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VOL. LXII

MILWAUKEE, WISCONSIN, FEBRUARY 28, 1920

NO. 18

NEW YORK 11 WEST 45th STREET ✠ Entered as Second Class Mail Matter at the Postoffice in Milwaukee ✠ 19 SOUTH LA SALLE ST. CHICAGO

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

Published by the MOREHOUSE PUBLISHING CO., 1801 Fond du Lac
Avenue, Milwaukee, Wis. EDITOR, FREDERIC COOK MOREHOUSE.

OFFICES

Milwaukee: 1801 Fond du Lac Avenue (Editorial headquarters and
publication office).

Chicago: 19 S. La Salle Street (Advertising headquarters).

New York: 11 West Forty-fifth Street.

London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

SPECIAL NOTICE.—In order that subscribers may not be annoyed by failure
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SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, \$3.00 per year in
advance. To the clergy, \$2.50 per year. Postage on foreign subscrip-
tions, \$1.00 per year.

CANADA: Subscription price (Clerical and Lay), \$3.00 per year in
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ADVERTISING

CLASSIFIED ADS., OBITUARIES, AND APPEALS, 2½ cents per word.
Marriage and birth notices, \$1.00. Death notices (without obituary),
free. These should be sent to the publication office, Milwaukee, Wis.,
and reach there not later than Tuesday morning for the issue of that
week. They should be addressed to the CLASSIFIED ADVERTISING
DEPARTMENT.

DISPLAY RATE: Per agate line, 15 cents.

All copy subject to the approval of the publishers. Copy must
reach Chicago office not later than Monday morning for the issue of
that week.

Address advertising business (except classified) to 19 S. La Salle
Street, Chicago. C. A. Goodwin, Advertising Manager.

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OF OURSELVES, in the mere strength of our own nature and
our own will, we cannot overcome any single lust of our flesh, or
resist the pressure of this world's allurements. We are not suf-
ficient for these things, but our sufficiency is of God. The work is
done in us, and we outwardly are the agents, but it is done by the
Spirit.—*Rev. T. T. Carter.*

The Living Church

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

VOL. LXII

MILWAUKEE, NEW YORK, AND CHICAGO.—FEBRUARY 28, 1920

NO. 18

EDITORIALS AND COMMENTS

The Protestant Name

IN our motion," writes Bishop Talbot in his letter explaining his connection with the Philadelphia Conference on Organic Union, which we are very gladly printing in this issue, "the word 'Evangelical' was changed to 'Christian' Churches, and the word Protestant entirely eliminated save as it appears as the word descriptive of our corporate name."

He is telling of the real desire for an organic unity that should not lay stress upon what is divisive but should rather tend to a true unity of the Church, such as Bishop Talbot believes he was able to discern in the spirit of the Philadelphia conference. So general was this desire that the conference was able to drop the word *Protestant* everywhere in its proceedings—except only where the word occurs in the necessary references to the *Protestant* Episcopal Church. "It is a strange irony of fate," the Bishop says, "that while our own historic and Catholic branch of the Church is the only group at that conference that has the epithet of 'Protestant' prefixed to its name, we should have been there as witnesses of a true Catholicity of Faith and Order as the only hope for a divided Christendom."

Yes, it is a strange irony. Perhaps it is not fate but rather ourselves that should assume the blame for it.

In a gathering at which many of the religious forces of America were represented, it was only that organic section of the Church that stands for the principle of *wholeness* in religion that prevented the success of a movement to eradicate wholly the term that stands for *partness*.

Let us not write so carelessly as to make it necessary for somebody to tell us that it is possible to protest *for* rather than *against*. We grant it. Yet, as the *Century Dictionary* well says of the use of the word *protest* as a noun, it is "now restricted for the most part to a solemn or formal declaration against some act or course of action by which a person declares (and sometimes has his declaration recorded) that he refuses, or only conditionally yields, his consent to some act to which he might otherwise be assumed to have yielded an unconditional assent; as, to submit under *protest*; a *protest* against the action of a committee." An act of protest is an acknowledgment of the superior authority of the power requiring an act contrary to one's judgment or will, and of one's inability to prevent the accomplishment of the act. One pays an exorbitant tax bill "under protest", recognizing thus the sovereignty of the power that has levied the tax and the helplessness of the individual who "protests" but also pays. Hence to "protest" against the Papacy or against any act of the Papacy is primarily to recognize the legitimate authority of the Papacy and only secondarily to express one's sense of opposition to an abuse of that authority. Equals do not *protest* against the acts of one another.

So also the *Century Dictionary* understands that, in the

ecclesiastical sense, a *Protestant* is "a member or an adherent of one of those Christian bodies which are descended from the Reformation of the sixteenth century; in general language, opposed to *Roman Catholic* and *Greek*."

So, according to this, the best authority in the use of words in the English language, the terms *protest* and *Protestant*, when accurately used in law or in history, are of negative import. They do not *assert*. They are directed *against* an authority of superior dignity or power. A "Protestant" Church is one that emphasizes the spirit of opposition to others.

It requires no argument to show the inapplicability of such a term to an organic branch of the Catholic Church. Luther, an individual, was justified in *protesting* against wrongs in the Church. John Smith is justified in *protesting* against the ratification of the treaty of peace by the senate. Any individual may *protest* against an act of government. But government, being supreme, cannot *protest*.

The Church of England could *protest* against action of the Pope if at the same time she desired to assert her acceptance of the Papal authority; her *protest* would be the act of an inferior addressed to a superior. But the Church of England, sovereign and equal in authority and in dignity to the Church in Italy, could not *protest* against any ecclesiastic of the latter, who was held to have no *locus standi* in England. Protestantism is an admission of the fact of Papal supremacy, and the Church of England never promulgated an act of protest against the Pope.

But why treat further of the matter on the side of etymology? It is well recognized that the Protestant Churches are those whose founders first broke away from the Catholic Church, on whatever ground, and then formed voluntary organizations wholly apart from the historic Catholic Church and repudiating its authority. Obviously the Episcopal Church is not included with those sects. Tenaciously does it maintain its organic relationship to the Catholic Church. Firmly does it uphold the right of its mother, the Church of England, to throw off the authority of the Pope without ceasing thereby to be the Catholic Church of the land. Assert this right, agree that it is rightly asserted on behalf of the Church of England, and the title of the Episcopal Church to be called *Protestant* drops as a matter of course.

Why then do we continue to use a title that casts an aspersion upon the mother Church of England, that repels the Churches of the East, that drives men to Rome, not discerning the actual fallacy involved in the title, that makes any considerable movement of liberal thinking Roman Catholics towards us impossible, that must be carefully explained or explained away in every manual of Church defense, that causes misunderstanding among our own mem-

bers and is recognized as a divisive term, inappropriate to be used in any serious movement toward unity, by the very men who have the right to apply the term to their organizations and do not do so?

The only answer is that the term, fastened upon the American Church in the day of its infancy by force of circumstances, has come to be loved by some of its members. It partakes of the sacredness of associations that are several generations old.

These, we grant, are considerations that should be reckoned with. Change should not be made in haste. One does not willingly give offense to those who dwell chiefly in the immediate past. But one is unable to shape his course permanently by these considerations.

IT WAS AT CINCINNATI, in 1910, that the last serious movement to correct the title of the American Church failed, on a vote by orders, for the lack of one lay delegation. Much water has run under all our bridges since then. The nation that stood chiefly for the spirit of Protestantism, allying itself with the chief national exponents of Romanism and of Mohammedanism, has made war upon the world and been vanquished. Our internal questions in the Church were necessarily and happily laid aside during the years of war that American Churchmen might help to mold the unanimity of the American people. And before the war there was shown by the majority to the minority in General Conventions such a spirit of courtesy, such a willingness to avoid haste in bringing the correction movement to a successful conclusion, as has perhaps never before characterized ecclesiastical bodies in which majorities must rule according rather to their own judgment than to that of the minority.

We believe that the time may now be ripe to submit to the General Convention of 1922 the wisdom of carrying the long anticipated correction into effect. We can probably no longer ask that the only really satisfactory name, the *American Catholic Church*, be adopted, an obscure sect, with some claim upon an episcopate, having incorporated under that name and probably shut its lawful claimants out. The "American Episcopal Church" is a title that could give offense to none. "American" implies that spirit of democracy and of progress which is more than national; "Episcopal", though far from ideal as a title for an organic section of the Catholic Church, has the merit of accurate identification of the Church to which the name is attached. It invites no new misunderstanding.

Surely no single lover of the present name can object to its modification in this manner. If the purely geographical title, which is the historic manner of identifying the Church in any land, is impossible in this land of many "Churches", and an identifying term is needed, the epithet *Episcopal*, by which we have long been known, may properly be retained under all the circumstances. Earnestly do we ask that it be made possible for the term to be adopted by general consent and not by means of a partisan contest.

Perhaps we may be permitted to suggest the steps by which the correction may properly be made.

In 1922 let the first steps be taken to amend the name as it is used in the Constitution. If that vote be successful—and it is unthinkable that it should not be—let the constitutional amendment be ratified at the beginning of the Convention of 1925. At the latter session let the first step be taken toward correcting the name in the Prayer Book, and let that action be ratified in 1928, when the publication of the newly revised standard Prayer Book may probably be authorized. It will not be difficult to make the few needed amendments to bring the canons into harmony with these standards in the same or in the following Convention.

So the process of change will be a slow and a deliberate one. It will require the affirmative note of a majority of dioceses and orders (if so demanded by any delegation) and of a majority of bishops at three successive General Conventions. Such deliberate action will be possible only in the event that we are right in believing that the overwhelming majority of the *thinking* people of the Church desire the change to be made, and that a sufficiently long time should be allowed during the transition for the change not to be accomplished as a sudden movement. And of course it will

be recognized that parishes, societies, and even dioceses will be entirely at liberty to retain the Protestant Episcopal name in their several corporate titles to the end of time if they desire to do so.

This we submit to the judgment of the Church. And the anomaly pointed out by the Bishop of Bethlehem, that we alone stood in the way of the entire elimination of the word *Protestant* at the recent conference in Philadelphia, must certainly disprove any fear that the import of the change could be misunderstood in any quarter whatever.



AN it be possible that the Turk is to have another lease of life in Constantinople? Mr. Lloyd-George is reported to have said that the Turk shall be permitted to stay there "during good behaviour". But when was the Turk ever on good behaviour? Armenian massacres are reported even now to be going on, and certainly the outrages of the war years could not easily have been surpassed.

The Turk has been thoroughly defeated, but the lesson of Gallipoli might well suggest that Turkish arms are not to be considered a negligible quantity. The Turk is in Europe but not of Europe. He does not fit into his setting. He does not fuse with his neighbors. He will be a menace to the security of his own land and to the peace of Europe. It would be easy now to banish him; it will not be easy after his title shall have been confirmed.

One would suppose that England had had enough of Turkey and that her protection given during these many years had had consequences enough of disaster and humiliation. And does the British government now stand once more in the way of banishment? It seems incredible.

We do not forget that the course of the American government has been such that Americans are the last people who have the right to criticize England, or any of our erstwhile allies or associate powers whom we have deserted in the making of peace. The influence that we might have had is gone—perhaps forever. Armenia has cried to us in vain to serve internationally as her protector, and we have, as a nation, no right to advise or to complain. We have not even had the grace to pass a vote of recognition of the Armenian republic.

But as Christians we can make our protest. Our confidence in British statesmanship will suffer a severe shock if this outrageous bargain shall be carried out.

Bag and baggage, the Turk should effectually be hurled across the Bosphorus.

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J. S. W.—Address *The Isolated Churchman*, care Rev. Martin Damer, Nampa, Idaho.

DAILY BIBLE READINGS

BY THE REV. DAVID LINCOLN FERRIS

THE CHRISTIAN IDEAL

Goodness

Sunday: St. Matthew 7: 15-23.



PIRITUAL discipline is the key-note of Lent, and definite religious practice its issue. In former times a religious man sought right relations with God to save his own soul. In these days that relation is sought, consciously or unconsciously, that it may be the means of right relation with his fellow man. We have risen from the individualistic to the social. The Christian is expected to exemplify his religion, and Lent is the season to consider whether or not it is being done. Goodness is not a momentary nor a spasmodic effort, but an inherent and habitual quality. However deep a man's religion, lofty his ideals, or exemplary his conduct, their value is to be judged by whether or not they make him a good neighbor, a good citizen, a good man, a good disciple of the Nazarene.

Peace

Monday: St. James 3: 13-18.

In the Christian ideal "peace" has an important place. Negatively it may refer to one's own state of mind, the result of the consciousness of reconciliation with God, a state much to be desired. There is an active meaning to the word in the Christian ideal, whereby one is constantly working for peace, the calming of difficulties, the composing of differences, smoothing the pathway. We are to "labor for peace". We are to curb our tongue. We are to "show by our good life our works in meekness of wisdom".

Self-control

Tuesday: St. Mark 9: 38-50

Self-control coordinates restraint and activity. It's basic principle is "for My sake". It has many sides. It means resisting temptation, restraining one's temper, holding one's tongue, maintaining a gentle demeanor. It extends to our secret moments as well as our social hours, it reaches to the inner circle of those who have no redress if we are churlish, as well as to the good opinion of those in public whose regard we covet. It may be an inherent quality, or acquired through long discipline and many heart-aches. If you have it, thank God! If in any particular you are deficient, seek it oft on bended knee.

Courage

Wednesday: Acts 13: 44-52.

In the action of Paul and Barnabas we have a high type of courage. They had a message and they gave it. It meant persecution, obloquy, death. Yet they never faltered. Do not imagine it was an easy matter. Nothing but supreme confidence in Him whom they served carried them through. It meant candor without reserve, hesitation, or misgiving. There is nothing the average Christian so sorely needs at all times as moral courage—the courage to speak when it seems

expedient to remain silent, to keep silence when the provocation is to speak, to act when it runs counter to public opinion, to dare to obey one's conscience when it is unpopular, and to be unafraid in the presence of danger.

Charity

Thursday: St. James 2.

The royal law of the Christian life. "Faith apart from works is dead." The modern interpretation of "charity" is a phase of the all-embracing word "love". Yet we have in mind a definite significance in the idea of charity. It is to be willing to grant another that which we desire for ourselves. It is to seek a worthy motive for another's action. It is not to condemn in another that which we allow in ourselves. If only we knew what God knows about our neighbor we should feel very differently toward him. We see only his fall, God sees the many times he won out; we see his weakness, God sees the elements of strength. There is no one to whom we are quite so charitable as to ourselves. The royal law is: "Thou shalt be charitable to thy neighbor as to thyself." Here is a fine opportunity for Lenten discipline.

Light-bearers

Friday: St. Matthew 5: 1-16.

"You are the light of the world." Your faith lays you under an obligation to let your life tell upon your environment. There are but few persons who have never had a religious experience. Only a small proportion regularly attend church, profess religion, or help to propagate it. To be Christ-like is to be light-bearers. The lights of earth must be excluded if through the telescope we are to see the stars. The earthly lights of self blur our vision of God. The horizontal rays of a light-house can be seen twenty-five miles at sea; the vertical rays, one hundred. As the rays of life reach up to God they reach farthest to others.

Consistency

Saturday: I Thessalonians 4: 1-8.

The Epistle for the Second Sunday in Lent! "As ye have received of us how ye ought to walk and to please God, so ye would abound." The Christian ideal is many-sided. We have suggested some of its elements. This epistle is filled with helpful hints. Study them carefully, and try to exemplify them in a life that presses close to the Master.

THE DREAM OF THE AGES

Though every day now bears a stain,
Though pride and greed are regnant still,
The dream abides: that right shall reign,
That good shall vanquish every ill.

The men of earth shall grieve at sin
And beauteous shall their vision be;
All souls shall trust the light within,
In reverence and purity.

What though the years be long and dark,
And men be found of little worth?
Still glows the living, God-born spark
In every God-made soul of earth;

A spark that through the distant years
Shall grow unto a ruling sun:
The Kingdom day by day appears,
The tasks of God are never done.

The dream, the dream! All else shall pass—
The lust for gold, the pomp of kings,
The pride of power, which fade as grass;
The whole wide universe of things.

The dream of God—that dream of light
Which lit the prophet's sacred page—
To-day is vanquishing the night,
To bless the world from age to age.

THOMAS CURTIS CLARK.

NOTES ON THE NEW HYMNAL—XII

BY THE REV. WINFRED DOUGLAS



HYMN 130. "Saviour, when in dust to thee". It is a pity that most of our parishes sing only one verse of this hymn and that just before the Prayer Book Litany, when a hymn in Litany form is superfluous. Might we not well try singing the whole hymn; and to the superb tune of the Welshman, Joseph Parry? Parry was an iron-worker; in the pursuit of which occupation he once visited America. After his return to Wales, he studied music professionally; he will long be thankfully remembered for this tune. The first tune formerly proved itself by its cheerful character suitable to "Hark! the herald angels sing". It probably inspires but few with any deep affection. But the use of the great Aberystwyth might well restore this whole hymn to the devotional use of our people. It was originally composed for the words "Jesus, Lover of my soul", to which it is generally sung abroad. A nobler example of the type of serious minor tune referred to in the comment on Hymn 124 could hardly be found.

HYMN 131. "O Jesus, Lord most merciful". James Hamilton wrote these verses to be sung to the Passion Chorale, No. 158. The tune given here has eluded all efforts to trace its origin. The writer would be very grateful for information regarding it.

HYMN 133. "With broken heart and contrite sigh". Cornelius Elven, the author, was the Baptist minister at Bury St. Edmunds, Suffolk, England, for fifty years. He died in 1873. The tune possesses the noble dignity and simplicity of the best chorales. Note how smoothly it runs from note to note, avoiding skips in each line save the third. Sing it slowly, with well sustained tone, and not too loud. Allow an extra beat for breath at the end of the first and third lines. Hold the last note of the second and fourth lines for three beats. So taken, the tune is easily learned, well sung, and deeply loved by congregations.

HYMN 134. "Lord, who throughout these forty days". The words were written by Mrs. Hernaman as a children's hymn, and first appeared in her "Child's Book of Praise" in 1873. The tune has already had comment at No. 56.

HYMN 135. "Jesus, and shall it ever be". This is a striking example of justifiable alteration in the text of a hymn. Only the first two lines are literally as the author wrote them. Joseph Griggs lacked the literary skill to carry out the fine ideas of his hymn acceptably: we may be thankful, as no doubt he is, that others, chiefly one B. Francis, could render him this service. The tune carries us back to the Unitarian choir-loft of the old North Church, Salem, Massachusetts. It is typical of its time and place. Those who find it lugubrious may well use the suggested alternative.

HYMN 139. "Just as I am, without one plea". The history of the words brings a very special lesson, much needed in these days of financial campaigns for various good purposes. Here is the story, as told by Bishop Moule in the *Record* of October 15, 1897:

"Ill-health often caused [Charlotte Elliott] the peculiar pain of a seeming uselessness in her life while the circle round her was full of unresting serviceableness for God. Such a time of trial marked the year 1834, when she was forty-five years old, and living in Westfield Lodge, Brighton. Her brother, the Rev. H. V. Elliott, had not long before conceived the plan of St. Mary's Hall, at Brighton, a school designed to give, at nominal cost, a high education to the daughters of clergymen; a noble work which is to this day carried on with admirable ability and large success. In aid of St. Mary's Hall there was to be held a bazaar. . . . Westfield Lodge was all astir: every member of the large circle was occupied morning and night in the preparations, with the one exception of the ailing sister Charlotte—as full of eager interest as any of them, but physically fit for nothing. The night before the bazaar she was kept wakeful by distressing thoughts of her apparent uselessness; and these thoughts passed—by a transition easy to imagine—into a spiritual conflict, till she questioned the reality of her whole spiritual life, and wondered whether it were anything better

after all than an illusion of the emotions, an illusion ready to be sorrowfully dispelled.

"The next day, the busy day of the bazaar . . . the troubles of the night came back upon her with such force that she felt they must be met and conquered in the grace of God. She gathered up in her soul the grand certainties, not of her emotions, but of her salvation: her Lord, His power, His promise. And taking pen and paper from the table she deliberately set down in writing, for her own comfort, 'the formulae of her faith'. . . . So in verse she restated to herself the Gospel of pardon, peace, and heaven. . . . There, then, always, not only at some past moment, but 'even now', she was accepted in the Beloved, 'Just as I am'.

"As the day wore on, her sister-in-law, Mrs. H. V. Elliott, came in to see her and bring news of the work. She read the hymn, and asked (she well might) for a copy. So it first stole out from that quiet room into the world, where now for sixty years it has been sowing and reaping, till a multitude which only God can number have been blessed through its message."

RECRUITING YOUNG PEOPLE FOR CHRISTIAN SERVICE

BY THE REV. WM. E. GARDNER, D.D.



SYSTEMATIC enlistment of the young people of the Church for definite Christian service is one of the new and good things brought forth by the Nationwide Campaign. It was begun by the Brotherhood of St. Andrew last November in a series of Life Work Conferences held in some thirty-five cities. The Department of Religious Education promptly became interested and soon had on its hands about 1,400 enlistment cards filled out by as many young people—boys and girls of high school and college ages.

The Church Service League, which coördinates the various women's organizations, was asked to help in meeting the problem presented by these cards. It responded eagerly and appointed an efficient committee.

The latest phase of this undertaking is a trip made by the Rev. George Alexander Strong and Mrs. Strong, who volunteered to give a month's time to visiting cities where conferences were held and meeting the young people personally, to learn more than mere cards could tell of their purposes and qualifications.

To quiet rooms in various parish houses the young people came, one by one, to have confidential and often very intimate talks—the boys with Mr. Strong, the girls with Mrs. Strong, about their personal life problems and desires, so absorbing to them at that age.

The results so far are highly interesting and significant. Some very promising young men are looking forward to the ministry. Young women have been aroused to consider the call of the mission field for teachers and nurses. The life of the deaconess attracts still others. Children, too young as yet to have any clear vocation, have had their attention drawn to the claims and the joys of definite service in the Church. Some of these would doubtless have found their place in the ranks of the Church's workers through the ordinary influences of the parish ministry, but it is increasingly plain that the Church has great undiscovered resources among its young people, which need such special agencies as these Life Work Conferences to call them into conscious life.

The clergy seem very generally to recognize the value of some such means for supplementing their own efforts. The Department of Religious Education has requested Mr. Strong to organize a Commission on Vocational Guidance to carry on this work and to conserve its results.

The utmost care will be used to avoid any unduly emotional appeal or the tendency of young people to take upon themselves binding pledges; but the recognition of a personal vocation for Christian service among the young people who in a few years will constitute the rank and file of the Church seems surely necessary for the continuity and sufficiency of the world-wide work of the Church of Christ, and for the full development and expression of the personal Christian life among the Church's members.

Presiding Bishop and Council and Departments Meet in New York City



EIGHTEEN of the twenty-six elected members of the Presiding Bishop and Council, including Bishop Keator of Olympia, were present at the meeting held on February 9th, 10th, and 11th.

One of the things which demanded attention was the relationship of the Presiding Bishop and Council to the Interchurch World Movement. The following statement was adopted:

"The Presiding Bishop and Council have heard with interest of the progress of the Interchurch World Movement and hope that the Nation-wide Campaign Committee of this Church and the authorities of the various dioceses will furnish to the Survey contemplated by the Interchurch World Movement such information concerning the work of this Church as may be desired.

"Inasmuch, however, as our own Nation-wide Campaign is still in progress the Presiding Bishop and Council feel that they cannot take any official part or assume any financial responsibility in the Interchurch World Movement; while at the same time they assure the leaders of that movement of their hearty sympathy with the purpose they have in view and of their prayers that God will bless the Movement to the extension of His Kingdom and the higher welfare of mankind."

The Department of Missions and Church Extension, which held a most interesting meeting on the morning of the 10th, made its report of the recommendations of the Department. The Rev. Francis S. White was reelected Domestic Secretary, the Rev. Arthur R. Gray, D.D., Secretary for work in Latin America, William C. Sturgis, Ph.D., Educational Secretary, the Rev. Thomas Burgess Secretary for work among foreign born Americans, the Rev. William C. Emhardt Field Director for work among foreign born Americans, and the Rev. Hugh D. Jones assistant in developing work among the Welsh.

The relationship of the Woman's Auxiliary to the Board of Missions to the Presiding Bishop and Council had been referred for consideration to the Committee on Organization and By-laws, and their report was adopted by the Presiding Bishop and Council as follows:

"Whereas, the Presiding Bishop and Council recognizes the splendid and necessary work which the Woman's Auxiliary to the Board of Missions has carried on for so many years, and desiring to conserve in every way this devoted service; therefore be it

"Resolved: That the Presiding Bishop and Council hereby constitutes the Woman's Auxiliary an Auxiliary to the Presiding Bishop and Council, it being understood that further action in the matter may be taken if and when there should come into existence in the Church a Federation of Women's Societies which can be made auxiliary to the Presiding Bishop and Council."

Thereupon the Council proceeded to ratify the appointment of the various officers of the Woman's Auxiliary which had been made by the old Board of Missions: Miss Grace Lindley as General Secretary, Miss Emily Tillotson as Educational Secretary, and Mrs. George Biller as Organizing Secretary. In view of the enlarged scope of the Woman's Auxiliary the Department recommended the appointment of additional secretaries and the following were appointed: Miss Grace Hutchins, whose work will be especially that of recruiting missionary candidates by putting the possibilities of missionary service before young women now otherwise employed, and by visiting schools and colleges to discover suitable young women; Miss Ellen I. Flanders, of Grace parish, New York, who will serve as office secretary, coordinating the various departments, assisting in the correspondence, and during the prolonged absence of the secretaries taking charge of the general correspondence; Miss Laura Boyer, who will assist Miss Tillotson in mission study work and in organizing and conducting institutes and conferences.

The Council also defined the relationship of the Junior Auxiliary to the Presiding Bishop and Council by committing

this Auxiliary and all plans of the Church School Service League to the Department of Religious Education. Miss Frances Withers was appointed as an assistant secretary of the Department of Religious Education with especial charge of this work.

Another auxiliary of the old Board of Missions, the American Church Institute for Negroes, was related to the Presiding Bishop and Council in the following way: That it should be continued as a separate body to report directly to the Presiding Bishop and Council its appropriations and receipts, its plans and work; that the Institute should work in complete accord with the Presiding Bishop and Council, and in particular with the Department of Missions and the Department of Finance, so that there should be no misunderstanding and no duplication in effort and appeals; that the province of the Institute should remain, as heretofore, the maintenance of academic, normal, industrial, and professional schools and colleges, to prepare negroes to be teachers in public and parish schools, educated leaders, and business men and women, under Christian and Church influences; that the Institute should continue its fostering care and oversight of the schools at present its beneficiaries, and add to the number Church institutions of a normal and higher educational character, reaching the required standard.

The situation in the foreign fields, so far as salaries of our missionaries are concerned, demanded serious attention.

Reliable statistics show that the cost of living in Japan has increased in the five years beginning June 1, 1914, 256 per cent. Heavy increases have also occurred in the Latin American fields. To meet this situation there was added to the salaries of the missionaries as an extra allowance for 1920 a percentage depending upon the length of service. This applied to the districts of Tokyo and Kyoto. In Cuba, Porto Rico, and the Dominican Republic a lump sum was appropriated to be added to the salaries of the missionaries.

