All this is perfectly natural—in fact inevitable, since the Church is based upon spiritual principles, which are admittedly difficult fully to understand, let alone follow.

"In spite of all this, the Church is a mighty force in the nation for keeping people toned up to high levels of thinking and acting.

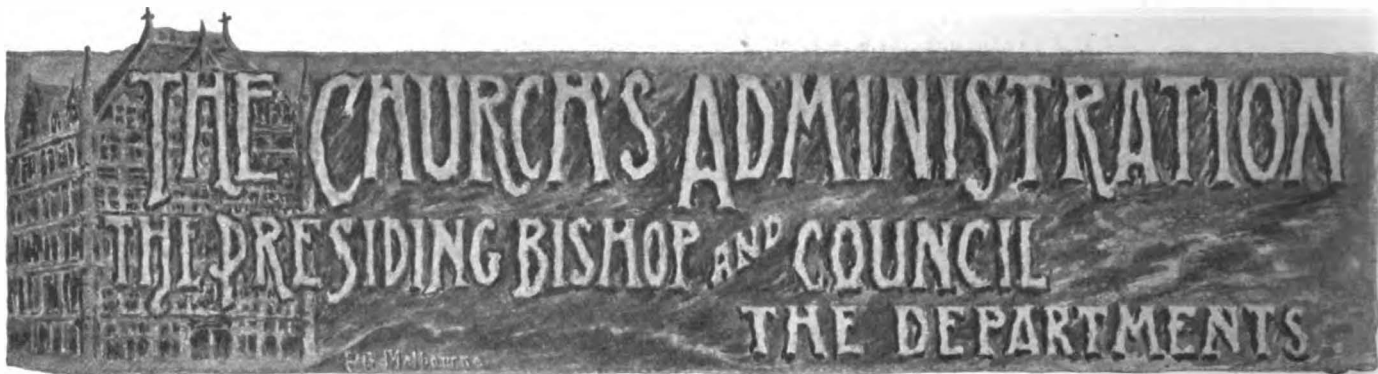
"It has kept the affairs of the Moral Governor before the attention of His people.

"It has been the force behind the building of homes for orphans, unfortunates, deficient, demented, and aged.

"It has always been the backer and often the starter of philanthropic enterprises.

"The Church is easy to slam and hard to replace.

"Kick if you like; but you will be wiser and happier to back it."



THE regular meeting of the Presiding Bishop and Council was held for two full days, February 8th and 9th, with an attendance of twenty out of twenty-six on both days.

The Council adopted by rising vote the following Minute on the death of Miss Julia C. Emery, who died at her home in Scarsdale, New York, on Tuesday, January 10th:

Miss Emery was one of the greatest servants the Church has had in her history of more than 300 years in this country. Upon her retirement as general secretary of the Woman's Auxiliary in December, 1916, Miss Emery, unwilling to enjoy her well-deserved rest, modestly made a place for herself in a retired office in the Church Missions House, began to classify many interesting documents that she had accumulated in the course of her long service, and offered herself for any general duties that no one else had time to care for.

In 1917, she began work upon the Centennial History of the Domestic and Foreign Missionary Society, published in October, 1921, under the title of *A Century of Endeavor*.

Since the first of January, 1920, the Department of Missions has been honored by having her attached to its staff. While Miss Emery's sympathies were of the broadest, we shall always think of her as first and foremost a great missionary leader who combined fine patriotism for the Kingdom of God with deep spiritual power and great practical ability.

It is suggested that the foregoing minute be added to the records of this meeting, presented to the Council, and published to the Church.

It was announced that a service in memory of Miss Emery was being held in the Church of the Incarnation at half past eleven on February 8th and the Council requested the Bishop of Georgia and the Rev. Dr. Stires to act as its representatives at that service.

Perhaps the most important item of business transacted by the Council was the election of a vice-president, and Mr. Lewis B. Franklin was unanimously elected, and later accepted the office.

There was present at the meeting on Wednesday, Prof. Alexis de Boer, LL.D., Chief Curator of the Reformed Church of Transsylvania and vice president of the Foreign Churches' Committee of the Hungarian Reformed Church. Dr. de Boer addressed the Council. He hoped that a committee would be appointed to visit Hungary to accept officially the transfer of Hungarian Reformed Churches to the jurisdiction of the Bishops of the several dioceses in which they are located, and to negotiate a closer union of the Hungarian Reformed Churches with the Episcopal Churches of the East and West.

This request was referred to the Department of Missions and Church Extension for consideration and report.

The Council expressed its fraternal greetings to the Conventus of the Reformed Church of Hungary through its representative, Prof. de Boer, and its thankfulness that the recent Concordat entered into by certain Bishops of the Church and certain congregations of the Hungarian Reformed Church in America has opened the possibility for closer relationship between these two bodies.

A request from the Bishop and some of the clergy of the Diocese of Washington that the council make appeal for a National Service of Prayer in the Church on behalf of the Armenians was referred to a committee consisting of the Rt. Rev. Wm. C. Brown, D.D., the Rev.

E. M. Stires, D.D., and Mr. H. G. Wyckoff, which presented the following report which was adopted:

"Your committee to which was referred a request from the Bishop and certain of the clergy of the Diocese of Washington asking that the Presiding Bishop and Council make an appeal for a national service of prayer on behalf of the Armenians, begs leave to report that in its judgment the best method of carrying out this request is to instruct the Department of Publicity to inform the Church through the Church papers and in its own publications that the Presiding Bishop and Council has received and read with interest and sympathy the request, and would urge the Bishops of the various dioceses to provide that such prayers be authorized for use in their dioceses at such times and places as they may direct."

The treasurer presented his report for the year 1921, which showed a surplus of income over operating expenditures.

The Department of Religious Education offered the following which was adopted by the Council in reference to Church Colleges:

RESOLVED: That the Presiding Bishop and Council urges all Church members to recognize, assert, and defend the principle that the maintenance of Christian educational institutions is one of the first indexes of the vitality of Christian convictions:

THAT means be provided by which the undoubted Christian convictions of Churchmen and women to-day may be manifested as our forefathers manifested their convictions, by the maintenance of Christian educational institutions as one of the best contributions of the Church to the national well being;

THEREFORE: That the Presiding Bishop and Council warmly commends the work of our own Church schools and Church colleges as a vital and essential part of the whole work of our Church.

A request from the Suffragan Bishop of Arkansas for assistance in helping the diocese to place a man in charge of negro work at Forest City, to which Marianna and Helena will be associated, was presented, and the Council was glad to be able to appropriate \$600 for this purpose.

The Council in 1920 sent to Czechoslovakia the Rev. R. K. Smith. His object was to study religious conditions developing in the new republic. Mr. Smith has made a report which is a document of scientific accuracy and great historic value. The movement therein described is the first concrete result of the great spreading movement toward National Episcopal Churches among Roman Catholics and Protestants of many races, in harmony with the Anglican and Eastern Churches. It appears to be a movement equal in import with the Reformation in the Sixteenth Century and affects religious conditions in Europe, the Near East, and the United States. The affiliation of the Hungarian Church in America with us is a second definite consummated part of this world movement.

The Council approved the plan of the Bishop of Cuba to purchase property in Marianao for a boys' school. It is expected that the Bishop will secure sufficient funds to make possible the purchase of property with building on it which can be repaired for the purpose of the school. The cost will be approximately \$30,000.

A request from the Bishop of the Philippine Islands to the Seamen's Church Institute of America for an appropriation of \$3,000 toward the establishing of a branch of the Institute in Manila received most cordial consideration. The establishing of this branch in Manila will be of the greatest value in promoting the welfare of seamen

The Near East Problem

By John R. Voris

IT is doubtless true that the average American not only knows little about the political conditions of the Near East, but he is not sufficiently interested to want to know anything. Probably the great majority of the millions of contributors to the fund to save the Armenians and others of the Near East do not care to be bothered about the conditions which cause the necessity for their charity, or which may, if remedied, remove the cause. They are tired enough of giving, but as for thinking of the possibilities of changing conditions, that is another matter. The most you can be sure of is that the average American wants to know positively that America is not involved in the strange events which he vaguely knows about as happening in the region of Constantinople.

But with those who represent the more thoughtful element in American life, it may not be amiss to discuss briefly some observations and impressions of the political situation there. As an American who, like many others of our land, wants to see the world made better, even if it takes blundering to do it, I give the story of my own experiences and some conclusions resulting from them.

Constantinople, the Gateway to the East, the Bosphorous, the Dardanelles, and an area on either side of the Bosphorous, are controlled by the Allies. No ship can enter into the Bosphorous, or leave, without permission from the Allied Control. This political question of itself is not a simple one as is proved by the fact that, as I was passing

through Constantinople, the papers were filled with reports of a plot by natives against Allied governments. Turkish officials were officially cooperating in an effort to discover the perpetrators of the rebellion, but the occurrence indicated the attitude of the people.

Early in the summer the Greek army operating in Asia Minor pushed steadily forward. Our party was in Athens on the night when there was a wild celebration—as spectacular as our armistice celebration—over the taking of Eski Shehr, an important Turkish railway junction on the Bagdad railway, some 150 miles from Angora, the headquarters of the Turkish Nationalist leader, Kemal Pasha. From that time until I left we were receiving bits of news, first of the continued success of the Greeks, and then of their gradual withdrawal in good order to the line which they have since held. I presume the sympathies of most Christians are with the Greeks, who are trying to reclaim territory which they say is really Grecian, and to give freedom to their countrymen long-subjected to the rule of the Turk. Yet there are reports of terrible reprisals on the part of the Greeks, which are regarded by the Turks as an excuse for their deportation of the Greek people living in Turkey. I mention this before describing the scene of another massacre.

Kemal Pasha and the Turkish Nationalists control Asia Minor, the territory bounded by the Bosphorous on the west, the Black Sea on the north, and extending to

the territory controlled by Russia. The capital is Angora, in the central part of this territory. The eastern part is claimed by the Armenians as by right belonging to them, and a part of it was adjudicated to them by President Wilson when delimiting the boundaries of Armenia. But this decision, and the treaty of Versailles in this respect, is not being carried out, and Turkish forces occupy that territory. The Near East Relief has stations throughout Anatolia, and some of its most important work is carried on continuously in this Turkish territory with the permission, and often with the support, of the Turkish officials. The problem of starvation is made the greater by the fact that the Turks ordered a general withdrawal of Greek citizens from the ports along the Black Sea, most of which were largely Greek settlements and have been Greek settlements since Jason and his companions came there in search of the golden fleece.



THE VALLEY OF DEATH
ALEXANDROPOL

As our ship made the port of Trebizond the latter part of July, we had news of the deportation of several hundred Greek citizens from Trebizond alone, while the Greek Patriarch at Constantinople told us that the number of Greek deportees along the whole littoral would reach 40,000. Though these figures were probably too large, the situation was indeed serious. Turkish official statements declared that for military reasons they were taking the Greek population inland. One can see at once that their presence in the small inland villages will

only complicate the question of living for the present inhabitants, including of course the remaining Armenians, and that these deportees will die like flies in winter.

East of Anatolia are the sovietized provinces affiliated with Russia but governed by their own inhabitants. First in order from the port of Batum is the small province of Adjaria, a Mohammedan territory, under soviet rule. A few Armenians, chiefly refugees, are here in Batum. Going southward and eastward on the railroad (built by Russia years ago—a very good road) we come next into Georgia, a country which the United States ought to know as well as Armenia, for it has a Christian population. There is great need for food in Georgia. Many Armenians are here, especially in Tiflis. This country, too, is sovietized. To the east along the Caspian Sea is Azerbaijan, whose inhabitants are Mohammedans and mostly Tartar in origin and custom. South of Tiflis is Caucasian Armenia—the only political Armenia of today—a small country, sovietized and under Russian protection and influence, but with a government wholly Armenian. Throughout this region is the Red army, a source of satisfaction rather than dismay to the Near East Relief workers, for it means protection and stabilization.

Last winter the Turkish armies advanced northeast from Kars into Caucasian Armenia through Alexandropol several miles to the eastward. Later when the Russian army came in, the Turkish forces withdrew a distance of

about ten miles south of Alexandropol. Some of us who visited Turkish villages one afternoon were within one mile of the Turkish frontier. While the Turks were occupying Alexandropol and the region north and east, there took place the events which I must now relate in order to present a truthful report of the situation.

A party of ten of us, rising at five one morning, took motor cars and drove out seventeen miles from Alexandropol to a place within two miles of the village of Akhboolag. Here we stopped at the dry bed of a brook called Siptak Zoor (White Spring Creek). Leaving the cars at the bridge on the main road, we proceeded up stream on the right hand bank. About a hundred fifty feet from the road we came upon three mounds, each about thirty feet long and six feet wide, and a long trench not filled in. It was evident from the odor that bodies were buried there. Bones and fragments of dresses protruding from the mounds here and there indicated how shallow was the covering of earth. The merest cursory shovelling revealed the fact that the trenches were filled with hundreds of bodies, all piled together and the whole covered with a shallow layer of earth. These bodies, so far as the bones would indicate, were all of women and girls.

We went on up the bed of the creek. On the banks on either side graves appeared in large numbers, while in the bed of the creek skeletons could be plainly seen. I counted five skulls and bits of bodies with clothing still clinging to the skeletons. Here was a child's stocking; and there a woman's long hair. All along the left bank at frequent intervals protruded bones, bits of clothing, or shoes, where the gravel that had been thrown over the bodies had been washed away.

We had heard of this place, and of the massacre. We wanted to see it with our own eyes, and I am reporting only what I myself saw and heard.

We sent to the village for a peasant, and one was brought back. He said he was 27 years of age. He had lost his wife and daughters. He told us simply, and without apparent emotion, that the Turk, "the wild beast" as he called him always, had taken about 3,500 women and children from his village and neighboring ones, and, with the exception of about 500 of the prettier girls, had driven them in to the ravine, and having violated them all, had killed them and thrown them into the bed of the ravine. Some had been shot and others killed with the bayonet. The bodies had been hastily covered with gravel, over which the winter's snow had fallen and preserved them, to be uncovered later by the spring thaw and freshet. Here the remaining villagers had found and buried them, the members of their own families in separate graves, but those who had no surviving relatives in a common grave.

The men had been disposed of before. They had all been crowded into the largest houses in the village, he said, and then some dried straw and vines and other things were piled against the houses and they were set on fire. Very few men escaped. The man who talked with us had been at the mill at a neighboring village when the men were slaughtered, and hearing of trouble, he had hidden in the mountains for several weeks before he returned to the scene of devastation.

We drove on to the village, over the very road over which last November the lines of women and little children had been driven. We stopped at the houses indicated by the peasant as two of those in which the men had been burned. In the ruins of one we found charred human bones. We talked with the owner of this house, an old man, who corroborated the testimony of the peasant. These men had not known of our coming. They had no chance to talk together. There was no collusion. We went then to another village, and there too we saw evidences of buried bodies, and heard from another Armenian peasant of the massacre of more than a thousand people. We took the testimony of two or three other natives, all corroborative.

All witnesses examined declared that there were numbers of other places in the neighborhood where similar massacres had taken place during the occupation of the Turks. All insisted that the killing had been done by

regular soldiers, under command, and in the presence of their officers.

It was rumored that the Turks admit more or less of the truth of this statement, but that they excuse it as being necessary in their interests of the occupation, for the people had been planning a revolt—a story so patent one can simply state the facts without exclamation or comment.

The question for Turkish leaders, and all civilized governments, is this: What is going to be done about it? Will there be other cases that approximate this in cold-blooded and beastly cruelty? Will civilization stand for this sort of thing?

I have related the facts with rather brutal frankness, not to arouse bitterness against the Turks, not to gain more sympathy for the Armenians, but for a much deeper purpose, viz., to arouse the American people to demand that this sort of thing be stopped, at once, and forever.

This needs no mandate over Turkey or Armenia, I believe, and certainly not by America. But American leaders in the Near East believe that if America will take a more definite relationship to the general problems of the Near East, other nations will gladly follow her lead; and that if America and England agree on a program it is likely that that program will be carried out. It does not mean allied armies invading Turkish dominions. It does mean that the nations of the world say to Turkey, "This must stop. If not it means boycott, limitation of your powers, ostracism. Massacre must cease."

WILL AMERICA COMMUTE THE DEATH SENTENCE?

ONE of the greatest tragedies since the World War was enacted in New York City last week.

All the train wrecks, shipwrecks, murders, and suicides of the year do not involve as many lives, as much sorrow, or as great injustice as was wrapped up in this one act.

Thousands of innocent little children were condemned to die within the next ninety days.

The committee or jury that pronounced the death sentence was composed of big-hearted, warm-hearted, judicious men—themselves fathers of little children—but they have no alternative. Circumstances beyond their control forced from them the death sentence upon children as much entitled to life and happiness as the children in their own homes.

Seventy pages of cablegrams and reports from all sections of the Near East lay before the Committee—from Jerusalem, Beirut, Cilicia, Constantinople, Asia Minor, and the Russian Caucasus. The following are but a few typical excerpts from a score of cabled appeals:

"Hunger spreading over new areas."

"Death from starvation increasing."

"Hasten food."

"Hasten despatch seed and increased help to the starving."

"Never in most harrowing conditions of relief work have seen such suffering and tragedy."

"Next two months most critical. Death rate appalling unless additional funds available."

"Alexandropol reports 25,000 destitute starving who cannot be helped by present budget."

"Unless seeds secured Armenia finished."

"American seed wheat for Armenians is only hope of preventing worse conditions next winter."

"Impossible to tell of misery in spite of enormous work of Near East Relief."

"Children dying in all corners of Erivan."

"Armenian Government at end of resources."

"Temporary help imperative in interest humanity."

Two hundred thousand Cilician refugees now scattered through Beirut-Constantinople areas."

"Mersine shore crowded with refugees awaiting transportation to Cyprus and Syria."

"Ten thousand Armenian refugees with many children arrived Beirut; thousands Tripoli, Tyre, Sidon."

"Emergency on account refugees demands immediate action: thousands camped by roadside."

"Find money somewhere and cable authority to relieve worst distress."

"Widow refugees begging us to save their children."

Every mandate of humanity called upon this Committee (the Executive Committee of Near East Relief) to double existing appropriations or make at least a 50 per cent. increase to meet these war and famine emergencies.

But the Committee faced also the treasury with its decreasing receipts and depleted balances. They were forced to vote, not an increase, but a 25 per cent. cut in the already inadequate appropriations.

The cablegram containing the tragic news was quickly sent the same afternoon. It was cleared easily from New York, and the gay, rich, pleasure-loving city little dreamed of the slaughter of the innocents ordered at the other end in Bible lands. The 25 per cent cut literally means death to thousands upon thousands of innocent children; death just as certainly as if those thousands of children were lined up along the avenue and shot down with machine guns!

The Committee is determined to save, and will save, the children already received into the orphanages and under American protection though at present the resources are not in sight. There are approximately a hundred thousand of them. These we have invited to our table, and we will not drive them away to die.

But there are at least another hundred thousand orphaned children who eagerly wait to seize the crumbs that fall from our table. Many of them are now dying in spite of all we can do.

In addition to these children there are other hundreds of thousands of equally innocent and helpless adults—women and girls—driven in midwinter from the plains of Cilicia or destitute upon the war-swept, famine-stricken plateaus of the Caucasus. These Christian refugees in Bible lands now stand under the sentence of death by starvation.

Will America commute the death sentence for the children? Five dollars a month saves the life of an orphaned child.

A MYSTERY PLAY FOR EASTER EVEN

HERE is offered by the Commission on Church Pageantry and Drama for the celebration of Easter a mystery play entitled *Darkness and Dawn*, written by Frederica Le Fevre Bellamy.

There are six parts for younger girls, two for older girls or women, five parts for younger boys, and three parts for older boys or men. The play can be produced in the church, out-of-doors, or in the parish house. Detailed production notes, explaining how the play can be mounted effectively and at the same time inexpensively, are included with the script.

