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The Living Church

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NO. 16

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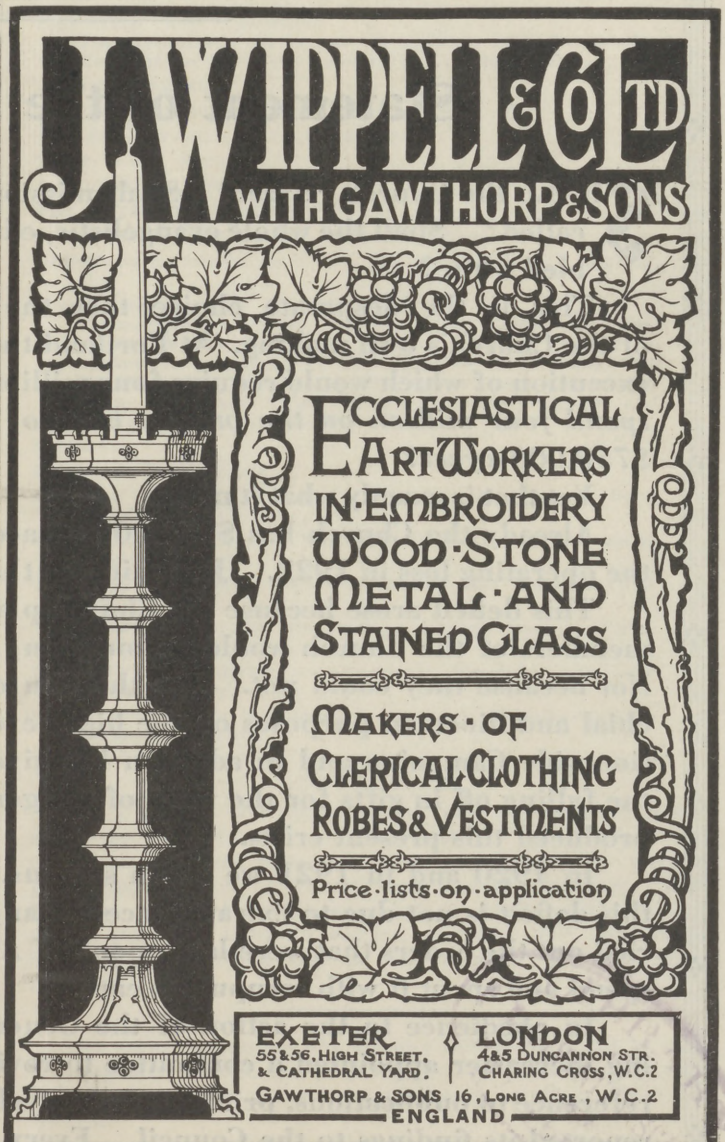
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From the President of the Council

To the Clergy and People of the Church:

IT is my duty to inform you that the report of receipts from dioceses at the end of the year 1922 is so far short of the report for the previous year, that the Council is seriously considering the necessity of closing up mission stations and recalling missionaries from the field in order to prevent further indebtedness.

The Council has already cut down "to the bone" the appropriations for the several departments.

The offerings for the work of the National Church have suddenly fallen off in the amount of \$400,000 from the offerings of the previous year.

The people have contributed as much as ever—even more—but the dioceses seem to have kept more for their own use and sent less to the support of the Missionary, Educational, and Social Service Departments of the General Church.

Unless the offerings for 1923 show a decided improvement over those of 1922, the Council will feel obliged to abandon a considerable part of the work that has been inaugurated at home and abroad.

The Treasurer's report shows the general decline of offerings in various dioceses, and we implore the clergy and laity to stand by the budget adopted by the General Convention, and save us from the humiliation of a serious surrender of the Church's forward movement.

THOS. F. GAILOR,
President, National Council.

Statement of the National Council

SHALL the Church retreat? Shall missions be closed? Shall missionaries be recalled? Shall the whole evangelistic, educational, and social work of the Church be bled white?

This is the desperate choice that the Church is facing, and it is a choice of the Church's own making. At Portland the General Convention adopted a budget the execution of which would require four million dollars. *Does the Church know that to spend four million on the present basis of income means the piling up of a debt of \$750,000 a year?*

Yet that is exactly what it means.

Already the Church has \$950,000 of accumulated deficit, \$400,000 of this being the operating loss in 1922. Just think of that!

This deficit arose because the Church planned its expenses on the belief that the members of the Church would go on giving as they had done before. But they did not. Not because they could not. For the Church at large has continued to give to parochial and diocesan purposes on the high level attained under the impetus of the Nation-wide Campaign and in addition has given millions to special endowments. It is the falling off in gifts for the work of the general Church in 1921 and 1922 that has produced this present crisis.

In 1920 and in 1921 we had a surplus. The next year we have a deficit. Now this deficit is not due to extravagance. Far from it! The National Council only carried out the orders that were laid upon it. And the Council spent what it was told to spend and spent it with scrupulous care.

In obedience to the action of the General Convention the Council at its first meeting thereafter appointed a committee to review and reduce the budget, especially with reference to publications, printing, and travel. This committee has done its work and reported its findings to the Council. Every recommendation made by the Committee

has been adopted. *Every proposed reduction in the budget of 1923 has been made, the total aggregating \$237,000.*

For example the budget of the Department of Missions has been reduced more than \$160,000. Of this amount office expenses, or what might be called "overhead", were cut \$20,000, or 25 per cent. Likewise the budget of the Department of Religious Education has been reduced \$20,000, or 12 per cent. Social Service has been reduced \$10,000, or 25 per cent. Publicity has been cut \$29,000, or 21 per cent. There has been a reduction in the Field Department of \$14,000 or 17 per cent. This means that the Council, though it knew that the Field Department supplies the sinews of war, has already begun to eat its seed corn, despite approaching days of famine.

Nor was this all. The missionary bishops and auxiliary agencies have been asked to revise their budgets so as to be within or below the expenditures of 1922.

Thus drastic economy has been applied. But economy alone will not meet the situation.

This is a spiritual problem in terms of dollars. Like Congress, the members of the Church have the power of the purse. If the work pleases the Church, let the Church support it. Let the missions be strengthened and maintained. Let the family altar be reared afresh. Let social right be seen and sought. Let the work of the Church be made known by the spoken and printed word. But, if this Church is naught to them that pass by, let the power of the purse be withheld, and no other or further sign of displeasure will be necessary. The members of the Church can stop the "waste" by stopping everything. They can if they choose make a desert and call it "business methods".

THE LIVING CHURCH

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

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THERE ARE very few of us but have at some time or other needed comfort, and we shall, none of us, go very long without needing it again. Let us not forget that God is a comforter. Has He not promised to treat us as "one whom his mother comforteth"? That is to say, He does not need persuading to do it. Just as a mother loves to comfort, and never is tired of it, so it is with God.—*Thomas Champness.*

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JESUS SELDOM MENTIONED DEATH, and He certainly never made the fear of it a motive in religion. He laid all the emphasis upon life, and in a characteristic passage warned His friends to have no fear of them that kill the body. Was this the reason that He appealed so preëminently to the young and won them to service, sacrifice, and adventure? Fear has never lifted men to lofty heights.—*The Congregationalist.*

THE RICH MAN cannot buy his way into Heaven, but he who is financially limited, can keep Heaven out of his soul by neglecting to practice giving as a Christian principle.—*William Porkess.*

OFFERINGS IN 1922

Receipts to December 30th, 1922, Applying on Quota for the General Work of the Church, Including Individual Designated Gifts and Centennial Fund

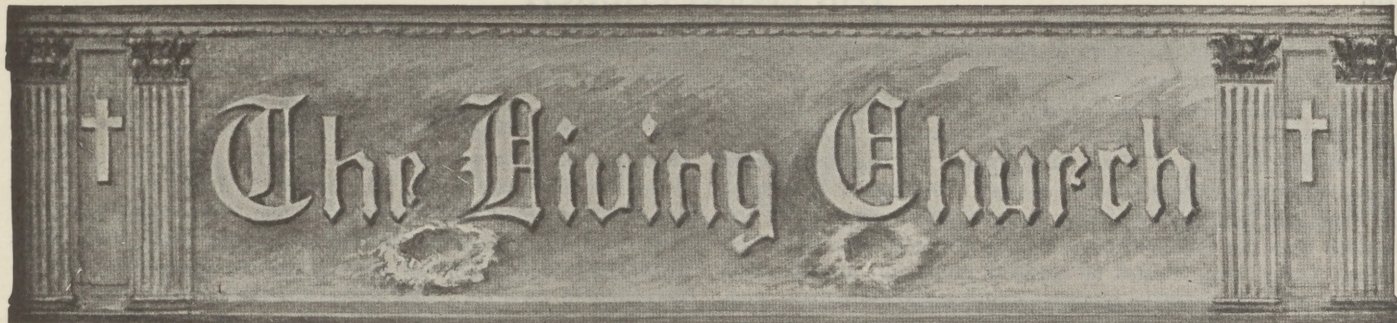
| DIocese or District | QUOTA | RECEIPTS 1922 | RECEIPTS 1921 | DECREASE |
|--|-----------|---------------|---------------|------------|
| <i>Province 1</i> | | | | |
| Connecticut | 303,484 | 45,696.89 | 70,738.22 | 25,041.33 |
| Maine | 46,393 | 7,978.45 | 7,978.45 | 5,375.40 |
| Massachusetts | 594,366 | 163,612.42 | 192,270.95 | 27,658.53 |
| New Hampshire | 37,302 | 8,739.71 | 8,153.01 | 576.70 |
| Rhode Island | 139,192 | 50,884.28 | 55,891.21 | 5,806.93 |
| Vermont | 4,313.50 | 1,794.24 | 6,713.74 | 1,794.24 |
| Western Massachusetts | 122,333 | 39,670.40 | 40,381.60 | 711.20 |
| | 1,302,846 | 316,173.24 | 390,713.88 | 74,540.64 |
| <i>Province 2</i> | | | | |
| Albany | 189,110 | 31,887.61 | 35,093.39 | 3,205.78 |
| Central New York | 176,012 | 47,091.48 | 55,136.28 | 8,044.80 |
| Long Island | 356,519 | 63,759.38 | 66,261.85 | 2,502.47 |
| Newark | 385,889 | 101,801.01 | 107,854.63 | 6,053.62 |
| New Jersey | 218,866 | 59,047.33 | 65,026.56 | 5,979.23 |
| New York | 953,750 | 268,825.70 | 303,473.33 | 34,647.63 |
| Western New York | 233,030 | 91,055.33 | 95,941.36 | 4,886.03 |
| Porto Rico | 793 | 726.09 | 1,792.78 | 1,066.69 |
| | 2,513,969 | 664,193.93 | 730,580.18 | 66,386.25 |
| <i>Province 3</i> | | | | |
| Bethlehem | 156,439 | 45,720.41 | 47,900.13 | 2,179.72 |
| Delaware | 42,374 | 26,287.60 | 29,923.13 | 2,923.13 |
| Easton | 31,219 | 6,824.87 | 8,422.82 | 1,597.95 |
| Erie | 45,084 | 17,394.49 | 17,599.61 | 205.12 |
| Harrisburg | 78,617 | 14,066.80 | 17,180.31 | 3,113.51 |
| Meriden | 142,655 | 86,481.24 | 93,163.51 | 6,682.27 |
| Pennsylvania | 677,277 | 194,312.67 | 227,963.17 | 33,650.50 |
| Pittsburgh | 159,370 | 53,093.07 | 57,029.91 | 3,936.84 |
| Southern Virginia | 59,759 | 37,016.14 | 39,935.38 | 2,919.24 |
| Southern Virginia | 80,753 | 27,132.87 | 30,224.48 | 3,091.61 |
| Virginia | 139,129 | 66,234.90 | 73,015.10 | 6,780.20 |
| Washington | 139,699 | 55,647.67 | 60,013.43 | 4,365.76 |
| West Virginia | 37,943 | 37,943.00 | 38,535.86 | 592.86 |
| | 1,688,547 | 659,375.79 | 799,571.93 | 140,196.14 |
| (West Virginia met its quota in full.) | | | | |
| <i>Province 4</i> | | | | |
| Alabama | 57,026 | 9,877.55 | 18,928.60 | 9,051.05 |
| Atlanta | 38,638 | 15,664.76 | 27,127.56 | 11,462.80 |
| East Carolina | 27,341 | 18,711.04 | 21,354.48 | 2,643.44 |
| Florida | 24,652 | 9,135.77 | 11,601.98 | 2,466.21 |
| Georgia | 33,572 | 18,283.37 | 21,014.65 | 2,731.28 |
| Kentucky | 36,357 | 22,655.97 | 19,916.96 | 2,739.01* |
| Lexington | 18,925 | 6,412.75 | 9,509.14 | 3,096.39 |
| Louisiana | 48,875 | 26,629.81 | 29,396.85 | 2,767.04 |
| Mississippi | 32,551 | 17,299.42 | 19,909.85 | 2,610.43 |
| North Carolina | 42,366 | 36,070.72 | 36,402.72 | 318.01* |
| South Carolina | 53,679 | 35,049.83 | 39,774.57 | 4,724.70 |
| Tennessee | 46,312 | 24,351.03 | 29,736.57 | 5,385.54 |
| Asheville | 16,862 | 11,332.41 | 13,009.62 | 1,677.21 |
| South Florida | 35,089 | 12,769.69 | 14,519.39 | 1,749.70 |
| | 516,409 | 245,139.15 | 302,003.12 | 56,863.97 |
| <i>Province 5</i> | | | | |
| Chicago | 411,651 | 91,887.81 | 82,269.98 | 9,117.83* |
| Fond du Lac | 29,964 | 6,636.46 | 7,172.27 | 535.81 |
| Indianapolis | 28,148 | 6,702.01 | 10,179.08 | 3,476.97 |
| Marquette | 18,902 | 3,234.21 | 4,000.00 | 765.79 |
| Michigan | 129,850 | 55,271.12 | 67,054.28 | 11,783.16 |
| Milwaukee | 67,759 | 27,182.85 | 27,182.69 | 494.16* |
| North Indiana | 20,200 | 4,089.66 | 5,282.53 | 1,192.87 |
| Ohio | 132,359 | 50,213.85 | 55,244.68 | 5,030.83 |
| Quincy | 27,764 | 3,045.06 | 4,008.02 | 892.96 |
| Southern Ohio | 163,852 | 45,963.98 | 49,291.07 | 3,327.09 |
| Springfield | 27,986 | 6,377.78 | 2,221.68 | 8,599.46 |
| Western Michigan | 50,186 | 12,490.41 | 12,358.83 | 131.58* |
| | 1,103,651 | 313,089.20 | 332,642.89 | 19,553.69 |

SUMMARY

| DIocese or District | QUOTA | RECEIPTS 1922 | RECEIPTS 1921 | DECREASE |
|---------------------------|-----------|---------------|---------------|------------|
| Province 1 | 1,302,846 | 316,173.24 | 390,713.88 | 74,540.64 |
| Province 2 | 2,513,969 | 664,193.93 | 730,580.18 | 66,386.25 |
| Province 3 | 1,688,547 | 659,375.79 | 799,571.93 | 140,196.14 |
| Province 4 | 516,409 | 245,139.15 | 302,003.12 | 56,863.97 |
| Province 5 | 1,103,651 | 313,089.20 | 332,642.89 | 19,553.69 |
| Province 6 | 1,103,651 | 111,597.14 | 136,910.44 | 25,313.30 |
| Province 7 | 337,824 | 100,723.56 | 171,321.36 | 70,597.80 |
| Province 8 | 337,824 | 100,723.56 | 171,321.36 | 70,597.80 |
| Foreign and Miscellaneous | 8,182,347 | 2,516,923.51 | 2,973,504.18 | 456,580.67 |
| | | 25,866.91 | 14,189.94 | 11,676.97* |
| | | 2,542,790.42 | 2,987,694.12 | 444,903.70 |

*Increase.

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VOL. LXVIII

MILWAUKEE, WISCONSIN, FEBRUARY 17, 1923

NO. 16

The Treasurer's Statement

THE Treasurer of the National Council makes this serious Statement as to Receipts for general purposes during 1922:

Receipts for the year ending December 31, 1922, applying on the quota, are \$444,903.70 less than for the year 1921.

West Virginia was the only diocese which succeeded in meeting its full quota, whereas, in the preceding year, there were five dioceses in the honor column. Only 18 dioceses and districts out of 90 show increases over last year, and the increases are all small.

The exact amount of expenditures cannot be determined until reports are received from all mission fields, but despite heavy expenses incident to the meeting of General Convention in the year 1922, the total expenses of the Council will show only a slight increase over the preceding year. But, as a result of the large falling off in receipts from the dioceses, the expenses of the Council for 1922 will exceed the income by approximately \$400,000.

This result is most disappointing, particularly as no such falling off in income was anticipated at the time the Budget for the year was made up. While reports indicate that business conditions had much to do with the decreased income, it is generally conceded that business conditions for the country as a whole were better in 1922 than in 1921. It is to be noted, however, that the pledges for 1922 were made in 1921, before any general improvement was felt.

Commenting on the situation thus created, the *Church at Work* says:

"The offerings for the general work in 1920 were 117% greater than in 1919. In 1921 they were 4% less than in 1920. In 1922 they were approximately 15% less than in 1921. Notwithstanding this shrinkage the offerings in 1922 applicable on the quota were more than \$1,000,000 greater than in 1919.

"In 1920 and 1921 the larger giving made possible the reduction of the former deficiency to the extent of \$352,954.91. The shrinkage in 1922 means a net increase of deficiency of about \$50,000 for the triennium; an unhappy but by no means disastrous outcome of a transition period. . . .

"We do not believe that the total giving of the Church has shrunk at all. There has simply been, under a reaction, a readjustment of objects. It is believed that when full information is secured as to the results of the recent Every Member Canvass, it will be found that the reaction has spent its force and that the sentiment of the Church is swinging again more favorably toward the general work of the Church. . . .

"All are agreed that this forward movement has resulted in a great spiritual change, evidenced in part by the large increase in missionary offerings. That this change was not all solid and permanent is indicated by the shrinkage. This does not mean that the movement is at an end; it means that it has only begun. We are still far from the ideal of a Church wholly and adequately convinced and committed to the Church's task. That the Church has accepted as permanent what it at first took to be temporary is sufficient proof that there has been growth in knowledge and devotion. This temporary setback ought to startle us into real attention and intensify the prayers and efforts of all who recognize the primacy of the Mission of the Church."

WHILE THE SHOCK of the Treasurer's Statement is reduced by the repeated warnings published last fall, the disappointment at the closing of the year's books in this wise is very keen.

So far as the actual condition of the Church's treasury is concerned, there is no cause for anxiety. The actual deficit between receipts and expenditures for the year, about \$50,000, has often been exceeded when the figures in the balance sheet were less than half those at the present time. What has happened is that the anticipated payment of \$350,000 on old debt cannot be made, and that \$50,000 is added to the debt. The debt itself, however, is much less than it was when the National Council began its operations in 1920, and the volume of work under the direction of the Council has been more than doubled within that period.

The disappointment is that the whole Church has not levelled up to the standards of the banner dioceses, while the latter, not strangely, have declined to hold an advanced post to which nobody else seemed to be advancing. If the decline in the Third Province, which contains most of the banner dioceses of 1921, is greater than that in any other, it yet remains the banner province in total volume of receipts, while third in approximation to the collective quotas of its dioceses. The Fourth Province leads with contributions of nearly three-fifths of its quota, the Seventh follows with a fraction over one-half, and the Third with a fraction under one half. Of the other Provinces, only the Sixth has exceeded one-third of the goal laid before it.

It does not follow, as we are so often told, that "what can be done in one diocese can be done in another". After all is said, varying financial resources, and the possible number of large gifts, constitute a factor that must never be overlooked. Averages are dangerous elements for computation, and the oft-quoted average between the incomes of Mr. Rockefeller and his office boy does not afford affluence to the latter. We have intimate knowledge of certain dioceses that have attained less than half their objective where the work has been as thoroughly, as efficiently, and as conscientiously done as it has been anywhere in the country, and where the resources of the people as a whole simply do not enable them to keep abreast of certain other dioceses. After all is said, it is significant that practically every diocese that has approximated its quota at any time has been situated in (a) a state with a small ratio of foreign population and (b) in which the population is fairly stable and not subject to the violent shiftings through removals that are factors in great areas of the country. Neither has it been possible for the quota to be met in the whole of any city whose population approximates seven figures. The rich in our cities, though in many individual cases generous, are not contributing on a scale sufficient to offset the inevitable under-payments from great numbers of congregations of poor people. Even in this, however, there is an element of satisfaction, since it demonstrates that we are not failing to reach the poor, and do not deserve the opprobrium of being called a rich man's Church. Which is not intended as an intimation that every Churchman, wealthy or poor, is doing his duty.

And once again, in scanning the figures printed in the totals on another page, it must be remembered that these

figures include only the share of Nation-wide offerings that is assigned to the national Church, while in many dioceses at least an equal amount was raised for use within the diocese, and in all of them large amounts were so used. As the editorial in the *Church at Work* itself says, the figures printed annually in *The Living Church Annual* are a better statement of what our people are giving for various purposes in the Church than the balance sheets of the national administration alone. Once more, it must be borne in mind that diocese after diocese, and parish after parish, put off local necessities such as were not luxurious nor selfish additions to local plants, in order to do first what the national Church was asking of them. Those local projects, many of which are enumerated in the Priorities of the national Program, but have received no assistance from national funds, cannot be postponed indefinitely. In many cases they represent the prior obligations of parishes and dioceses.

All this we say to supplement the story that the Treasurer has told. The whole measure of self-sacrifice in the Church is not embraced within his figures, nor does it follow that the long list of dioceses that have attained less than half of their objective is an exhibit less honorable than the list of those who have approximated their full quotas. God and the recording angel have strangely different accounting systems from any that we are able to employ on earth.

Yet, after all is said, we extend our well deserved appreciation in fullest measure to the one one-hundred per cent diocese for 1922—West Virginia. Let no one suppose that it was easy for that diocese to do what no other diocese could accomplish within the year. All honor to its workers—bishop, priests, and people. Their full measure of success is an honor to them that all the rest of us gladly recognize.

BUT WHAT NEXT?

Shall we say that having proposed to the Church, work requiring contributions of six, seven, and eight million dollars respectively a year, to be distributed among more than a million communicants, we must now acquiesce in cutting that work in two?

To us that seems simply impossible. The National Council must, of course, look into each of its departments and see whether any of them have branches of work that can be suspended until our old debts are paid. If, in spite of the present slump in receipts, we are not incurring new deficits on any considerable scale, we are still bound to pay off our debts, even at the cost of cutting down our work. As to what is popularly known as "overhead", we can say from personal knowledge that there is no opportunity for saving except to the extent that operations may be curtailed; and while conceivably operations may be curtailed if they cannot be supported, there is no single operation carried on in the Missions House or, presumably, in the field, that ought not to be continued or that, from some point of view, is not worth what it costs to the Church.

The alternative, of course, is to raise more money. We grant that whoever may be presumed to read this editorial is probably already doing all he can; if the regular reading of a Church paper fails to produce that effect in the reader, he might better stop his subscription and try another paper. The real problem is with the people who read no Church paper at all.

Let us take any diocese and read through the list of parishes and their contributions for the general work of the Church. The variations are very great. Very much of that is due to variation in resources, in the cost of administering the local plant (involving such variations as that the property in one parish is free of debt and in another is not, etc.), in the varying stability and long continued residence of parishioners, etc. Averages are worthless; quotas are misleading. Every single parish has individual problems all its own. Practically, the older parts of the country must, man for man, do nearly twice as much as can be expected from newer portions.

But after making all these allowances, and many more that are not expressed, we have parish after parish assuming an altogether inadequate portion of the common load. The real reason why we are raising only about half our objective is that only about half the Church is really trying. Is there no

way whatever by which the other half can be made to see their duty and their high privilege? Are there no words in our language that can picture these parishes—their rectors, their wardens, their vestrymen, their laymen, their women, their guilds, their schools—to themselves as others see them or as God must see them? Does not the imputation of sheer congregationalism shame any of them, who must certainly look upon themselves as Episcopalians and some of them as Catholics? True, some of these maintain extra-parochial institutions of their own; but have they the moral right to withhold money from the common treasury of the Church, repudiating their honest portion of the cost of maintenance of all the Church's official work? Is there any single parish in the Church that *wants* to be a purely local congregation, wholly separated from everything else in the Church? And is there any conceivable contact between a local church and the great Catholic Church of the ages, except the contact that begins with one's own bishop and diocese, one's own province and national Church? The connection of one's great toe with his heart or his head is not that of immediate contact, but that of a succession of intermediaries, no one of which could be broken without destroying the vitality or the life of each subordinate member. The life blood flows almost instantaneously from the heart to its most distant member, but it must flow through the intermediary members before it can reach the extremities.

And within every parish comes the same problem. There are individuals who are shirking; who are doing as little as they can instead of as much as they can. Once again, we recognize that, for the most part, they are not the people who read *THE LIVING CHURCH*; though just a moment of self-examination on the part of the particular reader who, this instant, is reading these words, would not be amiss: *Lord, is it I?*

We have not succeeded in mobilizing the whole Church, and the variations in response that we get from different dioceses, different parishes, different people, is not wholly a variation in resources or in conflicting calls.

The Church is not being asked to assume an unreasonable burden. *It can be done.* SOMEHOW the backward, self-centered parishes and the apathetic individuals must be reached. Their obligation must be made clear to them. They must be made to see.

Every one of us, from bishop to editor—and where could there be a longer descent?—has some duty in the premises. Each one of us has tried, but each must try still harder. Each has yet some degree of influence that he has not exerted.

May God guide and direct us and inspire us in this year that is to come!

WHEN one is misunderstood in what he writes, he can choose between two courses. He may reflect that all great men have been misunderstood and that they have often been slowly vindicated by history. Or he may assume that what he wrote was so badly expressed that he alone is to be blamed for the misunderstanding of a reader. The former is the popular reflection; the latter the one that is usually the more appropriate.

So when the *Southern Churchman* completely misunderstands a recent editorial in *THE LIVING CHURCH* entitled *Wanted—Saints*, we are quite ready to assume that if the editor had written more carefully, his brother editor would have understood what he was trying to say. Editor number one—our humble self—is probably to blame.

We were trying to develop the idea that the Church is too easily tolerating the too common failure to attain sainthood in our own ranks. As seeking to account for that failure, we cited, among other causes, the failure to provide for our people the maximum of spiritual opportunities, and the failure of our people to seize those opportunities when they are provided. We mentioned churches in which the people deprive themselves of most of the opportunities given them to receive Holy Communion, while the clergy in such parishes acquiesce too easily in their spiritual loss. Somehow we seem to have expressed this so blunderingly as to lead the *Southern Churchman* to believe that we were hitting at its own special con-

stituency—which was farthest from our thoughts. We can think of such abundant instances of failure to produce saints nearer home, that any conceivable application of our words to the environment of the *Southern Churchman* never occurred to us.

If sacraments, and particularly the Holy Communion, are instrumental aids in producing saints—nobody supposes that they do so necessarily or automatically—it would seem to follow that where there is really a desire to produce saints, every sort of encouragement should be given to the frequent use of the sacraments. Perhaps it is harder to be a saint while editing *THE LIVING CHURCH* than it is in editing the *Southern Churchman*, but the paradisiacal condition that consists in “the gathering together of God’s people in a great company where also the word of God is preached”—and apparently nothing else happens—would never make a saint out of this editor, and to him it would seem something of a “spiritual desert”. We hasten to add that deserts have produced saints long before now, and very likely are doing it still. All honor to those who achieve sanctity with a minimum use of sacraments. It looks easy in Virginia; but our brother editor never tried living in Wisconsin or having his oldest co-workers go out on a strike. You never could make a saint out of a Wisconsin Churchman by gathering him together and preaching at him. We have our doubts whether it can be done on Broadway in New York, where sanctity has scarcely advanced beyond the Wisconsin stage, but we shall watch with interest the attempt of the *Southern Churchman* to do it. And we do grant that saints have a disconcerting way of turning up where one would least expect them.

