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The Living Church

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VOL. LXVIII

MILWAUKEE, WISCONSIN, FEBRUARY 3, 1923

NO. 14

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God is not lukewarm toward unrighteousness. Morality without passion is etiquette, not righteousness. There is little reality in our goodness until it stirs our soul to the depths.
—W. L. Watkinson.

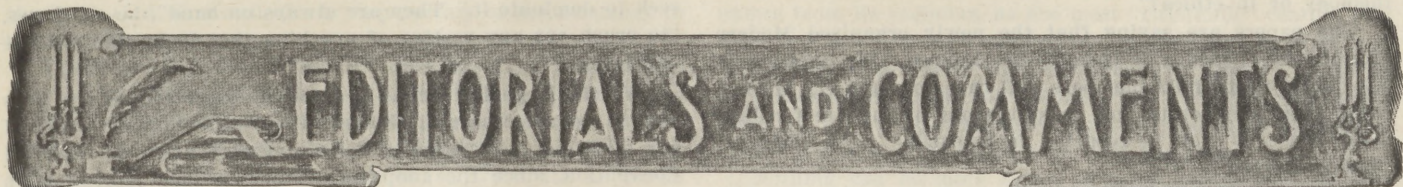


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Dr. Grant's Defense

THE New York papers have been generous in affording space to Dr. Percy Grant for printing his reply to Bishop Manning in full. We cannot say that the reply is satisfactory and yet it is clear that it is couched in less vulnerable language than he had used before.

Dr. Grant was challenged to say whether his previous language was to be interpreted as denying the miraculous element in the gospels. He replies by discussing what miracles are not. Declaring the supremacy of natural law, he seeks to force upon orthodox thought the unintelligent position that miracles are arbitrary interferences with that law. That a miracle is as truly performed in accordance with law as is a daily phenomenon, while the law may not yet have been discovered, he says would mean that "in such case the alleged events ceased to be miracles". Not at all. It is quite conceivable that we may gradually learn those higher laws that produce effects such as are commonly called miracles, but whether we do or do not, does not enter into the question. Dr. Grant himself says that "In the 'miracles' of healing, many of the laws employed by Christ have today been made known to us, but we thereby realize clearly that such works are not contrary to but in accordance with law". That is exactly what we maintain as to all miracles. Were, then, people justified in denying the occurrence of such miracles up to one generation ago? Dr. Grant may or may not be right in assuming that any of our Lord's miracles of healing were wrought by means that are producing like results today, but his admission is the recognition of precisely what the orthodox Christian avers—that miracles are produced in accordance with law. When our Lord declared that "greater works shall ye do", it is quite conceivable—we do not know—that He was looking across the great abyss of centuries to a time when the higher laws which faith may put into operation, overruling the natural law, may be within the power of His followers. It is quite tenable to hold that the key to some of the miracles has been found, but if so, it clearly upholds the fact that miracles are not violations of law and that it is wholly unscientific to deny that they have occurred. The exegesis of particular miracles, which Dr. Grant discusses, is quite beside the case, and the entire section of his letter devoted to the subject fails to clear up the question which Bishop Manning bluntly asked: Do you believe the miraculous elements of the Gospel?

Dr. Grant proceeds to discuss the creed. He appeals to the fact that the belief of the Church as to details in the creed has changed since the beginning and cites the belief as to the descent into hell as an illustration. Nobody questions that fact, and the much quoted paragraph—Dr. Grant quotes it again—as to "fixity of interpretation" never was intended to cover the *how* and the *why*. We are as insistent on the *fact*

of the passage of our Lord into the place of departed spirits as were those who thought of that place as under the earth, so that his illustration has no bearing on the question whether the denial of what is asserted as fact in the creed is consistent with the ordination vows. Why does every would-be heretic begin by putting an unreasonable interpretation upon orthodox belief?

Dr. Grant cites what he calls "the formal verdict of the Bishop of Oxford" in the Major case, and proceeds to compare Mr. Major's teaching as to the resurrection of the body with his own position. But there was no "formal verdict" in the Major case. Certain allegations having been made, the Bishop asked the advice of several theological experts as to whether to send the questions to formal trial, and on the advice of those experts, determined not to do so. Where Mr. Major had said that he could not reconcile his teaching "with the Catholic tradition", the Bishop replied, "I believe he is mistaken and his mistake is due to the limited view he takes of Catholic tradition. This might well raise a point for argument between theologians", continued the Bishop; "I cannot hold that it constitutes ground for establishing a charge of heresy against Mr. Major." All the documents in the case are easily obtainable, having been collected and published by the Bishop in pamphlet form, and Dr. Grant's supposition that there had been a formal trial and verdict is incomprehensible. If, in the present case, Bishop Manning shall refuse to permit the case against Dr. Grant to go to trial, on whatever grounds, he will be following the precedent set by the Bishop of Oxford in the Major case. As to the latter, few indeed would be those who would wish the determination of the precise manner of the resurrection of the body to be submitted to an ecclesiastical court, and the Bishop of Oxford was wise, indeed, to quash the attempt. Dr. Grant cannot fail to see how inapplicable is this incident to his own case.

We are frank to say that on the one hand we do not view Dr. Grant's defense as indicating that he is carrying out his ordination promise as to his teaching, nor on the other, that he has successfully defended the utterances that were challenged by the Bishop.

Dr. Grant seems not to realize the delicacy of his position nor the difficult personal questions which complicate his utterances.

We should greatly prefer that no personalities should enter into any consideration of our own, but Dr. Grant's peculiar personality is the sum and substance of the present issue. To our positive knowledge, three successive Bishops of New York have tried to curb the undisciplined self-will of that personality.

He wants to get married, and to marry a woman twice divorced. He has declared this with the utmost frankness, and

the persistency with which his views on marriage and divorce enter into his utterances is quite suggestive of King Charles' head. With his customary vehemence he demanded of General Convention the relaxation of the divorce-remarriage canon and General Convention replied by strengthening it. Dr. Grant is clearly out of sympathy, therefore, with the discipline of the Church, and his willingness to become a martyr, whether in the interest of tearing down the marriage law, tearing down the law as to what a priest may teach, or tearing down the doctrine of the Church, has somehow produced a spirit of rebellion that has exaggerated his position of absolute individualism, so that his utterances are anything but a credit to himself. One would suppose that at least he might remember that his *alma mater* is trying to raise an endowment fund and that it must be decidedly embarrassing in that movement to have people ask, "Do they produce that sort of thing at Cambridge? Don't they teach a man *anything*, either in theology or in ethics?"

The papers are saying that the newly organized Modern Churchmen's Union may come to his defense. We question it. We doubt whether its members will care to make Dr. Grant's cause their own, or to pull chestnuts out of the fire for him. Good sense is not necessarily incompatible with "liberal" Churchmanship.

On the other hand we are not at all sure that the best interests of the Church will be served by proceeding to a formal ecclesiastical trial. Dr. Grant has been rebuked by his bishop. The press of the country has seen through his case with remarkable prescience. Editorial comments are almost invariably against him. What is chiefly needed at the present time is a removal of the case from the front page notoriety. We are sorry for his parish; but they seem not to realize their position before the Church. If the parish, through its vestry, shall ask for relief, the canons afford sufficient opportunity for intervention. Most of us do not care to make a Ruhr case, involving a ponderous invasion of the enemy's country, out of Dr. Grant's misfortunes of heart and head. We grant there is justification for trial; we are not sure that the cure may not be worse than the malady.

In any event, let us have no beginning of judicial proceedings with unnecessary haste. It is easy to see that Bishop Manning's letter is an effort to make a trial unnecessary. Let no sort of pressure be brought to bear to hurry him in deciding what steps to take. Six months later will afford a better perspective than now, and the Church can wait. It may be that there will be no other course than to proceed; but we shall hope to avoid it.

For our part we have the utmost confidence in Bishop Manning's judgment. If, ultimately, he shall permit the case to go to trial, we shall recognize that he found no other alternative. If, on the contrary, he permits the case to drop, with or without any further rebuke, we shall feel that he has already vindicated the faith and morals of the Church by his letter, and is leaving time to solve a delicate problem that is chiefly personal and that might be made worse by a premature employment of the judicial machinery of the Church.

WE shall not hope to be able to review Dr. Grant's various utterances, from week to week, but the report of his sermon of last Sunday, which the news associations have circulated generously throughout the country, compels us to speak frankly on two phases of it.

Dr. Grant's references to his Bishop and to Trinity Church as, apparently, affording a contrast to his own splendid social conscience, lead us to say that Dr. Manning and Trinity Church have done so much more for social advance than Dr. Grant and his parish have ever done, that the comparison is entirely to the credit of the former. True, Dr. Grant's record for talking about it far surpasses that of Dr. Manning; and as for general denunciations of everybody, Dr. Grant has the field entirely to himself. He is the La Follette of the Church's ministry, and we have no doubt that he esteems that a compliment. But all New York knows, and the rest of the country ought to know, that Dr. Manning's accomplishments in the field of social reform during the earlier years of his rectorship of Trinity Church were among the most remarkable feats that that city has ever witnessed. He did not stand in his pulpit,

Silent Accomplishments

Grant like, and preach sermons of denunciation against men who had permitted Trinity Church to take a low position in managing its great social problems. Quietly he set about to convince his vestry that the parish might be the object lesson to the world in the administration of its estate in the fear and love of God. And he succeeded. Dr. Grant himself recalls in this his latest sermon that he has been talking steadily on the same lines from the same forum for thirty years. If he can point to one-tenth as much of social reform accomplished by means of this talking as Dr. Manning has accomplished by quiet doing during half that period, since his rectorship of Trinity Church began, there will be material for an exceedingly useful sermon on next Sunday morning such as will not be only words, words, words.

Secondly, Dr. Grant refers to a certain unnamed critic whom he denounces as "typical of the corporation lawyers who fill up the General Convention of the Episcopal Church and seek to dominate it. They are always on hand", he continues, "to crush out any vestige of anything that looks like welfare legislation."

We challenge Dr. Grant to cite one single incident of this sort in connection with General Convention during, we will say, the last ten years. The social legislation of General Convention, since the adoption of the Gardner resolution on social justice in 1913, has, from an advanced social standpoint, been exceedingly creditable. The declarations on social problems made at the last General Convention have been collected and published by the Department of Social Service, and they are a credit to the social conscience of the Church. Not only were these not framed, in any sense, by "corporation lawyers", but we have no recollection that a single "corporation lawyer" gave any evidence whatever of a desire to interfere with "welfare legislation", much less to "crush out liberal thought". There are many lawyers among the lay deputies to General Convention, and very likely some of them are corporation lawyers, but it is simply untrue that any single one of them, at least in recent years, has made any attempt to control social or welfare legislation.

From the opening sermon of Bishop Lines, through every declaration on a social subject at the last General Convention, a high plane was reached and maintained. The principal declaration of social principles was framed in the Department of Social Service, chiefly by the executive secretary, the Rev. Charles N. Lathrop, who has a remarkable record as one of the little group, which included Hiram Johnson in the days of his sanity, who cleaned up San Francisco—while Dr. Grant was talking in New York. Among others who passed upon the declaration in the department were such "advanced" thinkers as Bishop Lines, Dr. Bowie, John M. Glenn, and Mrs. Mary Simkhovitch. The declaration went into the National Council and was adopted there as a recommendation to General Convention. It was introduced in the latter body, not by a "corporation lawyer" but by Mr. Morehouse of Milwaukee—which, we grant, is not likely to be a recommendation of it to Dr. Grant, though no corporation has thus far invited Mr. Morehouse to serve as its attorney. The declaration was rewritten in committee of the House of Deputies under the direction of Dr. Freeman of Washington, where, we trust, the taint of Mr. Morehouse's complicity in the legislation was wiped out. No "corporation lawyer" was responsible for the result, and the declaration, as finally redrafted by this committee, which included in its membership men like Dr. Tomkins of Philadelphia and the Rev. Frank H. Nelson of Cincinnati—not very dangerous "ritualists"—was adopted without a single criticism from the floor.

Dr. Grant was not a member of this or of any earlier General Convention. Why, then, does he make a wild assertion of this sort that is untrue, that he could easily have known to be untrue, and that is a libel on the Church in which he conceives himself to be a voice crying in the wilderness? If Dr. Grant had maintained that too many Churchmen fail to live up to the standards set for them by General Convention we should sorrowfully have expressed agreement with him, while yet we could wish that Dr. Grant himself was able to attain the high standard of the Church on such vital subjects as Christian marriage and as self-discipline and self-control.

Dr. Grant deludes himself in supposing that he is in advance of the Church on social and moral problems. In fact the Church has, in some respects, left him far behind.

THE TRUST we may be permitted to express agreement with the *Churchman*, that it is a loss to us in the Church that we do not more generally and more cordially participate in the work of the Y. M. C. A. If a personal experience be not amiss, this editor may say that for several

years he has been a director of the institution in his home city, and never once has there been an incident that suggested, however remotely, any clash between his Churchly principles and his function as director. He was not able to extend spiritual leadership on behalf of the Church to the organization simply because the evident spirituality of other members so far exceeded his own that their leadership was much more fitting than his. When, at the opening of the fall work of the institution last year, the directors and workers decided to combine a spiritual retreat with a conference on their work, it was to Nashotah mission that they went for the purpose, on the cordial invitation of the dean, and neither Nashotah nor the Y. M. C. A. dreamed of any impropriety or inconsistency in the association.

There may be grounds for the criticism that a correspondent of the *Churchman* has made as to the attitude of the Y. M. C. A. in certain places, and the personal element in secretaries and officers must always afford a vital factor in any local work. Not many cities can be so fortunate as to its officers as is the Y in Milwaukee, with its devout Presbyterian layman at its head and its equally devout Methodist layman as its general secretary. In association with these men and their colleagues this editor has derived much more benefit than he has been able to give, and their own deep spirituality has been a constant reproach to himself.

Yes, the Y. M. C. A. well deserves the active support of Churchmen not only financially, which is generally given, but also in personal service, which is more often withheld.

IN STATING the gains of the Episcopal Church for last year, as printed in the *Living Church Annual*, the *Christian Century*, observing that "Episcopalians make largest gain of history", makes this comment:

"It is significant that it is in the section of the country where the Church is the most liberal in its attitude that the largest growth is recorded. Eastern Massachusetts leads all

other sections, and New York follows closely after. The Philadelphia area reports a gain of nine per cent during the last year, a most remarkable increase. In southern cities a large growth was also reported. In *Illinois and Wisconsin where the extreme ritualists carry on, the growth is far less.*"

Both **THE LIVING CHURCH** and the *Living Church Annual* have always very carefully avoided any attempt to draw partisan conclusions from figures annually collected. If one were to compare relative growth of states or sections, it would be necessary to cover a considerable term of years, since wholesale elimination of dead names, which takes place in a greater or less number of parishes every year, throws out the opportunity for comparison of growth within a single year. But since the *Christian Century* is pleased to make the assertion on the basis of the figures in the *Annual* for 1923, we are bound to express amazement at the inaccuracy of the statement. So far from "Eastern Massachusetts"—which must mean the Diocese of Massachusetts—leading "all other sections", its rate of increase is 3%, while, if the entire state be taken, the increase for the whole is exactly 10 communicants, being less than one-seventieth of one per cent. New York—assuming the reference to be to the diocese—has increased 3 per cent, the gain in the whole state being a fraction better. The "Philadelphia area", being the Diocese of Pennsylvania, is entitled to recognition for its unusual increase of 9 per cent. These, apparently, constitute the sections where the Church is "most liberal". Perhaps it is. Certainly none of us outside of that section has anything but gratification for the excellent ratio of growth in the dioceses mentioned.

But so far from Illinois and Wisconsin having a growth "far less", the ratio of growth in the former was 3½ per cent, and in the latter 3.1 per cent. Certainly this comparison is not unfavorable, except with the "Philadelphia area". By states Massachusetts is at the bottom of the list; and as the average growth of the whole Church is 3½ per cent, that of

Illinois is exactly the average, that of Wisconsin a fraction under, while the gain in the larger of its dioceses, Milwaukee, is 5 per cent, being greater than that in any of those areas cited by the *Christian Century* as "liberal" except the "Philadelphia area".

Which does not mean, however, that "extreme ritualists" are entitled to any praise. Long experience in analyzing the statistics of the Church shows that if scrutiny be extended over a term of years, the ratio of growth is reasonably uniform in all sections of the country. It is small enough at best. Those dioceses that report unusual growth in a single year are those in which no wholesale revisions of registers have been made in that year, and the law of average takes its revenge upon them afterward. We would all have a splendid growth if we were not obliged, once in a while, to drop off our dead names. Western Massachusetts had that necessity badly last year, Pennsylvania may get it next year. Massachusetts has done just as faithful work, in spite of its removal of dead names from its registers, as the most "ritualistic" centers that the *Christian Century* can discover, and we are all alike subject to grave problems that diminish our growth. None of us is entitled to praise beyond the others, and the most heroic work of all is that where a constantly shifting population makes the "removals" equal or exceed the gains.

Nothing can be more futile or more foolish than to seek to build up a partisan advantage by using the statistics of the Church in the way the *Christian Century* has done.

ACKNOWLEDGMENTS

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SEXAGESIMA

Lord God, who seest that we put our trust
 In naught we do, be merciful and grant
 That Thou Thy power in our hearts wilt plant;
 Defend us from adversity that must,
 In other case, degrade us to the dust
 Of sin and woe, forge chains of adamant
 To hold us; ere old Evil may enchant
 And make us victims of the wrath of lust.

Thy power we seek, O Lord, that we, aware
 Of weakness reigning in our mortal life,
 May be empowered to please Thee in the same;
 For we, in all, would praise Thy holy Name
 Although enveloped in this earthly strife:
 Grant, therefore, Lord, Thine aid fore'er.

H. W. T.

DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER

February 5

READ I Samuel, 16:4-7. Text for the day: "The Lord looketh on the heart."

Facts to be noted:

1. Samuel traveled from town to town to punish offenders.
2. People washed themselves and removed all ceremonial defilement before a sacrifice.
3. God's test different from man's test.

"He who makes a watch or engine, knows all the workmanship in it. God, that made the heart, knows all the motions and fallacies of it."—Watson, 1696.

"God sees hearts as we see faces."—George Herbert.

"Before men we stand as opaque beehives. They can see the thoughts go in and out of us, but what work they do inside of a man they cannot tell. Before God, we are as glass beehives, and all that our thoughts are doing within us He perfectly sees and understands."—Beecher.

"The force of gunpowder is not known until some spark light on it; and oftentimes the stillest natures, if crossed, discover the deepest corruptions."—Sibbes, 1577-1635.

February 6

Read St. Luke 10:21-27. Text for the day: "Master, what shall I do to inherit eternal life?"

Facts to be noted:

1. Christ's acts and emotions, as well as His words, were inspired.
2. The privileges given to disciples.
3. The secret of life.

"What shall I do to inherit eternal life?" A man of sixty years of age whose whole life had been lived entirely apart from religious influence, who was guilty of many acts of actual crime, was brought to a realization of his spiritual condition about six months before his death. He not only expressed the sincerest sorrow for his sin, but also a deep belief in the love of God and His willingness to forgive. After talking the matter over with his pastor he said: "It is my firm belief that we pass out of this world and take with us the character we have formed and then go on from there in the next world. Now I want you to help me to get as far along the road as possible before I go, as I am a long way behind." He realized that eternal life begins here, and that its secret is to be found in our Lord's words, as we read them in verse 27 of our passage for today.

February 7

Read St. Matthew 6:19-24. Text for the day: "Where your treasure is, there will your heart be also."

Facts to be noted:

1. Much of eastern wealth consists of costly raiment.
2. Heavenly treasure is the approval of your Heavenly Father.
3. Earthly treasure consists of material wealth, honor, fame, etc.

"When do we lay up 'treasure in heaven'? Whenever we give alms (v. 2), or pray (v. 5), or fast (v. 16), to please God rather than man. But these three examples are only introduced to prepare the way for the wider principle that in every

action of our lives, and not only in almsgiving, prayer, and fasting, is it possible to lay up treasure in heaven. Not only by the right use of wealth, but by the right use of any faculty, talent, or opportunity with which God has entrusted us, heavenly treasure is laid up. Even when we are doing nothing actively for God, but are only patiently suffering what He wills that we should bear, we are laying up treasure in heaven. Every act, however, which is done purely for the glory of God, and for no lower motive, will receive its reward."—Dumelow.

February 8

Read Acts 8:18-24. Text for the day: "For thy heart is not right in the sight of God."

Facts to be noted:

1. Simon wanted the power, but not to do God's work.
2. He thought that such power could be bought with money.
3. He is rebuked.

"My good blade carves the casques of men,
 My tough lance thrusteth sure,
 My strength is as the strength of ten,
 Because my heart is pure."

"Keep thy heart with all diligence, for out of it are the issues of life."

February 9

Read St. Luke 19:41-end. Text for the day: "Because thou knewest not the time of thy visitation."

Facts to be noted:

1. Our Lord in the midst of His triumphal entry weeps over the city of Jerusalem.
2. "This thy day", the time of Christ's earthly ministry.
3. The second cleansing of the temple. Verses 45 and 46.

"Because thou knewest not the time of thy visitation." Our Lord's words account, first of all, for the decay and ruin of nations. Nations have in all ages, as Jerusalem had of yore, their day of visitation. All seems to be going smoothly, yet there is something rotten that does not meet the eye. Our Lord's saying explains the decay and fall of Churches. As a whole, the Church of Christ cannot fail. Our Lord has promised that the gates of hell shall not prevail against her, but particular Churches may fall—only too easily. Individual life is not less illustrative of the truth before us. We know what a man means when, speaking of his bodily health, he tells us he has had a warning: so in the moral and spiritual life. God's ways of visiting us are many."—Liddon. Blessed is he who knows the time of His visitation.

February 10

Read Acts 4:32-end. Text for the day: "But they had all things in common."

Facts to be noted:

1. An early Christian's property was really his own, but he did not claim it as such.
2. The "Communism" of the early Christian was voluntary.
3. Verses 36 and 37 give us an illustration of the spirit of the early Christians.

Communism, as taught by the modern socialist, has never been successful. The same thing has been tried in some part of the world in almost every age and with the same result. The collapse of the "communism" of modern Russia, is only a matter of time. The early Christians made no attempt at what is generally known as "communism", but they had a community spirit that was beautiful. They realized that they were God's stewards and that their wealth was to be used, not only for themselves, but for others. This is the true Christianity that our Lord brought into the world. In spite of so much that is often said to the contrary, one does find many instances of real Christian brotherhood among the people of our own day.

AS ISRAEL follows along, learning God's eternal purpose, and the price man must always pay; suddenly out of the womb of the morning breaks forth a day resplendent with supernal light. It grows even brighter and brighter as the heavens open, and the archangel Gabriel comes forth in the joy of service to greet a lowly Jewish maiden who, by her constancy of life and her simple devotion to God, stands forth as the crowning achievement of all Israel's spiritual struggles and aspirations.—Henry Lowndes Drew.



BLUE MONDAY MUSINGS

By *Presbyter Ignotus*

I NOTICED the other day an extraordinary example of false antithesis, from the pen of a great bishop; and it seems clear that someone should challenge it, lest the shadow of a great name should prove a blight. The antithesis is between "orthodoxy" and "character"; between "a vigorous, active-minded leader" and "a docile, pious weakling, without force of mind and character", the one heretical, the other orthodox.

It is quite conceivable that two such individuals may be found; but it is absurd to make them typical. As well oppose the lowest laborer with a dirty face and the treacherous villain who takes a bath every day! It is not the dirty face that makes the laborer honest, nor the daily bath that develops villainy. And unprejudiced observers maintain that it is quite possible to combine honesty with cleanliness! Some of us are getting a bit bored by the bland assumption that there is evidence of "strength" and "leadership" in unbelief or misbelief, and that nobody except a weakling can really say his *credo* with conviction. Certain forms of strength are brutal; leadership is not in itself a desideratum, unless it leads in the right direction. Two recent examples of "leadership" into unplumbed quagmires of error and despair naturally occur to us all at this very time.

But anyone who has a fairly wide acquaintance with the clergy, and who brings an open mind to the estimation of them, will acknowledge that, in the best sense of the word, strength of character is not a peculiar possession of any school or group, to put it mildly. Nor is there evidence of super-normal intellectuality in the repudiation of any part of the Christian Faith. I can teach a parrot to say "I don't believe" in a fortnight; but it will be a parrot at the end, as at the beginning.

St. Alexander of Alexandria, Patriarch of that great see in the days when Arius was crucifying the Son of God afresh, wrote to another bishop: "They (the Arian party) will not admit that any of our fellow-ministers possess even mediocrity of intelligence. No true doctrines, they say, have ever entered the minds of any but themselves." Such boasting is not unknown today; but it is as false and as unseemly now as then.

Is it unthinkable to those who hold only selected fragments of the Faith once for all delivered, that many of "the orthodox" have faced a thousand doubts, overcome a thousand difficulties, disproved a thousand fallacies, and cherish their orthodoxy as their heritage successfully preserved against all the spiritual banditti that would have robbed them? In days like these, it takes far more strength of purpose and of intellect to contend for the Everlasting Gospel, than to yield, weather-vane fashion, to every gust of novel teaching.

Doubtless there are victims of intellectual measles who, while wanting to be counted Christians and Churchmen, find themselves infected with feverish eruptions of uncertainty—German measles, so to say. And wise, strong teachers will know how to be helpful to them in that period. But I submit that to tell them their rash is evidence of peculiarly vigorous health, and specially bright promise, is neither helpful nor sensible.

I SAW a wonderful silver medal recently, which the recurrence of January 30th brings specially to mind. Twice as large as a double-eagle, it was as fresh and clear as if struck yesterday, instead of in that fateful year 1649. On the obverse is the date, and a superb effigy of King Charles the Martyr, in high relief, encircled by a text, *Popule Meus, Quid Feci Tibi!* The reverse shows a Medusa's head, pierced by a sword,

with this inscription: *Conciliabulum Anglae Blasfemant Deum, Necant Regem, Spurnunt Legem:*

It is said to have come from the Netherlands. I wish I knew more of its provenance.

THE FRATERNITÉ FRANCO-AMÉRICAINÉ, 57 Rue de Babylone, Paris, France, has recently published a fascinating pamphlet, *What Little Children Think About the United States of America*, a collection of essays written by French children of the public schools last Memorial Day, at the bidding of the Minister of Public Instruction. The requirement was general, throughout all France; and there are ninety-five pages of selected examples, accompanied by English translations. The writers are from nine to fourteen. It is a truly astonishing document. The literary style, the historical knowledge, the grateful appreciation shown by these youngsters would put most American adults to the blush. By all means write for a copy, or get one from "The Fatherless Children of France".

I COMMEND the following article (from the *Daily Record*, of Greensboro, Pa.) to the panic-stricken readers of the *New York World's* glowing denunciations of the Eighteenth Amendment:

"Do you ever pause in the great prohibition desert and conjure up a picture of the saloons that flourished in this country only a few years ago?

"Now and then men, passing a prominent corner, point to a savings bank or spanking-new cigar store, and say, 'There used to be a swell barroom here. Gosh! I can remember when Old Crow was passed out at 85 cents a quart and the barkeeper apologized for whiskey under seven years old'.

"All that's left of those ancient whiskey dens is the path in the sidewalk, worn by the tramp of drunkard's feet as they made their rounds, lapping up so much they were ashamed to drink it all in one place.