A synopsis of the play and further directions for the manner of production can be secured by writing to the Commission on Church Pageantry and Drama, 281-4th Avenue, New York City. The libretto is for sale by the Educational Division, Department of Missions, 281-4th Avenue, New York City, price 50 cents.

In explaining the genesis and purpose of the play, Mrs. Bellamy states that after the requirement that the production should be appropriate for Easter, came the second requisite that the greatest number possible might take part in at least some small way. That entailed the use of a large children's chorus with a selection of appropriate, familiar hymns, together with certain solos which should carry the story forward. It seemed advisable to consider scholarship in determining the caste, and to have the play so constructed as to afford parts to representatives of all the Church school classes, from the beginners to the most advanced.

So *Darkness and Dawn*, a mystery play with music, was written. Much of the text was taken from Isaiah, from St. John, and from the gospels for the season. Use was made of a quaint legend of a flower to convey symbolically the lesson of faith and resurrection as Nature

teaches it. Children, shepherds, soldiers, disciples, spoke of what they had heard and seen. Uniformity of place made for economy of setting and smoothness of production, so the simply but very conveniently equipped stage provided for pageantry was set to represent a hillside outside the walls of Jerusalem. Monotony was avoided by the complete change of lighting used for each of the three episodes; the first, a murky storm darkness; the second, deep blue night; the third, triumphant sunrise. The manner of getting these effects is described in detail in a supplement to the text.

The play was first given in a Western Cathedral. Rehearsals of the caste were so arranged that no scene was acted more than twice each week of Lent; children after the afternoon services, grown-ups at night. Every part was under-studied. This added to the interest taken and guaranteed the eventual performance from disaster, even when in one repetition of the play five of the substitutes had to act on one day's notice. The whole Church school memorized the hymns and sang them repeatedly in their regular Sunday morning services. In this way rehearsals represented a Lenten work—offering of the entire junior congregation. The costumes, copied from Tissot's *Life of Christ* and various pictures published in religious and other magazines, were made by the department and volunteer helpers from junior and senior congregations, who devoted certain Lenten afternoons to working together. One hundred and six yards of an inexpensive grade of unbleached muslin was cut into the requisite lengths and dyed soft, clear, harmonious colors. Some of the garments were one color, some parti-colored. The head-gear, some dyed muslin, some merely old chiffon veils, furnished excellent notes of variety and contrast. Roman armor was made by sewing innumerable tin disks on shirts dyed steel gray. It can be made also by painting burlap garments with silver sapolin. A rough goat-skin served one shepherd lad for a coat. Mary of Magdala wore a rich drapery of brocaded stuff borrowed for the occasion and put over a soft loose underdress. Superimposed layers of cheesecloth dyed with delicate colors made a very lovely costume for Mary, mother of James. The straight hanging garments belted in with girdles, the loose cloaks, the head-veils of conventional biblical illustration, were all very easy to carry out exactly and effectively in this inexpensive way. The tunics and short cloaks of the Roman boys and legionaries were equally simple. These also are described accurately in the text.

The scenery, devised by the stage manager with the help of a talented Little Theatre designer who had planned the entire equipment of the stage, was very easily constructed. Jerusalem, girt by its wall and a great hill slope that balanced it in the middle distance, was mere illusion, mere shadows cleverly cast by silhouettes lighted from behind the back-drop. A smaller hill in the foreground was a painted screen of compot board fastened to a frame that was fastened to the floor by regulation stage braces. The senior class of boys, whose extensive Lenten work-offering consisted in acting as stage crew and carpenters, made this wooden frame and built a slanting runway, which served as a descending path just behind the crest of the foreground hill. From an old packing case and some painted canvass they made a low well curb for the opposite side of the stage; and from a small box and some burlap, constructed a rock that served as a seat at stage center. From yard sticks given away as advertisements they made innumerable frames for the colored gelatin slides for lighting the production. On the skillful use of these colored gelatins depended the whole beauty and illusion of the setting. Long sessions of lighting rehearsals were necessary without the players before the final dress rehearsal with the caste.

During the many rehearsals and all the work attendant on the production of the mystery play, a thorough understanding and sense of comradeship developed between the workers, caste, stage-crew, volunteer helpers, and department heads. The pupils of the Church school gained an added sense of pride of possession in their stage

and its equipment. In the ensuing months their buoyant energy carried them on to planning and carrying out various forms of entertainment strictly their own, and found them well organized, resourceful, and staunch when the next demands for pageantry came. Their own entertainments were many and varied.

The earliest Church pageantry, continues Mrs. Bellamy, was designed to teach the scriptures to men who could not read the Greek and Latin gospels. To-day the object of religious drama is to illustrate, visualize, and vitalize Bible teaching, Church history, and theology, for the children and young people of the Church, and to offer them the opportunity for intimate religious experience through creative activity.

In offering pageants and mystery plays, the Church opens up for its children and young people a limitless field of Church activities essentially their own, where they learn self-expression, develop ingenuity, and obtain a knowledge of many arts, while they are learning for themselves and teaching others scriptural lessons.

The very "movies", whose universal appeal good Church drama should at least modify and control, have set up certain standards which cannot be ignored. Forceful construction, realism founded on naturalness and simplicity, avoidance of pedantry, are all useful lessons afforded by the moving pictures for the new era of religious drama. On the other hand, Churchly drama has three distinct advantages which the screen utterly lacks, the beauty of words, of light, and of color.

Beauty of text is the very birthright of religious drama. Our Bible, in the beautiful, stately English of the King James period, sets the highest possible standard of our language. Moreover, the clear forms of speech lend atmosphere. They stir the active, ever-ready imaginations of children to create in their own minds such rich and colorful settings as can only be vaguely suggested by the necessarily simple staging of the average Church drama.

A new world of illusion has been discovered in the simple and effective lighting which has been evolved by the workers in Little Theatres throughout the country. Their basic requirement of a softly draped cyclorama offers the light-painter opportunities for magical effects, whether of detailed and intimate decorative interiors, or of vaguely-colored, mysterious distances suggestive of midnight skies or glowing dawns. The play of light on brick or stone surfaces, on arching or vaulting, may produce results of unimagined beauty and mystery; and just here the Church has a tremendous advantage in the possibility of affording architectural helps.

For harmonious lines and beautiful and simple color schemes, nothing more adaptable could be imagined than the dress of the people of our Bible, as we understand it from the rich canvases of the old masters, from careful studies like Tissot's *Life of Christ*, from the actual garb of the Holy Land to-day. Prophets, shepherds, Magi, Judean peasants, Romans, fathers of the early Church, Druids, angels, symbolic Faith, Hope, and Charity—all the figures of the scriptures and of Church history and teaching—pass before the mental vision robed in soft, loose draperies, some sombre, some bright of hue, but always with simple, flowing lines of classic harmony, easily followed in practical and economical ways.

The aid offered by the new ways of producing effects through proper lighting, and the recent trend of all dramatic presentation toward naturalism and simplicity, serve only as steps, practical, mechanical means, approaching the main foundation on which religious drama must rest—the material. "The play's the thing."

The subject must be dramatic, yet it must seem intimate and real. The chief and vital inspiration is the portrayal of the influence and teaching of a Divine Master who may not be pictured save in the reaction of His life on others. The greatest of teaching must be handled in an intimate, plausible, convincing way, yet reverently and skillfully, as well as sincerely. There must be variety, yet too great variety leads to the situation in which mediaeval Church pageantry found itself, where lovely

legends and purely imaginative creation were inextricably interwoven with Bible history and scriptural lessons. The legends of the saints were very beautiful, very instructive, colorful, and appealing, but they grew too distracting, too confusing. It became impossible to distinguish between what was real teaching and what was merely embroidered illustration. In avoiding such dangers and still offering greater variety than is to be had from strictly scriptural and Church history alone, personification may prove a great help, provided it remains clear and direct and avoids growing vague, abstruse, and involved. It was a favorite device in much mediaeval pageantry. Adhering to perfect clarity, it can, at the same time, lend an incorporeal colorfulness, and it makes for flexibility.

Two main questions relative to any religious drama should be considered by a modern Church school department of pageantry. First, is the production instructive? Second, is it beautiful?

Anything deficient in either of these two qualifications would defeat its own aims. There are various subsidiary questions that must also be taken into account. The production should not exceed the skill of the players nor make too great demands on the production force nor on the funds available. Yet it should set so high a standard that all concerned will feel they must bend every effort with the most unflagging and concentrated energy. The greatest number possible should take part in some way, however small. All possible talents should be utilized, for there is infinite opportunity besides singing, acting, or posing; there are sewing, carpentry, dyeing, scene shifting, electrical work. All ages can meet and mingle here in a common interest, though it is well to have such a division of scenes that the children can rehearse in their daytime leisure and older players at their own convenience.

PRESIDING BISHOP AND COUNCIL

(Continued from page 572)

in the port of Manila. The Bishop says that there is absolutely no place in Manila where seamen can go when they have shore leave. Nothing is being done for them morally or to provide a place of rest or recreation. The Bishop says that he is convinced that this is one of the greatest opportunities that face our Church in Manila to-day. An appropriation of \$3,000 was granted by the Council towards the expense of maintaining a chaplain under the Seamen's Church Institute of America at this place.

Annual reports were presented at this meeting of the Council by the various departments and by the Woman's Auxiliary as a recognized auxiliary of the Council.

WANTS A POPE FROM CHICAGO

"WHAT ROME sadly needs," writes the *Guardian*, in a moment of inspiration, "is a Pope from Chicago. . . A Pontiff who, defying the Cardinals of the Curia and all his host of fossilised officials, would drive in state through the streets of Rome scattering his blessing over the head of kneeling multitudes, or would take a special train to the scene of the latest earthquake, would impress the world as a vital reality." The possibilities conjured up by the thought of a Pope from Chicago, with nasal Latinity, who would possibly lay out a golf links in the gardens of the Vatican, are immense. But it would be difficult to believe in the Dogma of Infallibility with a Pope whose handicap might be a bad 18. None the less, we imagine that the halo will have to be broken some time or another, and the ideals and conventions of the Middle Ages exchanged for something more modern and more robust. In this respect a great change has come over the Episcopate of the Reformed Church, which has almost entirely abandoned the baronial style of former days. "Our new Bishop is a grand man," exclaimed a Southern Irish Churchman recently. "He travels third class, he carries his own bag, and he doesn't care a hang for anyone." But we fear that the Fisherman's ring will not, in our day, be placed on a finger from Chicago. When that day does come, history will record an interesting reign, and there will be much fresh air and little imprisonment in the Vatican.—*Church of Ireland Gazette*.

"Children's Year" and the Cult of the Adult

From the Council Address of the Rt. Rev. Chas. H. Brent, D.D.

Bishop of Western New York

WE are calling this year "Children's Year". My brother, Bishop Ferris, and I, are making our visitations with special reference to the children. There has grown up in our Communion, without our conscious recognition, the Cult of the Adult. It has crippled us already, and unless it is abandoned, it will kill us. Disproportionate attention has been given to grown-ups, and the children have been granted a meagre second place. Few little ones ever even get the idea into their heads that the great services of the Church belong to them as much as to their seniors. The hasty Church school hour, with its brief and often slovenly service, is the crumb of religion which is all too often their portion. They should be taught that there is no separation in the mystical Body of Christ between young and old, and that however desirable it may be to have special services for the young, these are in no wise substitutes for the Liturgy of the Church, but a preparation for their intelligent appreciation of it.

Sunday by Sunday as I go from parish to parish it is seldom that I can recognize a family pew, seldom that I see a little head nestling to its mother's side. If we complain that our young folk find the golf course or the automobile more congenial on a summer morning than the church, it is in some measure due to the fact that the duty of worship has not been emphasized for the child and the meaning of its beauty and power has never been taught.

I frankly admit that the service of Morning Prayer is a tax upon the attention and intellectual resources which even few modern adults can stand. It can be more easily a soporific than a stimulant. Of course it ought to be a useful training school for the attention, as well as a powerful aid in the development of the mystical sense. But is it so?

Doubtless there is a certain subconscious education going on by means of an honest attendance upon Morning Prayer, but also more frequently an education in habitual inattention and intellectual slovenliness. The iteration of the familiar prayers without progressive educational aid in the principles of worship has its perils. Spots in the Psalter may strike home. But when it comes to the Lessons as they are ordinarily read, they are as apt to create superstitions and misapprehensions as to impart wisdom and understanding. Would it not be possible to put new life into this service by noting before reading the Psalter what the particular psalm means historically and applied to our own case? A word of similar explanation before at least the Old Testament Lesson would enlist attention throughout its reading. When and why this or that hymn was written would lend new zest to the singing.

But at best the service of Morning Prayer as steady diet is heavy food for most people. For the average child it is indigestible. This is not true of the Eucharist. Its dramatic beauty, its simplicity, its progressive movement, can easily be made intelligible to the child's mind and imagination. Anyhow children ought to know from the first that the Eucharist is as much their service as their parents'. I recall how dissatisfied and mystified I was as a child when I was dismissed after the "ante-Communion Service".

Then as for the sermon. Recent experience leads me to conclude that we preachers are not simple enough even for adults, let alone children. We float into high philosophies which, however clear they may be to our minds, do not strike home in the lives of our hearers. We enter into fine disputations on sacraments, Church government, and side issues of religion, when the majority of the congregation are struggling to reach some clear belief in a personal God, or an understanding of the Incarnation which will help them to combat temptation, or a knowledge of penitence that will rid them of the unbearable, sickening weight of their sins. A short time ago I preached to an adult con-

gregation in the morning and to a splendid gathering of children in the afternoon. At the latter service I tried to adapt my thought to the child's mind. At the close of this service, an adult of culture and a devoted communicant said to me, "I enjoyed your sermon this afternoon very much. I got a great deal of help from it". Then, after a pause, hastily, "Of course I enjoyed this morning's sermon too. I enjoyed both of them". *Verbum sap!*

Last winter I preached on Unity in a Presbyterian church in New York. The service was semi-liturgical and beautifully rendered with an eye to voice, diction, and manner. All the older children of the Church school were there, according to custom. Early in the service I was asked to give a sermonette to the children, which I was rejoiced to do. A short time ago one of the congregation met me and referred to my sermon to the children that day. My ambitious utterance on Unity was not mentioned! That Presbyterian church has the Christian idea that the children are a necessary part of the solemn assembly and they put it into practice.

To dwell a moment longer on preaching. The mode is too formal. Why not sometimes be catechetical? Why not get some expression of interest from the pews? The open forum suggests many useful avenues of creating a living interest without abandoning the safeguards of reverence and decorum.

Even supposing the Cult of the Adult were in itself good, we have developed it badly. Let us unite in crushing it. Let us secure the coöperation of parents to restore in public worship the family group. Let the clergy work hard to make the service intelligible to the people, wings wherewith to carry worship upward to God, inspiration by which to become better followers of Christ. We cannot go on acceptably, assuming that we can go on at all, without the children, for of such is the Kingdom of Heaven.

DEATHLESS

They say that beauty dies; as roses fade
And are no more; as summer, once so bright,
Must lose its glory with September's blight;
As autumn song must by the winds be stayed,
But they speak falsely. Beauty lives,
And shall live ever. Only she eludes
The sure decay of time. When autumn broods,
Funereal, she mourns the leaves, but gives
No hint of beauty's death. For she has passed
Into the great world's life. A million hearts
Possess her now. Supreme, above all arts,
She reigns. As first, she also shall be last.
The roses fall, but beauty liveth on;
The sunset fades, preparing for the dawn.

THOMAS CURTIS CLARK.

AND MARTHA SAYS

I HOPE that I am not unwilling to give at least my fair proportion to worthy causes. But I choose to give it in some other fashion than by contributing to various "tag" projects.

In the first place there is a big chance for fraud.

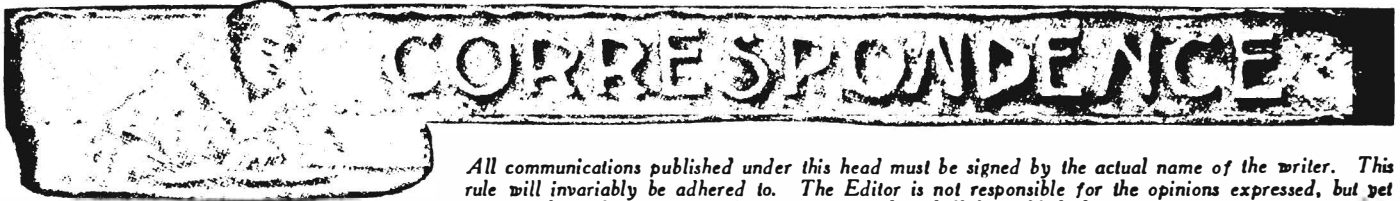
In the second, and this is my serious objection, the "tag day" places on the public streets young and attractive girls and requires them to accost strange men and to ask them for money.

I would be unwilling to have a daughter of my own do this—for any cause. And I have never been and will not be a party to asking anyone else's daughter to do it.

Surely some less dangerous way may be found to raise money for worthy charities.

The girl tags the man. And too often the man tags after the girl.—*Christian Statesman*.

HONOR a physician with the honor due unto him
for the Lord hath created him.—*Ecclesiasticus*.



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

EVOLUTIONARY TEACHINGS

To the Editor of *The Living Church*:

I HAVE been interested in the discussion on Evolution which has occupied much space in the papers of late, on account of the bill proposed in Kentucky to keep it from being taught in the schools. I have not seen it clearly stated, however, that there are at least two ways of teaching evolution. One way is to eliminate God entirely from His Universe, and to proclaim, with Lucretius of old, that nothing can be made out of nothing; that all that is has ever been; and that nothing is knowable except material things; and that there is nothing spiritual manifest in material phenomena. Ernest Haeckel came perilously near teaching this form of evolution.

There is Christian evolution, taught, for example, by the late Dr. Micou, at the Virginia Seminary, which is absolutely theistic, proclaiming the spiritual at every point and "thinking God's thoughts after Him." (See *Basic Ideas of Religion*, Micou Association Press, N. Y.)

Certainly since 1902 I have been an evolutionist, but I have been teaching the supernatural and miraculous elements of the Gospel, as an ordained priest since 1906. I see no conflict between the miracles performed by Jesus Christ, nature miracles, raising the dead, or any other, and the principle of theistic evolution. Nor does Bishop Gore of England, or Bishop Gailor, or other leaders in the Anglican part of the universal Church. I do feel that perhaps a lot of men or women teach in the schools who have not had any Christian faith implanted, and who practically eliminate the spiritual from all that they teach. And I have no doubt that this sort of teacher has caused the trouble in the schools of Kentucky and in the legislature of that state.

WYTHE LEIGH KINSOLVING.

New York City, February 16, 1922.

THE RESURRECTION

To the Editor of *The Living Church*:

IT used to be an axiom with the late Rev. Jacob Shipman (father of the recently consecrated Bishop Herbert Shipman) that what the Church needs chiefly is "logical statements of truth". Dr. Shipman was perhaps the foremost theologian of his day, a worthy successor of Robertson of Brighton, thinking along the same lines, and reaching similar conclusions. One of Dr. Shipman's well-remembered statements was this: "Christ's physical resurrection was a pledge, but not an example of what will happen to us." Here we have a full acceptance of the physical resurrection of our Lord, as a visible pledge of immortality, with a most reasonable and satisfying qualification of its application to the rest of humanity.

This, then, was one of Dr. Shipman's famous statements, although, of course, he may have got it from Robertson. And, by the way, is it not remarkable that one generation after another of clergymen, apparently unacquainted with Robertson theology, arises to wrestle *de novo* with problems on the fundamentals which Robertson illumined sixty or seventy years ago? After St. Paul, F. W. Robertson.

S. R. CROSS.

TERMINOLOGY IN THE CHURCH

To the Editor of *The Living Church*:

AS the author of the resolution, passed by the Synod of the Second Province and since approved by several dioceses, suggesting simpler and more definite terminology in place of the present "Presiding Bishop and Council" and the rest, I am much interested in the suggestion of Dr. Aigner in your present issue.