Just one brief word in conclusion. In several instances of late in which the excellent *Southern Churchman* has felt it useful to point out various delinquencies in *THE LIVING CHURCH*, our contemporary has been good enough to allude to the “party” which *THE LIVING CHURCH* seems to it to represent as apparently being responsible for the successive atrocities. May this editor interpose the remark that he claims no alibi, and when there are bad editorials in *THE LIVING CHURCH* as, very likely, there often are, nobody is responsible for their badness but the editor? Parties might be useful instruments upon which to lay blame, but until *THE LIVING CHURCH* is able to count on some party to give it continued support, which it never has, it ought not to be permitted to wriggle out of responsibility for its blunders by laying them on a party. This editor never does so, and other editors are quite justified in laying all the blame for whatever the editor does amiss upon the editor himself, and so exonerating any party that might seem to justify the editor’s allegiance, or which ought especially to appreciate the editor’s position—which no party ever does for long at a time.

So it would conduce to intelligible criticism all around if our writings might be permitted to stand or fall on their own merits, and appeals to partisanship not be interjected unnecessarily.

Thank you!

WE ARE beginning in this issue the series of lectures delivered by the Rev. J. O. F. Murray, D.D., on the subject of DuBose as a Prophet of Unity, which lectures are the first fruits of the DuBose Foundation established at Sewanee. The Introduction and the Foreword sufficiently

The DuBose Lectures

indicate the scope of the series, and we contemplate printing them serially in full. We are confident that very many will

welcome them in this form.

American Churchmen are grateful to Dr. Murray for crossing the Atlantic for the purpose of honoring one of the foremost theologians that the American Church has produced.

ANSWERS TO CORRESPONDENTS

W. H. N.—We continue to feel very strongly that unconfirmed persons and non-Churchmen are not at liberty to receive Holy Communion at the altars of the Church.

ENQUIRER—(1) That lard or meat fats have been used in preparing vegetable food on fast days would not seem to us to violate the spirit of the fast.—(2) The late amendment to the canon forbidding remarriage after divorce introduced no new principle but simply strengthened the language. Before amendment the canon only forbade the clergy to officiate at such marriage. The amendment provides that divorced individuals may not re-marry except under specified

contingencies, which latter are unchanged.—(3) Those who violate the canon are not automatically excommunicated, any more than are other law-breakers, but they are under the censure of the Church and excommunication is likely to follow.—(4) Any marriage of two baptized persons, seriously undertaken and in accordance with law, is a sacramental marriage.—(5) Whether a person baptized, then married, then divorced, then re-married, all outside the communion of the Church, with no knowledge of the violation of law, is a fit subject for confirmation, has never been formally determined and is a difficult moot question. Most theologians would probably answer it in the negative, unless the parties were willing to separate.

ACKNOWLEDGMENTS

NEAR EAST RELIEF

| | |
|---|----------|
| St. Luke’s Sunday School, Auburn, Calif. | \$ 30.00 |
| St. John’s Sunday School, Petaluma, Calif. | 15.44 |
| St. John’s Church, Petaluma, Calif. | 9.56 |
| Christ Church Sunday School, Eureka, Calif. | 17.00 |
| Church of the Incarnation, Santa Rosa, Calif. | 20.84 |
| In memory of K. L. H.* | 3.00 |
| A friend in Madison, Wis.* | 5.00 |
| Louisa J. Emery, Newburyport, Mass. | 50.00 |
| From three children of St. Michael’s Parish, Litchfield, Conn.* | 5.00 |
| Dwight H. Jordan, Cape Elizabeth, Maine* | 1.00 |
| All Saints’ Parish, South Jacksonville, Fla. | 15.00 |
| A friend in Gary, Ind. | 10.00 |
| T. J. P., Jr.* | 25.00 |
| Mrs. Margaret Hartley, Buckner, Va. (children)** | 1.00 |
| Trinity Auxillary, Trinity Church, Asheville, N. C. | 100.00 |
| In memory of E. P. S. | 100.00 |
| A communicant of St. Paul’s Church, Washington, D. C. | 5.00 |
| Incarnation Church, Dallas, Texas | 81.80 |
| Anna Louise Robertson, Fayetteville, N. C. | 5.00 |
| H. R. | 5.00 |
| E. C. Wright, Newark, Ohio* | 29.38 |
| Good Shepherd Church School Service League, The Hill, Augusta, Ga.† | 6.11 |
| Campbell Gwyn, Naperville, Ill.* | 5.00 |
| Two friends, Philadelphia, Pa. | 10.00 |
| Miss Katherine Boyles, Orange City, Fla. | 5.00 |
| Calvary Parish, Colchester, Conn. | 6.15 |
| St. John’s Church School, Oneida, N. Y. | 20.77 |
| St. Luke’s Church Mission School, Georgetown, Pa.* | 3.18 |
| Camden District Neighborhood Meeting, Collingswood, N. J. | 11.50 |
| Girls’ Friendly Society, Holy Trinity Church, Collingswood, N. J. | 5.00 |
| Young People’s Fellowship of Holy Trinity Church, Collingswood, N. J. | 5.00 |
| A member of Christ Church, Winnetka, Ill. | 25.00 |
| Christ Memorial Church, Hibbing, Minn., for maintenance of children in the orphanages and for the general fund of the society | 7.10 |

* For starving children \$ 648.83
 ** For Armenian Christians
 † For little children in the orphanage at Bethlehem

RELIEF OF OBER-AMMERGAU PLAYERS

| | |
|--|----------|
| Mrs. P. N. Smith, Niantic, Conn. | \$ 5.00 |
| F. P. Phillips, Columbus, Miss. | 10.00 |
| | \$ 15.00 |

LINCOLN CATHEDRAL FUND

| | |
|--|---------|
| Rev. Fred Wm. Burge, Burlington, Vermont | \$ 1.00 |
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OLD CATHOLIC CHURCHES IN EUROPE

| | |
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| Rev. Joseph Jameson, Jacksonport, Wis. | \$ 5.78 |
| I. H. D., Boston, Mass. | 25.00 |
| Rev. Gilbert P. Symons, Glendale, Ohio | 10.00 |
| Dora Wiggenhorn, Ashland, Neb. | 5.00 |

\$ 45.78

DU BOSE MEMORIAL TRAINING SCHOOL

| | |
|--|----------|
| A communicant of St. Bartholomew’s Church, Brooklyn, N. Y. | \$ 20.00 |
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HUDSON STUCK MEMORIAL FUND

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| Louisa Stryker, Jacksonville, Ill. | \$ 10.10 |
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PRAYER

“So THEN—pray. When your child is lying on a bed of sickness, and wise eyes look on him with pitying hopelessness, still—pray. When weakness has smitten you, and you have the sentence of death in yourself, still—pray. When your business affairs are in confusion, and there seems no relief from disaster and shame, still—pray. . . . Who can tell whether God will be gracious to you? It may not be His will to grant your prayers. Your request may conflict with His eternal purpose of grace. . . . He is your Father, but He has a moral purpose towards you which may require the denial of much that seems to you your necessary good. He cannot grant all the prayers of His children any more than you can grant all the prayers of yours. . . . He did not grant Christ’s appeal in Gethsemane, ‘Let this cup pass from Me’. He gave Christ His cross. But He made the cross Christ’s cup of delight for evermore. Prayer has power with the will of God.”—W. M. Clow.

THE FIRST SUNDAY IN LENT

O Lord, who, during forty days and nights
 Didst fast for our sake, give us grace to use
 Such abstinence as ever flesh subdues
 And God's true holy Spirit e'er delights;
 That we may seek that godly life that rights
 The ancient wrongs, the evils that confuse
 Our souls, and cause us heavenly life to lose
 For punishment that all our sense affrights.

But when, by Thy assistance, we may rule
 Our bodies so that we may e'er obey
 Thy godly motions in all holiness,
 May we be joined to that celestial school
 That ever sings Thy praises, night and day,
 And evermore Thy glory doth confess.

H. W. T.

A SHAKESPEREAN
LENTEN KALENDAR

COMPILED BY AGNES CALDWELL WAY

| | |
|--------------------------------|--|
| THE FIRST SUNDAY IN LENT | We do pray for mercy, And that same prayer doth teach us all to render The deeds of mercy. <i>Merchant of Venice</i> , IV. i. Sweet mercy is nobility's true badge. <i>Titus Andronicus</i> , I, i. |
| MONDAY | What then? what rests? Try what repentance can; what can it not? Yet what can it, when one cannot repent? O wretched state!— <i>Hamlet</i> , III, ii. |
| TUESDAY | If when you make your prayers, God should be so obdurate as yourselves, How would it fare with your departed souls? <i>2 King Henry VI</i> , IV, vii. |
| WEDNESDAY Ember Day | He who would the sword of Heaven bear, Should be as holy as severe; Pattern in himself to know, Grace to stand, and virtue go; More nor less to others paying, Than to self-offenses weighing. <i>Measure for Measure</i> , III, iii. |
| THURSDAY | Whereto serves mercy But to confront the visage of offence? And what's in prayer but this two-fold force— To be forestall'd ere we come to fall, Or pardon'd being down? Then I'll look up. <i>Hamlet</i> , III, ii |
| FRIDAY Ember Day | Love and meekness . . . Become a Churchman better than ambition; Win straying souls with modesty again, Cast none away.— <i>King Henry VIII</i> , V, iii. |
| SATURDAY Ember Day | He is . . . divinely bent to meditation; And in no worldly suits would he be moved, To draw him from his holy exercise. . . . When holy and devout religious men Are at their beads, 'tis much to draw them thence, So sweet is zealous contemplation. <i>King Richard III</i> , III, vii. |

IN ORDER to get a true perspective of the right idea of Church unity, we must consider, first of all, the interpretative background on which it is foreshadowed, i. e., the experiences through which God was bringing His chosen people: for God was leading the Jew on to a unity of life and purpose, on to a unity of faith and of service, as He gradually correlated all their spiritual forces, focusing them into the unity of the Apostolic and Catholic Church which was foreordained to supersede the religion of the Jew—*Henry Lowndes Drew*.

THE LAST thing a man of Christian vision will take notice of, in his work for the Lord, is discouragement, and then he will see it only in the dim distance.—*William Porkess*.

DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER

(NOTE: All the studies for this week are based on Temptation, and the texts are taken from the account of our Lord's temptation as given in St. Matthew 4:1-11. The readings for each day as given in *The Churchman's Kalendar* are also indicated. EDITOR).

February 19

READ St. Matthew 4:1-11; Joshua 5:10-end. Text for the day: "Then was Jesus led up of the Spirit . . . to be tempted of the devil."

Facts to be noted:

1. Our Lord had just been baptized by John the Baptist.
2. The forty days in the wilderness prepares Him for His active ministry.
3. Christ was tempted just as every human being is tempted

So many people have a feeling that it is a sin to be tempted. This is not true: it is yielding to temptation that is sinful. We are told by St. James, "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience". We must always be careful to distinguish between "temptation" and "trial". Dr. Alexander McClaren says, "Temptation says, 'Do this pleasant thing; do not be hindered by the fact that it is wrong'. Trial, or proving, says: 'Do this right and noble thing; do not be hindered by the fact that it is painful'. The one is a sweet beguiling melody, breathing soft indulgence and relaxation over the soul; the other is a pealing trumpet call to high achievements". Every day of our lives we are tried and proved, but "God's proving does not mean that He stands by, watching how His child will behave. He helps us to sustain the trial to which He subjects us." God never "tempts" us to do wrong. That is the work of the devil.

February 20

Read St. Matthew 4:1-11; St. John 18:1-9. Text for the day: "And when the tempter came to Him."

Facts to be noted:

1. Our Lord had fasted forty days and nights when the keenest temptations came to Him.
2. The devil's temptations were subtle in the extreme.
3. Our Lord resists the temptations as man.

So frequently it is felt that it was an easy matter for our Lord to endure that long fast and to resist the tempter because of His divinity, but it must be kept in mind always that He suffered and resisted in His humanity, and not as divine: otherwise He would not be our perfect example. The Epistle to the Hebrews sums it up when we read, "For we have not an high priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin". And one writer says, "The wind agitates the surface of the ocean, while its hidden depths remain untroubled: these temptations troubled the outward humanity; the inner divinity they could not touch. . . . As man He suffered, as man He resisted, as man He conquered". We, too, must suffer, we, too, must resist, and we, too, must conquer as men, by the power that God has given to us through Him who knows our strength and our weaknesses, and knows, just as we know, the meaning and power of temptation.

February 21

Read St. Matthew 4:1-11; St. Luke 23:32-42. Text for the day: "If thou be the Son of God."

Facts to be noted:

1. The devil attempts to strike Christ through His physical need.
2. He attempts to cast a doubt into our Lord's mind.
3. Our Lord's unhesitating reply.

Our Lord is hungry, His body is weak as the result of His long fast, and the devil tries to take advantage of His weakened condition to cast a doubt into His mind, and so to overcome Him. But our Lord's faith is supreme, and without hesitation He resists the tempter. And so "The Christian's strength lies in His faith . . . Hence it is that Satan's chiefest guns are shot against the royal fort of faith, knowing that it commands all; and if he can make a breach here, he fears not to enter with success. The first mine that he ever sprang to blow up the first Adam and his wife, and in them the whole race of mankind, was by weakening their faith: *Hath* God said,

"In the day ye eat thereof, ye shall die"? When he came to the second Adam, he endeavored to slay Him with the same sword, "If Thou be the Son of God"—(Sevenock). Our daily effort should be to strengthen our faith in Almighty God, so that, when those days come when, perhaps, the body is weakened and enfeebled, or the problems of life are difficult of solution, we shall not yield, and we shall be conscious that we do live, not only by bread, but by the word of God.

February 22

Read St. Matthew 4:1-11; Colossians 1:9-18. Text for the day: "Thou shalt not tempt the Lord thy God."

Facts to be noted:

1. This temptation is even more subtle than the first.
2. It is a temptation to make Himself popular in a popular way.
3. Our Lord again uses Scripture in resisting this temptation.

"Stripped of its symbolical form, this was a temptation to take a short and easy road to recognition as the Messiah by giving 'a sign from heaven' which even the most incredulous and unspiritual would be compelled to accept. This short and easy method Jesus decisively rejected. He determined to appeal to the spiritual apprehension of mankind, that they might believe on Him, not because they were astounded by His miracles and could not resist the evidence, but because they were attracted by the holiness and graciousness of His character, by the loftiness of His teaching, and by the love of God to man which was manifested in all His words and actions. He intended His miracles to be secondary, an aid to the faith of those who, on other grounds, were inclined to believe, but not portents to exhort the adherence of those who, on other grounds, were inclined to believe, but not portents to exhort the adherence of those who had no sympathy with Himself or His aims"—(Dummelow).

February 23

Read St. Matthew 4:1-11; Hebrews 2:9-end. Text for the day: "Thou shalt worship the Lord thy God."

Facts to be noted:

1. The devil makes a last attempt to overcome Christ.
2. All sins are diabolical but such sins as pride of wealth and power are especially so.
3. Wealth and position are dangerous snares.

"The devil is, after all, a hard taskmaster. Under the guise of great liberality, he exhorts severe conditions; he demands a great price for everything he has to offer. Although he pretended to make over to our Lord Jesus all the kingdoms of the world and the glory of them, it was at no less a price than that of falling down to worship him. He ever acts thus with those who enter his service only that the hard part of the condition is not usually named at first, but discovered by bitter experience afterwards—the fish at first tastes only the bait, but afterwards feels the barbed hook"—(Wiseman).

February 24

Read St. Matthew 4:1-11; Rev. 19:1-16. Text for the day: "Then the devil leaveth Him, and, behold, angels came and ministered unto Him".

Facts to be noted:

1. Our Lord won a complete victory over the tempter.
2. All the way through His fasting and temptation He fortified Himself as man by the Word of God.
3. His was a complete preparation for His earthly ministry.

We are told, "Resist the devil, and he will flee from you" and a well-known hymn tells us:

"And Satan trembles when he sees
The weakest saint upon his knees."

Every temptation resisted makes us just that much stronger to resist the next one, and we gradually become more and more conscious of the strength to resist, until the day comes when the particular temptation, that, at one time, was the source of great anxiety, ceases to have any power over us. And it is a matter of common experience that every temptation resisted is followed by a feeling of real happiness as well as increased strength. Let us, then, follow our Lord's own example. Don't dally with the temptation. When it comes, treat it like a poisonous snake. Kill it. Don't wait. Use the same means

that our Lord used, the Word of God. Our Lord was never free from temptation any more than we are, but He was always ready to meet it. And that is just the way in which we must live. Every time that we are victorious over the tempter, we shall know something of the meaning of our text for the day.

A PARAPHRASE

By H. R. S.

AS I grow old, I find it increasingly difficult to commit words to memory. The ideas I can remember, almost always, by frequent reading, but the wording (or the form of which the idea is the substance) is provokingly illusive. One day, after vainly trying to memorize a very beautiful evening prayer, so that I might be able to say it every night without reading it, it occurred to me that perhaps a change of form, from prose to free verse, might help me out of my difficulty, since the rhythm of even poor verse is more easily held by the memory than that of even the most rhythmical prose. Thinking that my effort may help some other person out of a like dilemma, I venture to send my paraphrase of

AN EVENING PRAYER

With the night shadows, Lord,
Our hearts return to Thee.
We have walked through unseen dangers
And Thou only hast preserved us.
All our temptations—in Thy loving kindness
Thou hast helped us to escape.
Pardon us our sins against Thee—
Of transgression; of neglect—
And help us to forsake our sin.
Our fears, and our perplexities,
Our doubts and cares, we bring
And leave them at Thy mercy seat.
Grant us to rest with quiet hearts
Through faith in Thine abiding care.
Remember Thy Church with divine life.
Have all our dear ones in Thy keeping.
And may the quiet of the evening
And the slumbers of the night
Bring strength, through Jesus Christ Our Lord.
Amen.

THE PERFECT PREACHER

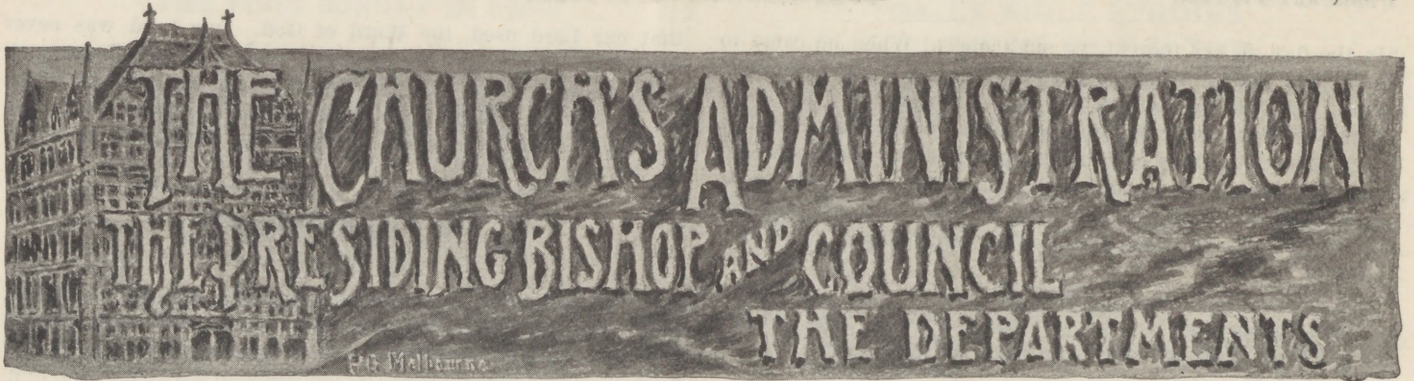
HE IS NEVER too long, either in his sermons or prayers. He never forgets anything he ought to remember, and he never remembers anything he ought to forget. He knows just when to speak and when to be silent. His laughter is always well-timed, and his tears are always shed at the precise moment of psychological correctness. His sermons are always well prepared, well delivered, and appropriate. He is educated enough to be a college president, and unassuming enough for a humble beginner. He never has any financial embarrassments, as he always manages to live comfortably on the smallest salary. He never quarrels, and yet he always is outspoken and courageous. He is at once an ideal visitor, and an ideal student. He is a real leader of Israel's hosts, and yet even his enemies speak well of him. His wife is absolutely without fault, and his children are all just like her. His theology is old-fashioned enough to please the most conservative, and new-fangled enough to satisfy the most radical. There is never any difficulty in stationing him, as any appointment is glad to get him, and he is always willing to sacrifice himself for the good of his brethren.

Unfortunately for us, we have never met this brother. We have heard of him: we have listened wonderingly to the tales of his perfection: and we have hoped to meet him: but, always, he has happened to move away or die just before we could meet him. But we are still looking for him, and when we find him we shall have no hesitation in letting our people know just where he lives.

But, meanwhile, we have some thousands of good men in our ministry who are carrying on the work. They are not perfect, and they know it: and we know it. And yet it is surprising how great a work these men are doing. They have lots of faults, but more virtues; and they are honestly trying to build up the kingdom of God. And it may be that of them we shall say by and by with great depth of sincerity, "of such is the kingdom of heaven". If your congregation is looking for a perfect preacher, we don't want to discourage them: keep on looking: but take our advice and don't wait till you find him, but pick on some brother nearby who has a score of faults, but who, after all, is loyal to his Master and who will be loyal to you.

—Christian Guardian.

How CAN a man be really efficient for the Lord unless he has Christian vision?—William Porkess.



THE NATIONAL COUNCIL at its meeting February 7th and 8th, with its Departments meeting on the 6th, faced a situation which had not confronted it before during the past triennium. The Treasurer in his report indicated that the contributions of the Church had fallen below the expenditure by \$399,078.30. In the two years preceding, the Church had given liberally enough to cover all the enterprises of the Church carried on through the National Council and leave a substantial surplus to apply on the old deficit. At the December meeting of the Council in recognition of the report of the Joint Committee on the Report and Program of the National Council which was adopted by the General Convention in which suggestions were made that the Council look carefully into the question of its appropriations and also into the number of commissions and departments which are in existence, this committee had given the most careful consideration to this subject, spending three days at the Church Missions House going over all the budgets, interviewing the Secretaries, and presented a report covering twenty-nine pages and recommending a reduction of \$236,725. A statement covering the report of this committee and other financial matters was prepared and published in the papers in the last week's issue.

ENCOURAGEMENT APPRECIATED

A most encouraging telegram from the Twenty-ninth Annual Convocation of the Missionary District of Oklahoma assembled in Tulsa, Okla., sending greetings to the President and National Council and pledging its loyal support to the work of the whole Church was received and read with great appreciation.

A DAY OF INTERCESSION

The President stated that it was his desire to address a letter to the bishops and clergy of the Church inviting them to join with the National Council in appointing Wednesday, Mar. 14th, as a day of special intercession for God's blessing upon the Church at home and abroad, and by vote of the Council the President was requested to write such a letter.

THE REV. MR. MITCHELL HEADS FIELD DEPARTMENT

In the report of the Field Department a committee had been appointed to nominate a successor to the Rev. Wm. H. Milton, D.D., who had felt obliged to retire as Executive Secretary of that Department. The committee and the Field Department unanimously recommended the election of the Rev. R. Bland Mitchell as Executive Secretary, and Mr. Mitchell was unanimously elected to that office.

WEST VIRGINIA'S EXAMPLE

The Field Department reported that the Diocese of West Virginia was the only diocese of the whole Church which has as yet met its general quota in full for the past triennium. The following resolution was adopted:

WHEREAS: The Field Department reported to the National Council that the Diocese of West Virginia is the only Diocese of the whole Church which has as yet met its general quota in full for the past triennium.

RESOLVED: That the National Council records its grateful appreciation of this loyal support of the work of the whole Church, especially as in doing so the Diocese was obliged to curtail its own work. The National Council fully realizes that this remarkable record was made possible only because of the generous support given, in general, by the people of the Diocese, but especially is it due to the wise and stimulating leadership of the Bishop of the Diocese and the Rev. S. Roger Tyler, Diocesan Chairman for the past three years.

CHURCH SERVICE LEAGUE

The Council at its last meeting had authorized the Field Department to appoint a special commission representative of

the various agencies to consider the question of the Church Service League. This commission made its report and the Council voted to make the commission a permanent one under the Field Department. It also approved of the recommendations of the commission. (This report will be printed in full in a forthcoming issue of THE LIVING CHURCH.)

CHAPLAINS FOR NEAR EAST

The Rev. Wm. C. Emhardt, Ph.D., of the Division of Foreign-born Americans recently made a visit to the countries in the Near East and presented to the Council a very illuminating report of his observations. This report had been referred to a special committee which reported as follows:

WHEREAS: Recent events in the Near East have brought to the attention of the Christian world the need of a closer coöperation between the Near East and the West; and

WHEREAS: The Eastern Orthodox Patriarchs of Constantinople and Antioch, and the Armenian Patriarch of Jerusalem have requested the appointment of a chaplain who shall assist in guiding the educational movements within their theological seminaries, and the Anglican Bishop of Jerusalem urgently pressed the need of such representation before the two Houses of the General Convention; be it

RESOLVED: That we hereby approve the principle of appointment of chaplains for educational and other acts of coöperation to the Churches of Europe and the Near East, when so requested by their governing bodies; and be it

RESOLVED: That we recommend the appointment of such chaplains as soon as provision can be made in Constantinople, Jerusalem, and Beirut, in the order named, and be it

RESOLVED: That we recommend that the President of the Council be authorized to request the people of the Church to make their offerings on Good Friday to be, at the discretion of the Council, appropriated among the Jerusalem and East Mission, the maintenance of the work hereby approved, and the Near East Relief, provided that organization will discontinue solicitation through the Church schools and Woman's Auxiliary during Lent; and be it

RESOLVED: That the National Council authorize the Executive Secretary of the Department to assign one of the present officers of the Department to the direction of this work in addition to his other duties.

SUMMER CONFERENCES

The committee composed of a representative from the Departments of Missions, Religious Education, and Social Service with the President and Vice President ex-officio and with power to add to its number was appointed on Summer Conferences.

BISHOP MANN'S SUCCESSOR

It was formally noted that the Rt. Rev. Alexander Mann, D.D., one of the members of the Council elected by the General Convention, having been elevated to the Episcopate, had thereby become ineligible for membership on the Council. The statement of this fact was received with great regret by the members. The Rev. Thomas Casady, of All Saints' Church, Omaha, Neb., was elected in his place, and on motion of the Bishop Coadjutor of Southern Ohio, was elected a member of the Department of Religious Education.

The Council had the privilege of the presence of the Bishop of Eastern Oregon, Dr. Remington, and the Bishop of Spokane, Dr. Page. Both made brief addresses.

HELPFUL CONFERENCES

The vice president, in his report, called attention to the very interesting and helpful conference between the members of the office and the field staff which was held at Atlantic City early in January. This conference had the pleasure of the presence of the Bishop of Virginia, a member of the Council. The work of all the Departments was thoroughly discussed with the idea of bringing about more complete coördination.

There was also held in St. Louis a conference between the

executive staff of the Council and the field representatives of the Church. In this conference every province was represented except the eighth, and Mr. Kemerer, one of the field agents, has visited the Eighth Province to take the inspiration of that conference to the Church in that Province. The Council adjourned to meet again May 2d, a week earlier than the usual time in order to avoid Ascension Day.

DEPARTMENT OF MISSIONS MEETING

THE Department of Missions heard with pleasure, at its meeting on Feb. 6th, a letter from Mrs. Pancoast, of Philadelphia now visiting the Orient, concerning the excellent buildings in course of erection for St. Mary's Hall, Shanghai. Mrs. Pancoast pointed out that the St. Mary's buildings which will cost approximately \$150,000, are better planned and will accommodate twice as many young women as a group of buildings now under construction in a mission of another Communion which cost \$350,000. She urged the Department to authorize the immediate erection of the chapel for the school. She reports a general feeling of depression among the teachers because it has not been possible to provide the \$15,000 which the chapel will cost. The Department decided to commend Mrs. Pancoast's statement to the attention of all donors desiring to make a gift for one of the objects on the priority list in the Church's Program and called attention to the fact that gifts designated for priority No. 69, will be credited upon the quota of the diocese from which they come if the donors so desire.

The Department heard of the death of Mr. Kingman Robins, and sent a telegram expressing its heartfelt sympathy and prayers to his widow.