"By eight o'clock at night the regulars were well tanked and below the din was the friend's apology: 'Don't mind him, he's a swell fellow when he isn't drunk.'

"The owl cars carried them home—to mothers and wives who sobbed quietly in the stillness of night.

"There was considerable privation in the average hard drinker's home, short on funds because of the barroom till's greedy appetite.

"A drunken man was disgusting to the good citizen and homebuilder. A father's greatest fear was that his son would 'get the appetite'.

"There was another type of saloon—the low-down type that hard drinkers usually wound up in. It was a den, the rendezvous of criminals, where customers were thrown into the alley after they had been stripped of their last cent.

"The amber fluid in the quart bottle ruined brilliant men by the tens of thousands, wrecked an infinite number of homes, and, for those deeply involved, destroyed nearly everything for which life is worth living.

"The ancient institution, the openly conducted saloon, is gone. Now and then some one with more money than brains gets hold of a quart for \$12 or more.

"But fathers aren't worrying about their sons developing a chronic thirst. Homes are happier, with less jangling. More money in the bank. A woman can ride on an owl car now without danger of being insulted.

"There is a lot of talk, around the country, about infringing on personal liberty, much futile argument about bringing back light wines and beers.

"But, at heart, the country is dry. The proof is, that there's almost no talk of bringing back the old-time saloon."

Apropos, perhaps, the climax of illogicality appears in a recent statement by a thirsty editor that prohibitionists are guilty of every death from wood-alcohol! "How does he get that way?" one is tempted to inquire.

MANKIND'S EPITOME

A monument to genius and the mind,
A temple built for knowledge and its kin,
Epitome erected by mankind:
A Library which walls a world within.

CHARLES NEVERS HOLMES.

Memorial of Father DeGarmo

From the Address Given at his Funeral, at St. Matthias' Church, Los Angeles

By the Rev. Richard H. Gushee

Rector of Christ Church, Ontario, Calif.

YOU WANT me to tell you a little of this priestly life, do you not? I have said he was an inspiration to all conditions of men, to the great and to the down-and-outs. When this unique man was existing on the princely stipend of fifteen dollars per month, I have seen letters to him from the Duke of Newcastle, Lord Halifax, Jack London, people of that ilk, with appreciations for his benefactions. Men of intellect and nimble wit adored him and revered him and begged the acceptance of their courtesies.

But wait! A priest was riding on a car in this city one night some months ago. A poor fellow staggered in and barely reached his seat, an ex-service man, shell-shocked and cursed with drink. Seeing the priest, he lurched over to him, and laying his head on his breast, bursting into tears, he poured out his penitence as best he could, like a little child, and he said, "I want you, Father, I want you, Father". That was Father de Garmo. We all wanted the Father when we were in trouble, and we got him every time. He was everybody's friend, the more if one was in trouble, and everybody knew it.

But there is another side to this prince in Israel. He is one of the last of a long line of warrior-priests who regained for you and me, our Catholic heritage. You do not realize it—the heart's blood-drops which bought for you the freedom to worship God in the beauty of holiness; which bought back for you the grace of the sacraments; the consciousness that you are Catholics. It is right that you should realize the suffering and the heroism that have won for you your blessings.

You knew Father de Garmo as a saintly priest. It was not all in fun we called him St. Charles de Garmo. But he could reêcho what you and I, who live in easier times, have not the honor to say: "I have fought a good fight. I have kept the faith." Through persecution, obloquy, unfairness, he fought his fight. In Toledo, in bitter opposition, they tried to kill him off; they did send him to a sanitarium. Broken-down mission after broken-down mission he rejuvenated, and then he went away. It seemed to be his *metier*. All his life a struggle, but honored and revered and loved by noble and poor man, cultured and ignorant, and the little children. Do you not wish you had his title of nobility—the slave of Jesus Christ? Aristocrat and slave!

His wants were few for himself. He lived a life of constant love and self-denial. Yet no one liked luxury more than he. "Money," he would say, "why worry about money? I have always had all I needed all my life." His needs were few for himself, many for God's little ones. But one thing he had to have—*his daily Mass*; for there he got his power, strength, and love. Seemingly a lonely life. It was not lonely. He lived with God and he met Jesus day by day. It was an inspiration just to see him say Mass. The mystery, awe, and love of that tremendous action were made more real to you, for it was a living reality to him.

Father de Garmo was one of those who saved for you the Gospel of the Dead. The last General Convention voted to incorporate into the Prayer Book what he fought for—that most comfortable practice of the Communion of Saints. It was not always comfortable for him to teach it. He had to suffer that you might receive it; and more, if the next General Convention confirms it, it will be obligatory on all members of the American Church—devotion for the departed.

At his dear friend Father Meany's funeral he began his sermon—and characteristically (for he was no sentimentalist) he preached, not a fact, but the whole of the Gospel of the Life after death—so Father de Garmo preaching to you, not I:

"While the Church has never doubted that all those dying in baptismal innocence go immediately to heaven, it has been from very early times believed that there is for the faithful who have not perfectly retained that innocence an intermediate state between this world and heaven, in which their souls are

purified, and rendered wholly free from all the effects of sin. We believe that every soul at the hour of death is in some way brought to judgment (the particular judgment as distinct from the general judgment at the end of the world), and its eternal destiny for salvation or damnation decided. The wicked then pass into hell where they suffer the pain of separation from God, while the righteous enter the intermediate state of purification where they endure all the penalty their sins deserve, after which they are capable of beholding the Vision of God."

And then he went on to tell of the happiness and the purgation of the life after death. The blessed dead know that the pains are healing pains; they know that eternal bliss is surely theirs; they are glad to suffer awhile in the consciousness of the unspeakable joy that suffering is fitting them for, as some child paralytic is told that the operation is going to make him strong and well like his fellows.

"And you and I, left upon earth," he said, "after the venerable custom of God's holy Church in all ages, lift up our voice daily in supplication for them that they may find, in the time of their purging, constant refreshment, light, and peace. We do not know exactly in what way these petitions of ours affect those dear ones, yet it is certain that they bring them some very real happiness, and it may be a shortening of their stay in that waiting world."

Was not Father de Garmo your friend as well as mine? Was he not everybody's friend who needed a friend? Did he ever turn his face away from any poor man, or sick or troubled? I trow not. Were not his feet ever ready to turn in any direction on missions of love, without money and without price?

A Presbyterian woman said when she heard of his death, "Father de Garmo is my saint. When I was sick I went to Redondo just to be near him. He was kind to me, just like his Master, and his talks were better than any medicine." It was all one—Catholic or Protestant, Christian or atheist—if you needed help. Yet he was steel-like in preaching the whole Catholic faith. St. Francis of Assisi was his patron. And he was very like this *poverello*. Can you not see him getting ready for Christmas? They found his wallet all ready for birthday presents to the Jesus that he loved, in that Jesus' little ones. Was not "the little poor man" going to have a great time? It was full of new bills, one dollars, five dollars, ten dollars, twenty dollars. It was a standing miracle, the loving largesse of this client of St. Francis.

Shall we not make one more pilgrimage, you and I, to the shrine at Redondo? It is a children's festival, and how he loved them! As we get there it is on in full swing. We push open the gate, and there is the spare, ascetic figure which we knew, that face which was somewhat stern in repose, all alight with merriment and delight, for he is in the midst of the children whom he loved and who loved him. It was a sermon in itself, to see the reverence the children had for him, and the love.

God rest you, dear Father! You have given rest to the souls of many of Christ's little ones.

And so, do you not see, Father de Garmo is calling to you in the words of Tennyson's *Morte D'Arthur*:

"Pray for my soul. More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole world round is every way
Bound by gold chains about the feet of God."

THE SOONER we recognize the fact that the mercy of the All-Merciful extends to every creature endowed with life, the better it will be for us men and Christians.—*John G. Whittier.*

Victorian Ethics and Religion Today

By the Rev. Bernard Iddings Bell, D.D.

President of St. Stephen's College

THE MOST difficult task before you", said the officers of the student Christian association in a certain American university to a clergyman who was about to conduct a series of conferences on the campus, "is not so much getting students to give their life allegiance to Jesus Christ, as the persuading them that Christians ought to associate themselves with the Church as they know it". This information might have been given with equal pertinence, probably, in almost any of the centers where are gathered together our more alert and modern youths. It is not a thing unreasonable to say that the chief hindrance to the promotion of Christianity among young people of intelligence is the definite distaste they have for certain ecclesiastical attitudes of mind. It is a mistake to suppose that the incoming generation is irreligious. It is also wrong to think that generation unable to believe essential Christian teachings. The elementary difficulty is in persuading it that Christianity may be compelling even though the Church be unenticing.

It is exceedingly unfortunate for everyone concerned that such a divorcement should be necessary in approaching young people; and the necessity should be made as temporary as possible. It is imperative that organized Christian bodies should be asking themselves what it is in themselves and their methods which repels from the Deity these highly important young people whom they are seeking to interest in Him. It is, therefore, the duty of everyone who studies youths and loves God to suggest what seem to him unfortunate attitudes in our ecclesiastical psychology. After five years of almost constant work with young men and women, and particularly with college students, one has a memory crowded with impressions secured from hundreds of personal interviews and from observations of undergraduate reactions to scores of sermons preached and heard in the chapels of Yale, Princeton, Cornell, Amherst, Williams, Wellesley, and St. Stephen's Colleges. These have integrated in certain beliefs on the part of the present writer. Chief among these is a conviction that it is, first of all, and chief of all, the survival of two ethical attitudes in the Churches which repels young people from them.

Most of the ecclesiastical bodies at work in America, particularly non-Roman America, took their present form and adopted their current methods under English influences in the nineteenth century. Even the Episcopal Church, the Church of England itself, although it boasts an ancient lineage and certainly possesses a fixed polity at least three hundred years old, is really in its present attitudes the facture of the last century. It is not hard to understand how these Churches have retained, to their own hurt, certain Victorian ethical postures which more intelligent people of today have for the greater part abandoned.

The basic conviction of the Victorian mind was that life is a fixed, a static, an essentially completed thing. Of course there were exceptional Victorians, men and women who had a dynamic concept of the universe; but they were exceptions, and were as a rule regarded as persons of loose intelligence and suspected morals. To the Victorian, law was law, immutable, rigid. To him the only difference between Rome of the Caesars or Europe of the Middle Ages, on the one hand, and his own imperial England on the other, was that they had not obeyed the eternal ethical regulations and had perished, while the British empire had obeyed and therefore enjoyed abundant prosperity. "As it was in the beginning, is now, and ever shall be", applied not merely to the eternal God Himself, but, in the most minute particulars, to everything mundane as well. Mr. G. K. Chesterton has lately remarked, in the *Illustrated London News*, the extraordinary failure of Victorians to realize that industrial society had grown and that their Capitalism was a comparatively modern and untried experiment. They assumed that since it was in their day, it had always been and always would be. This is not an isolated phenomenon, but a symptom of a universal misconception. The middle classes, who controlled all thought,

were so highly pleased with their civilization, with their semi-detached villas at home, and with their imperial commercialism abroad, that they came to regard these good things as the everlasting will of the Heavenly Controller of the Universe. They forgot what their fathers had been, and they ignored utterly that their children might, and probably would, grow into something quite different. And they who assumed the stability in every particular of their civilization, naturally assumed the essential validity of the morals and manners which grew out of and expressed that civilization.

Most of the English Churches during the nineteenth century were controlled by middle class persons utterly possessed with this current, unevolutionary conceit. And in America organized religion was in the hands of those not at all unlike their ecclesiastical cousins overseas. It is well always to remember that, for good or evil, America in the nineteenth century is remarkable intellectually chiefly for its facility in imitating the England she patriotically pretended to despise. In both countries, then, during this long period, while the formal doctrines and written polities of the Church changed very little, there were nevertheless fostered certain ways of thinking, not derivative from, or dependent upon, professed creeds, which colored the whole ethical approach to men and women. It is these mental attitudes which today repel a generation which no longer thinks of life as fixed and stable, which is sure that Victorian civilization is a thing to which man will never return, and which finds Victorian ethical pre-suppositions not altogether fitted to the life it is called upon to lead.

There were two of these notions that today seem especially irritating.

First, there was the assumption that moral codes are unchanging. There is, to be sure, an invariant ethical principle to which every Christian must give allegiance if he be a Christian at all, a principle definitely preached by Jesus and dramatized by His cross—that men grow great by sacrifice for God and brethren, and small by self-seeking. But the Victorian went much further than that. Even in minute particulars his entire code of morals and manners was immutable. Only rarely was there a Samuel Butler who could see how varied were the sources of that code: partly Mosaic, partly Stoic, partly Pauline, partly Teutonic, partly Roman, partly neo-classical, partly due to the necessities of the steam engine, partly Calvinist, partly Catholic. To say to a good Christian of 1875 that, for example, at one time it might be good Christianity to take interest on money and at another time it might be mortal sin to do so, would have seemed to him somehow to involve a denial of God. That what is good and proper now may be not only improper but definitely evil a hundred years from now, would have seemed a statement not only blasphemous but insane. There could be no evolution of Christian ethics possible to a generation which ignored entirely the possibility of any evolution at all. Law to the Victorian was like the ancient Sabbath to the Pharisee, the master of men rather than their servant.

Our young people may, as is often claimed, not learn anything very much in our colleges, but they do, for the most part at least, get the idea that ethical standards are largely determined by economic and social necessities, that ethical applications of Christ's general law have grown, are changing, and certainly will continue to develop. They object to an assumption on the part of the Churches that if one is to be a Christian one must behave like a Victorian. They know that John Chrysostom was a Christian, even though he would have been sent to a hospital for insane anarchists had he lived in nineteenth century London or New York; that Francis of Assisi was a Christian, although he would have seemed criminally improvident and lazy to Samuel Smiles; that Jesus of Nazareth was a Christian, despite the fact that He treated girls who had gone astray in a manner unknown to the attendants at Little Bethel. When once our youths learn of

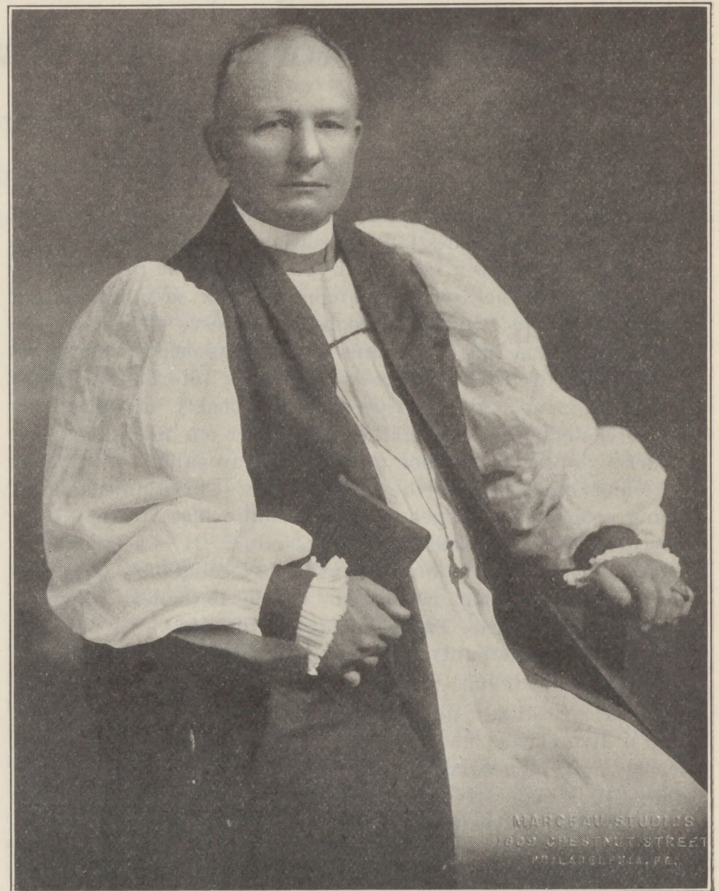
Christ's real ethical attitude; when they find Him seeking to produce character neither by rules nor by scoldings but by friendship; when they hear Him stressing positive rather than negative virtues; when they find that to Him denial of sensual and selfish lures is of no value except as an initial step in the pursuit of more real and spiritual satisfactions, they find all that attractive and sane. Paul's law of liberty and responsibility seems to them modern and fresh. But the ethics of conventional preaching, the insistence upon the value of giving things up, the maintenance of nineteenth century behaviour as a *sine qua non*, they find a musty, stale leftover from a day that is gone.

Second, there is the apparent forgetfulness on the part of the Churches that individual moral character is an achievement, a thing to be attained by gradual and painful growth. Consistent with the whole Victorian concept of life as static was the notion of moral achievement *instantanter*. That one can develop in character only by a series of personal experimentations, in which failures become the foundations of success, the nineteenth century Anglo-American found it easy to forget. He not only failed to see that all adults are children; he even hated to regard children themselves as children. The heroes of his moral tales for youngsters, little Rollo and his merry fellows, were not children; they were "little men". People were actually regarded by him as capable of attaining maturity. If they behaved like children, if they made silly mistakes and so learned better, they were wicked, reprehensible. This had two evil effects. People were encouraged to judge their neighbors, not as struggling folk to be allowed for, but according to whether or not they fully met arbitrary standards. They also became so afraid of the cruel judgments of their fellow men that they not only did not acknowledge their faults but developed a moral pretence quite beyond the achievement of any people in modern times. It became a necessary virtue to pretend to be better than one really was. Not very many got to the point of declaring that they could not sin; but it was almost a point of honor to insist that one did not sin. Men and women were not asked to grow toward proper conduct. They were supposed to attain to it instantly, like the nascent Minerva.

This lack of childlikeness was due to the Victorian's having forgotten heaven. Many hymns, to be sure, he was wont to sing about that world beyond the grave. He would have been astonished to learn that anyone suspected his supramundane interest. It is, however, strictly accurate to say that very few Victorians had any vital conception of a state where that in human character for which one here on earth strove in vain might come to a fruition mystically compelling in glowing possibility. What they called Heaven was a glorification and perpetuation of that proper, and possibly to us somewhat stodgy, respectability which they already enjoyed on the earth as they ran it. They would have nothing of the ancient doctrines of post-mortem growth and purgation preliminary to celestial achievement; they felt no need of such doctrines. Straight from earth to heaven, they were sure that proper persons went at death; and found it no soul-shaking change at that. In short, the Victorian made the fatal mistake of thinking his age full-grown instead of growing; himself educated instead of educatable.

Thus it happened that the ancient cultural methods for developing character fell into disuse. Alms-giving was systematized and regarded purely from a utilitarian point of view; fasting was considered a queer antiquarian habit; prayer became, to a degree all out of true proportion, merely petition; the process of penance was thought positively immoral. All one needed to do in order to be good was to will to be it, and to conceal any possible shortcomings, not merely from others but from one's self. The very word "casuistry" fell into ill repute. It means, properly, the fine art of applying general ethical principles to individual souls as they attempt to attain, little by little, to the standards they deem to be worthy. The Victorian degraded this good word and made it mean the dishonest attempt to avoid moral obligations by hair-splitting.

It is common enough to say that young people today are blasé, sophisticated, prematurely aged. They are nothing of the sort. No one really understands them until he perceives that they regard neither their own achievements nor those of their elders as worthy of any cosmic respect. They under-



THE RT. REV. HARRY R. CARSON,
Consecrated Bishop of Haiti, in the Cathedral of St. John the Divine,
New York City, Jan. 10, 1923.

stand the childish immaturity of what some of them are fond of calling the "more or less human race". No one can help them much by bidding them admire the attainments of their preceptors. Paul would find them understanding enough were he to say once more that, having preached to others, he feared his own rejection, or that he, even though an apostle, so continuously sinned by omission and commission as to be a truly pitiable man. If the Churches would appeal to youth with the message that, as one of our own poets has said:

"Immortality is not a gift;
Immortality is an achievement:
And few there be that gain it",

and bid them struggle along a pathway of endeavor, failure, contrition, confession, and renewed endeavor; if they would freely admit that there is no bishop, pastor, elder, vestryman, or president of the Ladies' Aid, who is more than a striving child who vaguely glimpses what it means to become a human being; there would be less irritation at what seems humbug and pretence, to stand between young people and the spiritual life.

There are, doubtless, those among our youths to whom Christianity presents philosophical difficulties. It is a much smaller number than is commonly supposed; and with most of these doubters a closer acquaintance with what is in reality Christian teaching would be sufficient to dispel the doubts. There will, however, be little of such closer acquaintance, and the Churches will attract less and less even of those who do believe, until the ethical survivals of Victorianism are forgotten, until the Churches go back to two things which for most of its history Christianity has known very well indeed; a realization that ethical codes are in details largely fluid from age to age, and an understanding that people are not some of them good and some of them bad, but all of them both good and bad, and all capable of growth toward goodness, by the ancient way of penitence, confession, and renewed endeavor.

IN THIS matter of religion, who looks into this matter of arrears in duty? The prayerless days, the days when the altar fire was not kindled or renewed, the days when no Bible messages were read or set in the memory as a defence against Satan and his wiles?—Joseph Parker.

A Posthumous Retractation

By the Rev. William Harman van Allen, D.D.

SIX YEARS ago I received a strange request from a clergyman unknown to me, but well-known in the Roman Catholic Communion both here and abroad. It was this: that he might put into my hands a formal retraction of certain books written by him in defence of the Papal claims—this retraction to be published after his death, which then seemed imminent. After some hesitation, the request was granted; and, though I never met him in person, an occasional correspondence ensued which continued so long as the invalid was able to write. Some weeks ago he was released from his prolonged sufferings; and his wish is hereby accomplished.

The Rev. Telesphore Smyth-Vaudry had long been a retired priest of the (R. C.) Archdiocese of Chicago. A native of the Channel Islands, and educated in France as well as in England, he was for a time associated with P re Hyacinthe, but later returned to the Papal obedience and was strongly commended by Cardinal Gibbons. He lectured and wrote much; and two books, *Peter's Name*, and *A Daily Miracle in a Name*, have been widely circulated under the *imprimatur* of the (R. C.) Bishop of San Antonio, Texas. Copies of these books are in my possession, with this inscription on each title-page:

"The Papal thesis championed in this book is hereby retracted by the author over his own signature affixed hereunto.

"T. SMYTH-VAUDRY.

"Feast of the Holy Trinity, 1916."

The following letter accompanies the volumes; and the signatures are attested by a sworn declaration in the presence of a notary public with seal:

"Los Angeles, California.

"Dear Reverend Brother,

"I acknowledge with many thanks the receipt of your favor and its interesting inclosure.

"I will soon celebrate the golden jubilee of my priesthood; and before departing from this world, I feel it my duty to retract whatever I have written or published in favor of Papalism, i. e. papal absolutism and infallibility.

"May I leave my retraction in your hands, and request you to publish it after due notice of my death?

"Fraternally,

"T. SMYTH-VAUDRY."

Fr. Smyth-Vaudry bestowed his library upon his American friend, and even when unable to hold a pencil, dictated letters and brief monographs on theological subjects, some of which have been published as "by a Latin Presbyter".

One such article, by way of *apologia*, follows:

"TWO OBJECTIONS ANSWERED

I.

"Anonymity?

"Why do you make use of anonymity?

"Because, at times, anonymity is a sacred duty—whilst publicity may be a public form of suicide.

"The benighted traveller who crosses a brigand infested forest with a lantern in his hand, sinfully courts death. He is neither a sage nor a martyr, but a criminal fool and self-killer. . . .

"Must I incur such a fate and such guilt, by enabling the Papalists to rob me of my daily bread and doom me to death by starvation? 'Thou shalt not kill' means 'Thou shalt not murder thyself' as well as 'Thou shalt not murder thy neighbor'.

"Moreover, I would be guilty of a positive injury to the Church; for the dead tell no tales, and death would make it impossible for me to fight Papalism and defend my Mother, the Church.

II.

"Why do you not quit the Latin Church?

"Because I should not do so until compelled and forced out of her visible pale. For the Latin Church in itself, i. e. free from Papalism, is a true branch of the Catholic Church, together with the Oriental, Anglican, and Old Catholic branches.

"We therefore repudiate that caricature of the genuine Latin Church our Mother—namely, Papal autocracy—but we do not repudiate our spiritual Mother herself, i. e. her

Gospel, her Creed, her Sacraments, her Divine anti-papal Constitution or Polity. And, in order to defend the Church effectively, I must stay at my post—the way to defend the fort is to hold the fort, not to desert it. I must not be a deserter but a defender.

"Such is the teaching and advice of the wisest Anglican bishops—e. g. Bishop Grafton—to Latin priests anxious to reform their Church.

"Again: Why should we Catholics *play the game of the Papalists* by leaving them alone in full possession of our own place in the old Catholic Church? Papal absolutism and Infallibility are no more a genuine part of the Catholic Church than Judas was a bodily part of Jesus Christ.

"Absolutists and Infallibilists are historical innovators. We Catholics are, historically, the first occupants—the only rightful occupants—of the old Catholic home that knew nothing of Papal autocracy. We are at home since we are the children of the household, whilst the innovators or Papalists are, *historically*, I repeat, intruders, destroyers, abolishers of the Church's Apostolic Constitution, and suppressers of her Episcopate.

"Even as Modernism means Christianity with Christ left out, so does Papalism mean Catholicity with its Catholic Constitution left out. In other words, Papalism is a Catholic body with its feet cut off and replaced by artificial limbs. The natural feet cut off by Rome are the essentially confederate Constitution of the primitive Church and the essential equality of her bishops wielding authority in joint tenure; *in solido*, says St. Cyprian.

"And the two artificial limbs substituted by Rome are Papal Autocracy and the suppression of the Catholic Episcopate, i. e. the degradation of the bishops to the rank of mere Papal vicars and puppets.

"We stand for the One Head of the Church.

"If the Pope is the head of the Church, then the Church is the body of the Pope. But if the Church is not the body of the Pope, then the Pope is not the head of the Church, for the head follows its body, and the body follows its head. Therefore Christ alone is the Head of the Church since He alone says that the Church is *His* body, whilst the Pope himself dares not say, The Church is *my* body. But we dare say to him, If the Church is confessedly not *your* body, you cannot be *its* head.

"Even as Christ's natural body was not a monstrosity bearing two heads—the head of Christ and the head of an Apostle—so Christ's supernatural body (the Church) is not a monstrosity bearing two heads—the head of Christ and the head of the Pope. Away with such sacrilegious monstrosity, worse than a two-headed calf!

"CAUTION

"To be forewarned is to be forearmed. Beware then of Jesuit foul-play. Beware of the Jesuit system which substitutes defamation for refutation. Its partisans down an irrefutable opponent by means of a two-fold impeachment: they impeach his moral character or, if unsuccessful, they impeach his intellectual sanity. They claim that he is either a knave or a fool, and make use of two stereotyped phrases: they either say, 'The least said about him the better'; or they say, 'The poor man is really not responsible: he is mentally unsound.'

"Once more, beware.

"Holy Trinity Sunday

A. D. 1916"

T. SMYTH-VAUDRY.

*THE WORD of God is eternal. It spoke to man before he had learned to write; it will speak when all books are faded and forgotten. Heaven and earth may pass away, but the Word of God will not fail of fulfilment. "All flesh is grass, and all the glory of man as the flower of the grass. The grass withereth and the flower thereof falleth away, but the Word of God endureth forever."—*Christian Century*.