It is encouraging to learn from him, as well as from a multitude of others, that practically everyone is agreed that the present names are unnecessarily awkward and that consequently some change should be made promptly before these cumbersome titles are fixed permanently on the Protestant Episcopal Church of the United States of America.

The resolution as passed suggests the terms "National Council," "Provincial Council," "Diocesan Council," and "Parochial Council". Dr. Aigner would have us insert the word "Executive," resulting in "National Executive Council," etc., which is undoubtedly better than the present terminology.

But why use three words when two will do? Not because the resultant is really better in itself (the writer himself does not claim that), but simply because some dioceses call their Conventions "Councils," and hence, if the smaller committee were called "Diocesan Council," confusion would result. Quite true! But is the best solution the adding of another word to all our titles or asking such dioceses as use the word "Council" for their diocesan gatherings to change to the word "Convention"?

If we are seeking an ideal nomenclature, why not do the job thoroughly and endeavor to secure uniform usage throughout the Church? To use two terms, "Convention" and "Council", for the same thing, is in itself confusing. One or the other should be the universal use, and the minority should conform to the majority, just as was done in arriving at our present fiscal year.

It would be a great help to a clear understanding of the organization of our Church if in every province and diocese the same terms were invariably used for the same thing, and it would seem a pity to choose anything less than the ideal nomenclature simply to conform to existing usage in a few dioceses, where such usage itself ought to be altered for the sake of uniformity and clearness.

Words acquire meanings with use, and if we could once decide upon and adopt what appears to be the best terminology, and then use it throughout the Church always in the same manner, before long every phrase would have such definite meaning as would at least avoid any ambiguity, and would make a grasp of our whole system simple and easy. If we are changing at all, let us be satisfied with nothing but the best.

Brooklyn, N. Y.

G. ASHTON OLDHAM.

SOCIALISM AND CHRISTIANITY

To the Editor of *The Living Church*:

PERMIT me to answer both my critics in one letter, *re* the case of Bishop Brown. My authority for stating that Bishop Provoost had practically apostatized is Dr. McConnell's *History of the American Episcopal Church*. This book, while written in a breezy, journalistic style, has never been charged, I believe, with serious inaccuracies. Dr. McConnell, who is still living, might in turn tell us the source of his authority in the matter in question. However, I am exceedingly sorry to have hurt the feelings of a descendant of Bishop Provoost.

The burden of the Rev. William M. Gamble's letter appears to be his chagrin and disappointment in not being able to convert the socialistic movement, all by himself and in the manner he would wish. His suggestion that your very virile paper take up the task of showing the incompatibility of Christianity and Socialism is interesting, but not conclusive. *THE LIVING CHURCH* would be taking up a big job, one which could not well be finished until socialism has come and a few centuries passed to prove whether Christianity will live or die under that state of society. For my part I have sufficient faith in my religion to believe that it will live.

February 18, 1922.

A. L. BYRON-CURTISS.

To the Editor of *The Living Church*:

I AM sorry that your correspondent Mr. Gamble agrees with Bishop Brown that the Socialist movement has "anti-Christian purposes". "On religion", says the *Encyclopedia Britannica*. "Socialism has no teaching." Christian Socialists believe, however, that under Socialism the "Christian faith can grow and bear the fruits of the Spirit", better than under an economic system responsible for poverty, prostitution, unemployment, and war.

Johnson's *Universal Cyclopaedia* defines Socialism as "a moral reform; it is the vices of mankind and the miseries resulting from these vices to which Socialism wishes to put an end, and it seeks its means not in a new religious issue, but in a new social organization."

Webster's *International Dictionary* defines it as follows: "Socialism is a theory or system of social reform which contemplates a complete reconstruction of society with a more just and equitable distribution of labor and property."

God pity the Christianity to which these aims are hostile!

Lake Geneva, Wis.

B. O. REYNOLDS.

NO SLAVE GALLERY IN CHRIST CHURCH, BOSTON

To the Editor of *The Living Church*:

IN your issue of February 4th, an interesting letter concerning Christ Church in Boston contains an error which should, I think, be corrected.

This is the statement that a "slave gallery" was placed in the church in 1808. Since the Supreme Court of Massachusetts had, twenty years before that date, decided that, under the constitution of Massachusetts, slavery could not exist in that commonwealth, it is obvious that no "slave gallery" could have been built in 1808. Very likely the gallery may have been intended for colored persons, but they were not slaves.

Whether slavery was ever lawful in Massachusetts is an interesting question which the Supreme Court, in the case to which I have referred, declined to decide as not material to the issue, but at any rate it was not lawful after the constitution of 1780.

EDWARD BRUCE HILL.

Mountain Lakes, N. J., February 13, 1922.

PUBLICATIONS OF SOCIETY OF SS. PETER AND PAUL

To the Editor of *The Living Church*:

I THANK Father Bothé and Father McKim for their letters. Though I do not agree entirely with all that they say, I realize now that there are two ways of looking at the Society of SS. Peter and Paul publications. To me it is a case of a society in communion with the See of Canterbury, under a guise of Anglo-Catholicism—publishing some doctrines and practices of the Roman branch which are not accepted by the best Anglo-Catholics. You will find answers to these criticisms in the following:

I realize how much praise the Society deserves in publishing such well printed and attractive books, but, so far as I know, there is practically no publication that does not show the influence of Rome in one way or other. I have chosen, as you know, *The English Portuary* which I consider is a good example of this, and I shall now quote from it again to show why I consider the S. S. P. P. disloyal.

(1) It publishes a form of service that is "among Christians of the Latin Rite—the ordinary evening service." Why then is it included in devotions for Anglicans? Benediction is a Roman devotion and has never had the approval of the whole Catholic Church.

(2) Also the Litany of Loretto which contains such things as: "Salvation of the weak," "Refuge of sinners," "Queen without original sin conceived," "Consoler of the afflicted," "Help of Christians," etc. Nowhere in the Bible or early Church will you find the Blessed Virgin so addressed.

(3) To me this Society acknowledges the supremacy of the Pope by referring to him as the "Chief Bishop." Three times it asks extra prayers for the Bishop of Rome. The Archbishop of Canterbury is never mentioned. I know he is included in the Prayer for the Church Militant, but so is the Pope. Granted it is a very charitable thing to pray for the Bishop of Rome because his predecessors insulted our religion and considered us heretics. But I do not know that they have done so much for us lately to warrant this Society publishing more prayers for him than for any other bishop.

(4) The Roman Mass is given. This is disloyal to the Prayer Book. At the end, the objectionable prayers "put forth by the late Pope Leo XIII and used in most provinces of the Church" are asked to be said. I will repeat part of them again: "Hail, holy Queen—Hail, our life, our sweetness, and our hope! So then do we cry, poor banished children of Eve; to thee." etc. This is another reason for my calling this Society disloyal.

(5) Under "In receiving Holy Communion" is "In England, Holy Communion is generally administered in both kinds during Mass, but you may of course receive the Host only. You receive the same grace in either case." Does this imply that elsewhere communion is given in one kind? If it does, it is not true. It is allowable I know, in special cases, to give communion in one kind only, but these seldom occur. Surely it is out of place to mention this after instructions have just been given to the communicant about receiving the Host. It is a clear indication to me that this Society desires the return of the communion in one kind for the laity.

(6) "The bread and wine are changed at the consecration into the Body and Blood of Jesus Christ. . . . In the Mass the Bread is first changed into Our Lord's Body, and then the Wine is changed into His Blood. . . . The Bread and Wine are consecrated, or made holy, by being changed into Our Lord's Body

and Blood." If this is Real Presence, I agree with it. If it is Transubstantiation, the Church has already spoken.

I know it is easy to misunderstand people and perhaps the S. S. P. P. is earnestly endeavoring to extend the principles of our religion. But I find it difficult to understand why they use such methods. Most certainly the publication of prayers in our Church where St. Mary is called "our hope" will not hasten the reunion between Protestants and ourselves. If this sort of thing continues we will need another Pusey and Keble to start a Catholic Revival.

Once again I ask Anglo-Catholics not to buy the literature of Society of SS. Peter and Paul for the reasons I have mentioned.

And I remain,
Kingston, Ont., February 21st.

KEBLE JONES.

SHADOWS

Shadows, softly stealing
O'er a world grown gray;
Hearts bowed down with feeling
Life is all astray.

Shadows disappearing
When the sun rides high;
Hearts are fired with hope renewed,
Reaching to the sky.

Shadows, fleeting shadows,
Moon and starlight gleam;
Life's not all a struggle,
Love's not all a dream.

ALICE FLEMING SIDMAN.

[Copyright applied for.]

LENTEN SERVICES

IN ITS LENT SERVICES the Church is weakest on the devotional side. It is impossible to create an effective Lent service out of Morning and Evening Prayer. It can't be done. It never has been done. The Litany helps, but we need more litanies. We need litanies which we can really sing on our knees. The Roman Church and those parishes in our Communion which are called "Catholic" have a great advantage over churches which adhere to the conventional Prayer Book services in Lent. The former employ a richer liturgy. For doctrinal and other reasons, the services which they employ so effectively are not likely to be commonly used in the Church; but something ought to be done by parishes adhering to "a simple service" to popularize public devotions in Lent. Go into any Roman church on a week-day night in Lent and see what can be done with a Lent service! There are obstacles, we admit, inherent in the very nature of our type of religion, but we are convinced that Lent can be made a more profitable season in all sorts of parishes, if the Church will give more guidance in the matter of worship.—*The Churchman*.

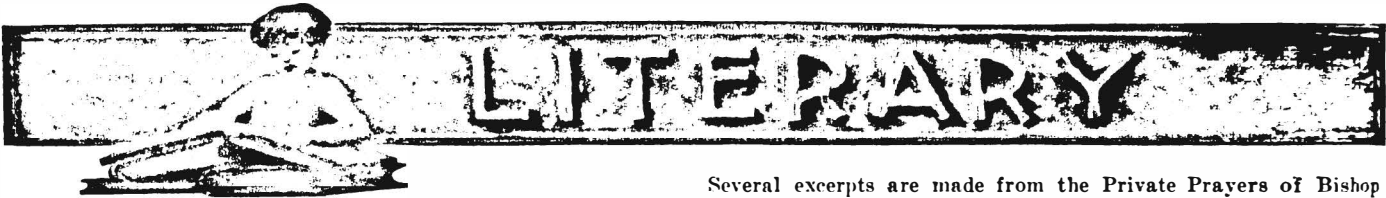
YOU ARE worth far more to the Church living, than dead. Your life is a stewardship—you hold ALL you have for the "GIVER of every good and perfect gift." Some day, none of us know when, God will call for an accounting of that stewardship. May I, in the Church, suggest something to you.

That you incorporate in your will—make a codicil, if necessary, providing some share of your worldly goods (whether you have little or much) for the Church and her work.

Your local work has always depended upon you—will you not leave something to "CARRY ON"?

The diocese cannot take advantage of even present day opportunities—it lacks the funds. You have given generously, but when the Call comes for YOU to go Home, we cannot longer depend on your generosity. However, your securities and cash are released, and you can now provide to help the Church. Her Extension Work—whole counties without a service; her Educational Work—among students, young people; her Social Welfare Work—the seaman, communities; her Men who want to study for the ministry. Any work you are interested in will need your money, and good-will.

As I understand it, this matter of leaving something to the Church has never before been presented to all of our Church people in the diocese. Will YOU make this sort of resolution? Will you not, now, provide that some part of your estate shall go to the Church, the parish, the diocese, or the National Church—to help us "Carry On"?—*Bishop Quin*.



MORAL PRINCIPLES

Christian Moral Principles. By Charles Gore. Morehouse Publishing Co. Price \$1.40.

The literary output of Bishop Gore, these past few years, is reconciling us to his decision to retire from the active duties of the Episcopate in order that he might be freed for what he believes to be his best service, that of preacher and teacher. He desired, he told us, the leisure to make a larger contribution to serious theological study and its practical application to life. He is making this contribution in his work as lecturer in theology at King's College, London, and in a series of studies in Christian apologetics, of which he has already given us the first volume in his *Belief in God*. He is also publishing, in rapid succession, a number of "little books", small in compass, but full of weighty thought on the problems of life, religious, social, and industrial.

The present is a volume of seven sermons given in Grosvenor Chapel last Lent. They deal with moral theology, not as a practical application of general principles to the science of casuistry or the cure of souls, but as "a study in a scientific spirit of the moral principles of Christian living, individual and social."

The first three lectures deal with the Ten Commandments, first as "stern, sharp prohibitions", described as "the rough wall which fences in the plot of ground which is to be the garden of the divine and beautiful growth of the perfect life"; then as profoundly spiritualized in their Christian interpretation. Then follow other lectures on the distinctly Christian virtues. The most searching chapters are those on Christian love, as cooperation with the will of God, and on The Christian Use of Money. These chapters are what Bishop Gore himself once called "the cry of a permanently troubled conscience". They show Dr. Gore at his best, in his obvious sincerity, his balanced judgment, and his restrained enthusiasm. They go to the very heart of the problem of social, industrial, and economical reconstruction. No one who would know what a fearless and honest thinker feels about the modern social system can afford to overlook lectures like these. They are an insistent protest against the notion that Christianity is a mere matter of course. "You cannot really be a Christian without a tremendous act of choice", he declares and repeats in other phraseology.

The book would make a splendid pre-Lenten study for the clergy. Out of the study of it would come some searching sermons for self and for others in the Lenten season.

A BOOK OF PRAYERS

A Book of Prayers. Compiled by Charles W. Lellingwell, D.D., LL.D., Morehouse Publishing Co., Milwaukee. Price 90 cts.

Men of the older generation, who knew the author of this manual when he was, for so many years, the life and soul of THE LIVING CHURCH as well as the beloved and successful head of one of our best schools for girls, will not be surprised or disappointed when they come upon this book of devotions prepared by his skillful care. It is a treasury of devotion, indeed, and its high qualities will be seen even by a cursory examiner. It is different from all of the familiar manuals, both in matter and arrangement, and in these differences lie many of the characteristics which commend it to the use of those for whom it is intended.

In the first place, it is not based on the model of the Breviary, as are so many handbooks of devotion, nor is it particularly fitted for those who are in religious establishments. It is rather a compendium of prayers and meditations suited to the use of well-trained Churchmen, who are steeped in the holy inspiration which comes from long use of the Christian Year as exemplified in the Book of Common Prayer. Yet it is the spirit and not the letter of the Prayer Book which informs the little manual. The author might have adopted for his own the preface of Keble to his immortal book of verses: "The object of the present publication will be attained, if any person find assistance from it in bringing his own thoughts and feelings into more entire unison with those recommended and exemplified in the Prayer Book. The work is more adapted to the successive portions of the Liturgy, than originally suggested by them."

There are not more than fifteen of the Prayer Book collects included, while there is a very happy selection from the riches of the ancient liturgies, with an equally fortunate choice of the devotions of a Kempis, Savonarola, Bede, Pussey, and others.

Several excerpts are made from the Private Prayers of Bishop Andrewes, illustrating once more the adaptability of his humble piety to the spiritual needs of our time. There is abundant and suggestive material for self-examination, and a copious collection of thoughts, prayers, and hymns relating to the Holy Eucharist. This section alone is of sufficient value to justify the publication of the book. The concluding division is a short treasury of hymns and canticles in English and Latin. There are also included a few complete offices in the ancient tongue, and these will be of especial value to those who care for the traditional sources of our modern forms of worship.

Where all is of so high a quality, it may seem unnecessary to commend particular features, but one method of the editor may be selected for a word of praise. In his excerpts from the Psalter, he has used the wisdom which the revisers of our Prayer Book have displayed in various ages, in their omissions and combinations of various portions of public worship, *e. g.*, *Venite*, the Anthems for Easter Day, the Burial psalms, etc. In the Psalter prepared by him many years ago for use in St. Mary's School, Knoxville, Dr. Lellingwell followed this same course, to the great edification of those who worshipped there, and the great enrichment of the divine service. Thus he omitted all the unhappy mistranslations, references to obsolete customs, and other notes which often give an air of unreality to the services of the Church. Why should the participants in the penitential service profess their intention to "offer young bullocks upon the altar," when they have no thought of doing such things? Or declare that "Moab is their washpot," or pray that indignation may vex certain ungodly people, "even as a thing that is raw"? We read these things thoughtlessly in church, and private manuals make the matter worse by including them for personal use.

Dr. Lellingwell's book contains neither sentimentalities, outworn infelicities, nor expressions which have no echo in modern personal experience. It will be found a distinct help to those who wish to grow in grace and in knowledge of the King in His Kingdom.

"COMFORT OF THE CATHOLIC FAITH"

The Comfort of the Catholic Faith. By the Rev. Frank M. Glendenin, D.D. Longmans, Green & Co. Price \$1.50.

This little book is doubly welcome. First, because of its author, who has been one of the real forces of the Catholic movement, in his sane simplicity, during his entire ministry. Second, because of the value of the book itself. It is a series of essays that strikingly bear out the title of the volume. Orthodoxy is not always treated as "comfort." It requires a balanced thinker—one who knows both theology and life—to perform this service. Dr. Glendenin takes separately each of the clauses of the Creed and various other topics and draws his lesson of comfort from each. His essays are brief and pithy, and show a wide reading and a deep sympathy. Many of them conclude with a passage from some other author, each well chosen to impress the lesson of the chapter. We hope that the book may obtain a wide circulation.

MISCELLANEOUS

SEVERAL LEAFLETS and pamphlets of value for popular distribution have lately been published by the Bishop of Vermont. These include two single-page leaflets for enclosure inside a Prayer Book entitled *Rubrics and Canons Affecting Lay People* and also a large-print sheet containing the same material somewhat amplified for the Church bulletin board; *A Vermont Catechism* giving in concise form the fundamental facts of Christian faith and living; and a pamphlet, *The Life of Our Lord Jesus Christ*, reprinted from *The Sunday School Teacher's Manual* and comprising forty pages. These are the sort of simple publications that are helpful among the people anywhere and need not be confined in their circulation to the Bishop's own diocese.

BIBLE STORIES

Several new books of Bible stories are at hand. A series of four in attractive paper covers, published by Morehouse Publishing Co., are entitled, respectively, *Come Unto Me, God is our Refuge, Watch and Pray, and He Careth for You*. Each is well told and well illustrated in colors. [20 cts. each.] A more elaborate book of 32 pages, very attractively illustrated in colors, is *The Story of Creation*, by E. B. Trist [S. P. C. K. Macmillan Co.]

Church Kalendar



MARCH

- 1. Ash Wednesday.
- 2. 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 Rt. Rev. ROBERT C. JETT, D.D., Bishop of Southwestern Virginia, is enjoying a much needed vacation during the month of February. This is Bishop Jett's first holiday in nine years. He expects to spend the greater part of the time in Florida.

THE Rt. Rev. W. H. OVERS, Bishop of Liberia, has been honored by being elected a Fellow of the Royal Geographical Society, London, England, as a recognition of his explorations and discoveries in Africa.

THE Rev. THOMAS BELLINGER, formerly priest-in-charge of St. Julius' Chapel, Oklahoma City, Oklahoma, has been elected the first rector of St. John's Church, Oklahoma City, and may be addressed at 1143 W. 37th St., Oklahoma City, Okla.

THE Rev. A. E. COLE, of St. John's Church, Bedford, Ind., has accepted the rectorship of Christ Church, Bowling Green, Ky.

THE Rev. E. W. FOULKES is now rector of St. Mark's Church, Clarke Mills, N. Y.

THE Rev. JOHN B. GIBBLE, rector of the Church of the Holy Comforter, Burlington, Diocese of North Carolina, has accepted a call recently extended him to become rector of the Church of the Good Shepherd, Wilmington.