The Department of Religious Education brought in a very full report with certain recommendations which were adopted. Among these was one providing for a Commission on Vocational Guidance with the Rev. George A. Strong as acting chairman. Mr. Strong and his wife as volunteer workers have been following up the like work dinners for young people held in 35 different centers. What they accomplished warrants making their work permanent by appointment of a commission.

The Department reported on the losses in Church school enrollment. At conferences in Atlanta, New York, and Chicago, nineteen dioceses were represented. A resolution passed at the Chicago conference expressed the belief that these decreases, while probably not so great in absolute numbers as imperfect statistics would indicate, are yet sufficiently serious to demand a forward movement on the part of the whole Church under the leadership of the Department of Education.

The Department reported this matter fully and was asked to act.

The Department of Christian Social Service reported that the Rev. Frank M. Crouch, who had acted as Executive Secretary for the Joint Commission on Social Service, had tendered his resignation, which was accepted by the Council as of February 1, 1920. The Department is not in position to recommend a successor to Mr. Crouch, so the Council left the matter in the hands of the President.

With over four millions and a quarter income in view from the ordinary sources of income and from the Nation-wide Campaign, the Department of Finance recommended that \$2,926,163 be assigned to the Department of Missions and Church Extension to cover its budget; that \$368,000 be assigned to cover the deficit of the Board of Missions for

Missions and
Church Extension

Relationship of
Auxiliary Bodies

Missionary
Salaries

Religious
Education

Social Service

Department of
Finance

1919; that \$64,410 be assigned to the Department of Religious Education for the year 1920 and \$380,000 for the expenses of the Nation-wide Campaign, including work to May 1st; and that \$25,000 be assigned to the Department of Christian Social Service. The budgets of other agencies, such as the Brotherhood of St. Andrew, Girls' Friendly Society, Church Periodical Club, and the Daughters of the King, were referred to the Department for consideration and report.

The question of exchange in China is still serious, involving largely increased appropriations to cover our payments which were guaranteed at the rate of two silver dollars for each gold dollar appropriated. This action was taken sometime ago to give our bishops and missionaries assurance of certain income in spite of wide variation in the rate of exchange since the war. An additional sum of \$185,000, already provided for in the general budget, was assigned to cover this item.

On the motion of the Rev. Dr. Freeman a resolution was adopted asking the Presiding Bishop and Council to issue immediately a statement setting forth the present situation of the Nation-wide Campaign, indicating both needs and the pledges secured, and stressing the urgent importance of pressing the Campaign that this Church may properly carry forward its work; and also that the Publicity Department be requested to undertake immediately the work of preparing an illustrated paper setting forth matters relating to the Campaign, to be distributed generally, and that this paper be continued until further directions, the cost to be met out of the Campaign expense fund.

The question of specials and designated offerings coming up, a statement was adopted which is in substance as follows:

**Specials and
Designated Offerings**

The Presiding Bishop and Council recognize the right of donors to indicate the purpose for which their gifts shall be applied. Nevertheless, they express the hope that donors will make their gifts without designation to meet the general obligations and needs of the Church in accordance with the recommendation of the General Convention. The main reasons for this request are:

1. Confusion will be avoided and assurance given that the Church's obligations and needs will be met in the order of their importance and urgency.

2. The designation of comparatively small sums for projects requiring a large outlay may result in indefinitely delaying the use of money because the amount so given for a project is not sufficient to carry it to completion. This difficulty need not arise if donors give the full amount needed to complete a project included in the survey.

When designated gifts are made for purposes included in the survey they will be applied (if donors so request) upon the quota of the parish or diocese of which the donors are members. Gifts made for any purpose not included in the survey cannot be so applied.

The Presiding Bishop and Council ask consideration of the following:

1. They recognize that many people in addition to their regular offerings, desire to make offerings for special purposes in the several departments of the Church's work; that such donors have full right to make such additional special gifts and that frequently necessary and well administered enterprises could not be maintained without special gifts.

2. The interests and welfare of the whole work are identical, not competitive.

3. It often happens that work of lesser importance, represented by effective speakers, secures much larger response than can be awakened by speakers of less preëminent gifts, who may represent and appeal for work of much greater importance.

New givers can frequently be most easily enlisted first for the support of some specific object, and later may become generous helpers in the general work.

4. The Presiding Bishop and Council believe that all who consider the matter carefully will agree that it is proper to regulate special appeals, that so far as possible they may be made on behalf of work most needing additional help and at the time when there is most likely to be a satisfactory response.

Congregations, branches of the Woman's Auxiliary, and individuals desiring to make special gifts in addition to their offerings to meet the obligations of the Church as expressed in the annual appropriations made by the General Convention and the Presiding Bishop and Council for the general work in the Departments of Missions, Religious Education, and Social Service, are at liberty so to do. Their gifts will be used for the purpose specified and for no other purpose whatsoever. Such gifts, however, will not apply upon the quota of a congregation or diocese.

The Treasurer's report for the year ending December 31, 1919, shows that \$1,685,104.59 was received from parishes, individuals, Church schools, Woman's Auxiliary, interest, and miscellaneous items, including the "One Day's Income Plan" and the "Missionary Reserve Corps"; 3,440 parishes completed their apportionments; in 1918, 3,087. The number of contributing parishes was 5,869 as against 6,008 last year; 24 dioceses and 19 missionary districts completed their apportionments, an increase over last year.

The Council adjourned to meet again on May 12th and 13th. Two days were assigned to the next meeting because of the great amount of business before the Council and the impossibility of getting through in one day.

"HE THAT TAKETH THE SWORD"



NO doubt the hooligan or the apache is an excrescence on society, with a readiness to commit murder, robbery, or outrage, limited only by the fear or risk of detection. At the same time, which has done the most harm to civilization, the highwayman, the house-breaker, the petty thief, or the organized battalions that burnt Louvain, devastated northern France, and sent thousands of deported men and women to slavery, and something far worse than slavery, of the munition works and the trenches? It is an actual historical fact that there has been an aftermath of every war, in its degree only less terrible than the war itself, in which the brutality bred by war, and the reckless disregard for life engendered in war, has spent itself in an orgy of crime after war.

It may, of course, be argued that, man being a pugnacious animal, preparation for war is only a sensible national insurance. But does anybody suppose that it is possible to educate a nation into constant thought of war without generating a military spirit? Is there any human being who really believes that if the German nation had not possessed what it believed to be an invincible military machine it would have plunged lightheartedly into a war of domination, in answer to the rash promise of its military chiefs that, in four months, its regiments would be home to celebrate a victorious Christmas? War is bred upon war, and if anybody wishes for the proof of this, it can be seen in the way in which a non-military nation, having drunk at the fatal fountain, is apt to play with militarism as readily as the centuries-hardened military nations of the Old World.

No doubt behind the military instinct of every nation there is the prompting of greed which plays into the hands of autocracy. If Germany had not desired the colonies of her neighbors, or the control of the raw products of the world, she would not have fallen so easily a victim to the Prussian drillmaster. But Germany, it must be remembered, is only the latest expression of a national tendency which existed in Syria and Assyria, among the Egyptians and the Tartars, in Macedon and in Rome, and which has been seen again and again in modern history, as when Spain proclaimed the Pacific a Spanish lake, and a King of France boasted with the phrase, "There are no longer any Pyrenees."

"All they that take the sword, shall perish with the sword," declared the Founder of the Christian religion, and there is not in all history a single instance of a military nation which has not perished by the sword.—*Christian Science Monitor*.

THE LENTEN season is more than a custom. It rests ultimately upon the spiritual constitution of man. The externals of Lenten customs we may change for others, but if we neglect, the refreshing of our spiritual natures when nature herself is reviving from root to leaf, we needlessly impoverish our lives.—*Christian Century*.

Caring for Our Children

By Clinton Rogers Woodruff



MONTREAL now has a travelling baby clinic. It has been started to take a trained baby doctor and nurse to the home of the poor mother overburdened with home cares and work, unable to go to the health centre, and to arouse indifferent mothers to the importance of precaution rather than cure, which at present is all they consider necessary. In the words of the doctor in charge: "When the mother cannot bring the child for any reason whatsoever to our health centres, we must perforce visit the child at home. We expect private enterprise to engineer the scheme, as practically all child conservation propaganda is so financed in the metropolis of Canada, where infant mortality, always at a record height, is even increasing of recent years."

The first trip of this useful motor clinic is thus described by a Montreal paper:

"Through the lanes and by-ways in the poorer sections of the lower west end of the city the first travelling baby clinic in Canada made its initial trip the other afternoon. The motor bus of the University Settlement was equipped for the occasion with scales, measuring board, literature, case-cards, etc. The first afternoon's work disclosed the following facts: Of the thirty babies from two weeks to eighteen months old weighed and measured during that afternoon only five were found to be normal, and in each of these cases it was ascertained that no artificial nourishment had been given to the child. Of the remainder, many showed evidence of under-development and a sickly condition due to malnutrition, bad sanitation, lack of sunshine and fresh air. In reply to the question as to what sort of food the baby was receiving the answer almost invariably was 'condensed milk'. This, the mothers explained, was cheaper than fresh milk, the keeping of which in the summer necessitated an outlay of ice. The babies examined all showed an under-nourishment condition and rickets prevailed in many cases. It was ascertained that the food given to babies from nine months and upwards was 'something of everything', with the inevitable result from such a course of feeding—sickly children."

This item of news is interesting in itself. It is likewise interesting as pointing the way for the civic care of babies. Sometime since, under the striking caption, "If hogs, why not children?" the *Outlook* pointed out that if the Government could lend its aid to the production of better hogs it ought to do as much to improve its boys and girls. And while its editorial was designed as an argument in favor of the Smith-Towner bill to create a secretary and department of education it could with equal effectiveness have been advanced in favor of a large measure of physical care for the children.

Special investigations made by the Children's Bureau in three American cities show how babies have suffered as a result of the advance in the price of milk. In Baltimore, of 728 children between two and seven years of age, only 29 per cent. are now having milk to drink as against 60 per cent. a year ago; in Washington, half of those between two and seven years visited by the public health nurses were receiving no fresh milk to drink; and in New Orleans conditions were even worse. Add to this the statement made by Dr. William R. P. Emerson that about one-third of all American babies and school children are malnourished and that from twenty to forty per cent. of those graduating from elementary schools are physically unfit, and we have a situation that demands attention, and prompt governmental attention at that. The Children's Bureau, even under the inspired leadership of Julia Lathrop, can do little more than call attention to the facts.

While national attention has been drawn to the food needs of the child, little has been given to other factors such as housing, clothing, and recreation, which affect his development.

Studies of the type recommended by the Chief of the Children's Bureau would seek to determine all a child's needs. They would be based upon actual living conditions in various types of communities; and would accordingly have a practical and not merely a theoretical value. Through them mothers

would obtain an authoritative statement concerning the basic needs of growing children, and communities would be given an insight into the way in which those needs may be met; publicists would be furnished with the facts which would enable them to agitate for better laws providing for more efficient care. The need for surveys to reveal exactly what a child ought to have in order to be properly reared, and what his chances are for getting it under present conditions, is one of the topics emphasized in the seventh annual report of the bureau, which has just recently come from the press.

Considering the possibility that the high cost of living may endanger the health of the growing child if economics are made in the food, clothing, and other commodities used by him, intensive and general surveys should be made at this time to ascertain the irreducible minimum requirements of a growing child, and how their attainment is being affected by high prices.

Another subject which this report emphasizes is the imperative need of physical tests for children about to enter employment and of continuous supervision over the health of children at work. A permanent committee to determine physical standards for working children is a crying necessity. Little has been done up to the present time, in the United States at least, to prevent children from going into work for which they are physically unfit. Practically no study has been made of the effects of early labor on the growth of the body. Yet the children who begin work between 14 and 18, and in many instances as early as 12 or even younger, are almost invariably the children of least resistance in the community. They are in general the children of the poor, and in consequence are likely to be the ill-nourished, the undersized, and the anemic. Already handicapped, their growing bodies can put up no effective resistance to industry's exacting demands on muscle and nerves. During these maturing years they are peculiarly liable to injury from overstrain and peculiarly sensitive to all sorts of industrial hazards.

It has always seemed to me that the care of children during infancy and adolescence was peculiarly the duty of the Church. While our Social Service Commissions have generally ranged themselves on the side of adequate legislation for the welfare and protection of children, the Church has not been as active and as insistent as the situation demands. The new department of Christian Social Service should make this question in all its ramifications and implications one of its chief purposes. Indeed the child is entitled to more than care for its welfare and its protection. The late Dr. A. J. McKelway, in a Declaration of Independence drawn up "for the working children of America", said:

"Resolved, That childhood is endowed with certain inherent and inalienable rights, among which are freedom from toil for daily bread; the right to play and to dream; the right to the normal sleep of the night season; the right to an education, that we may have equality of opportunity for developing all that there is in us of mind and heart."

While we are on this general phase of the subject of caring for children, I should like to quote some sensible words of Professor Albert H. Sanford, which social workers generally, and those of the Church in particular, would do well to bear in mind:

"The young boy is not a complete adult in all but size and strength. His physical constitution is in 'a state of development through which it should pass completely', without interference, if it is to become that of a normal adult. The same is true of his mental and moral nature. . . . At about the age of 14 comes a great change. . . . In the age of adolescence certain characteristics show themselves for which the boy is no more responsible than the tadpole is for its tail. These characteristics make the boy's nature demand certain things that in many instances are exactly contrary to the requirements that are made if he goes into a factory at that age. First, the large bones and muscles of his body must have much exercise; but the finer movements cannot well be accomplished. In other words, the boy is in the 'awkward age': there is lack of close coordination between his

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The Mission of the Russian Church

By the Rev. G. Frederick Wright, D.D., LL.D.,

Editor of "Bibliotheca Sacra"



Considering the grounds of hope for Russia, the mission of the Russian Church may rightly fill a large place. Few Anglo-Saxons appreciate the hold which the Church has had upon the mass of the population. Nor is that hold unreasonable, but is a natural result of the services rendered to the people. Among these we may mention first the popularization of the liturgy of the Church, and its musical setting. The liturgy of St. John Chrysostom, which is in common use, contains a most touching summary of the inspiring teachings of Christianity, and has survived in undiluted form from the earliest ages. The congregations that listen to this liturgy from week to week become, without effort, more fully acquainted with the doctrines of Christianity than do the ordinary members of our Protestant Sunday schools and congregations. This is especially true because of the music with which the rendering of the liturgy is associated.

By general consent the music of the Russian Church is superior to that of any other religious denomination. In its general influence it has the advantage also of being pervasive. The same music is heard in every part of the Russian Empire, and it has been composed and arranged by musicians of the highest character. When in Siberia twenty years ago, I was commissioned to purchase as complete a supply as possible of the Russian Church music. As illustrating the pervasiveness of this music, I found myself able to purchase it, to as good advantage as anywhere, at Blagovestchensk, a small city of log houses far down on the Amur river, and examination showed that this music was not the catch-penny kind that deluges our Protestant churches, but had all of it been through the hands of P. Tschaikovsky, the prince of modern composers; and that he had himself composed the music for a complete liturgy as well as a good many single numbers. The result of extended observations was a confirmation of the truth, "nothing can be too good for the common people."

The music in the Russian churches is all vocal, being rendered without the help of instruments, and the singers are, in general, regular officials in the Church. Thus the common people are familiarized from infancy with the best and most appropriate religious music that has been produced, rendered with an effect that is in the highest degree impressive. The result is that the Russian people are musical above all others. Of this I had abundant demonstration as I traveled leisurely through Siberia, Turkestan, Transcaucasia, and Russia twenty years ago. The first Russian Church service which I attended was in Port Arthur at the time of the Boxer Revolution in China. Everything was new, there was scarcely any one in the place but soldiers. But, as I went to the church in the morning, the grounds outside were filled with Cossacks that were unable to enter. Crowding myself in where everybody was standing, I found myself surrounded by a most attentive audience, which every once in a while startled me as it vociferously responded with the frequent *amens*. As the audience dispersed I perceived that Admiral Alexieff was a member of the congregation. Repeatedly on later occasions I was deeply impressed in witnessing the tears which trickled down the cheeks of horny-handed peasants and others of higher culture, both men and women, as they stood transfixed, listening to the intoned liturgy and the responses of the choir, especially in the oft repeated "*gospode pomelo*", corresponding to the "*kyrie eleison*".

The Russian Church service is perfectly democratic. There are no seats. Everybody stands. Rich and poor, high and low, officials and subalterns, mingle in one confused group, and all are regarded as in need of the same religious guidance and consolation. Not long since I attended a Russian church in a neighboring city. The building itself was a complete replica of the churches in Russia, and the service was in Russian, corresponding in every particular to

what I had witnessed so often in Russia itself. One side of the church was packed with well-dressed workmen, and the other with careworn women, while the space in front was occupied by one hundred and fifty children. All stood for more than two hours in rapt attention to the intoning of the liturgy, the preaching of a powerful sermon, and the effective musical responses of the choir. It was the same service that in abbreviated form I had witnessed in the wilds of Siberia more than once, where a church car was on a sidetrack at a railroad station in the forest, permitting the scattered inhabitants to gather and enjoy for a brief period the privileges of the homes they had left behind. It was touching, as our train stopped for half an hour, to see the third class passengers alight and surround the car to share in the services conducted by the priest and his choir.

The extent to which music had permeated the masses of the Russian people was manifest everywhere. A short time before I reached Blagovestchensk, an opera troupe on its way to Vladivostok had stopped off to give the remarkable and difficult composition of Saint-Saën's "Samson and Delilah". The choruses and instrumental accompaniment had to be furnished by local musicians, and they were entirely competent to do their part. One beautiful moonlight night I was stranded on the shores of Lake Baikal, before the railroad was completed around the south end of the lake, awaiting a train the next morning to go to Irkutsk. A regiment of soldiers, on the way to aid in suppressing the Boxer Revolution in China, arrived a little while after sundown. They detrained, stacked their arms, ate their evening meal; and then, for two hours before retiring under their blankets, two musical clubs, organized at either end of the encampment, from officers and privates alike, rendered their folk songs with exquisite effect. And so everywhere, as the soldiers were drilling, as boys and girls were washing wool and gathering fruit or moving in companies from place to place, their voices were heard rendering the beautiful melodies and satisfying harmonies of Russian music.

The masses of the people, especially the peasants, have for generations derived from the institutions of the Church a large share of their social privileges and of their comfort amid the trials common to humanity. The priests who have ministered to their wants are in all cases married, and with their families mingle with the people in the most natural and unconventional way. They are with them in the joys of wedding feasts, in the consecration of their children, and in ministering consolation at their dying beds. In my journey of 2,000 miles up the Amur river, I was specially impressed with the gentle and familiar manners of the priests and their families, as I saw them in the lonely villages in that far off region. In every village the church was the most prominent building, and more than once the attractive daughters of the priest boarded our steamer with a portable melodion, with which they were to assist in musical entertainments in some of the less favored neighboring villages.

It is worthy of note, also, that the Bible is highly honored by the Russian Church. It is statedly read in all their public services, in connection with their liturgy, and its free distribution among the people is encouraged. Repeatedly, when traveling on the Siberian railroad, colporteurs came through the train, offering Bibles for sale. In the course of a 1,400-mile drive from Omsk to Tashkent, I observed that, on the table in the waiting rooms of ninety-three stations where we paused to change horses, there was a copy of the Bible, in the language current in the region, which had been contributed by the St. Petersburg Bible Society in coöperation with the British and Foreign Bible Society. So far from suppressing the circulation of Scriptures under the old regime, the government, under the influence of the Church, gave free passes over all railroads to colporteurs who were distributing the Bible.

It should be said, also, that these agencies have in

marked degree accomplished their purpose, namely, the securing of a high degree of Christian morality in the masses of the Russian population. The Russian people will bear favorable comparison with any other nation in the practice of the cardinal virtues of Christianity. They are to a high degree honest in their dealings with their fellows, as is strikingly shown in the existence and practices of the prevailing village communes, which regulate all the ordinary affairs of the common people. In these communes, or "mirs" as they are called, the land is divided to every family according to its working units. This had been done from time immemorial by elders elected every year by universal suffrage, in which the women who were widows or whose husbands were absent are permitted to vote. If any complaint was made that could not be otherwise adjusted, the whole village was called together to settle the matter after due discussion. On every hand one would see before the war the evidences of the sympathy felt for the needy poor. The means of assisting them may not have been the wisest in the world, but they were expressive of a genuine feeling of regard for the needy. As one entered or departed from the church service he passed numerous objects of pity appealing for help, and they were not driven away but were regarded with compassion by all classes.

That the historical facts of the Bible, upon which Christianity is based, were understood and appreciated by the Russian people is shown in the fact that Russian pilgrims to Palestine far outnumbered those of any other nation. So numerous had these pilgrimages become that the government was compelled to supervise the matter and to insist that no one should go from Russia to Palestine unless he had a return ticket before he started; and extensive arrangements were made for their safety and comfort while in the Holy Land. Large caravansaries were supported by the government at Jericho, Hebron, Jerusalem, and various other places. I was greatly impressed twenty years ago, in going from Jerusalem to Hebron, at meeting a procession of some two hundred Russian pilgrims, headed by two or three stalwart peasant women, who were returning from Hebron to Jerusalem on foot; and again, when in Jerusalem, on visiting the church about Christmas time, to find it crowded with Russian pilgrims listening with rapt attention to a priest who was recounting the tragic history of the trial and crucifixion of their Lord. The faith of the Russian people is in a high degree an intelligent faith.

The only point in which the morality of the Russian people can be seriously impugned is that of their intemperate use of alcoholic beverages. But in this respect their habits are not much different from those of the Puritans of New England a hundred years ago, when drunkenness was so prevalent that its accompanying evils were so great as to start the temperance reformation, which has only just culminated in national prohibition. A Congregational minister of the olden times used to tell me that in the early days of his ministry when he made pastoral calls he was served with a toddy at every visit, and would often come home so tipsy that he could hardly control himself. But in Russia there has been for a long time developing a strong opposition to the use of alcoholic beverages. The Rascolniks (sectarians), who are all loyal to the doctrines of the Greek Church, have, to the number of from twelve to fifteen millions of people, made abstinence from the use of alcohol, as well as from tobacco, tea, and coffee, a cardinal requisite to their communion. In some of the provinces they are the predominant influence. In traveling through Siberia, I came, time after time, to villages where no drink could be purchased stronger than milk and hot water.

My experience, also, in contact with Russian officials was somewhat peculiar and may not be a basis for a general inference; but it did convince me that in comparison with the British officials with whom I came in contact a larger ratio of the Russian officials were total abstainers. On five different occasions, when incidentally dining with Russian officials, the cups of the most prominent young men in the party were turned down when the wine was passed; and I was properly humiliated at one time, when, having invited a prominent colonel on the staff to dine with me, I purchased a bottle of wine for the sake of doing honor to the occasion, to find that when the bottle was opened he turned his glass

down and shook his head. And on another occasion I was equally humiliated when, having purchased some cigarettes with which to treat the Cossack guards who conducted us from station to station along the unfinished Manchurian railroad, I found that they abstained from tobacco as well as from wine. The promptness with which the Russian people obeyed the government's prohibition of the sale and use of vodka, at the beginning of the war, indicates a receptivity on the part of the Russian people to reform in their habits which is certainly most impressive and should be set down to their credit.

The Soviet government in Russia has taken special pains to persecute the Church; but, so far as I can learn, their vengeance has had free scope only in the larger centers of population, where many priests and higher Church officials have been put to death. From an official report concerning the atrocities in the territory of Kuban during the first half of 1918, we learn that thirty-eight priests had been put to death in that period, many of them in a shocking manner; and this list was said to be far from complete. Throughout the Empire "many churches", the report goes on to say, "have been either demolished by the Red Army soldiers, or sealed up by the Soviet authorities, or turned into places of amusement, into prisons, and even into dumping grounds for garbage. Fourteen bishops, hundreds of priests, particularly those who distinguished themselves by firmness in their defence of the faith and by the gift of eloquence in their sermons, have been shot, hanged, drowned, burned, and the executions of clergymen are frequently preceded by the most cruel tortures. So, for instance, Bishop Andronicus of Perm had his eyes put out, his cheeks slashed out, and, thus bleeding to death, he was led about the town. In the province of Kherson a priest was crucified. Such acts have occurred in every diocese."

It cannot be that these outrages shall accomplish their purpose and be forgotten. "The blood of the martyrs will be the seed of the Church." The bond of unity furnished by the Church and its institutions will assert itself with overwhelming force, intensified by the memory of the Bolshevik regime. Freed from its organic connection with the State, the Church will fulfil its mission even better than in former days; and this will by no means be difficult, since under the Czars it was the Church which ruled the State, rather than the State which ruled the Church; for it was an unwritten law, from which there was no variation, that the Czar must be a member of the Orthodox Greek Church. The attempted enthronement of a Roman Catholic would have caused a general uprising. Freed from the entanglements of connection with the political régime, and relieved from the suppressive activities of the Bolsheviks, the influences of the Russian Church cannot fail to flow again in purified and increased volume through all the channels of the national life, and to serve an important purpose in maintaining the unity of the Empire.

CARING FOR OUR CHILDREN

(Continued from page 565)

nervous and muscular systems; they have not become fully adjusted. Hence the number of accidents is twice that with adults. We say he is careless; he says 'he can't help it'—and he can't. Second, in this age the boy rebels against authority. This is his saving grace; his will is developing, and he will never be of much account until it does. Third, his nature demands variety of scene and occupation and tempts him to wander off from home and work. But factory life is monotonous; hence he floats from one factory to another. Fourth, when he gets interested in a piece of work he wants to see it through, and not leave it half finished. But in most factories he finishes only a part of the product upon which he is working, and so is deprived of the very training that he needs at this age. Lastly, one of the strongest demands of boy nature at this age is that for play. Now, many adults look upon play as simply a childish luxury fit only for those children who do not need to work. Psychologists, on the other hand, regard the play of children as the means by which alone they develop their physical and moral natures into manhood and womanhood. . . . Children are educated more by their play than in any other way. . . . The same general principles that have been stated as governing boy life apply to the natural development of girls."

A CHURCH that risks nothing gains nothing.



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.

THE PHILADELPHIA CONFERENCE ON ORGANIC UNION

To the Editor of *The Living Church*:



WITH much of your extended editorial comment upon the recent Conference on Organic Union held in Philadelphia, I am in substantial accord. I am glad you gave it so much space and treated this important matter so sympathetically.

You are entirely correct, I think, in saying that "If the Evangelical bodies, without our own Church, can ratify and hold to the covenant there made, it will be the longest stride toward the end so earnestly desired that has been taken since disunion began."

It is because of this great promise which the Plan holds out that I believe it was well worth while for us to have been present, if only to show our sympathy in a movement which, if successful, will tend to lessen the scandal of so many churches, especially in our smaller towns, and, by the process of merging those communions having a similar Church polity, reduce their number. The economic waste and unholy rivalry now existing in our American Christianity are unspeakably sad.

I agree with you also in thinking that it may be unwise, if not impossible, for our Church to become a constituent body in such a union as is now being considered. That question cannot come before us till our next General Convention. You have pointed out very clearly some, if not all, of the embarrassments that would inevitably ensue. The reasons which so strongly militate against the wisdom of our entering into such a compact do not obtain however as between these Protestant bodies. The differences which divide them, in the realm both of Faith and of Order, are almost negligible. They have already for the most part free inter-communion; recognize the adequacy of the ordination of each other, while their forms of worship are almost identical.