LET NO MAN think himself to be holy because he is not tempted, for the holiest and the highest in life have the most temptations. How much the higher a hill is, so much is the wind there greater; so how much higher the life is, so much stronger is the temptation of the enemy. Therefore, when we are tempted, let us cry for the help of our Father, as a child cries after the comfort of its mother!—*John Wycliffe*.

ESCAPING THE STEW-POT TO LAND IN THE FIRE

IN these days of remarkable organization and greater vision along every line of ecclesiastical activity in our branch of the Church, there are few spots in our Episcopal organism which can be criticized. Even from the point of view of an editor seeking for startling information to fill "holes" in his editorial columns in the last breathless moments before his paper goes to press, it is a difficult task to find the necessary "copy".

The writer, however, has discovered a vulnerable place in our reorganized, seemingly-perfect fabric on which he has seen no comment in our religious press, remarkable as this appears.

The Church today is taking a livelier and more intelligent interest in missions than she has done in years. In practically every church building even the casual observer will see this interest manifested through charts and scenes from the mission field. Organizations in our parishes are studying the work and results of missions, and we are looking on our missionaries as great heroes of God now, where we used to think of them as objects predestined, as it were, by a special call of God, to leave home and kindred and finally take the probable chance of becoming a prominent part of a delicious stew to delight the palate of a cannibal chieftain. They were looked on as victims of religious hard luck. But all this has changed with our new attitude toward missions (nothing but the "attitude", of course, is "new"). We instinctively feel, after 2,000 years of Christianity, that every person by his baptism becomes a missionary with just as "special" a call from God as the most foreign of foreign missionaries ever had in days gone by.

But in this new attitude we are not consistent. If we truly have a greater understanding and zeal than we have had in the past, why is it we expect the returned missionary today, even as in times before, to dash about wildly during practically the entire period of his furlough, with a lantern in one hand, a packet of slides in his hip pocket, a bundle containing Japanese parasols or Alaskan snowshoes tagging along with him, followed by a box or trunk containing enough local color to enable a movie director to stage a polar scene in the Sahara Desert?

The poor chap lands in one parish after another, telling his inspiring story to six ladies of the guild and the sexton whose duty it is to stay on the premises anyway and welcomes anything to break the monotony of hearing the weekly round of gossip, picking up threads after the ladies' sewing circle (which debris always covers more space than that occupied by the circle itself) and finding all the items of equipment which never stay "put" from one week to the next. The six ladies become greatly inspired and promise to have a "little missionary bazaar" to raise funds for the missionary's work and will send him a supply box at once, which the sexton, for his part (and not conscious of the possibilities of open conflict connected with the task) volunteers to pack.

The results of these flying visits, I imagine, usually mean that about forty per cent of the missionary's expenses are received through the "bazaars", "offerings", et cetera, the ladies who heard his address think him such a "nice man" he ought to stay at home and settle down, a supply box goes forward filled to more than its capacity with things no one can use or want, and, quite often, is sent "charges collect". Some of these boxes seem to show that the contents were gathered, in true homiletical style, with a text as the starting point—"It is more blessed to give something you don't want, than to receive something someone else doesn't want". Several illustrations might be used to prove the statement, but one must suffice here. The writer knew of one box received by a missionary containing nothing but copies of the *Ladies' Home Journal* complete from from the first issue of the magazine. This was an exceptional case, of course, but goes to show things that can happen.

So much for the material results, but what of the missionary himself? The Church has sent him into a hard field where he has struggled for from three to five years without a rest. During all this time his work has been draining him spiritually and intellectually. He comes home and spends most of his time filling these speaking engagements, with the typical results noted. Yet this same Church, which demands

his efficiency in his work, breaks his morale on furlough by causing him to go through this useless, inefficient procedure. Time for family and friends, time to take special courses and do special reading, is cut so short that he returns to his labor unrefreshed by his "vacation". Is it not time we saw the injustice and inefficiency of our method?

If we are truly alive as a Church, we need not have specimens of the heroes of God sent to us to behold as one would view a curio in a museum. They are not strange people or different from any of us, but those who have just lived a little closer to their God than we. Instead of seeking inspiration from them, let us change our attitude and give them every opportunity to gain new inspiration for themselves from us, by keeping our prayers and interest ever kindled to a white heat for the missions of the Church, and giving our missionaries every inducement on furlough to rest and prepare themselves for more efficient work in the field.

If we are zealous and just as a Church, we cannot do otherwise!—*Diocesan Record* (Atlanta).

A PRAYER FOR THE TIMES

O God, who art our Father still,
In spite of sin and shame,
We bow before Thee, penitent,
For sinning in Thy name.

Forgive us that with greedy hands
We clutch at gold unclean,
At treasure stained with sweat and blood,
Wrung from the souls of men.

Forgive the false and foolish pride
That scorns the woman sold,
But grasps the hand that keeps her slave,
Because of rank and gold.

O God the Son, who for us men
Hung suffering on the tree,
Forgive the hands that once again
Are crucifying Thee.

We oft forget Thy presence still
Is with us hour by hour,
And so we turn to men for aid
And lean on human power.

We oft forget that in Thy name
We still may seek the throne,
There find the strength to do Thy will,
The Father's gift alone.

O God the Spirit, Holy, Pure,
O cleanse our hearts of pride,
And wash them in that precious blood
That flowed from Jesus' side.

Teach us that in Thy strength alone
Is victory secure;
Teach us once more men are but clay,
And that God's arm is sure;

Take from us all that love of show
That sees man's outward part;
Help us to see as God doth see,
To look upon the heart;

Help us with courage and with faith
To fight the gilded sin;
But help us by Thy love and power
To bring Thy lost sheep in.

O Father, Saviour, Comforter,
O God the three in one,
Help us to lean on Thee alone,
So shall Thy will be done. Amen.

(Rev.) P. A. SMITH.



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.

ARMIES AS POLICE FORCES

To the Editor of *The Living Church*:

I HAVE read with great interest your report of Bishop Brent's admirable address. We all appreciate his interest in the religious and benevolent work of American citizens in Turkey and are grateful to him for appearing before the Secretary of State and urging that proper protection be given by this country to these citizens and their work.

I find that, in Washington, the reply is made that the same religious bodies which are now making these representations to the President have taken an active part in urging the reduction of the American Army and Navy to such a low point that it is not able to give the necessary protection to our citizens. I venture to suggest that, in this address of Bishop Brent's to which I have referred, the distinction is not made clear between an Army and Navy maintained at a strength sufficient to act as an effective police to protect our citizens who go into foreign countries under the protection of treaties and on lawful errands, and an Army and Navy for aggressive purposes. The former is just as necessary as the police force in a great city! There are lawless elements in foreign countries as well as in our own, and we should maintain a force sufficient to protect our citizens against these lawless elements. That was the principle on which our government acted for more than a century. We ought not now to abandon it.

This becomes all the more clear when it is remembered that the Constitution of the United States makes it the duty of the President "to take care that the laws are faithfully executed". The same instrument declares that treaties are "the supreme law of the land". Obviously it is the President's duty to enforce these treaties and see that the rights of our citizens, secured by them, are not infringed. St. Paul and St. Peter both teach us that it is the duty of the civil magistrate "to punish evil doers and to commend those who do right". "He beareth not the sword in vain, for he is the Minister of God."

EVERETT P. WHEELER.

Washington, Jan. 18.

THE MISSION OF THIS CHURCH

To the Editor of *The Living Church*:

YOUR recent editorial on churches where foreign languages are used was timely. That is one of the greatest obstacles to the assimilation of people of foreign ancestry. The recently published *Life of Cardinal Gibbons* tells the story of Cahenslyism. Cardinal Gibbons recognized that as a distinct effort to prevent Americanization. It was "made in Germany", but it enlisted the help of other European nations. The Cardinal made a bold and successful fight against it. That ought to be remembered with gratitude by all loyal Americans.

It does seem as though it were about time for us to ask ourselves seriously what is the mission of our Church in this country, and why its appeal to our people has not always seemed very persuasive. Bishop Nelson of Albany was discussing that very frankly in regard to his own diocese, in the *American Church Monthly* not long ago. There are reasons given sometimes which are not very conclusive. It has sometimes been said that our Church neglected the Middle West, and later the farther West.

But how about the places where we were first on the ground? The old colonial parishes of Virginia and Maryland, with their brick churches, had the field to themselves, but they did not hold their lead. It would not be hard to find other places where we were "first in the field, and last in the procession".

Can it be that we have used the sacraments in a rather lifeless way? A prominent New York clergyman said, a few years ago, that another Christian Church was made up of "baptized heathenism". He was no doubt wrong in that special charge, but may not that be the exact result of baptism which is not unto life? We have now many expert so-

cial workers. When they see a very high infant mortality in any city, they are sure there are conditions which must be remedied. The more clearly we assert that Baptism is a new birth, the more concerned we should be at the number who are apparently born dead in the Kingdom. In the early Church they had a very great fear of sin after baptism. Are there many Christian parents who fear that very much for their children now? It requires a very ardent faith to justify baptism of infants when they can themselves promise neither repentance or faith. Bishop Gore dealt with that a long time ago.

Opus operatum was the bogey held before young theologues long ago. The writer remembers very well the wrath an inquisitive youth stirred in a crusty old professor, who did not encourage questions, by asking if possibly baptism might not involve that dreadful thing.

But doesn't it involve that, or something worse? If, as a high authority has said, not more than fifteen per cent of the communicants have a definite practice of religion, does not that explain the apparent failure of the mission of our Church? The most urgent question before us would seem to be the insistence on a rule of life, a voluntary self-discipline for the members of Christ.

CARROLL E. HARDING.

WATCHFUL TRUSTING

To the Editor of *The Living Church*:

THE news relating to the course of certain bishops regarding the canon law of the Church furnishes an unexpected answer to the plea made in General Convention, that we should "trust our bishops". One is reminded of the advice of Mr. Dooley: "Trust everybody, but cut the cards".

VICTOR D. CRONK.

Chicago Ill., Jan. 24, 1923.

RESPECT FOR THE LAW OF THE CHURCH

To the Editor of *The Living Church*:

DURING the past two or three years, the laity of the Church have had a great number of sermons, resolutions, and pastoral letters delivered to them, inculcating respect for, and obedience to, the laws of this country. Especially has this been true since the passage of the Prohibition Law.

From the multitude of these exhortations from the bishops and other clergy, one might think that the laity are a group of habitual law violators. This may or may not be true.

Do these urgings to obedience to law apply only to secular laws or to ecclesiastical laws as well? Do the bishops and clergy, who are so concerned for the laity to respect the law, practise what they preach in regard to canons and rubrics?

We hear invitations to the unconfirmed and to those who have not the slightest intention of being confirmed to receive the Holy Communion, the plain and unambiguous language of the rubrics at the ends of the Confirmation and Baptismal offices, to the contrary notwithstanding.

In a constantly increasing number of churches one hears a form of words used by priests and bishops when delivering the elements to communicants which is not the form in the Book of Common Prayer. These words vary according to the fancy of the individual priest or bishop. Where this is the rule, the cup is not delivered into the hands of the people. This is a violation of the rubric immediately before the words of administration in the Prayer Book and the universal custom of the Anglican Communion for the past three hundred and seventy-five years.

The last General Convention has shown that it is very difficult to legalize even minor changes in the language and rubrics of the Prayer Book. Have individual priests and bishops the authority to make changes on their own responsibility? If so, why all the trouble taken by the Revision Commission and the debates in General Convention?

It may be that "against such there is no law".

Okmulgee, Okla.

R. E. LEE.

NEEDS OF OLD CATHOLICS IN GERMANY

To the Editor of *The Living Church*:

I HAVE just received from Bishop Herzog, who has been for forty-five years President of the Old Catholic Churches in Europe, an appeal for help for the German Old Catholic Churches, which, he says, find themselves in a terrible situation. Their priests are obliged to seek for occupation as laymen, to support themselves. The parish in Munich has been obliged to sell one of its two chapels, and they have been obliged to lease the seminary at Bonn. They have no theological students.

The Bishop begs me to try to find Americans who will be interested to help, not only on account of the need of reconciliation among the Churches, but also among the peoples, and hopes that we can send him \$1,000.

If you will be good enough to publish this letter, I shall be glad to receive gifts sent to me at 174 Water Street, Gardiner, Maine, or perhaps it would be better if they were sent directly to the LIVING CHURCH. ROBERT H. GARDINER.

[Very gladly will THE LIVING CHURCH receive and transmit contributions for this purpose.—EDITOR L. C.]

RESERVATION

To the Editor of *The Living Church*:

OPONENTS of Reservation commonly forget that what the rubric on p. 240 of the Prayer Book is aimed at and does forbid, is sacrilege; the removal of the Blessed Sacrament from the church and profaning it by treating it as ordinary bread and wine. Father Flye, in your issue of Jan. 23d, well refers to the undoubted fact that this was commonly done, in the seventeenth century, by Puritan-minded clergy.

I may be permitted to recall that we received the same teaching from the late Rt. Rev. John Williams, at Berkeley. Those who knew this Prince of the American Church well know that for Puritans, *as Puritans*, whether for the historic variety in England in the seventeenth century, or for their perpetuation in Connecticut in the nineteenth, he had very little use. I well remember his looking around the class room one day and saying: "Well; I suppose you all are descended from the Puritans. They are good people to be descended from. But it is well to have the 'from' cover a long space of time"! He told us that the Puritan clergy used to take the sacrament from the church, and serve it at the dinner table; "like the son of the Congregational minister who said he was always glad when they had Communion on Sunday because they had bread pudding with wine sauce on Monday." So, for Bishop Williams.

Because this very rubric has freed us entirely from these terrible evils which it does forbid, let us not try to stretch it into a realm which it manifestly does not reach.

Duluth, Minn., Jan. 23d.

EDWIN D. WEED.

THE CHRISTMAS MIDNIGHT MASS

To the Editor of *The Living Church*:

APERUSAL of the schedules of Christmas services in many churches leads me to ask a question: What authority can be advanced for beginning the Christmas Midnight Mass before midnight? A common argument is that the consecration takes place after midnight. But it often happens that the consecration at the Sunday High Mass takes place after 12:30 p. m., and then we are told that the service had begun before noon. The argument cannot work both ways. A Mass which begins before midnight seems to me to be an evening Mass forbidden by the common law of the Catholic Church. It is a Mass on Christmas Eve, not on Christmas Day; and those who attend can hardly be said to have fulfilled their Christmas obligation. A. E. JOHNSTONE.

Savanna, Ill., Jan. 13.

A RUBRIC ON ALTERNATIVE LESSONS

To the Editor of *The Living Church*:

DURING the General Convention at Portland, and too late for insertion in the copy for the calendars and almanacs, an additional rubric was adopted by the Lectionary Commission to the effect that where alternate historical lessons are given on any Sunday, one may be read morning and the other evening. For instance, beginning with Septuagesima Sunday and through Lent, one may read the story of Joseph in the morning and the story of Moses in the evening, or *vice versa*, and so on.

Your publication of this will, I am sure, oblige many besides myself.

C. B. WILMER.

Chairman Sub-Committee on Lectionary Revision.

Tampa, Fla., Jan. 20, 1923.

MODERN MARTYRDOM—IN SECULAR EYES

TIMES HAVE CHANGED. The faggots have grown cold. Heresy no longer has a trumpet-like call of freedom to the minds of man. No longer has it the magic it once possessed for those who believed in ecclesiastical authority.

Percy Stickney Grant, an Episcopalian rector of New York City, would like to be a heretic. He has tried for several years. The successive bishops whom he has harassed by his heretical efforts have been very patient. But finally Mr. Grant has succeeded in eliciting from Bishop William T. Manning a letter that puts a heresy trial among the immediate possibilities. But throughout the letter there is apparent a desire by Bishop Manning to avoid mediaeval procedure. One can almost read between the lines a request by the Bishop that Mr. Grant merely abstain from a reiteration of beliefs which would make a trial inevitable.

The reason for the decline of heresy is freedom of thought and belief. Any man can say what he wishes about his own attitude toward God and religion. If Percy Stickney Grant does not wish to subscribe to the Episcopalian creed, he can subscribe to another, or establish his own. He is a free agent, so far as the secular government is concerned. There is no possibility of martyrdom. The true difference of opinion between him and the Episcopalian Church is that he refuses to hire his own hall for the enunciation of his creed. It is a matter of propriety and property. He wishes to forget the propriety of his utterances, while hanging on to the property. Of such stuff is modern martyrdom made.—*Cincinnati Times-Star*.

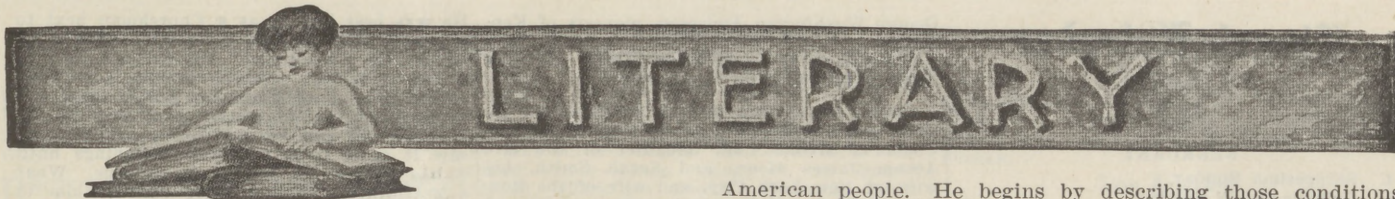
"WHAT IS THE USE?"

"THINGS WERE all wrong. Nothing had turned out as I had planned and expected. The whole house was unhappy and I was in despair and I said to my daughter, 'I'm not going to that service this morning. What's the use?' And my daughter turned to me and said, 'Well, mother, you're just the one who ought to go this morning; you need it.' I went, and I can assure you I came out happier than I went in. I needed just what I received." This happened last week in a home where the whole family had found the greatest possible help, for months, in church attendance, prayer, and Bible study. They were all living a happy normal life when things seemed to go wrong, and, for a little while, the mother lost her grip, and then came, "What's the use?" But that mother discovered the use. She got her grip again. When she told me of her experience, her enthusiasm was all there, her eyes were bright, and her face was radiant; she was carrying on. She was happy.

It does come, doesn't it. And, for for a time, life takes on a darkened hue and that darkness is deadly to all spiritual growth. But when it comes, take heart in spite of it. The clouds that obscure the sun are only clouds, the sun is still there, and it is still shining. The grief, the disappointment, and the heartbreak cannot last forever. Don't give in. Don't allow "What's the use" to overcome you. Smile through the tears. Carry on.—*F. D. Tyner*.

THE EDITOR of one of our Church papers tells how, on a recent Sunday, he sat behind an apparently devout parishoner who, during the Benediction, took out her "vanity bag" and proceeded to powder her nose and touch up her lips. How shockingly irreverent! Yes, no doubt; but after all the superficial, silly little woman had grown accustomed to making her toilet on the street, in the theatre or the trolley car. She was preparing for the next move, and perhaps not much more to be condemned than some of us who reach out for our hats or quietly slip into our overcoats while the rector is invoking the peace of God which passeth understanding. It was a specially outrageous instance of that to which we all are prone when we permit our churchgoing to become a religious exercise instead of a devotional experience. What we need in church is to make ourselves know that God is there. Was this foolish woman, who during the prayers had been "apparently devout," so much worse than those who sit stolidly upright and honor God by their inertia?—*South Dakota Churchman*.

GOD WAS EVER with Israel, speaking through His holy Prophets, admonishing, correcting, encouraging, and pitying. He was ever leading him on, and bringing him nearer and nearer to the day when life's surgings might break against the rock of divine purpose, and then gradually fall back into the awful calm of God's Life and Love.—*Henry Lowndes Drew*.



COMMUNITY WELFARE

The Public Conscience: A Case Book in Ethics. By George Clarke Cox, New York: Henry Holt & Co.

Some years ago the study of law was practically revolutionized by the introduction of the case method. That is, the student was given actual cases to study, from which he learned the principles. As Professor Gray, one of its early proponents, said in its behalf "no man ever yet learned to dance or to swim by reading treatises on saltation or natation. No man ever learned chemistry except by retort and crucible. No man ever learned mathematics without paper and pencil."

Now along comes Mr. Cox and applies these sound principles to the highly important question of ethics. The study of cases of conduct must in his judgment form the core of any future scientific ethics. He maintains that it is the proper beginning and logically precedes other studies contributory to such a science. One cannot but agree with the high opinion of the result of his ten years of study and collecting, expressed by Dr. Richard C. Cabot: "it deserves to alter the tone and methods of ethical teaching. He has started a fox many can hunt."

This volume is an investigation in ethics and a foundation for further investigation. It can be used as a class text, but it is also a first class reference book. It does not profess to teach any system of morality, but aims to set forth what actual morality is. It proclaims that the body of the law is the professed morality of states, and though this study is largely confined to the United States of America, the field surveyed is wide enough for inductive study. The book is the outcome of four years of teaching at Dartmouth College, and several years of subsequent study, and Mr. Cox has had the benefit of the collaboration of many minds and, particularly, of the suggestions of a number of practical teachers, both of law and ethics, in the Harvard and Columbia law schools, in Dartmouth College, and in Harvard University.

C. R. W.

Race Decadence. By Dr. William S. Sadler. Chicago: A. C. McClurg & Co. \$2.50.

This book abounds in concrete instances of facts which cause the judicious to pause, consider, and, in many instances, to grieve. The author's purpose is to examine carefully and intelligently the causes and influences "which are at work among civilized peoples, which contribute more or less to a possible deterioration of the stock of the white races; and also to present an outline of those plans and propaganda which may tend to combat these deteriorating influences, and otherwise counter-work" those conditions which the author believes to be interfering, somewhat, with normal human progress; and to present a more definite program which he believes will contribute to the immediate improvement of the mental and moral fiber of the white race, in general, and the American people in particular.

There are those who may feel that there is already enough proof of present day conditions, but the continued existence, and in many instances the continued increase of the dangerous conditions, would seem to indicate that there was continued need for a book like this which at times may seem unduly pessimistic; but we need the unduly pessimistic to arouse and counteract the unduly optimistic of whom there are all too many for our national health. Whether one agrees with all of Dr. Sadler's positions, one must be impressed by his contention that the time has come when the facts of "organic evolution and the biologic teachings of modern eugenics" should be applied to the great problems of the national administration as they relate to immigration, labor, and capital, sanitation, social reforms, the race problem, poverty, and the other great questions of race betterment.

Each chapter is followed by a summary which adds greatly to the value of the book. There is also the advantage of a good index. The book otherwise abounds in suggestions for diet and for common sense treatment.

C. R. W.

In *Industry and Human Welfare*, William L. Chenery has given us a thoughtful though condensed account of the major effects of the rise of the factory system upon the welfare of the

American people. He begins by describing those conditions which existed when factories were but prophecies, and then proceeds, step by step, to consider the rise of industry and the social and economic conditions which were the unforeseen products of America's entrance into industry, tracing the gradual growth of the worker's protest against those conditions. He does not undertake to prescribe panaceas, but merely offers to the social worker and the general reader a careful and reliable historical review of the elements which have produced the present American industrial situation. Mr. Chenery shows that such pressing present day industrial problems as child labor, women in industry, and the long workday, were present at the beginning of the factory system, though they were then regarded as altogether wholesome. The book is one of the Social Welfare Library Series edited by Dr. Devine and published by the Macmillan Co.

C. R. W.

THOSE WHO BELIEVE in employee representation as an effective means for producing a better human relationship in industry will find John T. Broderick's *Pulling Together* a most suggestive contribution. Discussed under the guise of a conversation in a Pullman smoker, we have the ripened experience of a man who has spent his life dealing with the problems of management and coöperation. Practically all of our readers will agree with the introduction of Dr. Charles P. Steinmetz that "thinking people in all walks of life are forced to realize more and more that something must be done to bring about better industrial relations" and those who have read this book will agree with him that "in his narrative *Pulling Together*, Mr. Broderick gives a clear exposition and discussion of a plan which, in one form or other, is rapidly growing in favor and in many instances where it has been honestly tried has led to increased coöperation. The book is written in a style that makes it engaging and of value to the average reader, but it is also likely to be found very interesting by the men who through craft organization seek the good of labor, as well as by industrial managers and engineers." It is published by Robson and Adey, Schenectady.

C. R. W.

IN HIS *The Management of Men*, Colonel Edward L. Munson makes a most interesting contribution to the psychology of morale. Although written by a military man from a military point of view, what he says and recommends is of the greatest value in that other great organization—industry. His motto is "the greatest good for everyone". He believes that leadership is of the first importance and that the leader must combine the minds of his group, whatever and wherever it may be, with his ideas, beliefs, and aspirations. He urges affirmative, repetitive, and contagious force of example. In the preparation of the book, Colonel Munson has had the coöperation of Major Arthur H. Miller, and they have produced a volume both interesting and helpful. (New York: Henry Holt & Co.)

HENRY HERBERT GODDARD'S lectures (on the Louis C. Vanuxem Foundation before Princeton University) on *Human Efficiency and Levels of Intelligence*, have been published in convenient book form. Designed to prepare the way for greater social efficiency he discusses with force and ability his thesis that the chief determiner of human conduct is a unitary mental process which we call intelligence: that this process is conditioned by a nervous mechanism that is inborn: that the degree of efficiency to be attained by that nervous mechanism and the consequent grade of intelligence for each individual is determined by the kind of chromosomes that come together with the union of germ cells, that are little affected by any later influence except serious accidents. (Princeton University Press, Princeton, N. J.)

HOWARD COPELAND HILL has given us in his *Community Life and Civic Problems* not only a good text book but an interesting account of "government in action" that the adult reader can use to advantage. It is no dry as dust analysis but a vivid account of the actual workings of the various branches of government in city, state, and nation. It is published by Ginn & Co., Boston and New York.

C. R. W.

Church Kalendar



FEBRUARY

- 4. Sexagesima Sunday.
- 11. Quinquagesima Sunday.
- 14. Ash Wednesday. Fast.
- 18. First Sunday in Lent.
- 21, 23, 24. Ember Days. Fast.
- 25. Second Sunday in Lent.
- 28. Wednesday. Fast.

KALENDAR OF COMING EVENTS

- Feb. 4.—Diocesan Convention, Kansas.
- Feb. 6.—Diocesan Conventions, Chicago, Lexington, Olympia, Sacramento, New Mexico.
- Feb. 7.—Meeting of the National Council: Diocesan Conventions, Colorado, Washington, Salina.
- Feb. 20.—Diocesan Convention, Erie.

Personal Mention

THE REV. WM. R. AGATE, M.D., has resigned the rectorship of Emmanuel Church, Emporium, Pa., and has taken charge of St. John's, Clinton, Iowa.

THE REV. WALTER F. BORCHERT who for the past six years has been rector of St. Paul's Church, Williamantic, Conn., has resigned, having accepted a call to the rectorship of the Church of the Transfiguration, Edgewood, Providence, R. I. Mr. Borchert will take up his new duties the first of Lent.

THE REV. WILLIS G. CLARK, rector of Christ Church, Nashville, has accepted a call to his former parish, Trinity Church, Asheville, in the Diocese of Western North Carolina, and will leave in a month or two.

THE REV. WILLIAM WESLEY DAUP has accepted the rectorship of St. Mark's Church, Bay City, Texas, and will be in residence Feb. 1st.