RECENT APPOINTMENTS

Miss Marion N. T. Carter was appointed as United Thank Offering worker in the District of the Philippines.

The following missionaries were employed in the field: Alaska, Mrs. Anna Cook, as matron of the Hudson Stuck Memorial Hospital, Fort Yukon; Cuba, Mr. Otto Brassel Naf, as headmaster of the Boys' School, Havana.

Mrs. Mabel Wright MacDonald was transferred from the Diocese of Atlanta to the Diocese of Tennessee.

VARIOUS MATTERS

Emergency aid was given to the Diocese of Marquette to enable a Swedish Congregation at Iron Mountain, which has recently come into this Church as a body, to put newly acquired church property into suitable condition for use.

Arrangements were made to secure the temporary assistance of Archdeacon Bachir as a special missionary among the unchurched Syrians in America. There are in America thousands of Syrians who have no priests of their own to minister to them.

Emergency assistance was given to the Deaconess Training School of the Pacific by an appropriation to cover the salary of the Dean for the year 1923, this appropriation to come from the United Thank Offering.

The Department felt obliged to decline the request of the Bishop of the Philippine Islands for an appropriation to enable him to build an additional residence.

The Bishop of Hankow was informed that if, in his judgment, the plans prepared for St. Andrew's Church, parish house and school, Wuchang, were likely to prove satisfactory and could be erected within the amount available for equipping the station, he was authorized to proceed with construction.

An appropriation was made from the income of the Jane Bohlen Fund to continue the publication and distribution of the Christian paper *The Morning Star* in Japan. This paper is distributed among the teachers of 2,000 primary schools, with the approval and request of the principals of the schools.

THE SECRET of real life, i. e., life as it is when lived in union with God, is: The love of God tabernacled for all time and for all eternity in the Person of Jesus Christ; and, while radiating abroad in the hearts of men, reaches out into the yet unborn future through a sacramental extension of His mysterious Incarnation: and the willing surrender of man to his Redeemer in the spirit of deep humility, as a token of his desire to be at one with God in Christ Jesus.—*Henry Loundes Drew.*

A LENTEN MESSAGE

BY THE RT. REV. R. H. NELSON, D.D.,
BISHOP OF ALBANY

AN Apostle of Christ Jesus, through the will of God, to the Saints that are in the Diocese of Albany, and the faithful in Christ Jesus: Grace to you, and peace, from God our Father, and from the Lord Jesus Christ.

I trust that I am not guilty of presumption in adopting these words of St. Paul as introducing a message to you at the beginning of the Lenten season, but if such a charge should be brought by any one, I venture to suggest that the author of the Epistle to the Ephesians described himself elsewhere as "the least of the Apostles", and, in this same letter, as "less than the least of all saints".

In the same spirit of humility, I desire to set before you the faith in which the great Apostle lived, and which he sealed by a martyr's death.

In particular I would call your attention to St. Paul's declaration that God, who raised our Lord Jesus Christ from the dead, "gave Him to be the Head over all things to the Church, which is His Body, the fullness of Him that filleth all in all".

It may seem to some of you unfortunate that the Church should be disturbed by controversy at the very time in which we are called to participate in a season of extraordinary devotion. No one can regret more than I that the foundations of our faith should be questioned, but I have such confidence in "those things which are most surely behind among us", that I am able to regard recent controversies with the assurance that they will result in the furtherance of the Gospel. Jesus Christ is "the same yesterday, today, and forever", and the history of the religion which centers in His Person shows that it emerges from every attack with renewed strength and with a fresh hold upon the hearts of men.

It is no part of my intention, at this moment, to discuss the merits of a widely published controversy, nor is it my purpose to pass judgment upon those who have been parties to this dispute.

I believe that the solution of doubts concerning the power and Godhead of our Redeemer may best be found through closer and deeper knowledge of Him. His first disciples learned to believe in Him through companionship with Him, and I am convinced that, in these troubled times, our faith will be strengthened in proportion to our growing knowledge of Him, and our devotional nearness to Him.

He is the Word of God who speaks to every child of man in the tongue wherein he was born.

No man can interpret the Christ to another except as he may exhibit the truth of the Christ-life by his words and actions, but each of us can drink from that Fountain of Divine truth, and find the light of life from Him who "lighteth every man that cometh into the world".

I exhort you, therefore, to employ this Lent in devotional study of our Lord's life; in frequent and earnest prayer to God through Him who is our Divine Mediator; and, most of all, I ask you to seek Him where He may be found in that Holy Sacrament which He instituted for a memorial of His death and as a bond of spiritual union between Himself and the members of His Body.

If your life be hid with Christ in God, you will learn to know Him who is the Truth, and the renewing of your faith through spiritual experience will strengthen others who are struggling toward the Light.

Faithfully your servant in Christ Jesus our Lord,

RICHARD HENRY NELSON,
Bishop of Albany.

WAS IT NOT on this same shore that a Canaanitish woman astonished Jesus with her faith? What was there in the soil of this heathen coast that it grew such beautiful wild flowers of faith?—*James H. Snowden.*

IN THE HANDS of Sunday school superintendents and teachers lies the real solution of the missionary problem. They hold the key to the whole situation, and, if they improve their opportunity, within a generation there will be a Church whose intelligence about missions and zeal for them have never been equalled in the world's history.—*Missionary Outlook (Canada).*

DuBose as a Prophet of Unity

A Series of Lectures on the DuBose Foundation Delivered at the University of the South

By the REV. J. O. F. MURRAY, D.D.,

Master of Selwyn College, Cambridge, and Hon. Canon of Ely Cathedral

INTRODUCTION

On November 7th, 8th, 9th, and 10th, 1922, the Rev. J. O. F. Murray, D.D., Master of Selwyn College, Cambridge, England, delivered the Inaugural Course of Lectures on the "DuBose Memorial Foundation" at the University of the South, Sewanee, Tennessee.

When the *Constructive Quarterly*, in its December 1921 issue, published an article entitled "Dr. DuBose and the Problems of To-day", it was immediately evident that the author of that paper, the Rev. J. O. F. Murray, was the man of all others best fitted to interpret the theology and teaching of Dr. DuBose.

These lectures have justified the opinion expressed more than ten years ago by Walter H. Moberly, of Oxford University: "Dr. DuBose must now be reckoned one of the foremost theologians of our time."

Dr. Murray brought to his task the type of learning, scholarship, and spiritual insight that enabled him to sympathize with his subject. In addition he carried forward the Soteriology and Christology of Dr. DuBose, into new fields of research, and has given to his message a wider application than even his most devoted disciples had thought possible.

Too much emphasis cannot be laid upon the fact that Dr. Murray pointed out more than once, that we have in Dr. DuBose an answer to many of the deepest questionings of the hour. In regard to the doctrine of the person of Christ, and of the nature of the Salvation He came to give us, Dr. DuBose has done pioneer work and opened up rich mines of thought which it will be the work of more than one generation to exhaust.

Dr. and Mrs. Murray will take back with them, to their home in Cambridge, our highest esteem and our most affectionate regard. Henceforth a new bond of fellowship has been created between that great Christian University and our own University of the South, at Sewanee. We share in a common task, we strive for the same great ideals of Christian education, we are animated by the same confidence in the truth for its own sake, which so characterized the life and teaching of the man in whose memory these Lectures were founded, and above all, our fellowship is in Christ, and in His life, who is the Head over all things to the Church which is His body, the fullness of Him that filleth all in all.

WM. A. GUERRY,
C. B. WILMER,

SILAS MCBEE,
THOMAS P. BAILEY,
Committee.

FOREWORD

These papers contain a summary of the Inaugural Course of Lectures on the DuBose Memorial Foundation delivered at the University of the South, Sewanee, Tennessee, November 7-10, 1922, by the Rev. J. O. F. Murray, D.D., Master of Selwyn College, Cambridge, England, and Hon. Canon of Ely Cathedral.

William Porcher DuBose was a South Carolinian of French Huguenot extraction. He was born the 11th of April, 1836, educated at the Military Academy of Charleston, S. C., and at the University of Virginia. He served with distinction in the Confederate forces 1860-'65, first as an Adjutant, and then as a Chaplain. After six years parochial experience he became Chaplain and Professor of Moral Philosophy and Christian Apologetics in the University of the South, at Sewanee, and served the University in various capacities for thirty-six years. He entered into rest on the 18th of August, 1918.

His thought was singularly penetrating and pregnant, dealing fearlessly with fundamental problems. It is embodied in seven volumes published between 1892 and 1911, supplemented by an important series of articles which appeared in the *Constructive Quarterly* between 1913 and 1921. His pupils have felt that his work has a significance which will not be exhausted in a single generation, that he has dug a well that goes down to eternal springs of the Well of Life. They have, therefore, established this lectureship to secure the continued attention of scholars and students to the issues raised by his contributions to philosophy and theology.

LECTURE 1

THE BACKGROUND OF SPIRITUAL EXPERIENCE

WHEN "God spake in old times to our Fathers through the prophets", the relation between the men and the message with which they were charged was vital and personal. It is always so. On all subjects but the most abstract, if we could comprehend a man's thought we must set it in its context in the life of the man, and in the life of his time. We are yet hardly far enough away from Dr. DuBose to see the relation of his thought to the thought of his time. We can, however, by the help of his singularly illuminating autobiography, *Turning Points in my Life*, set it in the light of his spiritual experience.

In this experience there are three outstanding moments. The first of these was the crisis of his spiritual awakening, "the vision of Glory" which, to use a phrase of Dr. Westcott's, was "the prophet's call".

The story can be told only in his own words:

"Three cadets, returning from a long march and series of encampments, and a brief stoppage at their common home, spent, on their way back to their garrison, a night in a certain city, and returned at midnight hilarious and weary from what was called a 'roaring farce' at the little theatre, to occupy one bed at the crowded hotel. In a moment the others were in bed and asleep. There was no apparent reason why I should not have been so, too, or why it should just then have occurred to me that I had not of late been saying my prayers. Perfectly unconscious and unsuspecting of anything unusual, I knelt to go through the form, when of a sudden there swept over me a feeling of the emptiness and unmeaningness of the act and of my whole life and self. I leapt to my feet trembling, and then that happened which I can only describe by saying that a light shone about me and a Presence filled the room. At the same time an ineffable joy and peace took possession of me which it is impossible either to express or explain. I continued, I know not how long, perfectly conscious of simply but intensely feeling the Presence, and fearful, by any movement, of breaking the spell. I went to sleep at last praying that it was no passing illusion, but that I should awake to find it an abiding reality."—*Turning Points*, p. 18f.

This crisis came to a lad of twenty, brought up "in the nurture and admonition of the Lord", who had never been without spiritual susceptibility, but who had for the time fallen asleep at his post.

The essential soundness of his inner being stands revealed by the instantaneous, instinctive, whole-hearted response that he made to the first whisper of his Father's Voice, when "God and nature met in Light" in him. In the deepest and truest sense he found and knew that he found himself in finding God.

The "natural" divine Sonship in him passed by an intensely real but almost passionless crisis into the spiritual, which was for him in all his thinking always preëminently the higher natural. As he grew in knowledge and experience in the course of a lifelong walk with God, he became more and more conscious of the necessity for a continual dying to sin. But the transition with him left behind it no scars of moral conflict with a consciously rebellious will. The new life does not stand out for him as it does in so many theological systems, against a background dark with the terrors of the wrath of God. His vision of the content of salvation is not the less piercing because in this respect his spiritual kinship is with St. John rather than with St. Augustine or St. Paul. The outward rapture faded, as was to be expected, into the light of common day, leaving the young DuBose with no further token of the experience through which he had passed than "a sensitized and transfigured—not only consciousness but—conscience". Its presence and its power, however, never left him. It gave him a conviction of spiritual reality which the ruin of his outward hopes could only intensify, and all the questionings of a reason resolutely skeptical were unable to disturb. To use the words of another great religious thinker, Horace Bushnell, whose experience in this and other respects has many points of contact with his own, "what was so profoundly felt could not but be true".

The trial, however, to which his faith was subjected was fiery enough. It will be well at this stage to stay awhile and take note of it. We have a record in his own words of two outstanding crises in it. He is speaking of the night about ten years after his conversion when he first faced the possibility of final defeat for the Confederate cause.

"The actual issue was all upon me that fateful night in which, under the stars, alone upon the planet, without home or country or any earthly interest or object before me, my very world at an end, I re-devoted myself wholly and only to God, and to the work and life of His Kingdom, whatever and wherever that might be."

The other came when we might least have expected it, just fifty years later, in his eightieth year. It is, of course, no isolated experience. It is the final crisis of what must have been the life-long testing of his resolutely enquiring spirit. He wrote to his friend and pupil, Silas McBee:

"In a sense this eightieth year of my life has been one of worse than European War between me and old age. In this I feel that I can modestly say that I have conquered. It is not only old age I have had to contend with, but a number of external conditions . . . and hindrances, which have broken up, paralyzed, and dissipated my natural energies; but all that does not touch the real root of my troubles; it has only had the beneficent effect, as most certainly the gracious purpose, of throwing me back upon a re-examination and a deeper questioning and testing of my religion. I have gone deeper into it and reached higher than ever before, and I humbly believe I can say now, 'I not only believe but know'. At any rate, I have discovered that the more persistently and perseveringly one believes to the bitterest end, the more certainly one knows, and is grateful for having been spared none of the tests. I have been just as much higher up this summer as I have been deeper down. My costliest failure has been converted into the completest success. I have nothing to show, but I am firmer on the rock."—*Constructive Quarterly*, viii., 513.

Such is the background of spiritual experience, in the light of which we have to read DuBose's contribution to the thought of his time and of ours. But before we come to consider that in detail, it will be well to spend a little further time on his training as a thinker, and on some of his characteristics as a man.

HIS TRAINING AND HIS CHARACTERISTICS AS A THINKER

DuBose entered the Military Academy at Charleston, S. C., at the age of sixteen, the choice of school being decided, we are told, by the fact that he seemed to be deficient in mathematical ability. He passed out, the head of his year, in 1855. The story illustrates a constant element in his training which, partly by what we call accident, but in great measure of deliberate purpose, set the stamp of balance and completeness upon his development. By nature eminently lovable, simple, in the true sense childlike, he had to serve a hard apprenticeship in the school of war before he settled down to his life's work as a university professor. His deepest spiritual and intellectual affinities were with the mystics and the idealists—with Plato and with St. John. The exigencies of controversy with a classmate over the five points of Calvinism, gave St. Paul a predominant influence in his theological thinking. His work as a Professor of Ethics wedded him to Aristotle.

In all this it might have seemed as if personal choice had little to do with the form that his training assumed. In one of his latest essays on The Subjective and Objective in Religion, he tells us that he deliberately let his natural bent towards the evangelical and subjective take care of itself to

develop the Catholic and objective, so that at least he must have accepted this overruling *con amore*.

His chief debt, no doubt, was to the constant stimulus of his work as a university professor. Superficially, Sewanee would not seem a promising training ground for a thinker with a world-wide horizon. He had only a small class of immature students in a struggling university that had to be recreated out of ruin.

Yet there is nothing pedantic, nothing provincial, about the thoughts that came to him there. In fact, where the man is alive, there is no post so stimulating as that of a teacher in a university center. In England, at least, all of our great religious movements have sprung from our ancient universities. Our leading theologians of the nineteenth century, almost without exception, were university professors. Constant contact with young minds, facing the problems of life while they are still fresh and insistent, is a powerful mental tonic. Even amid the growing pressure of administrative detail, a man, if he will, can still, in a university like Sewanee, or in a theological seminary like those which it has been my privilege to visit in America, find leisure to think as well as to read.

What teaching meant for DuBose is revealed all the more effectually because unconsciously in his autobiography. The master, seated in his accustomed chair, with representatives of thirty-five generations of pupils before him, asks himself this one question: "What has life given me? What has life given me that I have taken, and that I have, that I may give you if you will take it?" He will teach only what he knows at first hand; he will testify what he has seen for himself and his hands have handled, of the Word of Life.

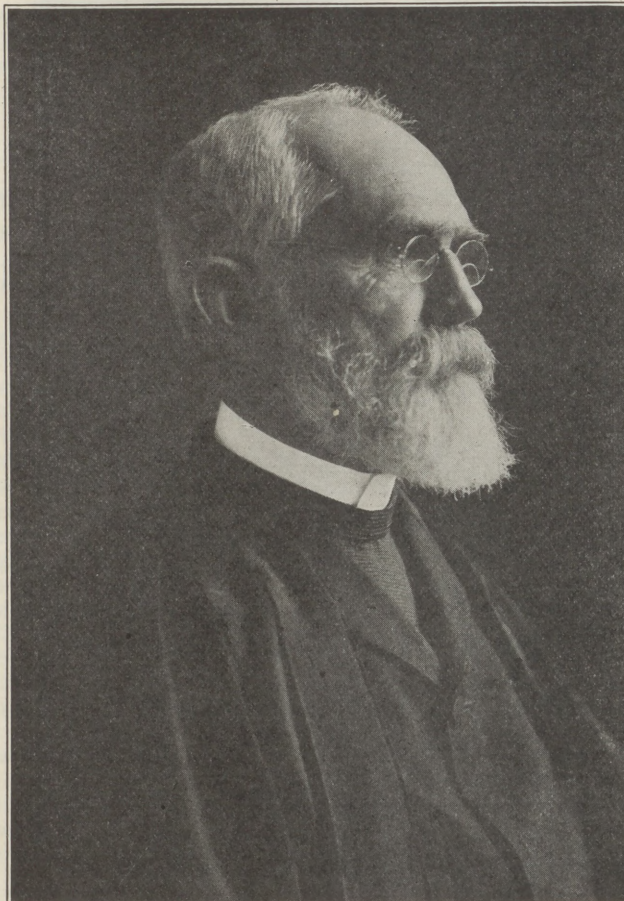
When heart thus speaks to heart, it is not surprising that there should be something in the utterance for all the world to hear.

In the truest sense, in DuBose's case, the man was the message. We may pass on, then, to consider three personal characteristics. Let us take first his sincerity. In this connection there is a deep moral in a story which he tells against himself:

"I remember, just at that period, a singularly trifling incident which, nevertheless, in its effect has been present with me as an actual force for fifty years. What a very little spark may kindle the most destructive conflagration, or sometimes the most illuminating and beneficent flame! In this case so ridicu-

lous a suggestion could not have awakened so lasting a train of thought and consequence, if the occasion and material had not been ripe and ready for it. In an idle moment I chanced to pick up an old magazine in which were narrated the military experiences and exploits of a certain Lieutenant Poop. His Christian name was Ninkum—Mr. Ninkum Poop. First, in most descriptive and expressive terms, were elaborated and described the heroically high and noble ideals and sentiments with which the newly fledged lieutenant devoted himself to the sacred service of his country, the great British Empire. What aspirations, what hopes and expectations and high-wrought purposes, what dreams and visions of self-sacrifice, and then of honor and greatness and glory! Lieutenant Ninkum Poop arrives at the seat of war, where all his ideas are to be put into action and all his sentiments to be converted into conduct and character and achievement. He goes through it all, his thoughts and expressions to the end swelling with the magnanimity of the great-souled, his actions, on the contrary, evincing only the pusillanimity of the little-souled, the coward, and the poltroon.

"I would not tell this simply as the undignified illustration of a principle; I give it as a historical life-moment and life-movement in my spiritual history. That arrow went home and still rankles in my breast. I cannot tell how often I have found and called myself a Ninkum Poop; how often, in very



THE REV. W. P. DUBOSE, D.D.

other terms, I have preached the fact it illustrates to myself and others:—that life is not life as long as it is only in the mind, or even in the heart; that it is only life when it has been converted into life. Christianity has only begun when it begins to live what it believes and what it feels: 'If ye know these things, blessed are you if ye do them.' Have we the Christianity that does what it says, that practises what it preaches? What we want is not to have a new Christianity, but to have a new way of having Christianity; a new way which is the old one, the way of Him who was, and still is, the Way. He is not alone in Himself the truth and the life, but no less the Way to us of really knowing the truth and living the life."—*Turning Points*, p. 28ff.

There is none who had less need, as the outsider would judge, of a warning against the "besetting sin of speculative thought—empty idealism". But it takes a true man to appreciate the dangers of unreality. DuBose knew them, and has warned us against them as St. Thomas à Kempis has done:

"Let not Moses, therefore, speak unto me, but Thou, oh Lord my God, the everlasting Truth, lest I die and prove unfruitful, if I be only warned outwardly, and not inflamed within. Lest it turn to my condemnation—the Word—heard and not fulfilled, known and not loved, believed and not observed."

And again:

"How much the more thou knowest and how much the better thou understandest, so much the more severely shalt thou on that account be judged, unless thy life be also the more holy."

The Truth Himself has bidden us take heed that we build not on the sand but on the rock.

Closely akin to this intense sincerity is the fearless independence of the man, and especially of the thinker. He was, as he tells us himself, a man who made great use of very few books, resembling in this respect one of the great formative influences in the thought of Oxford in the "'Seventies", Professor T. H. Green. He was fortunately free from the entanglements of "Confessions" and "Platforms".

The Thirty-nine Articles may have many defects. It is fashionable just now to decry them. But at least they make no pretence to be a complete and rigid theological system. They leave a man free, within very wide limits, to think for himself. So DuBose drew his theology without let or hindrance from its fountain head in the New Testament, primarily from St. Paul and not from the "Systematizers"; and in his study of humanity he worked continuously on the great pioneer text book of moral psychology by "the Master of those that know", the *Nicomachean Ethics* of Aristotle. The power of that book over him, and its efficiency in his hands as an instrument of education, is a remarkable testimony to the vital potency of the work of a genuine thinker for all time.

I have already called attention to the fact that in the Divine ordering, the text-books of this essentially mystical teacher were Aristotle and St. Paul rather than Plato and St. John. His appreciation of poetry—the poets representing the kept him in sensitive touch with all the movements of thought in his time. Look, for instance, at the opening chapter of *The Reason of Life*. Notice the range of interests included in it; national and international, social and industrial; but above all, search of the soul of man after God while the prophets express the Divine condescension to human need—is not surprising. His favorite poet was Tennyson. The influence of the *In Memoriam*, especially of the Prologue, can be traced in his writing to the end.

His main interest, however, from the first to the last, lay not in books but in the hearts of men, his own and his pupils'. This

in religion and philosophy, the relation of religion and science, the conflict between immanence and transcendence, idealism and pragmatism, and the modernist controversy over the merely human divinity or the real Deity of the Person of Jesus Christ.

He claimed with justice at the end of his life to be in full sympathy with the modern mind. I have noted, therefore, "comprehensiveness" as the third of his mental characteristics.

Comprehensiveness may be, as Coleridge teaches us, of two kinds, exemplified by Shakespeare and Milton respectively. "While Shakespeare darts himself forth and passes into all the forms of human character and passion, the one Proteus of the fire and the flood, Milton attracts all forms and things to himself into the unity of his own ideal. All things and modes of action shape themselves anew in the being of Milton, while Shakespeare becomes all things, yet remaining forever himself."

If so, there is no doubt that DuBose's comprehensiveness is of the Miltonic type; or rather, he embodied with singular completeness the ideal of St. Thomas à Kempis: "To him all things were one; he traced all things back to one, and saw all things in one."

Yet he was always on the watch, as we have seen, against the danger of being one sided, taking special pains to develop those elements of his nature in which he felt himself least responsive to the truth.

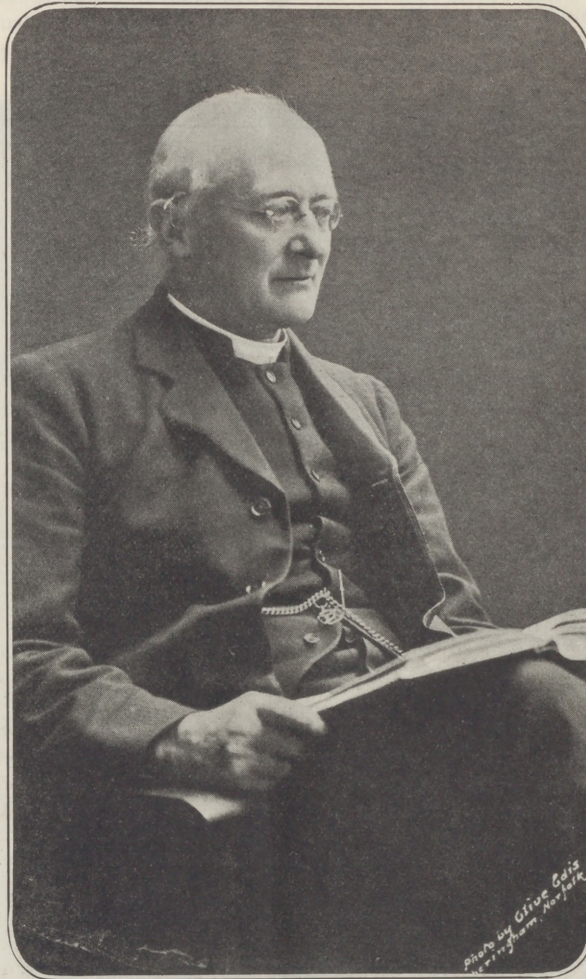
His natural bent, indeed, as he rightly asserted, was as profoundly skeptical as that of his most distinguished Victorian contemporaries. He shared their intense belief in law and even their somewhat mechanical conception of uniformity, so that it was only the depth and intensity of his own spiritual experience, and his clear grasp of the spiritual realities of the Incarnation and the Resurrection, that prevented his being carried away by their influence. This did not imply any indifference to the sovereign claims of truth. Only he felt "that the freest mind is that which is open alike to the claims of the natural and the spiritual in us, not to either as against the other." And again he had learned to hold his mind in suspense "upon matters which we have eternity in which to know, and to have which eternity will not be too long".—*Turning Points*, p. 19.

We may fairly, therefore, claim comprehensiveness no less than sincerity and independence, as characteristic of his thinking. Indeed, even comprehensiveness seems too narrow a word. His comprehensiveness was all inclusive, "catholic" in the widest sense of the word. He viewed life steadily, and alike as an ideal and as an achievement, we may fairly claim that he viewed it whole.

(To be Continued)

A MERELY DIVINE Saviour could not be a Saviour for me. A merely human Saviour could not be a Saviour for me. But a Saviour in whom Deity and humanity meet, a Saviour who is at once God and man, is just the Saviour I need, and the Saviour you need, a Saviour that is able to save to the uttermost all that come unto God through Him.—*R. A. Torrey*.

THIS IS our position,—in Him. We were not saved until we learned that in Him we have redemption; not in our tears, nor in our feelings, nor in our good works. So we start along the heavenly road "in Him". It is "in Him" all the way to heaven.—*Mark Guy Pearse*.



THE REV. J. O. MURRAY, D.D.



CORRESPONDENCE

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

COMMEMORATION OF THE BLESSED JOHN KEBLE

To the Editor of *The Living Church*:

SAIN'T MARK'S Day, April 25th, is the birthday of blessed John Keble, whose Assize Sermon, preached later in the year, is the accepted starting point of the Tractarian, or Oxford, Movement.

I have written to some two hundred of the clergy, in nearly every State, asking them to unite with me in commemorating this great movement on Sunday, April 29th.

We need "a new Spring", now. Will not all the clergy throughout the country, who have been influenced by the Oxford Movement, help reawaken interest, and kindle anew the fire of the Holy Spirit in the hearts of our bishops and clergy, by offering the Holy Eucharist with this intention on Saint Mark's Day, and by preaching a sermon on this fascinating subject on the following Sunday, April 29th?

I should be grateful to receive such assurance from any of the hundreds of clergymen whom I have not been able to reach in a more personal way.

CHARLES MERCER HALL.

Saint Mary's, Asheville, N. C., Feb. 4.

NO ARBITRARY BISHOPS

To the Editor of *The Living Church*:

THE following conversation occurred at a recent dinner at which I was a guest. I send it to you *verbatim et literatim*. It may be of passing interest.

Mr. A. Oh that our Bishops had the power that the Roman bishops have! When a priest of the Roman Church, in the judgment of his bishop, is not giving his full measure of usefulness to the cause of religion in general or to his parish in particular, the Bishop sends him to some parish where he can be more useful, or to a monastery, there to atone for his sin. There are no long-winded letters made public between the bishop and the priest, no heresy trials, no nauseous discussions of sacred subjects in the secular press.