It is greatly to the credit of these, our Christian brethren, that more and more they realize the sin of division as well as its waste and are prayerfully endeavoring to find a platform on which they can whole-heartedly cooperate and finally unite. It is also significant that they state that "In taking this step, we look forward with confident hope to that complete unity toward which the Spirit of God is leading us". They frankly confess that the proposed Federal Union is not their goal or final objective, but only a means to that great end, which is the visible organic oneness of the Body of Christ for which our blessed Lord prayed."

You are laboring under a serious misapprehension, however, when you imagine that our presence at that conference meant, or was understood by these brethren to mean, that we represented our Church, or regarded the plan of Federation, which is now before them, as one that at all adequately meets our ideal of Organic Union. Indeed it does not satisfy even their own ideal, but it is for *them*, as you intimate, a great step forward and one which we should do all in our power to encourage.

It is a strange irony of fate that while our own historic and Catholic branch of the Church is the only group at that conference that has the epithet of "Protestant" prefixed to its name, we should have been there as witnesses of a true Catholicity of Faith and Order as the only hope for a divided Christendom. It were pathetic should we forget, as Bishop Doane once said, that underneath all must be the conviction that the Organic Unity of Christianity, however its functional unity may be for the present disturbed, consists in the fact that the Church of Jesus Christ today, in its final analysis, is the great company of believing men, baptized with water into the Name of the Father and of the Son and of the Holy Ghost; that even if there be many folds there is but one flock; that to forbid men who are casting out devils in the Master's name, because they are not with us, is to forget the Master's words, "He that is not against us is for us"; that to doubt the presence and power of the Holy Ghost, in the message and ministry of men whose orders are not according to our liturgical and canonical law, is false to all experience and all evidence of religion and Christianity.

You seem to challenge our right to be at the meeting at all, despite our loud professions of deep interest in Christian Unity and the fact that the whole Christian world is now being summoned as never before, by the Spirit, to heal our unhappy divisions.

I am sure you are aware that this was the second meeting of the conference. If, as you intimate, I transgressed the limits of my authority as chairman, in inviting the members of the Joint Commission to attend this conference, you may be quite correct. If so, I appreciate all the more your generous spirit in describing those who responded to my request "as personal guests of the Bishop of Bethlehem, who represented his splendid enthusiasm—nothing more". I join no issue with you on this point. It is quite true that in neither case was there a formal meeting of the Commission in advance. It is also true that I made two attempts to call a meeting of the Joint Commission to consider this very matter while at the General Convention, but failed to get a quorum. We did secure a great mass meeting at which the Bishop of Chicago and Dr. Manning, among others, made addresses, but the absorbing interest in the Concordat had preoccupied the field.

Our only object in taking an interest in this most significant and far-reaching effort of our Protestant brethren was to show them that we are far from indifferent to the subject when it comes to a practical test and above all to make some slight contribution by our presence and sympathy towards creating an atmosphere of mutual respect, confidence, better understanding, and good-will, in which, alone, anything we have to offer towards the solution of the greatest problem now before the Christian world can ever be favorably considered.

Mr. Robert H. Gardiner, secretary of our Commission on Faith and Order, and the Rev. George Woolsey Hodge, D.D., were of great help to us. I wish also to pay my grateful tribute to the fine spirit of our Protestant brethren who accorded us, despite our fundamental differences from them, most gracious and kindly consideration. It was a great disappointment to all that Bishops Brent and Lloyd, as well as Bishop Gailor, were prevented the last moment from being with us. On our motion the word "Evangelical" was changed to "Christian" Churches, and the word "Protestant" entirely eliminated save as it appears as the word descriptive of our corporate name. At meeting after meeting of our sub-committee on Plan, we had before us the consideration of the episcopate as the basis of reunion; and, even if it was not adopted, an opportunity was given us to bring it fully before the whole *ad interim* committee who gave it a most hospitable and kindly consideration. Far more was accomplished than we dreamed possible, and the future is full of hope.

Finally, in the interest of a perfectly clear understanding of this whole matter, will you allow me to say that again and again, as your Philadelphia correspondent states, I was careful to explain to the council that my position was unique, inasmuch as my presence was entirely personal and not official, and that it did not represent the Episcopal Church, nor the Church's General Convention.

Also, that through our influence the conference was pointed toward the ultimate goal of the union of the whole of Christendom and thus kept from any narrow union of portions of the Church. We insisted that the historical oriental Churches should also be included, such as the Russian and Greek communions. This was most marked in the adoption of the title "the Christian Churches", rather than that of the "Evangelical Churches" as was first proposed.

Bethlehem, Pa., February 17th.

ETHELBERT TALBOT.

THE NATION-WIDE CAMPAIGN

To the Editor of *The Living Church*:



IN the February issue of the *American Church Monthly* there occurs a rather sharp editorial criticism of Dr. Patton's statement concerning the primary object of the Nation-wide Campaign. That statement, as quoted in the editorial referred to, seems to me to be an admirable one. The trouble is that the writer of the editorial note errs in two respects. In the first place he misinterprets Dr. Patton's phraseology. After likening the Church to a hospital, he adds, "You cannot mobilize for active service all the inmates of a hospital." Of course you can't, if by "active service" you mean physical, peripatetic activity. But Dr. Patton does not say "active service", and moreover it is possible to mobilize all the inmates of a hospital for prayer, correspondence, and other similar service on behalf of the Church's Mission. It is similarly possible in the spiritual hospital. Even if the spiritually weak

can be induced to do no more than give money in response to a definitely stated and concrete need, that's something.

The second respect in which the writer errs is in assuming that Dr. Patton, or the Church, or anyone else, expects to fulfil the "ambitious programme" outlined in Dr. Patton's statement, in the course of three months. Whence this strange assumption originated I can't say, but it has not the slightest basis in fact. General Convention appointed a special committee to take over and continue the work of the Campaign. This committee becomes a part of the Executive Council of the Church; its work is included among the other general activities of the Presiding Bishop and Council. Is it reasonable to suppose that General Convention took this action with the expectation that the Campaign would be over and its purpose fulfilled "in three months"? Of course not. That is not the way in which General Convention appoints committees or commissions. The Nation-wide Campaign Committee is permanent and its work is continuous, certainly so far as the present triennium is concerned, and presumably so long as the American Church needs to have her energies spiritualized, her agencies coördinated, her resources mobilized, and her members enlisted, which is Dr. Patton's statement of the primary object of the Campaign.

As a starter, a committee prepared a survey, General Convention endorsed it in substance and approved a Campaign. One feature of the Campaign is an every-member parochial canvass to meet, as far as possible, the Church's immediate need of workers and money during the present triennium. In most places the canvass has been made. The results are encouraging so far as they go. But the canvass was the *beginning*, not the *end* of the Campaign. Now the real Campaign is ready to start with its primary object, as stated by Dr. Patton, steadily in view. That object will not be attained in three months or three years. Who ever supposed that it could be? Fortunately we have all time before us; but it is little short of miraculous what has already resulted in these few weeks in the way of arousing the spiritual energies of our people and stimulating their interest and zeal in their mission. The Church has got her eyes open and is looking about her, seeing, for the moment, little more than "men as trees walking", but with every promise of experiencing one of our Lord's characteristically complete cures in time. But, for the sake of His Kingdom, let's stop talking about fulfilling the object of the Campaign "in three months", and let's get down to deliberate and conscientious study of the facts revealed by the Survey and stick to that until we know something about the Church's opportunity in her world-task. Then, three years hence, we will have another survey and will apply, to meeting the added opportunities revealed by it, all of the spiritual energy and mental enlightenment which is already becoming apparent, and which will be further developed by increased worship and study during those three years.


Of course the primary object is a high one. The Church has truly "hitched her wagon to a star". But the permanent Campaign, diligently followed, will attain the end desired along the road marked by the successive surveys.

New York, February 13th.

WM. C. STURGIS.

RESERVATION

To the Editor of the Living Church:

 R. MANNING has asked you to print Father Conran's letter regarding Reservation. I ask you to print the following, which was the reply immediately called forth in the English Church press by Father Conran's letter, and which appeared in the *Church Times* for January 23rd.

FREDERICK S. PENFOLD.

Providence, R. I., February 21st.

"RESERVATION"

"SIR: Father Conran in his letter to you tells us that the way to God has been revealed by our Lord and that we need authority to assure us that we are coming in the right way.

"Our Lord Himself says, 'I am the Way', and we are told that we may have boldness to come 'by a new and living way . . . that is to say His flesh'. If the doctrine of the Real Presence is true, and the Blessed Sacrament is Christ Himself, then there we have the authorized Way, the new and living Way.

"It may be granted that devotion to the Reserved Sacrament was not the primary purpose for which the Sacrament was instituted. But when the primary purpose is duly and utterly fulfilled, other uses which kindle love and enflame devotion are not excluded. That is the distinction between the Gospel and legalism. This Epiphany season reminds us that, although adoration was by no means the primary purpose for which Christ was born, or even a direct purpose, there is nothing more pleasing to God than to say, 'Where is He that is born King of the Jews? For we have seen His star in the East and are come to worship Him'. We, too, when 'we are come into the House and see the young Child', fall down and worship Him after the example of the Magi.

"Our Lord came to save sinners and reveal God's truth, not primarily to heal the sick or embrace children in His arms. Yet He did these things, and in the last case rebuked those who hindered this expression of their love and His.

"Replying, therefore, to Father Conran's points I would say:

"1. So far from finding no authority in the Bible for such use, we find it in every page of the Gospels from St. Matthew 2:2 onwards.

"2. We know too little about the devotional habits of the early Christians to say there is no authority for it in their practice. It is unlikely that the faithful, who were allowed to carry the Blessed Sacrament, never adored; for they certainly believed in the Real Presence.

"3. The Eastern Church has not developed the use complained of, but has developed the cult of icons instead. Surely the West, in promoting devotion to the most Holy Sacrament, which is Christ the Lord, has found far better means 'that His banished be not expelled from Him'.

"4. 'Nor for fourteen centuries in the West'. Then what produced hymns like *Verbum supernum, Pange Lingua gloriosi*, and *Lauda Sion*? They were written more than a generation earlier than Father Conran suggests, and the devotion they express was time-honored even then.

"5. As neither the Magi, nor the man born blind, nor the holy women on Easter morning, had an infallible Pope to give them authority to worship the Lord where they found Him, why should we need one for that purpose?

"Father Conran's arguments are at least as weighty against the use of the Filioque clause in the Creed as against devotion to the Reserved Sacrament. We may adopt his own headings:

"1. It was not explicitly taught in the Bible.

"2. It was unknown to the Early Church.

"3. It was repudiated by the Eastern Church.

"4. It was unknown to the West for many centuries.

"5. And 'the only other authority that would suffice us is an infallible Pope'. This reasoning is identical with Father Conran's.

"Still more heavily do his arguments weigh against the legitimacy of Confirmation without Unction; especially if the Scriptural mention of the laying on of hands refers to the bestowal of charismatic gifts, as many think. Father Conran suggests that, at the Reformation, the Church of England had the choice of two courses, and deliberately chose one of them. Well, on Elizabeth's accession she deliberately chose the old paths, and was forced away from them by the tyranny of the State for political reasons. Hooker, Andrewes, Overall, Laud, and the Carolines strove to lead her out of the Egypt into which Elizabeth and Cecil had driven her. And they succeeded in leading her out. But, to use Macaulay's phrase, their part was rather that of Moses than of Joshua. They led her out of Egypt, but did not bring her into her own land. The stiffneckedness of the people hindered that consummation as in the case of Moses. The Oxford Movement was the approach to Jordan. Father Conran does not tell us who gave a part of the Church power 'to reform and reconstruct' the religion of the whole body, whether on the lines of the Bible and the Early Church or otherwise. And as the Bible cannot speak to tell us if our judgment is correct or not, and as the Early Church is no longer here to receive and decide the appeal, how can we know that any such reconstruction is better than that of John Knox, undertaken on similar lines? With all respect, I must reject Father Conran's premises, and, consequently, his conclusion.


A. ST. LEGER WESTALL.

"St. Michael's Vicarage, Walthamstow, E. 17.

"January 17th."

SURVEY OF THE PRIESTHOOD

To the Editor of the Living Church:

 HE Rev. Frederick B. Avery, in his letter entitled A Nation-wide Survey of the Priesthood, in THE LIVING CHURCH of February 7th, has certainly proved that the clergy are up against it—scores of returned chaplains parishless; and hundreds of parochial clergy penniless (after paying the coal bill and other bills).

What to do? Well, in the first place, let us recognize the fact that the clergy have always been up against it. Ever since St. Paul, who suffered the loss of all things, the clergy have suffered more or less. St. Paul did not complain about it, however. His problem was not how to get a good parish in a wealthy diocese, or even how to get an adequate support. His problem was to preach the unsearchable riches of Christ wherever he could find men and women to listen. Is not that our problem? And if so, is it so insoluble?

The "Nation-wide Survey of the Priesthood" seems, on careful examination, to be confined to the answers of two bishops. These two had no vacancies. What then? Massachusetts sometimes has two hundred clergy from outside seeking in vain for admission. Does that mean that there are no opportunities in

the ministry? Far from it! At the same time that there is a surplus of clergy in a few great dioceses, there are bishops calling for men and often calling in vain.

What we need is more of the missionary spirit. Fifteen hundred men and women are needed for various types of missionary service. Why is the number limited to 1,500? Not because more are not needed in a programme of world evangelization; but because 1,500 is the largest number that the Church has faith to call for.

If the Church should take the ground that no more missionaries shall be called and sent forth until all the clergy at home are happily placed and adequately paid, not one missionary would ever go.

Are our clergy adequately paid? Were our soldiers adequately paid for their services? No. What then? Soldiers fight and die for love of liberty and country. Ministers and missionaries live and labor and suffer for love of Christ and the Church. But the soldier will fight better if well fed and equipped.

The clergy will accomplish more if their numbers are increased from a handful to a host, and they are properly equipped and supported.

We have always been up against it, and always will be until we unify the command and bring up the reserve power of the entire Church.

What we need now is a nation-wide survey of the resources of the Church. Such a survey would show the almost unbelievable wealth of the Church. The Nation-wide Campaign and canvass is a wonderful beginning. But it is little more than a beginning. We have barely scratched the surface. The Golcondas of wealth both in consecrated lives and in consecrated wealth still wait for deeper sinking of the shaft.

Let us not be discouraged because we are up against it. So were the boys at Château-Thierry, and the Argonne. That was what they were there for. They went up against it and over the top "while all the world wondered". Let us do the same.

Why don't the sons of the clergy go into the ministry? Why don't the sons of the laity go into the ministry? Is it lack of religion or lack of money? Both. When father consecrates his pocketbook, son will be more apt to consecrate his life. When the clergy forget their inadequate support and the laity forget the inadequate clergymen in a mutual effort to win men for Christ, we will have a world-wide campaign which will not stop till every Christian gives both his money and his life for God.

It will no longer be a question of giving a tenth of our manhood and a tenth of our money, and a seventh of our time for the service of God. We will give all. The rich young man will sell all he has and give to missions. And then, having nothing else to give, he will give himself and become an apostle of the new era. The poor young man will give himself also as a missionary. If the Church needs money even more than it needs men, as it usually does, he will go into business for God; and give one-tenth or one-half or the whole of his income to God until the need for men is greater than for money; and then he will give himself or his son for that service.

When rich men and poor alike begin to do these things, it will no longer be the clergy and the Church that are up against it. It will be our ancient enemies, the world, the flesh, and the devil, who will be up against it; and no mourners at the funeral.

FRANCIS B. WHITE,

Somerville, Mass.

Rector St. Thomas' Church.

LOST IN MARINE MAILS

To the Editor of *The Living Church*:



One does not like to be thought negligent in acknowledging letters or Christmas gifts will you kindly print the following news item clipped from the Manila *Bulletin* of December 26th?

"The five hundred sacks of mail on the transport *Great Northern*, arrived Tuesday evening, were water-soaked and the mail is practically a total loss. In addition to being water-soaked the sacks were jammed about the hold, many of the sacks were torn to pieces, and together with their erstwhile contents now lie in a lot of rubbish removed from the transport and piled on pier No. 1, where the *Great Northern* is docked.

"All the sacks which were not destroyed have been removed from the dock to the post office. The first class mail was dumped out of the sacks Wednesday and an effort made to dry it and save as much of it as possible. This will be very little.

"The second class mail will be handled in like manner today, with like results: magazines, newspapers, Christmas packages, these are all gone—'glimmering through the dream of things that were.' This statement is made after the rubbish at the dock and the water soaked and damaged mail sacks at the post office have been seen by a representative of the Manila *Daily Bulletin*."

The *Great Northern* sailed from San Francisco on November 30th. May I ask those of your readers who may have had letters

for any of us missionaries on this steamer to write again: or, at any rate, to forgive us for a seeming neglect to acknowledge?

Yours very truly,

JOHN A. STAUNTON, JR.

Sagada, Philippine Islands, January 5th.

DELAWARE AND EASTON

To the Editor of *The Living Church*:



HAVING been a rector in the diocese of Delaware, a frequent visitor in most of its parishes, and an occasional visitor in many of the parishes of its neighboring diocese, Easton, and being deeply interested in Delaware's present splendid choice of a Bishop, I venture a suggestion that might prove a statesmanlike move on the part of the Church.

The diocese of Delaware cannot offer a great challenge to a broad-gauge man like Bishop Thomas. Having been in close association with Bishop Kinsman for years, I cannot help but feel that his defection from the Episcopal Church was due in part to the underlying and undermining disappointment and discouragement he felt in his work, for continued depression saps both vitality and mentality. The statistics of the diocese of Delaware hardly lure a bishop of outstanding ability, and the statistics of Easton are vastly less stimulating, where, according to Stowe's *Directory* of 1917, not a single parish pays its rector as much as \$2,000 and a house, and only seven pay over \$1,000.

Here are the statistics of the two dioceses (1920 *Living Church Annual*):

	Square Miles.	Population.	Clergy.	Miss.	Parish and Comm. cants.	SS.	Income.
Delaware . . .	2,050	202,322	34	38	4,357	2,092	\$141,135.99
Easton . . .	3,550	196,004	30	65	3,435	1,468	50,902.20

My proposition is that the conventions of these two dioceses this spring be urged to unite and form one new diocese. The new diocese would then comprise about as many square miles as the diocese of New York. Its statistics would compare with dioceses like Bethlehem, Harrisburg, Western Massachusetts, etc. It would have roughly the same number of clergy and parishes as Pittsburgh and Southern Ohio, though less communicants and income. Its general statistics would be about half those of Western New York, Central New York, Albany, Maryland, and Ohio. The Eastern Shore of Virginia might be added to the new diocese, though it is possible that this could be better administered from Virginia. Readers of your paper are no doubt aware that more than once it has been proposed to make one state of that whole peninsula, to be named "Delmavia".

This combination of dioceses is suggested with the knowledge of local prejudices that may exist, but the strength that might accrue to the Church through it should overcome pride or prejudice. The legal obstacles, if any pertain, could be adjusted by the chancellors. The virtues of the coalition need no enumeration for elucidation.

D. WILMOT GATESON.

Trinity Church, Williamsport, Pa.

IMMIGRATION AND THE CHURCH IN CANADA

To the Editor of *The Living Church*:



THE Council for Social Service of the Church of England in Canada, which is under the direction of the General Synod, and of which the Primate of Canada, the Archbishop of Rupert's Land, is *ex-officio* president, and the Bishop of Huron chairman of the executive committee, has decided to establish a Department for the Welcome and Welfare of the Newcomer, one of the chief objects of which is to place the newcomer, whether immigrant or migrant, in touch with the parochial clergy and Churchworkers of his new place of residence at as early a date as possible. With this end in view it is seeking to secure the establishment of committees and secretaries of welcome and welfare in every parish of the Church of England in Canada.

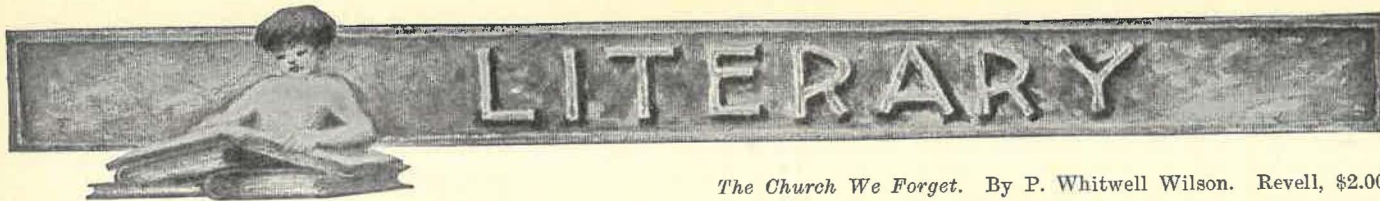
The clergy and others interested will greatly facilitate the work if they will send the names, Canadian address, and probable date of arrival, of families or individuals coming to Canada, to the Department for the Welcome and Welfare of the Newcomer, of the Council for Social Service of the Church of England in Canada, Continental Life Building, Toronto, Canada. The Department will then notify the parochial clergy in Canada. The General Secretary of the Council will also be glad to give further information at any time.

This plan is not in substitution of the excellent work done by the immigration chaplains at our ocean ports, but is an additional effort to ensure that no member of the Anglican Church coming to Canada to reside is lost sight of by the Church of his fathers.

Toronto, Canada, February 17th.

C. W. VERNON,

General Secretary of the Council for Social Service of the Church of England in Canada.



A MODERN APOLOGETIC

The Productive Beliefs, by Lynn H. Hough, D.D., Professor of Historical Theology, Garrett Biblical Institute, Evanston, Ill. Being the Cole Lectures for 1919. Revell & Co., \$1.25 net, 223 pages.

The lectures on the Cole foundation at Vanderbilt University have given us, in the past decade and a half, some moving illuminating interpretations of the Christian faith. The list of lecturers has included such men as Ian MacLaren, Charles Cuthbert Hall, Robert E. Speer, President Faunce, Dr. G. A. Johnston Ross, Dr. James MacDonald, and the eloquent pastor of the Broadway Tabernacle, Dr. Charles E. Jefferson. But it may be doubted whether any of the courses have quite so completely fulfilled the scope and purpose of the foundation in promoting the advocacy, defense, and interpretation of the Christian religion as the lectures of the present year by the President of Northwestern University.

Dr. Hough's course is an admirable sequel to that of the previous year by Dr. Jefferson. The latter dealt with some of the fundamental beliefs of Christianity as they must be reinterpreted in the light of the great war. His *Old Truths and New Facts* was a singularly eloquent restatement of some forgotten truths of Christianity—the lordship as well as the divinity of Christ, the new appreciation (in face of the world agony) of the meaning of His vicarious suffering, the idea and practice of prayer, the new attitude of the Church, and the world mission of Christianity. Dr. Hough's purpose, though in line with this, approaches the problems of to-day from a different angle. He asks what view of God is most potential and morally productive for men living under the conditions and experiences of these days of world strife and world reconstruction, and shows that if we cannot find a God who meets us at our most real and intense experiences and parallels these experiences in His own (which for all their high and commanding quality make Him comprehensible) we really cannot find God at all. His chapter on "The Adventurous God" contains all that is good in Mr. Wells's philosophy, stripped of what is false, foolish, and irritatingly "cocky".

In setting forth the beliefs which by their practical, productive results justify acceptance, Dr. Hough presents a thoroughly reasonable and spirited modern apologetic. Some of the chapters, notably those on the imperial personality of Christ and the social life of God, contain passages of unusual power and beauty. He shows that faith in the divinity of Christ is, with the apostles, the flower of a beautiful and wonderful personal experience and that it must be the same with us; not an intellectual substitute for such experience, but a growth and transformation arising out of long and close contact; not intellectual assent to a logical proposition, but spiritual consent to the will of God as revealed in Christ. Even more striking is the last chapter, in which the author presents the doctrine of the Trinity as the only conception of God which shows Him to be eternally productive, in perfection of life, fullness of movement, intercourse, action, reciprocal love, and at the same time gives us unending inspiration for hopeful service, in that, revealing God as operative, fruitful, and social, it enables us to recognize in every true social ideal the counterpart of what is of the very essence of the divine nature.

We heartily commend the book as a fine example of the best type of Christian apologetic, scholarly, spiritual, brave in facing the difficulties of faith, and firm in its grasp of the essential Christian verities. The lectures lack the admirable directness, simplicity, and nervous virility of Dr. Jefferson's, and occasionally there are "purple patches" which multiply words without increasing thought; but these may be readily forgiven in view of the serious and scholarly treatment of the general theme, with its abounding evidence that the creeds of Christianity yield definite, tangible fruit in life and its equally certain proof that in the last analysis the only way to preserve the Christian morality is through full belief in the Christian God. C. F.

The Iron Hunter is not the name of a novel, although it has the moving interest of a good one. It is the life narrative of Chase S. Osborn, one time Governor of Michigan and a factor in the public life of that state, as well as an expert in the study of iron. At all times an interesting figure, he tells his story in a concise and straightforward way that leaves a good impression on the reader. (New York: The Macmillan Company.)

The Church We Forget. By P. Whitwell Wilson. Revell, \$2.00 net.

The London newspaper editor who in *The Christ We Forget* gave us a layman's life of Christ for to-day has now, in this new book, attempted to give, in plain, practical, every-day language, the story of the Apostolic Church as the history is told in the Acts of the Apostles and in the Epistles. There can be no question of the vividness of the picture Mr. Wilson has drawn. He has a journalist's instinct for catching the main facts, fastening upon the essential details and telling his story in an interesting and effective way. The book is graphic and moving. Mr. Wilson knows his Bible thoroughly, believes it whole-heartedly, and has a faith which is simple, evangelical, warm, and vital. But—

He has not troubled to read very deeply the history of the Church as it is shown in later patristic records; he is altogether too impatient of dogma—not realizing that the doctrines of Christianity are really but "the logical exponents of its facts"—and he is not a thorough historical scholar. There have been popular expositions of early Christian history that were accurate as well as vivid. Although, like one of the statesmen of his day, he had a wealth of vocabulary which "intoxicated him with the exuberance of his own verbosity", Canon Farrar wrote a *Life of Christ* which was popular and yet scholarly after the fashion of its time. He wrote a history of *The Early Days of Christianity* which proved him a better informed scholar and theologian than his contemporaries gave him credit for being—yet he covered the dry bones of scholarship with flesh and made his history vivid and appealing.

Moreover, Mr. Wilson is too narrow an evangelical to tell satisfactorily the whole story of the beginnings and early growth of the Church; in his dislike of ecclesiasticism, he misses something of Christian truth. His *Christ We Forget* had the same shortcomings; it showed reverence, moral earnestness, a deep appreciation of the beauty of the Great Life; but it was not the whole truth about the Incarnate Son who is King and Judge and Lord, as well as Master and Friend. Yet the book was so fresh and natural and fascinating in style that it was more than worth while. This book, despite like defects, is even better than the first in its intensively human qualities and its appealing power. C. F.

Four Modern Religious Movements: By Arthur Haire Forster, published by Richard G. Badger. Boston, 1919. Price \$1.00 net.