THE address of the Rev. JOHN HERBERT EDWARDS, president of the Standing Committee of the Diocese of Chicago, is changed from Lake Forest to 191 Ravine Drive, Highland Park, Illinois.

THE REV. HAROLD G. HENNESSY has resigned the Church of the Holy Cross, Paris, Texas, to accept the rectorship of the Church of the Epiphany, Seattle, Wash. where he may be addressed after Feb. 1st, at 1805 38th St.

THE REV. R. M. KIRKLAND, professor at the University of the South, Seawee, Tenn., is canonically connected with the Diocese of Virginia and not of Tennessee as stated in *The Living Church Annual*.

THE REV. GEORGE WARRINGTON LAMB, of Wayne, Pa., has accepted the call to the rectorship of St. John's Church, Huntingdon, Pa., and will take charge of the parish on Feb. 1st. His address will be Fourth and Mifflin Sts., Huntingdon, Pa.

THE address of the Rev. H. L. LONSDALE is 174 Sullivan St., New York City.

THE REV. FREDERICK C. MILLER, priest in charge of Good Shepherd mission, Hemet, Calif., has been elected president of the Hemet Kiwanis Club.

THE REV. W. T. REYNOLDS, has resigned the rectorship of Trinity Church, Newcastle, Pa., to take effect Feb. 1st.

THE REV. W. C. ROBERTSON, rector of Christ Church, Chattanooga, Tenn., is to take three months' duty at the Church of the Advent, Boston, Mass., from Feb. 1st.

THE address of the Rev. W. A. ARCHIBALD SHIPWAY, after Feb. 1st, will be Covina, Calif.

THE Rt. Rev. Charles Fiske, D.D., Bishop Coadjutor of Central New York, instituted the Rev. DONALD C. STUART as eleventh rector of St. James' parish, Skaneateles, N. Y., on Sunday, Jan. 14th.

THE rector of St. Thomas' Church, Battle Creek, Mich., the Rev. W. G. STUDWELL, has been elected president of the Kiwanis Club.

DIED

BACON—Entered into eternal rest, in Kansas City, Mo., Jan. 3, 1923, MARIA SIDNEY ANDERSON BACON, aged 84 years, a former resident of Lexington, Ky., and for thirty years a communicant and active worker in Christ Church, Cathedral, being a charter member of the Guild, and a founder of Good Samaritan Hospital. She was a daughter of Eleanor Hart and

George Washington Anderson, pioneers of Kentucky.

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

LEE—Entered into rest on Sunday Jan. 21, 1923, at her home in Damariscotta, Maine, CORDELIA MOORE LEE, daughter of the late Abram James Moore and Sarah Smith, his wife, of New York City, and wife of the Rev. Canon Charles Follen Lee, rector-emeritus of St. Mary's Church, North East Harbor. She is survived by her husband and by three children, Sophia M. Lee, and Elizabeth Lee of Damariscotta, and the Rev. Frederick Crosby Lee, rector of St. Andrew's Church, Rochester, N. Y.

Grant her, O Lord eternal rest.

PATTERSON.—Died at his home in Maplewood, N. J., on Jan. 17, 1923, WILLIAM FOSTER, son of the late William and Mary T. Thayer PATTERSON. He is survived by his wife, two deaconess sisters, and six other brothers and sisters.

Full of good works he rests from his labors. May light perpetual shine upon him, O Lord.

VALIANT—Died on Dec. 29, 1922, at her home, 1221 Bolton St., Baltimore, Md., FLORENCE A. VALIANT, daughter of the late James and Elizabeth Valiant.

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

MEMORIALS

Rev. Henry Anstice, D.D.

THE REV. HENRY ANSTICE, D.D., died on December 18, 1922, in the 82d, year of his age.

A graduate of Williams College, in the class of 1862, and of the Philadelphia Divinity School in the Class of 1865, Dr. Anstice was admitted to Holy Orders the same year and began his ministry at Irvington on the Hudson; after a service of one year there, he became Rector of St. Luke's Church, Rochester, N. Y., where he remained until 1897, when he accepted the rectorship of St. Matthias' Church, Philadelphia, holding that position for six years. Devoted as he was to parish work, successful as he was in making and retaining friends in his capacity as rector—and his death severed many close ties in both Rochester and Philadelphia, with those who had been his parishioners—it was in his work at large that he was better known and where he exercised a greater usefulness.

A member of the General Board of Missions for over half a century, Financial Secretary and Treasurer of the Clergymen's Retiring Fund for many years, an overseer of the School in which he received his theological education, for forty-five years upon the secretarial staff of General Convention, and for eighteen thereof, its secretary, for a long time an active member and officer of our own Commission. Few other men, connected with the Church, be they clergymen or laymen, had so large a knowledge of Church affairs and were so closely connected with the Church's life and activities.

It is as an officer and member of the American Church Building Fund Commission that we know him best. He served here for over twenty years; he was our vice-president when he died; on many occasions and in many matters, he guided our deliberations, outlined our policies, and materially helped in the execution of our plans; always with love and devotion, with sound judgment and good sense.

We mourn his death; it means a great deal to us, who have been associated with him as co-laborers in the particular form of Church Extension which our work expresses. Few men served God and His Church so well, so faithfully, and so long, as did Dr. Anstice, and for it all and for his noble life and example, we thank God with hearts full of appreciation and gratitude.

New York, WILLIAM W. BELLINGER,
Jan. 18, 1923. BURTON MANSFIELD,
Committee.

Hon. L. Bradford Prince.

THE HON. L. BRADFORD PRINCE died December 8, 1922, in Flushing, N. Y., where he was born in 1840.

He served both State and Church acceptably and honorably. Graduating from Columbia College in 1866, he entered the service of the state of New York. Almost immediately and rapidly he advanced until in due time he became the Chief Justice, and later, the Governor of New Mexico.

While thus engaged he became prominent in Church affairs also. He was a member of General Convention in 1877, from the Diocese of Long Island, and from New Mexico, of every succeeding Convention until his death; sixteen in all. He was the oldest member of that body in point of service. Prominent in many other Church movements, and always ready to give his time and energy to all of them.

He was best known, as a Churchman next to his connection with the Convention, as a member of this Commission. He, perhaps, may be called its father; certainly to him, more than to any other person, we owe our creation and preservation. Conservative and careful, yet ever earnest and devoted to its interests, he saw it grow from its small beginnings until it has reached its present proportions. What a gratification it must have been to him to have seen his labor and devotion rewarded and appreciated as the Commission grew in usefulness to the Church and in the estimation of the people. Thankful, indeed, are we that we have been permitted to enjoy the benefit of his wisdom, his counsel, and his ripe experience, for so long a period.

MAKE YOUR WANTS KNOWN THROUGH CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

Rates for advertising in this department as follows:

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

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

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

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

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

POSITIONS OFFERED

CLERICAL

WANTED—A MARRIED PRIEST FOR IMPORTANT Church work on an Indian Reservation. A constructive opportunity in the field of Religious Education. A hard job, but a great challenge to one's faith and constructive genius. Residence furnished and a reasonable stipend. Ford car. Apply stating experience and references. Address R. 783 care LIVING CHURCH, Milwaukee, Wis.

WANTED—PRIEST ASSOCIATE, UNMARRIED, Catholic; with experience and tact, as assistant rector in a New York parish, with daily Mass, and sung Mass on Sundays. Excellent opportunity for the right man. Address with references and stipend required "RECTOR"—790 care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

TEACHERS: THE TRUSTEES OF SMALL boarding school for girls desire applications from graduates for the following positions next school year: Spanish and French; English and one other subject; Latin and one other subject; Physics and Mathematics; Physical Culture; Voice and Piano; Piano with Theory and Harmony; Seventh and Eighth Grades. Applications should state age, details of training and experience, and salary required (board and room included). Originals of testimonials should not be enclosed. Answers will be sent not later than February 15th only to those elected. Silence negative. Address: Trustees-787, care LIVING CHURCH, Milwaukee, Wis.

THE POSITION OF PRINCIPAL OF A Church boarding school for girls is open to clergyman or layman. Moderate priced school under State Board of Regents; accommodating 65 pupils. Is located in the eastern states, desirable climate. Address: G. R. P. SHACKELFORD, Saratoga Springs, New York.

WANTED: MARRIED COUPLE ACCUSTOMED to farm life to live with single woman who does not want to live alone. Location near Washington, D. C. State ages. Address: Miss M. T. DRISCOLL, 1012 Madison Street, Wilmington, Del.

POSITIONS WANTED

CLERICAL

RECTOR OF EXPERIENCE AND WITH best of reference, desires change. Address, Rector 784 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.

THE RECTOR, FOR THE PAST EIGHT years, of a Parish which now has:—
Six hundred Communicants.
Daily celebration.
Solemn Eucharist on Sundays.
Catholic Ministrations.
Strong Institutional work.
Graded Church school.

and who is unmarried and forty-one years old, is desirous of changing his field of service and work, and will be glad to hear from bishops, vestries, or rectors, the above facts being used as a basis for the correspondence. Address: Rector, 788 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.

YOUNG RECTOR DESIRES CHURCH SUPPLY during summer months, June, July, and August. Address: "YOUNG RECTOR" 789, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

CHURCH WOMAN, TRAINED IN SOCIAL work desires position near Philadelphia. Address B-781, LIVING CHURCH, Milwaukee, Wis.

ENGLISHMAN, MARRIED, DESIRES POSITION as clerk and cashier. Fully qualified organist and choirmaster. Communicant. Experienced teacher of male or mixed voiced choirs. Excellent references. R-791 care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER WISHES immediate position. Must be good location for teaching. References furnished. Married. Address: G. F. SCOTT, 4702 Moran St., Detroit, Mich.

PARISH AND CHURCH

ALTAIR AND PROCESSIONAL CROSSES, Alms Basins, Vases, Candlesticks, etc., solid brass, hand finished, and richly chased, from 20% to 40% less than elsewhere. Address Rev. WALTER E. BENTLEY, Port Washington, L. I., N. Y.

AUSTIN ORGANS. ONE HUNDRED AND forty Episcopal cathedrals and churches in America are equipped with Austin organs. This great family includes all dimensions from small two manual to massive four manual, and in their placing all possible problems have been met and solved. No American instruments have such a record of reliability and response and a record of so modest expense of upkeep.
AUSTIN ORGAN Co.
180 Woodland Street Hartford, Conn.

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

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

VESTMENTS

ALBS, AMICES, BIRETTAS, CASSOCKS. Chasubles, Copes, Gowns, Hoods, Maniples, Mitres, Rochets, Stocks, Stoles, Surplices, Complete Set of Best Linen Vestments with Outlined Cross, consisting of Alb, Chasuble, Amice, Stole, Maniple, and Girdle, \$35.00 Post free. MOWBRAYS, 28 Maragaret St., London, W. L., and Oxford, England.

CATHEDRAL STUDIO-ENGLISH CHURCH embroideries and materials—stoles with crosses \$7.50; plain \$5.50; handsome gift stoles \$12.50 up. Burse and veil \$15 and \$20. Surplices and exquisite altar linens. L. V. MACKRILLE, 11 W. Kirke St., Chevy Chase, Washington, D. C., Tel. Cleve. 52.

CLERICAL COLLARS AND CUFFS, Difficult to secure during the war, are now available in nearly all the former sizes and widths, in both linen and cleanable fabrics. By ordering now the manufacturers will be encouraged to complete and maintain this 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.

CHURCH EMBROIDERIES, ALTAR HANGINGS, Vestments, Altar Linens, Surplices, etc. Only the best materials used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major Street, Toronto, Canada.

ART SOUVENIRS

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

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SHAKESPEARE—HOW MANY QUESTIONS could you answer on Shakespeare? Consult the game "A Study of Shakespeare". Endorsed by best authorities. Entertaining, instructive. Price 50 cts. SHAKESPEARE CLUB, Camden, Me.

MISCELLANEOUS

AN ORPHAN BOY, BOTH PARENTS DEAD. refined, healthy ancestry; boy fond of reading, yet enjoying outdoor life, about 12 years old, can secure good home and education by addressing "SHARMACK HALL" 203 North Carey Street, Baltimore, Md. References and photograph asked.

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

WANT TO HEAR FROM OWNER HAVING farm for sale; give particulars and lowest price. JOHN J. BLACK, Chippewa Falls, Wis.

WANTED—IN GOOD CONDITION—COPY of Georgine Milmine's "Life of Mary Baker Eddy" (Doubleday). Write, giving price, to REV. GEORGE B. KINKEAD, Corning, N. Y.

RETREATS

A DAY OF DEVOTION WILL BE HELD at the Church of the Resurrection, No. 115 East 74th St., New York, Friday, February 9, 1923, for the members of the New York Altar Guild and their friends. Conductor, the Rev. Frank L. Vernon, D.D. Holy Communion at 9:30 o'clock. Addresses at 10.15, 12, and 3 o'clock.

RETREAT FOR PRIESTS WILL BE HELD at Holy Cross, West Park, New York, God willing, beginning on Tuesday evening, February 6th, and closing on Friday morning, February 9th. Kindly apply to the GUESTMASTER.

UNLEAVENED BREAD AND INCENSE

ALTAIR 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 HOSPITAL, 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.

SISTERS OF THE HOLY NATIVITY

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

BOARDING

Atlantic City

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

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

MANUAL OF FAMILY PRAYER AND

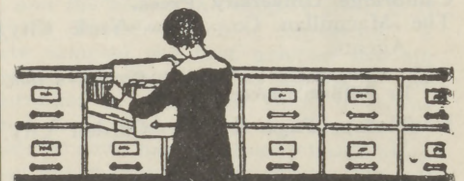
NEW CHURCH CALENDAR

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.

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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

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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.

St. Paul's Chapel,

Parish of Trinity Church, New York.

Broadway, Fulton, and Vesey Sts.
REV. JOSEPH P. MCCOMAS, D.D., Vicar.
Sundays, 8, 10:30, 11, and 5.
Mid-day Preaching 1 P. M. Jan. 29-Feb. 2.
THE REV. T. W. PYM, D.S.P., A.M., Head of
Cambridge House, England.

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

4th Ave. So. at 9th St.
REV. DON FRANK FENN, 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.]

D. Appleton & Co. 29-35 West 32nd St.,
New York, N. Y.

English Words and their Background. By
George H. McKnight, Ph.D.

Association Press. 347 Madison Avenue,
New York, N. Y.

Service with Fighting Men. An Account of
the Work of the American Young Men's
Christian Associations in the World War.
Editorial Board: chairman, William Howard
Taft; managing editor, Frederick Harris;
associate editors, Frederic Houston
Kent and William J. Newlin. Vols. I and II.

Cambridge University Press.

The Macmillan Co. New York City,
Agents.

The Groundwork of Social Reconstruction.
By William Glover.

Doubleday, Page & Co. Garden City,
N. Y.

Our Changing Constitution. By Charles W.
Pierson.

Longmans, Green & Co. 55 Fifth Avenue,
New York, N. Y.

The Way of Vision. An Aspect of Spiritual
Life. By the Rev. Jesse Brett, L.Th.,
author of *Anima Christi, The Altar and
the Life*, etc., etc. Price \$1.75 net.

Girl Guide Prayers and Hymns. For Use in
Camp or Club Room. Price 45 cts. net.

G. P. Putnam's Sons. 2-6 West 45th St.,
New York, N. Y.

*Analysis of the Interchurch World Movement
Report on the Steel Strike.* By Marshall
Olds.

Charles Scribner's Sons. 597 Fifth Avenue,
New York, N. Y.

The Return of the Middle Class. By John
Corbin.

University of Illinois. Urbana, Ill.

*University of Illinois Studies in the Social
Sciences.* By Louise Burnham Dunbar,
Ph.D.

PAPER-COVERED BOOKS

Longmans, Green & Co. 55 Fifth Avenue,
New York, N. Y.

*In the House of My Pilgrimage and Other
Poems.* With Introductory Letter by the
Rev. George Congreve, M.A., of the Society
of St. John the Evangelist, Cowley. Price
\$1.50 net.

God's Wonderland. A Christmas Masque.
Price 50 cts. net.

BULLETINS

Episcopal Theological School. Cambridge,
Mass.

Catalogue 1922-23. Official Bulletin of the
Episcopal Theological School. Vol. XV.
January, 1923. No. 2.

Home for Old Men and Aged Couples.

1060 Amsterdam Avenue, corner
112th St., New York City.

Fiftieth Annual Report. December, 1872-
December, 1922.

St. Mary's Home for Children. 2822 Jack-
son Boulevard, Chicago, Ill.

Report of St. Mary's Home for Children.
For the year 1922. The Sisters of St.
Mary, incorporated 1901. Founded 1895.

The Young Men's Christian Association
College. 5315 Drexel Ave., Chicago,
Ill.

The Association College Bulletin. Volume
XVIII. January, 1923. Number 1.

PAMPHLETS

The Association to Abolish War. 7 Wel-
lington Terrace, Brookline, Mass.

Collective Homicide. Letters to Harry Em-
erson Fosdick by Henry W. Pinkham. With
an Introduction by Charles F. Dole and a
Note from Norman Angell. 15 cts., post-
paid; 8 copies for \$1.00, postpaid; 100
copies for \$10.00, postage extra.

YEAR BOOKS

The Church Book Room. 33 Richmond
St. W., Toronto, Ontario.

*The Canadian Church Almanac and Clergy
List 1923.* Containing a Complete List
of all the Clergy in the Church of England
in Canada and in the Diocese of Newfound-
land.

PROPER TRAINING FOR THE MINISTRY

THE PRESIDENTS of the Church colleges feel very strongly that the authorities of the Church generally are rushing men into the ministry without proper preliminary training. That this is the case was apparent from a resolution adopted by the Association of Church College Executives which met at St. Stephen's College, Annandale-on-Hudson, on Jan. 18th. The Presidents of Hobart, Trinity, Kenyon, and St. Stephen's were present. The Vice Chancellor of the University of the South was unavoidably detained. The following is the gist of the resolution:

"WHEREAS there is, at the present time, an unfortunate conception abroad that modern thought and religion are incompatible:

"THEREFORE, we believe that it is of the utmost importance that men going into theological schools receive first a thorough collegiate training. The Association of Church College Executives is determined that their institutions shall increase their present endeavors to provide an educated group of men for the Ministry. All of the Church Colleges are studying the prob-

lems involved in pre-theological training. While they recognize that there is definite work in the ministry for men of mature years who wish to take orders and yet cannot give the time for college preparation before their theological training, still they believe that emphasis should be laid upon the norm of a bachelor's degree, gained by pursuing a well balanced course of study, before men enter the theological seminaries. The Association urges upon the authorities of the Church the necessity of maintaining this principle more vigorously."

The relationship of the Church colleges to the National Program and to the National Council was further discussed. Gratitude at the securing of some assistance from the National Council was voiced, although the Executives were unanimous in maintaining that the Church and Church people should know that, since the askings of the Church colleges had been cut down considerably, it was no longer possible for them to continue to exist, unless they secured more money than the National Council included for them through grants and designation privileges in the program for this triennium. The greatest possible desire to cooperate with the National Council was manifested by all, and the immediate consideration of a joint endowment campaign in the interest of all the colleges was postponed in order to give the National Program of the Church a chance to show what it could do.

It was with gratification that the Presidents found that now all of the Church colleges are fully recognized by the various collegiate associations and by the governmental authorities and that, while in educational methods they differ in many ways from one another, nevertheless they all place their emphasis definitely upon the Liberal Arts as the basis of true education.

The next meeting of the Association will be held in New York City at the call of the President of the Association, Bishop Brent, after Easter.

A NORTH CAROLINA PARISH

ST. STEPHEN'S PARISH, Oxford, N. C., the Rev. F. H. T. Horsfield, rector, has recently sold its old rectory, with a lot, off the garden, facing on a side street, to which lot the old building has been successfully moved. A fine new rectory is being built on the cleared site of the old one. The contract price is \$10,000. Work is being pushed to complete the building before the meeting of the diocesan convention in this parish, May 15th. This year is the 100th anniversary of the union of the parish with the Convention of the Diocese of North Carolina.

A strong effort is also being made by the Parish Guild to undertake, in the near future, the erection of a parish house, to be built on the church grounds, and to correspond with the material and architecture of the beautiful parish church. The present assets for this purpose are: one car load of brown sandstone, paid for and piled on the Church lot; \$1,126 in the bank, and one hundred per cent of consecrated vim on the part of the projectors.

A handsome chancel window has just been ordered in memory of Miss Mary Horner, a sister of the Bishop of Asheville, a memorable worker in this parish, for some years, and, until her death, the efficient head of the work at Valle Crucis, in the jurisdiction of her brother, Bishop Horner. It is hoped that this window will also be in place for the coming diocesan Convention.

The Ecumenical Patriarch Remains in Constantinople

Use of City Churches—The Institution of New Incumbents—Death of a Noted Priest

The Living Church News Bureau }
London, January 12, 1923 }

A DEEP sense of relief will be felt at the decision which was reached at Lausanne on Wednesday concerning the future of the Ecumenical Patriarchate at Constantinople. The gratitude of the whole of Christendom is due to Lord Curzon and the Archbishop of Canterbury for their labors in this important matter. Lord Curzon, who has been absolutely firm in his attitude throughout, told Ismet Pasha on Wednesday that the proposal to expel the Patriarchate from Constantinople had shocked the conscience of the civilized world; he had previously told the sub-commission that the proposal would not be entertained. He suggested that the Patriarchate should remain at Constantinople, losing its political character, as a purely religious and spiritual institution. The suggestion was supported by the representatives of France and of the Orthodox countries of the Near East, and was accepted. Ismet Pasha, on behalf of the Turks, announced that they were prepared to allow the Ecumenical Patriarchate to remain at the Phanar, provided that the Patriarch ceases to exercise those civil and administrative powers which, in view of specific grants and privileges accorded by successive Sultans, have been enjoyed by his predecessors since the days of the Turkish Conquest. In other words, the Orthodox Church in Turkey is to be disestablished.

This satisfactory decision, as Lord Curzon said, will make a very considerable impression throughout the whole world, and may to some extent facilitate the progress of the Conference towards peace. We are indebted to the real statesmanship, firm and conciliatory, of Lord Curzon, and the unwearied efforts of the Archbishop of Canterbury, for the solution of a difficult problem and the averting of a grave peril to the Orthodox Church.

USE OF CITY CHURCHES

The committee of the National Assembly which was appointed as a result of the controversy respecting the right use of the City churches has drawn up a report, which will come before the Assembly at their session at the end of this month, together with a draft measure. The committee had no concern with the merits of the City churches controversy, but was charged with the framing of machinery by which, if and when it seems desirable, benefices in the City of London may be united and churches removed under proper safeguards. The principle of the measure which the committee have drafted follows in the main the Union of Benefices Act, 1860, with certain important modifications. Of these the chief is the abolition of the veto upon schemes for union of benefices and removal of churches which the Act of 1860 gives to patrons and vestries. Instead, as a safeguard against unwise schemes, the measure provides for the scrutiny and control of a board to be called the metropolitan Benefices Board. This board is to be representative of Churchmen in the metropolis, with a smaller number of members representing Churchmen generally.

The committee believes that the control of such a board will be exercised with a wider outlook and with a more wisely proportioned judgment than the old veto of the vestries and patrons, and that a prudent and efficacious decision of a difficult problem will be attained by its means. The only criticism which might fairly be made is that no place is found on the board for a representative of the Central Advisory Committee.

THE INSTITUTION OF NEW INCUMBENTS

The Ecclesiastical Committee of Parliament has referred back to the National Assembly the Parochial Church Councils (Additional Powers) measure, and a new draft has been therefore prepared. The principal objection to the former measure was that it gave power to a bishop to refuse to institute a priest presented to him, without assigning a reason. The new measure provides that a board of assessors shall sit with the bishop to consider objections by the Parochial Church Council to a proposed new incumbent. Copies of the written representations are to be sent to the patron and presentee, and full opportunity is to be given to both of them to state their case against the presentation. If it appears to the bishop and to the assessors, or a majority of them, that it is not desirable that the presentation shall take effect, the presentation shall be regarded as withdrawn. The patron may then, if he desires, present another priest.

DEATH OF NOTED PRIEST

By the death, at the age of fifty-four, of the Rev. Gerald Christopher Rawlinson, the Church of England loses a singularly gifted priest, whose power of writing and preaching had come to be generally recognized. Through an accident in the football field while an undergraduate at Oxford, he was seriously disabled, amputation being necessary, but he bore with unflinching courage and cheerfulness the suffering thus entailed. For the last few months his ill-health increased; his engagements at the Anglo-Catholic Congresses at Manchester, Leeds, and Newcastle, and the Church Congress at Sheffield in the autumn, had severely taxed his failing strength, and on Sunday morning last he passed to his eternal rest.

Fr. Rawlinson was educated at Malvern College and at Exeter College, Oxford; and after leaving the University he read with Dr. Vaughan, being one of the last of the long line of those who were known as "Vaughan's Doves". He was ordained by the Bishop of Winchester in 1893 to the curacy of Byfleet; from 1895 to 1902 he was curate of Widley in the same diocese; and from 1902 till his death he was on the staff of St. Barnabas', Pimlico. For the last two or three years he acted as editorial secretary to the Universities' Mission to Central Africa, and commissary to the present Bishop of Nassau. He was content to remain unbeneficed, and, in fact, set aside more than one suggestion of preferment.

In the winter following the consecration of his great friend, Bishop Roscow Shedden (1919-20), Fr. Rawlinson visited him in his island diocese of Nassau, and afterwards extended his tour to the United States. Here, as you will doubtless remember, he was the guest of Mr. Haley Fiske, and stayed with him in New York for some time prior to returning to Eng-

land for the first Anglo-Catholic Congress in the summer of 1920.

Though it was in personal intercourse with others, and in writing, that he chiefly expressed himself, Fr. Rawlinson was a preacher whom congregations of diverse kinds heard most gladly. His sermons were models of lucid arrangement, and were admirably illustrated, for he had made a real study of the art of preaching. But in this also it was his personality that told. Congregations listened intently to this ascetic-looking priest to whom preaching was so evidently a severe effort, and who was speaking to them not because he had to preach but because he had a message to give. The same was true of the audiences which he addressed at Congresses and Conventions. By common consent the paper which he read at the Oxford Convention of Priests was one of the most useful in a series of great value.

THE SALE OF BENEFICES AND ADVOWNSONS

That the right to designate a priest to the cure of souls should be a marketable property is so anomalous, says the *Church Times*, that no argument is needed to support a measure of reform. The difficulty has been to devise a scheme which should do no injustice to holders of what for seven hundred years has been regarded as real property, and yet put to an end an indefensible system. The draft measure to amend the Benefices Act which will come before the National Assembly at the end of this month seeks to attain these ends by providing that the patronage of a benefice shall be incapable of sale after two vacancies subsequent to the passing of the measure. Looking to the average length of tenure of benefice it is not unreasonable to reckon that if the measure becomes law the sale of advowsons will have ceased within fifty years. That may seem at first sight a long period, but it is short indeed compared with the seven centuries during which advowsons have been valuable property. And, a most important point, the scheme calls for no money compensation.