Mr. B. Our bishops are not given such authority because the Anglican Church is a house divided against itself and neither side is willing to trust the other.

As things are now, perhaps this is well, otherwise many good priests would be silenced or driven from their parishes. Something like this was seen quite recently in the far East, when one of our bishops tried to interfere with the work of one of our most godly, useful, and successful missionary priests. Fortunately the bishop lacked authority, so the priest is continuing his usefulness.

No, before our Anglican bishops can have full authority they must first agree among themselves as to what the Anglican Church is, and what it stands for, and what its Sacraments mean.

GEO. V. MAYNARD.

New York City.

ASSISTANCE TO OLD CATHOLICS IN GERMANY

To the Editor of *The Living Church*:

I AM thankful that our good Robert H. Gardiner has passed on through your columns the appeal for aid to the Old Catholic Church of Germany, and I take this as a golden opportunity of sending brotherly love in the form of a check. It was my privilege, at some joyful risk of life, to be able to obey our Blessed Lord's command in the late war to love our enemies and to visit those in prison. All told, I had over 20,000 German prisoners of war to whom I could, in my weakness, bear the ministrations of the Gospel, overseas.

It may be that the hate propaganda has, by this time, sufficiently died down to permit Churchmen to follow, at great distance, the Quakers in offering loving succor even to Germans. Why not? We may have to bear reviling in the form of being charged with sentimentality; but surely the breast in which burns the deep assurance of the merciful Saviour's plain command may in obedience disregard such stings. Why not come right out boldly and declare that as Christians and Churchmen we are bound by the law of love to love the Germans? We have fought, we have invaded, we have demanded reparations. That is all governmental, and will pass away. Why shall not

we, children of the light, "despise the shame" and love our wretched brothers, and pray humbly and constantly for God to bless them?

GILBERT P. SYMONDS.

Christ Church, Glendale, Ohio, Feb. 5.

THE OUTWARD AND VISIBLE SIGN OF A CLERGYMAN

To the Editor of *The Living Church*:

NOTWITHSTANDING much has been said, I feel more should be said concerning the clerical attire of the Church's officers—her bishops and priests, and even her deacons.

Am I not right in saying that, up to about fifty years ago, every mother's son who prefixed "Rev." to his name, wore clerical clothes?

Our secularly-dressed clergymen know, or ought to know, that, were they chaplains in the army or navy, they would have to wear the prescribed chaplain's uniform, except, perhaps, when "off on leave". Are our secularly-attired ecclesiastics on a sort of perpetual "leave"? From their habitual "man-of-the-street" attire, one might assume that they were.

If the military and naval man, the street and steam car conductor, and even the gas, electric, or water meter inspector, has to wear his uniform, why not the chief officer, or conductor, of a diocese, convocation, parish, etc.? I am aware that there are "plain clothes", thief-catching policemen, at times.

According to my observation, the colored clergy set the whites an excellent example in this respect—the former seeming to be invariably wearers of clerical clothes.

What would be thought, and perhaps said, if our sisters and deaconesses should doff their "habits", and don the prevailing street attire? Would they not have as much moral right to doff their uniforms and don secular attire as our Reverend and Right Reverend Fathers in God?

If a canon on clerical attire seems expedient, may not at least something be done in, say, the form of "a godly admonition", emanating from the House of Bishops on this subject; or, perhaps, have it embraced in the next (triennial) "pastoral letter", even though the Church has to wait till the autumn of 1925 therefor?

WM. STANTON MACOMB

256 S. 38th St., W. Philadelphia, Pa., (layman.)

EUROPE AND AMERICA

To the Editor of *The Living Church*:

I WISH to commend to your readers Steiner's *Old Trails and New Borders* (Fleming H. Revell Co., Chicago).

Below I give a specimen of his writing:

"Every traveller from abroad is met by the question, 'What does Europe think of America?' I should not care to answer the question if it hinged upon whether we have maintained our place in the affection of our Allies. The war was the honeymoon of the Allies, and with the armistice the estrangement which leads to divorce proceedings began. Europe loves us about as much as a patient loves the doctor who has saved his life—until he presented his bill.

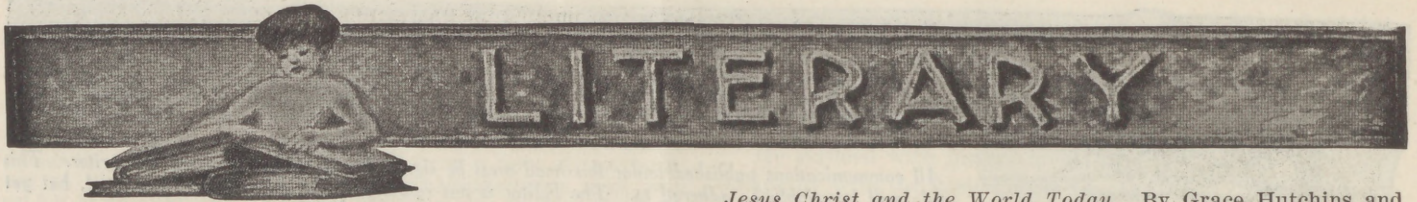
"Nowhere was I received with open arms because I was an American. Nor were the keys of any city presented to me. And I venture to say that I was overcharged when the tradesman saw the cut of my shoes; for 'by their shoes ye shall know them'. Of enmity I felt none, and of grateful affection much, and that we owe not to what we did with the sword. In fact, our share is apt to be minimized by the victors. What affection Europe feels for us, we owe entirely to what we did through the healing hands of our nurses and social workers, to the splendid and dramatic work of Mr. Hoover, and in no small degree to the unassuming, self-effacing work of the Quakers."

Himself a native of that portion of Austria-Hungary containing within its borders many people of various tongues, he vividly portrays the effect of the experiments now being made to make new nations out of fragments of the old.

Uncle Joe's Lincoln was a humorous description of his boyhood experiences, but this last work is quite different though not lacking in humor.

WOODFORD P. LAW.

Minneapolis, Minn.



MODERNIST PROBLEMS

Facing Reality. By Esmé Wingfield-Stratford, D.Sc., New York: Doran. Price \$2.50.

This is a characteristically English book, true to the best traditions and instincts of Anglo-Saxondom. It betrays the inevitable tendency to criticize, remorselessly and keenly, all the shams and pretenses of modern life, but this criticism is not actuated by the sole aim of picking flaws, as is much of our own—for example, that of Mencken—it is animated by love and devotion. The failure of modern civilization to “face reality” is the conspicuous and imminent danger which threatens the complete destruction of all that is, or may be, worth while in the world today. The bane of our modern life is mental palsy or intellectual sloth. Life persists by continuous readjustment to environment, or, in other words, by instantly “facing reality”. The “old answer” will not help in a new situation, and the failure to discern the new response spells disaster. This thesis the author develops in relation to civilization as a whole, and particularly in the aspects of the disease presented by journalism, social life, the War, the individual “will to believe”, art, politics, and religion. The “two fallacies of thought” are those “of thinking in a passion and of simplifying the facts in order to avoid trouble” (p. 203). Incidentally, he turns his attention to the popular literary cults, and to the decline of true literary criticism (cf. pp. 162-173). He is an eminently quotable person, as he writes in an aphoristic style, three or four paragraphs to the page. “A man’s worth is his sense of reality” (p. 22). In considering a certain hypercritical and reactionary type of modern writer, he says: “A modern school of thinkers imagines that it has discovered the whole secret of sincerity to lie in being as disagreeable as possible, and sedulously filing off the refinements of life” (p. 24). “‘Back to the facts’ can only be an inspiration when we remember that the facts that one sees are temporal, but the facts that are not seen are eternal” (p. 26). “No adventure is so splendid or so fraught with peril as this supreme one of keeping right with reality” (p. 27). “The peril is in the appalling inertia of the human mind that will accept any version of the situation and find any excuse rather than arouse itself to the grand, collective effort of looking a wholly new set of facts in the face and making a revolutionary change in its way of life to meet them” (pp. 29-30). Matthew Arnold, he describes as “the sad apostle of a culture without hope or goal” (p. 85). His comment on post-war conditions is that the “hardest and most necessary task . . . is that of unlearning most that we taught ourselves in it” (p. 110). His is not a diatribe, nor a destructive and disrupting attack on all present day life, and his Epilogue (pp. 236-240) reaffirms with certainty the hope he feels for the future.

The Psychic Health of Jesus. By W. E. Bundy, Ph.D. New York: Macmillan Co. Price \$3.

The claims made by our Lord in the Gospels (particularly those of the Fourth Gospel) have given rise to a rather elaborate examination of His character and work, by a school of psycho-analysts and psychiatrists with a view to fastening Him in the category of psychopathies. Dr. Bundy has laboriously undergone the necessary preparation, study, investigation, and analysis, and here examines with great thoroughness the accusations of “megalomania”, “perversion”, “complexes”, and the like, with which certain of these critics have attempted to besmirch the great Figure of history. He has done it with an extraordinary restraint, patience, and perseverance, has given full weight and critical attention to every contention advanced, and concludes that both our Lord and His apostles were “healthy in heart and mind” (p. 231), and that He was neither diseased nor unwholesome in any sense. As against the crude caricatures of the psychiatrist critics, he would point the student to “the first three books of the New Testament”, where he may “feel again the warm, unartificial, and natural impressions that radiate from the currents, cross-currents, and counter-currents of the life of Him who is their theme” (p. 269). It is a valuable piece of apologetic, and a singularly apt comment in the course of modern critical attack on the Christ.

Jesus Christ and the World Today. By Grace Hutchins and Anna Rochester. New York: George H. Doran Co. Price \$1.25.

“If people keep silent when others are advocating far-reaching changes, they are not maintaining neutrality; they are quietly supporting things as they are. When men and women accept a one-sided report of the struggle and do not demand the whole truth, they are secretly afraid of the truth . . . There is no such thing as neutrality” (p. 95). The above quotation is an excerpt which suggests the thought-provoking and challenging character of the book—an exceptional, illuminating, devout, and restrained interpretation of our Lord in relation to the social situation today. It is exceedingly well constructed, illustrated with copious instances of present-day situations comparable in principle to those with which our Lord dealt, and eminently fitted for discussion purposes, with pungent and searching questions appended to each chapter. It is highly to be recommended, particularly as its message and chief tendency will be stimulating to thought and, let us hope, help toward the creation of a new attitude.

BIOGRAPHY

Matthew Leishman of Govan and the Middle Party of 1843.

By James Fleming Leishman, M.A. Paisley: Alexander Gardner, 1921, 10/6 net.

Dr. Leishman of Govan played an important part in the troubles of the Scotch Established Church just before the middle of the last century. His grandson, as good a historian as a biographer, has brought personal and scholarly knowledge to the narrative he records. His work is fascinating. It is a pleasure to go off into digressive by-paths with him, to slip into the lives of the characters incidental to his story, and to enjoy with his own zest the choicest tidbits of humor that he offers by the way. Edwin Irving was said to be *cracked*. “Cracked he may be”, said one of his contemporaries, “but remember a crack often lets in light” (p. 90). A quaint person named Than, at “an ordination, being unable to get near, reached forth his staff, and, touching the head of the kneeling candidate, was heard to mutter: ‘Timmer to timmer’” (p. 70). There is much to enjoy in the volume, more to learn, about the staunch and devout old Presbyterianism, with its high doctrine of the Church and the sacraments, the rise of the Irvingite movement, the contemporaneous reactions, north of the Tweed, to the Oxford movement—and still more which is edifying in the consecration, devotion, spirituality, breadth of mind, and pastoral love of the men of that generation. The book is adorned with excellent plates and contemplated by an adequate appendix and index.

CANON LAW

The Canon Law of Church Institutions. By the Rev. Oswald J. Reichel, M.A., B.C.L., F.S.A., vol. I. S. P. C. K., 1922.

Anglican Canon Law is in so nebulous a state that it is almost impossible to obtain books to which to refer, not only to clear up disputed points, but even to find any explicit statement of general principles. The Church of England is scarcely less badly off in this respect than are we in America. In his first volume the author makes an excellent beginning in the direction of building up some scientific and scholarly literature on the subject. It is unique and original in the ordering of matter: the introduction deals with the Apostolic College and the Church; then follows a discussion of synods, councils, canons—their source, growth, codification, commentators, and authority. It is terse in style, abundantly supplied with full references and quotations (which alone gives a peculiar value to the book, independent of the writer’s own contributions), and is happily and satisfyingly definite. The whole subject matter of Canon Law is little understood among us. Outstanding canonists can be numbered on the fingers—even of one hand—and our literature is appallingly meagre. We are in daily need, more acute at this time than ever before, for principles and precedents to guide our judgments in matters of Church Law, and this work is a most timely and valuable aid to the Church both in England and America. Is there any American canonist who will set himself the task of doing for the Church here what the Rev. O. J. Reichel has begun to do for the English Church?

Church Kalendar



FEBRUARY

- 18. First Sunday in Lent.
- 21, 23, 24 Ember Days. Fast.
- 25. Second Sunday in Lent.
- 28. Wednesday. Fast.

KALENDAR OF COMING EVENTS

Feb. 20—Diocesan Convention, Erie.

Personal Mention

The address of the Rt. Rev. WILLIAM G. McDOWELL, JR., Bishop Coadjutor of Alabama, is 531 North Twentieth St., Birmingham, Ala.

THE REV. DUDLEY BOOGER, rector of Trinity Church, Martinsburg, West Virginia, has accepted a call to St. George's Church, Fredericksburg, Virginia. He will go to his new charge early in April.

THE REV. CLEON E. BIGLER, rector of St. Peter's Church, Delaware, Ohio, has accepted a call to St. Andrew's Church, Kokomo, Ind., and will be in residence after March 1st.

THE REV. W. F. BORCHERT, of Willimantic, Conn., has become rector of the Church of the Transfiguration, Edgewood, R. I.

THE REV. E. D. ELLIS has become rector of Christ Church, Tuscaloosa, Ala.

THE REV. GOODRIGHT R. FENNER, chaplain, during the session of 1921-22, of the West Texas Military Academy, San Antonio, Texas, has returned to the charge of his former parish, St. Philip's Uvalde, Texas.

THE REV. CHAS. W. FREELAND has accepted charge of St. Michael and All Angels' Church, Anniston, Ala.

THE REV. HENRY J. GEIGER has been placed in charge of the missions in Auburn, Opelika, and Tuskegee, Ala., with residence at Auburn.

THE REV. I. M. MERLINJONES is now in charge of the missions at Candor, Spencer, and Van Etten, N. Y.

The address of the Rev. W. H. OSBORNE is changed from St. Thomas' rectory, Berkeley, Va., to 8 Park Ave., South Norfolk, Va.

THE REV. E. G. WHITE, has resigned St. Paul's Church, Aurora, N. Y., and the missions at King Ferry and Union Springs and has gone to Buffalo to be a chaplain of the Buffalo Church Extension Society.

THE address of the Rev. JOHN M. WITHCOME, secretary of the Ohio Widows' and Orphans' Society, will be 1347 Merl Ave., Lakewood, Ohio.

ORDINATIONS

DEACON

GEORGIA—At the Church of the Atonement, Augusta, Jan. 25, 1923, the Rt. Rev. F. F. Reese, D.D., Bishop of the Diocese, ordained JACKSON H. HARRIS to the diaconate. The candidate was presented by the Rev. G. Sherwood Whitney, of St. Paul's, Augusta, and the sermon was preached by the Rev. E. W. Hallock, of Waycross.

The Rev. Mr. Harris was at one time a Baptist minister, and received confirmation in May of last year. He is in charge of the Church of the Atonement, Augusta, and St. Mary's colored mission.

PRIESTS

HARRISBURG—The Rt. Rev. James H. Darlington, D.D., Bishop of the Diocese, ordained to the priesthood in St. Stephen's Church, Harrisburg, Jan. 31, 1923, the Rev. LUTHER S. CRESSMAN and the Rev. ARTHUR G. BEST. The Rev. Mr. Cressman was presented by the Rev. M. D. Maynard, and the Rev. Mr. Best by the Rev. J. A. Ryan. The Rev. Thomas A. Sparks, of St. Clement's Church, New York, preached the sermon. Other clergymen assisting were the Rev. Messrs. R. A. Sawyer and O. H. Bridgeman.

KENTUCKY—On Wednesday morning, Jan. 31, 1923, the Rev. WILLIAM H. BROWN, JR. was advanced to the priesthood by the Rt. Rev. C. E. Woodcock, D.D., Bishop of the Diocese. The candidate was presented by the Rev. Harry S. Musson, and the sermon was delivered by the Rev. Arthur Gorter. Most of the clergy of Louisville and vicinity were present and assisted in the laying on of hands. The service was held in St. Matthew's Mission, until recently, known as the East End Colored Mission, which was crowded to the doors not only by

members of that congregation but by members of the Woman's Auxiliary, the Social Service Department of the Church Service League to whose efforts this work is largely due, and others. The newly ordained candidate will continue to have charge of this mission which he also served during his diaconate.

SOUTHERN OHIO—The Rev. DAVID BARRE, deacon in charge of St. John's Church, Columbus, was advanced to the priesthood by the Rt. Rev. Theodore I. Reese, D.D., Bishop Coadjutor of the Diocese, on Monday, Feb. 5, 1923. The Rev. A. J. Gruetter, presented the candidate, and the sermon was preached by Archdeacon Dodshon. Twelve clergymen were present and assisted in the laying on of hands.

The Rev. Mr. Barre will continue as rector of St. John's.

DIED

ALLEN—Entered into rest on Monday, Feb. 5, 1923, at the Presbyterian Sanatorium, Albuquerque, N. M., FRANCES TURNER ALLEN, wife of the Very Rev. William B. Allen, Dean of St. John's Cathedral, Albuquerque.

Grant her, O Lord, eternal rest, and may light perpetual shine upon her.

FURLEY—Entered into life eternal from her home in New York City, Sunday, Feb. 4, 1923. JULIA M. FURLEY, formerly of Brooklyn, "in the communion of the Catholic Church, in the confidence of a certain faith".

May light perpetual shine upon her.

LEVERING—Entered into rest eternal at Lafayette, Ind., Jan. 20, 1923, AMELIA FRANCES LEVERING (born in Philadelphia), in the 89th year of her age, widow of Abraham Levering. She is survived by two children, Mrs. Frank M. Cary, and Dr. Guy P. Levering, and one grandchild, Frances A. Levering. For many years a faithful, generous member of the Church she loved, she will be missed by many besides her own family.

"Blessed are the pure of heart for they shall see God."

MOREWOOD—At East Orange, N. J., on Monday, Jan. 29, 1923, WILLIAM BARLOW, husband of Maria Gansevoort MOREWOOD. The burial service was at St. Stephen's Church, Pittsfield, Mass., Thursday, Feb. 1st.

RICHARDS—Died, at Geneva, N. Y., Jan. 18, 1923, MARGARET WESTON, daughter of the late Peter and Louisa Josephine Swift RICHARDS.

STOCKETT—Died, at the residence of her son-in-law, the Rev. Benjamin F. Thompson, Dover, Del., on Feb. 1, 1923, Mrs. MARY SOPHIA STOCKETT, aged ninety-one years, widow of John T. Stockett, of Mauch Chunk, Pa., mother of Mrs. Benjamin F. Thompson, George Lee Stockett, of Jersey City, N. J., and Alfred W. Stockett, of Sarasota, Fla. The burial was at Mauch Chunk.

WENTWORTH—Died on the morning of Jan.

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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.

27, 1923, at Lancaster, Pa., FRANCES NELSON, wife of Elmer E. WENTWORTH, and younger sister of the Rev. Theodore B. Foster, professor in the Western Theological Seminary, Chicago.

"In the communion of the Catholic Church, in the confidence of a certain faith."

POSITIONS OFFERED

CLERICAL

LOCUM TENENS AT ONCE, GOOD CHURCHMAN, for an indefinite period. One of best parishes in Cincinnati, O. Splendid church properties. Salary \$125. Rector ill. Reply to W. F. JENNINGS, 3927 Floral Ave., Norwood, Cincinnati, Ohio.

MISCELLANEOUS

AN EXPERIENCED ENGLISH TEACHER is required in a girls' school for next session. Salary \$1,000 with living. Apply to Box-795, LIVING CHURCH, Milwaukee, Wis.

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TRAINED WOMAN WORKER FOR MOUNTAIN Mission Station: Should be under fifty years of age, consecrated, tactful, able to walk. Would handle Sunday School Woman's Auxiliary, Juniors, and do parish visiting. Address W-793, care LIVING CHURCH, Milwaukee, Wis.

WANTED, A MAN ORGANIST AND CHOIRMASTER for parish in Ohio. Must be able to train boy voices. Fair salary offered with exceptional opportunity for teaching. Apply D, 800, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

PRIEST, AVAILABLE MAY 1ST, FOR growing parish where definite Churchly teaching will be appreciated. Thirteen years' experience; university and seminary graduate; good preacher and organizer, particularly successful with young people; unmarried, slightly over forty years of age. Now curate of large Eastern parish. Address 792, care LIVING CHURCH, Milwaukee, Wis.

RECTOR WITH FAMILY DESIRES ACTIVE parish where faithful efficient work will meet with response. Address: A-522 care LIVING CHURCH, Milwaukee, Wis.

RECTOR, CATHOLIC, EXPERIENCED, tactful, single, seeks larger sphere of work, parish, curacy, or mission—highest references. Address Rector-796, care LIVING CHURCH, Milwaukee, Wis.

YOUNG PRIEST, 7 YEARS' EXPERIENCE, well recommended by Bishop and rector, desires parish, curacy, or mission. University and seminary graduate. Excellent preacher, tireless parochial worker. Successful with young people. Good testimonials. Address "Ecclesia" 786, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

A CHURCH INSTITUTION HAS AN excellent opportunity to secure the services of an experienced housekeeper. Address Mrs. MARGARET FORHAN, 826 Crescent Pl., Chicago.

A TEACHER OF EXPERIENCE, THE PRINCIPAL of a private day school, will undertake the care of a limited number of little girls, between the ages of 8 and 12 years. Home and Church Training with careful oversight of school work. For fuller particulars, write to "Teacher" 801, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIR DIRECTOR OF many years' experience, desires position May 1st. Communicant and thoroughly familiar with Church services. Adult choir preferred. Address B-38 Knapp Ave, Middleton, N. Y.

ORGANIST AND CHOIRMASTER—EPISCOPAL Specialist—Holding highest type of credentials as to character and ability desires immediate change. Address E. S.-797 care of LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER DESIRES appointment upon his return to America, May 1st, after two years study in Europe. (Paris and Florence) Choirmaster of wide experience with both boy and adult choirs in New York City. Thorough musician, highest credentials. Address: "ORGANIST", care American Express Co., Florence, Italy.

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CLERICAL COLLARS AND CUFFS, DIF- ficult 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 stock so that further delays will be avoided. Reduced prices—Linen (Anglican or Roman styles), \$2.25 per dozen. Cleanable fabric collars (also now carried in both single and turnover styles), 3 for \$1.00, postpaid. Cuffs (both materials) double the price of collars. CENTRAL SUPPLY Co., Wheaton, Ill.

MISCELLANEOUS

A FARM, NEAR NEW YORK CITY, DE- sired for Charitable purposes. Will purchase same, if practicable arrangements are made. Please give full particulars. Address A 798, THE LIVING CHURCH, Milwaukee, Wis.

BOYS' CASSOCKS, LINEN COLLARS, AND Ties for sale all in good condition; also No. 9 Oliver Typewriter, nearly new, in good condition. Apply: Rev. H. Bruce, 553 East Grant St., Alliance, Ohio.

EMPLOYMENT FOR CHURCH PEOPLE (both sexes), in City or Country, is under consideration. Awakening and deepening of Spiritual Life essential. New action, new life, incorporated into a unique organization. The Homeless given especial attention. Churchmanship and full particulars required, for answer, Address A 799, THE LIVING CHURCH, Milwaukee, Wis.

FOR SALE: BEAUTIFUL CALIF. COUN- try home in the Redwood country. 3 acres in fruit, flowers, lawn, and river front. 8 room bungalow with all modern conveniences. Price \$12,500.00. Address: DR. W. A. PHILLIPS, Brookdale, Calif.

GRAPEFRUIT—HONEY SWEETS. FROM Grove to Purchaser. \$4.00 per Box. \$2.00 half box. F. O. B. Coconut Grove, Fla., BENJ. W. SOPER.

SISTERS OF THE HOLY NATIVITY

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

RETREATS

NEW YORK CITY.—A RETREAT FOR WO- men will be held at Holy Cross Church, Fourth Street and Avenue C, New York City, on Saturday, March 17th. Conductor, the Rev. J. O. S. Huntington, Superior O. H. C. Apply to the MOTHER SUPERIOR, Community of St. John Baptist, Holy Cross House, 300 East 4th St., New York City.

ORANGE, N. J., A RETREAT FOR LAY- men (free and open to all who may desire to attend), will be held at All Saints' Church, corner of Valley and Forest Streets, Orange, N. J., Thursday, Feb. 22, 1923. Conductor, the Rev. E. H. Schlueter. Notify Rev. C. M. DUNHAM, 438 Valley St., Orange, N. J.

THERE WILL BE A RETREAT FOR WO- men at St. Margaret's Convent, Boston, on the 3d Sunday in Lent. Conductor: The Rev. FREDERIC C. LAUDERBURN, of Berkeley Divinity School.

UNLEAVENED BREAD AND INCENSE

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

CONVENT OF THE HOLY NATIVITY, Fond du Lac, Wis. Altar Bread mailed to all parts of United States. Price list on application.

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

HOSPITAL—NEW YORK

ST. ANDREW'S CONVALESCENT HOSPI- tal, 237 East 17th St., Sisters of St. John Baptist. October to May 15th. For women recovering from acute illness or for rest. Age limit 60. Private rooms, \$10 and \$20 a week.

BOARDING

Atlantic City

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

THE AIMAN, 20 SOUTH IOWA AVENUE, Attractive house, choice location, Chelsea section, near beach, enjoyable surroundings, quiet and restful, excellent accommodations, winter season.

Los Angeles

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

New York

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

South Alabama

COUNTRY HOME WILL TAKE IN SIX OR eight paying guests. Baldwin County, South Alabama. Fine climate. Home cooking. Good library and excellent hunting. Address, "EDGELAND ACRES" Loxley, Ala.

APPEALS

Washington Cathedral

A Witness for Christ in the Capital of the Nation.

THE CHAPTER

Appeals to Churchmen throughout the country for gifts, large and small, to continue the work of building now proceeding, and to maintain its work, Missionary, Educational, Charitable, for the benefit of the whole Church.

Chartered under the Act of Congress. Administered by a representative Board of Trustees of leading business men, clergymen, and bishops.

Full information will be given by the Bishop of Washington, or the Dean, Cathedral Offices, Mount St. Alban, Washington, D. C., who will receive and acknowledge all contributions.

Legal title for use in making wills: The Protestant Episcopal Cathedral Foundation of the District of Columbia.

CAUTION

ASCOTT—Caution is suggested in connection with a man named Ascott, who is said to be wanted by the police of Santa Clara County, Calif. He is of dark complexion, medium height, and between thirty and forty years of age. He has a fairly good bass voice and claims to be a vocal teacher. He volunteers his services for Church work, worms his way into the confidence of the musical committee and begins to form vocal classes for children. Endeavors to get the children of the best families. Trouble follows.

Information may be received from Rev. A. W. NOEL PORTER, Dean of the Convocation of San Jose, Calif.

MANUAL OF FAMILY PRAYER AND NEW CHURCH CALENDAR

Dear to every good Churchman is the thought of a sacred home. Yet many are diffident and awkward about beginning that beautiful and helpful custom of Family Prayer.

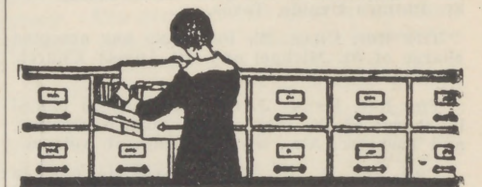
This Manual presents a convenient means to establish the practice in a most natural manner. It is simple and adaptable, and meets the frequent needs of family life: Grace at Meals, Church Seasons, Morning and Evening, Children's and Parents', and Special Prayers.