THE Very Rev. JAMES G. GLASS, for the past five years Dean of St. Luke's Cathedral, Orlando, Fla., has resigned his work at the Cathedral, in order to take a much needed prolonged rest. He has been appointed by Bishop Mann Archdeacon of the Missionary District of Southern Florida. His temporary address will be R. F. D. No. 1, Box 38, Hawthorne, Fla.

THE Rev. HUGH DAVID JONES, Ph.D., in charge of the Welsh Work of the Presiding Bishop and Council, has been called to St. John's Church, Westfield, Pa.

THE Rev. CARL L. LJUNGGREN, has accepted an appointment to the charge of the churches at Blossburg, Arnot, and Antrim, in the Diocese of Harrisburg.

THE Rev. ROY WALLACE MASON, of the Church of the Atonement, Chicago, has accepted a call to St. Augustine's Church, Rhinelander, Wisconsin.

THE Rev. WILLIAM HENRY PETTUS, rector of St. James' Church, West Somerville, Mass., since February 22, 1913, has accepted the call to become rector of St. Mark's Church, Washington, D. C.. He will enter upon his duties at St. Mark's on St. Mark's Day.

THE Post Office address of the Rev. FREDERICK THOMPSON is Colebrook, N. H., and not Canaan, Vt.

THE Rev. WILLIAM J. WHITE, Morristown, N. J. should be addressed at All Saints' Rectory, Bergenfield, N. J., after March 1st.

THE Rev. FRANCIS J. WILSON, of St. Stephen's Church, Jacksonville, Fla., has accepted a call to the Church of the Ascension, Kulpmont, Pa.

ORDINATIONS

DEACON

QUINCY.—CHARLES DELAND MADDOX was ordained to the diaconate by the Bishop of Quincy at Grace Church, Galesburg, on Septuagesima. The Rev. Howard L. Smith was the preacher, and the Rev. F. L. Carrington, LL.D., was the presenter. The Rev. W. I. Ratan sang the litany.

DIED

DEVITHOME.—LANGDON WILLIAM DEVITHOME entered into rest at Hopewell, Pennsylvania, February 15th. A faithful communicant and member of the advisory board of St. James' Church, Bedford, Pennsylvania. "Grant him eternal rest, O Lord, and may light perpetual shine upon him."

HARRISON.—In Rochester, N. Y., at her home, suddenly, Sunday morning, February 19th, HARRIET WINSLOW (SCRANTON), wife of James M. HARRISON. Mrs. Harrison had been a working associate in St. Luke's parish, G. F. L., since November, 1889, and was fifteen years treasurer of the W. N. Y. Diocesan organization of the G. F. L. A.

PLATT.—MRS. EMMA HOTCHKISS PLATT, widow of the late Rev. Charles H. Platt, died at her home in Lyons, N. Y., January 26th, in her 84th year. Mrs. Platt was the daughter of the late Hiram Gilbert Hotchkiss and Mary Ashley. The Rev. George H. Ottoway officiated at the funeral.

MEMORIAL

EDWIN S. CRAIG

EDWIN S. CRAIG passed away December 27, 1921. He was actively associated with Christ Protestant Episcopal Church, of which his grandfather, William Staunton, was a charter member. He had also represented the Diocese of Pittsburgh at the General Convention of the Protestant Episcopal Church. He left fifty thousand dollars in trust for the support of Christ Protestant Episcopal Church and toward a fund to be known as the Staunton Craig Memorial Fund, and five thousand dollars to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church.

RESOLUTION

MISS MARY SMYTHE

WHEREAS: The Executive Board of the Harrisburg Branch of the Woman's Auxillary to the Presiding Bishop and Council, feeling deeply the great loss sustained by them in the death of Miss MARY SMYTHE, and

WHEREAS: Knowing of her great love for her Master, and her zeal in carrying out His command, "to be a witness to the uttermost parts of the earth," we, the members of the Executive Board of the Diocesan Auxillary,

RESOLVED: That our Diocesan Self-Denial Offering, taken up at the time of our Corporate Communion, on St. Michael and All Angels' Day, (September 29th), be used this year, as a Memorial to Miss Smythe, to be called "The Mary Smythe Memorial Fund," and to be used to place an altar in the chapel of St. Mary's School, Shanghai, China. And be it further

RESOLVED: That this resolution be entered on the minutes of this meeting, a copy to be sent to the Harrisburg Churchman, a copy to the Church weekly papers, a copy sent to the members of her family, and a copy sent to the daily papers of Williamsport.

PASSION PLAY

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

THE MERCER-HADLEY WORK IN THE CHURCH

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

MISCELLANEOUS

THE CONFRATERNITY OF THE DEFENDERS OF THE FAITH, Boston, 24 Milk St. Send for our leaflets. We stand unflinchingly for sound Catholic Principles and none other. FRANK H. C. REYNOLDS, Director General.

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

Rates for advertising in this department as follows:

Death notices inserted free. Brief retreat notices may upon request be given two consecutive insertions free; additional insertions, charge 3 cents per word. Marriage or Birth notices, \$1.00 each. Classified advertisements (replies to go direct to advertiser), 2 cents per word, replies in care THE LIVING CHURCH, (to be forwarded from publication office), 4 cents per word; including name, numbers, initials, and address, all of which are counted as words. No advertisement inserted in this department for less than 25 cents.

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

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

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

POSITIONS OFFERED

CLERICAL

WANTED—COLORED PRIEST. CONGREGATION of about seventy-five families. Largest city in Kansas. Must be capable of teaching in the colored grade schools. Reply with references to JAMES L. HICKS, 1045 North Mosley Avenue, Wichita, Kansas.

POSITIONS WANTED

CLERICAL

PRIEST, SCHOOLMASTER, SINGS MASS, preacher, excellent references, free June 20 to September 10, also Holy Week and Easter; Army chaplain in France five years. Address D. 231, care LIVING CHURCH, Milwaukee, Wisconsin.

MISCELLANEOUS

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

CATHEDRAL, TRAINED ORGANIST choirmaster of ability desires change. Boy choir specialist, excellent credentials. Address E. O.-489, care LIVING CHURCH, Milwaukee, Wis.

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ILLUSTRATED LECTURES, COVERING THE work of the Church in the various mission fields; portable stereopticons; write for particulars. Lantern Slide Bureau, Department of Missions, 281 Fourth Avenue, New York City

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

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

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

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Convinced that Chapters of the Brotherhood can only attain their maximum effectiveness by having a carefully laid out program covering at least a one-year period, the Brotherhood is suggesting the following minimum Program as the basis of the Chapter's Corporate Work for 1922:

A Monthly Men's Corporate Communion. Ushering and Hospitality at Church Door. A Church Attendance Campaign during the year.

House to House Canvass to uncover additional opportunities for personal work.

Hotel-Boarding House Work. Round Table Conferences or Periodic Bible-Class.

Organize Junior Chapter if there be none in the Parish.

Arrange two visits to other Chapters or Churches to increase interest in the Brotherhood.

A Delegate to the National Convention. Co-operate with the Nation-wide Campaign. Two or more men or boys with the consent of the Rector can organize a Chapter.

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

APPEALS

ALL NIGHT MISSION AND SOWEY HAVING COMPLETED

ten years of continuous service, (never has closed night or day), reports feeding 182,000, sheltering 385,000, led to a new life through Christ 35,000. Services held 3,650. Hundreds of visits made hospitals and prisons. Many wandering men and boys sent back to their

homes. Many homeless men on the Bowery who must be cared for.

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

This work is endorsed by many bishops and clergymen.

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. KIMBEE, 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.]

Association Press. 347 Madison Ave., New York.

In the Prison Camps of Germany. By Conrad Hoffman. Secretary, International Committee of Young Men's Christian Associations in Charge of Prisoner-of-War Work in Germany.

George H. Doran Company. New York.

The Book of Missionary Heroes. By Basil Mathews, M.A., Author of The Argonauts of Faith, The Riddle of Nearer Asia, etc. Price \$1.50 net.

Longmans, Green & Co. New York.

The Fight for Socialism. A Review of Present Forces and A Forecast of Victory. By an unrepentant Socialist after the War of 1914-1918 and the post-war struggles of 1919-1920. Edited by an E.M.P., 1906-1918. Price 75 cts. net.

The Macmillan Co. New York.

The Psalms as Liturgies. Being the Paddock Lectures for 1920. By John P. Peters, Ph.D., Sc.D., D.D., Rector Emeritus of St. Michael's Church, New York; Professor of New Testament Languages and Interpretation in the University of the South. Price \$4.00.

G. P. Putnam's Sons. 2 West 45th St., New York.

The Joy of Living. By Sidney Gowing. Price \$1.75.

Wayfarers in Arcady. By Charles Vince. Price \$2.00.

The Ways of Laughter. A Comedy of Interferences. By Harold Begbie. Price \$2.00.

The John C. Winston Co. Philadelphia.

Penology in the United States. By Dr. Louis N. Robinson.

PAPER COVERED BOOKS

Basil Blackwell. 49 Broad St., Oxford, England.

A Resurrection of Relics. A Modern Churchman's Defence in a Recent Charge of Heresy. By H. D. A. Major, B.D., Principal of Ripon Hall, Oxford. Editor of The Modern Churchman.

From the Author.

The Personal Christ. By Irving Peake Johnson, Bishop of Colorado and Editor of The Witness.

BULLETINS

The Carnegie Foundation for the Advancement of Teaching. 522 Fifth Ave., New York

Sixteenth Annual Report of the President and of the Treasurer. 1921.

Department of Publicity. 281 Fourth Ave., New York City.

Bulletin No. 19. Budget for 1922. Issued by the Department of Finance. Bulletins of the Presiding Bishop and Council of the Protestant Episcopal Church. Series of 1922.

PAMPHLETS

Free and Open Church Association. 2353 East Cumberland St., Philadelphia, Pa.

Forty-sixth Annual Report of the Free and Open Church Association.

The Prayer Book Papers Joint Committee. New York City.

Prayer Book Papers. Series No. II No. 1. The Protestant Episcopal Church. The Proposed Revision of the Prayer Book. By the Rev. Dr. Randolph H. McKim.

Prayer Book Papers. Series II No. 2. The Protestant Episcopal Church. The Duty of parties toward proposals for Prayer Book Revision and Proposed Supplanting

of our Baptismal Offices. By Rev. Lucius Waterman, D.D.

Robert H. Gardiner.

World Conference on Faith and Order. Suggestions for an Octave of Prayer for Unity during the Eight Days, ending with Pentecost (Whitsunday), namely, May 28 to June 4, 1922 (May 15 to 22 in the Eastern Calendar) Copies of this leaflet, prepared by the Rev. Peter Ainslie, D.D., of Baltimore, U.S.A., may be had free from Robert H. Gardiner, 174 Water St., Gardiner, Maine, U. S. A.

REORGANIZATION OF PARISHES

INTERESTING NOTES are received from various parishes which have reorganized their work in accordance with the precedent of the Presiding Bishop and Council in the national organization of the Church and the Bishop and Council which now prevails in so great a number of dioceses.

Trinity Church, Buffalo, a parish of more than twelve hundred communicants, has organized an Executive Council consisting of the heads of six departments: namely, Missions, Religious Education, Social Service, Finance, Publicity, and Personnel. Two parish meetings are held during the year in order to plan work and listen to reports of work being accomplished. The Church Service League has given to the Council the idea of the correlation of work by the acceptance of the five fields for labor, and all of the societies within the parish accept that correlation of their work.

At St. John's Church, Youngstown, Ohio, a parish of nearly nine hundred communicants, the "Rector and Council" has been established and includes at least one representative from each of the organizations of the parish. The secretary, in connection with the rector, is charged with the duty of securing work for each parochial unit in the diocese, the nation, and the world, while other members of the Council secure work in community and parish. The two oldest organizations of women, St. Mary's guild, which did only parochial work, and the Woman's Auxiliary, have been merged into one group or chapter and are represented, as are men, in the Rector and Council.

At St. Saviour's Church, Bar Harbor, Maine, a parish of two hundred communicants, a parish unit of the Church Service League was organized in the spring of 1921. Representatives were sent from the various organizations in the parish, and after two meetings a general invitation was given to women of the parish to meet for an afternoon reception, at which the object of the League was explained. Last fall activities were resumed and the women generally agreed to co-operate in the five fields of service, practical work being given in each. A committee will try to interest women in special work who have thus far held aloof and so to join themselves to the working force of the Church.

DEATH OF MAJOR HALE

MAJOR EDWARD J. HALE, Churchman, soldier, diplomat, statesman, and journalist, died at his home in Fayetteville on Feb. 15th, at the age of 83. Major Hale, throughout his long life, was prominent in the affairs of state and nation, yet his duties did not prevent his being at all times an active layman of the Church. He was for many years editor of the Fayetteville Observer, at one time one of the leading newspapers of the South. He held important diplomatic posts during both the Cleveland and Wilson administrations. His last post was that of minister to Costa Rica. Major Hale was a courtly gentleman and a Christian statesman.

DIOCESAN CONVENTIONS

SUMMARY.—CALIFORNIA, Bishop urges Cathedral project.—DALLAS, list of alternate lay deputies.—IOWA, deputies.—KANSAS, something every minute.—MISSOURI, list of deputies.—OKLAHOMA, alternates.—SACRAMENTO, action on divorce.

CALIFORNIA

AT THE opening service of the seventy-second annual convention of the Diocese of California in Grace Cathedral, San Francisco, January 31st, Bishop Nichols read his 32nd Annual Address in which he summed up his official acts for the thirty-two years: 393 infants and 121 adults baptized; 230 Marriages and 296 burials; 80 Deacons and 75 Priests ordained; 73 clergy have died; 67 churches consecrated; 4,433 addresses and 2,957 sermons delivered; 1,799 celebrations of the holy Communion; 21,685 confirmed, and officiated in all 7,031 times. This covers, from 1890-1896, the part of the old diocese which was set off for the Diocese of Los Angeles, and from 1890 to 1910, the territory of the present district of San Joaquin. Twice temporarily in charge of the district of Honolulu, in 1901 and 1921.

Total number of miles travelled 539,014 in the thirty-two years. He said, "One of our old Bishops once said that the Psalmist's 'make them like unto a wheel' was meant for the episcopate."

One of the benefactions of the year which he noted was the gift on January 16th by Mrs. Mary Elizabeth Nelson, on her 41st birthday, of a vacant lot (137.6 x 137.6) adjoining the Episcopal Old Ladies Home, with the promise of an initial \$5,000 toward a new building enterprise when that becomes practicable. Mrs. Nelson had previously given over \$40,000 dollars to the Home as well as \$100,000 to the Maria Kip Orphanage and Alfred Nelson Nuttall Memorial Home.

In speaking of Diocesan Progress the Bishop said: "The time seems to have come to give earnest attention to a further mobilizing of the diocese for renewal of our Cathedral building enterprise in these commanding precincts. It is now nearing sixteen years since the benefaction of the Crocker family dowered the diocese with this their paternal home site."

"It is twelve years since in convention week the cornerstone of this Cathedral was laid with worthy ceremony. And it is now eight years since this crypt was opened for use by the Convention Eucharist, on Sunday, the 27th of January, 1914. In the meantime a true Cathedral consciousness has come to it from the diocese realizing a forecast made in treating of the whole question of a Cathedral at the convention of 1913 in this aspiration: 'Young and old in the Diocese should come to regard this as their common possession and common hearthstone pride, the central Parish of every parishioner loyal to his own immediate altar, the sanctuary in solidarity for every priest and pastor'.

"On special occasions it is often found inadequate even with the choir capacity added for the people that come to it. It also, as anticipatory of the future Cathedral Hall, has in many ways associated our com-

munity with it in its reverent use for religious and civic public occasions. It is but fair to accredit the clerical and lay members and those of the Cathedral chapter and committee with their faithful co-operation in this encouraging result. But mainly instrumental in it has been our first Dean, Dr. Gresham, who has declined one election to the Episcopate, and forestalled another, in his loyalty to the ideals we are working out. His leadership, his messages from the pulpit, his warm-hearted shepherding the flock, his patient and his self-eliminating devotion, and his consecration, I cannot omit in this connection.

"We have expended nearly a quarter of a million in building and improvements around the Cathedral close, which would probably be double that cost now, and have added somewhat to the Cathedral Endowment Funds.

"Yonder tablet betokens the rising of these walls as they were helped in great part by the ties and memories of founders of the Church, and commemorated here, to give this crypt its name of 'Founders' Crypt.' Units of future construction for this notable landmark of a metropolitan Acropolis await but the moving, tender touch of inspiration to associate the memories of parents or kin with the uprearing of nave portions, of choir, of sanctuary, of side-chapel, of tower, of window, of manifold ornament and adornment to meet any scale of means, and afford their profound joy of the giving, to any life or to any legacy. Endowments will follow as the good deeds that live after our living here. A Cathedral may be a monument lavished from the dearest loves of life."

DALLAS

THE ALTERNATE lay deputies to General Convention from the Diocese of Dallas are Frank H. Sparrow, Fort Worth, J. J. Culbertson, Paris, Dr. J. D. Covert, Fort Worth, N. F. Salt, Fort Worth.

IOWA

THE FOLLOWING were elected alternates to the General Convention: clerical, the Rev. W. C. Hengen, Ottumwa, the Rev. Cuthbert F. Hinton, Ph.D., Mason City, the Rev. Felix H. Pickworth, Mt. Pleasant, the Rev. Arthur M. Lewis, Oskaloosa. Lay, John L. Powers, Ames, Carlos D. Jones, Independence, Ira R. Tabor, Davenport, J. K. Deming, Litt. D., Dubuque.

KANSAS

SUNDAY, February 5th, was the first day of the 63rd annual convention of the Diocese of Kansas. At the 10:30 a.m. service the Rev. B. T. Kemerer, representing the Presiding Bishop and Council, was the preacher. At 2:30 a conference for students from the State University and the State Colleges was held in the Cathedral chapel. Miss Agnes Hall, college field worker, was a leader at this meeting.

The Bishop delivered his annual address, a resume of a great year of achievement and a glimpse forward of what is to come. Two

national problems which he touched upon were International Disarmament and Marriage and Home Life. One of the new enterprises undertaken in the past year was that of taking over St. Luke's Hospital, at El Dorado, at the earnest solicitation of leading business men, backed by the Chamber of Commerce, Rotary, Kiwanis, and others. One hundred men in the community have pledged to underwrite the Hospital to the extent of \$100 each per year, if necessary. This hospital is serving a real need in this oil town and is the only hospital there. The Bishop made special mention of the excellent condition of the Cathedral which stands free of debt today in every department. A new rectory has been purchased by the parish with the assistance of the Trustees of Church Property, for the new rector of the Church of the Good Shepherd, North Topeka. A beautiful stone tower has been added to the Church building at St. Luke's Wamego. A new rectory has been built at Junction City. The new parish house in connection with St. Paul's, Leavenworth, will soon be dedicated. The parish house at Atchison has been remodelled and is very commodious and attractive. The church plant at Chanute is one of the fine pieces of property in the diocese and is just completed. Several bequests and endowments have been left to the Church in the diocese and to Bethany College, although not available yet, which amount to several thousand dollars, and show how more and more people are thinking about leaving "to God through His Church a share of what He has given in worldly possessions that it may be invested in spiritual enterprises for the upbuilding of human life and character." The Bishop has had more Confirmations this year than ever before in the history of the diocese. There were 550.

The Rev. R. D. Putney, rector of St. Philip's, St. Louis, addressed the congregation at the Cathedral, on Salesmanship, with a text of "Let the men sit down." The Rev. Mr. Putney is a representative for the Social Service Department of the Presiding Bishop and Council.

Monday was the day of conferences. The day began with a celebration of the Holy Communion at 7:30 a.m. The first conference was at 9:30 on the Nation-wide Campaign with the Rev. Mr. Kemerer as leader. He was followed by the Rev. Mr. Putney who led the conference on Social Service. The Forward Program as recommended by the Bishop and Council was presented in detail by the Bishop and the whole matter was thoroughly discussed.