Professor Forster's book contains all-too-brief papers on Spiritualism, Christian Science, Theosophy, The Mormons, Christ the Word, The Value of Death, The Religious Opinions of Dean Swift. In his treatment of these modern religious movements there is a good deal of common sense—salted with Irish wit—shown in picking out the two or three salient points of objection that will appeal to the ordinary person. It is a book which may well be loaned (the price seems disproportionate to the size and makes its wide circulation, as a gift, impossible) to those who without making any prolonged study of the subject feel the appeal of some outstanding feature of one or another of these systems of misbelief. Of the miscellaneous papers one would commend especially that on The Value of Death. In a book of this elementary, popular character, where discussion is impossible, it seems regrettable that the author has emphasized in his paper on Christ the Word the Greek source of the Logos alone, for to many it seems, as Dr. Harnack has said, "The Gospel . . . contains very much that must have astonished a Greek, and is opposed to the philosophical idea of the Logos" (*History of Dogma*, vol. I, p. 329). But, generally, the book is to be highly commended as an addition of great practical value to the library of defense against these errors of the time, which many are substituting for religion. F. H. H.

DR. G. CAMPBELL MORGAN, who has been visiting America, speaking, preaching, and lecturing in a number of cities, has made the occasion of his visit an opportunity for delivering at the Union Theological Seminary of Virginia (not New York; and not Alexandria) a series of lectures on preaching, published under the title *The Ministry of the Word* (Revell, \$1.50). The book is distinctly disappointing. It never faces squarely new world conditions and gives little of practical value in its chapter on preparation for the ministry. One would hope for more, in a work on the prophetic ministry, from one who has so great a reputation as a preacher.



SARAH S. PRATT, Editor

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 4215 Park Avenue, Indianapolis, Ind.



NOTHER Lent offers us its aloofness, its sweetness, its chances for more outward devotion and more inward tranquility; more straightening out of our own imperfect growth, more of everything that the soul needs.

I was talking to a young man to-day about a book, *Reynard the Fox*, by John Masefield, a marvelous picture of an English hunt, and we were speaking of one of the huntsmen who, when a beautiful view burst upon him, would exclaim: "Oh, Glorious God".

"I think it the most natural thing in the world," he said, "in times of great emotion, to speak to God. God is the Comrade of the soul."

This phrase has been haunting me. In what beautiful relation would this place us with God! God—our Comrade, who shares all that is best within us—to whom we can tell things none other may hear, and—best of all—that He shall so live—perhaps even subconsciously—in our hearts, that when the finest emotion of the heart is aroused His divine Name shall instantly rise to our lips as the *only* word to say.

I think this might serve as a sweet thought for Lent; not so much how much or what we shall read, how often we shall worship, or what our self-denial and Easter offering shall be, but just nourish, by all of these practices, the lovely thought that we shall make God the comrade of the soul, this Lent.

REFERENCE WAS MADE in our last letter to the new candle that burns at the end of the seven in that row symbolizing the Church Service League. The national president of the Churchwoman's League for Patriotic Service is Mrs. Hamilton Fairfax of New York and the vice-president Mrs. Nathaniel S. Thomas of Cheyenne, Wyoming. Its emblem is the American flag surmounted by the missions or Church flag, the blue Cross on white ground. The printing of this society is all very attractive, done in red, white, and blue. The national headquarters is 8 West Forty-seventh street, New York.

"Coördination of work in Church and nation for the improvement of our country and the conservation of the energies so nobly expressed in the war, in order that the urgent needs of peace may be clearly understood and worthily met"—such is the official aim of this society.

Differing from the larger league of which it is a part, the diocese and not the parish is the unit. The bishops have in this organization their own special aid in diocesan work.

The New York office maintains a reading room where information and literature may be found and an employment bureau is located.

Some of the things receiving present attention from this League are Americanization, Canteens and Saloon Substitutes, Hospitals, Modern Methods of Religious Education, and Preventive and Rescue Work.

Mrs. Richard Aldrich is chairman of the first committee, which provides a short course of lectures on how to teach English to our foreign-born. This is designed for educated persons who are willing to help. There are six lecturers for this course. The demand for teachers of English is far greater than the supply.

Mrs. Huntington Merchant heads the Canteens Committee. A large work is projected which will establish a chain of saloon substitutes through the city—these to be on a self-supporting basis.

Many hospitals in New York were found to be in need of surgical dressings. Mrs. Chester A. Braman is chairman of this committee; under its auspices groups of women meet in Calvary Church on Tuesdays and Fridays for this work.

A call from Alaska for knitted garments is being met by those who can work only at home.

Miss Agnes Emily Warren leads the Modern Methods work. It was our privilege to present some of her work in detail lately on this page. Besides Sunday school work, her department includes meetings of "student groups" who, at Saturday afternoon teas, discuss patriotic work and are trained to put their enthusiasm and knowledge at the disposal of the Church.

Of Preventive and Rescue Work Mrs. Haley Fiske is chairman. In this work it is found that, whereas a trained worker is necessary in rescue work, a volunteer who has tact and kindness may do great things in the follow-up. A course of lectures and training to thirty-four volunteers was given in December and another such course is planned for March.

WHILE A LITTLE LATE for the description of an Epiphany meeting, one held in the Church of the Redeemer, Cairo, Illinois, seems greatly worth preserving for next year's use. Mrs. Candee, a member of that parish, sends it:

"The Feast of Lights took the place this year of the usual Christmas celebration for the Church school. The church was filled with an interested and reverent congregation which joined heartily in the processional and Christmas carols sung by the large vested choir of over forty singers, with organ and orchestral accompaniment. After a brief address and prayers by the new rector, the Rev. Herbert Percy Hames, and explanation of the Feast, the three magi, richly appareled and bearing gifts, entered by the west door of the church, singing as they walked up the aisle, 'We Three Kings of Orient are'. After their gifts were received by the priest and placed upon the altar, a large pure white candle was lighted thereon, symbolizing Christ, the Light of the World. Then twelve boy choristers, each bearing the name of an Apostle, received a candle lighted from the Christ candle on the altar. They in turn transmitted the light to three choirmen (vested) representing the orders of the ministry, bishop, priest, and deacon. These carried their lights down into the congregation, which had been provided with candles (in safety-holders), each helping to light his neighbor's candle and passing the light along. The church being darkened (except the chancel), the beautifully decorated and illumined altar made a wonderful and beautiful picture. In the recessional, there was carried, just behind the cross, for the first time, a white silk Church flag, a gift from a friend of the rector; and, as the choir led the way, the whole congregation with its twinkling lights followed in procession around the church and through the cloister to the parish house. Here was held a social hour with a huge birthday cake with eighty candles commemorating the years of this parish since Bishop Chase, the first missionary Bishop of Ohio and of Illinois, held a service in 1840 at Cairo on his journey down the Mississippi, seeking aid at New Orleans and Charleston for his infant Jubilee College at Robin's Nest."

THE DIOCESE OF GEORGIA has a publicity director, Edith D. Johnston, from whom comes the story of a progressive tea given by the members of Section B of the Christ Church Auxiliary in Savannah. The programme was made up of short talks on the Church's mission, discussed in eight topics. At each table was a speaker and at the end of a five minute talk the guests progressed to the next table until each group had heard the eight subjects.

Those who gave the topics were Mrs. A. B. Hull, diocesan president of the Auxiliary, representing St. John's Church branch, who spoke on The Church in the Domestic Field; Mrs. F. D. Fant, president of Section B of St. Paul's Church, whose subject was The Church in the Foreign Field; Mrs. Thomas Purse, from St. Michael and All Angels', discussed The Department of Christian Social Service; Mrs. T. P. Waring represented the senior branch of Christ Church, and her topic was The Nation-wide Campaign: Results in Parish

and Diocese. The following members of Section B of Christ Church presented topics: Miss Eugenia M. Johnston, The Woman's Auxiliary to the Presiding Bishop and Council; Mrs. John Durham Wing, The United Thank Offering; Miss Julia Schilling, The Department of Religious Education; and Miss Edith Johnston, The Junior Plan.

At the close of these forty minutes of educational enjoyment, great enthusiasm was shown over the tea-cups. Miss Johnston is scrupulously honest in disclaiming this good idea as originating in her parish but accredits it to St. Paul's branch in Chattanooga, Tennessee. "We got it from Mrs. Loaring-Clark last summer at the Sewanee Summer School for Workers. We worked out the details, however; so this plan is ours, although Mrs. Clark suggested some of the topics. Our diocesan president, Mrs. Hull, who was one of the speakers, thinks it is so effective that she hopes to send it out through the diocese."

MRS. MALLORY TAYLOR of Macon, Georgia, whose very name connotes the U. T. O., on account of removal from Macon has resigned the diocesan custodianship of the Offering. The Bishop however has appointed her Honorary Custodian and in this way we may depend upon Mrs. Taylor still serving perhaps less systematically but very effectively. Her exceedingly helpful methods of promoting interest in the U. T. O. have been noted often on this page and we do not believe that the atmosphere of Cape Charles, Virginia, whither she goes, will be less conducive to brain activity along her favorite line of interest. Previous to her departure, the members of the women's organizations of Christ Church, Macon, gave a reception for Mrs. Taylor which was attended by the entire parish and many others. The woman's club also passed resolutions deploring the loss of Mrs. Taylor and rehearsing in full her long and valuable service in civic and patriotic work in the city of Macon.

WE FIND OURSELVES in error in the list of new officers of the Northern Indiana Auxiliary. Inadvertently the list was made from an old programme. The following officers will serve for the next three years: President, Mrs. Edward W. Averill, Fort Wayne; secretary, Miss Gertrude Green, Fort Wayne; box secretary, Mrs. Wm. Brackinridge, Delphi; treasurer, Mrs. W. J. Cordich, Plymouth; U. T. O. treasurer, Mrs. Ferdinand J. Boedefeld, Elkhart; chairman for missions, Miss Alice Goldthwaite, Marion; chairman religious education, Mrs. C. J. Grant, Kokomo; chairman social service, Mrs. William Meade, East Chicago.

WE HAVE detailed directions as to "How to give a Progressive Tea", sent by the Publicity Director of Georgia, which we shall be glad to send to any Auxiliary or Church society.

HOW THE INDIVIDUAL CAN AID IN PROHIBITION ENFORCEMENT

BY DANIEL C. ROPER,
Commissioner of Internal Revenue



HOW can I, an individual, aid in the enforcement of the prohibition laws?

Noting the nation-wide appeal issued by the Bureau of Internal Revenue for the coöperation of "all good citizens" in the administration of the national prohibition act, this question, doubtless, has arisen in the minds of many who are willing and anxious to be of service and yet lack immediate knowledge of how best to proceed.

The situation which confronts us may be described in few words. The period of controversy has passed. Prohibition is here. It is a part of the Constitution of the United States. And the Eighteenth Amendment will be obeyed by the people as all other laws of the United States are respected and obeyed.

Enforcement of the national prohibition act is centralized in the Bureau of Internal Revenue, but responsibility for its effectual administration extends to the officers (whose sworn duty it is to uphold the constitution of the United States) of every state, city, county, and town within the

broad confines of this country; and, in the final analysis, to the American people themselves. The people, through their representatives in Congress, and in the state legislatures, have held that prohibition is necessary; they have made it a part of the supreme laws.

Encouraged by the splendid coöperation of the clergy of America in creating a right public spirit toward administration of the tax laws, I have recently addressed to 125,000 clergymen, of every denomination, a letter urging their support and that of the members of their congregation in the administration of the prohibition laws.

"Your own Church members," I said, "will give unhesitating adherence to the prohibition laws; but it is necessary that they do more. To coördinate and give force and direction to their individual efforts it is strongly urged that a committee of law enforcement be appointed to receive all complaints of violations of law, and to lodge such complaints, together with the evidence obtained, with the proper authorities. The active support of such a committee backed by the influence of your members will be a very great help to local officers—federal, state, and county—in enforcing the law. Whenever any officer fails in his duty, public sentiment should secure his removal."

If, as it is hoped and believed, this suggestion is adopted by the Churches of the country, it may be truly said that we have enlisted in the cause of prohibition enforcement an all-powerful army of the righteous minded. To organizations interested in the enforcement of prohibition—and this may be said to apply to every board of trade, chamber of commerce, civic, social, and religious organization in the country—I have offered the following suggestions:

"1. Organize and work for the development of a strong, healthy, public sentiment in favor of obedience to law in general and the prohibition law in particular. This can be accomplished through sermons from the pulpit, and by means of public lectures and addresses; through articles written by prominent men in each locality and published in newspapers and pamphlets, as well as through the efforts of teachers in the public schools.

"2. Support the local officials in the performance of their duties under the law. Advise these officials that all good citizens are looking to them for effective and impartial enforcement of the law. Encourage officers who perform their duties faithfully, and vigorously condemn those who fail to perform their duty.

"3. In some states and municipalities the law and ordinances do not permit of full coöperation between local and federal officers. In such instances outside organizations can render great service by endeavoring to have the laws of their states and their municipal ordinances so changed and strengthened as to require effective coöperation between local, state, and federal officers.

"4. Organizations should keep in close contact with the federal prohibition director and his assistants in their state, keep them advised as to enforcement results, and coöperate with them in correcting defective administration."

"What of the work of the Bureau of Internal Revenue?" may be asked. Within the Bureau there has been organized an agency for the enforcement of prohibition whose activities will reach the farthest boundaries of this country and its possessions.

In each state is a federal prohibition director. Also the country has been subdivided into ten units in charge of as many federal supervising agents. Under each of these officers is a force of federal officers for enforcement of the law. Successful administration, however, must be measured largely by the manner in which other than federal authorities meet their requirements.

In communities—state, county, and municipal—local officers are expected to take the initiative, to keep their own house in order. If they neglect this duty, the federal prohibition officers will enforce the law and also bring to the attention of the law-abiding citizens of such communities the failure or dereliction of the local officers.

Enforcement must be general. It must be uniform. Those who violate the prohibition laws will be made swiftly to suffer their penalties. The hand of the law is far reaching, and will be exercised with justice to all and favoritism to none.

TO DEVELOP the powers which He has lodged in our renewed nature in union with His own perfected humanity, is the very purpose of our earthly trial.—*Rev. T. T. Carter.*

Church Kalendar



Feb. 28—Ember Day.
 " 29—Second Sunday in Lent.
 Mar. 1—Monday.
 " 7—Third Sunday in Lent.
 " 14—Fourth Sunday in Lent.
 " 21—Fifth (Passion) Sunday in Lent.
 " 25—Thursday. Annunciation B. V. M.
 " 28—Sixth (Palm) Sunday in Lent.
 " 31—Wednesday.

Personal Mention

THE Rev. STANLEY BOGCESS, rector of Hamilton, Ohio, has accepted a parish in Los Angeles.

THE Rev. JOSEPH T. CARTER—not the Rev. R. E. L. Strider, as erroneously stated in *The Living Church Annual*—is secretary of the diocese of West Virginia.

THE Rev. WALTER B. CLARK has accepted the rectorship of St. Philip's Church, Southport, N. C., and assumes charge in the near future.

THE Rev. CONRAD H. GOODWIN is temporarily in charge of Plymouth, Creswell, and Columbia, N. C.

THE Rev. W. J. LOCKTON has resigned at Battle Creek, Mich., to accept the parish at Elkhart, Ind.

THE Rev. CLIFTON MACON having become locum tenens of Christ Church, Bloomfield, and Glen Ridge, N. J., should be addressed at Christ Church Rectory, Bloomfield, N. J.

THE Rev. EDWARD A. MCGOWAN of San Miguel, Calif., has become vicar of St. Mark's Church, Tonopah, Nev., with charge of missions at Goldfield, Manhattan, and Round Mountain.

THE Rev. I. KENNETH RICE has resigned Epiphany parish, South Haven, Mich.

THE Rev. HENRY R. SANBORN, vicar of Sparks, Nevada, who was a major during the late war, has been elected commander of the local post of the American Legion of over four hundred members. Mr. Sanborn has but recently recovered from an attack of appendicitis, which necessitated an immediate operation and kept him from his work for a month.

THE correct address of the Rev. JOHN E. SHEA is Claremont, Va.

BISHOP THURSTON, as the Bishop of Oklahoma, has now moved to Oklahoma City, and should be addressed accordingly, care of St. Paul's Cathedral.

THE Rev. FRANK VAN VLIET has become rector of Emmanuel Church, Hastings, Mich.

THE Rev. A. RITCHIE YOWMAN of Halifax, Nova Scotia, has accepted temporary charge of a missionary field in North Carolina, with residence at New Bern.

CLASSIFIED NOTICES AND ADVERTISING

Death notices are inserted free. Memorial matter 2½ cents per word. Brief retreat notices may on request be given two consecutive free insertions. Additional insertions must be paid for. Marriage or Birth notices, \$1.00 each. Classified advertisements, wants, business notices, 2½ cents per word, including name and address, each and every insertion. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc., persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

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

DIED

CLARKE.—On January 25th, JOHN NEVIN CLARKE, formerly of Epiphany parish, Chicago, Ill., latterly of St. John's parish, Massena, New York.

GOODWIN.—Entered into rest, on Tuesday, February 3rd, at Middletown, Conn., ALICE CATHARINE, youngest daughter of the late Fred-

eric J. Goodwin, D.D., and Catharine T. Bloodgood. Funeral services were held at the Church of the Holy Trinity, Middletown, Conn., on Friday, February 6th.

HIBBARD.—WILLIAM G. HIBBARD, beloved husband of Susan F. Hibbard, son of Lydia B. Hibbard, and the late William G. Hibbard, and brother of Mrs. Robert B. Gregory, Mrs. John Buckingham, Mrs. William E. Casselberry, the late Mrs. William B. Stirling, and Frank Hibbard, in New York City, in the 50th year of his age. Funeral services at Christ Church, Winnetka, Ill., February 22nd, at 2 P. M. Burial private.

HILLER.—Entered into rest at Plainfield, N. J., on January 23rd, LUDIA J. HILLER, widow of the late Thomas Hiller of New York. Interment in Woodlawn cemetery.

HUNTINGTON.—February 21st, in Burlington, Wis., at the home of her son, the Rev. C. E. HUNTINGTON, in the 85th year of her age, MARY ELIZABETH. Services at St. John's Church, Burlington, February 24th. Interment at Gloucester, Mass.

NOBLE.—Suddenly, of heart failure, in New York City, January 15th, LILY PARKER, wife of John H. NOBLE, of Anniston, Ala. Funeral services in Church of St. Michael and All Angels, Anniston, Ala., on the Second Sunday after Epiphany. Interment in Hillside cemetery.

"His faithfulness and truth shall be thy shield and buckler."

ROBERTS.—Entered into life eternal, at Greenville, S. C., February 3rd, FRANCES HAYNE, wife of Edward Ennis Graham Roberts, of Anniston, Ala.

"Underneath are the everlasting arms."

WISE.—JAMES LLEWELLYN WISE, the 8-year-old son of the Rt. Rev. and Mrs. James Wise, entered into life eternal on Monday, February 16th, after a short illness. A 9 A. M. on Wednesday there was a special celebration of the Holy Eucharist for the Bishop's family and their close friends. The burial office was read at 2:30 in the afternoon by the Dean of the Cathedral, the Very Rev. J. P. deB. Kaye. Both of these services were held in the Cathedral. The body was laid to rest in the diocesan lot in the Topeka cemetery.

"May he rest in peace!"

EPISCOPAL LIMERICKS

ENTERTAINING THE BISHOP

My host, as he carved at his table,
 Admitted he seldom was able
 Such rich food to digest
 As he served to his guest;
 But "it was a great day at his table".

So he greeted my stories with laughter
 That shook every ultimate rafter;
 But all such entertain-
 ment is perfectly vain,
 If the Bishop is sick the day after.

So give him a rational diet,
 And occasional moments of quiet;
 Nothing brightens the views
 Like a forty-wink snooze;
 If you haven't the habit, just try it.

G. M. W.

WANTED

POSITIONS OFFERED—CLERICAL

A YOUNG CLERGYMAN WANTED TO assist the rector of a busy mid-western parish during the Lenten season. This is a special opportunity for a man who wishes to develop along educational lines, and become thoroughly acquainted with the work and problems of a week-day school of religious education. A man under 30 preferred, but the first requisite is an appetite for work. Send replies direct to the Rev. G. P. T. SARGENT, 306 State street, Grand Rapids, Mich.

WANTED—LAYMEN AND CLERGYMEN (married or single), willing to support themselves temporarily, to join new order for mission work. No vow of poverty or celibacy. Box 1426, Washington, D. C.

POSITIONS WANTED—CLERICAL

CLERGYMAN IN MID-WESTERN CITY will exchange June to September, Washington, Baltimore, Philadelphia, preferred. Rectory included. Light duty. Address KAPPA, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

THOROUGHLY CATHOLIC DEACONESS to do settlement work in St. Joseph's Mission under Catholic priest. Comfortable mission house in industrial quarter of Chattanooga. Beside mission work will be managing house-keeper. Deaconess Gore already in residence. Reasonable stipend. Write FATHER ROBERTSON, Chattanooga, Tenn.

WANTED—IN PRIVATE PROTESTANT home for girls, Western New York, two capable, refined women; one as seamstress, one as house-mother. Institutional experience preferred. Address J. M. F., care LIVING CHURCH, Milwaukee, Wis.

WOMAN TO SELL BUILDING certificates for a new school building project for a Church school. Maturity five years. Commission basis. Address Rev. FRANCIS H. RICEY, Treas., Box 336, Maplewood, N. J.

NEW YORK MISSION NEEDS FORCEFUL woman missionary to help during Holy Week present Confirmation class on Easter morning. \$12.50 for expenses. Write 292 Henry street, New York City.

POSITIONS WANTED—MISCELLANEOUS

EXPERIENCED ORGANIST-CHOIRMASTER desires position at once. First-class credentials; loyal Churchman, successful trainer of men and boys; experienced with mixed choirs and choral societies. Good salary and field for teaching necessary; opportunity for reading with rector for holy orders would be desirable. Clergy looking for enthusiastic, devoted, and efficient help along these lines will do well to write without delay to **SUCCESS, care LIVING CHURCH, Milwaukee, Wis.**

REV. DR. MOTTET, HOLY COMMUNION, New York, desires to procure for a friend, a woman of notable equipment and experience in all kinds of parish work, a position where the development of the spiritual life takes precedence over social activities. Address 47 West Twentieth street.

GENTLEWOMAN, WIDOW, DESIRES position as social secretary or companion to elderly lady, or as chaperon for young girl. Has social and secretarial experience. Address Mrs. H. H. BUCKMAN, 1518 Herschell street, Jacksonville, Fla.

ORGANIST-CHOIRMASTER DESIRES change. Best credentials. Address **CHURCHMAN, care LIVING CHURCH, Milwaukee, Wisconsin.**

PARISH AND CHURCH

AUSTIN ORGANS.—FROM OVER 800 Austin users in America has come a continual chorus of approval from those who play and those who hear them. Hundreds of letters attest the superior quality of the Austin output. Their work has continually improved in detail, while the essentially solid character has always been a maxim in the organ world. **AUSTIN ORGAN Co., Woodland street, Hartford, Conn.**

FOR SALE.—THREE-MANUAL ORGAN (34 stops) rebuilt by Hall. Tubular pneumatic action throughout. Space needed for new memorial organ. Unquestioned value. Rebuilding will secure fine instrument. Apply **RECTOR, Bethesda Episcopal Church, Saratoga Springs, New York.**

ALTAR AND PROFESSIONAL CROSSES; Alms Basons, Vases, Candlesticks, etc., solid brass, hand-finished, and richly chased, 20 to 40% less than elsewhere. Address **Rev. WALTER E. BENTLEY, Port Washington, L. I., New York.**

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.

TRAINING SCHOOL FOR ORGANISTS AND choirmasters. Send for booklet and list of professional pupils. **Dr. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.**

S. T. DUNSTAN'S CHURCH EMBROIDERIES. Best English silks, altar hangings, and Eucharistic vestments specialties. Founded in 1875. **Miss HOLLIDAY, 2 Park place, Geneva, New York.**

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.

UNLEAVENED BREAD—INCENSE

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

HOLY NAME CONVENT, 38 Hope street, Stamford, Conn. Priests' Hosts, 1 cent. People's, stamped, 25c per 100; plain 20c per hundred.

PRIEST'S HOSTS: PEOPLE'S PLAIN AND stamped wafers (round). **St. EDMUND'S GUILD, 179 Lee street, Milwaukee, Wis.**

SAINT MARY'S CONVENT, PEEKSKILL, New York.—Altar Bread. Samples and prices on application.

CLERICAL OUTFITS

CLERICAL TAILORING.—SUITS, HOODS, Gowns, Vestments, etc. Write for particulars of extra lightweight Cassock and Surplice designed specially for travelling, and complete set of Vestments (from Five Guineas). Patterns, Self-Measurement Forms free. **MOWBRAY'S, Margaret street, London, W. 1 (and at Oxford), England.**

BOARDING—ATLANTIC CITY

SOUTHLAND—LARGE PRIVATE COTTAGE delightfully located within two minutes' walk of Beach and Hotel Traymore. Bright rooms; beautiful lawn; table unique. Managed by **Southern Churchwoman, Address 133 SOUTH ILLINOIS AVENUE, Atlantic City, N. J.**

BOARDING—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, \$5 per week, including meals. Apply to the **SISTER IN CHARGE.**

TEA ROOM—NEW YORK

THE VIRGINIA TEA ROOM, Fifty-seventh street and Seventh avenue, New York City, opposite Carnegie Hall. The Fifth avenue bus No. 5 passes the door. Owned and managed by Southern women. Luncheon 75.; dinner \$1.25.

HOSPITALS—NEW YORK

S. T. ANDREW'S CONVALESCENT HOSPITAL, 237 East 17th street. Under the care of Sisters of St. John Baptist. For women under 60 years recovering from acute illness, and for rest. Terms \$3 to \$5 per week. Private rooms \$10, \$20. Apply to **SISTER IN CHARGE.**

RELIGIOUS

THE BROTHERHOOD OF ST. BARNABAS offers to laymen seeking the Religious Life opportunity of trying out their vocation and of caring for the sick poor. Address **BROTHER SUPERIOR, Gibsonia, Pa.**

SCHOOL FOR NURSES

THE NURSES' TRAINING SCHOOL OF ST. John's Hospital, Brooklyn, N. Y., gives full training for becoming a Registered Nurse. The average remuneration for the three years' course is \$148 a year. Application blanks sent on request.

MISCELLANEOUS

POST CARDS OF EPISCOPAL CHURCHES. I wish to dispose of my stock of cards at two cents each in lots of 50 or more; \$7.50 for 500 cards (no duplicates). Former prices five and ten cents each. Nearly every state in the Union represented, but supply of some cards very limited. An excellent opportunity to start a collection. Address **A. MOORE, 588 Throop avenue, Brooklyn, N. Y.**

IS CHRISTIAN SCIENCE SCRIPTURAL? By Mrs. Madeline K. Perrin. A searching analysis of the question, containing some inside information for the Clergy. See review on page 364 of **THE LIVING CHURCH, January 17th.** Price 25 cents per copy, postpaid. With liberal discount in lots of six or more. Address **FRANKLIN HUDSON PUBLISHING Co., Kansas City, Mo.**

LOOSE LEAF BOOKS. A GENUINE leather Cover, Loose Leaf Memo book. 50 sheets paper. Your name stamped in Gold on Cover. Postpaid 50 cents. **LOOSE LEAF BOOK Co., Box 6, Sta. L., New York City, Dept. 22.**

FLORENTINE CARDS REPRODUCTIONS of the great masters, in colors (including Madonnas), ten cents each. **Fra Angelico's Angels in sets, \$1.50 each. Address C. ZARA, Box 4243, Germantown, Pa.**

TRAINED NURSE WITH BEAUTIFUL home will board and care for chronic cases, or elderly men or women. Address **PROFESSIONAL, care LIVING CHURCH, Milwaukee, Wis.**

WOMEN DESIRING DETAILS ABOUT THE Community of the Divine Sympathy may address **COMMUNITY, care LIVING CHURCH, Milwaukee, Wis.**

CHURCH SERVICES

CATHEDRAL SS. PETER AND PAUL
Washington Blvd. and Peoria St., Chicago.
(Five minutes from Loop via Madison St. cars.)
Sunday services—7:30, 8:30, and 11.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The newer features of the Brotherhood's service to the Church include the intensive training of parish groups of men in stated forms of parish work, rehabilitation of the Junior Department, the adoption of a plan of individual Associate Membership, and such an adaptation of the old principles of the Brotherhood to the new needs of the Church as shall increase its usefulness to the Church.