The Calendar is original in its practical adaptation to family use, conveniently arranged, combining Scripture readings in seasonal outline, with spaces left for writing in home anniversaries and Church dates.

Calendar and Manual not sold separately. Sold together for Fifty Cents the set, postpaid.

Published by the Brotherhood of St. Andrew, Church House, 202 S. 19th St., Philadelphia, Pa.

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 productions, 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, 10 A. M., 5 P. M.

Church of the Incarnation

Madison Ave. and 35th Street, New York
Rev. H. PERCY SILVER, S.T.D., Rector
Sundays: 8, 11 A. M., 4 P. M.; Daily 12:30

St. Chrysostom's Church, Chicago

1424 North Dearborn Street
Rev. NORMAN HUTTON, S.T.D., Rector
Sundays 8, 9:30, 11 A. M., 4:30 P. M.

St. Peter's Church, Chicago

Belmont Ave. at Broadway
 Sunday Services:
 7:30, 10:15, 11:00 A. M. and 5:00 P. M.
 Daily Services: 7:30 A. M.

Gethsemane Church, Minneapolis

Gethsemane Church, Minneapolis
 4th Ave. So. at 9th St.
 REV. DON FRANK FENN, B.D., Rector
 Sundays 8-11 A.M. 7:45 P.M.
 Wednesday—Thursday—Holy Days

BOOKS RECEIVED

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

E. P. Dutton & Co. 681 Fifth Ave., New York, N. Y.

God's Will for the World. A Refutation of the Popular Interpretation of the Phrase "Thy Will be Done". By Henry B. Wilson, B.D., author of *Does Christ Still Heal? The Power to Heal*, etc. \$1.50.

The Four Seas Company. Boston, Mass.

A Receivership for Civilization. From Biblical Church with its Primitive World and Jewish Legends in Aryan Science with its Infinite Universe and Established Facts. By Duren J. H. Ward.

J. B. Lippincott Company. Philadelphia, Pa.

Social Work in the Light of History. By Stuart Alfred Queen.

The Macmillan Co. 64-66 Fifth Ave., New York, N. Y.

The Forcing House: Or The Cockpit Continued. Tragi-Comedy in Four Acts. By Israel Zangwill. Price \$2.00.

John Murray, Albermarle St., W., London, England.

Conception Control. By Lady Barrett.

The University of Chicago Press. Chicago, Ill.

Dramatization in the Church School. A Training Course for Leaders. By Elizabeth Erwin Miller (Elizabeth Miller Lobingier), author of *The Dramatization of Bible Stories*.

Fleming H. Revell Co. 158 Fifth Ave., New York, N. Y.

A Modern Cyclopaedia of Illustrations: For All Occasions. By G. B. F. Hallock, D.D. Price \$3.00.
Being a Preacher. By James I. Vance, D.D. Price \$1.50.

PAPER-COVERED BOOKS

Meyer & Brother. 56 W. Washington St., Chicago, Ill.

The Paramount Easter Book. Exercises, Dialogs, Drills, Pantomimes, Tableaux, Recitations and Songs. Contributors: Pearl Holloway, Caroline Freeman, Alice L. Whitson, Sara E. Gosselink. Price 25 cts.

BULLETINS

American School of Oriental Research. South Hadley, Mass.

Bulletin of the American Schools of Oriental Research. No. 8. December, 1922.

National Civic Service Reform League. 8 West 40th St., New York, N. Y.

Proceedings Forty-second Annual Meeting. Washington, D. C., December 7-8, 1922. Price 25 cts.

PAMPHLETS

The Igorot Press. Sagada, P. I.
The Growth of a Mission. Sagada 1904-1922.

James J. Storrow. 44 State St., Boston, Mass.

Majority Report of Special Committee on Education. Participation of the Federal Government in Education. November 20, 1922.

DR. WORCESTER WELCOMES M. COUE

THE RECTOR of Emmanuel Church, Boston, the Rev. Elwood Worcester, D.D., was honored by the citizens of Boston last week by being asked to preside at the meeting in Tremont Temple to welcome the famous French pharmacist and practical psychologist, M. Emile Coué. On account of his unique service as founder of the Emmanuel Movement, Dr. Worcester was looked to as the representative Boston citizen to introduce M. Coué. Previous to the crowded meeting at Tremont Temple, Dr. Worcester invited M. Coué to meet a few Church leaders at Emmanuel Church.

Widespread interest is being shown in the four monthly conferences which Dr. Worcester has opened to the public on The New Psychology and Religion. The general purpose of these monthly conferences is in the interest of spiritual religion and health.

In answer to a question by THE LIVING CHURCH's representative in Boston, relative to detailed plans for the coming three monthly conferences, Dr. Worcester said:

"I am thinking of speaking of the deepening of the pastoral office by the application of scientific principles and more exact methods to personal faith. I shall probably speak on what is termed The New Psychology—that is to say, the recognition of the subconscious elements of the mind, which has transformed psychology from a theoretical study to a principle for the improvement of human life—also on Suggestion, on Auto-suggestion, and on Prayer; also on Psychoanalysis as a means of investigating the content of experience, and as a means of self-recognition."

IMPORTANT DINNERS IN PITTSBURGH

THE FIRST WEEK in February was made notable in Church annals in the Diocese of Pittsburgh by two large dinners, at both of which Bishop Mann was the guest of honor. The first was given by the Diocesan Church Club, in the Masonic Temple, on Tuesday evening, Feb. 6th, with Edwin Z. Smith, Esq., President of the Club, toastmaster. The event was in the nature of a welcome to the newly consecrated Bishop, not only to the Diocese, but it partook also of a civic nature. There were ten minute addresses by representatives of the Unitarian, the Presbyterian, the Baptist, the Lutheran, the Methodist, and the Episcopal Churches, and of Rodef Shalom congregation. A letter of greeting, expressing regret at his inability to be present, was read from the Rt. Rev. Hugh Boyle, Bishop of the Roman Diocese of Pittsburgh. To all these addresses, Bishop Mann made a very happy response. The dinner was largely attended not only by city folks, but from the outlying parishes of the diocese, including the clergy of the diocese.

The other dinner took place on Thursday evening, Feb. 8th, at the Fort Pitt Hotel, under the auspices of the Department of Religious Education, and was the annual Church school dinner. The speakers were Bishop Mann, who met, for the first time, representatives of all the diocesan Church schools; and Mr. Edward Sargent, chairman of the week day schools of the Department of Religious Education of the National Church. There was a large attendance and much enthusiasm.

A SERIES OF SOCIAL CONFERENCES

A SERIES of sectional conferences is to be held by the Fellowship For a Christian Social Order in various parts of the country during the next two months. The purpose of these conferences is the widening of acquaintance and the strengthening of the spiritual bond between those persons who are seeking to effect such fundamental changes in the spirit and structure of the present social order as will make it in accord with the mind of Jesus; and the mutual exchange of ideas concerning industrial and international problems by persons of varied experience—employers, workers, teachers, students, clergymen, and other professional men and women.

The cities in which the conferences are to be held are, Boston, Chicago, Cincinnati, Cleveland, Denver, Detroit, Kansas City, New York, Richmond, and St. Louis.

The Church League for Industrial Democracy, an organization in the Church which is attempting to do work of a similar character, is cooperating with the Fellowship in making these meetings successful. Notices of the meeting are to be sent to the clergy in these various cities, inviting those in sympathy with the purpose to attend. Those caring for more detailed information about the conferences should address the Rev. William B. Spofford, 6140 Cottage Grove Ave., Chicago.

The Church, as is shown by the resolutions passed at the last General Convention, is so thoroughly in accord with the purpose of these conferences that it is expected that a great many communicants will attend.

RUSSIAN ARCHPRIEST VOICES GRATITUDE

THE ARCHPRIEST of the Russian Church resident in Florence, Italy, who has a number of congregations in Italy under his care, was present, by invitation, at the American Thanksgiving Day service of 1922. In his turn he invited the English and American clergy to be present at the Epiphany service of 1923. The Rt. Rev. Leroy Harris, Bishop of Marquette, was in Florence at the time, and accompanied by the Rev. Dr. Hunter, in charge of the American Church in Florence, and by the Rev. Messrs. Tanner and Stead, of the English Church, went to the service and were all invited into the sanctuary for the Liturgy and for the Blessing of the Waters. In the course of his sermon, the archpriest said, "The Orthodox Russian Church prays at every holy function for the Unity of the Faithful. We must remember that the Union of all the Faithful, whose aim is the salvation of the soul and moral renewal, cannot be attained with words only, epistles or schools of propaganda, but with deeds of love. In spite of all that has been said and done for more than 1015 years about the union of our Churches, it is only quite lately, in the last terrible five years, when hundreds of thousands of our best Russian people have been expelled from their native country, without any means, that we have experienced with intense gratitude, the real brotherly feeling and good-will of our American and English brethren."

The clergy of the Anglican Communion were warmly welcomed, and received with great hospitality, and felt that here was one more step toward a better understanding with the Orthodox Church.

DIOCESAN CONVENTIONS

CHICAGO pledges for the Program mark a large advance over last year.—DALLAS diocesan departments show a great activity.—DULUTH finds a Field Organizer a valuable officer.—IDAHO does not desire the northern part of the District taken away.—INDIANAPOLIS began its meeting with a get-together dinner for the delegates.—The KENTUCKY House of Churchwomen abdicates in favor of the Church Service League.—Harmony marks the OREGON Convention.—SOUTH FLORIDA'S first diocesan convention indicates future success.—Much emphasis was placed on the Mission of the Church by WEST TEXAS.

CHICAGO CONVENTION BUSINESSLIKE

THE CONVENTION of the Diocese of Chicago, which met at the Church of the Epiphany, Feb. 6th and 7th, began its work by an early Celebration, instead of a service later in the day as had been the custom of the past.

THE BISHOP'S ADDRESS

Bishop Anderson's address was a central feature of the Convention. He made an extensive survey of the work of the Church in the Diocese noting a remarkable record of debts paid, of the building of churches, rectories, and parish houses, and of the acquisition of property. There has also been a large increase in the number of confirmations, but along with it, was noted a serious leakage in confirmed members of the Church. To stop this exodus, the Bishop suggested that clergy and laity alike give more attention to their territorial responsibilities.

Speaking of the churches outside Chicago and its suburbs, the Bishop emphasized the tremendous difficulties and handicaps under which they labored as feeders of Chicago. Even so, these outside congregations show more gains and fewer losses during the year than the others, and they have never been in better condition.

INCREASE IN PLEDGES

The report of the Bishop and Council shows a net increase in pledges of \$58,886.32 over the payments of 1922, which amounted to \$158,808.40. Speaking of the influence of the campaign for the Church's Program the Bishop said that it had destroyed provincialism and party spirit. Churches no longer are divided into "high" and "low", but into "big" and "little", as they support or do not support the Program.

REMOVAL OF WESTERN THEOLOGICAL SEMINARY

The Convention considered the removal of the Western Theological Seminary to Evanston, and pledged its cordial support to the new venture. Dean De Witt concluded the discussion by telling of the plans for removal, for building, and for the campaign for funds. He announced a gift of \$50,000 just received by him from Mrs. Robert B. Gregory for a library to be included among the new buildings in memory of Mr. Gregory.

THE UNIVERSITY CHAPEL

The Rev. Dr. J. M. Page, chaplain of the University of Illinois, told of the plans to build the new chapel this summer. Of the 375 Church students at the University, more than half come from the Diocese of Chicago.

WOMEN'S WORK

Conferences on various phases of women's work were held during the afternoon at Chase House, and in the evening, in place of the usual Convention dinner, there was a series of conferences on missions, Religious Education, Social Service, and Young People's Work. Nearly all of these were well attended and the interest was keen.

RELIGIOUS EDUCATION

The report on Religious Education emphasized the need of men for the ministry. The subject was discussed by the clergy and the laity. The general opinion seemed to be that the boy of high school age was not responding to the call to the ministry, and that pastors, parents, and laity should try to influence boys for the ministry at an earlier age. As a result of this discussion it was resolved that a standing committee of five clergymen and five laymen should be appointed to recruit boys for the ministry.

The Bishop of Iowa, for many years the rector of the Church of the Epiphany, was warmly welcomed by the Convention, and made a happy, optimistic speech.

EQUABLE REPRESENTATION RECEIVED

A significant resolution, passed by the Convention, asked that a large representation be given on the Bishop and Council to the members of the churches outside the Northwestern Deanery, which is practically coterminous with Chicago and its suburbs, and which, at present, furnishes the greatest number of representatives.

The Bishop's address was an extensive survey of the work of the Church in the diocese during the past year.

OTHER MATTERS

Other matters considered were the excellent work of the Woman's Auxiliary in Church extension. The fine record of increased influence of the Church Club, the approaching International Convention of the Brotherhood of St. Andrew, and the new episcopal residence. The subject of the \$100,000 campaign for St. Alban's School, was also brought before the Convention.

ELECTIONS

Mr. W. R. Tonley was added to the Standing Committee.

The delegates to the Provincial Synod are the Rev. F. R. Godolphin, the Rev. Dr. F. C. Grant, the Rev. C. L. Street, and the Rev. G. G. Moore, Messrs. T. I. Stacey, A. F. Crosby, A. H. Noyes, and W. F. Pelham.

Elected to the Bishop and Council are, to fill vacancy, Mr. Edward Herbert, the Rev. F. R. Godolphin, the Rev. Dr. F. C. Grant, the Rev. Dr. G. C. Stewart, and the Rev. T. De Witt Tanner, Messrs. Angus Hibbard, J. V. Norcross, T. K. Carpenter, and A. L. Calkins.

PROGRESS SHOWN IN DALLAS

REPORTS of the committee of the Executive Board of the Diocese formed the center of interest at the Council of the Diocese of Dallas, which met at St. Andrew's Church, Fort Worth, from Jan. 28th to the 30th.

RELIGIOUS EDUCATION

The Committee on Religious Education presented a diocesan standard, based on the Christian Nurture Series. The report also included tentative plans for a Training School to be held in Dallas in May or June.

SOCIAL SERVICE

The Committee on Christian Social Service reported as the particular accomplishment of its first year of existence, a closer coöperation between the professional welfare worker and the Church.

CHURCH EXTENSION

The Finance Committee caught a vision of larger service and took three items from the list of those on the Diocesan Priorities, and made them part of the Budget. These are the items of a General Missionary to assist in the work being done by the Archdeacon, the Sewanee pledge, and the budget for Christian Social Service. This department has worked entirely without funds the past year, while the budget for the year 1923 includes an item for the expenses of a delegate from this Diocese to the National Conference in Washington this spring.

SPECIAL SPEAKERS

Special speakers included Vice Chancellor Finney, on the work of the University of the South at Sewanee; Miss Tillotson, who conducted Conferences on the Program presented at the sessions of the Church Service League; and Dr. Carrie Weaver Smith, Superintendent of the Training School for Girls at Gainesville, and President of the State Conference of Public Welfare, on the Church Mission of Help, following the report of the Committee on Christian Social Service.

OTHER MEETINGS

The Daughters of the King held their meetings on Saturday preceeding the regular sessions of the Council, while the Woman's Auxiliary met on Tuesday.

There were also conferences on Religious Education, Church School Service League, and the Student Council. Delegates from the Student Council at the College of Industrial Arts, Denton.

DULUTH FINDS FIELD ORGANIZER SUCCESSFUL

THE CONVENTION of the Diocese of Duluth, which met in Trinity Cathedral, Duluth, Jan. 23d and 24th, gave considerable time to a discussion of the plan of work carried on by the Field Organizer. This work differs from much diocesan missionary work in that it is directed toward intensive effort in a particular mission or group of missions with the view of pre-

paring them to support a resident clergyman after which the organizer turns his attention to another field. The experimental work of the past year was considered so successful that the convention voted to endorse the plan of work and to continue it indefinitely.

BISHOP BENNETT'S ADDRESS

The Bishop's address called for a practical application of the Christian principles to business and world problems; a loyal support of law, especially in the enforcement of the Eighteenth Amendment; and a greater effort than ever before to meet the requirements of the Church's Program. The Bishop also commended the material improvements that have been made in the past year by a number of congregations. He also called attention to the advance work of the Department of Church Extension as carried on by the Field Organizer.

A MASS MEETING

A mass meeting was held on the evening of the 23d, at which Bishop Burleson was the special preacher, and the Cathedral choir rendered special music. In a remarkably clear and telling manner the preacher impressed the necessity of individual responsibility if the Church is to perform her task.

ELECTIONS

The following gives the new men elected at the Convention:

Members of the Standing Committee, the Rev. James Mills, and the Very Rev. H. G. Walker. Members of the Executive Council to serve three years, the Rev. Messrs. J. G. Ward and E. W. Couper, and Messrs. J. W. Lyder and G. H. Alexander. To serve one year completing the term of the late Rev. Dr. Ryan, the Ven. Geo. E. Renison. Delegates to the Provincial Synod, the Rev. Messrs James Mills, Wm. Elliott, H. J. Wolner, Julius Brown, Dean Walker, and Archdeacon Renison; Messrs. F. W. Wilhelmi, S. V. Saxby, J. W. Lyder, C. I. McNair, Sr., G. H. Crosby, and Claude Carpenter.

A DIOCESAN MEN'S CLUB

After the adjournment of Convention on the 24th, the men of the Convention and Churchmen of the city of Duluth held a dinner at the Chamber of Commerce and completed the organization of a Diocesan Men's Club by adopting a Constitution and electing officers. Mr. F. W. Wilhelmi, of Cloquet, chairman of the temporary organization was elected president.

RELIGIOUS EDUCATIONAL CONFERENCE

On Thursday, Jan. 25th, a Religious Educational Conference was held at St. Paul's Church, Duluth, at which the Rev. J. G. Ward, Chairman of the Department of Religious Education, presided. Delegates were present from many parishes and missions of the diocese. The Rev. F. D. Tyner, of Minneapolis, gave the opening address on Living Teachers, the Rev. J. Lloyd Hunter, of Virginia, Minn., spoke on Rural Needs in St. Louis County, and Mr. W. L. Smithies, secretary of the Inter-Church Council of Duluth, presented The Value of an Adult Bible Class. The Rev. R. A. Cowling explained the work of his Young People's Society, and the Rev. Arthur Goodger told of Public School Cooperation in Religious Instruction at Little Falls.

IDAHO ESTABLISHES DIOCESAN MAGAZINE

THE ANNUAL CONVOCATION, of the District of Idaho, held in Boise, Feb. 1st to 5th, went on record as endorsing the Nation-wide quota for the District one hun-

dred per cent. It was decided to publish a diocesan magazine, to be known as the *Idaho Churchman* under the auspices of the Bishop and Council, the Rev. H. H. Mitchell to be the editor. The Bishop established three deaneries, as follows: North, the Rev. D. J. W. Somerville, dean; South, the Very Rev. Paul Roberts, dean; East, the Rev. C. H. L. Chandler, dean.

A resolution was passed objecting to any separation of the Church in the northern part of the district from the rest of the State. The convocation endorsed the proposed amendment to the Constitution concerning Child Labor. It also endorsed the appointment of a committee by the Governor of the State to investigate conditions in the penal institutions of the State.

The Rt. Rev. F. F. Johnson, D.D., Bishop Coadjutor of Missouri, was the preacher of the convocation sermon.

During the convocation a presentation was made to the Bishop, by the clergy of the District, as a token of affection and to mark the sixth anniversary of his consecration to the episcopate.

INDIANAPOLIS INSTITUTES NEW CUSTOM

IN ORDER to allow the delegates from the widely scattered parishes in the Diocese of Indianapolis to become the better acquainted, the annual Council of the Diocese, which met in the see city, Jan. 24th and 25th, was begun by a dinner for them in the Hotel Lincoln.

At this dinner, and at the meeting of the Council the next day, Dr. Wm. C. Sturgis, of the Department of Missions of the National Council inspired all who heard him speak on the Church's opportunity in the present age. The addresses of Dr. Sturgis laid the foundation for real work during the coming year.

THE HOUSE OF CHURCHWOMEN

The House of Churchwomen which met at the same time as the Council was well attended. The canon under which the House of Churchwomen was organized was changed to permit larger representation from the women's guilds and organizations in the Diocese. The Emily Upfold Memorial Fund amounting to several thousand dollars was placed in the hands of the Trustees of the Diocese. The income from this fund is to be used for missionary work in the Diocese. The new president of the House of Churchwomen is Mrs. J. F. Morrison of Indianapolis.

ELECTIONS

The officers of the diocese were reelected by the Council, the Rev. Dr. Lewis Brown being added to the Standing Committee. The Nation-wide Campaign Department of the Bishop's Cabinet was instructed to continue its work until every congregation has pledged its objective for the general work of the Church. The Bishop reported the beginning of a Diocesan Endowment, a legacy from the estate of the late Charles E. Brooks amounting to \$500 being set aside for that purpose by the Trustees of the Diocese.

CAMPAIGN CONFERENCES

During the past year, Nation-wide Campaign Conferences were held in every congregation of the Diocese, the Diocese of Southern Ohio lending six of its clergy for that purpose. These conferences afforded the opportunity to bring the message of the Church's work before the whole diocese, and were a real expression

of the willingness of a sister diocese to give of its best for the sake of the work of the whole Church.

In spirit this Council was a great advance over former years and its results will be seen in the work for 1923.

KENTUCKY HAS QUIET COUNCIL

THE ANNUAL COUNCIL of the Diocese of Kentucky was held in the Cathedral, Louisville, beginning with a festival service on Tuesday evening, Jan. 23d, under the auspices of the Diocesan Board of Religious Education, at which an address on that subject was delivered by the Rev. Charles H. Young, rector of Howe School. The music was also a special feature of the service, Martin's, Ho, Every One That Thirsteth and a Festival *Magnificat* being rendered by the choir of men and boys.

Business sessions were held throughout the day on Wednesday and Thursday. Immediately upon organizing for business, the Bishop delivered his annual address before a joint session of the Council and the House of Churchwomen. A brief address on the first day was also delivered by the Rev. Francis L. Osborne, chaplain of the University of the South, upon the work of that institution.

THE CHURCH SERVICE LEAGUE

Little else than routine work was accomplished or attempted, the only important change in the Canons was the rescinding of Canon xxiv creating a House of Churchwomen, which was done on the written request of that body in order that it might organize as a Church Service League. Practically all of the Diocesan Boards and Committees were reelected or appointed, the few changes made were generally forced by reason of deaths or removals. The Standing Committee remains the same. The delegates elected for the Provincial Synod are the Rev. Messrs. John S. Douglas, H. S. Musson, D. C. Wright, George C. Abbitt, Custis Fletcher, and John H. Brown, and Messrs. R. W. Covington, Alexander Galt Robinson, Charles S. Grubbs, and William Key.

IMPORTANT ADDRESSES

A feature of the second day's morning was a joint session of the Council with the newly organized Church Service League (succeeding the former House of Churchwomen), when, after a report of the many-sided work accomplished by that body was presented by the temporary chairman, Mrs. Morris Belknap, a comprehensive address on the Church Service League in the Parish was delivered by Miss Eva D. Corey, Chairman of the League in Massachusetts. This was received with appreciation and, on motion of one of the lay delegates, was ordered printed. Another special feature of this very interesting session, was an address by Dean McCready on the Evils of Legalized Race Track Gambling as existing at present in the state. He scored the law that permits *pari-mutuel* machines at race tracks, and told of the deplorable results in the number of petty defalcations, as reported by bank presidents and heads of financial institutions. "Racing has been called 'the sport of kings', but the tracks are supported by working men and women." At the close, he offered a resolution, which was unanimously carried, that the Council go on record as unalterably opposed to the continuance of legalized Race Track Gambling as existing at present in the state. He scored the present tracks of the state, asked that the Council exhort its members to support only such candidates for the legislature as will

work and vote to repeal the laws allowing gambling. The resolution also pledged support to the Kentucky Anti-Race Track Gambling Association and the churches of the diocese are asked to give contributions for this purpose.

A HARMONIOUS CONVENTION IN OREGON

DISTINGUISHED by its representative character and general harmony, the Convention of the Diocese of Oregon was held at St. Stephen's Pro-Cathedral, Portland, Wednesday and Thursday, Jan. 31st and Feb. 1st.

A POST CONVENTION RALLY

Much of the happy spirit that was carried through the sessions of the Convention was generated at a Laymen's banquet the evening of Tuesday, Jan. 30th. This was designed as a post-General Convention rally and proved a time for mature reflection on a great task well performed. Mr. E. N. Strong, of Portland, was toastmaster and responses were made by Mr. Dean Vincent, General Chairman of the Oregon Convention Committee; Judge John B. Coke, recently appointed federal prosecuting attorney; Mrs. Wilson Johnson, chairman of the Oregon Women's Committee of the Convention; the Rt. Rev. Herman Page, D.D., Bishop of Spokane, and president of the Synod of the Eighth Province; Mr. Frank Branch Riley, distinguished traveler and lecturer, and a native son of Oregon; Dr. B. T. Kemerer, field secretary of the National Council, and Bishop Sumner.

Mr. Vincent stated that after all the expenses incident to the entertainment of the General Convention had been paid, a balance of \$3,000 remained to be devoted to wiping out certain items of indebtedness against the missions of the Diocese. He considered the success of Oregon's hospitality a supreme lesson in the value of cooperation.

ADVANCE ALL ALONG THE LINE

Roll-call at the Convention, beginning Wednesday, Jan. 31st, showed the largest attendance in recent years. Reviewing the state of the Church in the Diocese, the Bishop, in his annual address, noted advance along the whole line during the past year. The building program has been particularly strong.

CHIEF ACTIONS OF THE CONVENTION

The proposed amendment of the Constitution of the General Church, and the proposed revision of the Book of Common Prayer, initially adopted in 1922, were both referred to the committee on Constitution and Canons for report at the next Convention.

The Bishop was authorized to proceed with the formation and incorporation of a Seamen's Institute for the port of Portland.

The Diocesan Program of the Nationwide Campaign was presented by Mr. J. W. Ganong, and was adopted by a unanimous vote, an evidence that parish and mission alike throughout the diocese are willing to do their best to supply the needs of the Church at home and abroad.

The establishment of the system of Bishop and Council, for Oregon, was discussed, and the Bishop was authorized to appoint a committee to draft a report on the whole proposition for presentation at the next meeting of the Convention.

A resolution of appreciation of the valuable help rendered in the diocese by the American Church Building Fund was unanimously adopted.

The advisability of incorporating the Church Pension Fund Commission of the diocese was considered and referred to the Committee on Constitution and Canons for report at the next Convention.

The diocesan officers were generally re-elected, the Very Rev. H. M. Ramsey, being added to the Standing Committee. Delegates to the Synod of the Pacific are, the Rev. John D. Rice, the Rev. Thos. Jenkins, the Very Rev. H. M. Ramsey, the Rev. H. D. Chambers, Mr. Frank Spittle, Dr. Wilson Johnson, Dr. H. C. Fixott, and Mr. J. W. Lethaby.

The Diocesan Branch of the Women's Auxiliary held a well-attended three-days' session, from Tuesday, Jan. 30th, to Thursday, Feb. 1st, inclusive.

SOUTH FLORIDA'S FIRST DIOCESAN CONVENTION

MEETING in St. Luke's Cathedral, Orlando, the first convention of the newly admitted Diocese of South Florida was held on Jan. 16th to the 18th, the Rt. Rev. Cameron Mann, D.D., Bishop of the Diocese, presiding.

At the opening service, on the evening of Jan. 16th, Bishop Mann gave his annual address, this dealing with clear vigor upon matters of vital concern to this diocese, and holding the close interest of the large congregation. He expressed first his deep satisfaction and gratitude that the goal long desired by Bishop Gray, by himself, and by the clergy and laity of the Missionary District of Southern Florida had been achieved in the admission of the present diocese. He congratulated the delegates assembled that the work as a diocese is begun without indebtedness, expressing earnest hope that all future obligations be met promptly.