Mr. George Barnes, choir master at the Cathedral, led a very interesting conference on choir work with especial reference to the boys' work. The women then went to meetings of the Woman's Auxiliary, Guilds, Daughters of the King and Church School Service League; the men going to the large upper room used as a dormitory during the convention, where the Bishop and Council report and the Bishop's address were thoroughly taken care of.

The meeting on Monday evening was a very interesting missionary trip into the wilds of Alaska and over to the land of the

Cherry Blossoms. Miss Eleanor Ridgway, now of Norfolk, Nebraska, has just returned from Allakaket, Alaska, where she has been for five years in the little mission called St. John's-in-the-Wilderness. Miss Dorothy Spencer, of Emporia, is one of our own Kansas girls going as a United Thank Offering Worker to Japan for four years. Both talks were given in costume and the idea of missions was sold to the audience. The first part of the evening was spent in a Hymn Sing.

There was a special Memorial Service to Miss Julia Emery, late secretary of the Woman's Auxiliary. The offering was for the Bishop Millspaugh Memorial Fund, which is gathered under the auspices of the Woman's Auxiliary of Kansas.

The Standing Committee: the Very Rev. J. P. deB. Kaye, the Rev. Carl W. Nau, the Rev. E. A. Edwards, the Rev. R. K. Pooley, Mr. O. B. Harcastle, Mr. Charles Magill, Mr. John McEwen Ames, and Mr. D. W. Nellis; Deputies to General Convention: the Very Rev. J. P. deB. Kaye, the Rev. O. E. Gray, the Rev. E. A. Edwards, the Rev. H. C. Attwater, Mr. Seth Bailey, Mr. Charles Magill, Mr. O. B. Harcastle, and Mr. John McEwen Ames. Alternates: the Rev. L. W. Smith, the Rev. E. C. Tuthill, the Rev. F. E. Busch, the Rev. A. W. Pannell, Mr. John Penny, Mr. Sheffield Ingalls, Mr. W. A. Smith, and Dr. W. G. Beitzel. Deputies to the Provincial Synod: the Rev. R. K. Pooley, the Rev. F. F. Busch, the Rev. F. C. Ruffe, the Rev. H. C. Attwater, the Rev. C. W. Nau, the Rev. J. P. DeWolfe, the Rev. E. C. Tuthill, Mr. John McEwen Ames, Mr. O. B. Harcastle, Mr. John C. Penny, Mr. W. A. Smith, Mr. Seth Bailey, Mr. Henry Diegle, and Mr. Henry Kettler; Deans of four Deaneries: the Rev. P. B. Peabody, the Rev. E. A. Edwards, the Rev. J. P. DeWolfe and the Rev. Fred C. Ruffe. New Bishop and Council members, Mr. Harry Gee, Mr. John C. Penny, the Rev. E. C. Tuthill, and the Rev. F. F. Busch.

The convention unanimously adopted the Forward Program as recommended by the Bishop and Council.

The following resolution was passed—to memorialize the General Convention in Portland to be reassigned to the Province of the Northwest, to which Kansas originally belonged, instead of the Province of the Southwest, provided the missionary district of Salina did likewise.

The executive committee appointed by the Bishop and Council reported back regarding the Young People's Convention, which will allow 100 boys and girls to come in June. The boys are to be encamped on the campus, and the girls to use the dormitories of the College of the Sisters of Bethany.

The convention passed a resolution to take up the matter of the Prophet's Memorial, which the Bishop suggested in his address of 1920, and a committee was duly appointed. This will be a memorial to the first Bishop of Kansas, Thomas Vail, who was a far-visionsed man and because of whose foresight the Church in Kansas owes so much.

Dr. Helen Boerman, the Historiographer, gave a resume of her work of the past year. She is going through the old *Journals* and compiling a history of the Church in Kansas from the earliest known record.

MISSOURI

THE DEPUTIES to the General Convention from the Diocese of Missouri are: 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, Charles M. Bull, St. Louis, George M. Bloch, 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. Skinner, St. Louis.

OKLAHOMA

THE ALTERNATE delegates from Oklahoma to the General Convention are: the Ven. John A. Chapin, Oklahoma City, and Louis W. Pratt, Tulsa.

SACRAMENTO

THE TWELFTH annual convention of the Diocese of Sacramento met in St. John's Church, Chico, Feb. 7th, 8th, 9th.

The first day was given over to quiet hours for the clergy, conducted by Bishop Moulton, of Utah. In the evening there was a men's dinner at the Hotel Oaks, followed by a meeting at the College Auditorium. This was addressed by Bishop Stevens, who spoke on the Nation-wide Campaign, and by Bishop Moulton, who spoke on Americanization.

The convention adopted a resolution favoring the Senate Constitutional Amendment safeguarding the rights of the innocent

party in case of a suit for divorce. A motion to revise and rewrite the constitution and canons of the diocese before the next annual convention was carried.

The financial reports as presented show the finances to be in better condition than for some years past. The finance committee presented a budget calling for nearly \$5,000 this year.

The Nation-wide Campaign shows a large increase in missionary offerings, and has caused an increase in parish offerings.

The canon relating to the Board of Missions was amended to allow the Archdeacon a seat and vote.

The general tone of the convention was set by the Bishop's address. A spirit was clearly evident to go forward as fast as the resources within our power will allow.

The Standing Committee: clerical, the Rev. W. H. Hermitage, the Rev. W. S. Short, the Rev. E. S. Bartlam, the Rev. J. T. MacGovern. Lay, Kenneth I. Jones, Hon. W. B. Lardner, George Weniger, C. A. Worden. Deputies to General Convention: clerical, the Rev. C. E. Farrar, the Rev. Byron Holley, the Ven. Barr G. Lee, the Rev. J. T. MacGowen. Lay, George Weniger, W. F. Bachelor, F. A. S. Foale, J. L. Martin. Alternates: clerical, the Rev. A. E. Butcher, the Rev. I. E. Baxter, the Rev. W. S. Short, the Rev. H. V. Harris. LAY, E. D. Seaton, Geo. B. Sanford, W. C. Neig, C. A. Worden.

Mrs. Baxter of St. Helena, presented the missionary pageant written by herself. This alone was worth a visit to convention, as it gives an entirely new aspect to missionary work.

CANADA'S FAVORITE PADRE

Writes a Book—Farewell to a Bishop—Revised Prayer Book.

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

CANON F. G. Scott, of Quebec, is about to publish both in book form and as a serial in many Canadian papers, *The Great War as I Saw It*. The proceeds are to be used for the benefit of sufferers as a result of the war. Such a book from the best beloved of Canadian *Padres* will be enthusiastically welcomed. Canon Scott's literary ability and his fund of anecdote insure a really readable book, which will at the same time give an interesting view of the war as seen through unconventional eyes. Here is a characteristic Scott story such as the book is sure to be full of:

"The general was troubled about my transportation, as I had no horse, but I quoted my favorite text, 'The Lord will provide.' It made him quite angry when I quoted the text, and he told me that we were engaged in a big war and could not take things so casually.

"When, however, he had seen me on various occasions picked up by stray motor cars and lorries and get to our destination before he did, he began to think that there was more in the text than he had imagined. I was accused of helping Providence by base subterfuges, such as standing in the middle of the road and compelling the motor to stop until I got in. I considered that my being able to stop the car was really a part of the providing. In fact, I found that if one only had courage to stand long enough in the middle of the road without moving, almost any car, were it that of a private or a general, would come to a standstill. It was only a natural thing, when the car had stopped, to go to the occupants and say, 'I

know the Lord has sent you for the purpose of giving me a lift.' It was quite a natural consequence of this for me to be taken in. One day at Estaires I tried to commandeer a fine car standing in the square, but desisted when I was informed by the driver that it was the private property of the Prince of Wales. I am sure that if the Prince had been there to hear the text he would have driven me anywhere I wanted to go."

ENGLAND'S FAREWELL TO BISHOP-ELECT OF SASKATCHEWAN

Recently in London the Colonial and Continental Church Society held a farewell gathering at the Church House, Westminster, to the Bishop-elect of Saskatchewan (Dr. G. E. Lloyd). Mr. S. H. Gladstone presided. He referred to the great debt the Society owed to the Bishop-elect for his work in Canada. They were thankful he had been elected, and they wished him God-speed in his work. "I believe," said the chairman, "that he is the right man in the right place." Dr. Mullins spoke of the enthusiasm, initiative, and inspiration of Dr. Lloyd, and of his monumental work for Emmanuel College, Saskatchewan, from which men had gone to practically all the dioceses of the West. Dr. Lloyd, who received a fine reception on rising to speak, gave a most vivid and powerful address on the problems facing them in Canada. He showed among other things the great need that exists there for more men to train as ordinands and the equally great need there is for school teachers.

REVISED CANADIAN PRAYER BOOK

It is expected that the revised Canadian Prayer Book will become the official book throughout Canada at Easter. By that time

it is expected that copies of the book will be available in all editions.

RECRUITING FOR SERVICE

A conference under the auspices of the Hamilton Deanery Sunday School Association for the older boys and young men of the Anglican Church in Hamilton was held in St. Luke's parish hall, the object of the conference being to encourage recruits for the ministry of the Church. Over one hundred were present from ten different churches.

Rural Dean Ferguson presided and addresses were given by Dr. Hiltz, general secretary of the G. B. R. E.; Walter Burd, general secretary of the Brotherhood of St. Andrew; the Rev. J. G. Waller, of the Diocese of Mid-Japan, the Bishop of the Diocese, and Dean Owen.

Before the close of the conference fifteen young men signified their wish to enter the Sacred Ministry of the Church.

NEED OF CANADIAN-TRAINED MISSIONERS

In an excellent article in the *Canadian Churchman*, the Rev. J. H. Thomas of Transcona, Manitoba, discusses the vital need of training Canadian priests for the conduct of parochial missions. He writes: "We in Canada, as yet, apparently have done nothing in this direction. A few men with God-given gifts for this type of work do, here and there, conduct missions, but little has been done to develop and train Canadian missionaries. Men having the impress of Canadian thought and ways, familiar with the psychology of our people, our peculiar difficulties and types of work, and with a burning desire to win and strengthen souls for God. How backward our condition is in this regard can be best seen by our importation of missionaries when we attempt anything like a mission on the scale of a rural deanery, city-wide, or archdeaconry. However excellent these men may be, whatever success they may have achieved elsewhere, they do not and cannot become versed in the habits of thought and ways of our people, so necessary to probe deeply the soul, or diagnose the spiritual maladies to accomplish to the full the work deemed essential, and the *raison d'être* for the mission, in the brief time they are here."

And again: "It should not be difficult from the ranks of the talented and zealous clergy in the Canadian Church for the Bishops to note and encourage men whom they deem possess the gifts, physical and mental, necessary to a missionary. I believe there could be found those who would make a trip to the motherland and study the methods of various types of missionaries, spending time amongst different schools of thought, securing a wide range of pamphlets, books, literature from which to adapt, and their own quickened minds would afterwards create."

MISCELLANEOUS ITEMS

The entire estate of the late J. J. Stratton, of Halifax, amounting to \$40,000, has been devised to All Saints' Cathedral, the income to be devoted to the maintenance of services.

The Rev. S. B. G. Wright, assistant at All Saints' Cathedral, Halifax, for the past five years, during which he has done excellent work, returns to Ontario in March.

Archdeacon Armitage, rector of St. Paul's, Halifax, has just completed his twenty-fifth year in charge of the oldest Anglican parish in Canada. Last year the communicant roll was the largest in the history of the Church and there were 142 baptisms and 76 confirmations.

The Rev. J. M. C. Wilson, chaplain of All Saints' Cottage Hospital, Springhill, N. S., has just published an interesting book on *Labor Movement and the Church*.

The Bishop of Fredericton has returned from Bermuda. He is reported as greatly benefited by the rest, to which he was ordered after a serious operation.

In the will of the late Miss Charlotte Macauley of Kingston, a life-long active worker in the Church, and widely known throughout Ontario, there are three bequests

that show her abiding interest in the Church and deserving charitable objects; \$1,000 for the Kingston Orphans' Home, in memory of her mother, the late Phyllis Macauley; \$1,000 to the incorporated Synod of the Diocese of Ontario's Missionary Fund; and \$1,000 to be invested and administered by the Women's Auxiliary of the Ontario Diocese so that the income form a fund from which to pay the expenses of the Diocesan representatives of the Women's Auxiliary to the meetings of the General Board.

DR. McCOMB AT CAMBRIDGE

Inaugurated Professor—A Parish Auxiliary—Notable Stewardship.

The Living Church News Bureau }
Boston, February 27, 1922 }

THE Rev. Samuel McComb, D.D., was inaugurated professor of Pastoral Theology in the Episcopal Theological School last Thursday. He gave a remarkable address at his inauguration on The Christian Minister and the New Age.

Happily the inauguration was arranged on the annual mid-winter Quiet Day in the morning and the Alumni Dinner in the evening. Dr. Gammack, of Christ Church, Fitchburg, Mass., conducted the Quiet Day service in the morning. He gave an exposition of the 27th Chapter of Acts which is memorable, even for a theological school. He closed his three-hour service with a celebration of the Holy Communion.

The Alumni Dinner was held at Hotel Victoria, Boston, the Rev. Sherrard Billings acted as toastmaster. Addresses were made by Dean Washburn, Professor McComb, Professor Wood, and Mr. Chauncey. Dean Washburn stated that the prospects for the school during the coming year were unusually bright. Plans are now under way to raise a \$1,000,000 endowment for the school.

A PARISH AUXILIARY

St. James' Church, Cambridge, has an unusual record for consistently good service, all the year round. Its services are well attended, and its organizations function for service. One of its typical organizations is the Woman's Auxiliary:

"The Woman's Auxiliary of St. James' Church has just completed a very successful year. The average attendance at the monthly meetings has been about thirty. Up to May, 1921, 346 garments had been completed at the weekly all-day sewing meetings. During the year the Auxiliary has given a supper, an illustrated lecture by Mr. Paddock on the Pilgrims, and a missionary play, all very enjoyable. It was also the pleasant task of the Auxiliary to provide the luncheon given in this parish for the Lowell Archdeaconry. During Lent a Mission Study Class was held under the able leadership of Mrs. John C. Tebbetts, the subject being Alaska, with an average attendance of eighteen. The offering of this class was \$10.52 and was given to the Archdeacon Stuck Memorial Fund. In addition to this amount, \$135 has been given for the Apportionment Fund and various other missionary purposes, \$82.71 for the United Offering, and \$109 for the Golden Jubilee Fund in memory of the faithful women workers of the past in this Diocese. A very successful Christmas luncheon and an Epiphany luncheon have been given for the members and a few guests."

NOTABLE STEWARDSHIP

Sixty-three years of continuous service is the record of the late warden of St. Matthew's Church, South Boston. In commenting on the recent death of his warden, the rector, the Rev. Frank M. Rathbone, said:

"We will long remember Mr. Clapp's beautiful serene face, which reflected so clearly

the purity of his soul, his joyous optimism, his faithfulness and generosity, and his saintly Christian character. His record as an officer of St. Matthew's is also worthy of remembrance. At the age of 21, in the year 1858, Mr. Clapp was elected clerk of the parish, an office which he held for 35 years, when in 1893, at the death of his father, David Clapp, who had been a warden of St. Matthew's Church for 47 years, he was elected junior warden. Soon afterwards he was advanced to the office of senior warden, an office which he still held at the time of his death. Thus Mr. Clapp gave to St. Matthew's 63 years of continuous service as a church officer, a record that has seldom, if ever, been equalled.

The son of this former faithful warden has just been elected junior warden, John C. Clapp.

Mr. Clapp's election to the office of junior warden means that for three generations members of his family have served St. Matthew's as wardens, or in other words that continuously since 1846 until now, a period of 76 years, a member of the Clapp family has held the office of warden.

RALPH M. HARPER.

RAZING OF ST. PAUL'S PRO-CATHEDRAL, LOS ANGELES

FINAL SERVICES in old St. Paul's Pro-Cathedral, Los Angeles, were held on February 12th, with large congregations. In the morning the Very Rev. William MacCormack, D.D., preached a commemorative sermon. In the evening the Rt. Rev. Joseph H. Johnson, D.D., conducted the brief but solemn service of de-consecration. There were addresses on the theme, The Gospel of a Greater Future, by Bishop Johnson, Bishop Stevens, and Dean MacCormack. A large number of visiting priests were present in the chancel.

The history of the parish dates back to the days when Los Angeles was largely a Spanish pueblo. It was organized as St. Athanasius' Church in 1864 and a small brick church was built. This served till 1883 when a wooden church accommodating 400 was erected on the present site. The name was changed to St. Paul's Church at that time. Later the seating capacity was doubled. It was in 1898 that the church became the Pro-Cathedral of the new Diocese of Los Angeles. The first Dean was the Very Rev. J. J. Wilkins, D.D., who served from 1901 to 1908. Under his successor, Dean MacCormack, the parish has grown to over 1,500 communicants.

St. Paul's is by no means leaving the down town section, having purchased a new site which is only five blocks away and still in the business section. The property has a frontage of 138 feet and a depth of 265 feet. Just as soon as the deeds for this are delivered the erection of the new \$300,000 plant will be commenced, plans for which were completed a year ago by Reginald Johnson, son of the bishop of the diocese. The parish house will be started first, with the hope that it may be finished by next Christmas. The church will seat 1,200 persons and the chapel an additional 100.

CLERICAL CONFERENCE IN NEW YORK

Large Attendance — Brotherhood Meeting—Washington's Birthday.

The Living Church News Bureau }
New York, February 27, 1922 }

THE pre-Lenten clerical conference at the Cathedral on February 20th was a most pronounced success. It brought together a large gathering of the clergy and brought forth a wide variety of helpful suggestions. Bishop Manning led the devotional service. Dean Robbins thought that more teaching than preaching would be profitable and that parochial visiting would be revived and revised as to its present rather perfunctory character. Dr. Vandewater, of the Beloved Disciple, spoke on the value and opportunity of ministrations to children and urged that they have a definite place in Lenten programs. Another speaker urged the need of simpler and less formal services so that those outside the Church might be reached and interested. Dr. Carstensen, of Holy Rood, advised a larger use of evangelistic and mission services and especially of what is known as the "after meeting," where personal dealing with individuals also was of much value, leading often to the use of the Church's methods of confession and absolution where desired and desirable.

BROTHERHOOD OF ST. ANDREW

The annual devotional meeting of the local Assembly of the Brotherhood of St. Andrew took place at the Cathedral on February 22nd, Washington's Birthday, and brought together a gathering of more than 400 men and boys. There was a corporate communion in the Cathedral at 9 o'clock. Canon Prichard made an address on The Call of Christ to the Ministry, and answered the current excuses for neglecting or refusing it.

WASHINGTON'S BIRTHDAY

There was a special service at the Church of the Holy Communion on Washington's Birthday. Col. William Barclay Parsons, vestryman of Trinity, and Cathedral trustee, was the chief speaker. Delegations from the various patriotic societies were present.

In the evening Bishop Manning was the

principal speaker at the annual banquet of the Sons of the Revolution at the Plaza. The Bishop very emphatically opposed the indiscriminate soldier bonus, but contended that adequate provision should be made for the sick and disabled. He deplored the entry of the American Legion into politics as a sort of soldier bloc.

The Sulgrave Institution, custodian of Washington's ancestral home at Sulgrave, England, attended service at old St. Paul's Chapel, and decorated Washington's pew with a wreath of oak and laurel leaves. Bishop Burgess preached.

A GOOD WORK

Dr. Daniel reported the apparent paradox that while housing conditions on the lower East side were worse than ever, yet the death rate and health conditions generally showed improvement. Dr. Daniels' regular but unobtrusive and highly useful work as C. A. I. L'S representative in the tenement-house district should receive greater support than it does.

BRIEFER MENTION

The Rev. R. S. Brown, curate of Calvary parish (the Rev. Theodore Sedgwick, rector), has been called to the rectorship of Trinity Church, Mount Vernon, from which parish the Rev. William H. Owen, Jr., recently came to Holy Trinity Church, and will officiate at his new charge on Easter Day.