On request a copy of the Brotherhood's official magazine, *St. Andrew's Cross*, and samples of other general literature of the Brotherhood will be forwarded.

THE BROTHERHOOD OF ST. ANDREW, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of the American Church Building Fund Commission. Address its **CORRESPONDING SECRETARY, 281 Fourth avenue, New York.**

MEMORIALS

BLANCHE W. DICKINSON

A life of dedication and devotion ended with the reception of the sacraments at St. Barnabas' Hospital, Newark, N. J., on Wednesday, February 11, 1920. The requiem mass was sung at the House of Prayer, Newark, by the Rev. Father A. Q. Plank, celebrant, and Fathers Christian and McCune, deacon and subdeacon. The interment was in Chicago, Ill.

Mrs. Dickinson was the mother of the Rev. Father Frederick W. Dickinson, rector of the House of Prayer. She was a devout Catholic, a devoted mother, and a loyal friend. Your prayers are asked for the repose of her soul.

ALLEN SEYMOUR PERKINS

In ever thankful memory of our dearly loved and only son, **ALLEN SEYMOUR PERKINS,** who entered into life eternal February 28, 1904, in his nineteenth year. *Jesu, mercy!*

Of your charity pray for the repose of his soul.

ANNA S. TORIAN

In the death of Mrs. **ANNA S. TORIAN** on the morning of January 26th, St. Paul's Church, Evansville, Ind., has lost the benediction of the presence of one who for nearly sixty years had been a devout worshipper, a faithful worker, and a generous contributor. Coming to Evansville in the early '60s, Mrs. Torian was continuously identified with the work of the Church and with the life of the community. Maintaining high ideals; given to hospitality; helpful to the poor and to all who needed sympathy and encouragement; consistent in her daily life; generous and true in her friendships, she wielded an influence which was of the highest value both in the church and in the community, and her works do follow her.

J. M. F.

QUIET DAYS AND RETREATS

BOSTON.—There will be a day of retreat for young women at St. Margaret's Convent, 17 Louisburg Square, Boston, Mass., on the Third Sunday in Lent, March 7th. Conductor, the Rev. Frederic W. Fitts, rector of St. John's Church, Roxbury, Mass. Those desiring to attend will please notify the **MOTHER SUPERIOR** as early as possible.

BROOKLYN.—The annual retreat for the women of Long Island and Greater New York will be held on Friday, March 26th, from 10 A. M. to 4 P. M. in St. Paul's Church, Clinton and Carroll streets, Brooklyn. Conductor, the Rev. John Fetherstonhaugh Briscoe of England. Tickets for luncheon will be forwarded free of charge upon application to the **SECRETARY, St. Andrew's House, 199 Carroll street, Brooklyn.** The church may be reached by Court street car from Brooklyn Bridge, Manhattan; or from Borough Hall subway station. It is one block west of Court street on Carroll street.

BROOKLYN.—Annual acolytes' retreat for Greater New York and vicinity will be held in St. Paul's Church, Clinton and Carroll streets, Brooklyn, on Saturday, March 20th, from 5 P. M. to 9 P. M. Those desiring to attend should apply to the **CHAPLAIN, St. Andrew's House, 199 Carroll street, Brooklyn, N. Y.**

NEW YORK CITY.—An evening of devotion for the Girls' Friendly Society and others will be held in the Church of the Transfiguration, Twenty-ninth street, east of Fifth avenue, on Thursday, March 4th, at 8 o'clock. Conductor, the Rev. Harvey Officer, O.H.C.

THE LIVING CHURCH

may be purchased week by week, at the following and at many other places:

NEW YORK:

E. S. Gorham, 9 and 11 West 45th St. New York office of THE LIVING CHURCH. Sunday School Commission, 73 Fifth avenue. R. W. Crothers, 122 East 19th St. Brentano's, Fifth Ave. and East 27th St. Church Literature Press, 2 Bible House.

BALTIMORE:

Lycett, 317 N. Charles St.

BUFFALO:

Otto Ulbrich, 386 Main St.

BOSTON:

Old Corner Bookstore, 27 Bromfield St. Smith & McCance, 2 Park St.

PROVIDENCE:

T. J. Hayden, 82 Weybossett St.

PHILADELPHIA:

Educational Dept. Church House, 12th and Walnut Sts. Geo. W. Jacobs Co., 1628 Chestnut St.

LOUISVILLE:

Grace Church.

WASHINGTON, D. C.:

Woodward & Lothrop.

CHICAGO:

THE LIVING CHURCH branch office, 19 S. La Salle St. The Cathedral, 117 Peoria St. Church of the Redeemer, East 56th St. and Blackstone Ave., Hyde Park. A. C. McClurg & Co., S. Wabash Ave. Church of the Holy Communion, Maywood.

CEDAR RAPIDS, IOWA:

Grace Church.

MILWAUKEE:

Morehouse Publishing Co., 1801 Fond du Lac Ave.

PORTLAND, OREGON:

St. David's Church.

LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency of all publications of the Morehouse Publishing Co.). G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

INFORMATION BUREAU



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

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

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

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

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church School supplies,

equipment, etc., new or used. Dry goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau, while present conditions exist.

In writing this department, kindly enclose stamp for reply. Address *Information Bureau, THE LIVING CHURCH, 19 So. La Salle street, Chicago, Ill.*

BOOKS RECEIVED

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

The Stratford Company. Boston, Mass.

The Social Evolution of Religion. By George Willis Cooke. With a Foreword by John Haynes Holmes. \$3.50 net.

The Gorham Press. Boston, Mass.

Roman Emperor Worship. (World Worship Series.) By Louis Matthews Sweet, S.T.D., Ph.D. Professor in the Bible Teachers' Training School of New York City; Author of *The Birth and Infancy of Jesus Christ*, *The Study of the English Bible*, etc. \$2.00 net.

S. P. C. K. London, England.

The Macmillan Company. New York City, American Agents.

The Officium and Miracula of Richard Rolle of Hampole. Edited by Reginald Maxwell Woolley, D.D., Rector and Vicar of Minting, and Canon of Lincoln. With Three Colotype Illustrations. \$2.25 net.

Oxford University Press. 35 West Thirty-second street, New York City.

The Holy Communion in Great Britain and America. By John Brett Langstaff, A.B., Harvard; B.Litt., Oxford, Magdalen College.

The American City Bureau. New York City.

New Ideals in the Planning of Cities, Towns, and Villages. By John Nolan.

Princeton University Press. Princeton, N. J.

The Relation of the Executive Power to Legislation. By Henry Campbell Black. \$1.60 net.

The Macmillan Company. 66 Fifth avenue, New York City.

The Guild State. Its Principles and Possibilities. By G. R. Stirling Taylor.

Longmans, Green & Co. Fourth avenue and Thirtieth street, New York City.

The Hidden Sanctuary. Devotional Studies by the Rev. Jesse Brett, L.Th. Author of *The Altar and the Life*, *The School of Divine Love*, *The Cross, Sainthood*, etc. With Frontispiece. \$1.75 net.

The Way of Peace. A Study of the Earliest Programme of Christian Life. By E. A. Burroughs, Fellow and Tutor of Hertford College, Oxford, Canon of Peterborough; Chaplain to H. M. the King. With an Introduction by the Bishop of London. \$1.25 net.

D. Appleton & Co. New York City.

Town Improvement. By Frederick Noble Evans. \$2.75 net.

Holborn Press. London, England.

The Religion in the Labour Movement. By Rt. Hon. G. N. Barnes, Rt. Hon. A. Henderson, George Lansbury, Bishop Gore, Dr. Alex. Irvine, Einar Li, C. Norlev, S. Sirenius, Senator Vinck, B. P. Wadia, Ald. Banton, Thomas Cape, Father Hopkins, Basil Mathews, Ald. Sheppard, Rev. Tom Sykes, R. Westrope, and other speakers, at the International Conference on Labour and Religion. Held in Browning Hall, Walworth, London. \$1.60 net.

BULLETIN

General Theological Seminary. Chelsea Square, New York City.

The Bulletin of the General Theological Seminary. Complete List of Alumni, Corrected to October, 1919.

PAPER COVERED BOOKS

S. P. C. K. London, England.

The Macmillan Company. 66 Fifth avenue, New York City.

The Teaching of the Church About Marriage. Five Short Instructions. By the Rev. J. P. Whitney, D.D. Dixie Professor of Ecclesiastical History in the University of Cambridge. 25 cts. net.

Longmans, Green & Co. Fourth avenue and Thirtieth street, New York City.

A Soldier and a Man. A Sketch of the Life and Work of Lieut.-Col. H. Storr, D.S.O., Middlesex Regiment; Lay Secretary of the C.E.M.S. By B. G. O'Rourke, D.S.O., Author of *In the Hands of the Enemy*. With a Preface by the Archbishop of York, Chairman of the C.E.M.S. With Portrait. \$1.00 net.

The University of Chicago Press. Chicago, Ill.

The Treatment of the Problem of Capital and Labor in Social-Study Courses in the Church. By Clarence Dan Blachly, Ph.D. Postpaid 55 cts.

PAMPHLETS

The Vestry of Christ Church. Springfield, Ill.

Portrait of a Diocese. An Address delivered in Christ Church, Springfield, Ill., on Sunday morning, January 25, 1920, by the Rector, the Rev. Lester Leake Riley.

The Evangelical Herald. St. Louis, Mo.

A Vital Problem of American Protestantism. A Study of the Relationship between Lutheranism and Calvinism. By the Rev. J. H. Horstmann.

Home Mission Board of Southern Baptist Convention. Jacksonville, Tenn.

Report of Work Accomplished by the Home Mission Board of Southern Baptist Convention at Seamen's Institute of Jacksonville, Fla., for Year Ending December 31, 1919. By the Rev. Karl J. Frost, Chaplain.

The American Committee for the Independence of Armenia. 1 Madison avenue, New York City.

The Joint Mandate Scheme. A Turkish Empire under American Protection. Articles by James W. Gerard, Gen. Bagratuni, Henry W. Jessup, L. P. Chambers, W. D. P. Bliss, Vahan Cardashian.

The Boston Music Company. Boston, Mass.

Praise Jehovah. A Short Cantata, adapted to Thanksgiving or General Use for Solo, Quartette, and Chorus of Mixed Voices, with Organ Accompaniment. Vocal Score, Net 50 cts.

DEATH OF REV. G. K. JOHNSON AND HIS WIFE

THE REV. GEORGE KINNEY JOHNSON, rector of St. Paul's Church, Chillicothe, Ohio, died of pneumonia on February 20th. Deeply regretted, his wife had preceded him by two weeks. Upon his return from the funeral Mr. Johnson contracted influenza, which developed into pneumonia. Funeral services preceded by a requiem Eucharist were held at St. Paul's Church, Chillicothe, Ohio, on Sunday morning, Archdeacon Dodshon officiating; and burial took place at Grand Rapids, Mich., Bishop McCormick and Dean Potter officiating. A memorial service is planned in the parish church on February 25th, conducted by Bishop Reese.

The Rev. Mr. Johnson was graduated from the Episcopal Theological School in 1911, receiving holy orders at the hands of Bishop Greer in 1911 and 1912. His first service was as curate of the Church of the Epiphany in New York City. He became rector of St. Paul's Church, Chillicothe, about six years ago.

A very sad death was that of his wife. She was sick barely a week, a severe cold developing into influenza and ending in double pneumonia. Besides her husband, who so quickly followed her, she left a sister and two children. Funeral services were conducted in the house by Archdeacon Dodshon on February 9th, and Dean Potter officiated at the burial in Grand Rapids.

Mobilization Day and After



THE Joint Commission appointed to supervise the Nation-wide Campaign recommended that \$28,000,000 be raised for general work during the next triennial, and \$14,000,000 by the dioceses in the same period.

Quotas were assigned by the Commission on this basis, but information coming from the dioceses now indicates their local budgets to be approximately \$18,000,000 for the three-year period, or \$4,000,000 in excess of the amount recommended.

Thus the total task before the Church for the three-year period is \$46,000,000 instead of \$42,000,000 as heretofore understood.

ARKANSAS.—Trinity parish, Pine Bluff, finds its pledges doubled and hopes to meet its quota in full. The small town of Foreman, with a quota of \$230 a year, made twenty-five pledges amounting to \$470.40, or nearly 205%, with more to come. St. Mark's, Hope, whose quota was \$1,000 a year, with forty-seven pledges out of a possible sixty-three has subscribed \$1,018.80. The parish budget has been increased 40%. Two other towns under charge of the same clergyman have not reported, but the district has already reached its quota.

CHICAGO.—Church of the Holy Spirit, Lake Forest, with incomplete returns gives for diocesan and general purposes \$14,700, as compared with less than \$4,000 last year. Pledges for parish support amount to \$9,465, against \$6,214 last year, the parish's best previous year. In 1919, about seventy people made pledges; now 176. Then thirty-two promised help in general work, now 116. Sixty then pledged for parish work, now 169. The parish has only 210 communicants. Calvary Church, Chicago, met its quota of \$1,050. Subscriptions for local work increased 25%.

CONNECTICUT.—Preliminary to pushing the Campaign in Salisbury, it was deemed best to have a town-wide movement for religious betterment, in which all religious organizations could cooperate without compromise of principle. The ministers of the four religious organizations, Congregational, Episcopal, Methodist, and Roman Catholic, interested themselves in a supper at the town hall on February 11th, when in spite of adverse weather, all the churches were represented. The Rev. George E. Quaille, headmaster of Salisbury School, presided, and appointed lay speakers created a profound impression. The meeting was well worth while even for its immediate results.

DALLAS.—St. Matthew's Cathedral, with a budget of \$35,300, raised \$2,463.34 in excess. A large increase in Church attendance is also shown, with several hundred volunteers for work. Five women pledged full time service. Besides the Cathedral the parish of the Incarnation, Dallas, Trinity Church, Fort Worth, St. James' Church, Texarkana, Holy Cross Church, Paris, and the Church of the Good Shepherd, Wichita Falls, have reached their quotas. Five persons from the parish of the Incarnation, Dallas, have pledged full-time service—two men for the ministry, one woman for secretarial work, one as a teacher, one man as a lay helper.

EAST CAROLINA.—The diocese has pledged over \$250,000 at last report.

FLORIDA.—St. John's parish, Jacksonville, has not yet completed its returns but over two hundred have volunteered for personal service.

LOUISIANA.—Mission pledges never before exceeded \$12,000 per annum. From thirty parishes and missions reports show pledges

of three times that amount, with about one-half the churches still to be heard from. St. James' Church (Alexandria), Christ Church, (Bastrop), St. Philip's Church (Boyce), Trinity Church (Cheneyville), St. Andrew's Church (Clinton), Christ Church (Covington), Trinity Church (Crowley), Incarnation Church (DeRidder), Grace Church (Hammond), St. Matthew's Church (Houma), St. Stephen's Church (Innis), Holy Comforter Church (La Compte), Christ Church (Mansfield), Grace Church (Monroe), Trinity Chapel (New Orleans), St. George's Church (New Orleans), St. John's Church (New Orleans), Holy Comforter (Plaquemine), and St. Mark's Church (Shreveport), have either reached or passed their financial goal.

MASSACHUSETTS.—St. Andrew's Church, Framingham, raised for current expenses \$2,600.35, an increase of 157%; for benevolences and missions, \$532.76, an increase of 259%; number of pledges, 173, an increase of 108%.

MILWAUKEE.—Clerical salaries have been increased in the parishes at Oconomowoc, Delavan, Holy Innocents', Racine, and at St. Paul's and St. Stephen's, Milwaukee. The rector's salary at Beloit was increased last year.

PENNSYLVANIA.—The Bishop states that reports have been received from fifty-one congregations, formerly asked to give \$63,000 annually. As a result of the Campaign they have pledged \$196,000, more than three times their former apportionment. If returns from the rest of the diocese maintain this standard there should be \$100,000 for new work in extension.

PITTSBURGH.—St. Stephen's parish, Sewickley, overpaid its quota by about \$300.

RHODE ISLAND.—Returns from forty out of sixty-six parishes show an increase of 100% for parochial support, and about 25% for Church extension. Later returns, since the Bishop made the above announcement, show that the latter percentage has been raised.

SOUTHERN OHIO.—The every-member canvass took place on Quinquagesima Sunday. In spite of a blizzard with a heavy wind, and the thermometer near zero, Calvary Church, Clifton, was an objective of \$24,000, on Sunday evening had \$21,000 pledged, with more to hear from. At the Church of the Advent, Walnut Hills, the canvass continues all the week, but by Sunday night the parish had 300% better for benevolences and missions than ever before. Christ Church with 120 workers in forty-seven automobiles estimated that the greater part of its objective of \$25,000 had been raised. At St. Paul's Cathedral, twenty automobiles were at the service of the workers, and the greater part of a \$12,000 quota was accounted for. St. Philip's, on the north side, made considerable advance and is continuing its canvass. St. James', Westwood, with a report from four out of five districts, will probably reach its quota of \$810 a year, and possibly surpass it. All Saints' Church, Pleasant Ridge, one of the newest missions, not given a quota, secured pledges for \$165, with more to hear from.

WESTERN MICHIGAN.—Grace Church, Holland, raised all but \$3.24 of its quota of \$987.28, \$200 being pledged by the Church school. The diocese contributes to general missions \$5,440.60, with twenty-one parishes and missions meeting or exceeding their quota, a marvelous advance over the records of the past.

SUMMER SCHOOLS OF THE SECOND PROVINCE

THE GLADSTONE SCHOOL for Sunday School Workers and the New Jersey Clergy School, both of which have held successful sessions for several years, have become amalgamated with the provincial summer schools for Church workers. And it has been decided by the board of governors of the provincial schools that this year there shall be two summer schools rather than one. The buildings available for the Summer School for Church Workers at Geneva have become overcrowded, and moreover Geneva is somewhat inaccessible to the southern extremity of the province. Accordingly a separate session will be held hereafter at Princeton, using the buildings of the Princeton Seminary. The programme and faculty will be the same at both schools, so far as may be.

The school at Princeton will be in session this year from June 21st until July 1st, and that at Geneva from July 5th to 16th. The programme has not yet been announced. The secretary is Mrs. G. H. Lewis of New Paltz, New York. Bishop Stearly is the president.

PETITION FOR CHANGE IN PENSION RULES

A PETITION has been addressed to the trustees of the Church Pension Fund by the members of the Clerical Brotherhood of the diocese of Delaware in which certain changes in the rules of the Fund are requested. Reciting that the minimum pension of \$600 is entirely insufficient, and that no greater amount can be anticipated until nearly forty years shall have elapsed, it is requested that permission be extended to a retiring clergyman to continue work for remuneration, provided the salary he receives shall not exceed the difference between his pension and the amount which would be his pension if the system were in full operation, viz., fifty per cent. of the average income derived from ecclesiastical sources since ordination.

"To illustrate the purpose of this proposal, let us suppose the case of a man at sixty-eight, still capable and able-bodied, by no means ready to lay down all work for the Church, rector of a large city parish. He recognizes the wisdom of the Pension Fund provision for virtual retirement at sixty-eight, but he cannot afford to retire on the minimum pension. Under the rule which will ultimately prevail he would be entitled to a pension (say) of \$1,500. He would gladly relieve the large parish of an impending burden in the form of a superannuated rector, and he would cheerfully render service in a smaller and less arduous field where his ministrations might still be of great use to the Church, and where the available stipend would add to the pension enough to enable him to exist in reasonable comfort. The proposed rule would permit of his accepting such a post at a stipend not exceeding \$900 per annum, which, added to the minimum pension of \$600, would equal the pension to which he would be entitled were the accrued liabilities fully met, and the system in full operation."

ACCIDENT TO THE BISHOP OF CONNECTICUT

WHILE ON his way to the train at Branford, Conn., on the morning of February 16th, the Rt. Rev. Chauncey Bunce Brewster, D.D., Bishop of Connecticut, was the victim of a glare of ice, falling and breaking one of his shoulders.

ANNUAL CONVENTIONS

SUMMARY

KENTUCKY organized a diocesan board to continue the Nation-wide Campaign. For the first time the House of Churchwomen held its sessions.

LOUISIANA adopted a change in the canons by which council may meet on alternate years at a place outside of New Orleans. It considered favorably the transfer to diocesan control of the Colored Industrial School at Gentilly, a suburb of New Orleans. The Rev. Dr. H. C. Duncan resigned after fifty years as secretary.

KENTUCKY

THE COUNCIL held at the Cathedral January 27th and 28th was given added importance by its occurring at the same time as the fifteenth anniversary of the consecration of Bishop Woodcock.

The celebration of the anniversary began on the actual date, Sunday, January 25th, when the Bishop preached at the Cathedral and celebrated the Holy Communion. In the afternoon a mass meeting at the Cathedral was largely attended, most of the Louisville clergy being in the chancel. A special address was delivered by the Rev. Harris Mallinckrodt, and Dean McCready expressed most happily the good wishes of the entire diocese to the Bishop and Mrs. Woodcock and the love and esteem in which they are held; he also expressed regret at the unavoidable absence of Lieutenant Governor Ballard, who was to have represented the laity on the programme. The Bishop made reply. The following evening Bishop Woodcock was tendered his annual dinner at the Pendennis Club by Churchmen of the city. The Bishop of Lexington and the Bishop Coadjutor of Mississippi were present, the former with several laymen being among the speakers.

The opening service of the council was held Tuesday morning in the Cathedral. At the Holy Communion Bishop Woodcock was celebrant and Bishop Greene, Coadjutor of Mississippi, was the special preacher, after which the council organized for business in Dudley Memorial Hall of the Cathedral House. The seating capacity of the lower floor was taxed to its capacity owing to the presence of the large number of women assembled for the first meeting of the diocesan House of Churchwomen created by canon last year. The Bishop then delivered his annual address to this body sitting in joint session with the council.

The first act of the council was to note the absence of its distinguished chancellor, the Hon. A. E. Richards, who was seriously ill. The officers generally, were reelected, including the Standing Committee.

It was one of the largest and most successful councils held since Bishop Woodcock's consecration. This, in no small degree, it is thought, can be attributed to the increased interest brought about by the Nation-wide Campaign, although the creation and first session of the House of Churchwomen was also an inspiring influence.

An appropriation of \$500 was voted to the House of Churchwomen to finance that body.

An organization to be known as the Diocesan Board, created to take over all matters growing out of the Nation-wide Campaign,

is composed of the Rev. John S. Douglas, the Rev. J. M. Maxon, the Very Rev. R. L. McCready, Messrs. G. H. Stansbury, D. A. Keller, W. G. Miller, and Miss Nannie Hite Winston.

The council expressed its appreciation of the splendid services of Mr. G. H. Stansbury, general chairman of the Nation-wide Campaign, and also chairman of the Church Pension Fund Committee since its organization. Mr. Stansbury has been tireless in his labors and the success of the Campaign was attributed largely to his personal efforts.

The council was entertained by the congregation of the Church of the Advent, although it met in the Cathedral. It will meet in the Cathedral next year on the 26th of January, when the congregation of Calvary Church will be the host.

The Provincial Synod meets in Louisville in November of the present year. The Rev. Messrs. J. M. Maxon, H. S. Musson, G. C. Abbitt, together with Mr. William Pilcher, were appointed a committee of arrangements.

Delegates to the Provincial Synod—Clerical: The Rev. Messrs. H. S. Musson, J. M. Maxon, F. W. Hardy, G. C. Abbitt, D. C. Wright, John S. Douglas, and John Robinson. Lay: Messrs. John J. Saunders, R. W. Covington, R. A. Robinson, J. V. Pilcher, A. E. Richards, William Key, and Alex Galt Robinson.

A resolution offered by the Rev. Harry S. Musson was unanimously adopted protesting against profaning the sacrament of marriage and condemning the moral effect upon the children produced by a "mock marriage" announced to be given at one of the local public schools, a copy of the protest being ordered sent to the school board and the superintendent of schools.

The council adopted resolutions upon the life of Mrs. M. E. A. Dudley, lately deceased, the revered wife of the greatly beloved Thomas Underwood Dudley, late Bishop of this diocese. The resolutions recorded that for a third of a century Mrs. Dudley had been identified with all the activities of the diocese and had been president of the Woman's Auxiliary from its inception until her death—a period of thirty-six years.

The University of the South came in for much discussion. The council was addressed by Major Mackellar of the University and it was decided to have a campaign for Sewanee in the early spring.

The report of the Bishop Dudley Memorial showed \$62,281 subscribed to the endowment of the diocese. Effort will be made to raise this sum to \$150,000.

The first evening session was in the interest of Religious Education. The Bishop presided and the Rev. Harry S. Musson, president of the diocesan board, gave a brief talk. The principal address was delivered by the Rev. Gardiner L. Tucker, secretary of the Provincial Board.

The second evening a delightful reception was given at the Cathedral House by the various city parishes in compliment to Bishop and Mrs. Woodcock.

House of Churchwomen

Immediately after the delivery of Bishop Woodcock's address, the House of Churchwomen, consisting of three duly elected women communicants from each parish and

mission, adjourned to another room. Their credentials having been certified to be correct, the Bishop declared the new house organized and made a brief address, setting forth the fact that since there were no precedents, this being the first House of Churchwomen in the Province, the members were free to develop the work on their own initiative, making mistakes perhaps, but profiting by them. Miss L. L. Robinson, chairman of the special committee appointed by the Bishop last year, was elected temporary chairman, and Mrs. Stanley Adams, secretary of the committee, was made temporary secretary. Another member of the committee, Mrs. H. S. Musson, presented the recommendations of the committee and the tentative constitution drawn up, which, with a few minor changes, was adopted. This constitution provides for organization along the three general lines of Mission, Religious Education, and Social Service, and includes among its officers the chairmen of these three general committees, who with the general officers form the executive board.

Officers elected were: President, Mrs. S. Thruston Ballard; vice-president, Mrs. Claude Barnes; second vice-president, Mrs. Eldridge Palmer; recording secretary, Miss Juliet Nold Pirtle; corresponding secretary, Mrs. Charles Moorman; treasurer, Mrs. Morris Belknap. Chairmen of committees: Missions, Miss Nannie Hite Winston; Religious Education, Mrs. Spalding Coleman; Social Service, Mrs. David Gray.

The house remained in session for all of the first day of the council and the greater part of the second day. A feature of the meetings was the talk given by Miss Winston on the Church League of Service for Women, with an illuminating chart explaining the federation of all women's work and its relation to the various organizations. Bishop Greene also made an address on the Sewanee Campaign. Reports from the six diocesan Church institutions were freely discussed. A resolution was adopted requesting the Bishop to place women members upon the boards of institutions which do not now have them. Under the diocesan canon, all diocesan institutions having to do with the welfare of women and children are to be the special care of the house. The need for a branch of the Church Mission of Help was also spoken of and the matter was referred to the Committee on Social Service to arrange if possible.