APPRECIATE BISHOP MANN'S WORK

Hearty tribute to Bishop Mann was given in the following resolution, presented immediately after formal organization and carried by unanimous rising vote:

"RESOLVED: That the clergy and laity present and participating in the first annual convention of the Diocese of South Florida, desire to place on record at this its opening session, their grateful appreciation of the unwearied and unwearied efforts of our Bishop, the Rt. Rev. Cameron Mann, D.D., to advance its best interest and to effect these great underlying and fundamental principles and tenets of Christian Faith which make for righteousness and the Kingdom of God. But more especially at this time we wish to commemorate in our expression of gratitude, our sense of obligation at the final successful issue of his efforts to complete the endowment of \$100,000 for this new diocese, and sending it forth on its mission with confident assurance of a sound financial basis, and in a sure and certain hope of ever constant and extended usefulness and influence."

Bishop Mann expressed his hearty commendation of the acceptance by clergy and laity without a dissenting vote, of all assessments both for diocesan needs and for the general Church as presented by the committee, though these were much increased.

OFFICERS, PAST AND PRESENT

From the organization of the missionary district of Southern Florida, thirty years ago, two laymen have served continuously as treasurer and chancellor. Bishop Mann spoke of the vast help given to him and to this field by these two loyal and efficient workers, with his great satisfaction that Mr. L. C. Massey, of Orlando, had consented to continue his labor as chancellor,

and his keen regret that Mr. F. H. Rand, of Orlando, felt he must resign the arduous duty so long and faithfully carried. A resolution expressing deep appreciation of Mr. Rand's long service, and regret at his withdrawal was carried.

The following officers of the Diocese were elected: Secretary, the Rev. James G. Glass, of Orlando; Treasurer, Mr. John W. Claussen, of Miami; and Registrar, the Very Rev. C. Stanley Long, of Orlando. The Standing Committee consists of the Rev. C. E. Pattillo, D.D., president; the Very Rev. C. Stanley Long, and the Rev. G. Irvine Hiller; and Messrs. A. Haden and B. F. Whitner. The Standing Committee has arranged to meet on the first Mondays in March, June, October, and December.

The next meeting will be in Tampa, Jan. 29, 1924.

WEST TEXAS INTERESTED IN CHURCH'S MISSION

THE COUNCIL of the Diocese of West Texas, which met in St. Mark's Church, San Antonio, Jan. 31st, passed resolutions commending and endorsing the resolution of the St. Louis Conference of Diocesan Secretaries that a concerted endeavor be made to extend information about the Church's Mission and Program among wardens and vestrymen of the Church, and to enlist their abilities and leadership in behalf of the work of the Church. The Council also resolved to urge the principle of proportionate giving, and affirmed its belief that the habit of daily intercession for the Church's Mission was essential for the establishing of the sense of stewardship.

A PRELIMINARY MEETING

Preliminary to the Council a service in the interest of the General Church Program was held in St. Mark's Church, on Tuesday evening, Jan. 30th. The speakers were the Rt. Rev. Wm. Bertrand Stevens, D.D., Bishop Coadjutor of Los Angeles, former rector of St. Mark's parish, and the Rev. W. P. Witsell, rector of St. Paul's Church, Waco, Tex. They presented the principles and aims of the General Church's Program in an interesting and forceful manner. A very large congregation was present to do honor to the visit of the former rector of St. Mark's, Bishop Stevens, and after the service, an informal reception to him was held in the parish house.

YOUNG PEOPLE'S WORK

The closing service of the Council was held in St. Mark's Church on Thursday night, in the interest of the Young People's Work. Excellent addresses were made by Bishop Stevens and the Rev. Raimundo De Ovies, rector of Trinity Church, Galveston, Texas.

KENTUCKY WOMAN'S AUXILIARY

NOTWITHSTANDING a steady down-pour during the entire day, the annual meeting of the Woman's Auxiliary, which was held on the day preceding the annual diocesan council, was the largest and best in its history. The day began with a corporate Communion Service in the Cathedral, at which the Bishop gave a brief word of welcome. The remainder of the morning was devoted to business, reports, and the election of officers, the president, Miss Nannie Hite Winston, presiding.

Miss Mildred Buchanan, Kentucky's missionary in Wuchang, China, now home on furlough, delivered an address on the Value of Training in the Mission Field,

referring to the two Auxiliary specials during the present triennium and closing with an eloquent appeal for more volunteers to work in the field. A most interesting address was also delivered by Miss Eva D. Corey, of the Diocese of Massachusetts, and member of the National Board. Upon reassembling after luncheon the business was completed and an address delivered by Mrs. G. K. B. Wade, of the Missions House, on The Supply Work as Reorganized, after which opportunity was given to ask questions, by which many difficulties were cleared up. All of the reports were most encouraging and showed marked increase over last year. The amount contributed to the Nation-wide Campaign Fund during the past year was more than for the three previous years. The total value of the year's work was many thousands of dollars, considerably more than in any previous year. All of the diocesan officers were reelected, with the exception of Miss Mary Lee Warren, Custodian of the United Thank Offering, who resigned because of ill health, Miss Mary Semple was elected to this office. Offerings throughout the day were devoted to the Foreign Clergymen's Life Insurance Fund.

DULUTH WOMAN'S AUXILIARY

THE WOMAN'S AUXILIARY of the Diocese of Duluth held its twenty-seventh annual Meeting in the parish hall of Trinity Cathedral concurrently with the diocesan Convention on Jan. 23d and 24th. Mrs. E. W. Couper, diocesan president presided and in her address at the opening session stressed the need of personalizing all Church work as an offset to the modern trend of depersonalization as seen in almost every phase of life.

At the first afternoon session there was a most helpful conference on Opportunities for Service in the Five Fields. Mrs. G. G. Bennett, wife of the Bishop, led the conference and called for the topics and speakers as follows: The Parish, Mrs. Oscar Lindstrom; The Community, Miss Margaret Quilliard; The Diocese, Mrs. Bugbee, a former missionary of South Dakota. Bishop H. L. Bursleson being present, he was called upon and added to the discussion under this topic. Mrs. Bennett herself spoke on the last topic, The World, and closed the conference with an appeal for a larger participation in the United Thank Offering.

Nearly all of the officers were reelected.

worded form of intercession for the faithful departed. There are other enrichments that are likely to be generally acceptable, as, for example, a number of new Proper Prefaces, and a fuller provision of Collects, Epistles, and Gospels, including some common ones for Feasts of Martyrs, Confessors, and Doctors, and other Saints' days. Prayers have also been introduced for unity, missions, "the increase of the sacred ministry", the Convocations of the Church, the National Assembly of the Church of England, universities and other places of learning, hospitals and infirmaries, as well as prayers for use at the time of an election, and during the vacancy of a see or of a parochial charge.

The Revised Prayer Book measure will not in next week's session come before the whole Assembly, for the constitution requires that any measures touching "the doctrinal formulae of the services or ceremonies of the Church or the administration of the Sacraments or sacred rights thereof" shall be debated and voted upon by each of the Houses of Bishops, Clergy, and Laity sitting separately. The measure will, therefore, be remitted on Monday to such separate sittings for the stage of "general approval". In its final stage the measure must be either accepted or rejected by the Assembly in the terms in which it is proposed by the House of Bishops.

DR. HEADLAM ELEVATED TO GLOUCESTER

Yesterday, the Feast of the Conversion of St. Paul, the Archbishop of Canterbury consecrated Arthur Cayley Headlam, D.D., Canon of Christ Church and Regius Professor of Divinity in the University of Oxford, to the bishopric of Gloucester, and John Howard Bertram Masterman, M.A. rector of Stoke Damerel, Devonport, to the new suffragan bishopric of Plymouth. The assistant bishops present at the service included the Bishops of St. Albans, Southwark, Truro, Chichester, Hereford, Oxford, Exeter, Durham, St. Edmundsbury and Ipswich, and Bishop Gibson (the new Bishop of Gloucester's predecessor in the see).

RECALLS RITUAL PERSECUTIONS

The death last Sunday, at Cheltenham, of the Rev. James Bell Cox, the late vicar of St. Margaret's, Toxteth Park, Liverpool, brings to one's mind the unhappy ritual controversies of thirty-five years ago. Mr. Bell Cox was one of the few priests who actually underwent imprisonment for conscience' sake, and was in 1887 confined at Walton Gaol, Liverpool, although only for a brief period. Two other priests I can recall who suffered in the same way—the Rev. Arthur Tooth, of St. James', Hatcham, and the Rev. Sidney Faithorne Green, of St. John's, Miles Platting, Manchester. Fr. Tooth is still with us, doing good work at a boys' orphanage at Woodside, Croydon; the Rev. S. F. Green died some two or three years ago, and now the veteran Fr. Bell Cox has passed to his well-earned rest at the ripe old age of eighty-five.

It was in 1869 that James Bell Cox began his ministerial work in Liverpool as curate of St. Margaret's, being appointed vicar in 1876, and there he remained until his retirement in 1921, having served in the parish over fifty years. In 1885 a suit was instituted in the Chancery Court of York against Fr. Bell Cox for practices in ritual alleged to be illegal, but he took no part in the proceedings, not recognizing the competence of the Court. The Court held the articles proved and decreed a monition, which was served on Fr. Bell Cox in

National Assembly Discusses The Revised Prayer Book

Rubrics on Ornaments and Reservation—Other Acceptable Enrichments—Dr. Headlam Elevated to Gloucester

The Living Church News Bureau }
London, January 26, 1923 }

THE text of the Revised Prayer Book (Permissive Use) Measure, 1923, which is to be discussed by the National Assembly next week, was made public on Wednesday, and was given much prominence in the daily press. It is amusing to notice that, although the press has, for some time past, been urging the revision of the Prayer Book, on the ground that "its obsolete theology is expressed in antiquated phrases, beyond the comprehension of the ordinary man", it now protests against meddling with "the stately and pathetic liturgy", and "the prayers of simple eloquence and austere dignity".

The object of the measure is "to authorize the alternative use of certain additions to, omissions and deviations from, the Book of Common Prayer, and the issue of supplementary forms of service in public worship in the Church of England, and for purposes connected therewith". The measure consists of six clauses, the first of which provides that "the Book of Common Prayer as amended in accordance with the provisions of the Schedule to this measure shall constitute an alternative Book of Common Prayer, the whole or any portion of which may be used in public worship at the discretion of the minister".

The most important changes are those in the office of the Holy Communion, the chief of which are a rearrangement of the Canon, whereby the Prayer of Humble Access is placed after the Comfortable Words, and the present Prayer of Consecration is immediately followed by, "Wherefore, O Lord and Heavenly Father, we Thy humble servants, having in remembrance the precious Death of Thy dear Son, His mighty Resurrection and glorious Ascension, looking also for His coming

again, do render unto Thee most hearty thanks for the innumerable benefits which He hath procured unto us: and we entirely desire Thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving . . ." and the rest of the Prayer of Oblation. Without any pause, this is followed by, "And now, as our Saviour Christ hath commanded and taught us, we are bold to say: Our Father, etc."

RUBRICS ON ORNAMENTS AND RESERVATION

An end is sought to be made of the disputes concerning the meaning of the existing Ornaments Rubric by a note inserted at the beginning of the Service, which runs as follows: "For the avoidance of all controversy and doubtfulness, it is hereby expressly prescribed that, notwithstanding anything that is elsewhere enjoined in any rubric or canon, the priest in celebrating Holy Communion shall wear either a surplice with stole or with scarf and hood, or a white alb, plain, with a vestment or cope."

A new rubric also provides for the reservation of the Blessed Sacrament for the needs of the sick, but for no other purpose whatsoever. The rubric is as follows: "If the consecrated Bread and Wine be not taken immediately to the sick person, they shall be kept in such place and after such manner as the Ordinary shall direct."

The alternative Communion Service is largely that which twenty years' labor by the Convocations has produced, but there are certain notable divergencies, one of which is the rejection of the proposal to include in the Canon the *epiklesis* or invocation of the blessing of the Holy Spirit on the elements of bread and wine. By omitting it the National Assembly Committee has sought to perpetuate a defect which the Anglican rite shares with that of the Church of Rome.

OTHER ACCEPTABLE ENRICHMENTS

Many new prayers touching on the needs and conditions of modern life have been drawn up, and there is a cautiously

September, 1885. Lord Penzance, as Dean of the Chancery of York, made some rules as to procedure, which were the occasion of further proceedings in the Queen's Bench and the Court of Appeal. In June, 1886, Fr. Bell Cox was suspended for six months, but continued to officiate in his church. Ultimately, in May, 1887, a writ *de contumace capiendo* was obtained, under which Fr. Bell Cox was arrested and removed to Walton Gaol. He was only there for sixteen days, being released under a rule for a *habeas corpus*. The Queen's Bench gave their reasons for ordering the defendant's discharge, holding that the writ for contumacy could not be issued after the order of suspension had expired.

The strong feelings aroused by questions of ritual had almost died down when, in 1921, Fr. Bell Cox relinquished his charge at St. Margaret's. Years before that time he had won the respect, and even the veneration, of all sections in Liverpool. From 1906 to 1921 he was proctor in Convocation for the Archdeaconry of Warrington, and for six years was a member of the Liverpool School Board.

The Liverpool correspondent of the *Church Times* writes: "What the Catholic cause in the Diocese of Liverpool owes to Mr. Bell Cox it is impossible yet completely to estimate. Probably of all the clergy in the diocese, he was consulted most frequently in matters of doubt and of difficulty, and, moreover, those who consulted him were of all creeds and of all classes. He was a Catholic, and he was trusted. And the trust that men bestowed in him was—because of him and because he was a Catholic—bestowed upon others, also Catholics, who otherwise might not so readily have received it. And so it comes about that, thanks very largely to James Bell Cox, as to no other person, the Anglo-Catholic Movement has obtained the position it has obtained in this Protestant city of ours, and it was as a public admission of this fact that our Anglo-Catholic Congress in Liverpool last spring was moved to send to him its telegram of respect and good wishes. Catholics in Liverpool will thank God, both now and in the future, for the saintly life of James Bell Cox."

THE B. C. M. S. MAGAZINE

The seceders from the Church Missionary Society—the "Bible Churchmen's Missionary Society"—have now started their own magazine, entitled *Bible Churchmen's Missionary Messenger*. It opens with expressions of cordial good-will to the C.M.S., and declares the policy of the new society to be adherence to the C.M.S. position as laid down by Dr. Henry Venn in 1842, the key words of which were "Scriptural, Protestant, Evangelical".

VARIOUS NEWS NOTES

The Church Music Society, which recently issued a useful little paper of suggestions for conducting Festal Evensong with combined choirs, has now put forth a leaflet containing sixteen suggestions for the proper ordering of Morning and Evening Prayer. This is so full of sound common sense and sound liturgical knowledge that it would be well worth the while of every clergyman who aims at an ideal and devotional rendering of these Offices to procure two copies—one for himself and one for his organist.

It is with a deep sense of regret that many of us in England have received news of the death, at Los Angeles, of Fr. De Garmo, late of Redondo Beach, California. He was a constant correspondent

of many English priests, and his reputation as a leader of the Catholic cause on the Pacific coast makes him stand high among those who were privileged to be counted among his friends. May he be granted refreshment, light, and peace.

The citizens of Worcester, Mass., U.S.A., have forwarded £31 as the first instalment of a contribution towards the repair of the Worcester Cathedral organ. About £5,300 have now been subscribed towards the £6,000 required. GEORGE PARSONS.

Conference for Church Work Meets Again at Wellesley

Women Placed on Committee—
Bishop Babcock Recovering—
Priest's Silver Jubilee

The Living Church News Bureau }
Boston February 12, 1923 }

THROUGH the courtesy of the president and authorities, the National Conference for Church Work will again hold its ten day summer conference the latter part of June and the first week in July, in the buildings of Wellesley College, Wellesley, Mass. Five hundred delegates are expected to be enrolled in this ten days' conference for the study of the spirit and methods of Church work. Last year nearly fifty dioceses were represented.

Among some of the national leaders who will offer courses this year are the Rev. Phillips E. Osgood, rector of St. Mark's Church, Minneapolis, Church Pageantry and Drama; the Very Rev. Henry B. Washburn, dean of the Episcopal Theological School, Cambridge, Mass., Studies in Great Characters of Church History; the Rev. Charles H. Boynton, of the General Theological Seminary, New York, Principles and Methods of Teaching; the Rev. Arthur M. Sherman, of Boone University, Wuchang, China, The Life of the Missionary; Miss Letitia Stickett, directress of playgrounds, Baltimore, Games and Recreation for Young People; the Rev. John T. Sharp, Hanover, N. H., Straight Talks to Young People.

The conference is limited to five hundred, so that no special effort will be made this year for any larger number. The work of the publicity committee, as it will soon begin to invest in generous space advertising in the Church papers, will be to secure more men, so that the attendance of the men and women will be evenly represented; more real leaders; and a wider geographical distribution of leaders.

WOMEN PLACED ON COMMITTEE

Two women are among the committee of nine persons appointed by the pew holders of Trinity Church to select a rector. The committee which was appointed consists of two women, the two wardens, three members of the vestry, and two members of the parish at large. It is interesting to note that Mr. Selfridge, who successfully fought at two diocesan conventions to keep women from serving as delegates, is now serving on a committee with two women to call a rector of his parish. And Bishop Mann, the former rector of Trinity, also successfully fought with Mr. Selfridge against women being admitted as delegates to the diocesan convention.

BISHOP BABCOCK RECOVERING

Bishop Babcock underwent a serious surgical operation last week at the Eliot Hospital, 107 Audobon Rd., Boston. His many friends are profoundly gratified to learn that he stood the operation unusually well and is rapidly regaining his strength.

PRIEST'S SILVER JUBILEE

The silver jubilee of the Rev. James Malcolm-Smith, rector of Trinity Church, Haverhill, was recently celebrated by the entire city. Seldom, in these days of fussy change, does a rector stay long enough in a parish to know himself and to be known by a people. The Haverhill papers were generously appreciative of Fr. Malcolm-Smith's service. In addition to its leading news articles, one of the evening papers of Haverhill had the following editorial relative to what Father Smith means to his community:

"No man can be engaged for a quarter of a century in the sacred calling of the ministry without rendering to the communities in which he has labored a service of inestimable value. To spend twenty-five years of human life in the service of God and humanity is to earn the gratitude and admiration of all those who rightly appraise such a dedication to the forces of righteousness, good citizenship, and the public welfare.

"The Rev. James Malcolm-Smith has been much more than an Episcopal churchman. The finest compliment that can be paid to him on the observance of his silver jubilee is the esteem of those who see beneath the cloak of the priest the citizen and the man who deserves well of our people."

DR. DROWN'S ADDRESS

Professor Edward S. Drown, of the Episcopal Theological School, Cambridge, is to give a series of addresses on the Sunday evenings of Lent, at Grace Church, Lawrence. The subjects are, How Do We Know God? Science and Miracles, The Divinity of Christ, What is the Church, Creeds and Liberty, and Immortality.

RALPH M. HARPER.

WESTERN PENNSYLVANIA PARISH CELEBRATES CENTENARY

FROM TUESDAY, Jan. 30th, to Sunday, Feb. 5th, inclusive, Christ Church, Greensburgh, celebrated the hundredth anniversary of its organization as a parish. Among the interesting features of the celebration was a historical address by a former rector, the Rev. H. Hobart Barber, of Augusta, Georgia, and a reception to the Rt. Rev. Alexander Mann, D.D., the recently consecrated Bishop of the Diocese, this being his first visit to the parish. On Sunday there was a festal celebration of the Holy Communion, at which Bishop Mann preached. During the celebration there were on exhibition the original subscription list for the building of the church in 1822, the old parchment charter given by special act of the Legislature, January, 1823, and a silver cup which had been used as a chalice at the first service. In the north transept of the church are the chancel windows of the former church, and under these the old altar, with its red covering, was placed, with the first communion silver used by the parish, and with the old sanctuary chair standing near, on which lay the silk preaching gown used in early days.

The Bishop of New York Challenges His Critics

Dr. Grant's Candid Friends—
Psychology in Religion—Church-
women's League for Patriotic
Service

The Living Church News Bureau }
New York, February 10, 1923 }

IN ANSWER to a swarm of gnat-like criticisms, that has arisen over the Grant controversy, Bishop Manning delivered a notable address at the annual dinner of the Church Club, held at the Waldorf-Astoria on the evening of Feb. 8th. Fifteen hundred Church men and women were present. It is the consensus of opinion that, in his address the Bishop put the next move up to Dr. Grant.

The Bishop said in part:

"I am sure you will all agree with me when I say the thing we need above all other things at this time is an awakening of true, vital, personal religion. We need an awakening of personal religion to give us firm hold on life, clear guidance, true standards, definite convictions of right and wrong, to give us the true purpose and satisfaction and strength in life that we should have.

"This all comes to us through the stirring of religion in our souls, the realization of our relationship to Jesus Christ. Never was the world more in need of Jesus Christ and of His divine light and guidance than it is now. And let us remember that He is able to be our light and help, able to bless and guide and be with us only because He is God as truly as He is man. Never in the whole history of the Church did the great words of our Creed mean more to us than they do today: 'God of God, Light of Light, Very God of Very God'.

"I am receiving a great many very touching letters from earnest Christian people of all Churches, who are perplexed and troubled by certain recent events, and I do not wonder that they are perplexed and troubled. To reassure the writers of these letters, and others who feel as they do, I want to say with all possible plainness, at this representative gathering of our diocese, that if any minister of this Church, bishop, priest, or deacon, should deny the Deity of our Lord Jesus Christ and express this denial in words clear, courageous, and unambiguous, such as the Church can deal with, no one need have the least fear that the Church will shrink from meeting this issue, or that she will fail to take definite action, and the whole body of the clergy and people of this Church will approve and support such action. But the point to be kept clearly in mind is that the Church cannot take formal action against denial of her Faith unless the denial is expressed in words that are clear and unevasive, and are acknowledged by their author.

"We want all men to know that we believe in the Lord Jesus Christ with the fullest and freest use of our minds as well as of our hearts. We want all men to know that like St. Paul we are 'not ashamed of the Gospel of Christ' and that we accept its whole message. We want the whole world to know that we believe in the Christian religion as a supernatural revelation from God. It is that or it is nothing whatever. We believe in 'Jesus Christ, the same yesterday and today and for-

ever'. Amid all the changes, the speculations, the passing opinions of men, this Church will stand to bear her witness to the truth and power of the Gospel in the present and the future as she has in all her past."

Mr. Henry L. Hobart, president of the Church Club, was toastmaster at the dinner, and read a characteristic letter from Bishop Tuttle regretting his inability to be present. Among those at the speakers' table were: Bishops Manning, Lloyd, Gailor, (who said the grace), Slattery, and Burgess; the Rev. Messrs. W. R. Bowie, now rector of Grace Church, H. R. L. Sheppard, vicar of St. Martin's-in-the-Fields, London, and E. C. Chorley, Judge P. S. Parker, of Boston, and Mr. Stephen Baker.

Judge Parker, a member of the Standing Committee of the Diocese of Massachusetts, presented the Program of the Church and strongly commended it to the laymen as a businesslike and inspiring proposition. He assured, his hearers, many of them from Grace Church, that Massachusetts was "solidly behind Bishop Slattery from now on to the end".

Bishop Slattery, in response to a very hearty greeting, made a most earnest plea "for greater simplicity, not of worship but of living", and asserted that a return to this mode of commending the Christian religion was both necessary and always effective. He placed himself on record as to the controversial issue of the moment, affirming his belief in the deity of Jesus as the one hope of the world.

Rev. W. Russell Bowie, rector-elect of Grace Church, made a brief and singularly modest reference to the part he hoped to play in the work of spiritualizing the materialism of New York.

The Rev. H. R. L. Sheppard, vicar of old St. Martin's-in-the-Fields, London, won the hearts of his audience at once by an announcement of his "renunciation of the alluring pleasure of writing his impressions of America—as yet, after only two weeks' residence". Dr. Sheppard seconded Bishop Slattery's plea for simplicity of life and deplored the fact that, despite its prestige and privilege, the Established Church was "out of touch with the great majority of the English people" only twenty per cent of the population was reached and touched by the Church of England.

DR. GRANT'S CANDID FRIENDS

The Grant case is *in statu quo* so far as the rector and the Bishop are concerned. Dr. Grant has not replied directly to Bishop Manning's last letter. In his sermon on Sunday, Feb. 4th, Dr. Grant spoke of Young and Old, and likened himself to a physical trainer operating in the spiritual realm. The only specific reference to controversy in the sermon was the assertion that "in ancient times there was a belief that spirits were the fathers of all babies born into the world. That belief has been discarded by intelligent people, except possibly in one particular case"—a rather cryptic utterance, capable of as wide an "interpretation" as Dr. Grant or the Bishop himself might be prepared to subscribe to!

But a candid Unitarian friend of Dr. Grant writes to the *World* to ask him to do exactly what the Bishop has repeatedly asked him to do: declare himself in explicit terms on the questions at issue. And

Dr. Grant as steadily refuses to do so. The Rev. Herman Randal, an ex-Baptist minister and now the Rev. John Haynes Holmes' associate in the Community Church, formerly the Unitarian Church of the Messiah, upholds Dr. Grant but, while encouraging him to speak, urges him to speak out, so that there can be no "misunderstanding or misinterpretation".

PSYCHOLOGY IN RELIGION

The Rev. T. W. Pym, D.S.O., has been preaching and speaking in and around New York on his favorite subject, the use of psychology in religion. Addressing a clerical gathering the other day, he attempted to account for the excessive self-determination of youth in the rising generation by saying that it seemed obsessed by a sort of Freudian complex; that, however, by psycho-analyzing itself it was, perhaps finding itself. He partially excused its attitude by reminding his hearers of the obvious fact that it had had to fight and die because of the mistakes of its elders and did not propose to do so again without protest. Mr. Pym also noted that the psycho-analytic principles of Freud were correspondent, so to speak, to the natural desire of youth, living in a mechanical age, to see the wheels go round and to learn how and why. This was due to the influence of the modern scientific spirit which has so profoundly modified our methods of thinking ever since Darwin wrote his *Origin of Species*. Science today, he said, was less dogmatic than in Darwin's day, perhaps more tolerant of, even if none the less indifferent to, religion. Psychology was revealing the facts and laws of the spiritual world and making quite as much a contribution to knowledge as science was in the material field.

Mr. Pym criticized M. Coué's assertion that "two great forces hold sway in man, the will and the imagination, and that where these two are in conflict, it is imagination that wins". Mr. Pym held that one great purpose of religion was to strengthen the will and that to allow unlimited sway to the imagination was to leave one at the mercy of instinct and desire—an affirmation which naturally appealed to youth in its inevitable conflict with authority.

He deprecated the unrestricted use of faith-healing as a panacea for every ill, mental, moral, and physical. Competent medical diagnosis should precede all psychotherapeutic treatment and an *entente cordiale* should be established and maintained between the medical and clerical professions.

CHURCHWOMEN'S LEAGUE FOR PATRIOTIC SERVICE

By courtesy of Mrs. Howard Townsend Martin, the Churchwomen's League for Patriotic Service held its annual meeting at the Colony Club, Jan. 29th. Bishop Manning was the guest of honor and made an address. The Very Rev. Albert Victor Baillie, D.D., Dean of Windsor, England, was also present and spoke.

The Modern Methods Committee reported on the work at Greer House, a residence for young women students at 123 East 28th St., and announced also the gift of \$5,000 from Mr. and Mrs. Richard M. Hoe for a similar residence, to be called "Greer Court", which is contemplated near Columbia University. To complete the funds for this extension work, an entertainment will be held in the Plaza Hotel, April 12th.

The membership of the club, for which a drive is now being made, numbers more

than four hundred, and includes women from seventeen states.

GIRLS' FRIENDLY SOCIETY

The Girls' Friendly Society in the Diocese of New York held its Annual Council Meeting at St. Clement's parish house, Saturday, Feb. 3d. The officers of the preceding year were reelected and reports of the past year's work were read.

Of especial interest was the work in Americanization which the national Girls' Friendly is emphasizing. The New York Diocese has already been doing work along this line, and under the leadership of Miss Harriet Dunn of the Central Office is making an especial effort to meet some of the problems. At St. George's Branch, an English class has been started by the Girls' Friendly for a group of Italian girls in the neighborhood with the idea not only of teaching, but of giving them a welcome and offering them friendship.

Plans for a new Holiday House to take the place of the one at Huntington, which has been sold, were discussed, and the difficulty of finding anything to take its place within a reasonable price of purchase and upkeep. Announcement was made of the Camp at Lake Cohasset, the gift of Mr. Edwin Gould, which will be open for use in the coming summer.