Mr. James Brown Potter, whose death in his 69th year at West Hampton, Va., on Washington's Birthday, is recorded, was buried from Grace Church (the Rev. Dr. Slattery, rector), on February 24th. Mr. Potter was a grandson of Bishop Alonzo Potter of Pennsylvania and a nephew of Bishop Henry Codman Potter of New York.

The death is announced of Col. Richard Cholmeley-Jones, a nephew of the late Richard Watson Gilder, sometime editor of the Century. Mr. Cholmeley-Jones was in his 39th year and was a member of St. George's Church, Stuyvesant Square.

The 300th anniversary of the birth of Moliere was observed at St. Mark's-in-the-Bouwerie (the Rev. W. N. Guthrie, rector), on February 19th. Addresses were made by the rector, Alfred H. Brown, Owen R. Lovejoy, and by Mr. and Mrs. Hartley Manners, the latter better known as Laurette Taylor.

FREDERIC B. HONIGNS.

mer condition when it was known throughout the country as one of the most beautiful places of worship in the land.

Founded in 1837, the present site was purchased in 1856 under the rectorate of the Rev. Samuel Durborrow who was also first superintendent of the City Mission. In 1880, when the Rev. Henry R. Percival assumed charge, a new rectory was built, and with a vested choir and other improvements, the entire character of the church was changed. In 1885 the old church building was torn down, leaving the tower standing, and at the side of this tower, which is still standing, was built a handsome new building modelled after seventh century Italian architecture. Its artistic decorations of the old world type were unique in this country at the time. The population of the neighborhood has entirely changed to foreign-speaking peoples, to whom until recent years, the Church ministered.

It is expected that the purchaser, Mr. S. B. Fleisher, founder of the Graphic Sketch Club, of which the old church building will become a part as picture gallery and art museum, will make every effort to recover the old treasures as they were under Dr. Percival, and will restore as nearly as possible the old architecture and decorations.

LENTEN OFFERING

The Commission on Church schools has issued as a circular letter to the officers, teachers and pupils of the Church schools the following pre-Lenten Letter: "The Lenten Offering for missions was started in the Diocese of Pennsylvania in St. John's Church, Gwynyd, in 1887, with an offering of \$200. Since that time the offering from this diocese has grown almost every year, until last year it reached the splendid sum of \$51,562.32, which was four thousand dollars more than was ever given before, and nearly equal to that given by the next three dioceses put together.

"The need for missions at home and abroad is still very great; let us therefore try hard to raise \$55,000 this year.

"The Service for the presentation of the offerings from the Sunday schools of the Diocese will be held in Holy Trinity Church, on the Fourth Sunday after Easter, May 14, at 4 p.m."

MEMORIAL WINDOW

Bishop Garland will officiate next Sunday morning at the dedication of a large stained glass window which has been placed in position over the altar of the Church of the Redemption. The window which was designed and executed by Elwood Potts, is the gift of all the communicants and children of the parish, as a memorial to the departed members. At the dedication service, a class of fifty-three will be presented for Confirmation.

Shortly after Easter, the rector, the Rev. Albert E. Clay, will leave on a six months' leave of absence which will be spent in Hawaii, where he will have charge of St. Clement's Church, Honolulu.

ITEMS

A Community Mission Study Class has been arranged for the Convocation of West Philadelphia, to be held in St. Mary's parish house on Thursday evenings in Lent, under the leadership of Mrs. Arthur Van Harlingen.

Bishop Rowe, who is taking many of Bishop Rhinelander's appointments during March, will be the preacher on Ash Wednesday at the Garriek Theatre service; Bishop Garland, at St. Stephen's, and Rev. Dr. Washburn in Old Christ Church.

Bishop Garland, owing to the illness of

PHILADELPHIA REVERES COL. PIERCE

Memorial Service—Accepts Call— To be Restored.

The Living Church News Bureau }
Philadelphia, February 27, 1922 }

UNDER the auspices of the National War Mothers, impressive memorial services were held on Washington's Birthday for the late Colonel Charles Campbell Pierce, former rector of St. Matthias' Church, Philadelphia, and head of the Graves Registration Service in France.

The present rector of St. Matthias' Church, the Rev. C. H. Reese, who was division chaplain of the Nineteenth Division Overseas, delivered an address, and a dele-

gation was present from the Colonel Pierce Post, 649, of Ridley Park.

Colonel Pierce was chaplain with Admiral Dewey at the time of the battle of Manila Bay.

ACCEPTS CALL

The Rev. Dr. Z. B. T. Phillips, rector of St. Peter's Church, St. Louis, has accepted the call to the rectorship of the Church of the Saviour, West Philadelphia, to succeed the Rev. Dr. Johnston. Dr. Phillips will begin his work on May 2nd.

TO BE RESTORED

Announcement has been made that the historic Church of the Evangelists, Seventh and Catharine Streets, has been sold, and will be restored by its purchaser to its for-

Bishop Rhinelander, will conduct the pre-Lenten retreat for clergy on Monday at the Pro-Cathedral. The Rev. Dr. A. A. Gilman, president of Boone University, Wuchang, will address the clergy at luncheon on the same day, in the Church House.

At St. Mark's Church, a daily service of Intercession during Lent will be held at 12:30, tercession during Lent will be held at 12:30, lasting fifteen minutes, except on Tuesdays when the service will begin at noon.

DAUGHTERS OF THE KING

The 84th Local Assembly of the Daughters of the King was held in the Church House on February 14th. There were about

sixty in attendance, including members of the clergy. Bishop Garland presided.

The Rev. Charles E. McAllister, rector of St. Matthew's Church, Hyattsville, Maryland, was the speaker and told of the work being done in the Diocese of Washington where the order is very strong. He emphasized the spiritual nature of the order and its difference from other organizations for women in the Church, in that it is distinctly not a money-making organization, but purely spiritual. It is a sister organization of the Brotherhood of St. Andrew, being for the "spread of Christ's Kingdom among women."

FREDERICK E. SEYMOUR.

CHICAGO "OFFICE" CATHEDRAL VETOED

Too Materialistic—Treat for Clergy
—G. F. S.

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

HERE appears in the current number of the *Homiletic Review* an illustration of a design by a Chicago architect, Alfred Granger, of a combination of a Cathedral and office building for this diocese. The design was printed some time ago in the *New York Evening Post*, and has met with deservedly adverse criticism by Churchpeople. The design is a suggested one. It has not been accepted by the Bishop and the Cathedral Chapter, nor has had their serious consideration. The architect holds, according to the *Review*, that his plans "express the apostolic character of the Church in the language of our day, for an industrial and commercial community." Place a comparatively small Gothic chapel at the base of the Wrigley Building (a beautiful one of its kind), and you have an idea of the suggested design for the Chicago Cathedral. Chicago people would object emphatically if it were suggested that any one of its public buildings that stand for the arts, and the sciences, should be inset in a huge overtopping sky-scraper, and Chicago Church people would, we think, protest at the suggestion that their Cathedral should have a similar setting. At the request of the Cathedral Chapter, the Bishop made the Cathedral the subject of his address to the recent annual convention. The Convention after hearing this admirable statement of the history, the present status, and outline of the future of the Cathedral, asked that it be printed for general distribution. The address appears in full in the March issue of the *Diocese of Chicago*. Speaking for himself and his people the Bishop has these very fitting words to say of the architecture and form of the future Cathedral:

"Let us try for a moment to visualize the Cathedral as an accomplished fact. Whether we are looking a hundred years ahead or fifty, or twenty, no one knows. In the first place it will be 'exceedingly magnificent' in its architecture. It will not be so large nor so small as to defeat its purpose. It will follow the best traditions of ecclesiastical architecture. Church architecture is the creation of the Church. It is a whole world by itself, but a world in which the Christian Church is master.

"The Chicago Cathedral will fit into its surroundings. It will not slavishly copy other Cathedrals which were built under entirely different conditions. It will have local color and local fitness. On the other

hand it will not depart from the recognized standards of architectural excellence. There is no place where originality is so hazardous as in the realm of Church architecture. Good Church architecture preaches and teaches Jesus Christ every day. One cannot escape its Christianizing influence. Its form, its shape, its proportions, its symbolism, its whole structure combine to impart a Christian education. It is the Christian creed in stone. What Ruskin says of architecture in general is particularly true of Church architecture—"We may live without architecture and worship without her, but we cannot remember without her. How cold is all history, how lifeless all imagery, compared to that which the living nation writes and the uncorrupted marble bears. There are but two strong conquerors of the forgetfulness of men, poetry and architecture, and the latter in some sort includes the former and is mightier in its reality. It is well to have not only what men have thought and felt, but what their hands have handled and their strength wrought and their eyes beheld all the days of their life."

TREAT FOR THE DIOCESAN CLERGY

A most helpful retreat for the clergy was held at Trinity Church, Chicago, Wednesday and Thursday, February 22nd and 23rd. Bishop Weller was the conductor. Each day there was an early celebration of the Holy Communion, when the Bishop celebrated, assisted by the rector of Trinity, the Rev. F. C. Grant. Just sixty clergy, including the bishops, were present the first day. The attendance on the second day was about fifty. The subject of Bishop Weller's addresses was the calling of the apostles as recorded in the first chapter of St. John's Gospel.

REV. DR. FLEETWOOD CELEBRATES HIS SEVENTY-SEVENTH BIRTHDAY

For many years the Rev. B. F. Fleetwood, D.D., was the head of Waterman Hall, the diocesan school for girls at Sycamore. After resigning his charge of the girls' school, Dr. Fleetwood continued to live on the school grounds, and to take a vital interest in St. Alban's school for boys which has occupied the old Waterman Hall buildings for the last three years. "Ever since St. Alban's came to Sycamore," writes the Rev. L. B. Hastings, the head master, "Dr. Fleetwood's birthday has been kept by the school." On February 20th, the date of the birthday, Dr. Fleetwood's family attended a special Eucharist at 11 o'clock in the chapel. After lunch all the boys gave the school "snake dance" around Dr. Fleetwood's house, ending it before the porch where hearty cheers

and yells were given. Dr. Fleetwood responded with words of appreciation to his "adopted sons" as he calls the boys. A reception was held for the older members of the school in the afternoon. In the evening Dr. and Mrs. Fleetwood gave a dinner to the boys in the refectory.

In the St. Alban's *Record* for February there is this encouraging item:

"A check of \$500 from the Nation-wide Campaign in New York City came to the school this month. Thanks are due especially Dr. Thayer of St. Mark's Southborough, Mass.; Dr. Drury of St. Paul's, Concord, N. H.; Dr. Peabody of Groton, and Mr. Church of St. Alban's, Washington, for making St. Alban's the recipient of the first money that came to New York for a Church school. These men, who have been successful in raising over four millions for their respective schools in the east, have pledged themselves to raise one hundred thousand in the east to be divided up between schools doing good work in the west. It will be remembered that Dr. Thayer came west last winter to visit and make a report on St. Alban's."

WHAT THE G. F. S. IS DOING

A most creditable performance of Victor Hugo's *Hunchback of Notre Dame* was given by members of the Girls' Friendly Society at the theater of St. Timothy's parish house, 645 N. Central Park Avenue, on the evening of February 7th. Of the large cast, four were men, and the rest, numbering thirty-eight, were members of St. Timothy's branch of the G. F. S. The priest of St. Timothy's, the Rev. C. M. Andrews, trained the cast. More than \$120 was made for a contribution to the National Department work fund.

The Senior Members' Club of the G. F. S. of the diocese is composed of members of five years' standing who are especially interested in the work. Admission to the Club is at a service held at the altar, when the new member is given a senior bar to be set above the recognition pin. The Club has a record of varied usefulness, which includes the organization of all branches for the collecting of an every member donation of \$5,000, which will be contributed to the total of \$35,000, the purchase price of the G. F. S. Lodge, at 54 Scott St., Chicago, which is considered to be one of the most attractive lodges in the country. There are sixty-four girls resident at the lodge and they raised \$500 of the Lodge Purchase Fund, the balance having been given or collected by the diocesan officers in about six months' time.

At the recent G. F. S. bazaar, held at the Auditorium Hotel, thirty-four branches took part, and fifteen hundred dollars were made for the extension fund.

THE PAST YEAR AT ST. PAUL'S, KENWOOD

In the Year Book Number of the *Parish Record* of St. Paul's, Kenwood (the Rev. George H. Thomas, rector), is a short introduction in which we read:

"Last year was the banner year since 1859 when St. Paul's Church was founded. The balance and receipts from all sources are \$71,940.74. Every year the parish loses between one hundred and one hundred and fifty subscribers. More come than go, but it is due to the sound business management of our business by business men that the giving capacity of the parish is maintained in the face of an exodus of richer rather than poorer people. St. Paul's annual elections to office have been wise selections of fit persons. No trust can be better executed than St. Paul's parish treasury.

"In numbers also the church has grown."

Seventy-nine were received by transfer and 47 by confirmation—126. The parish lost 42 by transfer and death.

"The Church school made universal gains and the coming of Miss Noyes as educational secretary is both an immediate gain and promise of numbers and efficiency.

"We shall not always have so much money. We are providing for the future in the endowment fund and the parish improvements fund. The parish has benefited by the Nation-wide Campaign. May our chief interest continue to be the whole Church first. St. Paul's has prospered because the spirit and giftings of the parish are not parochial nor diocesan, but city-wide and Church-wide and world-wide. Let this tradition live!

CAMPAIGN AT OUR SAVIOUR'S

A "Get the Church-going Habit during Lent" campaign is to begin on February 26th, the evening of the visit of Bishop Anderson for Confirmation at the Church of Our Saviour, Chicago. The Rev. J. S. Cole, who for nearly two years and a half has been rector of St. James's, Dundee, has resigned to become priest-in-charge of St. Christopher's, Oak Park. He begins his new work on Mid-Lent Sunday.

H. B. GWYN.

KANSAS ACTIVITIES

ON FEBRUARY 2nd, the Annual Clerical Retreat for the clergy was opened with a meditation at 8 p.m. in Grace Cathedral chapel, Topeka. The Rev. Henry W. Mizner, rector of St. Stephen's Church, St. Louis, conducted the retreat. It lasted through Friday and closed with a celebration of the Holy Communion on Saturday morning, February 4. This was also the opening service for the meeting of the Bishop and Council, which convened that day.

The Bishop and Council spent most of the day in a conference over a \$19,000 forward program. A large map of the diocese with Church towns, their populations marked, was used in demonstration. This program calls for two new men as itinerant missionaries to take up work in the diocese, where churches have been closed or receiving only monthly ministrations from the Archdeacon, besides strengthening places already open. Enough cannot be said of the untiring efforts and work of Archdeacon Leonidas W. Smith and in appreciation of his services the council recommended to the diocesan convention a very substantial increase in his salary, which was granted. This program looks forward to the opening of a Week Day School of Religious Instruction in Lawrence and the placing of an assistant in Lawrence, also to help the Rev. E. A. Edwards, who is doing such a wonderful work among the great student body of Kansas University. The publicity Department reported that the Curiosity Campaign was going forward and sets of the cards may be obtained from the Chairman, Mr. Charles Haynes, Emporia, Kansas.

NEW G. F. S. BRANCH

A BRANCH of the Girls' Friendly Society has been recently organized in Trinity parish, Shamokin, Pa. There are some fifty girls now enrolled. Sewing, crocheting, tatting, knitting, embroidery, and other such useful accomplishments have been taught, and it is planned to teach cooking, basket weaving, and millinery. All the organizations of the parish are actively working towards the attainment of a new parish house.

HEALING MISSION IN WASHINGTON

IN ST. MARK'S CHURCH, Washington, D. C., a preaching and healing mission was held during the week February 12-19, conducted by the Rev. Henry B. Wilson, director of the Society of the Nazarene. During the mission, Mr. Wilson made eighteen addresses to constantly increasing congregations. At the final service on Sunday evening, February 19th, the church was crowded to its utmost capacity. It was estimated that more than half of this great congregation were members of other Christian bodies. Requests for intercession were sent in by 267 persons. Of this number thirty-six asked for spiritual help. At the close of the various services, 237 persons came forward for the laying on of hands. The continuing of the work and intercessions is to be carried on by the members of the Guild of St. Mark's parish, and they are daily receiving testimonials of spiritual help and bodily healing. It may be well to state the purpose of the Society of the Nazarene, which was "Founded on the belief in our Lord's continued interest in the



REV. HENRY B. WILSON

health of the body as well as the salvation of the soul; and for the purpose of restoring the gift of healing, universally practised in the Early Church. It aims to develop the inner life, to deepen the spiritual vision, and to inspire a faith that will enable man to appropriate God's blessings for body and soul."

To sum up the results of a mission such as this as "successful" seems like applying earthly rule and measure to the power of the Holy Spirit. To those who desire to apply such a measure, the statistics of the ever-increasing numbers of those who came to hear the message of the missionary and of those who presented themselves for intercessions and the laying on of hands, and especially the testimonials of those who received the healing, afford abundant material for pronouncing the mission a success. But its great value lay in that it was a demonstration of the Spirit with power. It brought home to those who took part in it the truth that the divine power is an every day presence with us. It corrected the idea that God's healing love is bestowed only as a rare gift, and showed that it is ever within the reach of him who seeks it in faith. One cause for this result of the mis-

sion was the personality of the missionary. As it was in the case of Mr. Hickson's meetings, when people were impressed by his "business-like" bearing, so in a different way it is with Mr. Wilson. There is about him none of the bearing of one who deals professionally with occult things. There is no mannerism, no posing. Whoever listens to him feels that he is in the presence, to use a colloquialism, of a "real man"—a very earnest man indeed, and as he goes on, we realize a deeply consecrated man. But his earnestness and consecration are so human that they make the truth which he interprets a living fact, within the reach of every one. There can be nothing mystical about the message which such a man brings. And in the message itself there is the same straightforward simplicity. It is the Gospel, free from the phraseology or artificiality of theological speculation. One of the points on which he insists, and which he especially emphasized in a conference with the clergy, is that many of the ideas which people cherish are really un-Christian, and derived from Hebrew theology. Such, for instance, are the thoughts that God sends calamities as punishments, and pain for discipline. Such thoughts are expressed in the familiar question: "What have I done that I should be made to suffer thus?" But the truth is that God's will is for the health of His children in soul and body. It is the will of love. That this divine will is ever present as an infinite power for healing of bodily as well as spiritual ills, to those who use it aright, is a truth which could not fail to impress itself on all who listened to Mr. Wilson's simple and virile presentation of it. That it did so impress itself is evidenced by the numbers who presented themselves at the altar. And we believe that it will abide in the hearts of the people of St. Mark's parish and of Washington.

"TO EXPERIMENT BOLDLY"

IN THE Church of the Messiah, Brooklyn, the Rev. Dr. St. Clair Hester, rector, on six of the seven Sunday afternoons in Lent, at the regular service at 4:30, something new is to be attempted. The new features follow Mr. R. Fulton Cutting's advice that the Church "must experiment boldly with new but always reverent expedients." The topic is Contributions of the Church to Civilization, and one aim is to show that the Church is and has always been a vast power for righteousness. Speakers tell what the Church has done, and what it seeks to do in the immediate future.

The unique features of the addresses are that those who attend to hear them are urged to bring writing pad, fountain pen, or pencil, and their personal card. Immediately the first speaker has concluded, and has given striking facts, a second speaker or teacher is to make certain that the listeners have high-points in accurate form. He will then ask all present to pledge to tell, during the ensuing week, at least one fact to one other person. Cards with names will be collected, their owners agreeing either to return on the following Sunday and report having told some fact to some one else, or send a written report that the pledge has been kept.