A message from the council stating that the request for \$500 to finance the work of the house had been granted and the money voted to be paid out of the episcopate and contingency fund was received with applause. The two houses then assembled together for final prayer and benediction before adjournment.

LOUISIANA

TWO OUTSTANDING EVENTS of the council, which met January 21st in the Cathedral at New Orleans, were: A change in the canons, by which the council will meet only every alternate year in New Orleans; and the consideration of a proposal that the Church take over control of the Colored Industrial School at Gentilly, a suburb of New Orleans.

For a great many years the council has met exclusively in New Orleans, and the

change will doubtless aid in building up the Church outside the city. The council favorably considered the matter of taking over the school, and referred it all to a committee to ascertain conditions incident to the proposed transfer of what has hitherto been an independent enterprise.

The committee on apportionments for general missions reported the largest gifts in the history of the diocese.

The opening service was as usual a celebration of the Holy Communion, with a sermon by the Rev. Edward McCrady, the Bishop being celebrant.

The Rev. Dr. H. C. Duncan declined re-nomination as secretary, because of physical disability. It appearing that he had served as secretary for fifty years, a committee was appointed to give suitable expression of appreciation for this long and faithful labor. The Rev. S. L. Vail was elected secretary.

Bishop Sessums presented Bishop Mikell to the council at the same session, and the chancellor presented his report.

At an evening session the Bishop's address was delivered and a number of reports were received. The Standing Committee was re-elected. Mr. W. H. McKellar, representing the University of the South, and the Rev. George W. Davenport, representing the Seamen's Church Institute, made addresses.

On the morning of the 22nd, reports of the diocesan pension committee and the diocesan committee on the Nation-wide Campaign were received. On motion of Dr. Coupland it was resolved that the latter committee be continued, with a request that special effort be made to interest parishes which had not yet entered the Campaign. Mr. R. P. Mead was chosen missionary treasurer, to have charge of all Campaign funds. He was also elected treasurer of the diocese.

In accordance with a motion made by the Rev. G. L. Tucker on the previous evening, the Rev. Paul Micou was invited to address the council, which he did, speaking on the Church's Work among Students in Schools and Colleges.

Mr. J. Z. Spearing was chosen chancellor, and the Rev. S. L. Vail was re-elected registrar.

Deputies to the Provincial Synod: The Rev. Messrs. G. L. Tucker, A. R. Berkeley, J. M. Owens, Menard Doswell, Jr., the Rev. Dr. R. S. Coupland, the Rev. A. R. Price; Messrs. N. C. Blanchard, Warren Kearny, F. H. G. Fry, J. Z. Spearing, J. S. Caillouet, W. A. Bell.

The Bishop was authorized to fill vacancies in the list of delegates to the Provincial Synod, in the membership of all committees, and among the trustees of the University of the South when such vacancies occur between sessions of the council. He may likewise add to the membership of committees unless otherwise provided by canon.

An evening session was held on the 22nd, when additional reports were received. The committee on constitution and canons, after considering resolutions offered by Mr. Warren Kearny, recommended changes in Title 1, Canon 2, Section 1, bearing on place of meeting. These changes were adopted, so that the requirement now is that the council shall meet annually on the third Wednesday after the Epiphany, at a place decided at the preceding session. Beginning with 1922, the meetings shall be held at least every alternate year, in the church designated by the Bishop as his Cathedral. A committee recommended that the next sessions be held in Shreveport; which will be done.

On motion of the Rev. A. R. Berkeley, a resolution was adopted relative to the school at Gentilly:

"WHEREAS, A proffer of the Colored Industrial School at Gentilly has been made

to the Episcopal Church of this diocese, and as an asking of \$5,000 per year for its support for the next three years has been made by the Nation-wide Campaign committee contingent upon the acceptance of the school by the diocese; be it

Resolved, That the Bishop be requested to appoint a committee of three or more persons . . . with power to act."

The council authorized accumulation of a fund to pay the expenses of the Bishop and deputies at the General Convention of 1922.

BISHOP OF LONDON KEEPS HIS BIRTHDAY ANNIVERSARY

*Receiving Many Graceful Gifts—
Possible Revival of Diocese—On
Episcopal Nominations—Dr.
Jowett in Durham Cathedral*

The Living Church News Bureau }
London, January 23, 1920 }



HE Bishop of London, who celebrated his sixty-second birthday last Monday, was the recipient of many greetings and expressions of good-will. Dr. Ingram succeeded to the bishopric of London on the death of Dr. Mandell Creighton in 1901 (January), so that he will very soon be entering on the twentieth year of his work as a diocesan. Among the gifts forwarded to his lordship at Fulham Palace were those from the wounded soldiers in the Princess Louise Special Military Surgical Hospital, and the crippled children of the Heritage Craft Schools at Chailey, Sussex. They included a riding crop, mounted in the curative workshops by a wounded soldier, the handle of which was a golf club; a note-case and purse from the same department, one the work of a man with his left hand; a picture of the Bishop entering the school chapel of St. Martin in cope and mitre, in a carved Sussex oak frame, the work of the crippled children; eggs from the hospital poultry run, in a Sussex osier basket made in the workshops; honey from the hospital apiary; and apples from the Heritage orchard.

The Bishop fully merits the affectionate regard in which he is held by all with whom he has come in contact during his ministry. He never seems to fail, and has the gift of sympathy which puts him at once in touch with the average man. His optimism during the war proves that he never loses his faith in God, and he is ever ready to identify himself with the best spiritual aspirations of his beloved Londoners and of the English nation.

ANTICIPATED DIOCESE OF LEICESTER

There is a strong belief in Leicester ecclesiastical circles that an effort will be long made to restore the ancient bishopric of that city by a division of the unwieldy diocese of Peterborough. At present, Peterborough diocese extends over the three counties of Northamptonshire, Leicestershire, and Rutland, with its cathedral city pushed into one extreme corner, and is consequently extremely difficult to work satisfactorily. It would therefore be an act of wisdom to make Leicester once more a centre, with its own diocesan. It will be remembered that the title of "city" was restored by His Majesty the King after visiting Leicester last year, and the recent Church Congress has given additional prominence to this important industrial district. The town itself has a population of close on a quarter of a million, and is over forty miles from the cathedral city of Peterborough. It has a fine old parish-church dedicated to St. Martin, which is admirably adapted for the purposes of a cathedral should it be decided that Leicester may

again have her own bishop and cathedral. Once an independent see, it was united to the diocese of Lincoln in 1078, and only in quite modern times (1837) transferred to Peterborough.

NOMINATION TO BISHOPRICS

One of the subjects which will certainly be discussed at the next meeting of Canterbury Convocation will be the system of nomination to bishoprics. Much dissatisfaction exists amongst Churchmen at the present method. A correspondent of the *Pall Mall Gazette* understands that the following resolutions will be submitted:

"1. That his Grace the President be requested to approach the Prime Minister and ask his consent to a plan whereby a standing committee of representative Churchmen might be empowered to bring before him the names of persons suitable for bishoprics and might regularly be consulted by him before the submission of names to the Crown for nomination to such appointments.

"2. That the standing committee should consist of fourteen persons, appointed in the following manner:

"(a) Four bishops representing the Province of Canterbury, and two representing York, elected by the bishops of the province at the first session of each newly-elected convocation.

"(b) Two priests representing the Province of Canterbury and one the Province of York, elected by the lower house of the two provinces at the first session of the newly-elected convocation.

"(c) Two laymen representing the Province of Canterbury and one representing the Province of York elected by the house of laymen at the first session of the newly-elected house.

"(d) Two laymen to be nominated by the Archbishops of Canterbury and York at the same time as the other laymen elected.

"3. That when a see is vacant a statement in writing on the special circumstances and conditions of the diocese should be made by the Archbishops and laid before the committee."

These common-sense proposals are on the lines which have been frequently advocated by thoughtful Churchmen, and, if agreed to, should go a long way to remove the dissatisfaction caused by unsatisfactory appointments in past years.

DR. JOWETT IN DURHAM CATHEDRAL

The Dean of Durham's invitation to Dr. Jowett, the well-known Nonconformist minister, to preach in Durham Cathedral, is meeting with strong opposition from large numbers of Churchmen. A resolution protesting against the proposal was carried unanimously at the inaugural meeting of the Federation of Catholic Laity, referred to in my last letter. And now Lord Phillimore, as president of the English Church Union, has sent to the Archbishop of York and the Bishop of Durham an address of remonstrance and protest on the subject.

The Rev. Arnold Pinchard, the new secretary of the E. C. U., in an interview says:

"Reunion and inter-communion are two very different things. The latter is the outward and visible sign of the achievement of the former. A way to reunion is not to be found either by confusing or concealing the fundamental differences which exist between the Catholic Church and the Protestant separatist bodies.

"It is quite obvious that if Dr. Jowett's position as a separatist is worth anything at all, and justifiable *in foro conscientiae*, then he is guilty of an act of plain insincerity in taking the line to which the Dean of Durham (Bishop Welldon) invites him. The Dean of Durham talks about the gain of setting the great body of Nonconformists in friendly relation to the National Church. That, no doubt, would be a great gain. But it is not to be achieved in hiding the real differences and difficulties which exist. The policy of the ostrich never commended itself to the English mind, and never will. Moreover, however great the gain, the end does not justify the means.

"The plain truth is, the Bishop of Durham has no authority whatever to admit Nonconformist ministers to the pulpits of the Church of England, and by publicly approving the action of the Dean he is setting an example of disobedience and indiscipline to the law and custom of the Church in his own diocese which he would be the first to resent in his churches were they to follow it."

It is only fair to the Chapter of Durham Cathedral to say that the Dean's proposal has neither their sanction nor support.

THE DEANERY OF SALISBURY

The Ven. Herbert Gresford Jones, Archdeacon and vicar of Sheffield, has been selected by the Crown to fill the deanery of

Salisbury, vacant by the resignation of the Very Rev. W. Page Roberts, D.D. Mr. Gresford Jones was educated at Haileybury, and graduated from Trinity College, Cambridge, with a second class in the classical tripos in 1892. After a short stay at Wycliffe Hall, Oxford, he was ordained in 1894 to the curacy of St. Helen's, Lancs., of which the present Dean of Norwich was the vicar. In 1896 he was given charge of St. Michael's, Toxteth Park, Liverpool, remaining there until 1904, when he accepted the vicarage of St. John's, Keswick. In 1906 he was appointed to the parish church of Bradford, while from 1912 he has been vicar and Archdeacon of Sheffield, and honorary canon from 1914. He will be greatly missed not only in Sheffield, but throughout the North of England, where he has been a strong and wise Evangelical leader. Definite in his Churchmanship, he has worked happily with Anglicans and non-Anglicans alike. Good wishes will follow him in his new sphere, where his influence will soon make itself felt.

FINANCE

The Central Board of Finance has made itself responsible for the expenses of the committee recently appointed by the Archbishop of Canterbury to enquire into the relations between the Churches of the Orthodox East and the English Church, to which I drew attention in a previous letter. Canon Partridge, the secretary and treasurer of the Central Board, has lately received several large amounts for the Central Church Fund, including an anonymous donation of £1,000 from one lady during last week, and nearly £300 from the Rev. H. F. S. Collier, C.F. to the British Army on the Rhine.

GEORGE PARSONS.

White Pass and Yukon Railway, over which all mail must go into the Yukon, has been blocked for weeks. Archdeacon Whittaker wires that the Forward Movement literature has been held up and the whole movement retarded for lack of information."

St. Simon's, Toronto which was in the lead of all Canadian parishes, with \$67,000, was passed by St. Paul's, Toronto, with \$71,000, but has now climbed up to first place again with \$72,000. St. James' Cathedral, Toronto, has not yet made any commencement, but its objective is \$75,000. The three churches are likely to finish up very nearly even with about this amount.

There are many interesting stories of special gifts; a lady unable to give cash on account of the fluctuation in British exchange lessening her income, has donated a beautiful set of china to be disposed of.

St. George's parish, Ottawa, reports the giving by a lady of a beautiful diamond ring valued between two and three hundred dollars, and regarded as an heirloom.

A working girl gave a whole month's salary, \$80, and a woman who cleans downtown offices at night donated \$50.

The Ulster Delegation in Canada

The Ulster delegation was given an enthusiastic reception in Toronto, which prides itself on being the most British city on the American continent. They were officially welcomed by the Mayor and city council. Massey Hall was thronged with an enthusiastic audience over which Mayor Church presided. The audience included many of North of Irish stock, which has made Toronto the Belfast of Canada. The band of the Toronto Irish Guards played the ringing British and Irish airs that brought many a cheering response from their auditors before the meeting opened; Charles H. Leslie led his choir choruses like "The Maple Leaf" and "Rule, Britannia," or Ulster's great hymn, "O God, Our Help in Ages Past," all sung as they have rarely been sung by thousands of men and women, so stirred by the moving oratory of the Ulster leaders that one could scarce tell when the cheering ended and the singing began.

The Bishop of Toronto occupied a seat on the platform and offered the opening prayer. The four speakers of the delegation were enthusiastically received.

The Rev. L. W. Crooks, who represented the Church of Ireland, declared that: "Whatever they may say about Ireland being a nation, I can say there will never be an Irish republic as long as the sun shines." And the audience cheered him to the echo. "What about self-determination? Let me ask in return, What about Ulster? What is to be done with it?"

"The trouble is there are two jurisdictions in Ireland, and no country can be at peace when the recognized civil law of the land is crushed under another law—the ecclesiastical," he declared. "Michael Davitt himself said he could not understand the continual thundering of the bishops for temporal power. John Redmond, that honest man, left the convention because he found he was in disagreement with the dignitaries of his Church."

At the close the meeting unanimously adopted the following resolution:

"Having heard the delegates from the Protestant Churches of Ireland present their case and the reasons for their opposition to the separatist propaganda of the Sinn Fein,

"We, the citizens of Toronto assembled, approve the action of the people of Ulster, before, during, and since the war, and call upon His Majesty's Government in whatever arrangement they are about to devise

CANADIAN CAMPAIGN PASSES ITS FINANCIAL OBJECTIVE

And Sets Another Mark — Five Other Communion Also Reach Goal — The Ulster Delegation — Destruction by Fire — Death of Arctic Missionary

The Living Church News Bureau }
February 11, 1920 }



THE Church of England in Canada has now triumphantly passed the financial objective of the Anglican Forward Movement, 2,500,000, the returns up to this morning received at the Toronto headquarters from the various diocesan headquarters now totalling \$2,565,438. Mr. Evelyn McRae has issued the following from headquarters:

"The Anglicans having passed their objective of \$2,500,000 by over \$65,000, with many parts of Canada still to be heard from, and with two days yet to go, have decided to aim at the \$3,000,000 mark. After careful consultation by the Bishop of Huron, chairman of the Dominion executive committee, and myself, and having received by wire the assurance of Canon Gould, Dominion organizer, that every effort will be made to reach \$3,000,000, there is little doubt that the earnest efforts and splendid results that are being attained everywhere will result in an all-around success."

Renewed efforts will be put forth to-day and to-morrow, and on Sundays services of thanksgiving will be held throughout the Dominion.

The returns by dioceses to date are:

	Objective.	Reported to Feb. 20th.
Algoma	35,000	44,900
Athabasca	10,000	*.....
Caledonia	10,000	1,988
Calgary	70,000	43,856
Cariboo	10,000	2,236
Columbia	31,000	10,000
Edmonton	25,000	2,000
Fredericton	90,000	111,000
Huron	325,000	300,000
Keewatin	10,000
Kootenay	25,000	2,800
Mackenzie River	1,000	1,000
Montreal	275,000	242,000
Moosonee	25,000	38,256
New Westminster	95,000	116,000
Niagara	180,000	230,000
Nova Scotia	180,000	150,000
Ontario	90,000	125,000
Ottawa	125,000	229,700
Qu'Appelle	90,000	26,300
Quebec	90,000	163,000
Rupert's Land	180,000	130,000
Saskatchewan	80,000	34,342
Toronto	550,000	555,000
Yukon	5,000	†.....

* Not reported. † Canvass later.

Every one of the five religious communions coöperating in the United National Campaign has now passed its objective.

From Bishop Schofield, of Columbia, comes a wire to Canon Gould: "Influenza has seriously upset our organization; unable to complete canvass before end of month; reasonably hopeful ultimately subscribing our \$25,000."

Canon Loueks, organizer of Rupert's Land, wires: "No doubt as to ultimate result. Country parishes report canvass at standstill owing to roads, weather, and influenza. Winnipeg as a whole will go over."

Bishop Stringer, of the Yukon, reports: "The whole interior of the Yukon has been

for the settlement of this question, to maintain the liberties of the people of Ulster and the Protestants of Ireland and the integrity of the United Kingdom and the Empire, principles for which our Canadian sons laid down their lives in the great war."

Destruction by Fire of Indian Boarding School

Word has been received from the north-western diocese of Saskatchewan of the destruction by fire of the Indian boarding school at Lac la Ronge, which was founded ten years ago by that veteran Indian missionary, Archdeacon J. A. Mackay. Fire broke out in the dormitories while the Rev. C. Hives and the members of the school were at breakfast, and spread so fast that they could only get the children into their out-of-doors clothes and hurry them out. Attempts were made to save some things, but had to be abandoned. The thermometer showed about 40 degrees below zero. Mr. Hives had the children distributed among the Indian houses near, and supplied with food and clothing. He and Mrs. Hives will remain to look after them, but they are sending the rest of the staff to Prince Albert to be demobilized for the present. All the furniture, clothes, and personal effects of the staff were lost. The loss is serious, as insurance is said to be unobtainable. The school was under the Indian Department but managed and largely financed by the Church in the diocese.

Death of Arctic Missionary

Friends of the Eskimo work in the frozen north are mourning the death of the Rev. H. Girling, for five years in charge of St. Andrew's Mission at Bernard Harbor, in the diocese of Mackenzie, about 700 miles south of the North Pole. He had been in Toronto for deputation work and medical treatment, and had gone to Ottawa, where he rapidly developed pneumonia. He gave evidence before the Dominion Government Commission which was inquiring into the possibility of introducing the domestic reindeer into Canada's far North. The Bishop of Yukon, in Ottawa for the same purpose, was with him at the last. Mr. Girling was born in England, thirty-five years ago.

An Indictment of Isaiah

Some amusement, not unmixed with indignation, has been caused by the fact that the indictment for sedition of J. S. Woodsworth, one of the leaders in the Winnipeg strike, contained the following as Count 4: That J. S. Woodsworth in or about the month of June in the year of our Lord one thousand nine hundred and nineteen at the City of Winnipeg in the Province of Manitoba unlawfully and seditiously published libels in the words and figures following:

"Woe unto them that decree unrighteous decrees, and that write grievances which they have prescribed to turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless.—Isaiah.

"And they shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat; for the days of a tree are the days of my people, and mine elect shall enjoy the work of their hands.—Isaiah."

(Mr. Woodsworth was a Methodist minister for many years who resigned his charge in 1918. He wrote *Strangers Within Our Gates—Coming Canadians*, a book of social research.)

It does seem a pity that the case for the prosecution had to include such a count as this.

Financial Progress in the Diocese of Montreal

The diocese of Montreal, which has adopted the budget system, shows remarkable progress in its finances. Both stipend guarantees and budget returns show a pronounced advance over the preceding year:

STIPEND GUARANTEE RECEIPTS	
1919	\$18,335.31
1918	17,097.69
Increase	\$ 1,237.62
DIOCESAN BUDGET RECEIPTS	
1919	\$46,802.99
1918	43,769.25
Increase	\$ 3,033.74

Arrears on stipend guarantees are at the lowest mark on record, amounting only to \$264.75. When we note that in this amount is included a charge of \$49 against a congregation that has had no service for some months the showing is even more satisfactory than appears in the aggregate total. Contributions from the country have considerably increased and while some city churches are slightly lower than last year it must be remembered that great burdens have fallen upon some of them for local needs. St. George's has wiped out a \$40,000 obligation while Christ Church Cathedral has spent upwards of \$60,000 on repairs to the fabric.

Splendid Work for Students at Macdonald College

The Bishop of Montreal has just opened and dedicated the fine new parish house erected by St. George's Church at Ste. Anne de Bellevue, under the leadership of the Rev. C. F. Lancaster.

For over ten years St. George's Church, besides ministering to a very wide and scattered community, has done large work in connection with the students, about 400 in number, who attend Macdonald College; and the dedication of the parish house was the second marked stage in an effort to provide suitable accommodation for Church life and work in this locality. It was just nine years ago, short of one month, that the present church itself was dedicated by the Bishop.

The student problem vitally affects the Church at large and it is the intention of St. George's to lend a hand in the solution. The new parish house provides accommodation for Bible study and social activities. The first of such activities took place when all the Anglican students of Macdonald College, and certain others, with members of the staff, were invited to an "at home".

Splendid Social Service Work for Girls

At the annual meeting of the Georgina Houses, Toronto, a very fine portrait in oil of Mrs. Georgina Broughall, widow of Canon Broughall, and founder of the Georgina Houses, was unveiled by Miss Grand and dedicated by his Lordship, the Bishop of Toronto. Mrs. H. D. Warren presided.

The treasurer's report showed assets amounting to \$74,154.30, with a surplus of \$2,092.56, out of which \$1,000 has since been paid on the mortgage.

Miss Armstrong, matron of Georgina House, reported that the average number of boarders for the year was 70 and there had been 142 transients.

"Spadina Lodge", which was established in 1915, was intended for girls of the Church of England who cannot afford to pay the higher prices asked in the ordinary boarding house. Spadina Lodge, however, has never turned away a homeless girl who had nowhere to go on the first night of her stay in the city.

The treasurer's report for Spadina Lodge showed receipts of \$5,301.40, disbursements \$5 198.48, and a balance of \$102.92. The

lunch room receipts amounted to \$3,578.17 and disbursements \$3,548.59. In giving her report Miss Morris stated, in spite of the higher cost of food, the prices in the lunch room had not advanced.

The volunteer helpers have been the greatest mainstay of the lunch room, but more are needed.

Mrs. H. D. Warren paid warm tribute to the splendid work of Miss Minty, the matron of Spadina Lodge, and Miss Morris, who is in charge of the Lodge.

Before unveiling the portrait, Miss Grand presented Mrs. Machell, eldest daughter of Mrs. Broughall, with a beautiful bouquet of flowers, to carry to her mother, who was unable to be present. The Rev. Canon J. Broughall also spoke briefly.

Unique War Memorial at St. Paul's, Toronto

St. Paul's, Toronto, will commemorate the service of the six hundred soldiers and nurses who went overseas in the great war by three large memorial windows and two monumental tablets. Of the six hundred sixty-eight were killed on the field of battle and many score wounded. The three windows and the whole of the scheme for the chancel window and the two tablets will cost approximately \$35,000, and the architectural designs are being prepared by Mr. E. J. Lennox.

After this memorial is completed the church committee are contemplating putting in a general war window which will be unique in every respect. During hostilities a fighting member sent back periodically pieces of glass taken from destroyed cathedrals and other noted buildings, such as the Cloth Hall at Ypres. These have been saved and the construction of the window will be such as to incorporate all in outside panels. In the centre, and opposite the pieces, will be inset a picture of the cathedrals or buildings, with local scenery in the background.

The two monumental tablets of stone will stand out in two of the ambulatory arches. They will be ten to twelve feet high. They are faced, moulded, and columned jambs, niched and with carved caps and base. The niches on the side will have the statues of guarding angels. Over the jambs will be cusped and moulded archivolt mouldings, pierced stone tracing work standing out in relief. The buttresses are canopied with moulded columns and rich carved caps. Under the canopy will be carved a statue in repose of a soldier at sentry duty, and all the services will be depicted by figures—infantry, cavalry, flying, navy, and nursing.

On the top of the canopy of the buttresses is an angel of peace guarding the cannon and with her hand over the instrument of destruction. The whole monument will be finished off with a gable in rich carved crockets and tracings. On the point of the gable is the figure of Hope pointing to the memorial windows.

The Fellowship of the Maple Leaf

The Fellowship of the Maple Leaf founded in England by Archdeacon Lloyd, who did so fine work in the diocese of Saskatchewan, is doing an admirable piece of work by sending out teachers to Western Canada, filled with British ideals and religious devotion.

The nineteenth party of teachers sent out by the Fellowship have now reached Regina, in the Province of Saskatchewan, and have entered the normal school for a period of eighteen weeks of training in method. There were ten members in the party—two men, eight women. All had some teaching experience before leaving England, but were not certificated in any way. The twentieth party is already formed and will leave England on February 13th next. This consists of about fifteen fully qualified teachers who will go direct into the one-teacher schools

on the prairies of the West. Two more parties will be formed for August. In many cases these teachers go to sections entirely peopled by settlers of alien origin.

Rhodes Scholars from King's

The University of King's College will have three Rhodes scholars at Oxford simultaneously. The men who have so distinguished their alma mater and attained to this honor in scholarship are D. M. Wiswell, now at Christ Church College, Oxford; C. A. Simpson, at the same college; and W. G. Ernst, who has recently been chosen for all Nova Scotia, and expects shortly to join his college mates.

Cape Breton Church Destroyed by Fire

St. Paul's Church, Port Morien, Cape Breton, has been destroyed by fire. It was built in 1873, the first rector being the Rev. Chas. Croucher, in a short time succeeded by the Rev. W. J. Lockyer, who held the parish for more than 35 years. He resigned a year ago owing to ill-health. The present rector is the Rev. W. H. Greatorex.

Included in the loss is the beautiful memorial bell placed in the tower in 1884, in memory of the late Mr. Belloni; stained glass windows to the memory of Augustus Belloni and the late Mrs. Boswell, together with a marble font and other church

furnishings. The memorial pulpit to the memory of the late Mrs. Lockyer was saved, together with the organ.

Miscellaneous Church News

Richard H. Brown, a well-known and devoted Eastern layman, has passed away at Halifax at the age of 82. He was for many years manager for the General Mining Association in Cape Breton, the first mayor of Sydney Mines, and for many years warden of Trinity Church in that town.

The Rev. J. E. Murrell Wright of Lethbridge, Alberta, has been appointed rector of St. Martin's-in-the-Field Church, Toronto, and will assume his duties about March 1st, in succession to the Rev. S. T. Sweetman, who died last November.

At a recent meeting of the Governors of King's College, Windsor, held in St. John, N. B., bequests were announced from the late Mrs. H. G. Moody and the late W. H. Wiswell, each of \$1,000; and from two other sources, one of \$1,000 and another of \$500.

Father Frere, or Father King, of the Community of the Resurrection, will hold a ten days' Lenten mission in March at St. Luke's, Toronto.

The Rev. L. J. Donaldson, of Trinity Church, Halifax, has been elected assistant rector of St. Paul's Pro-Cathedral, Los Angeles, California.

The Society of St. John the Evangelist provides the preachers on Sunday nights of February and March at the eight o'clock service in St. Paul's Chapel of Trinity parish.