NATIONAL ASSEMBLY ISSUES NEWS SHEET

The latest venture of the Press and Publications Committee of the National Assembly of the Church of England is the issue of a monthly broadsheet of news. An introductory note in the first number by the Bishop of St. Albans states that by means of the broadsheet it is hoped to keep both clergy and laity in closer touch with what is going on. Dr. Furse says: "The more the rank and file of Church-people know what the National Assembly, through its various committees, is trying to do, the greater will be the interest in it, and the keener the support given to it by the dioceses which it represents." I have sampled the first number, but am bound to confess that, as an aid to the journalist in search of copy, it leaves much to be desired, the majority of the items of news having already been chronicled in either the ecclesiastical or secular Press. Still, there is no doubt of its welcome by the rank and file.

DIFFICULTIES OF BUDGET MAKING

It is increasingly felt by a number of Churchfolk that the framers of the Central Church Fund and Diocesan budgets are working on an entirely wrong principle. This principle is, in effect, to decide what money they want and then to request the various parishes to raise their quota. A suggestion has been made that it would be far more satisfactory if each parish, about October, informed its deanery of the sum which it could reasonably guar-

antee for the year commencing the following January. Each deanery could report to its diocesan board the total amount for which it will be responsible. The diocesan board could then make up its budget, and inform the Central Board of the amount which it will pay in the ensuing year. After all, this would only mean reverting to the time-honored principle of cutting one's coat according to the cloth available. As things are at present, Church Finance is going from bad to worse.

APPOINTED BISHOP OF TINNEVELLY

The *Times* correspondent at Madras cables the news that the Rev. Norman Henry Tubbs, Principal of Bishop's College, Calcutta, has been appointed Bishop of Tinnevely in succession to Dr. Waller, now Bishop of Madras. The new Bishop was from 1905 to 1908 sub-Warden of the Oxford and Cambridge Hostel, Allahabad.

He was then appointed principal of St. John's College, Agra, leaving there in 1917 to become principal of Bishop's College, Calcutta.

THE MEMORIAL TO AMBASSADOR PAGE

The proposal to commemorate the late Dr. Walter H. Page, American Ambassador to Great Britain, is sure to meet with the warmest response, and the further suggestion that the memorial shall be placed in Westminster Abbey is an excellent one. Of the few men of other nationality than British whose work seems to deserve the highest recognition of its kind that Great Britain can pay, Dr. Page was certainly one; and though the available space in the Abbey is now so strictly limited, it may be sincerely hoped that it will be found possible to give effect to the suggestion.

GEORGE PARSONS.

a complete (short) work of great originality and beauty, secured by Mr. Phelps when abroad last summer, viz., *Five Sayings of Jesus*, by Walford Davies. The dates will be announced shortly, and as our people are never, under any circumstances, called upon to contribute directly to the work of the choir, we confidently hope that a systematic voluntary advertising of this service will be carried out by the congregation to make the attendance as successful as it is expected the program itself will be."

VARIOUS NEWS NOTES

The annual meeting of the Archdeaconry of New Bedford was held at St. Paul's Church, Brockton, on Tuesday, Jan. 23d. Bishop Babcock gave the report of his work with the missions and supported churches of that section of the diocese. An address was also made by Bishop Slattery. After luncheon the time was profitably spent in listening to the reports of individual missionaries.

The Rt. Rev. Nathanael S. Thomas, D.D., Bishop of Wyoming, has made a splendid impression on the diocese during his ten days' visit. As a rule he visited two or three parishes each day, in addition to speaking at every possible service on Sundays. His one theme was The Program of the Church. Every parish he visited reports more favorable prospects for meeting its missions apportionment during this coming year. A warden of one parish remarked that if Bishop Thomas could present the program of the Church in every parish, the average parish would more than meet its obligation to the whole Church.

In commenting on the memorial for the former assistant minister of Trinity Church, the Rev. Reuben Kidner, the Rev. Alexander Mann wrote, as he was leaving Boston for Pittsburgh:

"That was a most interesting service which marked the dedication of the tablet at the Massachusetts General Hospital last Tuesday in memory of Mr. Kidner. The tablet, which is of green slate with gold lettering, stands out in admirable relief from the red brick wall of the corridor leading from the office. In the group of sixty or seventy people who gathered there for the service were physicians, surgeons, and nurses, representing the hospital, parishioners of Trinity Church, and friends of Mr. Kidner outside the parish. Personally, I am grateful for the privilege of having had a part in this commemoration of the thirty years of loving service which Mr. Kidner rendered to the great hospital, and it is pleasant to think that his name is now engraved upon its walls, and that a fund of \$10,000 has been given in his memory." RALPH M. HARPER.

Massachusetts State Social Work

Plans for Church Conference—A Great Service of Music—Various News Notes

The Living Church News Bureau }
Boston, January 29, 1923 }

MASSACHUSETTS is taking care of 26,750 delinquents, defectives, and dependents; and is leading many of the states of the country in its efforts to minimize this burden through steps in prevention", was the substance of the address of the Speaker of the State Legislature, B. Loring Young, at the annual meeting of the Episcopalian Club last week. Speaker Young has just completed his service, during the past year, of president of the Club.

His address on the Social Work of the Commonwealth of Massachusetts was one of the best that has ever been given before the Episcopalian Club.

"Forty per cent of the present amount which each citizen in Massachusetts pays for taxes," he said, "goes to support these social institutions of the state." He said the most hopeful thing about these defectives is that, under the new method of treatment, one out of every four is cured inside of a ten year period, and that one out of every five is discharged much relieved.

The Rev. Donald B. Aldrich, assistant at the Cathedral, gave an address on Ministers and Young Men.

The following officers were elected for the coming year:

Richard M. Everett, of Trinity Church, Boston, president; Edward B. Richardson, of the Church of Our Saviour, Longwood, and Herbert W. Mason, of the Ascension Memorial Church, Ipswich, vice presidents; Irving P. Fox, of the Church of Our Redeemer, Lexington, secretary; and F. Nathaniel Perkins, of Trinity Church, Boston, treasurer.

PLANS FOR CHURCH CONFERENCE

Plans are already taking shape for the second meeting of the Church Conference of the Province of New England, which will be held again at St. Paul's School, Concord, N. H., June 23d to July 2d. The conference last year was such a marked success and so evidently met a real need in the Church life of New England that the committee in charge anticipates more applications than the two hundred and fifty which is the limit of accommodations at the school.

In addition to the usual courses in Re-

ligious Education, the Bible, Missions, the Church, Social Service, Personal Religion, etc., two new courses are being planned, designed especially for young men and women. One is The Christian Man in Business, for young men, and the other is Preparation for Life in the Home, for young women.

The Rev. Henry K. Sherrill, of the Church of Our Saviour, Brookline, Mass., will be chaplain of the conference, and in charge of the religious services. The faculty members already secured include the Rev. Fleming James and the Rev. Frederic C. Lauderburn, of the Berkeley Divinity School; Miss Adelaide Case, of Teachers' College, New York; the Rev. Theodore R. Ludlow, formerly a missionary in China; Bishop Hall, of Vermont; Mrs. Annie H. Brown, of the Department of Religious Education of the Diocese of Massachusetts; Miss Florence Newbold; and Mr. A. V. Bennett, of the Episcopal Theological School, Cambridge, who will have charge of the music.

A GREAT SERVICE OF MUSIC

"Our people are asked to look forward to a great Service of Music," the Rev. Simon Blinn Blunt announced, "to be held successively in All Saints' Church and the Church of Our Saviour, Brookline, by the combined choirs of the two churches. The plan is to present several musical works of world-wide reputation, by a highly trained choir of eighty voices, and thus to bring the work of the respective choirs before the larger musical public. The program is to contain the final chorus from Bach's *Matthew Passion*, three unusual numbers by Russian composers, and

New York Suffers Pains Of "Front Page Stuff"

New York City Mission a Contrast—Dr. Grant, and the "Front Page"—A Question of Real Seriousness

The Living Church News Bureau }
New York, January 25, 1923 }

SOME time ago a vestryman of a large downtown parish, then vacant, is reported to have said that he would like to secure a new rector who would "put the parish on the front page

of every newspaper". This parish has since called a rector who, if personality and efficiency were "front page stuff", would probably meet his vestryman's ideal. But, unfortunately, they are not. Trouble or scandal are surer paths to publicity, it would seem, to judge by the "front page stuff" in our local daily newspapers during the past few weeks, especially as regards ecclesiastical matters in New York. One cynical newspaper man writes that "it is getting so in New York City, you can go to church any time and hear religion attacked".

NEW YORK'S CITY MISSION, A CONTRAST

The announcement that the City Mission Society of the diocese held its annual service at the Cathedral on Sunday, Jan. 21st, is not "front page stuff". The casual crowd stormed a Fifth Avenue church farther down town on the same day, and the proceedings there perhaps might justify the cynical editor's remark. But for downright good work done in efficient manner among the poor, the needy, the distressed, and the sinful, the New York City Mission Society of the diocese ought to have gotten on the front page. Its work is preventive of the failures and tragedies whose records fill the front pages of the press day in and day out, and constitutes the best answer to those who rejoice to hear "religion attacked" as effete and inefficient.

The City Mission Society is a highly efficient agency of the Church in this city. Its usefulness is only circumscribed by its all too meagre resources. It has a staff of nineteen clergy and about a hundred full or part time workers. Resident or visiting chaplains are maintained in thirty-four hospitals, ten prisons and reformatories, and two homes for the aged and infirm. Three chapels are supported by the Society, two for Negroes and one for Italians. Convalescents are cared for in two city homes and two country houses. The Goodwill Industries, but recently established by the Society, is proving to be a noteworthy example of an efficient philanthropy for the conservation of character as well as a preventive of waste. Here, the handicapped are gainfully employed and restored meanwhile to self-respect through self-support. Last year 116 such received a total of 4,040 days' work at an average wage of \$2.40 a day. Two stores marketed their output of repaired clothing, restored house furnishings and other articles, bringing such things within the means of many poor people and preventing their waste or loss. Both stores were run at a profit. And so in the material and spiritual "junk heaps" of the city, were found salvable and salable stuff. A good record, surely, even if not sensational enough to get on the front page!

THE CASE OF DR. GRANT

The Church of the Ascension and its rector continue to be the storm center of ecclesiastical affairs. They still dominate the front page. There is not much change in the situation so far, except that Dr. Grant has reaffirmed his position and refuses to retract or resign.

In his reply to the Bishop he explains his position at length, and writes in a conciliatory spirit, quoting liberally from various orthodox and modernist theologians in support of his statements. The press is full of blasts and counterblasts, and, though Dr. Grant is not without support, it is so far almost entirely from those outside the Church. The big guns, so to speak, have not come into action as yet; only the smaller artillery has been trained on the recalcitrant rector. The Bishop has discharged his duty with dignity and in the kindest spirit and his example might well have been followed in certain quarters. If a case of this importance is to be settled in any sort of an authoritative way, it cannot be done by the usual hysteria of "front page stuff" in the newspapers, as is the usual practice in this country, but by the constitutional methods prescribed by the canon law. Meanwhile, the general public is being indulged in its customary delight at the prospect of a fight and encouraged to promote it by hasty and inflammatory language. It is not at all certain, however,

that an ecclesiastical trial will follow. The Bishop has made it clear that Dr. Grant is speaking for himself and not for the Church, and has not intimated what further step, if any, is to be taken.

A QUESTION OF REAL SERIOUSNESS

Moral instruction in the public schools threatens to become a real burning question, as it should, in this city whose 800,000 school children practically receive none, except those who belong to the Roman and Jewish faiths. The Protestant children are almost entirely uncared for in the matter of moral instruction, save in those rare centers where the community is active and alive to the situation.

The Church Club of New York devoted a whole evening, Jan. 23d, to a discussion of this pressing problem by an unusually able quartet of speakers, the Rev. William E. Gardner, Mr. Arthur S. Somers, recently acting chairman of the Board of Education, Mr. Frederick Trevor Hill, lawyer and Boy Scout leader, and Dean Hawkes of Columbia University.

Dr. Gardner recited the facts in the case and stated the problem: that even if moral instruction could be promoted in the schools on a hundred per cent grade of efficiency, it would only reach fifty per cent of the children, there being fifty per cent whose parents were absolutely unchurched and religiously indifferent, and multitudes of them actually hostile to organized Christianity. Also, said Dr. Gardner, brass-band methods, mass meetings, and resolutions would not accomplish the ends sought. Only an intensive cultivation of small communities would produce effective results. Buildings and teachers must be found and the project financed by those who really believe in the value of moral instruction.

Mr. Somers, a Roman Catholic, but of liberal views, was alarmed by the growing opposition of those who refused to admit that America was a "Christian" nation. Morality could not exist without a religious background, nor be taught without a Christian content. He warned his hearers of the possible repeal of the statute requiring an affirmation of loyalty to the Constitution on the part of all public school teachers at the present session of the State legislature; deplored the inferior brand of instructors to be found in too many schools, and the selfish attitude of parents in obstructing the proper exercise of discipline in the schools.

Mr. Hill gave a most illuminating exposition of the indirect method of inculcating the principles of morality as he had practised it successfully for years as a Scoutmaster.

Dean Hawkes revealed the fact, previously noted in this column, that Columbia makes a study of the religious consciousness a compulsory study by all students entering that institution, at least during their freshman year. He said it was resented at first, but was coming to be accepted as proper and essential and was being talked of increasingly on the campus, in class-rooms, and in the dormitories. What was needed to bring about a religious and moral renaissance among the rising generation was proper leadership. He thought this renaissance was on the eve of realization.

The Club adopted a resolution requesting Bishop Manning to assume the leadership in the campaign to achieve the desired results, among them the teaching of the Ten Commandments in the schools, and pledged its hearty support to his efforts in that direction.

The New York Federation of Churches is promoting a meeting on Monday, Jan.

29th, to discuss this same question. It will be held at the Park Avenue Baptist Church and will be attended by the Protestant clergy of the city and many interested laymen.

The Protestant Teachers' Association of New York is sponsoring a pageant and Exposition of Life in the Holy Land, on Feb. 6th, 7th, and 8th, to be held in the Hall of the University Heights Presbyterian Church. It will be conducted by Miss Ben-Oliel, of Jerusalem, and will be educational in character and eirenic in appeal.

C. A. I. L. ANNUAL DINNER

The Church Association for the Advancement of Labor still lives and functions as the keeper of the conscience of the Church on industrial and economic questions. It has a long and honorable history of initiative and achievement behind it, and it has, it is to be hoped, a still longer life of usefulness before it.

The annual dinner took place on Thursday evening, Jan. 25th, in St. Michael's parish house, the Rev. Thomas McCandless, rector, presiding.

Lest we forget, a list of the achievements of C. A. I. L. is appended:

- Organized Labor recognized.
- Fraternal relations promoted with same.
- Union Label on all printing of the Society.
- Use of Label urged on all commodities.
- Eight-hour day—Sunday rest—one day's rest in seven demanded.
- Organization of Actors' Church Alliance for abolition of Sunday performances.
- Factories and mines investigated.
- Adequate number of factory inspectors urged.
- Sweating and child labor opposed.
- The first practical Committee of Arbitration (outside of Organized Labor) established in New York City.
- Aid for clerks—postal, drug, grocer and department stores.
- Better hours for Letter Carriers.
- Motormen—vestibuling of cars urged.
- Insisted upon improved tenement conditions.

The first society to demand that all manufacturing be taken out of tenement houses, and thus help to abolish child labor and the sweating system.

In 1907 the Society passed a bill in the New York State Legislature fixing hours of work for factory children between 8 A. M. and 5 P. M.

This record has not yet brought in the industrial millenium. But it has shown the way and blazed the trail. And so long as the Church satisfies itself with merely conventional resolutions affirming social justice, so long will C. A. I. L. be needed to supply their practical content, as it has done and is still doing.

Thus the Rev. Dr. W. D. P. Bliss, rector of St. Martha's, and one of the founders of C. A. I. L., recalled its early days and mentioned the interesting fact that George McNeil, founder of the American Federation of Labor, and Mr. Gompers' father-confessor, had been an Episcopal layman and a believer in the principles for which C. A. I. L. still stands.

Dr. Daniel reported on tenement house conditions, for whose improvement she is a tireless, tactful, and self-sacrificing worker. She reported conditions as little improved, especially as regards tenement house manufacturing, which still reeks of sweating and is disgraced by almost universal child labor.

The Rev. Mr. Gilbert of the diocesan Social Service Commission stressed the need for a campaign of enlightenment as to the conditions which surround the

worker whose tragedy is too often veiled behind the grimy walls and windows of the crowded streets of our congested and mostly alien settlements.

Miss Keyser, the veteran executive Secretary of C. A. I. L., made a characteristic address, full of her accumulated wisdom and unquenchable humor. She reviewed present conditions and attributed their existence to the unspiritual principles and methods which made them repeat their tragic history year after year.

Miss Lawrence read Miss Foster's report on legislation which disclosed weaknesses in the administration of the State Department of Labor, especially in regard to the inspection of tenement house manufacturing.

All in all, C. A. I. L. demonstrated how necessary it is in keeping the Church up on the firing line while such conditions still exist as were disclosed in the report of the Lockwood Committee's legislative inquiry into the building trades' notorious Code of Practice. To offset such a criminal code, the Church must offer some ethical code in industry; devise means to enforce it. And capital must take the initiative in this respect. It controls industry and its members are within the Church, whereas labor is without, and largely for the reason that it sees the difference between the conventional Church resolution affirming the ethics of Jesus and their absence in any "code of practice" in industry.

Until affirmation receives confirmation, C. A. I. L. will have to stay on the job.

QUIET HOUR FOR SOCIAL WORKERS

Nearly two hundred social workers of New York City gathered in Calvary Church on Thursday, Jan. 18th, for a Quiet Hour, which was conducted by Bishop Manning. The service was held under the auspices of the Social Service Commission of the Diocese. There were many enthusiastic expressions of appreciation of the Bishop's helpful address, and of the fine devotional spirit of the service. It was the first time that such a service had been attempted in New York. The congregation included representatives of the thirty-seven larger secular agencies, including numerous Settlement and Hospital Social Service organizations. In addition to these were many workers from the various Church institutions and organizations.

Following the service the professional workers were invited to a small supper served in the parish house, which afforded opportunity for better acquaintance. After the supper, there was a brief conference for the consideration of a proposal to bring the trained social workers of the Church together in some informal association. The proposal was received with enthusiasm, and a committee was appointed to provide for such an association, the purpose of which will be to bring the social workers of the city together three times each year, once for a corporate Communion, again for a Quiet Hour, and for a yearly dinner.

"THE SACRIFICE", BY MALVINA HOFFMAN

"The Sacrifice", a piece of fine sculpture recently placed temporarily in the Cathedral, is a group carved in Caen stone symbolizing the common sacrifice and offering made by men and women for the sake of an ideal. The man's figure is that of a crusader of the thirteenth century, in full armor, lying dead. His head rests on the knees of a kneeling woman who gives him as her best and most sacred offering. His face is supposed to show the peace which passes understanding,

and which is often seen and expressed on faces after death.

The woman's face shows suffering, but a proud grief that asks no sympathy. She is ready to lay her gift upon the altar and go her way, glad to have shared in the act of common sacrifice.

The figures of this memorial are in no sense portraits, nor is it commemorative of any special incident or event. It is presented by Mrs. Robert Bacon to Harvard University, in memory of her husband, and with the thought of the men of Harvard who died in the war.

It has been placed in the Chapel of St. Ansgarius in the Cathedral of St. John the Divine until such time as suitable provision for it is made by Harvard University. This work was begun in the spring of 1919 and the carving of the stone completed January, 1922. The figures and plinth are cut out of a single block of Caen stone and weigh five tons.

Mr. Robert Bacon, in memory of whom "The Sacrifice" is given, was a graduate of Harvard in the class of 1880, a member of the Board of Overseers of Harvard

University from 1889 until 1908, and a Fellow of the Harvard Corporation, from January, 1912. He was Assistant Secretary of State of the United States from 1905 to 1909, except from Jan. 27th to March 6th, 1909, when he was Secretary of State, succeeding Mr. Elihu Root, elected to the Senate.

He was Ambassador Extraordinary and Plenipotentiary to France, 1909-12. During the late war, he was assigned to the staff of General Pershing with the American Expeditionary Force in France and later was Chief of the American Mission at the British Headquarters with the rank of Colonel, under Field Marshal Haig at Montreuil. He died in New York after his return from France.

The preachers in the Cathedral of St. John the Divine on Sunday, Feb. 4th, will be Bishop Manning, at 11 A. M., and at 4 P. M. Dean Robbins.

The daily service of Morning Prayer hereafter will be at ten o'clock instead of 9, in the hope that more people will be able to attend.

FREDERIC B. HODGINS.

Church News From Philadelphia

Notable Parish Meeting—An Experiment in Unity—Law and Order Sunday

The Living Church News Bureau }
Philadelphia, January 27, 1923 }

EDWIN L. MILLER, well known in charitable and social circles in Philadelphia, died on Jan. 23, following an operation, and was buried from St. James' Church, yesterday.

For twenty-two years he was treasurer of the Diocese, and at the time of his death was a trustee of the Diocese, a manager of the Episcopal Hospital, a prominent member of the Convocation of North Philadelphia, and also chairman of the committee of the Brotherhood of St. Andrew arranging for the Lenten services at the Garrick Theater.

Mr. Miller was born in Philadelphia in 1855, and was an alumnus of the Episcopal Academy and the University of Pennsylvania, class of 1875.

HOUSE FOR THE SUFFRAGAN BISHOP

The Suffragan Bishop has recently acquired a residence at 5015 McHean Ave., Germantown, to which he expects to move in April. At present, he and Mrs. Garland have apartments at the Colonial Hotel.

The property which the Bishop will occupy was formerly owned by Mr. William T. Tilden, the father of the tennis champion.

NOTABLE PARISH MEETING

The Rev. Dr. Mockridge has arranged an interesting program for his parishioners of St. James' parish, next Monday.

A parish supper will be served at seven o'clock, to be followed by a mass meeting.

Bishop Remington will speak for fifteen minutes on the Church in Eastern Oregon. There will be six five minute speeches on Diocesan subjects: Dr. W. H. Jefferys, The City Mission; the Rev. Percy Stockman, The Seamen's Church Institute; Mr. Francis A. Lewis, 3d, The Episcopal Hospital; the Rev. Charles W. Shreiner, The Church Farm School; Miss Julia Sinkler, The Church Training and Deaconess House; the Rev. J. R. Hart, The Church at the University.

Lantern slides and charts will be exhibited, and a report on the work of the parish in 1922 will be made.

AN EXPERIMENT IN UNITY

On St. Paul's Day, Jan. 25th, the Educational Department of the Diocese of Pennsylvania ended its program by giving a pageant, under the direction of Mrs. N. Lucas Longstreth, *America, Mother Church, and the New Americans*, in the parish house of Holy Trinity Church.

This was carrying out the aim of the Mission Study Classes in making an Experiment in Unity. Foreign-born Christian children in native costumes, took part from Armenia, China, France, Japan, Hungary, Italy, Poland, Roumania, Russia, Czecho-Slovakia. The cast included fifty children, with thirty-five more in a choir. Many parishes not in touch with the activities of our Church House were reached, and a spirit of unity prevailed.

LAW AND ORDER SUNDAY

Dwight Braman, president of the Law and Order Union of New York, will make an address, Jan. 28th, in the Pro-Cathedral of St. Mary, Broad and South streets, in connection with the organization's call for a national observance of law and order to be held tomorrow in all churches.

In a statement sent by Mr. Braman to the Churches in this city asking them to arrange for the observance of Law and Order Sunday, the Union suggested Law and Order days for a week in public schools at which teachers each morning address the pupils on the Constitution of the United States, the Declaration of Independence, Washington's Farewell Address, and any other state documents that will inculcate respect for the government of the United States and its laws.

MINOR MENTION

The Church of the Holy Comforter, the Rev. C. W. Schiffer, D.D., priest in charge, will hold an informal reception for the adults of the congregation in the new guild hall this evening. The completion of this much needed addition to the church property is expected to enlarge the activities of the parish.

At the laying of the cornerstone of the new building for the Free Library of Philadelphia, last Wednesday afternoon, Mr. Clinton Rogers Woodruff, chairman of the building committee of the Library, and also chairman of the Social Service Department of the Diocese, was one of the speakers.

The 86th local assembly of the Daughters of the King will be held on the Festival of the Purification, at St. Simeon's Church, Philadelphia.

The sermon will be preached by the Rev. Elliott White, Archdeacon for the Foreign-born.

The service will take the form of a presentation service of the self-denial offering for missions given during the Epiphany season.

After a full and complete investigation of all the varied conditions relative to the proposed merger of St. Philip's Church with St. Mary's, in West Philadelphia, the committee of St. Philip's, having the matter in hand, has arrived at the opinion that such consolidation is inadvisable for the present at least, owing to the impossibility of obtaining an opinion which would be truly representative of the entire parish.

The Rt. Rev. N. S. Thomas, D.D., Bishop of Wyoming, will preach Jan. 28th, at St. James' Church, and in the evening in the Church of the Incarnation at the annual service of the Girls' Friendly Society.

A Retreat for women will be conducted by the Rev. Fr. Reddish, of the Community of the Resurrection, at St. Clement's Church, on Thursday, Feb. 1st, under the auspices of the Society of the Companions of the Holy Cross. Fr. King, who is in

charge of the Mission being held at St. Clement's, will conduct an all-day retreat for the clergy of the diocese on Feb. 5th.

A festival musical service will be held the night of the 28th in the Church of the Saviour, which will be devoted to the compositions of Mendelssohn. *The Hymn of Praise, the 95th Psalm, the First Sonata for the organ*, and selections from *Elijah* will be rendered. The Rev. Dr. Phillips will preach on the Life and Works of Mendelssohn.

The Rt. Rev. George W. Davenport, D.D., Bishop of Easton, is coming to Philadelphia to assist Bishop Garland in confirmations. Bishop Davenport will help during the remainder of January and throughout February.

The annual united service of the Mother Church and the three chapels of Holy Apostles' parish, will be held the night of Jan. 28th, in the Church of the Holy Apostles, 21st and Christian streets. The Rt. Rev. N. S. Thomas, D.D., Bishop of Wyoming, a former rector of Holy Apostles' will be the preacher. The Rt. Rev. William P. Remington, D.D., Bishop of Eastern Oregon, will assist in the services. The congregations of the chapel of the Mediator, the chapel of the Holy Communion, and of St. Simon the Cyrenian, will be at the Mother Church.

FREDERICK E. SEYMOUR.

The present students, except the senior class, will complete their courses in other seminaries. Thus, the way is made clear for entering immediately upon the one undertaking of establishing the Western Theological Seminary in the environs of a great and growing University, just outside the present limits of Chicago, in the beautiful city of Evanston. The ideal ground-site furnished through the munificent generosity of the Northwestern University and the Garrett Biblical Institute is acquired. Mr. James Gamble Rogers, of New York—architect for the new graduate schools of the Northwestern University—is working on preliminary sketches for the new buildings. The committee on Ways and Means is perfecting arrangements for soliciting funds for buildings and endowment, and wide-spread interest is already in evidence.

The seminary has won the confidence of the Church, not only in the diocese of Chicago and the Mid-west, but everywhere where its work has been known. It has the loyal support of its alumni, who are ready to undertake their share of responsibility for the new era. The Bishop and Suffragan Bishop of Chicago, the Board of Trustees of the seminary, the Church Club of Chicago, and a number of influential persons are all backing the new movement.

PLANS FOR DIOCESAN CONVENTION.