HARRISBURG SUMMER CONFERENCE

THE DIOCESE OF HARRISBURG will have a summer conference at Eaglesmere this year, if the wish of the Bishop and plans of the Department of Religious Education are carried out. A meeting was held coincidental-

ly with the winter meeting of the Archdeaconry of Williamsport, at Christ Church, Williamsport, the Rev. B. Talbot Rogers, D.D., rector of St. Matthew's, Sunbury, and chairman, presiding. Hearty and enthusiastic endorsement of Bishop Darlington's plan was given.

DEATH OF MYRON H. FISH

MYRON H. FISH, for many years a prominent Churchman in Chicago, died in San Diego, California, on January 26th. For many years Mr. Fish was head of the religious book section of A. C. McClurg and Co., Chicago, where he became known to the majority of Chicago Churchmen. For the last several years he has been making his home in San Diego, where he was a devout communicant of St. Paul's Church. The beautiful crucifix presented to him by his eastern friends when leaving Chicago he had with him to the last. Burial took place from St. Paul's on January 28th, the Rev. Charles D. Barnes, rector, officiating.

CONDUCTS ORATORIO

THE REV. Don H. Copeland, deacon-in-charge of St. Alban's Church, Manistique, Mich., is the director of the Manistique Choral Society. On the evening of January 24th, the society gave their first concert of the season under Mr. Copeland's direction. The work produced was the oratorio *The Holy City*, by A. R. Gaul, with a chorus of fifty voices and a quartette of soloists. Mr. Copeland, although having come to Manistique but a few months ago, immediately captured the musical leadership of the city; and the *Manistique Tribune* speaks with enthusiasm of the capable work done by the society under Mr. Copeland's leadership.

CONFERENCE OF SOCIAL SERVICE WORKERS

THE PLANS for the second National Conference of Social Service Workers of the Church are rapidly nearing completion. The first Conference held last year at Milwaukee, Wisconsin, was felt by many to mark an epoch in the work of the Church. It was attended by delegates from dioceses from all parts of the country. Fifty-six dioceses were represented. Representatives were present from dioceses as distant as California, Florida, Maine and Oregon. There were 117 people present. The addresses presented there were of great constructive value.

This year, following the plan of last year, the conference meets immediately preceding the National Conference of Social Work, probably the greatest meeting of trained social service workers in the world. This conference will meet at Providence, R. I., from June 22-29. Our conference meets in the little town of Wickford, about twenty miles from Providence on Narragansett Bay. Wickford is one of the old and unspoiled towns of New England, with a church dating back to 1700, complete even to the gallery for the slaves. The little town promises to be a charming setting. The conference begins on Monday, June the 19th and ends on Thursday the 22nd.

DEAN GLASS RESIGNS

ST. LUKE'S CATHEDRAL, Orlando, Florida, has keen loss and sorrow in the resignation of the Very Rev. James G. Glass, effective Feb. 1st.

Feeling for a long time past the serious

strain of overwork and realizing that a long vacation was imperative, Dean Glass took this step, though regretting the necessity.

Upon taking charge of this parish, over five years ago, Dean Glass quickly won and held in ever increasing degree, the highest esteem and regard not only of parishioners, but of the entire community, his help and counsel constantly sought outside of parish claims, his resignation causing wide-spread regret. Deep appreciation of Dean Glass' work here has been voiced from many unexpected sources, among these a policeman expressing his regret with the comment that the work of the police force has been lessened through Dean Glass' influence.

RUSSIAN ARCHBISHOP IN BALTIMORE

AN EVENT of more than usual interest was the presence of the Most Rev. Alexander Nemasovsky, Russian Archbishop of North America, in the pulpit of Christ Church, Baltimore, Sunday, February 19th. The Russian Greek Orthodox congregation with their pastor, Father Seletsky, were present at the service.

The Archbishop addressing a large congregation spoke of the pitiful condition of the Russians in poverty and disease. Sometimes, he said, in the homes of my American friends I refuse the fine food when I think of the piteous condition of the people of my beloved native land. There is no peace in Russia, only animosity, malice, hatred, scandals, and burning fires.

Russia seems to be dying and America is the good Samaritan, which, through its Red Cross, the Hoover relief administration, is trying to staunch its wounds. But we need praying America as well as a giving America, and the Christians of America should be united as we are today.

I do not feel at all a stranger here this morning, for I know the love of Christ binds us together. I am not indifferent to orthodoxy, and I would have you remain Episcopalians as you are. But first be Christians—believe in Christ and love Him more. Some day all differences of doctrine and creed and race and speech will disappear, and we all shall be one in Christ.

The Archbishop wore robes of purple and gold and a mitre of gold cloth. He was accompanied by his chaplain from the Cathedral of St. Nicholas, New York. The choir rendered music of Russian composers.

The Rev. Alexander K. Barton, priest-in-charge of Christ Church, conducted the service.

The Russian Greek Orthodox Church in Baltimore, having disposed of its building, is worshipping for the present in the Church of Our Saviour, the Rev. Robert A. Brown, rector.

ALUMNI HALL DESTROYED

THREE FIRES within a period of ten days, all of evidently mysterious origin, at Trinity College, Hartford, Conn., culminated on February, 18th, in one that destroyed the two and one-half story structure known as Alumni Hall. Within a few minutes after the fire had broken out the flames swept the entire length of the building and were shooting out of the windows on all sides. Shortly the whole was a mass of ruins. The blaze is believed to have started on the rostrum in the hall on the second floor. Alumni Hall was erected in 1887 at a cost of \$25,000, the second floor room being used

for alumni gatherings and on its wall hung the banners presented by each class back to the seventies which were destroyed and cannot be replaced.

The circumstances of the fire are extremely suspicious. A thorough investigation is now under way which it will take some time to complete.

THIRTY-FIVE YEARS AS RECTOR

THE VEN. GEORGE H. BUCK, rector of St. James' Church, Derby, Conn., marked on Feb. 1st., a notable record in point of continuous service in one parish. On this date he celebrated his thirty-fifth anniversary as rector during which time under his guidance the parish has increased much in membership and influence in the community. During these years Mr. Buck has baptized 717 persons, married 260 couples, presented for Confirmation 504 and officiated at 674 funerals. St. James' parish dates back to 1737. The foundation of the parish was laid by the Rev. Richard Mansfield, D. D., who became rector in 1748 and served until his death in 1820, a rectorship of 72 years. The old building erected by Dr. Mansfield was discarded in 1799 for a new edifice which was consecrated by Bishop Jarvis. The present church was built and consecrated in 1848.

WOMAN'S AUXILIARY OF HARRISBURG

THE SEVENTEENTH annual meeting of the Harrisburg branch of the Woman's Auxiliary to the Presiding Bishop and Council, was held in Trinity Church, Williamsport, Pa., Tuesday and Wednesday, February 14th and 15th.

The opening service was the Quiet Hour, conducted by the Rev. Robert F. Gibson, of the Church Missions House. At this service was sounded the key-note of the entire meeting: "the desire for faithful and intelligent service."

The Rev. Dr. Jefferys, of the Philadelphia City Missions, held discussion classes on *The Aim of the Church*, and *The Philosophy of Obedience*. The mass meeting was held on Tuesday evening, the Rt. Rev. Hugh Burleson, D.D., preaching the sermon, taking for his text Acts 1-8. At the conclusion of his service, Bishop Darlington spoke briefly to the people and pronounced the benediction.

The president, Mrs. Paul E. Wirt, gave her last annual message to the Auxiliary. The whole meeting was shadowed by the loss of our loved Miss Mary Smythe, and by the thought that this was the time when our splendid president would retire from office. Immediately after the president's message two resolutions were presented by Mrs. Perley, the chairman of the resolution committee, one concerning the amending of the constitution, and one a memorial resolution to Miss Smythe. Mrs. Marcellin C. Adams, the president of the Woman's Auxiliary of the Third Province (Province of Washington) addressed the meeting.

The Rev. G. J. Fercken, D. D., priest-in-charge of the chapel at the State Sanatorium for the Treatment of Tuberculosis, Mont Alto, where he is the only resident clergyman, told of the work he is doing. Over 100 delegates were present from out of town, and over 100 from the local parishes as well as several of the clergy. This annual meeting was the largest and best held in the history of the diocese.

ONLY PARISH IN A VIRGINIA COUNTY

CHRIST CHURCH, at Martinsville, Va., is making fine progress under the rectorship of the Rev. Wilfred Everard Roach. For twenty-seven years, the Rev. Alfred W. Anson was the beloved rector of this parish, retiring from the active ministry June 1st, 1920. The present rector is receiving in a most gratifying degree the support and cooperation of its members.

A distinct evidence of this is their loyal and earnest enthusiasm in the matter of mission work near Martinsville; theirs being the only organized congregation in Henry County.

A beautiful bronze tablet commemorating the service of the boys of the parish in the World War has been given to Christ Church and dedicated.

GRACE AND ST. PETER'S, BALTIMORE

THAT THE light that shines farthest shines brightest at home has received abundant illustration recently in Grace and St. Peter's Church, Baltimore, Md. Rev. H. P. Almon Abbot D. D., rector. In the past two years this church assessed annually \$24,000 "for others," has overpaid its quota to the Nation-wide Campaign, and has increased its annual revenue from \$18,000 to over \$80,000. In addition to this it is undertaking at the present time extensive improvements in its building fabric. Contracts have been signed with Woldemar H. Ritter, architect, Brooklyn, Mass., and the Austin Organ Co., Hartford, Conn., for the erection of a working and clergy sacristy, a chapel, and chapel altar and reredos, and the rebuilding and modernising of the organ, at a total cost of \$92,000. Of this sum, \$65,000 has already been pledged. The work of renovation and addition is to commence early in April and to be completed by October 1922. The designs for chapel and sacristy call for exquisite and commodious structures, and will place Grace and St. Peter's among the first ranks architecturally of the churches in this country.

CHURCH CLUB FOR WOMEN OPENS IN NEW YORK

THE NEW CHURCHWOMAN'S CLUB, 9 Park Ave., New York City, was formally opened by a housewarming on February 1st, 1922. The Club kept open house from twelve until six. The Club aims to provide a social comfortable place for the use of Churchwomen living in New York and from all over the country where the spirit of union and fellowship shall be the prevailing note. Dr. and Mrs. Newton were celebrating their tenth anniversary and entertained the first private party at the Club. The Club House will be open all day long and tea will be served every afternoon with a special luncheon on Wednesdays.

THE LATE REV. EDWIN A. PENICK

THE LATE Rev. E. A. Penick, rector of Christ Church, Tuscaloosa, Ala., was born in Pittsylvania County, Virginia, October 8, 1851. His father, for whom he was named, was killed in the Civil War, at the second battle of Sharpsburg. His mother, Mary Hammer, was a member of a prominent old Virginia family.

An early decision to devote his life to the ministry, following the example of his older brother, Charles Clifton Penick, at one time Bishop of Liberia, carried him in

1873 to the Virginia Theological Seminary in Alexandria. Upon his graduation four years later he was ordained to the ministry by Bishop Whittle of Virginia.

The first few years of his active priesthood were spent in Princess Anne county and Roanoke, Virginia. In 1880 he assumed charge of the Church of the Ascension, Frankfort, Ky., where he was married to Mary A. Shipman, and where his two sons were born. Clifton H. Penick, attorney, and the Rev. Edwin A. Penick, Jr., rector of St. Peter's church, Charlotte, N. C.

After a rectorship of fourteen years in Frankfort, he moved with his family to Camden, N. J. and took vigorous charge of St. Paul's Church, a large urban parish. After four years of intense activity he resigned, and gave himself to missionary work in Trinity parish, Phoenix, Arizona, now the Cathedral of that diocese.

In the spring of 1906 Mr. Penick accepted the call of the vestry of Christ church, Tuscaloosa, and began his work on May 1st.

CHURCH NORMAL SCHOOL IN SAVANNAH

DEFINITE educational work has been started in the Diocese of Georgia by the new executive secretary of the Department of Religious Education, the Rev. W. A. Jonnard, who came the first of January, as assistant rector of St. John's Church Savannah. A Church Normal School was opened on the evening of February 1st., which will be conducted for a period of twelve weeks at St. John's parish hall. The registration on the opening night was sixty. The Bishop was present and made a short address, and he was followed by Mr. Jonnard who explained the nature of the course, and then talked on Building Up the Church School.

MEMORIAL TO DEACONESS

SPEAKING at a meeting of New York women on January 25th, Bishop Rowe proposed that the new building to house the girls' school at Anvik, Alaska, should be made a memorial to Deaconess Bertha Sabine who served in Alaska for about twenty years, most of the time at Anvik. She trained generation after generation of Indian girls from Anvik and the surrounding villages. Many of them are now mothers of Christian homes.

Deaconess Sabine died last July. Bishop Rowe is anxious that her name and the memory of her wonderful work should be perpetuated. The present school building was erected about twenty-five years ago and is now completely worn out and must be replaced in the summer of 1922. Bishop Rowe estimates that the new building will cost between \$8,000 and \$9,000. About half of this amount is already in hand.

SERVICE FOR ROTARIANS

A SPECIAL Rotary service was held in St. John's Church, Bedford, Ind. (the Rev. A. E. Cole, rector) on Feb. 5th. The rector, who is secretary of the club preached on Services. The rector has been secretary of the Rotary Club since its organization three years ago. In appreciation of his services, the club presented Mr. Cole with a fire side chair.

FRANCISCANS HOLD MISSION

DURING Septuagesima week a parochial mission was given in St. Paul's Church,

Savanna, Ill. (the Rev. A. E. Johnstone in charge). The missionaries were Father Joseph and Brother Marius of the Order of St. Francis, whose headquarters are in Merrill, Wis. Great enthusiasm was aroused both among Churchpeople and among members of other religious bodies. The attendance increased every night until some had to find room sitting on the floor. Many first confessions were made, while others were brought back to the practice after many years. Many people became members of the Confraternity of St. Saviour, and it is hoped to form a ward of this and of the Greyfriars Association, both of which are attached to the Order of St. Francis. The mission closed with the choral Mass on Sexagesima Sunday.

DEATH OF THE REV. JOHN E. PARKS

AFTER an illness of ten days of pneumonia, the Rev. John E. Parks died on February 14th, at his home in Newport, Delaware. Mr. Parks was rector of St. James', Stanton, and minister-in-charge of St. James', Newport, and of St. Barnabas', Marshallton. He was forty-seven years of age. He was a graduate of Diskinson College and Drew Theological Seminary, and served in the Methodist ministry about ten years before his ordination to the priesthood. He leaves a widow and five children, the oldest of whom is a midshipman at the Naval Academy, Annapolis. His life was heroic in devotion to the Church through years of hard toil, and he had the confidence of all whom he served. The burial service was read in the old St. James' Church, Stanton, by Bishop Cook, assisted by the Rev. Alban Richey, DD. Twelve of the Delaware clergy were present, vested, and preceded the casket to the grave. The Rev. T. Getz Hill acted as crucifier, and the choir of Christ Church, Christiana Hundred, sang the hymns and an anthem.

REV. C. N. LATHROP IN ALBANY

THE REV. CHARLES N. LATHROP, executive secretary of the Dept. of Christian Social Service of the Presiding Bishop and Council, visited Albany, N. Y. Wednesday, February 15th.

In spite of a heavy snow storm he began a strenuous afternoon with a visit to Bishop Nelson, then to Fort Orange Club where the Albany Clericus entertained him at luncheon and incidentally gave him a lively two hours quiz on Social Service, which he had to interrupt to keep his engagement at St. Paul's Church at 3 P.M., where a large number of the women of Albany, Troy, and the vicinity, were gathered to be instructed in Christian Social Service.

A PLEASANT SURPRISE

ON FEBRUARY 11th the members and friends of St. John's Church, Langley parish, McLean, Va., greatly surprised the rector, the Rev. G. C. Shears, by presenting him a new Ford sedan car of the 1922 model. Mr. Shears has been rector of the parish since leaving the Alexandria Seminary, June, 1916.

CHURCH PERIODICAL CLUB

THE REV. FRANCIS J. COTTER of Wuchang, China, is to speak at the meeting of the Church Periodical Club at eleven o'clock, Monday, February 27th, in St. Thomas's parish house, 53rd Street and Fifth Avenue,

New York. Mr. Cotter is in charge of St. Andrew's mission in the heart of a congested factory district where the conditions are almost beyond the conception of Americans. Mr. Cotter's present task is to secure money for a badly needed parish house for St. Andrew's.

AMERICAN SEAMAN'S FRIEND SOCIETY

A LIBRARY for the use of sailors on shipboard, in memory of Theodore Roosevelt, has been contributed to the American Seamen's Friend Society, 76 Wall Street, New York, by the Guild of Christ Church, Oyster Bay, New York. The library is one of many thousand having been sent to sea by the American Seamen's Friend Society.

Christ Church is the one Colonel Roosevelt attended in later years and from which he was buried. Colonel Roosevelt was for many years an honorary vice-president of the American Seamen's Friend Society.

PRESIDENT REIFSNIDER IN SOUTHERN CALIFORNIA

THE RECENT visit of the Rev. Charles S. Reifsnider, LL.D., President of St. Paul's College, Tokyo, to Southern California, has had a splendid effect in giving to members of the community a better understanding of the Japanese situation. It has also helped to clarify California opinion in regard to Japan's share in the Conference on the Limitation of Armaments.

President Reifsnider spent January and early February with his family, who have been in Pasadena for several months, and filled a large number of speaking engagements. He not only spoke in our larger churches, including St. Paul's, Los Angeles, All Saints' and St. Mark's, Pasadena, St. James', South Pasadena, and Trinity, Santa Barbara, but also addressed other groups, such as the California Institute of Technology, the Women's Civic League of Pasadena, the College Women's Club of Pasadena, the Rotary Clubs of Riverside, Pasadena, and Los Angeles, and the Men's Club of the Diocese of Los Angeles.

Southern California opinion on the Japanese question has long been kept in a state of excitement by a blatant and jingo section of the press. President Reifsnider's intimacy with Japan through a residence of twenty years, his sanity of judgment, and keenness of expression have given power to his presentation of the real facts of the case.

He left for the Orient to resume his work on February 21st, sailing from San Francisco on the *Taiyo Maru*. His family will follow him in June.

GREEK APPRECIATION

BISHOP MORELAND was recently presented with a tall silver vase, gold lined, suitably inscribed, as an expression from the Greek Orthodox Church of Sacramento of their gratitude and appreciation of his interest in their Church. Bishop Moreland, assisted by Father Sardonius and Rev. E. S. Bartlam, laid the cornerstone of a new Greek church in Sacramento.

BISHOP MC CORMICK, MAJOR CHAPLAIN

THE BISHOP OF WESTERN MICHIGAN, the Rt. Rev. John N. McCormick, D.D., received a commission as Major Chaplain in the offi-

cers' reserve corps and will be attached to the 85th Division of the Michigan Reserve which is expected to mobilize in September of next year. Bishop McCormick was in charge of chaplains at the A. E. F. hospitals in France under the direction of the American Red Cross and held the rank of major in the army.

CHANGE OF NAME

THE NAME of the diocesan paper of the Diocese of Virginia has been changed from *Forward* to the *Virginia Churchman*, with the Rev. E. L. Woodward, M.D., as the new editor. The address, as heretofore, will be care the Diocesan Offices, 400 Old Dominion Trust Building, Richmond, Va.

TWENTY-FIVE YEARS AS VESTRYMAN

A PLEASANT EVENT transpired at St. James' Church, Baton Rouge, La., when, on Sunday, February 5th, the rector, the Rev. Royal K. Tucker, presented to Mr. James Clayton a beautiful gold cross watch fob in honor of the completion of twenty-five years of faithful service as vestryman, junior warden, and senior warden of the parish. The presentation was made at the time of the corporate communion of the vestry. Mr. Tucker, in making the presentation, spoke of faithfulness as the keynote of a disciple. "If they are faithful," he said, "full of faith, in the strength of that faith they will labor on, day after day, earnestly, unwaveringly, unceasingly, and the cumulative results of their faith will often outweigh the fruits of the more brilliant worker. Such a one makes a sacra-

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AN INVITATION

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

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ment out of even the lowliest service, a holy thing, an offering worthy and most acceptable unto God."