SEAMEN'S CHURCH INSTITUTE

The annual meeting of the Seamen's Church Institute of New York was held on January 29th. Among the many statistics presented by Superintendent A. R. Mansfield in his annual report appear the following striking figures:

Number of lodgings registered....	248,481
Number of meals served.....	581,880
Pieces of seamen's mail received..	110,595
Pieces of baggage checked.....	70,910
Amount of seamen's wages deposited	\$930,744.41
Visits to hospital patients.....	31,943
Students enrolled in the Institute Navigation and Marine Engineering School	1,490
Attendance at all religious services	30,252

EXTRA PAROCHIAL MISSION

A mission to Non-Churchmen, opened at Christ Church on Quinquagesima, is the project of the Junior Clergy Association endorsed by leaders of the Church in New York. It has been entirely extra-parochial, Christ Church being selected as the place simply because of convenient location. Services continue for two weeks, excepting on Saturdays. Among those who consented to deliver lectures on various aspects of religion and life were Bishop Burch, Dr. Slatery, Dean Robbins, Dr. Milo H. Gates, the Rev. Percy Silver.

It was felt that after the Nation-wide Preaching Mission and the Nation-wide Campaign a concerted effort to win souls should be made. If this movement succeeds in New York it may point the way to a general increase in the Church's effectiveness.

CHURCHES WILL NOT MERGE

The Rev. George R. Van de Water, who retires from the rectorship of St. Andrew's, Harlem, to become rector of the Church of the Beloved Disciple, issues a supplement to the February issue of St. Andrew's *Chronicle*, narrating some of the steps taken in considering a merger of the two parishes. At first rectors, wardens, and vestrymen of both parishes approved the merger, but later developments seem to have made it undesirable. The rector of St. Andrew's resigned on the 11th to take effect on the 15th. A new vestry was elected on the same date.

SPRINGFIELD RECTOR VINDICATED BY HIS CONGREGATION

CHARGES of unpatriotic views and that he was "a socialist" having been made against the Rev. L. L. Riley, rector of Christ Church, Springfield, Ill., as the result of an address made at a meeting of the Rotary Club in that city, Mr. Riley used the sermon period on Sunday, February 8th, to make a full statement of his position on the subject of Americanization, etc., and called a meeting of his congregation asking them to affirm or deny their implicit confidence in his intellectual and moral integrity and his fundamental Americanism. The meeting was accordingly held, with a large attendance, as a result of which a resolution, unanimously adopted, affirms the implicit confidence of the congregation in the intellectual and moral integrity of their rector and in his fundamental Americanism. They commend him very highly for his attitude toward the whole subject.

DEAN FOSBROKE DECLINES

A TELEGRAM from Dean Fosbroke to the Bishop of Los Angeles states that the former has declined his election to be Bishop Coadjutor of Los Angeles.

THE NEW YORK LETTER

New York Office of The Living Church }
11 West 45th Street }
New York, February 23, 1920 }

ASH WEDNESDAY



LEAR weather was enjoyed in and about New York on Ash Wednesday. Transportation facilities were but slightly improved and walking in most places was not enjoyable. Notwithstanding these conditions good congregations were reported at the churches in the great business districts. This was especially noticeable at Old Trinity when Bishop Lloyd preached at noon. He is reported to have declared that men are no more wicked to-day, human nature no weaker nor less lovable, and that mankind is surely longing and earnestly seeking for the light. A present trouble is that each man has a new theory that he considers a panacea for prevalent evils.

SERVICE FOR SULGRAVE INSTITUTION

A special service was held in St. Paul's Chapel of Trinity parish on Saturday (the eve of Washington's Birthday), at high noon. This was the annual service of the Sulgrave Institution (an American-British society, which holds Sulgrave Manor, the Washington homestead in England). At the request of the Institution the service was of thanksgiving for three hundred years of free institutions of the English speaking peoples. Bishop Burch was the speaker.

DR. BRADY'S WILL

The will of the Rev. Dr. Cyrus T. Brady has been filed for probate. His widow receives the bulk of the estate, which has an estimated value of \$100,000. Each of his children will receive pictures and other heirlooms.

The opening clause of the will, said to have been written by the testator himself, is after the fashion of many wills dated and probated in New York in colonial and post-revolutionary days. It reads as follows:

"I, Cyrus Townsend Brady, priest of the Protestant Episcopal Church and author of many books, being of sound mind and

disposing mind, do make and ordain this my last will and testament.

"*Imprimis*, I declare that I die in the full confidence and assurance of the truth of the faith of the Church which I have preached, in which I have humbly tried to live, and which I earnestly commend to my children and friends as my final message to them."

PLAN TO PAY PARISH DEBT

A plan adapted by a member of Christ Church, Mr. George F. Canfield, Professor of Law in Columbia University, has been adopted for paying a long standing debt. About \$55,000 were raised in the past year, leaving \$100,000 yet to be raised.

The plan includes an appeal to the Church at large which is endorsed by Bishop Burch. The trust funds are to be placed in the custody of the Lincoln Trust Company. While the contributions are being gathered the interest will be applied to the debt. But as the trust will terminate on July 1, 1924, and the agreement is made that if it is not fully discharged all funds are to be given back to the donors, it follows that every gift is conditional on the entire amount being raised. The trust funds will be invested in the mortgages on the church so that as it progresses the congregation will really be becoming the owner of its own mortgages.

STATED PREACHERS

At the Cathedral of St. John the Divine the following revised list of preachers has been promulgated, the services being at 11 A. M. and 4 P. M.:

February 29th—The Rev. Dr. Gardner (college students), and the Rev. William Morgan Jones (Welsh service).

March 7th—The Rev. Charles K. Gilbert and the Dean (Parker Memorial).

March 14th—The Dean; and the Rev. Theodore Sedgwick.

March 21st—The Dean; the Rev. William H. Owens, Jr.; 8 P. M., cantata, Henschel's *Stabat Mater*.

March 28th—The Dean; the Rev. Herbert Shipman.

April 2nd—Bishop Lloyd (11 A. M.).

April 11th—The Rev. William T. Manning, D.D. (?) (4 P. M.).

April 25th—The Rev. George A. Oldham (4 P. M.).

BOSTON MASS MEETING ON THE NATION-WIDE CAMPAIGN

*Bishops Brent, Lawrence, and Page
Being the Chief Speakers —
Bishop Lawrence on This Com-
ing Lent — Cambridge Theo-
logical School Installs Dean*

The Living Church News Bureau }
Boston, February 23, 1920 }



HE frozen stubbornness of Washington is the reason why this nation is not in the position in which the vast majority of our citizens wish us to be; and it is high time that we, as citizens, started a thaw in that same frozen stubbornness," declared the Rt. Rev. Charles H. Brent, D.D., last Thursday evening during his address at the mass meeting in Symphony Hall held as a part of the Nation-wide Campaign.

Bishop Lawrence, Bishop Page, and Bishop Brent were the three speakers at this gathering, over which the Hon. Philip S. Parker, chairman of the diocesan committee, presided. Bishop Babcock gave the invocation.

"I am eager for the day," declared Bishop Brent, "when the United States will take its proper place in the world as a part of the League of Nations, which is absolutely essential to the progress of human events. I have no patience with this invertebrate internationalism, for we cannot be citizens of the commonwealth of mankind until we have a definite nationalism."

Bishop Brent declared that Washington and Lincoln should be regarded to-day not as mere benefactors, but as patterns and guides for the life and action of the present. The great point in each case, he insisted, was the loyalty of both great Americans to principle and to courage and the fact that both were invariably lords of their circumstances and never the victims.

"Let no man say," he exclaimed, "that he is depressed by the condition of the world to-day, for in saying that he admits that he is only a straw in the current—not a man to struggle with mighty problems and to solve them. It is for us to face the future with the assurance that the problems of human life are no greater now than they have been in the past.

"There is no salvation outside of the Church, and the great thing is for each man to play his part as a member of an organization. God is the great organizer and the Kingdom of Heaven is His organization. The Church is the agent of that kingdom on earth and the Church rightly comes before nation, philanthropy, and education. It stands first in the scale of organization, and citizenship is dependent upon inspiration from it. True, indeed, is the saying, There is no salvation outside of the Church."

The Bishop commented upon the fact that his first steps in American citizenship were taken in Boston twenty-five years ago.

"I was once an alien myself," he said, "and for that reason I want to see all aliens fairly treated now. I have had fair treatment myself, but there are many others who have not.

"Why have so many foreigners who have come to this country with high hope gone astray and even plotted against our institutions? Because we, as American citizens, have thought too little about their ignorance and too much about our own exclusiveness. Because we have assumed that the

mere life of this country was enough for them without any attempt on our part at true Americanization!"

"Religion, the Christian religion," declared Bishop Lawrence, "like every other vital thing, begins at the very root and inner life of the man. His devotion, loyalty, and faith are at first hidden, personal, and intense. He, if he be really born into life, will draw to himself all the spiritual resources from every point within reach.

"There comes a time, however, when this very intensity which is the source of his life may be his undoing, for the seed which, when the warmth of the spring calls it forth, is so intensely wrapt up in itself that it refuses to break through the earth and spring into foliage and fruitage, dies in the earth where it was born. The man who is so intense in his own spiritual interests, in the salvation of his own soul, that he does not spring forth into action and fruitage of character and helpfulness, is already entering upon spiritual death.

"What is true of the individual is true of the Church, I care not of what denomination or of what reputation for piety and religious devotion. Our Church, we in this diocese, every one of us needs a more intense and personal devotion. We need that mystical absorption in the very life of Christ which was the great source of power of our Puritan ancestors; but we cannot stop there.

"Besides the life intensive, there must be the life expansive; and we of the diocese, if we are to save our souls, must break out into fruitage, rich and large, for the refreshment of others, and the increase of Christ's power among men."

Bishop Page emphasized the Church's great practical work throughout the West.

"We are in this Campaign," he said, "in order to carry Christ to the remotest parts of this, God's country, over which our flag flies. There are many parts of it where Jesus Christ has never been known."

BISHOP LAWRENCE ON "THIS COMING LENT"

"Since I have been Bishop, no six weeks have had in them the possibilities of increase in the strength of the Church and the devotion of the people equal to this coming Lent," are the staggering words which Bishop Lawrence has just written to the clergy of the diocese. I say that the words are staggering, for the Bishop of Massachusetts could hardly be accused of superficial enthusiasm. Thus far, the work of the Church's Call has proceeded slowly. The weather has been bad, the streets and roads almost impassable. But in spite of these hindrances the Church's Call is certainly gaining momentum. It is a staggering statement that Bishop Lawrence has made, and yet its significance has suddenly flashed across Massachusetts.

One of the indications of this unprecedented possibility is a financial one. Thus far nothing has been said in Massachusetts about the financial aspect of the Nation-wide Campaign, and nothing will be said until after Easter, for the purpose in Massachusetts is first educational and spiritual. The hope is that as a result of the increased personal knowledge and consecration no financial drive will be necessary. On some Sunday after Easter the financial investment will be offered to each parish in the diocese. But, in spite of the fact that no emphasis has been made on the financial side, every parish that I have heard from has had a great increase in the number of

investors through the duplex envelope. The amounts of these investments are doubled and trebled over the previous year.

CAMBRIDGE THEOLOGICAL SCHOOL INSTALLS NEW DEAN

The Rev. Henry Bradford Washburn, D.D., the new Dean of the Cambridge Theological School, was inducted into office by Bishop Lawrence at a service in the School Chapel on February 12th.

Bishop Lawrence spoke briefly, and voiced the confidence both of the alumni and of the whole Church in the coming administration. This service, attended only by students, alumni, and the congregation of the chapel, will be supplemented by the delivery of the Dean's inaugural address before a larger gathering at the close of the academic year.

Gatherings of the alumni were held on February 11th for the annual quiet day conducted by the Very Rev. Howard Chandler Robbins, D.D. ('03), Dean of the Cathedral of St. John the Divine, New York; and on February 10th at the annual mid-winter dinner at Hotel Thorndike, Boston. At this dinner the subject was The Future of the School. The speakers were the Rev. Charles Lewis Slattery, D.D., who gave some personal reminiscences of the late Dean Hodges; the Rev. Samuel Tyler, D.D., the Rev. Endicott Peabody, D.D. ('84), and Dean Washburn. The dinner offered the first opportunity for the alumni to give their congratulations to the new Dean and to pledge him their loyalty and united support.

ON THE DEATH OF G. E. WRIGHT

One of the real, recent losses by death in the diocese is that of George Egbert Wright, a member of the Brotherhood in St. Paul's Cathedral and of the staff—as a lay worker—of the Cathedral. Mr. Wright entered the Brotherhood about a dozen years ago, and upon his later retirement from business threw himself whole-heartedly into the work of the Church. He became the special friend of the man who, through bad habits and sinful surroundings, found himself at last down and out, and he organized and under the direction of the Dean maintained a special work to aid such men. He was a frequent attendant at the national conventions of the Brotherhood, and for a number of months was a volunteer worker without salary in the Brotherhood office in Boston.

Mr. Wright leaves a widow and a wide circle of friends, both within and without the Church to mourn his loss.

PROHIBITION AND THE RESCUE MISSION

With prohibition there has come, inevitably, a change in the character of the Church Rescue Mission, conducted by Mr. and Mrs. Samuel Finley Jones under the City Mission. The customers at the Three Penny Lunch rooms are fewer but pathetically needy, mostly old men whose scanty earnings do not permit them to go elsewhere, men too old to bear a heavy burden, whatever the cause of their present condition. Drunkards no longer, they are in many cases paying the penalty of earlier indulgence; but they need help now as much as ever.

LECTURE ON SPIRITISM

The Rev. William Benjamin King, of Cambridge (the celebrated author, Basil King), spoke recently in Trinity Church, Newton Centre, on spiritism. In his desire to correct certain incorrect reports in some of the Boston dailies, Mr. King wrote the following letter in the Boston Herald:

"May I be permitted to correct the impression given by your report of my lecture at Newton Centre on Sunday evening last? In the effort to sum up the talk of an hour

in a few lines I am placed in a 'somewhat false light'. My defence of spiritism was limited to a plea for toleration. I said that after some investigation on the subject I had not myself received anything of the nature of a message which could not be explained on psychological principles; but knowing people at least as intelligent and honest as myself who affirm that such messages have come to them I could not, I said, but respect their convictions and leave them the liberty of their opinions. I should also not like to be understood as making an attack on the Christian Church. I did not say that it had not progressed during 2,000 years, but that during 2,000 years it had thrown no new light on those laws of immortality the existence of which is implied in the New Testament. As to the psychic experience I am reported to have had in San Francisco, nothing of the kind ever took place, nor did I make any statement to that effect. The only mention that could

have been so misconstrued was a reference to a decision reached by me last summer in California while another person in New York had come to the same conclusion. By this I meant nothing more startling than a manifestation of common sense."

WEST SOMERVILLE RECEPTION

The wardens and vestry of St. James' Church, West Somerville, held a reception on February 12th in the parish hall, in honor of their rector, the Rev. William Henry Pettus, who on February 22nd completed seven successful years as rector. Mr. Robert Burns Stewart, senior warden, presented to the rector in the name of the people of the parish a box, containing a number of gold coins of the larger denominations. At the same reception Mr. William Nelson Kenney was presented by the people of the parish, through the rector, with a Royal Arch Masonic emblem, in appreciation of his faithful services of seven years as treasurer.

RALPH M. HARPER.

BISHOP RHINELANDER LEADS IN PRE-LENTEN CONFERENCE

Of Diocesan Clergy — Colonel Woods on Government and Church — Near East Relief — Death of Rev. C. E. Milnor

The Living Church News Bureau }
Philadelphia, February 23, 1920 }



OW important it is that the clergy should enter upon the Lenten Season as penitents, in order that they may really lead their people in penitence, came to me as I entered the Diocesan Church of St. Mary on the Monday morning before Lent and saw the pews filled with clergy engaged in spiritual exercises under the leadership of the Bishop of the diocese, who is a true *pastor parvorum*.

The Bishop began the day with one of his searching addresses on the Gospel for Quinquagesima, treating the miracle of the healing of the blind man as a parable in action. He said it revealed our Lord in His great redemptive function of restoring to man his lost vision. He pointed out to the clergy their need for spiritual illumination, and urged that they seize the opportunity which Lent offered.

Pennsylvania is a great metropolitan diocese, and the Church House with its executive office is the centre of strenuous business activities; but the spiritual centre of the diocese is the Church of St. Mary. The heart of the diocese is an altar and not an office desk. Under the spiritual leadership of Bishop Rhinelander, emphasis is laid always upon the spiritual aim. Some day a worthy and adequate cathedral will be built for this great diocese, but meanwhile the work proper to a cathedral is being carried on, assuming ever larger proportions and wider influence.

In his second address the Bishop took up several practical matters, among them the subject of the Cathedral. "I wish to make it clear," he said, "that I have no personal ambition to be a cathedral builder. So onerous and complicated is the work connected with the erection of a cathedral, so slow is the development of such a great enterprise, that my duties as Bishop of this diocese would not permit me to take the lead in such a movement. I have no illusions as to the difficulty of the undertaking, I have been too intimately acquainted with

the plans of other cathedrals in Washington, Boston, and New York, not to realize what is involved. While it is not my duty to take the lead it is very important that I should wisely guide this movement in its initial stages so as to conserve the interest and the resources and to lay solid foundations for that great Cathedral which will some day be an outstanding feature in Philadelphia. In that day the Church will play a prominent rôle in the life of this community. The stately church will be an integral part of a noble group of institutions that will form the heart of the City of Brotherly Love, will sanctify the whole. No other city in this country, possibly in the world, promises a greater opportunity for usefulness for a cathedral."

The Bishop took up also the matter of clerical salaries and said that, pending the final adjustment based upon the Nationwide Campaign, the Executive Council had been able to distribute \$13,000 among the underpaid clergy. He expressed the hope that a new minimum salary could soon be established. Many congregations have taken up this matter and are increasing the salaries of their clergy. The Bishop added that there was great need for justice not simply in raising the salaries of men who were doing brave and faithful work, oftentimes in isolated places, but in recognizing more fully the character and value of their hidden service. "We must not side with the world in judging spiritual work."

GOVERNMENT AND CHURCH

Once every month the Bishop meets his clergy at a luncheon where current topics are discussed and experts make addresses on timely subjects. At the luncheon on February 16th, Colonel Arthur Woods, formerly Commissioner of Police in New York City, spoke on the relation of the Government to the Church. He said:

"The government and the Church must work together and supplement each other. The recent action of the government in deporting certain foreigners who had proved themselves to be bad citizens has created the impression that the government was taking action against the foreigners as foreigners, and that America has changed her attitude toward foreigners as such. This is a very serious mistake; we have no feeling against foreigners as such. Our govern-

ment is against lawless persons whether they are foreigners or citizens. The Church's part is the work of prevention; the government has no power until someone breaks the law. We should be careful to distinguish between two classes of people who are seeking a change in the government; those who seek change by means of violence and those who seek change by lawful methods. Many think that this latter class should be suppressed. Such an attitude is reactionary and contrary to the principles on which this republic is built. Those who seek change in government by peaceful means are entitled to full protection by the law."

AN APPEAL FOR THE NEAR EAST

Let us look in upon another luncheon which will illustrate the active leadership of the Church. This is also a gathering of the clergy. Here, however, there are representatives of various communions, some one hundred and fifty in all.

The luncheon was held on February 10th at the Bellevue Stratford; Bishop Rhinelander, Mr. Walter George Smith, and Mrs. George Horace Lorimer were the hosts. The principal speaker was Mr. Lewis Heck, United States Consul at Constantinople, now home on furlough. Mr. Heck told of the Turkish outrages going on in the near East for the past eight or ten years. He pictured the situation in Armenia, which has dwindled in population from a country of fifty million to between eight and ten million. He said the reports of atrocities by the Turks had not been exaggerated.

Bishop Rhinelander in his address said that our immediate business was to keep life in their bodies, but that this was not the elemental thing we were to work for. We must work as Christians to protect their morale and make them an independent people.

This luncheon was the beginning of a drive to raise \$30,000,000 for Near East Relief. Philadelphia's allotment is \$1,000,000.

Resolutions were adopted approving the present movement by the Near East Relief. "We pledge our utmost support and co-operation, and especially commend this appeal to all the people of Philadelphia."

DEATH OF REV. C. E. MILNOR

The Rev. Charles Edward Milnor (retired) died at his home in Philadelphia on February 13th.

Mr. Milnor was born in New York in 1847 and was graduated from Kenyon College, Ohio, and the Philadelphia Divinity School. Before coming to this city he served parishes in Worcester, Md., Denton, Md., and Milford, Del. He served in St. Andrew's Church, the Church of the Mediator, and St. Ambrose' Church in Philadelphia. He is survived by his widow, Annie Hopper Milnor.

THE CHURCH AS AN AGENCY OF REFORM

The Church is not without her bold prophets who dare to rebuke vice and to correct public wrongs. A recent illustration of this in Philadelphia was the protest made against Mr. Rudolf Krause, a former saloon keeper whose license had been revoked by the courts for selling intoxicating drinks to minors, who was recently appointed children's agent.

The Rev. Dr. Floyd W. Tomkins, speaking at the Christian Americanization Conference, said: "Unless the citizens arise and shout that this thing is not to be, Philadelphia will always be ashamed of herself. Every welfare agency in the city must take the matter up. The appointment must not stand." Many children's welfare agencies took up the protest, notably the Big Sisters.

Investigation was made and Mr. Krause has been summarily dismissed.

Another illustration of outspoken preaching on civic themes was an utterance by the Rev. Dr. Carl E. Grammer, rector of St. Stephen's Church, in answer to the Vare Brothers who have announced the candidacy of Congressman William S. Vare for Congress on the five per cent. beer platform. The Vare Brothers claim that at least 90 per cent. of the Church membership in this city favor giving the workingman the five per cent. beer. Dr. Grammer replied: "Medical experience has shown that alcohol can be a poison to the human body; experience has also shown it is a poison to the social body. The results for the short time we have had prohibition have been so marvellous we can not consider any let-down. There used to be 2,000 people in the House of Correction, there are now 300 inmates. There is absolutely no ground for the Vares' statement that Church people would favor any lowering of the standard."

FATHER WHITE TO LEAVE ST. MARK'S

The Rev. Elliot White, who succeeded Dr. Alfred G. Mortimer as rector of St. Mark's Church, Philadelphia, seven years ago, has accepted a call to the Deanship of the Cathedral of St. Paul, Fond du Lac, and will leave Philadelphia early in May. He will be greatly missed in Philadelphia, for he is

much loved by his own people of St. Mark's, where Mr. George Wharton Pepper is rector's warden. He has been prominent in diocesan affairs, being a member of the Executive Council, the Board of Missions, and the Commission on Social Service.

He has served also as a member of the Commission on Church Work among the Immigrants, the Commission on Church Work among the Colored People, and has been in charge of the Polish work in the diocese. His interest in work among foreign speaking people is one of the principal motives that induced him to accept the call to Fond du Lac.

Dean-elect White has been one of the outstanding Catholic Churchmen in Philadelphia during the past seven years.

MISCELLANEOUS ITEMS

Churchmen students at the University of Pennsylvania met for a dinner at Rittenhouse Hotel on February 16th. The Rev. John R. Hart, Jr., was toastmaster, and Bishops Rhinelander and Garland were speakers.

The Rev. Wood Stewart was instituted rector of the Church of St. Martin-in-the-Field, Chestnut Hill, by the Bishop of the diocese on Sunday morning, February 15th. Mr. Stewart served as chaplain with the Coast Artillery stationed at Fort Warden, Washington. THOMAS S. CLINE.

THE CHICAGO NEWS LETTER

The Living Church News Bureau }
Chicago, February 23, 1920 }

BISHOP ANDERSON ON THE CAMPAIGN



THE Nation-wide Campaign, of course, bulked big in the annual message which the Bishop sent to the diocesan convention. In closing he said:

The Nation-wide Campaign has not reached its climax. It is still in its initial stages. Even at this early stage, however, it contains a promise of what our dear Church can do, when it realizes its power and its tasks. Those parishes throughout the Church which entered heartily into the movement are already conscious of having received a heavenly benediction; while those which held aloof are already, I trust, beginning to feel repentant and ashamed. In this diocese the results have been many, varied, and great. I shall not undertake to enumerate them as they will be reported elsewhere. I am thankful beyond words for the wonderful accomplishments of the Nation-wide Movement and for the bright ray of hope which it has shed upon a new day. God be praised that in these days of stress and strain the Church has been given a fresh

experience in the joy of service and a new hope in facing the responsibilities of the future."

THE BISHOP'S ANNIVERSARY

On St. Matthias' Day we celebrate the twentieth anniversary of the consecration of Bishop Anderson, a great Bishop of a great city! May God bless and keep him long with us! The Bishop and his family all had a serious siege of illness during December and January, and the convention in assuring him and his family of sympathy asked him to have a long rest before taking up his official duties again. He and his family are now in the South.

ST. MARY'S HOME

At the present time there are 130 girls in St. Mary's Home and there is a long waiting list. All the children must be provided with summer clothes and kept neatly dressed. To accomplish this, Mrs. C. P. Anderson organized a St. Frances' Guild composed of women from various parishes, meeting on the third Thursday of each month from 10 o'clock till 4. Each fall the guild holds a sale for the benefit of the Home. The bazaar last November was most successful and brought in \$860. H. B. GWYN.

vespers at 5; choral Litany and sermon by the rector, Wednesdays at 8:15 P. M.; saints' days and other holy days, Communion at 7:30 and 10.

At St. James' Church, Madison avenue and Seventy-first street, New York, on Mondays, there is a children's service at 5 P. M.; on Tuesdays, evening prayer and an address at the same hour; on Wednesdays, morning prayer and Litany at noon, evening prayer and sermon at 8:15; Thursdays, Holy Communion at noon, evening prayer and address at 5 P. M. On Friday afternoons until Good Friday the Rev. Stuart L. Tyson gives in the parish house a series of lectures, Studies in St. Luke's Gospel.

At the Diocesan Church of St. Mary, Philadelphia, there will be services of intercession every noon-day. After a five-minute meditation on prayer, intercession will be offered in behalf of all the parishes and institutions of the diocese. These will be taken up in detail, each convocation and its local interests being considered in turn.

Among the speakers announced for the Lenten noon-day services for business people in Old Christ Church, the rector announces a number of prominent laymen. The following is the programme:

- March 1st to 3rd—The Rev. W. G. W. Anthony, D.D.
- March 4th to 5th—The Rev. J. H. Earp.
- March 6th—The Rev. P. G. M. Austin.
- March 8th to 12th—The Rev. Wood Stewart.
- March 13th—The Rev. Frederick B. Halsey.
- March 15th—William H. Jefferys, M.D.
- March 16th—Clinton Rogers Woodruff, Esq.
- March 17th—Edward H. Bonsall, Esq.
- March 18th—Reynolds D. Brown, Esq.
- March 19th—Hon. Joseph Buffington, LL.D.
- March 20th—Mr. Thomas Hubert-Jones.
- March 22nd to 24th—The Rev. George A. Barton, Ph.D.
- March 25th to 26th—The Rev. Phillips E. Osgood.
- March 27th—The Rev. Francis M. Wetherill.
- March 29th to 31st—The Rev. Francis M. Taitt.
- April 1st—The Rev. Clarence H. Reese.
- April 2nd to 3rd—The Rev. Louis C. Washburn, D.D.

Seven parishes of Albany unite to publish a list of services. All unite in noon-day services at St. Peter's Church, held daily except Saturday; in special preaching services at All Saints' Cathedral, on Thursday evenings; and at St. Paul's Church in a preaching mission every night except Saturday during Holy Week. In addition each parish announces a long list of special services.