The eighty-sixth annual convention of the Diocese of Chicago will take place on Tuesday and Wednesday, Feb. 6th and 7th, at the Church of the Epiphany. Every effort has been made to make the convention a large family party in which clergy, delegates, and all lay workers may have an interest and share. To expedite the business of the convention it is planned to have the delegates attend a corporate Communion at 8 A. M. Tuesday, and to meet at 10:15 when the Bishop will read his annual charge. Of special importance are the series of conferences on Tuesday afternoon and evening. In the afternoon the conferences at Chase House will be on different phases of women's work in the Church—The Woman's Auxiliary, the Daughters of the King, the Girls' Friendly Society, the Church Periodical Club, and the Altar Guilds. The evening conferences will be on Missions, Religious Education, Social Service, and Young People's Work. Each conference has a chairman, and leaders will speak in special phases of work. Each of them will be discussed for forty minutes, with a short intermission between subjects.

On Wednesday afternoon, Feb. 7th, the Woman's Auxiliary will hold its annual meeting at Trinity Church.

ORGANIZATION OF YOUNG PEOPLE'S SOCIETY

The Church is realizing, if a little late, the need and the demand for a young people's society which shall be of national scope in the Church. The Protestants have had such organizations and they have proved of great value in their Church life. The Church needs something which will give our young people of high-school age some liberal social pleasure and devotion, and at the same time attach them to the religious life of the Church. The deplorable scandals in the social life of many of our high schools are evidences of conditions among our young people that deserve the serious attention of the Church. Efforts have been made in several parishes in this diocese to meet the problem by the organization of Greek letter societies, which have proved quite successful, but these efforts have been largely local. A step in a larger direction

Western Theological Seminary To Remove to Evanston

Plans for Diocesan Convention— Organization of Young People's Society—The Church Club at St. Mary's Home

The Living Church News Bureau }
Chicago, January 27, 1923 }

AT THE annual meeting of the trustees of the Western Theological Seminary, held Jan. 18th, it was finally settled that the seminary would be moved from its present location in Chicago.

When the Western Theological Seminary was built on West Washington Boulevard in 1883, it was two blocks beyond the end of the street car tracks, in a practically unoccupied district. For twenty-five years, the district has been deteriorating through the removal of permanent families, and because of the coming of a floating, and to some extent a foreign, population. Hence the Seminary as an academic institution has become isolated, and, for more than twenty years, proposals have been made that the Seminary should remove to the environs of a university.

It was not until about a year ago that what seemed a providential coincidence brought the question of removal to the serious attention of the Board of Trustees and to the friends of the Seminary. The trustees of Northwestern University and of the Garret Biblical Institute, Evanston, had offered to the Christian Church a most desirable ground site at the corner of Sheridan Road and Haven St., for the building of a seminary. For some reason they were unable to accept the offer. It happened that one of the Northwestern authorities mentioned the fact to Dr. Stewart, rector of St. Luke's Evanston, and himself a graduate of Northwestern, and asked if the Episcopal Church had a seminary which would like to accept the offer. Dr. Stewart promptly suggested

the Western Seminary and the proposition was made to the Board of Trustees. "Strangely", says Dean De Witt, "in the same week an unsolicited offer for the plant of the Western Seminary was made by another educational institution". While this offer was withdrawn, the great attractiveness of the Evanston offer continued to hold the attention of the trustees, and it was thought that the present ground-site of the Seminary could be sold if it were deemed best. Mature deliberation characterized the conduct of the trustees preliminary to the unanimous action taken at the annual meeting on January 18th, when the offer from Northwestern University was accepted.

For a full year, the Board and its committees studied all the issues involved in the proposal to remove from the present site to the campus of the Northwestern University at Evanston. There was little doubt from the start concerning the desirability of the change; the real questions were those of practicability, and ways and means. The most serious difficulty was that of conducting the school while disposing of the plant; and this difficulty was complicated by the necessity of filling a very important chair in the faculty while in transition, requisitioning the services of the Dean and others for raising funds and managing the new enterprise; and by the probable temporary financial embarrassment incident to the improvement of South Water Street, involving sources of current income.

In view of the very great advantages ultimately to be gained, and of the evident wisdom of relieving the advance movement of serious obstacles by which progress would certainly be delayed if not actually jeopardized, reluctantly, but unanimously, the trustees resolved, that the sessions of the school should be discontinued after the present academic year, until the new buildings should be ready for occupancy. It is expected that this interim will not be longer than two years

was taken on Saturday, Jan. 20th, at a meeting of clergymen and young people at Grace Church, Oak Park, when the Episcopal Young People's Society of the Midwest was definitely organized. The question of Young Peoples' Societies will be the subject of one of the open conferences to be held during the session of the diocesan convention, Feb. 6th and 7th: the Rev. Dr. Carleton, rector of St. Augustine's, Wilmette, is the chairman of this conference.

THE CHURCH CLUB AT ST. MARY'S HOME

The Church Club continued its plan of invading Church institutions in the diocese when it held a dinner at St. Mary's Home for Children, on Tuesday evening, Jan. 23d, which was attended by nearly two hundred men. Mr. Curtis Camp presided. The Bishop was the chief speaker, and two of the women present, Mrs. Gill and Mrs. Noble, spoke on St. Mary's work. Mrs. Gill on the devoted work of the Sisters, and Mrs. Noble on the work of St. Francis' Guild. Mr. Thomas Carpenter made an earnest appeal for an increase of membership in the Club. The evening was enlivened by songs sung by the company, and led by Mr. C. Pfau, of Oak Park. The next institutional dinner will be on Feb. 13th, when the Rev. L. B. Hastings will plead the cause of St. Alban's School for boys.

ANNUAL MEETING OF THE D. O. K.

Much valuable social service work has been done by the members of the Daughters of the King in Chicago during the past year. Nearly all of the Church institutions are being visited by members, and generous contributions made by them. For example, Mrs. Lulu M. Greene, of St. Thomas' (colored) chapter, has organized a Post Office Girls' Club for colored girls, which is doing good service in the tuberculosis ward of Cook County Hospital. The young women of this chapter have made over 350 follow-up calls on discharged patients of the hospital.

The annual meeting was held at St. Simon's Church, Chicago, the Rev. L. C. Ferguson, rector, beginning with a service at 11 o'clock, when the Rev. Dr. Hopkins was the preacher. The officers elected for the year are: President, Mrs. C. F. Bassett; 1st vice-president, Miss Irene Chapman; 2d vice-president, Mrs. H. N. Hyde; recording secretary, Mrs. Joseph Taylor; corresponding secretary, Mrs. Laura O'Sullivan; treasurer, Mrs. F. W. Francis.

THE CATHEDRAL LEAGUE

A little more than two months ago, the Cathedral League was organized, as a response to considerable interest shown in the rebuilding of the Cathedral. To meet many inquiries as to the present status of the Cathedral, as to plans, to crystallize any existing sentiment in favor of a Cathedral, to promote the Cathedral idea, to be a means of communication between the Cathedral chapter and the people of the diocese, is the League's business. In her annual report at the meeting of the League on Jan. 19th, Mrs. C. L. Street, the retiring president, said, "The League is not a money raising organization. It seeks to promote an ideal. If Chicago is to have a Cathedral, it must come as an expression of all of the people of the diocese".

Bishop Griswold presided at the meeting, when the officers for 1923 were elected, as follows: Hon. President, The Bishop of the Diocese; president, Mr. Charles Allen Mason; vice-president, Mr. F. D. Hoag; secretary, Miss Henriette Wurts; treasurer, Mrs. Charles L. Street.

MORE CHURCH BUILDING

Extensive building is being done at St. Chrysostom's, Chicago, the Rev. N. O. Hutton, rector. The parish house is being enlarged so as to include a spacious gymnasium, larger guild and club rooms, rehearsal rooms for the choir and a musical library. In the front of the new house are the parish offices and additional work rooms. Above these are apartments for the rector, his assistant, and other workers of the parish. The organ has been completely rebuilt and modernized. It is planned later to build an imposing tower on the Dearborn Ave. front, and also a Church structure much larger than the present one. At a recent bazaar the Woman's Guild raised more than \$8,000 for furnishing the guild rooms, and for other undertakings.

St. Elizabeth's, Glencoe, the Rev. Dr. Samuel N. Watson, rector, has outgrown its present buildings and extensive plans have been made to enlarge the church, and to build a new parish house and to move the rectory in a line with the church, at a total cost of about \$200,000. The parish house will have a Sunday school auditorium to seat 400, and will be completely equipped. A novel feature will be the placing of the kitchen upstairs. The buildings will be in the form of an open quadrangle.

PLANS FOR CAMP HOUGHTELING

Camp Houghteling has proved such an asset to the Church life of men and boys in this diocese, that it promises to be a permanent institution. At the meeting of the Round Table on Monday Jan. 22d, Mr. James L. Houghteling, Jr., Mr. H. L. Choate, F. H. Millett, the Rev. T. M.

Baxter, and others spoke most enthusiastically of the Camp, out of their experiences there last summer. The Camp will be carried on for 1923.

Mr. Humphrey Dixon, vice director of St. Paul's Chapter, Kenwood, has been enlisted as one of the field secretaries of the Brotherhood. Mr. Dixon is a student at the University of Chicago and his work will be carried on mainly in this diocese and among the juniors. For two years he was a leader at Camp Houghteling, and has proved an efficient and popular worker.

LENTEN NOON-DAY SERVICES

The Lenten noon-day services in Chicago will again be held at the Garrick Theater, 64 W. Randolph Street, every day during Lent, except Saturdays and Sundays, for twenty minutes at noon—12:10 to 12:30. The speakers and their dates are as follows:

Feb. 14th-Feb. 16th—The Rt. Rev. James Wise, D.D., Bishop of Kansas.

Feb. 19th-Feb. 23d—The Rt. Rev. Frank DuMoulin, D.D., Bishop Coadjutor of Ohio.

Feb. 26th-March 2d—The Rt. Rev. G. G. Bennett, D.D., Bishop of Duluth.

March 5th-March 9th—The Rev. Phillips E. Osgood, St. Mark's Church, Minneapolis.

March 12th-March 16th—The Rt. Rev. Ernest V. Shayler, D.D., Bishop of Nebraska.

March 19th-March 23d—The Rev. Bernard I. Bell, D.D., President, St. Stephen's College.

March 26th-March 30th—The Rt. Rev. C. P. Anderson, D.D., Bishop of Chicago.
H. B. GWYN.

Scientific Charity Lacks Human Touch, Says Vice President Marshall

Bishop Harding's Anniversary— Various News Notes

The Living Church News Bureau }
Washington, D. C., January 24, 1923 }

A VERY important utterance by Thomas Riley Marshall, former Vice President of the United States, has just been circulated in Washington. In getting permission to quote from his article, Mr. Marshall said to your correspondent, on Jan. 23d, "I am not opposed to scientific charity, but I do not favor the introduction of science to the exclusion of the personal and heart approach and the spending of ninety cents on the dollar for administration so that only ten per cent actually does the real good in direct relief". This utterance has created not a little comment and interest in this city.

In saying that progress was not always wholly good, Mr. Marshall said he would not condemn it for that, but would like to modify some of the methods that go with it, and substitute humanism for much of its science.

"When I first began to consider life in its reality, there was not only a political separation of Church and State, but there was a distinct cleavage between the functions of each. The State left many things to the exclusive attention of the Church, and the Church cheerfully accepted the responsibility that went with the doing of those things.

"Politically, Church and State are yet separate. Men still may worship God ac-

ording to the dictates of their own consciences. Organizations may be contesting that right in America today, but there is more frowning down of these organizations than of the religious freedom they dispute. The violence and intimidations which these organizations seem to sanction, are offensive to the great mass of men and women throughout this nation. Their indignation will bring rebuke and punishment.

"It is true, however, that the line of demarkation between the functions of State and Church is disappearing under the scientific methods of modern times. More and more the Church is turning to the State for aid in the things that formerly the Church was able and willing to do. The Church has fostered this movement, not with any intention of entering a union with the State, but because of a belief that it was essentially right that it ought to impress its principles and theories to the fullest degree possible upon civil government in America.

"I have in mind the changed attitude toward the dispensation of charity. Of course, never was it doubted that it was a proper function of the State to dispense charity in a general way to its unfortunate citizens and the families of those citizens. Our charitable and eleemosynary institutions stand as monuments to a sympathetic and benevolent public. But in the large class that needed and deserved aid were many who held Church membership and came within the definition of the communion of saints. The Church used

to believe that it was its duty to look after those who were of its own Communion. In so doing we did not pretend to be dispensing charity. We were simply living up to our profession of faith. The beneficiaries were of our own household, and entitled to the surplus of good things which had been intrusted to us as stewards of the Master. This dispensation had in it that kind of charity which the Revised Version translates 'love'. It was not a handing down from above. It was a passing of comfort from brother to brother.

"I am not foolish enough to assert that our modern method of scientific relief has not eliminated much of want, misery, and suffering that formerly was endured. That is where progress comes in. But I deplore that relief has been reduced to a scientific basis, whether administered wholly by the State or by State and Church in conjunction, or by private enterprise as pure benefaction. I grant that our scientific methods are of unutterable value in the complexity of modern life, but their adoption has eliminated from Christian charity that which I wish might be restored—the personal touch in its dispensation.

"Of lack of facilities to minister to minds and bodies diseased, there is scarcely any, but like all scientific methods, these facilities are cold, calculating, deliberative, machine-like. Money is obtainable but the people give of their money alone, not of their sympathy.

"The reduction to a scientific basis of the discharge of needful duties to society has brought the formation of many societies, some necessary for the jurisdiction of worthy work, others which attempt duplication, and still others which have no work to do and consequently do none. Until personal interest is restored, generous persons of a community will continue to contribute to organizations which have no real reason for existence. I do not speak of fake organizations established in the name of charity, but of needless and superfluous organizations which are duplicating or imitating the activities of others.

"We have not only scientific methods of treating the needs of our unfortunates, but of acquiring needs to treat their needs. Professional solicitors are engaged at a certain percentage to canvass for funds. These Christian charity promoters, no doubt, are successful. They get the money, part for themselves, and part for the cause. But it has become a business.

"I would hold tight to the scientific standards of today, but I would take charity out of government and out of business, and restore it as one of the real Christian virtues."

BISHOP HARDING'S ANNIVERSARY

Tomorrow being St. Paul's Day, the Bishop will celebrate the fourteenth anniversary of his consecration. On this day the Bishop always returns to his old parish of St. Paul's to renew acquaintances and friends of his earlier days in the ministry. None did, or could, anticipate the remarkable forward steps that the diocese was going to make during those fourteen years under the wise and able leadership of its new Bishop.

There will be two celebrations of the Holy Communion in the morning, while in the evening the Bishop will deliver an address, which will be followed by a reception. The present parishioners and the former clergy and parishioners have been invited to this reception, as well as the clergy of the diocese at large.

VARIOUS NEWS NOTES

The midwinter meeting of the Washington Council of the Daughters of the King will take place tomorrow at St. Andrew's

Church. The self-denial offering will be taken for the support of missionaries in China, of whom the Rev. Arthur Mason Sherman, of Wuchang, will speak.

The Churchman's League meeting on Jan. 30th, will be held at the Cosmos Club. The principal speaker will be the Rt. Rev. Henry St. George Tucker, Missionary Bishop of the district of Kyoto. The Churchman's League is composed of the prominent laity and clergy of the diocese, and is the oldest organization of its character in the diocese. In addition to its educational programs, it has performed concrete tasks in the upbuilding of the diocese. Mr. Marcus Benjamin is president, and William H. Church the secretary. The meetings are usually followed by buffet suppers, which help to generate the spirit of good fellowship, for which the League is noted.

It has been decided to hold the conference on religious education for the colored clergy and constituency of the District of Columbia and nearby states next July at St. Paul's School, Lawrenceville, Va., for a period of twelve days. Unless they interfere with the summer school maintained at St. Paul's by the State of Virginia, the dates are to be July 9th to the 20th.

The Committee on Trinity Diocesan Church and City Missionary Work met Jan. 23d in Trinity Community House, with the Bishop occupying the chair. The voluminous report of the secretary dealing with the activities of Trinity Diocesan Church, Trinity Community House, The Prisoners Aid Department, and the City Mission, was presented and strongly commended, and future plans and policies were discussed. The report is not to be made public until Diocesan Convention, which meets the first Wednesday in February.

The Rev. Edmund H. Stevens, formerly of St. Stephen's, Washington and Calvary Church, Wilmington, Del., has accepted a position on the staff of the City Mission and will begin his labors here on February first.

Death is taking heavy toll from among the prominent laymen of the diocese this winter, and during the past week two more have passed to their reward. On Jan. 22d, Thomas Trueman Gaff was buried from St. John's Church, Lafayette Square. Mr. Gaff was prominent in social and club life here, in New York City, and England. He was a man of wide learning and had taken many collegiate degrees both here and abroad. In the spring of 1905, he was appointed by Secretary of War, Mr. Taft, a member of the board of arbitration to value the land which had not already been acquired, but which was necessary for the building of the Panama Canal.

Edwin Jones McKee, one of the assistant clerks of the District Supreme Court for the past twenty years, and a member of St. Margaret's parish, died Jan. 19th. Private services were held at his residence here, but the interment was at Gettysburg, Pa.

The Monday Evening Club, the largest and most powerful social service organization in Washington, has just published a committee report on the topic of the family. Of the committee of six, all of the three women thereon are Church women.

The marital conditions in Washington are shown to be as follows:

	15 years of age and over	
	Males	Females
Unmarried	60,976	70,330
Married	88,698	88,602
Widowers	7,616	27,761
Divorced	884	1,381
Unknown	839	392

Between the years of 1910-1920, the number of divorced women increased 1 per cent and of men 2 per cent.

DR. BOWIE RETAINS EDITORSHIP

THE FOLLOWING announcement appears in the *Southern Churchman* for Jan. 20th: "The fact that Dr. W. Russell Bowie, Editor of the *Southern Churchman*, has resigned the rectorship of St. Paul's Church, Richmond, Virginia, to become the rector of Grace Church, New York, has led many of the friends of the paper to inquire anxiously, what, if any, change will be made in the editorial staff of the *Southern Churchman*.

"On behalf of the *Southern Churchman* management, I am pleased to announce that, fortunately, Dr. Bowie, with the approval of Grace Church vestry, will be able to and will continue as editor of the *Southern Churchman*, as heretofore, and no change will be made in its present editorial policy.

"It is a special pleasure to make this announcement, because friends of the *Southern Churchman* have been most solicitous that Dr. Bowie should continue his work as its Editor.

"LEWIS C. WILLIAMS, President.

DEATH OF THE REV. GOMER B. MATTHEWS

THE REV. GOMER B. MATTHEWS, rector of Trinity Memorial Church, Warren, Pa., was stricken with apoplexy Thursday, Jan. 17, and died instantly.

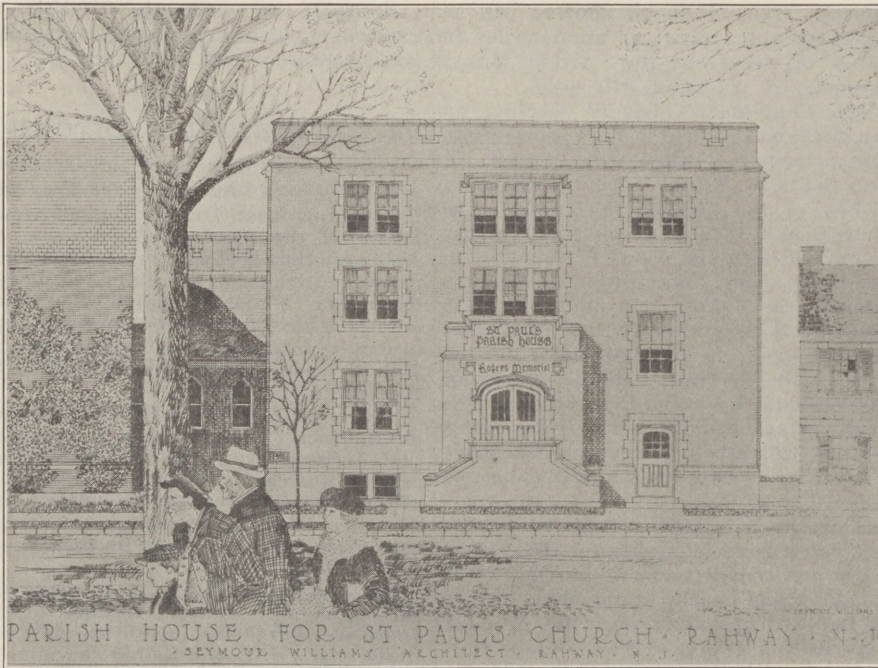
Mr. Matthews was ordained to the diaconate in 1911 and to the priesthood in 1912 by the Rt. Rev. Ethelbert Talbot, D.D., Bishop of Bethlehem. He took charge of the Church of the Holy Apostles, St. Clair, Pa., where he remained until he became rector of St. John's Free Church, Philadelphia. In 1920 he became rector of Trinity Memorial Church, Warren.

The funeral was held Sunday, Jan. 21st.

DEATH OF THE REV. J. T. CROWE

THE REV. JOHN THOMAS CROWE, priest in charge of Holy Trinity Church, Bramwell, and other mission points in West Virginia, died at his home in Bramwell, Dec. 26th, after an illness of several months. He went to a Washington, D. C. hospital last May for treatment, that, however, proved of no avail. When this news reached his congregation at Bramwell, they took steps to get him home and to make him as comfortable as possible.

Mr. Crowe was sixty years of age, a native of Baltimore, Md., and a graduate of Hobart College. Early in life he started out to follow a business career. Influenced by the late Bishop Paret, of Maryland, he entered the Maryland Theological class and, upon agreeing to give at least three years of his ministry to the work of missions in Maryland, he was ordained deacon in September, 1890. In 1893 he resigned this Maryland missionary work, and took a special course in the General Theological Seminary. Again influenced by Bishop Paret, he took charge of some mission work at Brookland, D. C., and succeeded in helping the people to build the Church of Our Saviour, and in establishing the parish of Brookland. On the erection of the Diocese of Washington out of the Diocese of Maryland, Mr. Crowe was ordained to the priesthood by the late Bishop Satterlee, of Washington. In the spring of 1898 he accepted a call to the rectorship of St. Luke's Church, Fort



Collins, Colorado, and in the fall of the same year he married Miss Annie L. Small of Washington, D. C. In 1908 he accepted the charge of mission work in the Pocahontas coalfield, and, after several years' effort, managed to bring it to some degree of organization and self-support. At the time of his death he had special charge of the organized missions of the Holy Trinity Church, Bramwell, and Grace Church, Eckman. Mr. Crowe was made a Mason in Washington Centennial Lodge, Washington, D. C. For the past two years he was Prelate of Ivanhoe Commandery, Knights Templar, Bramwell.

He is survived by his wife, by an older brother, Mr. William R. Crowe of Baltimore, and two sisters, Miss Annie E. and Miss Mary C. Crowe of Arlington, Md.

TO SUCCEED BISHOP MANN

THE FIRST STEP toward securing a successor to Bishop Mann as rector of Trinity Church, Boston, will be taken on Monday afternoon, Feb. 5th, when the "proprietors of the pews" will appoint a committee to take such action as seems best to secure information in regard to persons available or qualified for the rectorship, or to authorize the wardens and vestry to choose a rector and fix his salary. On this basis a committee will be appointed or else the wardens and vestrymen will be authorized to make such an appointment. This curious step is in accordance with the charter of the parish.

NEW PARISH HOUSE AT RAHWAY, N. J.

ON DEC. 2d, the corner-stone of the new \$50,000 parish house, of St. Paul's, Rahway, N. J., was laid.

The Bishop of the Diocese, the Rt. Rev. Paul Matthews, D.D., officiated, assisted by the rector, the Rev. H. A. Linwood Sadtler. The Bishop made an inspiring address, as did also the senior warden, Mr. E. S. Savage.

The new building, which is to be ready before Easter, is one of the most artistic in the city and will be one of the most complete in the diocese. Tudor lines have been observed throughout, by the architect, Seymour Williams, of Rahway. It is constructed of Harvard brick.

The building will be known as the Rogers' Memorial House, in memory of two

devout members of St. Paul's; Edward Y. Rogers, the first mayor of Rahway, who, in 1836, applied to Bishop Doane for permission to have the services of the Church in this town. Mr. Rogers' interest in the Church was constant, and his labors tireless up to the day of his death, in 1868; his son Edward L. Rogers followed in his father's footsteps, and was for many years superintendent of the Sunday school.

Mrs. Allan Wardwell, of New York, granddaughter of E. Y. Rogers, gave \$10,000, which began the drive for the balance necessary to build, all of which was raised in the parish in less than a year.

DR. WING INSTITUTED

THE REV. JOHN D. WING, D.D., was instituted rector of St. Paul's Church, Chattanooga, Tenn., on Sunday, Jan. 21st, by the Rt. Rev. James M. Maxon, D.D., Bishop Coadjutor. The Rev. Wm. C. Robertson, of Christ Church, omitted his late Eucharist, and with his entire congregation joined in the welcome of the new rector not only to St. Paul's, but to the city at large. Frs. Whitehead and Coyle were also present in the chancel. Bishop Maxon preached the sermon.

On Monday evening the Men's Service League of St. Paul's, some two hundred strong, assembled at a dinner to pledge their utmost cooperation with the new rector in the work of the parish not only as a factor in the life of Chattanooga, but for the extension of the work of the Church in East Tennessee. Addresses of welcome were made by the mayor of the city and others, and ringing calls to service were sounded by Dr. Wing and Bishop Maxon.

TENNESSEE DIOCESAN CONVENTION

INFLUENZA was responsible for a smaller attendance than usual on the ninety-first annual Convention of the Diocese of Tennessee, which met Jan. 16th to the 18th, in Nashville, Christ Church, the Church of the Advent, and St. Ann's Church being joint hosts. Tuesday, the 16th, was given over to the Church Service League meetings, which also continued through the other two days, beginning with a celebration of the Holy Eucharist and a corporate communion of all women in Church service, at which Bishop Gailor was celebrant and preacher. Bishop Maxon spoke to all the women that afternoon, and the

component parts of the Church Service League, Woman's Auxiliary, Daughters of the King, Girls' Friendly Society, Church Periodical Club, and Church Mission of Help had their separate sessions during the three days. Among the speakers at these meetings were Deaconess Bedell of Alaska, Miss Marianna P. Ford, Mrs. Knight Wade, National Secretary of the Supply Department, Miss Margaret Weed, of Florida, and a large number of the women and clergymen of the diocese. The Auxiliary proposed, as a memorial to Bishop Beatty, the endowment of a scholarship at the University of the South, for candidates for the priesthood, which suggestion was enthusiastically adopted, and the project will be pushed to completion by the whole diocese. One very impressive feature was the service of Renewal of Vows by the Daughters of the King present, over a hundred of them, at the altar rail of St. Ann's Church, the Rev. Phillips S. Gilman, rector of St. Ann's, conducting the service.

The Convention proper met Wednesday morning, Jan. 18th, and was opened with a Choral Eucharist by Bishop Gailor, assisted by Bishop Maxon and the Rev. Willis G. Clark, rector of Christ Church, in which all the Wednesday and Thursday sessions were held. At this service Bishop Gailor delivered his annual address.