A question which raised much discussion was the matter of some sort of training for new Associates. Many have felt very strongly that the Girls' Friendly should offer some form of standard training in Girl Leadership, and in the fundamentals of the Society, but the actual form which such a course could take was still an open question, and one which the Diocese hopes to solve in the coming year.

The Council Meeting was followed by a supper and a Conference on Branch budgets, led by Miss Isabel Lord, Vice-President for the Second Province, G.F.S.A. The evening closed with a very interesting talk by Miss Elizabeth Woodward of the State Department of Education on work and classes in the homes of the foreign-born.

BISHOP GAILOR'S DAUGHTER TO WED

The engagement is announced of Miss Ellen Douglas Gailor, daughter of Bishop Gailor, president of the National Council, and Mr. Richard Folsom Cleveland, eldest son of the late former President, Grover Cleveland. Miss Gailor is a graduate of Vassar, class of 1919. Later she took a special course at Columbia and is now a member of the Staff of St. Mary's School, Memphis, Tenn. Mr. Cleveland is a graduate of Princeton. While there he was a leader in the movement to eradicate what was regarded as the undemocratic exclusiveness of the university clubs. In 1918, he enlisted in the Marine Corps and saw active service in France and later was attached to the legation guard in Peking. While in war service he was voted by his class to be its most respected member and the man most likely to succeed. No date has yet been fixed for the wedding.

LENTEN CATHEDRAL PREACHERS

The preachers at the Cathedral during the Sundays in Lent will be: Bishop Tucker, of Kyoto, the Rev. H. Percy Silver, the Rev. F. W. Crowder, the Rev. Hanley White (Near East Relief), the Rev. W. E. Gardner, Canon Pascal Harrower, the Rev. E. Clowes Chorley, the Dean, and the Bishop. During Holy Week, the preachers will be: the Rev. C. B. Ackley, the Rev. H. P. Veazie, the Rev. T. McCandless, the Rev. Canon Jones, and the Rev. R. B. Pomeroy. President Bell of St. Stephen's College will conduct the Three Hours' Service on Good Friday. The Bishop will be the preacher on Easter Day.

MEMORIAL BAPTISTRY AT TRINITY CHURCH

Bishop Manning will be the preacher at the midday service in Trinity Church, on Ash Wednesday. At the close of that service, the Bishop will dedicate the Livingstone Baptistry.

The principal feature of the Baptistry is a Fourteenth Century Italian altar piece. This altar piece is in the form of a triptych, and belongs to the Tuscan school. It was purchased in Rome by Mr. John Callendar Livingston about twenty-five years ago. It is believed that it formerly adorned a church at Gubbio, no longer standing. The painting measures 67½ inches in length and 62½ inches in height.

The baptistry was designed by Mr. Thomas Nash and is the gift of John Callendar Livingston and Louise Bowler Livingston. It is thus inscribed: "To the Greater Glory of God and in Memory of the Services of the Right Rev. William T. Manning, D.D., Bishop of New York and sometime rector of the parish of Trinity Church in the City of New York."

GENERAL NEWS NOTES

The Rev. W. N. Colton, rector of St. Barnabas', Irvington, will represent the diocesan Social Service Commission at the National Conference of Social Work to be held in Washington next May. Dean Robbins has replaced Bishop Slattery on the Commission, and Mrs. Willard Straight

has been elected to fill a vacancy in the class of 1924. The Commission is in favor of the repeal of the Lusk laws regarding loyalty tests for school teachers and for the suppression of schools suspected of seditious teaching. But in regard to the proposed Constitutional Amendment necessary to secure the passage of valid laws by Congress regulating child labor, the Commission has tentatively gone on record as favoring state action in stead of Federal legislation. Final action on this subject by the Commission has yet to be taken.

The choir boys of the Cathedral gave an adaptation of Shakespeare's *A Midsummer Night's Dream* in the new Synod Hall on Monday evening, Feb. 12th. The boys were coached by Mrs. H. P. Veazie, wife of the Cathedral Precentor. Mendelssohn's familiar incidental music accompanied the performance, which was highly successful and very much enjoyed by a large audience.

The Very Rev. J. H. Randolph Ray, Dean of St. Matthew's Cathedral, Dallas, Tex., has accepted the call of the rector and vestry of the Church of the Transfiguration, New York City, to become vicar of that parish, a position that has become necessary on account of the ill health of the rector, the Rev. George C. Houghton, D.D. Dean Randolph Ray will begin his work in New York on the third Sunday after Easter. FREDERIC B. HODGINS.

Philadelphia Prepares for A Busy Lenten Season

Sunday Evening Services—General News Notes

The Living Church News Bureau }
Philadelphia, February 10, 1923 }

NOOON-DAY Lenten Services will commence in four sections of the city's business center on Ash Wednesday.

This year, for the first time in its history, St. James' Church, 22d and Walnut Sts., will hold services each week day at 12:25, the rector, the Rev. Dr. Mockridge, being the first speaker. The Rev. T. W. Pym, D.S.O., and the Rev. C. R. Stetson, will be amongst the preachers at St. James'. A survey of the neighborhood of St. James' disclosed the fact that about 8,000 men and 3,000 women and girls are engaged in industrial pursuits within five minutes' walk of the church.

As usual, under the direction of the Brotherhood of St. Andrew, services will be held daily at 12:30 p. m. in the Garrick Theater, the speakers for the first week being the Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee, the Rev. Z. B. T. Phillips, D.D., rector of the Church of the Saviour, West Philadelphia, and the Rt. Rev. Ethelbert Talbot, D.D., Bishop of Bethlehem. Next week, the Very Rev. Allan Pearson Shatford, of Montreal, will be the speaker.

The speakers at St. Stephen's for the first four days of Lent will be the Rt. Rev. Thomas J. Garland, D.D., Bishop Suffragan of Pennsylvania, Bishop Talbot, the Rev. Carl E. Grammer, D.D., rector of St. Stephen's, and the Rev. Clarence H. Reese, rector of St. Matthew's. The Rev. J. Howard Melish, D.D., rector of Holy Trinity Church, Brooklyn, will preach daily from Monday until Friday of the following week, Dr. Grammer being the speaker on the Saturday of that week.

In Old Christ Church, the rector, the Rev. Louis C. Washburn, D.D., will preach

on Ash Wednesday, the Rt. Rev. George W. Davenport, D.D., Bishop of Easton, on Feb. 15th and 16th, and the Rev. Frederick O. Musser, rector of the Church of the Covenant, on Saturday. The Rev. George C. Foley, D.D., professor of Systematic Theology in the Philadelphia Divinity School will be the preacher for the first three days of the following week, followed by the Ven. Elliott White, and the Rev. Charles E. Eder.

SUNDAY EVENING SERVICES

The Rev. Granville Taylor, vicar of the Chapel of the Mediator, West Philadelphia, has arranged a series of special preachers on the Sunday evenings in Lent. On Feb. 18th, the Rev. Robert F. Gibson, Executive Secretary, Department of Publicity of the National Council will speak on Religion and the Press. Mr. Edward Sargent, Assistant Secretary, Department of Religious Education, will speak, on Feb. 25th, on Religion and Education. Bishop Cook, of Delaware, will administer confirmation on the evening of March 4th. On March 11th, the subject to be presented will be Religion and Medicine, and on March 18th, Mr. A. J. County, Vice-President of the Pennsylvania Railroad, and member of the Executive Council of the Diocese, will speak on Religion and Business.

GENERAL NEWS NOTES

The Rt. Rev. Herman Page, D.D., Bishop of Spokane, will be the guest of the Rev. Wood R. Stewart, rector of St. Martin's-in-the-Field, where he will preach on Sunday morning.

Colonel William P. Barba, Assistant Treasurer of the Diocese, will speak next Sunday on Music, a Help to Worship, at the fifty-eighth Public Service of the Pennsylvania Chapter of the American Guild of Organists. The service will be held in Calvary Church, Germantown, the com-

bined choirs of Calvary, and St. Luke's taking part in the service, under the direction of James Henry Lord, F.A.G.O., and George Alexander A. West, F.A.G.O. There will also be organ selections by members of the Guild.

A course of six illustrated lectures on The Story of the Church is to be given on Friday evenings during Lent, in the parish house of Christ Church, Germantown, by the Rev. L. N. Caley, D.D.

Messrs. Mercer and Hadley, evangelists,

will hold daily preaching services in Calvary Church, Germantown, beginning Feb. 11th and continuing for two weeks.

The Clerical Brotherhood of the Diocese has adopted a resolution of appreciation of the courteous treatment accorded to its committee by Col. Hatch and Mr. Edgar S. Felton, chairman of the Fair Price Committee of the State Fuel Commission, and of the promptness and efficiency with which, after notice from the clergy, coal for families in need has been supplied.

reverses and misfortunes by fire, storm, and trouble. During the ministry of the Rev. Mr. Mitchell, the present beautiful church was built. The burden of debt was carried for twenty years. Two years ago, the Rev. H. M. Babin became rector, and under him the congregation made a splendid effort, paid off the debt on the church and now, are rejoicing in the accomplishment. At the same time, for the past few years there has been splendid support of the Nation-wide Campaign in the parish.

IN PRAISE OF DR. STEWART

Miss Genevieve Forbes, a contributor to the press in Chicago, and an alumni of Northwestern University, said, in the February issue of *The Alumni News* of the Rev. Dr. George Craig Stewart, "He is enthusiastic, without being insular, having contacts in all parts of the world, but insisting that Evanston, St. Luke's, and Northwestern be ever the focal points. Dr. Stewart has brought Northwestern to the cathedrals of France, the battlefields of the world, the academic gatherings of the United States, and the smallest hamlet in the country. He is no automaton of efficiency, no 'Babbitt', but a mystic who makes people work harder for him than they would do for anyone else. And he never gives them the comforting opportunity to blame him, for he always works twice as hard as any of his subordinates. With a passion for activity, this dynamic Christian is always industrious, but never 'just busy'."

RESPONSE TO NEAR EAST APPEAL

The response of our parishes to the appeal made recently for the Near East Relief has been generous. The Church of the Atonement, Edgewater, gave \$1,937.85; and St. Peter's, Chicago, gave over \$1,600.
H. B. GWYN.

The Annual Meeting of Chicago's Woman's Auxiliary

Bishop Anderson at Kankakee—St. Martin's, Austin, Consecrated—In Praise of Dr. Stewart

The Living Church News Bureau }
Chicago, February 10, 1923 }

THE intention of those who planned the annual Convention and the many diocesan gatherings this year was to make the week of Feb. 4th a real homecoming, a family party, in which all our Church people might join. On Monday evening, a delightful reception was given by the Bishop and Mrs. Anderson in the new episcopal residence, to the clergy delegates, and their ladies. The Bishop and Mrs. Anderson, and the Bishop Suffragan and Mrs. Griswold, received the large number of guests.

We shall have more to say of the many interesting and profitable conferences which were held on Tuesday afternoon and evening at the Epiphany and Chase House. The climax for the diocesan week, as always, was the annual meeting of the Woman's Auxiliary held on Wednesday afternoon at Trinity Church, Mrs. E. J. Randall presiding. The church was filled with delegates to hear the remarkable record set forth in the reports for the past year. The money and box gifts for 1922 totalled over \$24,000. The United Offering for the past triennium was \$30,000, of which more than \$9,000 was given in 1922. The Bishop was present, and gave a short review of what the diocesan convention had accomplished. He was greatly encouraged at the results of the campaign for the Church's Program, and at the effect that it had in making "bigger" Christians of our Church people, the Rev. L. B. Hastings was present, and spoke of St. Alban's school and of the Campaign being made for it. The officers elected for 1923 are: President, Mrs. E. J. Randall; vice-president, Mrs. Hermon Butler; recording secretary, Mrs. Heald; corresponding secretary, Mrs. Daughaday; treasurer, Mrs. G. O. Clinch.

BISHOP ANDERSON AT KANKAKEE

Bishop Anderson was the outstanding figure at the services and the exercises held in connection with the sixtieth anniversary of St. Paul's, Kankakee, on Wednesday and Thursday Jan. 24th and 25th. The service on Wednesday evening is said to have been the largest in attendance in the history of the parish. It was a community occasion. Members of the ministerial alliance at a special session voted to give up their midweek prayer meetings and, with their people, attend the services at St. Paul's. Every available corner in the church was filled. The service was of marked heartiness, and the congregational singing must have delighted the Bishop's soul. His sermon was masterful, a stirring appeal for

loyalty to Jesus Christ. He asked his hearers to stand definitely for these three great principles:

First, the duty of dignified public worship; second, the importance of continued efforts for Church unity; third, the fearless application of the principles of our Lord to politics, to industry, and to commerce.

The Rev. R. E. Carr, rector of St. Paul's, says, "Members of other religious bodies have characterized the Bishop's sermon as the most impressive ever delivered in Kankakee, an estimate in which the people of the parish most heartily concur".

ST. MARTIN'S, AUSTIN, CONSECRATED

St. Martin's Church, Austin, the Rev. H. M. Babin, rector, has been cleared of all indebtedness and was formally consecrated to the service of Almighty God on Sunday, Dec. 31st, the Suffragan Bishop officiating. The church has been through many vicissitudes. Ever since the seventies the church has met continual

Big Brothers and Big Sisters Interest Washingtonians

Viscount of Exmouth Dies in Washington—Washington Noon Lenten Services—Episcopal Eye, Ear, and Throat Hospital.

The Living Church News Bureau }
Washington, D. C., February 7, 1923 }

A MEETING in the interest of the Big Brother and Big Sister Organization was held in Trinity Community House, the night of Tuesday, Jan. 30th, with a splendid attendance of representatives from most of the Washington churches and religious bodies, and several Masonic organizations.

The main speaker of the evening was Mr. Roland Sheldon, Executive Secretary of the Big Brothers and Big Sisters of America, who gave a very inspiring talk and explained the aims of the organization. The spiritual address was given by the Rev. William S. Abernathy, pastor of Calvary Baptist Church, where the President and Secretary of State attend.

The judge of the Juvenile Court, Kathryn Sellers, at whose request the meeting was called, made a brief address, as did judge Hardison of the Police Court. Dr. Darby, Executive Secretary of the Washington Federation of Churches spoke briefly, and Dr. O'Grady, of the Roman Catholic Charities, and Mrs. Farling, President of the Roman Catholic Big

Sisters' Organization, spoke words of commendation of the movement, and prophesied a great good would come from this organization, as it had from the Roman Catholic activities.

So enthusiastic was the spirit aroused that several meetings have been held since this first one, and it seems assured that some definite arrangement will be made to take care of the non-Roman and non-Hebrew children who are on their way to the Juvenile and Police Court, or to the Reformatory School and the prison.

VISCOUNT OF EXMOUTH DIES IN WASHINGTON

Henry Edward Pellew died the night of Sunday, Feb. 4th, and his body will be buried from St. John's Church, Lafayette Square, with the Rev. Dr. Johnston, the rector, officiating.

Six months ago, he inherited the title of Viscount of Exmouth. He was born in Canterbury, England, in 1828, and was the son of the Rev. George Pellew, at that time Canon in Canterbury Cathedral. The Rev. G. Pellew was the son of Edward Pellew, the first Viscount of Exmouth, and famous admiral during the Napoleonic wars. He became admiral following the death of Lord Nelson, and at the time of his death was Vice-Admiral of England, the highest position in the British Navy.

Bishop Harding said of him, in his Convention address: "We are called upon

to mourn the loss of Henry Edward Pellew, devoted Churchman, philanthropist, a charter member of the Cathedral, and especially interested in the Church's work among colored people. He had attained the ripe age of ninety-four years, thirty-five of which he spent in Washington; the friend of both its Bishops, with whom he cooperated in every good work."

So strongly was Mr. Pellew wedded to the ideals of this country that he refused to give up his American citizenship when he fell heir to his title. His son, Professor Charles E. Pellew, is said to have stated, however, that he will assume his father's title and his seat in the House of Lords.

Mr. Pellew attended Eton College, and Trinity College at Cambridge, and in 1855, after coming to America, he married the daughter of Judge William Jay, of New York City, granddaughter of John Jay, first Chief Justice of the United States. Later he returned to London, where he became interested in missionary and educational matters, and founded Keble College at Oxford.

With Theodore Roosevelt, father of President Roosevelt, he organized the Bureau of Charities in New York City, an organization which later developed into the State Charities Aid Association. He was also interested in municipal work and helped organize Auchmuty Trade School. He was President of the St. George's Society, and one of the founders of the University Club.

Mr. Pellew was one of the last survivors of the old Victorian period. He remembered seeing the Duke of Wellington, and delighted in reminiscing over his visit to the battlefield of Waterloo, particularly the points of interest pointed out to him by several guides who took part in the battle.

WASHINGTON NOON LENTEN SERVICE

A committee of prominent laymen of the various religious bodies has been organized to unite with the committee of our Laymen's Service Association in the interest of the noon Lenten services in Keith's Theater this year. Dr. L. W. Glazebrook, Chairman of the Committee of the Laymen's Service Association, has the following committee-men: Earl Godwin, W. L. Beal, F. C. Wallace, Dr. W. S. Bowen, and Dr. B. R. Logie, W. A. Storm will have charge of the music, and C. H. Ouray will head the ushers. Services will be held at 12:30 every day except Saturday and Sunday, beginning Monday Feb. 19th, and will continue during March. The services are kept within half an hour.

EPISCOPAL EYE, EAR, AND THROAT HOSPITAL
The annual meeting of the Corporators of the Episcopal Eye, Ear, and Throat Hospital, was held on Jan. 11th, with Chancellor DeVries in the chair. The annual reports of the officers were read, and the Board of Governors was chosen, and corporators were elected to fill vacancies.

During the year there were 3,564 admissions to the hospital, with an average length of stay of four days. There are 81 beds, and in the dispensary 13,845 patients were treated. A nearby residence has been turned into a home for the nurses, thus increasing the number of beds in the hospital, where the nurses' quarters used to be. During the past year, almost the entire interior of the hospital has been redecorated, and several thousand dollars has been expended for new blankets and bed linen. The November ball netted \$3,000. The above funds and improvements are the results of the work of the Board of Lady Managers.

RECTOR INSTITUTED

On Sunday, Feb. 4th, the bishop instituted into the Ascension parish the new incumbent, the Rev. Thomas Worthington Cooke, at the morning service.

The new rector has been closely associated with the Ascension for some time, having been ordained there, and served as associate rector for several years. He was also married in this church.

The Rev. Dr. George F. Dudley, president of the Standing Committee, was the special preacher, and there was special music by the choir.

GENERAL NEWS NOTES

The candidates' class of the Girls' Friendly Society of St. Columba's Chapel will present a playette under the direction of Miss Hillyars, next Friday night, "Miss Cherry Blossom's Party."

On Feb. 1st, the Rt. Rev. William A. Guerry, D.D., Bishop of South Carolina, spoke here at a meeting of St. Monica's League held in Epiphany parish hall. The Bishop was accompanied by the Rev. E. L. Baskerville, who is engaged in missionary work among the colored people in South Carolina. St. Monica's League occupies itself with the advancement of religion among the colored people of Washington.

The Rt. Rev. Ethelbert Talbot, D.D., Bishop of Bethlehem, brother of the rector of St. Paul's Church, was special preacher at St. Paul's, the morning of Sexagesima Sunday, and at Epiphany Church that night.

The Very Rev. Albert Baillie, Dean of Windsor, England, preached at the morning service in Bethlehem Chapel of the Cathedral. Dean Baillie is Chaplain to the King.

Messrs. E. G. Mercer and H. H. Hadley, who recently conducted a mission at the Chapel of the Good Shepherd, conducted a mission at St. Stephen's Church, the Rev. George Fiske Dudley, rector, which was continued through Feb. 11th.

The Chapel of the Good Shepherd is inaugurating a movement to put the church plant in complete repair, and pay off the mortgage indebtedness by a series of subscriptions extending over a term of years. To accomplish this, \$30,000 will ultimately be needed.

The chapel is one of the most beautiful of the Washington churches, and its plant and equipment are in great demand, but improvements and repairs are badly needed. The devoted and beloved vicar, the Rev. C. S. Abbott, is to outline the plan for the financial campaign at a congregational meeting, when details of the drive will be given out, and the canvassing committees announced.

The Rev. A. J. Torrey, vicar of Epiphany Chapel, has recently been elected Chaplain of the Federal Post, 823, Veterans of Foreign Wars, and on Friday, Jan. 26th, was formally installed by General Stephan.

The Rev. Dr. Atkinson, is to officiate this afternoon at the burial of the body of Commander J. H. Moore, who died last Saturday morning at the Naval Hospital.

Commander Moore was president of the class of 1869 at the Naval Academy, Treasurer General of the Society of American Wars, and very active in financial, philanthropic, and patriotic activities. Twice he circumnavigated the globe, and assisted in laying the first cable from this country to Honolulu.

The many friends of the Rev. Wm. Curtis White, rector of Christ Church, southeast Washington, are rejoicing at his restoration to health and duties after a

very serious and long sickness. Mr. White resumed work on Sunday, Feb. 4th, and is in attendance at the diocesan Convention.

WARDEN OF CHURCH MYSTICAL UNION VISITS AMERICA

A LENTEN MISSION is to be preached in St. Mark's in-the-Bowerie, New York, by the Rev. Leslie Watson Fearn, Warden of the Church Mystical Union, of London, beginning on Quinquagesima Sunday, and concluding on Passion Sunday. Mr. Fearn preaches twice each Sunday, on Ash Wednesday afternoon and Thursday evenings.

The Church Mystical Union was founded some years ago under the patronage of the Bishop of London for the ex-



REV. L. W. FEARN

press purpose of encouraging members of the Anglican Communion to recover their entire heritage as the Church of Christ, "which ought," says the prospectus, "to be the Body of the Living Lord, permeated through and through, both in persons and groups, by the Holy Spirit, the Spirit of Love and Power, in and through the Incarnate God."

BROTHERHOOD PRESENTS CALL OF MINISTRY

THE LOCAL ASSEMBLY of the Brotherhood of St. Andrew, of Norfolk, Va., will have a service in St. Andrew's Church on the night of Feb. 22d, George Washington's birthday, at which the call of the ministry will be presented to one hundred or more boys over twelve years of age. The Rev. Joseph B. Dunn, of Richmond, Va., will be the speaker.

This service is similar to those held under the auspices of the Brotherhood in many cities of the United States.

A BROTHERHOOD ASSEMBLY MEETING

THERE WILL be an assembly meeting of the Brotherhood of St. Andrew for the Milwaukee Diocese held in St. Stephen's Church, Milwaukee, on the evening of Feb. 24th, at which the Very Rev. B. F. P. Ivins, D.D., Dean of Nashotah House, will give an address on The Vocation of the Ministry and Mr. Clarence Brickman, Jr., Field Secretary for the Brotherhood of St. Andrew from Chicago, will give an address on the coming International Convention to be held in Chicago next Fall.

The meeting will be preceded by a dinner in the Guild Hall.

The Brotherhood of St. Andrew is increasing in numbers in the Diocese of Milwaukee and these assembly meetings prove of great interest to the visiting chapters which come from many parts of the Diocese.

**BISHOP TUCKER, OF JAPAN,
CHOSEN PROFESSOR**

IN SUCCESSION to his brother, the Rev. Beverly D. Tucker, Jr., who goes to St. James' Church, Richmond, the Rt. Rev. H. St. George Tucker, D.D., Bishop of Kyoto, Japan, has been chosen professor of Pastoral Theology in the Virginia Seminary, at Alexandria. While Bishop Tucker has not yet accepted the offer, it is understood that the health of his family makes it doubtful whether he can remain permanently in Japan. And it is felt that Bishop Tucker, who has been called the Missionary Statesman of the East, could bring to the Virginia Seminary a wealth of the scholastic and international view of Christian obligations, and probably a fresh accession of the missionary zeal, for which that Seminary has always been noted.

Bishop Tucker went to Japan in 1899, and was consecrated Bishop of Kyoto in 1912. During the war he served with the American Red Cross in Siberia, being in charge of the civilian refugee work. At present Bishop Tucker is in the United States on furlough, and is the guest of his father, the Rt. Rev. B. D. Tucker, D.D., Bishop of Southern Virginia, at Norfolk.

**AN AMERICAN-ORTHODOX
ENTENTE**

ON SUNDAY, Jan. 28th, in Trinity Cathedral, Cleveland, Ohio, there was a service of friendship and intercession, with the congregations of the Orthodox Eastern Churches. There were seven Orthodox priests, in full canonicals present, representing the Russian, Greek, Rumanian, and Serbian Churches. The Rt. Rev. W. A. Leonard, D.D., Bishop of the Diocese, made an address of welcome and fellowship, to which a response was given by the Very Rev. J. R. Kappanandze, archpriest and pastor of the Russo-Greek Church. The Cathedral was crowded with an attentive and reverend gathering.

**A NEW CATHEDRAL IN
LOS ANGELES**

ON JAN. 11th, the Rt. Rev. Joseph H. Johnson, D.D., Bishop of Los Angeles, broke ground for the new St. Paul's Cathedral, Los Angeles. Appropriate prayers were read by the Rt. Rev. W. Bertrand Stevens, D.D., Bishop Coadjutor, and the Very Rev. William MacCormack, D.D., spoke on the joy of the event to the Cathedral congregation.

The new Cathedral will be in Romanesque architecture, and will be 72 feet wide, with a central span of 40 feet. This means that practically all seats will be within the pillars and will have a clear view of the altar. The chancel is to be 40 feet deep. The nave will seat 1,200.

The Cathedral house, to be erected at the same time, is designed primarily for the use of the Church school, but with ample space for the activities of the boy choir. It will also provide offices for Bishop Johnson, Bishop Stevens, and Dean MacCormack, and desk room for the various diocesan officers.

The new Cathedral will rise at Sixth and Figueroa streets, five blocks away from the location of the old wooden structure, and still within the business section. Including the price of the land, but excluding any future memorials, the new plant will represent a value of \$500,000. It is expected that the new Cathedral will be finished by Feb. 1st, 1924.

**PARISH HOUSE CONSECRATION
MARKS ANNIVERSARY**

DURING THE LAST WEEK in January, St. John's Church, Pittsburgh, celebrated the ninetieth anniversary of the founding of the parish with a series of services extending over four days. The occasion was the opening of a splendid new parish house just completed. On Jan. 30th, there was a service of thanksgiving in the church, and an inspection of the parish house by the members of the congregation. On the 31st, the Clerical Union held a meeting in the afternoon, when a review of three late books of interest was read by the Rev. Dr. Bailey. At six o'clock dinner was served for them, the Bishop and Mrs. Mann being the guests of honor. That evening the anniversary service was held, when the church edifice was crowded to capacity, many communicants of former years being in attendance. Bishop Mann, made an address of congratulation, and the anniversary sermon was preached by the Rev. John Dows Hills, D.D., President of the Standing Committee. About twenty of the diocesan clergy were present at the service and attendant exercises in the parish house. At the close of the service, Bishop Mann dedicated the parish house and its chapel, and made a short address. On Feb. 1st, the Ministerial Association of that section of the city which is called Lawrenceville, was entertaining at dinner, and in the evening there was open house and a concert for the community. On the evening of the 2d, there was a party for the Church school.

The community in which St. John's is located is filling up largely with people of foreign birth, and the parish is hoping to make the parish house a sort of community center, "a house of friendliness for all men".

St. John's parish was organized in 1833, and the first structure was erected the following year; the second church was built in 1861, and the present edifice in 1891. The parish house is a memorial of the Rev. Thomas Jefferson Danner, rector from 1892 to 1913. The present rector is the Rev. Milton S. Kanaga.

**TRUDEAU MEMORIAL FUND AT
SARANAC LAKE**

AN ENDOWMENT FUND of \$100,000 as a beginning, to be known as The Dr. Edward Livingston Trudeau Endowment Fund, was proposed by the Rt. Rev. R. H. Nelson, D.D., Bishop of the Diocese of Albany, at the supper which formed a part of the celebration of the forty-fifth anniversary of the Church of St. Luke the Beloved Physician, Saranac Lake, N. Y., held in the parish house, Monday, Jan. 29.