Mr. Clayton was elected to the vestry in 1897, became junior warden in 1898, and senior warden in 1905, since which date he has continued to fill the latter position.

ARCHDEACONRY OF TROY

THE ONE HUNDRED AND THIRTY-FIFTH regular meeting of the Archdeaconry of Troy was held in the Church of the Holy Cross, Troy, N. Y., Feb. 7th and 8th.

The missionary meeting on Tuesday evening was delighted with the splendid address on Mission work in Hawaii by Colonel R. R. Raymond, U. S. A. (retired).

Under miscellaneous business the Rev. Albert Gale called attention to the needs of the Tokio University Library.

The Rev. O. S. Newell spoke of the meeting for High School boys at St. Paul's School, Concord, to discuss the call to the ministry.

Resolutions of sympathy were passed on the death of the Rev. Dr. Caird, and the illness of the Rev. H. C. Plum.

The Rev. Albert Gale was called on to give his Ideal for the Missionary Districts—from which the life of the Church is drawn. He also explained the working of his circulating library in Plattsburg.

The Rev. O. S. Newell reported progress on the resolutions concerning the stipends of missionaries.

RESIGNS SEWANEE VICE-CHANCELLORSHIP

BISHOP KNIGHT HAS RESIGNED the Vice-Chancellorship of the University of the South at Sewanee, Tennessee, and it is stated will, for the present, render episcopal assistance in the Diocese of New Jersey. The Vice-Chancellor is the executive head of the University and the position has been filled by Bishop Knight since 1913, when he resigned the bishopric of Cuba to accept his election. In a recent issue of the *Sewanee Purple* the remarkable achievements of Bishop Knight as Vice-Chancellor are narrated. He came to Sewanee under trying circumstances when the institution was heavily in debt, and paid off the debt of more than \$300,000 in three years. The student body numbered 149 in 1914 and has been increased to 243. So large a number of improvements have been made and so considerable success achieved in raising the endowment that, it is said, the amount of money brought into the University during Bishop Knight's administration is not less than \$1,500,000. The buildings and grounds have been modernized and made much more complete, useful, and beautiful than they had been; the chaplaincy has been endowed with \$40,000; the Sewanee Union established; the Emery annex to the hospital completed; a sewer system installed; six stone houses have been built for professors; \$700,000 raised or pledged toward the required endowment of \$1,000,000, which, if completed, will secure to the University an additional \$300,000 offered by the General Education Board—these are among the major achievements of Bishop Knight's administration. The loss of three buildings by fire compelled their rebuilding at great expense and also made necessary the adequate fire protection which has now been given to the University buildings, either by sprinklers or by fire-proof construction.

Pending the election of a Vice-Chancellor, Mr. Benjamin F. Finney, a field secretary

of the Brotherhood of St. Andrew, has been made Acting Vice-Chancellor and will assume charge at once. Mr. Finney is a graduate of Sewanee, and after spending several years in chemical work has given the last twenty years to the work of the Brotherhood of St. Andrew.

FEAST OF LIGHTS IN CAIRO

NOWHERE PERHAPS in the Middle-West is there a parish that has so many special services as does the Church of the Redeemer, Cairo, Illinois, Diocese of Springfield. On the Sunday evening in the Octave of Candlemas took place the annual Feast of Lights with its gorgeous processions and hundreds of twinkling candles—the climax to a service of impressive beauty, symbolic throughout of Christ the Light of the world. After this service in the church a delightful social hour is enjoyed each year in the parish house.

NOON-DAY PREACHERS IN SYRACUSE

THE FOLLOWING noonday preachers are announced for St. Paul's Church, Syracuse, during Lent.

- March 1-3—The Rev. Dr. Henry Harrison Hadley, D.D., rector.
- 6-7—The Rev. Dr. Lewis G. Morris, Christ Church, Rochester.
- 8-9—The Rev. Dr. Henry Hale Gifford, St. Andrew's, New Berlin.
- 10—The Rev. Norton T. Houser, St. Peter's, Auburn.
- 13-16—The Rev. Dr. Geo. P. Atwater, Church of Our Saviour, Akron, O.
- 17—The Rev. Henry C. Staunton, All Saints', Syracuse.
- 20—The Rev. Dr. H. G. Coddington, Grace Church, Syracuse.
- 21-22—The Rev. Henry E. Hubbard, Trinity Church, Elmira.
- 23—The Rev. Henry S. Sizer, Ch. of The Evangelists, Oswego.
- 24—The Rev. Almon A. Jaynes, Trinity Church, Syracuse.
- 27-31—The Rev. Malcolm Douglas, Christ Church, Short Hills, N. J.
- April 3-7—The Rev. Edmund J. Cleveland, Christ Church, Westery, R. I.
- 10-11—The Rev. Dr. Richmond H. Gesner, Christ Church, Oswego.
- 12—The Rev. Theodore Haydn, Calvary Church, Syracuse.
- 13—The Rev. Harrison W. Foreman, Archdeacon Central New York.

Good Friday—The Rector.

These noonday services have been featured in St. Paul's, which is a down town parish, for the past fifteen years.

CHARGE OF CHURCHES IN EUROPE

UNDER DATE of February 21, 1922, the Presiding Bishop has reappointed the Rt. Rev. Dr. G. Mott Williams to be the Bishop in charge of the American Churches on the Continent of Europe.

CAMPAIGN RESULTS IN A PARISH INCREASE

St. Mary's Church, Kinston, Diocese of East Carolina, has during the past year

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demonstrated in a remarkable degree the value of the Nation-wide Campaign. In his annual report to the congregation the rector, the Rev. F. J. H. Coffin, presented a table of statistics showing the growth of the parish and the stimulus of the campaign. The communicant list has grown from 170 to 230. The attendance of the Church school has doubled. But the most remarkable showing has been made in the amount of the Church's income. The pledged income of the Church has grown from \$1,900 to \$7,200. The amount given for extra-parochial purposes has grown from \$850 to \$4,054. Much of this growth is due to the fine leadership of the rector. But the response to the leadership is largely due to the awakened conscience of the people and to their new grasp of the Church's need.

MID-DAY LENTEN SERVICES IN BALTIMORE

ST. PAUL'S CHURCH

Ash Wednesday, March 1, the Rt. Rev. John Gardner Murray, D.D. Thursday, March 2, the Rev. Beverley D. Tucker, Jr., D.D. Friday, March 3, the Rev. H. P. Almon Abbott, D.D. Monday, March 6 to Thursday, March 9, the Rev. Bernard Idings Bell, President of St. Stephen's College. Friday, March 10, the Rev. Wyatt Brown, D.D., Litt.D. Monday, March 13, the Rev. Clifford Gray Twombly, D.D. Tuesday, March 14 to Friday, March 17, the Rev. George Craig Stewart, D.D. Monday, March 20 to Friday, March 24, the Rt. Rev. Charles Fiske, D.D., LL.D. Monday, March 27, the Rt. Rev. Alfred Harding, D.D. Tuesday, March 28 to Friday, March 31, the Rev. William H. van Allen, D.D., LL.D. Monday, April 3, the Rev. Hugh Birkhead, D.D. Tuesday, April 4 to Friday, April 7, the Rt. Rev. Henry Judah Mikell, D.D. Monday, April 10 to Thursday, April 13, Father Shirley C. Hughson, O.H.C. Good Friday, April 14, the rector, three hours' service.

MEMORIALS AND GIFTS

AN ALTAR, classical of design and beautiful of appearance, presented to the Church of our Saviour, Du Bois, Pa., by Charles W. Rodgers, was consecrated on Feb. 16th by the Rev. George F. Potter. A Requiem for Mrs. Rodgers was celebrated.

The altar is built of quartered red oak with Old English finish, and is the product of expert wood-workers and some of the most famous wood carvers of Oberammergau, and follows a modified Early English Gothic style of architecture. It is 3½ feet high, 7 feet long and 22 inches wide, being surmounted by a tabernacle and three gradings with a reredos 9 feet wide and 11 feet high, all of which is resplendent in beautiful hand-carved work. The entire structure rests against a magnificent maroon velvet dossal curtain.

A frieze of pomegranates and grapes at the top of the reredos, a chalice with the Host on the door of the tabernacle and the Agnus Dei in the center panel of the altar are the most conspicuous pieces of the hand-carved work.

Upon the front of the altar, near the base is a memorial plate with the inscription:

"To the greater glory of God and in loving memory of Mary Valentine (Rhodes) Rodgers. Of your kind charity, pray for her soul."

AT ST. PETER'S Church, Bennington, Vermont, the Rev. James Elmer McKee, rector,

there was recently dedicated a beautiful stained glass window made by Kempe and Co., Ltd., London. The window is a memorial to the late senior warden of the parish, Lyman Frederick Abbott. It consists of four large panels, the first two representing the Baptism of our Lord by St. John the Baptist, and the next two depicting our Lord with the three sleeping Apostles in Gethsemane and the arrival of the mob with Judas through the gate of the garden. Both scenes are beautifully worked out as to detail and color and the window is a splendid example of the glass painter's art.

RECENTLY the Rev. E. W. Foulkes blessed a silver bread box presented by the Cecelia Altar Guild of St. Mark's Church, Clarke Mills, N. Y., in memory of Francis A. Bruce, the son of a former rector of Saint Mark's.

BEQUESTS

THE LATE Mrs. Rachel Paxton, of Leesburg, Virginia, left in her will a bequest of real estate and money amounting to nearly \$200,000 to establish the Margaret Paxton Memorial Home for Convalescent Children, in memory of her daughter, Margaret Paxton. The bequest includes her home, "Carlheim" and fifty acres of land adjoining, on the Potomac River, a mile north of Leesburg. The Home when established, will be under the direction and control of a Board of Trustees, and a Board of Visitors which shall include the Bishop of the Diocese of Virginia, the rector of St. James' Church, Leesburg, and other members of St. James' congregation. The institution is to be conducted as a home for convalescent children primarily of Loudoun County, the City of Washington, and the State of Virginia.

TRINITY CHURCH, Columbus, Ohio, the Rev. E. F. Chauncey, rector, has just received the sum of \$5,000 from the executors of the estate of Charles H. Hayden. This sum is to be held in trust by Trinity Church and the income is to be used each year for the support of the church.

RETREAT

WEDNESDAY, March 15th, a Retreat for women will be held at Christ Church, Elizabeth, N. J. (corner of East Jersey St. and East Scott Place) the Rev. Paul F. Hoffman, rector. First Meditation at 10:30 a.m. The conductor will be the Rev. T. Bowyer Campbell. All women are invited. Those desiring to attend for the day will please send word to Miss Caroline S. Simpson, 64 Parker Road, Elizabeth, N. J., that arrangements for luncheon may be made.

NEWS IN BRIEF

EAST CAROLINA.—Miss Mabel Lee Cooper, an expert in religious education employed by the Province of Sewanee, visited a number of parishes in the Diocese of East Carolina during the latter part of February, conducting institutes. Miss Cooper lectures on Child Psychology, the Training of the Church School Teacher, and on the Christian Nurture Series.—The Rev. Geo. F. Hill, rector of Christ Church, Elizabeth City, has been elected superintendent of the Thompson Orphanage at Charlotte, the Church home for the children of the North Carolina diocese.

CENTRAL NEW YORK.—Zion Church, Rome, reports receipts for 1921 the largest record-

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l in the entire history of the parish, with the indebtedness reduced \$3,000, and a sum in excess of the amount pledged sent in for the Nation-wide Campaign.—The Onondaga Indian Reservation claims the only Indian Boy Scout troop in the United States. This troop is connected with the Church Mission House and Mr. Frederick C. Bruns of Syracuse was the principal speaker at their banquet during Boy Scout week.—A Young People's Church Service was begun last fall in Zion Church, Rome, and is meeting with apparent success, about 300 being present every Sunday morning at 9:30. The clergy are present in vestments, as well as the choir, and a ten minute address is given.

CONNECTICUT.—The annual diocesan convention by appointment of the Bishop is to be held this year in Trinity Church, New Haven, on Tuesday, May 17th.—The twenty-third anniversary of the death of the late Bishop John Williams, which occurred February 7th, was fittingly observed at Evensong on that day in the chapel of the Berkeley Divinity School, Middletown.—A Men's Club has been most successfully organized in Trinity parish, Branford (the Rev. Clifton F. Brewer, rector), filling a much felt void in the life of the men of the parish.—The executive council provided for by a canon enacted at the last diocesan convention is now practically in working order, the several archdeaconries having elected their respective members and the organization having been perfected in other details. Four departments have been formed with their respective chairmen and a fifth, that of the Nation-wide Campaign under the chairmanship of the Suffragan Bishop, being in process of formation.—The work of the Girls' Friendly Society shows many signs of marked prosperity. Since the formation of the diocesan branch in October, 1894, with eleven associates representing six branches, the Order has grown until now there are 68 active branches, comprising 1,475 members, 442 working Associates, 273 honorary Associates, 477 Probationers, 470 Candidates, and 135 Married Branch Helpers, a total enrollment of 3,252.

GEORGIA.—St. Stephen's Church (colored), Savannah, (the Rev. J. S. Braithwaite, rector), has put forth noble efforts for the Nation-wide Campaign. This parish was without a rector for nearly two years, but the members continued loyally and devotedly at work in spite of the handicap. When the present rector took charge, October 1st, the parish had paid only \$118 on a \$554 pledge. After the parochial conference, the slogan was adopted, "the pledge shall be paid in full," and this was actually done before the new canvass was held. For the current year St. Stephen's has pledged 100 per cent. of its \$787.50 quota, the Woman's Auxiliary undertaking to raise \$123 of the amount.—A very beautiful collection of world famous cathedrals is being exhibited at the Telfair Art Gallery, Savannah. There are eighty-six pictures in the collection, twelve of which are of the National Cathedral, Washington.—The diocese has been greatly honored by having a visit from the newly elected vice president of the Presiding Bishop and Council, who is also the treasurer, Mr. Lewis B. Franklin. Mr. Franklin came to Savannah on personal business, and consented to give three addresses. The Episcopal Church Club gave a supper in his honor when he addressed the business men of the church, about forty being present, and Sunday morning he spoke at St.

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Paul's Church, and February 12th, he spoke at St. Stephen's Church (colored).—A tour of the diocese has just been completed by the Ven. Frederick Blount Drane, Archdeacon of the Yukon. Archdeacon Drane spoke in all places to the members of the Woman's Auxiliary, in the afternoon, and in the evening to the congregation, illustrating his address with stereopticon slides.—The organization of a boys' club within the parish and a discussion of the needs of the educational system of Waycross were the chief topics at the February meeting of the Men's Club of Grace Church. In commenting on the meeting in an editorial, the *Journal-Herald* of that city said: "It means much for the future of Waycross that clubs such as this men's club in their discussions are talking about the things that are of practical import to the community in which their church is located. In this way the influence of Grace Church is spreading itself and making itself felt not only in the religious and moral life of Waycross, but is showing that Christians can be not only religious but practical."

MISSISSIPPI.—The Diocesan council of the Woman's Auxiliary and Church Service League met in Trinity Church, Pass Christian, Miss., January 24th-26th. Full delegations from both organizations were in attendance. For the year 1921 Bishop Bratton asked the Auxiliary for \$500 for the Nation-wide Campaign. The amount actually given was \$732.—Bradner T. Moore, of Inverness, is the second man in the diocese within a year to leave a business life for the ministry. Mr. Moore has been for some years a large planter in Sunflower county. He has been accepted by Bishop Bratton and has gone with his family to the Du Bose Memorial Training School for preparation.—J. M. Hicks, a teacher in the Negro Schools at Greenville and a faithful member of the colored mission at that place, has decided to take deacon's orders so as to be of assistance to the Rev. S. A. Morgan in his wide field of Negro Work in the diocese.

SACRAMENTO.—The rectory of St. Paul's Church, Benicia, was damaged by fire early in February. Had there been a strong wind, nothing could have saved the rectory or the historic old church where Dr. Breck last ministered, and was buried under the chancel, the church where Bishop Wingfield officiated all through his episcopate.

WESTERN MASSACHUSETTS.—The Rev. John Moore McGann, rector of Christ church, Springfield, recently escaped a serious accident. He was on a skiing trip near Montpelier, Vermont, and while sliding down a steep slope was temporarily blinded by a gust of snow and fell into a deep ravine. His right leg was broken, but beyond that no other injuries were sustained, and he is now officiating as usual.

WINDOWS AT NEW YORK CATHEDRAL

BY AN UNHAPPY SLIP IN THE LIVING CHURCH of February 25th, a brief paragraph telling of the dedication of nine clerestory windows by the Bishop of Rhode Island was connected with the Church of St. Mary the Virgin, New York, whereas the place was the Cathedral of St. John the Divine. The windows are those in the choir. THE LIVING CHURCH apologizes for the error.

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The Dean of Berkeley Divinity School: "It certainly seems likely to be most useful and acceptable to candidates for Confirmation and others."

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but I cannot tell you how fine and beautiful it is. The typography, too, is so adequate."

From Dr. De Witt, Dean of the Western Theological Seminary: "I know of nothing that has commended itself to me with anything like the satisfaction I have experienced in its examination. It will be a great pleasure to me to recommend it to the students of the Seminary, and to place it in the hands of those who are now here. Even the Latin portions invite the inquiry of those who remember little of the tongue which has preserved the Faith to the Western Church."

From the Bishop of Los Angeles: "You have made a wonderfully interesting contribution to the liturgic riches of the Church. We are all indebted to you for your beautiful work. It will be helpful, I know, for many souls."

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DO WE CARE?

I WONDER if the Church really knows, and knowing, cares, that in the interior of Alaska are twelve women workers and three deacons who will not have their Communion again till next summer. The only priest in the whole interior empire is the veteran of thirty-two years at Anvik, and it is quite impossible for him to reach anyone but his own people. It is *not* right, and I am determined not to keep quiet till it is remedied. It is not easy to leave women alone at a mission station without even the prospect of an occasional Communion.

Not alone is it the workers that suffer, but the people too—what of them? Ours is a sacramental religion and yet we are planting the Church on the last frontier careless of whether the sacraments are administered or not. It is inevitable that the spiritual standards of the average among us are not easily maintained under favorable environment, but given an environment without the sacramental life and what may we expect?—*Archdeacon Jenkins in the Spirit of Missions, December.*

A PARISH IN THE VIRGIN ISLANDS

ONE OF THE most enthusiastic reports of Centennial celebrations came from St. John's Church, Christiansted, St. Croix, where the Rev. H. M. Pigott is rector. They began with group organization, and had literature distributed, followed by discussion groups culminating in mass meetings at which the stewardship question was presented and voted upon. They used the platform exercises in the Church school; they had a splendid Thanksgiving service in the Church; and they gave the pageant to an audience numbering well over five hundred who were impressed by the beauty and mysery of the play, carefully prepared and reverently given.

TRIUMPH FOR THE LA MOTHES

(We judge that the last sentence below refers to the whole evening and not to the Bishop's achievement!)

THE CHINESE of St. Elizabeth's mission entertained on Thursday evening, October 6th, in a most delightful manner, Bishop and Mrs. La Mothe, the Rev. and Mrs. L. H. Tracy, and the Rev. James F. Kieb. It was a welcome to the new Bishop and his wife—a farewell and Godspeed to Mr. and Mrs. Tracy, who are so soon to leave St. Elizabeth's to go to Manila—and a welcome to the Rev. Mr. Kieb, who comes to St. Elizabeth's to take Mr. Tracy's place.

The feast was held in the restaurant of Sun Yau Wo on Smith Street, where a bountiful and delightful repast was served and heartily partaken of by all. The Bishop and his wife were very proud of the fact that, though with kindly concession to their Occidental training knives and forks were provided, they managed the whole meal of eleven courses with chopsticks. It was a most delightful experience and was enjoyed by all.

—*Hawaiian Church Chronicle.*

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