The different Departments of the Bishop and Council had each an hour assigned for presentation of their reports to the Convention, and some very interesting discussions occurred. The quota of the National Council covering both Budget and Priorities was accepted by the Convention. The meeting under the auspices of the Department of Religious Education was addressed by the Rev. Gardiner L. Tucker, D.D., Provincial Field Representative; Mrs. A. Davis Taylor, Diocesan President C.S.S.L.; the Rev. Willis G. Clark; and the Rev. Martin L. Tate. The Rev. Charles N. Lathrop, of the National Department of Christian Social Service, addressed several meetings during the Convention, but made his principal address at the closing service of Thursday night, at which the Rev. Charles F. Blaisdell, D.D., Chairman of the Diocesan Department, outlined the plans for work during the coming year.

Elections generally resulted in the reelection of officers, among them being the Rev. Arthur Howard Noll, LL.D., as secretary for the twenty-fifth time, and Mr. George M. Darrow as treasurer for the twenty-seventh. The members of the Standing Committee are this time all from Nashville, instead of Memphis, as for a number of years past. They are the Rev. Messrs. Willis G. Clark, Prentice A. Pugh, and Phillips S. Gilman, Messrs. Roscoe Nunn and George T. Finegan. The Rev. Willis G. Clark, the Very Rev. Israel H. Noë, and the Rev. John D. Wing, D.D., were new members elected on the Bishop and Council. The Convention will meet next year in Trinity Church, Clarksville, the Rev. George O. Watts, rector, on the third Wednesday in January.

One of the most interesting events connected with this meeting of Convention was a dinner given at the Chamber of Commerce, the largest dining hall in the city, to Bishop Gailor, at which over three hundred men and women communicants of the Church were present. The occasion was in celebration of the thirtieth anniversary of Bishop Gailor's elevation to the Episcopate, which occurs this year, the actual anniversary of the consecration being St. James' Day. Bishop Woodcock, of Kentucky, was the principal speaker, and

in his most eloquent and forceful way, brought out what Bishop Gailor had meant to the National Church in educational work, American citizenship, and in moral and spiritual leadership. Laymen from various cities of the diocese brought the greetings of the Bishop's own people of Tennessee. It was agreed that the diocese would complete the erection of the Cathedral at Memphis as a fitting tribute and memorial to Bishop Gailor. He was presented at the conclusion of the dinner with a handsome gold watch as a token of affection from a large number of the Church people of the diocese, and responded most touchingly, visibly affected by the expressions of admiration and affection of his people.

A quiet hour for the clergy was conducted by Bishop Gailor, following a custom that has obtained throughout his episcopate, on Thursday morning at the Church of the Advent. Bishop Coadjutor Maxon was present throughout the Convention and presided at several of the meetings and sessions.

NEW CHURCH PLANT IN LOS ANGELES

ST JOHN'S CHURCH, Los Angeles, is now well under way with its extensive building program for the Greater St. John's. Under the leadership of the Rev. George Davidson, D.D., who has been rector since 1913, the parish is endeavoring to live up to its responsibilities as the largest parish west of the Mississippi. Close to 2,000 communicants are registered at St. John's.

The first unit of the new program, a parish house and Church school building, has just been completed. It was formally opened on the evening of Jan. 9th, in connection with the annual parish meeting, the most largely attended in the history of St. John's. On the first floor there is a large auditorium, connecting with the guild room and a modern and convenient kitchen. The fifteen class rooms for the Church school, together with an office for the secretary of the school, are all on the ground floor. Up stairs there is a five-room apartment for the curate, a smaller apartment for the deaconess, quarters for the sexton, and also a large double room for the Women's Bible Class. The completed building is valued at \$60,000.

The vestry has just let the contract for the new St. John's Church, which will cost about \$250,000. The bulk of this amount is already in hand. The church will be situated on the present site, the corner of West Adams and Figueroa streets, two of the most prominent thoroughfares in Los Angeles. The edifice will be in Italian Renaissance architecture, which is suited to Southern California.

The parish has just spent \$5,000 in completely remodeling the rectory. A convenient office and a handsome library have been added, and the house has been modernized throughout. A large garage for the rector's use has been built at the cost of an additional \$1,500.

A CLERGYMAN'S MISFORTUNES

THE REV. RAYMOND A. CHAPMAN began a curacy at the Church of the Advent, Boston, on Jan. 2d. Just a week later he slipped on an icy sidewalk and broke two bones of his leg. On his removal to the hospital, it was discovered that an operation for appendicitis was also necessary. This has been successfully performed, and he is now convalescing at Eliot Hospital.

He has been released from his engagement, and will recuperate at leisure.

CONSECRATION OF BISHOP MANN

THE REV. ALEXANDER MANN, D.D., for eighteen years rector of Trinity Church, Boston, Mass., became the third Bishop of Pittsburgh, by the grace of the Sacrament of Orders administered by his elder brother, the Rt. Rev. Cameron Mann, D.D., Bishop of South Florida, his former diocesan, the Rt. Rev. William Lawrence, D.D., Bishop of Massachusetts, and his friend, the Rt. Rev. Edward Stevens Lines, Bishop of Newark, who was himself consecrated Bishop while Dr. Mann was serving in the diocese as Archdeacon of Newark. Eight other bishops joined in the laying on of hands, eleven having been gathered for the august ceremony that took place in Trinity Church, Pittsburgh, on the Feast of the Conversion of St. Paul, Jan. 25, 1923.

The service was under the direction of the bishop presiding, Dr. Mann. As it proceeded, however, other bishops, and priests and laymen of the Church took their appointed part in raising and consecrating their choice to the headship of the Church in their diocese. The Rt. Rev. John C. Ward, Bishop of Erie, a daughter diocese, was the Epistoler, the Rt. Rev. Ethelbert Talbot, D.D., Bishop of Bethlehem, a patriarch of the American Church, and head of a sister diocese in Pennsylvania, was the Gospeller. Dr. Lawrence was the preacher.

After the sermon, in due order, came the Canonical Testimonials. The Rev. A. C. Howell, D.D., read the Commission to Consecrate, the Rev. Homer A. Flint, Ph.D., the Certificate of Election, the Hon. P. S. Parker, of Massachusetts, the Canonical Testimonial. The Rev. C. J. Davis, the Certificate of Ordinations, Mr. George C. Burgwin, of Pittsburgh, the Certificate of Compliance with the Canons, the Rev. W. F. Shero, Ph.D., the Consents of the Standing Committees, and the Rt. Rev. Philip Cook, D.D., Bishop of Delaware, the Consents of the Bishops. The Rt. Rev. Arthur Selden Lloyd, D.D., Suffragan Bishop of New York, and the Rt. Rev. David Lincoln Ferris, D.D., Suffragan Bishop of Western New York, were the presenting bishops, and the Rt. Rev. Sheldon M. Griswold, D.D., Suffragan Bishop of Chicago, said the Litany. The Rev. E. J. van Etten, and the Rev. H. K. Sherrill were the attending presbyters, the Rev. F. C. Budlong, D.D., acting as chaplain to the consecrators, the Rev. Tage Teisen as deputy registrar, and the Rev. John Dows Hills, D.D., as master of ceremonies. The Rt. Rev. Fred Ingle, D.D., Bishop Coadjutor of Colorado, and the Rt. Rev. Gouverneur F. Mosher, D.D., Bishop of the Philippine Islands, were also present, and took part in the consecration.

Bishop Lawrence, in addressing the ordinand in his sermon, said, in part:

"You have in you, as few other men that I know, the gospel of reconciliation. You never express it in a weak or sentimental way. Not by a kindly acquiescence in everybody's views, but by the trust from your own head and heart of a truth bigger than that presented by either side. In the seventeen years in which you have been my friend, fellow worker, and counsellor, I have never heard it said that you lacked decision or conviction, but somehow the result of conference and discussions has led to a larger outlook than that which was ours at the first.

"In your public life you have met and worked with men and women of many minds, racial traditions, and prejudices, and of all religious names, and you have won their respect and appreciation.

"In your Church life, whether in the General Convention or a diocesan conference, you have revealed the same Christian spirit, and now that the administration of this diocese is laid upon you, we give you our Godspeed with full confidence that clergy and people will find in you a faithful and sympathetic friend, a wise leader, and a true and loyal Father in God."

The service of consecration was made a city-wide affair, and Trinity Church was far too small to contain the crowds of persons, who thronged, however, to witness the procession as it came out of the parish house and entered the church.

Pittsburgh made the reception given at the William Penn Hotel, on the night of the 25th, a community affair. Representatives of all religious bodies were especially invited to attend, and with them, in the receiving line, were many city, state, and national figures. The City council attended in a body.

NORTH CAROLINA EXECUTIVE COMMITTEE MEETING

THE EXECUTIVE COMMITTEE of the Diocese of North Carolina met in St. Martin's parish house, Charlotte, Jan. 18th. Nearly every member was present.

The chairman of the Nation-wide Campaign reported that the pledges were not all in, but that out of a total of \$80,000 asked for the General Church and the diocese, \$67,000 had been pledged, and at least \$4,000 more would be pledged. The Treasurer, reporting for the year 1922, showed that while the pledges for that year had been about the same, viz \$71,000, the collections had been \$76,000. The Executive Committee decided, however, to make a determined effort to get every parish and mission to meet its quota, and it seems likely that North Carolina will closely approach, if not attain, the 100 per cent column.

The Diocesan Treasurer reported 97 per cent collections on the Episcopal and Contingent Fund: probably the best showing the diocese has ever made in this respect.

As a result of the report of the Rev. R. E. Gribben for the Committee on Religious Education, it was decided to employ a part time travelling secretary for the purpose of building up the Sunday schools of the diocese, and money was voted for this purpose.

That the Diocese might formulate a constructive policy for its work in industrial centers, the Rev. Lewis N. Taylor recommended that gatherings of the clergy working in such communities be held in each convocation, and the result of their deliberations be reported to the diocesan Convention. This plan was adopted.

The Bishop Coadjutor announced that a plan was on foot to hold a Young People's Conference early in the summer.

A proposition was received from Grace Hospital, Morganton, asking that the three dioceses in North Carolina take over the Tuberculosis Pavilion there. A committee was appointed to examine into the matter and report to the Convention.

It was also decided to recommend to the Convention the formation of a Diocesan Publicity Bureau.

CHINESE BAPTISMS IN MANILA

ST. STEPHEN'S MISSION in Manila had a special children's service on Dec. 10th, the occasion being the baptism of a number of children, most of whom have come, recently, from China with their parents.

The church was packed, with school benches in the aisles and chairs back of the pews. The usual Sunday congregation was present, with seventy children from the Sunday school—who do not usually remain for the Church service—and the remainder were those who came for the special service. The interest shown was very great, as there were no less than fifteen children to be baptized.

A gratifying outcome is the contagion that resulted, others asking to have their children baptized. At the time of writing it was proposed to have another service on Dec. 31st, six adults and six more children having been notified to Mr. Studley, as desirous of baptism.

LAKE WAWASEE SUMMER SCHOOL

ARRANGEMENTS are under way for the Lake Wawasee Summer School in the Diocese of Northern Indiana to have its 1923 session towards the end of June. At a meeting of the Department of Religious Education, the Rev. E. W. Averill was appointed chairman of the committee to arrange for the faculty, and the Rev. Dr. F. J. Barwell-Walker was appointed chairman of the committee on publicity.

Those who have attended this school in past years will doubtless be glad to know that it is to be continued, and all hope that the tremendous success of last year will be still further increased this year. Particulars of the plans made will be announced from time to time.

THREE ALABAMA PARISHES

THREE PARISHES in northeast Alabama have done some very effective work the past year. No one of these numbers more than 167 communicants. They are in adjoining counties in the mineral and industrial section of the diocese.

The thirty-fifth annual meeting of Grace Church, Anniston, was held at the parish house, Jan. 5th, at which reports were made showing that 1922 had been an unusually successful year. Parochial pledges for 1923 were about \$500 in excess of those for 1922. The missionary givings of the parish have quadrupled in the past four years, and the pledges for 1923 exceeded those for 1922 by about \$200. At this meeting, the parish was organized on the lines recommended by the National Council. The rector was presented with a check for \$150, as a token of good-will on the part of the congregation.

Grace Church has established a rural mission during the past year, and this, together with the vacant parishes at Jacksonville and Talladega, and the mission at Piedmont are being supplied by lay-readers working with the rector, the Rev. J. M. Stoney. Good results are being obtained in this way.

St. Michaels and All Angels', Anniston, the Rev. C. W. Freeland, rector, has oversubscribed its campaign quota for 1923, and is finding expression for its Christian social service work in a free clinic and small hospital operated in its parish house in collaboration with the likeminded workers of Grace parish. A large community of cotton mill and iron pipe operatives is ministered to by the rector and members of this parish, which has one of the most complete plants in the South.

The Church of the Holy Comforter, Gadsden, has just made the last payment on a \$3 800 organ installed two years ago. Oak choir stalls, made by a local furniture factory were given during the past year.

White, green, and purple altar hangings of silk, a silver ciborium, and brass vesper lights have also been donated. The Rev. E. C. Seaman is the rector.

The 1922 budget was for \$3,600 current expense and \$1,200 for the National Budget. This amount was raised, and, in addition, \$2,500 on the rectory and organ, and for diocesan support. The national campaign quota for 1923 has been pledged. The annual Every Member Canvass had been made for four successive years.

A rural mission at Guntersville, attached to Gadsden, is ministering through a small group of enthusiastic workers to a considerable number of children from a class known as the mountain whites. This is a young people's congregation. Of seventeen communicants, eight are young people, and the average Church school attendance is thirty. The minister visits them once a month. Lay service and Church school instruction are had every Sunday morning.

SOCIAL SERVICE CONFERENCE IN HARRISBURG

A CONFERENCE of the Social Service Departments of the Church in the State of Pennsylvania was held at the Penn-Harris Hotel, Harrisburg, Pa., on Thursday afternoon and evening, Jan. 18th. Each of the Social Service Departments of the five dioceses of the state was represented by one or more delegates. The Rev. Charles K. Gilbert, of New York, delivered an address telling of the program for social service in the State of New York. A discussion of proposed legislation pertaining to social service occupied a prominent place in the meeting. The Conference endorsed a proposal to consolidate in one bureau all state agencies dealing with the welfare of children under sixteen years of age. The condition of prisoners in county jails and state penal institutions was considered, and a resolution adopted approving a proposed bill sponsored by the Rev. B. Talbot Rogers, D.D., of the Harrisburg Diocesan Department of Social Service, for the carrying on of technical education therein. Such a plan is being successfully carried out by the Extension Department of State College in the Northumberland County Jail at Sunbury.

The work of the central committee of the five Departments was approved, and suggestions for increasing its efficiency adopted. The Hon. Clinton Rogers Woodruff, of Philadelphia, was chosen as advisor to pass upon the merits of proposed social service measures.

The Rev. Paul S. Atkins, of York, was reelected chairman, and Mr. George H. Craze, of Camp Hill, was chosen secretary and treasurer. Interesting reports were received from each Department, showing that the Church is alive to its opportunities and is furthering many movements throughout the state for the advancement of the social welfare of our people.

In response to a resolution offered by the Department of the Diocese of Pittsburgh, the Rev. F. Orr Johnson, and the Rev. Paul S. Atkins, waited on Governor Pinchot, a Churchman, on Friday morning, telling him of the interest awakened by his program, and asking him to call upon the Committees of the Social Service Departments, representing as it does the entire membership of the Episcopal Church throughout the state, to cooperate with him in strengthening and upholding his efforts for civic and social betterment. The Social Service Department of the Diocese of Harrisburg entertained the

Conference at dinner at the Penn-Harris Hotel, when Bishop Darlington received the delegates.

DEATH OF THE REV. FREDERICK WILLIAM DAVIS

IN THE DEATH, on Jan. 21st, of the Rev. Frederick William Davis, for the past twenty-seven years rector of St. Martin's Church, Carroll Park, Brooklyn, the Diocese of Long Island is called to lament a greatly revered priest. While Fr. Davis had been in failing health for some time, the immediate cause of his death was a stroke of apoplexy, which he suffered Jan. 17th.

Father Davis was a graduate of Brown University, and of the General Theological Seminary. He was made deacon by Bishop Clark, of Rhode Island, and priest by Bishop Scarborough, of New Jersey, in 1890. Before becoming rector of St. Martin's in 1895 he held various cures around New York City. He was author of *The Office of the Mass*, and a *Three Hours' Agony Service*.

The funeral was held from St. Martin's. Two low masses were said in the presence of the body, which was vested with a violet chasuble, and lay before the high altar.

The Bishop of the Diocese pontificated at the solemn requiem which followed the burial office. After the Mass the absolution of the dead was pronounced. Interment was made at Pawtucket, R. I.

Fr. Davis was one of the oldest members of the Clerical Union.

DEATH OF THE REV. A. W. ANSON

THE REV. ALFRED WILLIAM ANSON, who for twenty-eight years was rector of Christ Church, Martinsville, Va., but who retired about two years ago on account of age and ill health, passed away at his home in Martinsville on Thursday, Jan. 18th. The funeral services were conducted at Christ Church, Friday afternoon by the Rt. Rev. Robert C. Jett, D.D., Bishop of the Diocese, assisted by the present rector of the church, the Rev. Wilfred E. Roach.

Mr. Anson was born at Windsor Castle, England, on May 13, 1852, his father, Canon Frederick Anson, being at that time chaplain to Queen Victoria. Canon Anson's father was Dean of Chester Cathedral, and his wife was the Honorable Maria Vernon, daughter of Lord Vernon of Sudbury Hall.

Mr. Anson was educated at Rugby and at Oxford University, and later took a course in agriculture. At the age of twenty-one he came to America, and began farming in Augusta County, Virginia, near Staunton. This vocation he pursued for sixteen years. The call of the Church came to him, however, and he prepared himself for the ministry, and erected a chapel on his own farm where he conducted services. This chapel he later turned over to the diocese and it is now called Emmanuel Chapel, at Rolla, Va.

Mr. Anson's first cure was a parish in Princess Anne County. He was ordained deacon in 1891 and priest in 1892. In 1894 he assumed the rectorship of Henry Parish, with Christ Church, Martinsville, as the parish church. This charge he held continuously until his retirement in 1920.

Mr. Anson was twice married. His first wife was Georgina Frances Greene of Staunton, daughter of the Rev. William Greene, a native of Ireland. Of this marriage five daughters survive: Mrs. W. H.

Gravelly, Mrs. T. G. Burch, and Misses Ethel and Lucy Anson, all of Martinsville, and Mrs. John C. Jamison, of Roanoke.

In 1893 he married Mrs. Elena Moore Greene, widow of Augustus Greene, of Staunton. She, with one daughter of the second marriage, Miss Edith Anson, survives.

Mr. Anson also left two sisters, Misses Adelaide and Laura Anson, of St. Leonard's-by-the-Sea, England; and seven brothers, Admiral Charles Anson, of the British Navy, Messrs. Frederick and Ernest Anson of London, Dr. George Anson of New Zealand, the Rev. Harold Anson, of Manchester, England, the Rev. Hugh Anson, of St. Albans, England, and Mr. Arthur Anson of Ceylon.

An English gentleman of the old school, a worthy product of a fine ancestry, with a noble Christian character that was a wonderful example in his parish, his town, and his diocese, in all his personal contacts loving and beloved, the Rev. Alfred William Anson will long be remembered with affection and esteem by all of those who were privileged to know him best.

DEACONESS ADAMS ILL

IT HAS just been learned at the offices of the Diocese of Southwestern Virginia that Deaconess Blanche Adams, missionary-in-charge at St. Andrew's Mission, Keeke, Lee County, Va., has been ill since the first of the year with influenza. For that reason it has not been possible for her to acknowledge the many gifts that came to her for her mission at Christmas. As soon as she is sufficiently strong again, she will write to the various donors expressing her gratitude and appreciation.

SOUTHWESTERN VIRGINIA SUMMER SCHOOL

AT A MEETING last week of the Diocesan Department of Religious Education, initial plans were made for the Summer School to be held in June at the Virginia Episcopal School, Lynchburg.

A complete course of instruction has been outlined, every part of which will be full of interest and value.

According to present plans the Summer School will open on Monday, Jan. 18th, and continue through the week.

SUMMER SCHOOLS OF THE SECOND PROVINCE

THE ELEVENTH annual session of the Geneva Summer School for Church-workers, and the fourth annual session of the Princeton school will be held this year at Hobart College, Geneva, N. Y., and Princeton Seminary, Princeton, N. J., respectively, from July 2d to the 13th. These are the schools established by the Synod of the Second Province. The programs for the two schools are similar, though not identical; they cover the four departments of Religious Education (Principles of Teaching; Church School Work of the Kindergarten; Junior and Senior High School ages; Story Telling; Christian Nurture Principles; Church School Administration: Arts and Crafts; and the Church School Service League); Missions and Church Extension (the Theory of Missions; the text book for the year; Comparative Religions; the Church and the Foreign-born); Christian Social Service (the text book of the year; the Girls' Friendly Society; the Church Mission of Help); General Department (Church Administration; Great Biog-

raphies; Personal Religion; Pageantry; Work with Girls). The best leaders obtainable are being asked to take these classes, and the list will be announced as soon as completed.

Classes on Young People's Societies, Bible Study, Missions, and Social Service are especially planned for young people, and the instructors are those who have proved most successful in inspiring and helping students from seventeen to twenty-five years of age. In addition to the Story Telling course, an expert has been asked to demonstrate his methods by telling stories each evening before the particular event planned for the night.

At each school a pageant will be given, which will be worked up and acted by the members of the class on pageantry; there will be an address by a visiting missionary, one on the World Conference on Faith and Order, and a Stunt Night.

Special attention is given to the recreational side of these schools, and under the leadership of girls' and boys' leaders, hikes, games, rides, and dances are provided.

It has been decided to hold two study classes in the morning followed by a general Bible and intercessions hour, the Young Peoples' Bible Class being held at this time.

Every student is expected to attend at least one regular class, the Bible hour, the Sunset service, and the two evening conferences regularly scheduled; and to observe the rules of the rest hour and 10 P. M. quiet. Certificates and diplomas are awarded under conditions to be found in the school literature.

The expenses of the schools are a registration fee of \$3; a room fee of \$2; and \$15.85 for board; a total of \$20.85 for the ten days.

NEW HAVEN ARCHDEACONRY MEETING

AT THE ANNUAL MEETING of the New Haven Archdeaconry held in Trinity parish, New Haven, on Tuesday, Jan. 23d, appropriations made for the current year were largely in the way of sustentation, there being little in the way of new work being undertaken at present in the Archdeaconry.

The new Executive Secretary, the Rev. John Plumb, was present and outlined at length the plans of the Executive Council for the Missionary work of the diocese. For this year, Connecticut will remain one of the three dioceses putting diocesan missions first and separating the money raised in the parishes into two parts, diocesan missions first, and general missions in second place. This action provoked considerable discussion, and it seemed to be the sense of the meeting that the Church in the diocese must begin to think in terms of the general Church, and next year to follow the example of the majority of the dioceses of the Church in pooling all the money raised in the several parishes for the mission work of the entire Church.

The Rev. John H. Rosebaugh, newly elected Secretary of the Department, in a brief address, told what might be expected of that department in the way of help. He spoke of the holding of ten Church School Institutes which would be followed by the formation of Church school Unions in the places where the Institutes were held, which would be in the character of extensions of the Institutes.

The Rev. Arthur P. Greenleaf, editor of the *Connecticut Churchman*, made a



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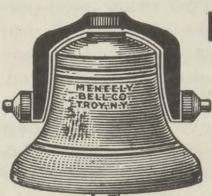
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plea for the diocesan organ that it might become more and more the mouth-piece of the Bishop, and of the several Departments of the Executive Council.

Resolutions were passed extending sympathy to the Rev. William A. Woodford of Trinity Church, Seymour, in his prolonged and serious illness.

The following officers were elected for the ensuing year: Secretary, Mr. Frederic C. Earle; Standing Committee, the Rev. Messrs. Charles O. Scoville and Erit B. Schmitt, and Messrs. Frederic W. Kilbourne and Edward S. Nettleton.

NEBRASKA DIOCESAN COUNCIL

THE ANNUAL COUNCIL of the Diocese of Nebraska, held in Trinity Cathedral, Omaha, Jan. 15th to the 18th, was largely occupied with routine matters.

In his address to the Church Service League that met on the first day, Bishop Shayler commended the work of all of the constituent societies, and pleaded for a larger representation of all of them in every parish and mission. The Rev. Arthur P. S. Hyde was elected chairman of the league, for the coming year.

To the Woman's Auxiliary, that met on Tuesday, the Bishop commended Brownell Hall, the only Church school for girls in the diocese, and the Clarkson Hospital, in Omaha. Dr. Sturgis also addressed the Auxiliary. Mrs. Wilbur Leete, of Plattsmouth, was elected president.

In the Council proper, that was in session the 17th and 18th, the Bishop called attention to a satisfactory and general advance in the diocese. Very little action seems to have been taken, however.

THE BISHOP PAYNE DIVINITY SCHOOL

AT ITS ANNUAL MEETING in June, the Board of Trustees of the Bishop Payne Divinity School made a venture in faith. With no positive assurance of increased revenue, another professor was added to the faculty and definite plans were laid to secure more students. The new professor is the Rev. J. C. Wagner, M.A. Educated in the schools of France and Germany, and at the University of Berlin, a teacher of many years' experience, an indefatigable worker and a strong evangelical preacher, he is exactly the man needed for the place. The plans laid for increasing the number of students were also very fruitful of results. Last session there was one new student, and the session before, two; this session there are seven, and three more have expressed their intention to enter at the beginning of the second term. Two other well-prepared young men made application, but owing to circumstances over which they had no control, they could not be admitted. Five young men, now at colored educational institutions, have declared their intention to enter as soon as they finish their courses. Three of these will enter next session. More inquiries about the school and more requests for catalogues have been received this year than ever before in the history of the school.

At the last meeting of the Executive Committee, the treasurer stated that he had been forced to draw on the endowment fund to meet current expenses for two years, the indebtedness to that fund now amounting to over \$1,000. He also stated that, from the present outlook, the deficit this year will be larger, due chiefly to the employment of a new professor, and the increased number of students, together with the debt owed the endowment

fund. On motion, the Dean was requested to bring this situation to the notice of the Church in every possible way, and to make a special appeal for contributions. If the Church is in earnest in her work for the negro, leaders must be provided, and this is the special work of the Bishop Payne Divinity School. It is the one institution of the Church that concentrates every particle of its energy on this one object. It deserves, therefore, the sympathy, prayers, and support of the whole Church. Special scholarships of \$240, each are needed; also a large endowment and large or small contributions to meet the present emergency. For information, address the Dean, the Rev. F. G. Ribble, D.D., Petersburg, Va.

AMERICAN CHURCHWOMAN IN NEAR EAST

DR. MABEL ELLIOTT, Director of the American Woman's Hospitals in the Near East, has been engaged by the Greek government to install, finance, and direct the largest medical quarantine station in the world. According to reports, she has been chosen to equip the entire island of Makronisi (about the size of Manhattan Island, N. Y.), thirty miles south of Athens, in an effort to cope with the terrible outbreak of disease among the fugitives from the Turks. The camp of twenty-five hundred tents was to be ready for use in six days.