It had been the plan of the rector of the parish, the Rev. E. P. Miller, to establish an endowment fund of \$25,000 or more, the project to be initiated during the anniversary year. Bishop Nelson, however, declared that this amount is not worthy of the cause, and he proposed the larger sum as a starter, and also proposed that it be dedicated to the memory of "the Beloved Physician", the late Dr. E. L. Trudeau.

This parish was originated in October,

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1877 by the Rev. J. P. Lunday, who said the services of the Church in his parlor for six weeks. He was soon compelled to move to the hotel, and a movement was put on foot looking to the building of a church. In this movement the late Dr. E. L. Trudeau was a leading figure.

In an address, Bishop Nelson once said of Dr. Trudeau that he was the only absolutely genuine Christian Scientist he had ever met. And it was as a memorial to this Christian physician that the Bishop recommended the raising of this endowment, that the Church might be able to continue its ministrations to the sick, who come to Saranac in search of health.

A CHURCH'S DESTRUCTION AVERTED

ON THE MORNING of Feb. 2d, the Rev. Laird W. Snell, rector of St. Peter's Church, Helena, Mont., discovered that the parish house was afire. The fire department fortunately arrived in time to prevent the injury of the church building. The damage to the parish house, which was fully covered by insurance, is estimated to be between \$4,000 and \$5,000.

A PRAYER BOOK FOR EVERY SHIPPING BOARD VESSEL

MR. J. B. SMULL, President of the U. S. Shipping Board, Emergency Fleet Corporation, has accepted copies of the Book of Common Prayer, appropriately bound and inscribed with the name of the ship, for every vessel of the fleet.

The offer of these books followed the news that there was no Bible or Prayer Book on the Shipping Board Freighter Hatteras, for use in the Burial Services of the Captain A. E. Matthews who died while at sea. The Bibles have been provided by another society. The Prayer Books are supplied by the New York Bible and Common Prayer Book Society.

ADDITION TO HOBART FACULTY

THE REV. HORATIO K. GARNIER, Ph.D., became a member of the Hobart College faculty at the beginning of the second semester, Feb. 5th. He takes the place of Dr. Foster P. Boswell, head of the Department of Philosophy and Education, who will be absent on leave for the remainder of the college year.

Dr. Garnier has had extensive experience in teaching. He was on the faculty of St. Stephen's College from 1911 to 1915, first as assistant in the Department of Philosophy, and later occupying the chair of Professor of History and Social Science, which course he introduced at St. Stephen's. Later he became Professor of History and Social Science in the University of Porto Rico, where he taught for three years. He has also taught at Vassar College, and at Trinity College, Hartford, Conn.

Dr. Boswell will spend the next six months in Europe and the Holy Land. He is accompanied by his wife.

THE VIRGINIA CHURCH SCHOOLS

AT A MEETING of the Board of Trustees of Church Schools in the Diocese of Virginia, held on Jan. 30th, the principal business transacted was the annual election of principals and headmasters of the schools in the diocesan system. The present incumbents were reelected, with the exception that Miss Laura Lee Dorsey, Principal of St. Mary's Hall, San An-

tonio, Texas, was elected Principal of St. Anne's School. Good reports were made by the local board of the work done by each school. The new construction work provided for by the recent bond issue has been completed at St. Margaret's and at St. Christopher's providing additional dormitory space and school rooms at each school. The new dormitories at Christ Church school and at St. Catherine's are being completed as rapidly as possible. It is hoped that the Christ Church dormitory will be ready for occupancy within the next month; St. Catherine's dormitory will be ready in time for the opening of the new session next fall.

THE REV. J. A. SCHAAD AT BEXLEY HALL

ON JANUARY 30th and 31st, the Rev. J. A. Schaad lectured to the students and faculty of Bexley Hall on Nation-wide Preaching Missions. The Rev. Mr. Schaad is one of the recently elected General Missioners and came to Bexley under the auspices of the National Church. During the course of his lectures he outlined the program of the Commission and the work it hopes to accomplish in the neglected field of evangelistic preaching.

During the next three years, the Commission hopes to conduct several evangelistic campaigns; to hold clinical missions in each diocese; and to provide summer courses for the training of men in this field. Some evangelical missions and clinical meetings have already been conducted with much success. A handbook has been compiled which furnishes the essentials for conducting various kinds of Preaching Missions. It is quite evident from the results obtained thus far that much enthusiasm will be aroused in the next triennium by the Commission.

The Rev. Mr. Schaad emphasized, in his lectures, the great need in the Church today of more true evangelistic preaching. Being afraid of the usual methods of revivals, we have neglected almost entirely the use of the evangelistic note in the prophetic office. There are thousands outside the Church whom we neglect for the few

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within. The lectures of the Rev. Mr. Schaad offered a remedy for this evil in the form of a sane evangelistic campaign carried out on the plans suggested by the National Commission.

SEWANEE SEMINARY BECOMING STRONGER

THE THEOLOGICAL DEPARTMENT of the University of the South, at Sewanee, Tenn., is at last getting over the effects of the war, when so many of its men went into the Service. In 1919 there was but one senior in the department, in 1920 none, in 1921, two, the next year three, while seven will graduate in June. In 1919 there were four students in the department, and this year, twenty.

Needed additions and improvements have been made to the venerable St. Luke's Hall, the home of the Sewanee theologian and the center of the social life of the Mountain as well as of sacred studies. The Seminary library has been increased by the addition of many valuable volumes and a librarian has been appointed.

The million dollar endowment being practically assured, the University will now begin a drive for more students. There are wanted 500 more men for the College, and 100 for the Theological Department. Preparations are going ahead, now, for an intensive campaign.

SIGNIFICANT MEETING IN RHODE ISLAND

THE CHURCHMEN'S CLUB, of Rhode Island, at its winter dinner at the Providence-Biltmore, on the evening of Feb. 5th, had for speakers Bishop Remington and Bishop Perry. Bishop Remington spoke graphically of the Old Oregon Trail, and of the present needs of the field whither the trail led. "God has made a neighborhood of this world," he said, "faster than we have made a brotherhood of it." The World Conference on Faith and Order was the subject of Bishop Perry's address. He is the chairman of the Committee of the Church Commission, and is to have as executive secretary, the Rev. Floyd W. Tomkins, Jr. "It is true," he said, "that God has made of this world a neighborhood, and we are talking with each other now in different terms than the people of thirty years ago, who were living and looking at each other across fixed boundary lines. We have every confidence that the Church in America will not only accept but will demand Christian Unity to overcome the shameful waste and blundering methods of the past. The Church has put its commission to work and has authorized the opening of headquarters in Providence. Leaders of all denominational Churches have joined the movement, not only in this country, but all over the world."

RETURN OF HISTORICAL STAFF

ON CHRISTMAS DAY, a Bishop's staff and chair were placed in the Church of the Good Shepherd, at the Onondaga Indian Reservation, New York. The chair was purchased by the Woman's Guild with money from their own treasury. The staff was originally made by an Indian as a gift to the late Bishop Huntington. When Bishop Huntington died, it was given to another bishop. All record of the staff was then lost, and nothing is known of its history until it appeared in a second hand store in New York City, where its presence was discovered by Miss Mary

Huntington, a daughter of the Bishop, who bought it, and gave it to the mission. It has found a fitting home in the church, which was built under the direction of Bishop Huntington.

The church and mission-house have been repaired and are now in good condition. A new cross is being made by an Indian for the bell tower of the church.

THE PENINSULA SUMMER SCHOOL, 1923

AT A MEETING of the diocesan Departments of Religious Education, together with the officers and executive committee of the Peninsula Summer School, held recently in St. Andrew's Church, Wilmington, Del., plans were made for the Peninsula Summer School, to be held at Rehoboth Beach, Del., June 24th to 29th, inclusive. It is hoped and expected that it will be possible to maintain as fine a standard in the personnel of the faculty as was done last year. The list of members cannot as yet be given, as definite arrangements have not been completed. An attractive course has been outlined which will be full of interest and value. Last year the enrollment was the largest in the history of the school.

TWO GREAT MISSIONS FOR ROANOKE

THE CHURCH people of Roanoke, Va., have splendid things in store for them during Lent.

At St. John's Church, the Rev. Karl M. Block, rector, a mission will be conducted from Feb. 18th to the 25th, the speakers being Messrs. E. C. Mercer and H. H. Hadley, 2d, two laymen who are attracting attention in various parts of the country with the inspiring messages they bring.

At Christ Church, the Rev. G. Otis Mead, rector, a mission will be held during the week of March 18th to 25th, inclusive. The speaker for these services will be the Rev. W. J. Loaring Clark, D.D. Dr. Clark who was formerly rector of St. Paul's Church, Chattanooga, is one of the well known figures in the American Church, and is now General Missioner of the National Council of the Church.

NOON-DAY SERVICES IN DULUTH

THE RT. REV. G. G. BENNETT, D.D., Bishop of Duluth, has been chosen as the preacher for the pre-Lenten noon-day services at the Lyceum Theater, in Duluth, Minn., from Feb. 5th to the 10th inclusive. With the exception of one year, when the theater was being renovated, and so could not be used, these noonday meetings have been conducted for fourteen years, either just before, or during, Lent. At first, they were a venture of the First Methodist Church, but for several years the responsibility has been divided so that they are now the undertaking of the Inter-Church Council. As Churchmen it is gratifying to note that the attendance this year has greatly exceeded the numbers of any previous year.

LENTEN PREACHERS IN BOSTON

THE COMMITTEE on special preachers has arranged for an outside clergyman or Bishop to preach in Trinity Church, Boston, at one of the services each Sunday until Easter. The list includes Bishops Moulton, of Utah; Davies, of Western Massachusetts; Page, of Spokane; and Slattery, of Massachusetts; the Rev. Drs.



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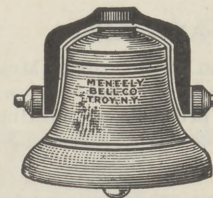
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Among the noonday preachers at the Cathedral in Lent this year, are the following: the Rev. T. W. Pym, D.S.O., Bishop Slattery, Bishop Fiske, the Rev. Edwin J. van Etten, the Rev. Theodore R. Ludlow, and the Rev. Willard L. Sperry, D.D., Dean of the Theological School in Harvard University. The Dean of Windsor will also preach in the Cathedral on Sunday morning, March 4th.

DEATH OF DR. W. M. DAME

THE REV. WILLIAM MEADE DAME, D.D., one of the oldest and most beloved presbyters of the Diocese of Maryland, rector of the Memorial Church, Baltimore, died, after a brief illness, at the age of seventy-nine, on Jan. 27th.

A few days earlier, he had been reëlected as a member of the Standing Committee of the Diocese by the Diocesan Convention. Dr. Dame had long been president of the Standing Committee; had served as delegate to several General Conventions, was president of the Board of Religious Education, and was frequently sought in counsel on diocesan matters.

The Rt. Rev. John G. Murray, D.D., Bishop of the Diocese, and the Rev. Peregrine Wroth, D.D., conducted the burial service. Many of the clergy of the diocese were present.

Dr. Dame was familiarly and lovingly known as the "Bishop of Bolton Street", the street where his church was located.

His son, the Rev. Wm. Page Dame, D.D., who has been associate rector, succeeds to the rectorship of the parish.

DEATH OF MRS. JOHN L. ZACKER

WORD has just been received of the sudden death in Oakland, Calif., of Mrs. Maude Zacker, wife of the Rev. John L. Zacker, priest in charge of the Hebrew Christian Synagogue of Philadelphia.

Mrs. Zacker had been in poor health for some time past. After spending a period in Florida, she returned to Philadelphia, unimproved, and, upon the advice of her physician, was on her way to the home of relatives in California to spend the winter, when the end came, due to heart failure.

For some years prior to her marriage, Mrs. Zacker was a missionary in the Diocese of Pittsburgh.

MEMORIALS AND GIFTS

THROUGH A provision of the will of Mrs. Martha Bruce, of Elmira, N. Y., her jewelry was sold and the proceeds, amounting to \$1,650, were added to the diocesan missionary endowment.

THE REYNOLDS memorial pulpit for Grace Church, Elmira, N. Y., has been installed. It is of English oak in gothic design and was made in England.

A BRASS processional cross has been given to Emmanuel Church, Adams, N. Y.

THE DAUGHTERS OF THE KING have given a new reredos to Grace Church, Waverly, N. Y.

RICHARD HARTER BROWN has given a pair of cruets to St. Stephen's Church, Romulus, N. Y., and members of the parish have given a chancel Prayer Book.

NEWS IN BRIEF

CENTRAL NEW YORK—Bishop Fiske has appointed May 14th, 15th, and 16th for the meeting of the annual diocesan Convention.—Sister Julia Margaret recently spent a week in St. John's, Auburn, holding meetings for a group of women.—Just before he left for his new parish in Richfield Springs, organizations and members of St. Luke's Church, Utica, presented the Rev. Johnson A. Springsted and Mrs. Springsted with valuable gifts as tokens of their esteem.—Mrs. Enos Canfield, a faithful worker in the mission at Van Etten for many years, died on Jan. 14th.—The Rev. Oscar Meyer, Chenango County Missionary, was given a purse of \$50 in gold at Christmas by members of the Chenango County Firemen's Association of which Mr. Meyer is president.—Judge Edwin H. Bostwick, eight years a vestryman of St. John's Church, Ithaca, whose father was warden and vestryman before him, died recently.—The Diocesan Council has four new members. The Rev. Percy T. Fenn, D.D., and the Rev. H. C. Staunton, both of Syracuse, were elected to fill vacancies, and the Rev. T. J. Dewees, of Christ Church, Binghamton, and the Rev. H. S. Sizer, of the Church of the Evangelists, Oswego, are the newly elected deans of the third and fourth districts.—The diocesan treasurer's report, read at a recent Council meeting, showed that all obligations had been met with an unappropriated balance of \$4,000. This balance was appropriated for objects included in the 1919 askings. Mr. Chas. C. Marvel, of Syracuse, was elected chairman of the diocesan Department of Publicity. Several missions in the diocese have relinquished all stipendiary aid or have made material reductions in the amount received.—A Bishop's Chapter of the Daughters of the King is being formed in the Diocese.—At the January meeting of the Syracuse Clericus, which met as the guest of the Rev. H. G. Coddington, D.D., of Grace Church, the Rev. Chas. S. Champlin read a paper on Our Relation to Our Neighbors in the Protestant Ministry.—Archdeacon Foreman read a paper on Preaching, at the January meeting of the Utica Clericus.

COLORADO—Among the papers of the late Bishop of Pittsburgh was found a request for the Rt. Rev. Fred Ingley, D.D., Bishop Coadjutor of Colorado, to speak, representing the House of Bishops, at his memorial service. Bishop Whitehead had ordained Bishop Ingley deacon and priest, and made the journey to Denver in June, 1921, to take part in his consecration as Bishop.—A branch of the Order of Sir Galahad has been organized in St. Peter's, Denver.—The Boy Scouts troop of St. Barnabas' parish, Denver, is planning to build a cabin for summer camping in Mount Vernon Canon, on the tract of land given to the Boy Scout organization for that purpose by the Kiwanis club. The men's club of the parish has promised its support, and the boys are calling on them each week at their offices, to collect their pledges. In addition to this, the boys are earning money in other ways towards this end.—The young people of St. Peter's parish, Denver, will have charge of the evening services throughout Lent.—One hundred copies of the Prayer Book, received from the Bishop White Prayer Book Society, are to be placed in the tuberculosis wards of the Denver County Hospital.

CONNECTICUT—The new parish house of St. James' Church, Westville, the Rev. J. Frederick Sexton, rector, is far enough

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completed to allow for plans being made for its dedication on Easter Sunday by the Bishop of the Diocese. Until the erection of the church itself, the parish house will be used, after its dedication, for the Sunday services, provision having been made in the building for a chancel, which will be screened of during the week, or when the house is being used for parochial activities.—The Rev. Professor John McCook, rector of St. John's Church, East Hartford, for over fifty years, and for forty years a member of the faculty of Trinity College, is receiving congratulations on the occasion of his reaching his eightieth birthday.—The subject of Sunday base-ball is much in evidence in the state, so much so, that the Connecticut Federation of Churches is making a post-card questionnaire in regard to the matter. Cards have already been sent out to the churches in Hartford and Waterbury to the number of 10,000, and probably 40,000 more will be distributed in the other larger cities in the state, seeking to determine the sentiment of church-goers upon the question of legalizing professional sports on Sunday.—Christ Church, Bridgeport, of which the Rev. Alexander Hamilton is *locum tenens*, has recently received a dwelling house, which will be used as a rectory, from Mr. and Mrs. Fairchild.

GEORGIA—The Church people of Savannah availed themselves in large numbers of the privilege of hearing the Rt. Rev. H. St. George Tucker, D.D., Bishop of Kyoto, at St. John's Church, on the evening of Jan. 26th.—The newly organized mission of St. Thomas, at the Isle of Hope, is preparing to put up a building. The Bishop has given them the altar and pews from St. Jude's, Brunswick, which has been discontinued.

HARRISBURG—The Greek Club, an organization of Greeks connected with St. Matthew's Church, Sunbury, entertained Bishop Darlington at a dinner in the parish house on the occasion of his visit to the parish on Jan. 28th. Brief addresses were made.

KANSAS—Grace Church, Chanute, has shown a steady advance during the past five years of the rectorship of the Rev. R. Y. Barber. The Church school has more than quadrupled, and the parish has taken a definite place, not only in the work of the National Church, but in the local community.

LOS ANGELES—Members of the Stevens Club, the organization of Church students at the Southern Branch of the University of California, Los Angeles, spent the week end of Jan. 21st on a hiking trip to Mt. San Antonio. On Sunday morning, just at the snow line, Prayer Books and Hymnals were produced, and an enthusiastic service held under the leadership of a sophomore hailing from Hollywood.—On the evening of Jan. 31st, the members of St. Mark's Church, Pasadena, tendered a reception to the Rev. Albert L. Hall, in honor of his tenth anniversary as rector of the parish. During the evening he was the surprised recipient of a purse of gold. The Rev. Mr. Hall is the first rector of St. Mark's.—The Los Angeles Clericus held its February meeting on the 5th at Hotel Clark. The Rev. Edwin T. Lewis spoke on The Reclamation of Delinquent Boys at Whittier State School.

MASSACHUSETTS—The Rev. Donald B. Aldrich, who is one of the clergy of the Cathedral staff, has been appointed chaplain of the Massachusetts House of Representatives.—The annual Quiet Day of the

alumni of the Episcopal Theological School, in Cambridge, was held on Wednesday, Feb. 5th. The leader was the Rev. Alexander MacColl, D.D., pastor of the Second Presbyterian Church of Philadelphia.—Dr. William Healy, the distinguished physician and surgeon and psychiatrist, now connected with the Judge Cabot Foundation and the Children's Court, gave the other address before the monthly meeting of the Massachusetts Clerical Association, Feb. 5th.

MILWAUKEE.—Five members of the Cathedral Players, an organization attached to All Saints' Cathedral, were injured, Feb. 12th, in a collision between their truck and a street car while returning from the Soldiers' Home, where they had gone to give a dramatic performance.

NEW YORK—A series of lectures on The Women of India, under the auspices of the Y.W.C.A., is to be given on the Wednesdays of Lent, by Dr. Robert E. Spear, Dr. Daniel T. Fleming, and Dr. Ida S.

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OHIO—Trinity Church, Findlay, has raised recently \$15,000, with which it has purchased a rectory and instituted a fund for a parish house.

OHIO—Dr. Geo. Craig Stewart, rector of St. Luke's Church, Evanston, Ill., conducted a Quiet Day for the Woman's Auxiliary of Cleveland, Ohio, at Grace Church in that city on Feb. 2d.—From Feb. 4th to the 10th, he is preaching twice daily at St. Mark's, Toledo, where he is conducting a week of devotional conferences.—On Monday, Jan. 29th, in the Cathedral Hall, Miss Corey, of Boston, addressed the members of the Church Service League on the readjustment of the organization work of the Church.

RHODE ISLAND—The meeting under the auspices of the Rhode Island Branch of the Girls' Friendly Society, Jan. 30th, at which Miss Maude Royden spoke, was a great success.—The February meeting of the Clerical Club, held on the 5th, at St. Paul's Church, Pawtucket, was turned into a devotional morning, beginning with a celebration of the Holy Communion and followed by meditations given by Bishop Perry on the fourth chapter of the Epistle to the Ephesians, emphasizing the ministry "for the edifying of the body of Christ". In the afternoon, Bishop Remington, of Eastern Oregon, told the state of affairs in his diocese, and the immediate need of aggressive work there.—The Rev. Levi B. Edwards, who is retiring from the rectorship of the Church of the Transfiguration, Edgewood, was recently the guest of honor at a reception, at which he was presented with a considerable sum of money, as an appreciation of his fourteen years of service in the parish. Before he left for California, the members of the Clerical Club of Providence presented him with a gold fountain pen in recognition of his service as secretary and treasurer.

TENNESSEE—The Standing Committee of the Diocese of Tennessee organized with the election of the Rev. Prentice A. Pugh as President, and communications should be sent to him at Nashville, Tenn.—There will be Midday Lenten services at Nashville, under the auspices of the laymen, to be held at the Fifth Ave. Theater. The list of speakers includes Bishop Winchester, of Arkansas, Bishop Reese, of Georgia, Bishop Green, of Mississippi, Bishop Mikell, of Atlanta, and Bishops Gailor and Maxon, of Tennessee.—Grace Church, Memphis, the Rev. C. T. Wright, rector, is rejoicing over the payment of the debt on the church, and has arranged for its consecration on April 5th, when Bishop Gailor and others will be present.

TENNESSEE—In the sixteen years of the rectorship of the Rev. Walter C. Whitaker, D.D., of St. John's Church, Knoxville, the communicant list has grown from 450 to 1,025 and the annual income from \$4,400 to \$18,000. Other departments of the parish have grown correspondingly.

WESTERN MASSACHUSETTS—The Rev. Latta Griswold, rector of Trinity Church, Lenox, sailed for Naples early in January. He expects to spend some three months in Italy.—The men of St. Philip's Church, Easthampton, the Rev. H. M. Elliott, rector, continue to show their fine spirit of enterprising loyalty. Recently they laid a sixty foot concrete walk to the church entrance at a cost of \$40.—At Christmas

time, the choir of Christ Church, Springfield, the Rev. J. M. McGann, rector, gave a radio carol concert at the Westinghouse Broadcasting Station, WBZ.—A branch of St. Barnabas' Guild for Nurses has been organized in Worcester. Meetings are held the first and third Thursdays in All Saints' parish.

CHURCH MUST HELP BUILD BETTER FARMS

THAT THE rural clergy might will become agricultural experts, and assume leadership in the promotion of better farming, was the message of the Rev. E. V. O'Hara, of Eugene, Oregon, to the farmers of Wisconsin at their annual merchandising meeting.

"The Church is called to rural leadership," he said, "not merely from the legitimate viewpoint of self-interest, but also because of the peculiar fitness in helping to solve the rural problem. The rural pastor should have an intelligent interest in this work, and in the daily lives of the people," he declared. "The pastor might at least be expected to read farm journals, to attend agricultural meetings and to promote agricultural education among his parishioners. He should be in touch with the local farmers' organizations which aid country life."—*University of Wisconsin Press Bulletin.*

MISSIONARIES IN THE PHILIPPINES

ST. LUKE'S HOSPITAL has two new members of its nursing staff in Miss Elizabeth Evans who came Oct. 24th, a graduate of the Hospital for Sick Children, Toronto; and Miss Effie Smith, who arrived Sept. 12th, a graduate of Vassar College and of the Pennsylvania Hospital Training School for Nurses. Miss Winifred Mann, a graduate of Columbia University, comes to take up work in the House of the Holy Child, Manila. Miss Clarice Wheeler, of New York, has entered St. Faith's Training School to prepare herself for service at St. Stephen's Chinese Mission, Manila. Mrs. Studley, wife of the Rev. Hobart E. Studley, in charge of St. Stephen's Mission, has returned after an absence of three years in America, where she went to superintend the education of her daughters. Deaconess A. Hargreaves returned from furlough Nov. 16th, on the *Taijo Maru*, and returns to her station in Besao.

FIVE BISHOPS FROM ONE PARISH

TO THE LIST sent out some time ago of men who have been rectors of Christ Church, Nashville, Tenn., and are now bishops, may be added Bishop Maxon, so that now that parish points with pride to Bishops Reese, of Georgia, Winchester, Mikell, Manning, and Maxon as to some extent its products.

generally, in the homes of the county, of the old time family altar.

As to the latter recommendation, it said:

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by the conduct of some of our people who seem determined in their efforts to violate the laws of the land, we feel constrained to call upon the head of every home in the county to establish 'the family altar'.

"It isn't the price of cotton and other farm products nor the ravaging effects of the boll-weevil and other insects that should receive the first attention and consideration of our minds and hearts. Our greatest need is that we should enthrone God in our hearts—put Him first in everything. Establish your 'family altars' and hide the law of the Lord in your hearts that you may not sin against God nor man—this is the plea that we make to one and all in the county of Tift."

The Savannah News, one of the principal daily papers of the state, says in regard to the matter:

"The grand jury looked deep. It recognized that there is a drift toward looseness of morals, toward disrespect for law, toward lawlessness—away from a general sense of obligation, of the sacredness of the honor of citizens."

The Brunswick News is also "convinced that the jurors have done well", felicitates them upon their work, and adds that "Glynn county would be better off with a few more family altars."

The county seat of Tift County is at Tifton.

IN THE PHILIPPINE ISLANDS

OUR MISSION at Sagada was recently visited by Governor Luna, of the Mountain Province, accompanied by four of his officials. He inspected our school at Bagnen and congratulated the teacher on the large attendance of boys. He expressed special delight with the church, which he inspected in all its parts with much interest, and showed his deep interest in the work being done among the Igorot people.

Governor General Leonard Wood is also showing a deep interest in missionary work in the island, and has recently sent a letter of appreciation to the mission at Bontoc for its work among the Igorots. Mrs. Wood was one of the speakers at a meeting of the Woman's Auxiliary recently at Baguio. "It is a pleasant thing, as well as a great thing," says the Diocesan Chronicle, "to have a Christian gentleman at the head of the government in the islands."

THE 1923 BUDGET DOLLAR IS TO BE SPENT AS FOLLOWS:

THESE FIGURES are from the National Treasurer's office:

| | | |
|-------------------------------|----|-------|
| Domestic Missions | 37 | cents |
| Foreign Missions | 35 | " |
| Religious Education | 4 | " |
| Christian Social Service .. | 1 | " |
| Publicity | 3 | " |
| Finance | 2 | " |
| Field Department | 2 | " |
| Woman's Auxiliary | 1 | " |
| General Administration .. | 2 | " |
| Interest on Borrowed | | |
| Money | 1 | " |
| Repayment of Debt | 5 | " |
| American Church Institute | | |
| for Negroes | 3 | " |
| Brotherhood of St. Andrew | 1 | " |
| Girls' Friendly, Church Peri- | | |
| odical Club, Army and | | |
| Navy Commission, Sea- | | |
| men's Church Institute.. | 2 | " |
| Fractions to adjust | 1 | " |

\$1.00

It is of course evident that an exact computation would show a fractional result in each case.

REMARKS FROM THE CHILDREN

LAST YEAR the rector of St. Mark's Church, Fall River, Mass., "questioned" his Church school children, calling for letters from them answering three questions: Why do you give money in your "might" boxes? How do you want your money spent? Who is your favorite missionary bishop, and why?

Writes a small boy: "My favorite bishop is Bishop Rowe because he teaches the Eskimos to believe in the Gospel."

A girl of eight ended her letter trustfully with: "Now, Mr. Findlay, you said we had to tell you what we wanted our money to go for. I don't just know, but you do what you think best with it."

A boy of twelve: "My favorite missionary bishop is Bishop Roots. He teaches the Chinese people not to worship idols, but to believe in God. I would like my money spent to educate the idol-worshipping Chinese. We put our money in the mite boxes to pay for the expenses of teaching uncivilized people."—National Council Service.

MOSES' LITTLE FRIEND

LITTLE five-year-old Ernest, who lives at St. Mary's Home, Honolulu, is especially devoted to Moses. He wants to know when Moses' birthday was, so he can keep the day. He says, "We keep Washington's birthday, so we ought to keep Moses'."—Hawaiian Church Chronicle.

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