It is of interest to know that Dr. Elliott is a young Church-woman of the Diocese of Western Michigan who, until the outbreak of the war was a member of Holy Trinity Church, and practicing medicine in Benton Harbor. She has gone through many thrilling adventures, often near death by violence and starvation, has won great distinction for her splendid services, and gained the confidence of rulers which has brought her the honor of this tremendous responsibility.

MRS. BILLER AT SAVANNAH

A HASTILY ARRANGED meeting to hear an address by Mrs. George Biller, organizing secretary of the Woman's Auxiliary, was held in Savannah, Ga., in St. John's Church, on Jan. 15th. Notice was given on Sunday from the chancels of the parish churches, and in the morning paper, and about one hundred and fifty women attended the meeting. Mrs. Biller gave a most inspiring talk on the Auxiliary, its accomplishments and future plans, and also a graphic account of a South Dakota Convocation. Mrs. Biller spent two days in Augusta, Ga., previous to her Savannah visit, and gave addresses at St. Paul's Church and the Church of the Good Shepherd, and on Sunday morning attended the service of a negro Methodist Church where the pastor allowed her the sermon period for her address.

RACINE SUMMER CONFERENCE

THE RACINE Summer Conference for Church workers will be reopened next summer from July 2d to the 14th on the college grounds at Racine, Wis. A gift of \$15,000 by a Churchwoman in Ohio and a court decision in favor of the Church regarding the status of part of the college property, have made it possible to resume operations after a year of inactivity.

The Province of the Mid-West officially sponsors the Racine Conference. In the summer of 1921, the accommodations were crowded to capacity with an enrollment of 300 persons. The conference is conducted by a board of directors of which the Rev.

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G. G. Moore, rector of the Church of the Advent, Chicago, is chairman.

Among those expected to act on the faculty next summer are Bishop Webb of Milwaukee, Bishop Burleson of South Dakota, Bishop Wise of Kansas, the Rev. Dr. Stewart of St. Luke's Church, Evanston, Ill., Dean Lutkin of Northwestern University, and the Rev. C. H. Young, rector of Howe School, Howe, Indiana.

Some of the subjects to be covered are: "The Church organized for Work"; "Social Service in the Average Parish"; "The Drama in the Work of the Church"; "Church Music"; "Devotional Bible Study"; "Work for Young People". Any suggestions for the program will be welcomed by the Rev. C. H. Young, Howe School, Howe, Indiana, chairman of the Program Committee. For further information write to Miss Ann Caryl, registrar, room 515, 180 N. Wabash Ave., Chicago.

THE VIRGINIA SEMINARY'S CENTENNIAL

IT WAS DECIDED at a meeting of the Board of Trustees of the Virginia Theological Seminary, to celebrate its hundredth anniversary during the coming month of June, the centennial day being the Wednesday of commencement week, June 6th.

The Rev. W. A. R. Goodwin, a member of the Board, called attention to the fact that the Seminary was, in fact, one hundred years old in 1918, and that the celebration of the centennial of the Education Society in 1918 was, in reality, the observance of the centennial of the Seminary, by reason of the fact that the Seminary grew out of the Education Society and that the Education Society was, prior to 1823, in deed and fact doing the work of the Seminary in actually training men for the sacred ministry. It was further pointed out that the date of the establishment of the Seminary in Alexandria under the professorship of Dr. Keith was October 15, 1823. This beginning was, however, pursuant to resolutions passed by the Virginia Convention in the preceding May.

At the centennial, the Rev. Carl E. Grammer, D.D., of Philadelphia, will be asked to make the missionary address, the Rev. Edward L. Goodwin, D.D., the historical address, the Rt. Rev. Chas. H. Brent, D.D., to preach the missionary sermon for the occasion, and the Dean of the General Theological Seminary, the Very Rev. Hughell E. W. Fosbroke, D.D., to speak on behalf of the other seminaries of the Church. Bishop Brown of Virginia, and Dr. Green, Dean of the Seminary, will also speak.

An interesting feature of the celebration will be the singing of the hymn, Lord, With Glowing Heart I'd Praise Thee, which was written by Francis Scott Key, the author of the National Anthem, and one of the founders of the Education Society from which the Seminary sprang.

OHIO DIOCESAN CONVENTION

THE 106TH Convention of the Diocese of Ohio, which was held in Trinity Cathedral, Cleveland, Jan. 16th to the 18th, was given over largely to routine matters. The officers of the diocese were not changed except that Mr. J. R. Jerome was elected a member of the Standing Committee in place of Mr. H. P. Knapp.

Delegates to the Provincial Synod are the Rev. Messrs. G. F. Patterson, W. M. Gordon, E. G. Mapes, and L. E. Daniels, and Messrs. H. P. Knapp, U. L. Marvin, W. C. Cross, and E. W. Palmer.

Tuesday evening the Convention was entertained at a banquet given by the Church Club at the Hotel Statler, at which Bishop Mosher of the Philippines, made a very interesting address, on work and conditions in those distant possessions of ours, which must have convinced even the man "who was open to conviction, but who would like to see the man that could convince him". Bishop DuMoulin also gave his annual report and address in his usual optimistic manner.

CHURCH SCHOOL CONVENTION

On the afternoon and evening of Jan. 17th, the eighth convention of the Church schools of the diocese was held in Trinity Cathedral Hall. Bishop Leonard made an address of welcome, and a most interesting and instructive program followed. The different subjects were The Devotional Life of the Church School Teacher, by the Rev. F. A. Fleming; The Organization and Administration of the Church School, a discussion led by the Rev. John W. Suter, Jr.; The Primary Department Work, by Miss Eliza Oglesby. Mrs. John Loman conducted a conference on The Principles which Underlie the Lesson, for junior and senior teachers; and Dr. Atwater illustrated the card method of religious instruction, now used with great success, not only in Church schools, but with adult groups.

THE WOMAN'S AUXILIARY

Thursday, Jan. 18th, the Woman's Auxiliary of the diocese held its annual convention at St. Paul's Church. There were about 350 present. Bishop Mosher of the Philippines was the speaker of the day, giving an interesting account of conditions in connection with his work in the Islands.

Friday morning, in Trinity Cathedral, the Church Service League held its annual Convention, a large number being present.

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TEXAS DIOCESAN COUNCIL

IN CONJUNCTION with the annual meeting of the diocesan Council of the Diocese of Texas, in Austin, Jan. 12th to the 16th, the Young People's Service League, the diocesan Student's Council, the Woman's Auxiliary, and the Church Service League of the diocese also held meetings.

In his address to the Council, the Rt. Rev. Geo. H. Kinsolving, D.D., Bishop of the Diocese for thirty-one years, spoke of the changes since the war, with a note of optimism for readjustment. The position of the Church with reference to these changes was considered by the Bishop, and he stressed the need of completing Grace Hall, the Church girls' dormitory at the University of Texas, in Austin.

A matter of interest among the things done by the Council was that the amendment to the constitution providing for representation of women in the Council on an equal basis with men, was lost. Probably the vote came more as a postponement of the decision, than as direct opposition to the amendment.

Completion and improvement of Grace Hall, the Church dormitory for women attending the University of Texas, was practically assured during the session of the afternoon.

Diocesan officers were all reelected, Palmer Hutcheson, of Houston, being added to the list as vice-chancellor.

Delegates elected to the provincial synod are the Rev. Messrs. W. P. Witsell, W. N. Claybrook, L. C. Harrison, L. V. Lee, and Messrs. E. H. Blount, J. Cooke Wilson, W. G. Franklin, and J. E. Hero.

Mr. Benjamin F. Finney, vice-chancellor of the University of the South, Sewanee, Tenn., addressed the Council on the condition and needs of the University of the South.

The next Council will be held at St. Paul's, Waco.

THE YOUNG PEOPLE'S SERVICE LEAGUE

The third annual Council of the Young People's Service League opened Friday, Jan. 11th, at seven o'clock at Gregg house, with a banquet. The Bishop Coadjutor, the Rt. Rev. C. S. Quin, D.D., was toastmaster, which assured the success of the banquet as the Bishop is a most popular and delightful speaker. Several speeches by the young people were received most enthusiastically. Miss Edith Parker, the diocesan secretary of Young People's Work, made her report Saturday morning and also made the main address of the day. Conferences were conducted on the Church and the all-round program—physical, mental, social, and spiritual—was emphasized.

STUDENT'S COUNCIL

Seventy-five students from the A. and M. College, Rice Institute, and Southwestern University, assembled in Austin, Saturday, Jan. 13th, for the fourth annual student council of the diocese. The Rev. Harris Masterson presided at the business meeting, which was held at Gregg House, and this meeting was followed by an able address given by Dr. J. Howard Melish. The afternoon session was given to business considerations.

WOMAN'S AUXILIARY

The Woman's Auxiliary held its annual meeting at All Saints' Chapel, Monday, Jan. 15th. The corporate Communion was at 7:30. Reports of the diocesan officers were made, which showed an advance in many directions. Mrs. C. S. Quin spoke on the Triennial, and stressed the fact that the attendance was unusually large and that it showed great interest and enthusiasm on the part of the people. Mrs.

Rice then spoke on the United Thank Offering, and stated that Texas had given more than \$6,000. Mrs. Tollman told about the educational work of the General Convention, and announced that Miss Tillotson and Deaconess Bedell would visit the Diocese of Texas during the month of February for educational purposes. The afternoon was given to reports and conferences on the United Thank Offering, the Long Distance Secretary, the Church Periodical Club, the supply work, and the Font Roll. The meetings were presided over by the diocesan chairman, Mrs. W. W. Turner, of Marlin.

THE CHURCH SERVICE LEAGUE

The Church Service League held its meeting on Tuesday, Jan. 16th, Mrs. C. S. Quin presided in the absence of Mrs. Percy Pennybacker, the diocesan chairman. All reports demonstrated that the League is accomplishing considerable work in the five fields of service, and, through the recruiting committee, many women have become deeply and helpfully interested in the work of the Church. The new officers for the year are Mrs. McFadden, of Beaumont, diocesan chairman; Mrs. Ralph Kinslow, of Beaumont, corresponding secretary; and Mrs. Willet Brown, of Tyler, vice-president of the Northeast Convocation. An open forum was held in the afternoon.

GOVERNOR AT DIOCESAN DINNER

The climax of five enjoyable days came Tuesday night when the diocesan dinner was given at the Driskill hotel with several hundred persons present. Governor Pat M. Neff, in a stirring address said that 750 white boys between eighteen and twenty-five years were in the penitentiary, and that an average of three each day had been given the suspended sentence during the past few months. "There are 3,700 men in the penitentiary today. Only three of these are Episcopalians. But the reason the white young men in the state are becoming criminals is because crime has become commercialized. Negroes and Mexicans especially go back time after time. I submit these facts to you clergymen and Church members present as food for thought when you begin to speak of the youth of Texas," said the governor.

Dr. J. Howard Melish, of Brooklyn, N. Y.; Lynch Davidson, of Houston; Walter Bremond, of Austin; T. W. Davidson, lieutenant governor; the Rev. Raimundo de Ovies, of Galveston; and Bishop Kinsolving, also spoke. Bishop Quin presided.

A CHOIR FOUNDATION

GRACE AND HOLY TRINITY Church, Kansas City, has received a gift which will guarantee a permanent choir foundation, for the introduction and maintenance of a boy choir in that church. It is the gift of Mrs. Irwin Kirkwood, and is given in memory of her mother, Mrs. W. R. Nelson. The purpose is two-fold—to provide for a boy choir, and to furnish another channel by which the parish may minister to the boy life of the neighborhood and the city. It is the feeling of the donor, and of the vestry of the parish, that such a choir will fulfil one aspect of social need which could not be adequately provided by a purely social club for boys. The superintendent of music in the public schools, Miss Glenn, is now assistant director of the choir and, through her coöperation, it is expected that more than adequate material for the choir will be found. In the ten days since the foundation was accepted and arrangements made, 200 boys' voices have been tried out, and twenty have been accepted. The plan is to have a

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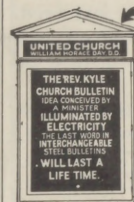
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regular choir of twenty boys and an adjunct choir of twelve, which will be a constant feeder for the regular choir. For the present, the regular choir, when once trained, will be used as auxiliary to the main choir of the church. It is expected that the boys' choir will be used first on Easter Day.

NEW YORK CATHOLIC CLUB

THE ANNUAL MEETING of the New York Catholic Club was held at St. Luke's chapel of Trinity parish, New York, on Jan. 24th. The Rev. Joseph McComas, D.D., was elected president, the Rev. Selden P. Delany, D.D., vice president, the Rev. W. M. Mitcham, treasurer, and the Rev. John Whiting Crowell, secretary. Dr. Carstensen was made chairman of the Executive committee, Dr. E. B. Smith, of the committee on admissions, and Prof. Edmunds, that on program.

The sung mass (Merbecke) was celebrated by the Rev. Thomas J. Williams. Father Staunton, of Sagada, P. I., gave a delightful account of his work among the Igorots.

**G. F. S. SERVICE
AT KANSAS CITY**

ON SUNDAY afternoon, Jan. 21st, at St. Paul's Church, Kansas City, there was a special service for all the parish chapters of the G. F. S. in the city, at which there were admitted eighteen associates and members and forty candidates, for the seven chapters in the city. The Bishop of the Diocese used the service set forth by the G. F. S., blessed the emblems, and presented them personally to each new member and candidate. After the service, the congregation gathered in the social rooms of the church, when there were addresses by the Bishop, the diocesan president, Mrs. Thomas Waldo, and Miss Mae Case Marsh, National Organizer, who is in the diocese for a two weeks' stay. The diocesan organization of the G. F. S. here is but two years old, and there are fifteen chapters now actively organized and flourishing. After the addresses was a social hour.

**WEST MISSOURI DIOCESAN
COUNCIL**

TWO ITEMS of diocesan importance were passed at the sessions of the thirty-fourth annual Council which was held in Christ Church, Springfield, on Tuesday and Wednesday, Jan. 16th and 17th. The first was the instruction to the proper committee asking that it prepare canonical provision for the creation of an Executive Council for the diocese, and the second was also one of reference to the same committee that it prepare canonical provision for the establishment of the cathedral system and cathedral organization. With both of these in mind, the committee was authorized to revise all canons of the diocese that they shall be brought into harmony with the newly authorized legislation, with instruction to present the whole revision to the next Council.

The diocese accepted the findings of the diocesan Committee on the Field Department of the Church, which had accepted the share in the Program of the Church as designated in the quota, and ratified the action of the committee in providing a diocesan program in amount equal to its share in that of the General Church.

There were no changes in the elections, and the business was carried through most expeditiously, in order that the greater portion of the second day's sessions should

be given to various aspects of the Church's Forward Work, both in the Field Department, as well as in the carrying on of the new St. Luke's Hospital, which the diocese is erecting in Kansas City. It is expected that the new building will be ready for occupancy on March 1st.

The Council next year will meet in St. George's Church, Kansas City.

MEMORIALS AND GIFTS

AT ST. PAUL'S CHURCH, Newport, Ark., a sterling silver alms receiving basin was blessed by the Bishop of the Diocese, the Rt. Rev. J. R. Winchester, D.D., on the First Sunday after the Epiphany. The basin is a memorial to Mrs. Josephine Brown, a founder of the parish and a faithful communicant.

ON SUNDAY, Jan. 21st, at St. James' Church, Clovis, New Mexico, Mr. Raymond E. Brock, lay missionary in charge, there was blessed by Archdeacon Ziegler,

a very handsome and costly pair of altar vases in memory of Louise Young Jarvis the mother of Mrs. Brock. This memorial was the gift of Helene Young Putney of Milford, Connecticut, a sister of Mrs. Jarvis.

THE FOLLOWING memorials and gifts have been blessed in St. Alban's Church, Manistique, Mich., by the Bishop, the Rt. Rev. Robert L. Harris, D.D.:

A Gothic altar and reredos of bedford stone, presented by Mrs. Arthur S. Putnam in memory of her husband, Arthus S. Putnam, vestryman of St. Alban's from 1907 to 1920. A reproduction of the Da Vinci, *The Last Supper*, occupies the

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front of the altar together with four columns with decorated capitols symbolizing the four evangelists. The tabernacle door and its emblem of chalice and host is of solid brass, gold plated on both sides.

Mrs. Putnam also presented the church with an original oil painting of the Madonna and Child by J. Schmidel, which adorns the east wall of the sanctuary on the gospel side; a bedford stone pedestal credence; a lace superfrontal and a fair linen cloth. These were all given in memory of her husband.

A massive gothic communion railing and gates of bedford stone, presented by Mr. George Graphos in memory of his wife Helen Graphos. The gates contain the emblems of the passion; the end pilasters, the wheat and grapes; and each of the twenty columns have capitols of grape leaf foliage.

A brass missal stand presented by Mr. Steve N. Babledelis in memory of Mme. Papadoupoulos. Both Mr. Babledelis and Mr. Graphos are Greek Orthodox communicants of the parish.

A Gothic oak Sedilia from Mr. and Mrs. Edmund Ashford.

A reproduction in oil of the Plockhorst *The Good Shepherd*, presented by a number of friends of the parish. This hangs on the sanctuary wall on the Epistle side.

NEWS IN BRIEF

CONNECTICUT—The biennial Social Service Conference of the Connecticut Federation of Churches will meet this year at the Berkeley Divinity School, Middletown, on Monday and Tuesday, Feb. 26th and 27th. On the program will be subjects of special interest in this legislative year to the churches in Connecticut, along with others which deeply concern all Christians in this time of national and international opportunity.—St. Thomas' Church, New Haven, the Rev. William A. Beardsley, rector, is planning to observe with appropriate exercises shortly after Easter, its 75th anniversary. The parish was organized Feb. 24, 1848, and has the unique history of having had only two rectors, the present one, who has held the position for the past thirty years, and his uncle, the late Rev. Edward Beardsley.—A feature of the coming celebration of the centennial of Trinity College is to be the gathering of as many descendants of the founder of the College as can be assembled. An effort will be made to insure the presence of all living descendants of Bishop Thomas Brownell, of Connecticut who founded Trinity College one hundred years ago.—Plans are being considered by St. James' Church, Fair Haven, looking to the erection, in the near future, of an adequate parish house to the growing needs of the work of the Church in this suburb. The parish purchased, some time ago, the site of the old engine house with the building thereon, thinking that it might remodel the same into a parish house, but it has been decided to remove this building and erect a more suitable one on this site adjoining the church.—At the recent annual parish meeting of St. John's Church, New Haven, the Rev. Stewart Means, rector, two women were elected on the vestry of that church. This election marks a very decided change in the ideals of this parish and also marks an important change in the views of those in the diocese who take a modern view of woman's place in the Church.—Trinity College has recently received a gift in memory of Louis Montgomery Cheesman, formerly Professor of Physics in the College. The memorial is in the form of a stained glass screen made up of a number

of armorial bearings in glass which Professor Cheesman collected when he was a student in Germany and Austria. The gift to the college was made by Mrs. T. M. Cheesman, of New York City, a sister-in-law of Professor Cheesman.—The annual report of the Society for the Increase of the Ministry, just issued, contains much of interest to the Church at large. During the past academic year the society assisted sixty-nine students in a financial way, from thirty-two dioceses, and studying in twenty institutions, while the sum total of contributions received for this period from the Church, for its work, was \$192.98 and one legacy of \$1,000 from a Connecticut Churchwoman. If it had not been for the interest on investments the Society would have been unable to carry on its very important work.

ERIE—The Cathedral of St. Paul, Erie, the Rev. Francis B. Blodgett, dean, observed the midnight celebration on Christmas Eve, instead of the "Watch Night" service, as had been the custom in the past on the last day of the year. The church was crowded to its seating capacity, and many made their communions.—The men's club of the Cathedral parish of St. Paul is a live organization, and holds a get-together-meeting once a month, when a dinner is served, and an address given on timely topics. John Lord O'Brian, Esq., of Buffalo, a classmate of Bishop Ward, delivered the address at the January meeting.—Christ Church, Oil City, has been without a rector since the Rev. Dr. J. E. Reilly gave up his work there several months ago and removed to Elizabeth, New Jersey.

FLORIDA—On Christmas morning, after the Midnight Celebration, the Rev. Chas. W. Frazer, rector of St. Mary's Church, Jacksonville, was surprised by the gift of a Ford sedan from St. Mary's Guild, and friends. On the same day his son, the Rev. Guy H. Frazer, rector of St. Mark's, Palatka, received a Ford touring car from his congregation and his friends.

HARRISBURG—On Sunday evening, Jan. 7th, the Laymen's Association of St. John's parish, Lancaster, Pa., the Rev. Henry L. Drew, rector, attended service in a body, about twenty-five members being present. The sermon for the occasion was preached by the Rev. Paul S. Atkins, rector of St. John's parish, York, Pa. The Laymen's Association is composed of men who take keen interest in the work of the parish, and the Church in general.—The Men's Club of Trinity parish, Williamsport, the Rev. Charles Everett McCoy, rector, has been reorganized. The midwinter reunion was held on Tuesday evening, Jan. 23d. The affair was in the form of a smoker, with light refreshments.—The Athletic Association of St. Luke's parish, Altoona, has been reorganized under the name of The Men's Club. New officers have been elected, and plans for the winter have been adopted.—On Sunday, Jan. 7th, the Rt. Rev. Ethelbert Talbot, D.D., Bishop of Bethlehem, was the college preacher at State College. In accordance with his usual custom he preached at St. Andrew's chapel, the Rev. Edward M. Frear, rector, at the evening service after his duties at the College were over. A large congregation assembled to hear him. At the close of the service, all students from the Diocese of Bethlehem were invited to the rectory to meet the Bishop personally.

LOS ANGELES—The annual Twelfth Night Mystery was presented at St. Mathias' Church, Los Angeles, on the evening of Jan. 7th, before a large congregation.



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—St. Matthias' Church, Whittier, has just purchased a site for a new church.—The Bishop's Guild of the diocese is erecting a new building for its offices and clothing bureau on the lot adjoining the Neighborhood Settlement in Los Angeles.—Churchmen in Laguna Beach have purchased a lot for the erection of a church. Formal mission organization has not as yet been effected although services are being held every Sunday by the Rev. P. W. Clarkson, of Orange.—St. Mark's mission, Van Nuys, is building a parish house, the first unit of its new church plant. The mission is under charge of the Rev. Robert Renison, General Missionary in Los Angeles County.—A large building site has been donated for a church at La Crescenta and building operations will be begun shortly.

MILWAUKEE—On Jan. 28th, the combined choirs of St. Mark's, Milwaukee, sang the semi-annual Choir Festival Service, which has now been held in the parish for some years. Prizes and awards for the half year's work were given out. The choirs are under the direction of Mr. Sheldon B. Foote, Mus.B., F.A.G.O., formerly of Trinity Church, Princeton, N. J.—At its annual meeting, the vestry of St. John's parish, Milwaukee, the Rev. N. D. Bigelow, rector, elected the Rev. James Slidell, rector emeritus. He was rector of this parish for twenty-two years.

NORTH CAROLINA—An interesting use of the moving picture is that found in the parish of the Holy Comforter, Charlotte. Every Sunday morning the school is opened with a reel depicting some Bible event or story. The old difficulty of tardy pupils is entirely done away with, and the school is steadily increasing in size.—Another valuable adjunct to the Sunday School is found at the Chapel of the Cross, Chapel Hill. There a Ford car makes the rounds Sunday mornings, collecting and later returning to their homes, all the children of the primary department.

NORTHERN INDIANA—The parish church at La Porte, Ind., the Rev. Dr. F. J. Barwell-Walker, rector, has recently been re-

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decorated throughout by the Woman's Guild. The reports for 1922, which were presented at the recent parish meeting, showed continuous improvement financially and otherwise. The receipts from pledges, open and special offerings, were larger than in any previous year, while congregations continue at a high level. For the midnight Mass at Christmas, the church was practically full, communions and offerings being exceptionally good. At this service, a new sanctus bell was used for the first time.

SPRINGFIELD.—The Rt. Rev. Fred Ingley, D.D., Bishop Coadjutor of Colorado, was the special preacher at St. Paul's Church, Alton, Ill., on the Second Sunday after the Epiphany, Jan. 14th.—The Rt. Rev. Edward Fawcett, D.D., Bishop of Quincy, will conduct a week's preaching mission in St. Paul's Church, Alton, Ill., the Rev. F. D. Butler, rector, beginning the First Sunday in Lent, Feb. 18th, and continuing through Sunday, Feb. 25th.

UPPER SOUTH CAROLINA—The Spartanburg *Herald*, in its issue of Sunday, Jan. 7th, devotes the first page of its magazine section to a history of the Church of the Advent in that city. The parish dates from 1840, and prominent among its rectors are the Rt. Rev. T. D. Bratton, D.D., now Bishop of Mississippi, and the Rev. W. H. K. Pendleton, the present incumbent.

ARMISTICE DAY IN MANILA

A SPECIAL SERVICE of great significance was held at the Cathedral of St. Mary and St. John, Manila, on Sunday, Nov. 12th, Armistice Day. One of the largest

audiences in the history of the Cathedral assembled at that time, there being more than five hundred present. The entire English-speaking community was represented, from the Governor-General and his staff, the Admiral of the Asiatic Fleet, the Commanding Generals of the Philippines and of Fort McKinley, representatives of the different consulates in Manila, including Great Britain, France, Belgium, Japan, China, Switzerland, Italy, and others, to sailors and soldiers stationed here in the Philippines. A union choir rendered most efficient service. Assisting in the service were Chaplain Lindquist of the Army, Chaplain Lewis of the Navy, Dr. Wright, of the Presbyterian Mission, and Dr. Ferguson, pastor of the Union Church. The address was delivered by Dr. Guy Potter Benton, President of the University of the Philippines, and was an inspiring message. Such occasions as this one bring English-speaking people closer together, and tend to make their common aims more nearly one.

EDUCATIONAL WEEK IN CHICAGO

ONE OF THE most important groups of men engaged in Christian work in the colleges and universities of the United States is the University Committee of the Council of Church Boards of Education. It is made up of men who, like the Rev. Paul Micou, of our own Department of Religious Education, have charge of the work in state colleges and universities of their respective Boards of Education.

This Committee had many meetings during the recent "Educational Week" in Chicago, when from Jan. 8th to the 14th,

there met successively the Council of Church Boards of Education, the Annual Conference of Church Workers in Universities, and the Association of American Colleges. The Rev. Paul Micou, the College Secretary of the Department of Religious Education, represented the Church at these meetings.

The Church Workers' Conference was most interesting. Mr. Micou was joined there by Miss Maud Whitley, the Church's woman worker at the University of Illinois, the Rev. Charles T. Webb, of Ann Arbor, Mich., and the Rev. Richard S. Read, of Minneapolis, Minn. Both of the last named work with the students of the universities in their cities. The total enrollment at this conference was one hundred and fifteen.

The Church's methods of doing student work were under very careful scrutiny by this body, for the Church is much further advanced in the matter of student clubs than any other religious body. A large exhibit of student work attracted great attention, and many orders were placed for the forthcoming report of the Student Inquirer's *The Church's Inquiry into Student Religious Life*, proof sheets of which were shown on a table in the exhibit.

CHINA'S "CHRISTIAN PARTY"

COMMENTING on the distinguished graduates of St. John's University, Dr. Pott, the president, writes in the parish paper of Calvary Church, New York; "In fact, some of our graduates are becoming so prominent in the government that the Chinese press already begins to talk of the St. John's clique, or the Christian party."

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