Speakers for the noon-day Lenten services in Atlanta, Ga., Tuesdays, Wednesdays, Thursdays, and Fridays, are held in the Christian Association auditorium on the fourth floor of the Peachtree Arcade, commencing at 12:30. The services consist of songs, prayer, and an address by the clergyman in charge. The list of speakers for the remaining weeks is as follows: Third, the Rev. Richard Wilkinson, D.D.; fourth, the Rev. Walter C. Whittaker, D.D.; fifth, the Rev. C. B. Wilmer, D.D.; sixth, the Very Rev. Thomas H. Johnston, Litt.D.

The Lenten noon-day services held for so long and so well under the auspices of the Church Club of Chicago, are at the Garrick Theater, this Lent, on the North Side of the loop, at Randolph street between Dearborn and Clark. It was a keen disappointment that Bishop Wise was unable to speak this week as announced, the death of his son preventing him. Bishop Wise sent an able substitute in his secretary, the Rev. Otis E. Gray. The services began on Ash Wednesday with good attendances, the ground floor being well filled, and some of the balcony. Bishop Fiske is the preacher next week.

Services are being held as usual during Lent every week-day noon except Saturday,

LENT'S ANNOUNCEMENTS



THE beginning of Lent was not promising for good attendance in Massachusetts. The country and many of the cities are finding travel exceedingly difficult on account of so much snow.

The following noted preachers are announced for the Lenten noon-day services at St. Paul's Cathedral, Boston:

- March 1st to 5th—The Rt. Rev. Charles Fiske, D.D.
- March 6th—The Rev. William L. Clark.
- March 8th—The Rev. Henry K. Sherrill.
- March 9th to 11th—The Rev. Edwin J. van Etten.
- March 12th—The Rev. Henry K. Sherrill.

- March 13th—The Rev. William L. Clark.
- March 15th to 16th—The Rev. Hughell E. W. Fosbroke, D.D.
- March 17th—The Rev. Arthur J. Gammack.
- March 18th—The Rev. Harry Beal.
- March 19th—Service for Business Men.
- March 20th—The Rev. William L. Clark.
- March 22nd—The Rev. Charles E. Jackson.
- March 23rd to 25th—Bishop Lawrence.
- March 26th—Dean Rousmaniere.
- March 27th—The Rev. William L. Clark.
- March 29th to April 2nd—Dean Rousmaniere.
- April 3rd—The Rev. Percy G. Kammerer.

In the Church of the Beloved Disciple, New York, on Tuesdays and Thursdays there is Communion at 7:30 and vespers at 5; on Wednesdays and Fridays, Communion at 10,

at St. Mark's, and united services every Wednesday evening at Grace Church, Grand Rapids, Mich. The members of St. Philip's Church are enjoying during Lent the services of a colored priest from Arkansas, the Rev. E. A. Christian.

Noon-day services will be held under the auspices of the Bishop in the Republic theatre, Jacksonville, Florida, throughout Lent.

The noon-day Lenten services at Grace Church, Providence, R. I., always attract large numbers. This year the out of town preachers, each for a week, are to be the Bishop Coadjutor of Central New York, the Rev. E. P. Dandridge, the Rev. W. R. Bowie, D.D., and the Rev. Alex. MacColl. Bishop Perry will speak the first four days of Holy Week, and the rector, the Rev. P. F. Sturges, will conduct the Three Hours' Service on Good Friday. At St. Stephen's Church, Providence, on Wednesday evenings there will be mission services conducted by the Rev. Spence Burton, S.S.J.E.

St. Paul's Church, Syracuse, N. Y. (Rev. H. H. Hadley, D.D., rector), announces a series of noon-day services in its church in the center of the business section. No other special Lenten services will be held, except the Holy Communion on Thursdays, and services on Ash Wednesday and throughout Holy Week. Among the special preachers announced are two Presbyterians, one Congregationalist, and one Methodist, all of Syracuse.

DR. STEWART AT THE UNIVERSITY OF GEORGIA

BY ARRANGEMENT inspired at the previous diocesan councils of Atlanta and Georgia, the Rev. George Craig Stewart, D.D., delivered at the University of Georgia, from February 9th to 13th, a course of lectures on Some Fundamentals in Religion, the consecutive topics being God, Jesus Christ, The Church, The Bible The Sacraments.

The first lecture was given at the assembly hall of the University on Monday morning, the entire student body being expected. Only about five hundred of the thousand students appeared. Afterward the lectures were given at night, and attendance was purely voluntary. Rain poured down on one night, and a basketball game with the University of Louisiana was played on the campus on another, but the chapel was filled to its capacity of six hundred seats. The first audience, expected to be the largest, proved to be by far the smallest. Dr. Stewart gave a masterly presentation of the idea of God. At its conclusion the chancellor said: "We have never heard anything equal to it before, and probably never will again," and urged the students not to miss any of the lectures. Nothing more was needed. When Dr. Stewart spoke of "Jesus Christ" there was standing room only. The same was true at the last lecture—on The Sacraments.

Dr. Stewart preached twice in Emmanuel Church on February 8th. He also spoke to about eight hundred girls at the state normal school, to three hundred at the Lucy Cobb Institute, to the Rotary club of Athens, and to the citizens of Athens at the parish house.

At a dinner and conference in the rectory, about twenty professors and others made splendid impromptu speeches on The Opportunity of the Church at the University, at the conclusion of which a resolution was passed unanimously that "it is agreed by those present to-night that there is a very great opportunity and need at the University for definite Church work, and that we recommend to the dioceses of Atlanta and Georgia that they consider the advis-

ability of appointing and maintaining a chaplain to work in conjunction with the rector of Emmanuel Church, and whose special work shall be among the student population of Athens."

The Rev. James B. Lawrence a former professor at the University, and the Rev. John M. Walker, an alumnus most active in advocating Church work among the students, helped to make the course a complete success. The impression upon University and city can only be described as profound. At the conclusion of the course the chancellor said business men had been coming to thank the University for bringing Dr. Stewart to Athens; but that University and city alike had to thank the dioceses; this was the contribution of the Episcopal Church to religious life at the University—a very large contribution, for which they were all very grateful.

REV. F. S. WHITE BECOMES DEAN AT CLEVELAND

THE REV. FRANCIS S. WHITE, since 1917 Domestic Secretary to the General Board of Missions, has accepted a call to become Dean of Trinity Cathedral, Cleveland, Ohio, and



REV. FRANCIS S. WHITE

is expected to begin his tenure there on Mid-Lent Sunday.

Dean-elect White was born in New York City in 1868, the son of Samuel Porter and Marie Adele (Mercillott) White, and is an alumnus of Hobart College ('93), and the General Theological Seminary ('96). He was ordered deacon by Bishop Coxe in 1896 and advanced to the priesthood by Bishop Walker in the following year. He married Caroline Silliman Mize in 1907.

The year following his graduation he was a fellow at the General Seminary, but then became assistant at St. John's Church, Detroit. In 1899 he entered the associate mission at Omaha, remaining until in 1904 he became rector of Trinity Church, Atchison, Kansas. In 1911 he became Dean of St. Mark's Pro-Cathedral at Grand Rapids, where he remained until he entered upon war service and then went to the General Board of Missions.

Mr. White served as president of the Standing Committee of Western Michigan, and has been member of the General Convention since 1904. He represented the Fifth Province on the Board of Missions. He wrote *The Story of a Kansas Parish*, edited the *Crozier* of Nebraska, and has been an associate editor of the *Witness*.

PAROCHIAL MISSIONS

THE REV. CHARLES F. BLAISDELL has just completed a week's preaching and healing mission at the Church of the Advent, Walnut Hills, Cincinnati, Ohio (Rev. George C.

Dunlop, rector), which for spiritual comfort and consolation and for help in ailments both of body and soul has been quite remarkable.

Archdeacon Dodshon recently conducted a week's mission in St. Margaret's Church, Dayton, Ohio.

With the sanction and endorsement of Bishop Brent a series of special services was held at the Church of the Ascension, Buffalo, N. Y. (Rev. C. H. Broughton, rector), during the week of February 16th. E. C. Mercer and H. H. Hadley, laymen, conducted these services.

UNDENOMINATIONAL SERVICES IN BROOKLYN

UNDER THE auspices of an undenominational committee there will be held at the Church of the Holy Trinity, Brooklyn, daily during Lent, at 12:05, a series of services in the interest of "A Community Lent". It is explained that the community services do not comprise services of this Church nor even "special occasions", such as are referred to in the canon. At the request of a group of ministers of many denominations the vestry of Holy Trinity parish has given the use of the church edifice for the purpose of these services because of its convenient situation. The group of ministers from many denominations arrange the service, choose the hymns, speak according as they deem proper, and the relationship of the parish to the services is simply that of host.

MEMORIALS AND GIFTS

AT ST. JOHN'S CHURCH, Sturgis, Mich., a beautiful *prie dieu* and clergy stall of exquisitely carved oak have been placed in the chancel by Mr. Charles Neuman as a memorial to the late Corporal Harry E. Neuman, A. E. F., who died in the service of his country in France in October 1918.

IN THE CHURCH of the Advent, Birmingham, Ala. (Rev. Middleton S. Barnwell, rector), on Washington's Birthday, a great new pipe organ was dedicated in memory of the young men of the congregation who offered their lives in the war with Germany, all but two—Captain Mortimer Jordan and Lieutenant Albert Strong Ross—returning to their homes. The organ has five divisions, great, swell, choir, pedal, and echo; three manuals and pedal variety, with thirty-eight speaking stops. Included in the two percussion instruments are a harp with sixty-one notes and a chime of twenty tones. The screens covering the pipes are also memorials.

THE STAINED GLASS WINDOW, costing \$2,700, given to St. Anne's Church, Lowell, Mass., by the late Blanche Fay McGannon and Edgar Larkin Fay, in memory of their mother and sister, has just been completed and placed by Charles J. Connick of Boston. The window is grisaille with the figures of St. Agnes and the Blessed Virgin, the former with a lamb in her arms. Appealingly feminine is the effect achieved through the delicate colors in the robes of the two figures, while the touches of gold, blues, and reds through the white, and the scarlet vermilion in the halos, add a note of richness. A short time ago the entire floor of St. Anne's was tiled and all the carpeting removed.

ON CHRISTMAS DAY six office lights in Gothic style in heavy brass were placed on the high altar at St. Matthew's Cathedral, Dallas, Texas, in memory of the late Mrs. Annie Glover Gibson, for many years a loyal worker in the Cathedral parish. They were

presented by members of her family. On the same day a Gothic altar rail of hand-carved oak bearing the inscription:

"May the souls of the faithful rest in peace! Grant them eternal rest, O Lord"

was placed in the All Souls' Chapel of the Cathedral by members of the confirmation class of 1919 as a thank offering and in memory of Mrs. Theodore Wallace, for forty years a teacher in the Cathedral Sunday school and for many years president of the Woman's Auxiliary.

ARKANSAS

JAMES R. WINCHESTER, D.D., Bishop
EDWIN W. SAPHORÉ, D.D., Suffr. Bp.
EDWARD T. DEMBY, D.D., Suffr. Bp.

Influenza—Service Programmes

THE INFLUENZA QUARANTINE, which closed the churches in some of the larger parishes, has been lifted. This epidemic was by no means as severe as that of a year ago.

BY A PRINTED programme which lists one part of the service after another, thus making it as easy to go through the service as to read an ordinary programme, Christ Church, Little Rock (Rev. John Boden, rector), is popularizing the regular Sunday evening service. Discreet reading notices in the daily newspapers are also used effectively.

THE BISHOP has just concluded a very satisfactory mission at Foreman, where all branches of the work are greatly stimulated. Bishop Saphoré is soon to begin a mission at St. Paul's, Batesville. The Rev. Charles F. Blaisdell will hold a mission at Fort Smith during Lent, and the Rev. Jerry Wallace will hold missions at Wynne and Des Arc.

AT THE annual meeting of the associated charities of Pine Bluff, the Rev. H. A. Stowell, rector of Trinity parish, was elected chairman. Mr. Stowell has also been chairman of the Jefferson county Red Cross Chapter since its establishment. It is expected that funds for Trinity parish house will soon be in hand.

BETHLEHEM

ETHELBERT TALBOT, D.D., Bishop

Archdeacons—Addresses on Campaign Objectives—Woman's Auxiliary

THE OUTSTANDING event of the winter session of the archdeaconry of Scranton was the election of a committee to investigate and report on the records, careers, and qualifications of any priests who might be suggested as potential candidates for the office of Bishop Coadjutor. They were elected to serve with ten men from the archdeaconry of Reading appointed by the Bishop. No authoritative decision has yet been reached to elect a Coadjutor, and the archdeaconry of Reading constituted its committee to report only on the "bare facts of the life and career" of each potential candidate, omitting reference to qualifications. The committee is to eliminate the danger of hasty election.

The session of the archdeaconry of Scranton was held on February 9th and 10th at St. Clement's Church, Wilkes-Barre (Rev. J. T. Ward, rector). On Monday evening there were addresses by Miss Elsie J. Morrell, organizing secretary of the Church Mission of Help; the Rev. W. T. Walsh, and Bishop Talbot. On Tuesday morning the Rev. S. Ezra Neikirk led a conference on The Follow-Up of the Nation-wide Campaign. The Rev. William T. Walsh conducted the quiet hour. Great interest was manifested in the mission to Non-Churchmen at Christ Church, New York, beginning on Quinquagesima. The project was explained on Monday even-

ing by the Rev. Mr. Walsh. The spring session will be held at the Church of the Redeemer, Sayre (Rev. W. N. Weir, rector).

THAT THE parish may be fully informed as to how the Nation-wide Campaign money is to be expended the Rev. R. P. Kreidler has arranged to have experts address St. Luke's Church, Scranton, on the Sundays of Lent. The list of speakers includes the Rev. G. W. Davenport, of the Seamen's Church Institute; the Rev. E. A. Sibley, of Bontoc, P. I.; Dr. John W. Wood; the Ven. J. A. Russell, of St. Paul's School, Lawrenceville, Va.; and the Rev. B. S. Ancell, D.D., of Yang Chow, China.

A SECTIONAL meeting of the Woman's Auxiliary was held on February 10th at St. Barnabas's Church, Reading (Rev. J. H. Dickinson, rector). Delegates were present from the Reading parishes and from Lebanon, Birdsboro, and Douglassville. Mrs. A. H. Glick, of Frackville, discussed the Missionary Work of the Church. Miss Laura F. Boyer, of Pottsville, conducted a conference on Immigration. Miss Kaercher, of Pottsville, read a paper on The Opportunity of the Church among the Czecho-Slovaks, and Mrs. Althouse, of Reading, told of The Slovak Immigrant Woman. Mrs. Wm. Du-Hamel, of Douglassville, read a pathetic story, Slovak Susan.

CENTRAL NEW YORK

CHARLES T. OLMSTED, D.D., Bishop
CHARLES FISKE, D.D., Bp. Coadj.

"Coming Catholicism"—In Binghamton—Parents and Pupils at St. Mark's, Syracuse.

COMING CATHOLICISM was the subject presented to the Utica Clerical Union at its February meeting by the Rev. W. J. Willson of Clark Mills. The writer said in part: "One phase of the trend toward Catholic Unity is the revival among us of Catholic usage and worship. Bishop Hopkins of Vermont predicted this and saw no danger in it. Some changes in Church government and in Prayer Book reemphasize aspects of the faith sometime forgotten. Protestants seem to be approaching the same common center. There are changes among us generally which a half century ago would not have been tolerated, *e. g.*, orders, sisterhoods, etc. Changes in Church organization indicate the trend, *e. g.*, provincial synods, the Presiding Bishop and Council. There is increased interest in the World Conference on Faith and Order. The interest taken in the Congregational Concordat surprised us as to the latent capacity for adjustment among us.

"What are the causes of this movement toward unity? Intense dissatisfaction from the practical standpoint of divided efficiency. It has been said that if the Church could have coordinated its thought and tongue the great world war would not have occurred. A clearer light has been thrown upon the whole problem of Church life and polity by students, showing, for example, less credit due to Luther and more good than people have supposed in medieval religious life and effort. We have nothing to fear for our Catholic organization from the painstaking researches of scholars. A general distrust exists of individualism and a dislike that our divisions are due to it. There is a reviving appreciation of the fitness and beauty of Catholic customs of worship—wherever Catholic worship is had it is found potent, satisfying, appropriate. War experience proves this. One of the strongest means of Catholic revival is the practice of Catholic worship.

"Since it is conceded that Catholicism is coming, what must be included?

"First, Catholic unity—not Pan-Protes-

tantism or Federation. It is necessary to see that every effort shall include the Roman Church. We shall make a dismal failure of our mission if we are linked with Protestants on any other basis.

"Second, The office and work of a priest will be gladly accepted. The emphasis will not be so much on *who* shall ordain, as on *what* shall be ordained.

"Third, The present Catholic usage in worship will no doubt prevail in future as in the past—yet not so as to forbid those who desire to gather in smaller groups for prayer, etc.

"Fourth, With regard to cherished ideals, the policy will be comprehension and not exclusion.

"Compelling, cleansing Christian love the Protestants have had. The democracy and liberty which dissent has insisted upon shall not be thrown away. They might have had these in the Church if they had followed the advice of Erasmus. Personal piety and uprightness of living have been the watchwords of Protestants and they have succeeded in establishing this standard among their members to a remarkable degree. This will be their great contribution to the common life.

"In the last analysis, making and remaking the Church can only be done by God and will be done only when Christians at mass and communion and prayer-meeting pray."

In comment it was said that the most important contribution from a practical standpoint we could make is by a change of name, so that we should stand before the world for Catholicity without Romanism. Remarkable to relate, men "high" and "low" were agreed that there is danger in interdenominational movements, which compromise sooner or later. It was said that the Church greatly needs a present day propaganda, since nine out of ten do not seem to know what the Church is. This used not to be so. We had not a sufficient propaganda, but we had some. The bitter feeling of the past is dying out; indeed, the sad thing is that it is because people do not greatly care what is true. In so far as the Protestant world turns to us, it does so, not because we are Protestants, but because we are Catholics, with Protestant sympathies.

THE REV. H. P. LEF. GRABAU was a recent guest of St. Andrew's Club of the Church of the Good Shepherd, Binghamton, and gave reminiscences of the days of his rectorship in the parish. Although no further back than 1886, then only a footbridge spanned the river on Exchange street, a tombstone cutter occupied the site of the present Security Mutual Life Insurance Building, and the south side of the city, now filled with a considerable population, was a region of undiscovered possibilities. A joint meeting for the Junior Auxiliaries of the city was recently arranged in the parish rooms of the Church of the Good Shepherd. A stereopticon lecture on the work of the Church, given by the Rev. H. C. Staunton, rector, was followed by an address from Miss Ethloine Wittenhall, district president of the Woman's Auxiliary. After the service a luncheon was given to Miss Wittenhall and a reception for officers of the Woman's Auxiliary.

PLEDGES OF \$40,000 have been made as the nucleus of a parish house fund in Christ Church, Binghamton (Rev. T. J. Dewees, rector), and the men's club celebrated success by a Victory Dinner at which the rector, the Rev. W. E. Tanner, and Bishop Fiske were speakers.

SUNDAY SCHOOLS in Redwood have been closed and "preaching services" forbidden by order of the health officer. Although

there has been considerable influenza and some pneumonia, this is the first parish so far as we can ascertain to be placed under quarantine this year.

MR. STUART D. LANSING, a member of St. Paul's Church, Watertown, and originator of the "auxiliary vestry plan" in the diocese, spoke recently at an informal service in the First Presbyterian Church of that city on Church Unity. He advocated a survey and a concentrated effort on the part of men to bring in non-Church attendants. A city-wide religious census is planned for the spring, and a joint committee will be appointed. Mr. Lansing said that men had for years paid regular pledges, come to church, absorbed a sermon once or twice, and considered their duty done, but now it is high time for them to get to real work.

GRACE CHURCH, Carthage, has a Church Service League for women, and during Lent the study of Americanization is taken up. The Rev. F. S. Eastman is rector.

ROOMS of the Church of the Holy Cross, Utica (Rev. J. J. Burd, rector), are now used on Wednesday and Thursday evenings for Americanization work under the direction of Miss Smith, organizer of this work for the schools of the state.

ST. MARK'S PARISH, Syracuse (Rev. R. P. Crum, rector), has an interesting arrangement in connection with its Church school. The session for older scholars is at 10 o'clock. These scholars later go in to the Church service, and a session for the primary and kindergarten classes begins. Thus the young children are cared for and instructed while the parents are free to attend service.

PARISH ROOMS of the Church of the Saviour, Syracuse, are now in use to relieve the congestion in the public schools.

ST. PETER'S CHURCH, Oriskany, has raised \$500, by a bazaar, which was used to install electric lights in the church and an electric motor for the organ.

ON FEBRUARY 8th, at St. Paul's Church, Endicott (Rev. Roderic Pierce, curate), a new pipe organ was used for the first time. An oak altar has also been installed, made from designs prepared by the rector and built by a vestryman.

ALL SOULS' UNIVERSALIST CHURCH of Watertown, N. Y., is to observe Lent by special services and its minister also announces that a confirmation class will be instructed. We understand that this congregation has a Gothic building, uses a dignified and somewhat ritualistic service, and copies many ways and customs of the Church. Presumably confirmation is upon the Lutheran model.

CONNECTICUT

CHAUNCEY B. BRWSTER, D.D., Bishop
EDWARD C. ACHESON, D.D., Suffr. Bp.

Reorganization Plans—Memorial Service—Campaign Budget

WHEN THE diocesan Board of Religious Education meets at St. Paul's parish house on March 1st, a committee will report on a scheme for reorganization and enlargement of the board and Dr. Bradner will outline certain features of general religious work to be undertaken within the Province.

A SERVICE in memory of the late Horatio Parker, Churchman and Battell Professor of the Theory of Music and Dean of the Yale School of Music, was held at the Battell Chapel at Yale on Sunday afternoon the 15th. The music was rendered by the Choral Art Club of New Haven and the New Haven Symphony Orchestra.

THE CLERGY have received within the past few days copies of the Diocesan Survey and the Nation-wide Campaign budget for Connecticut, asking an annual local and diocesan budget of \$114,408.33. In this Survey are listed only needs and projects approved first by the various archdeaconries or their committees, then by a central committee appointed by the Bishop, and finally by the Bishop himself. Many of the projects asked in the parochial surveys were not accepted, and some have been scaled down, so that the residue may fairly be said to represent the careful and judicial verdict of many minds.

THE RECTOR of St. Michael's Church, Naugatuck, Conn., the Rev. Philip Pearson, has arranged in his Lenten Calendar a special service on Fridays for workers in the factories. The service is to be held just as the workers are returning home, 5:05 to 5:30 P. M., and will consist of well-known hymns, prayers, and a short address. The workers are urged to come directly, in their working clothes.

THE SPECIAL preachers at the New Haven united Lenten Services, held at Trinity Church are: March 3rd, the Rev. Stephen E. Keeler, Jr.; March 10th, Bishop Perry of Rhode Island; March 17th, the Rev. George A. Oldham; March 24th, the Rev. J. M. Sterrett; March 31st, the Rev. Stuart L. Tyson.

DALLAS

ALEXANDER C. GARRETT, D.D., Bishop
HARRY T. MOORE, D.D., Bp. Coadj.

Episcopal Men's Club—New Home for Women
—Mission of Healing

THE LAYMEN of the city parishes of Dallas have organized the Episcopal Men's Club. Friends of the Church are eligible as well as members. The purpose is to give the institutions of the Church the full support they deserve. Discussions are free and open to each member, and the presence of the clergy is in no sense to be considered as a muzzle to expression. Assistance to the Bishop is assured in every undertaking he presents.

THE CHURCH of the Incarnation is preparing to open a convalescent home for women in the rectory adjoining the church building.

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THE VISIT of Mr. Hickson to Dallas was inspiring. Throngs crowded the Cathedral and many people came from afar. As a result the parishes of the Cathedral and Incarnation have continued the mission of healing. Many have requested prayers from those composing the prayer circles. During Lent special services are held on Tuesdays and Thursdays. At the Tuesday meetings emphasis is placed upon the doctrines governing the healing mission, and on Thursday there is Holy Communion. Persons are invited to present themselves at the Thursday services for the laying on of hands and the blessing of the Church.

DULUTH

JAMES D. MORRISON, D.D., Bishop

Death of Mrs. Coolbaugh

THE REV. DR. COOLBAUGH of the Church of the Redeemer, Superior, and his wife were taken sick with the prevailing epidemic some weeks ago. At first it appeared that Mrs. Coolbaugh was in the better condition, but suddenly she passed away on February 7th. Her funeral, held in the parish church on the 10th, was conducted by the Rev. A. W. Treen and the Rev. A. W. Ryan, D.D. Dr. Coolbaugh was unable to be present and is only now beginning to regain his old-time vigor.

EAST CAROLINA

THOMAS C. DARSE, D.D., Bishop

Organization of Executive Council

THE EXECUTIVE COUNCIL of the diocese recently held its first meeting at the residence of the Bishop in Wilmington, and organized departments to advise the Bishop concerning the unification and prosecution of diocesan work. The departments created are: Missions and Church Extension (Mr. George B. Elliott, chairman), Religious Education (Rev. J. H. Gibboney, chairman), Christian Social Service (Rev. J. N. Bynum, chairman), Finance (Col. W. G. Lamb, chairman), Publicity (Rev. W. H. Milton, D.D., chairman), Nation-wide Campaign (Rev. D. G. Mackinnon, D.D., chairman). Following an address by Professor McKellar of the University of the South, a resolution was adopted endorsing the University's campaign for endowment and recommending that an active propaganda of information and education be conducted in every field under supervision of the department of Religious Education, beginning not later than March 1st, with a special offering on Easter Day. The proposal for a summer conference of the clergy, to be held at Beaufort, was referred to the same department, and the school will be held at a date yet to be determined. The council decided to elect a secretary to assist the departments of Missions and Church Extension and Nation-wide Campaign, to do such evangelistic work as may be necessary. It was also decided that the diocese will pay all pension premiums, assessing the cost upon the parishes and missions and assuming the risk of non-payment. The council endorsed the action taken to make salaries of the married missionary clergy not less than \$1,800. The secretary was instructed to communicate to the parishes the resolution of the diocesan council urging a 20 per cent. increase in the salaries of all parochial clergy.



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FLORIDA

EDWIN G. WEED, D.D., Bishop
Jacksonville Notes

THE CHURCH OF THE GOOD SHEPHERD (Rev. M. R. Worsham, rector), has begun work on a parish house which, it is estimated, will cost \$90,000.

A SPANISH CLASS organized by the Rev. C. W. Fraser, rector of St. Mary's, is "carrying on" to the delight of the conductor. Many of the eighty odd who compose the class bid fair to be fluent speakers of that language.

NATIONAL "FATHER AND SON WEEK" was observed in St. Andrew's parish (Rev. M. E. Johnson, rector). A banquet was given in the parish house on Saturday evening, February 14th, to many fathers and sons.

FOND DU LAC

REGINALD H. WELLER, D.D., Bishop
New Building Probable for Congregation at Sturgeon Bay

THE CONGREGATION at Sturgeon Bay (Rev. Horatio Gates, priest in charge), now holding its services in the hall of a local lodge, is looking forward to the early erection of a new building, of which Bishop Weller has assured them. Sites are under consideration, but no decision will be made until the Bishop's next visit, in the course of a few weeks.

HARRISBURG

JAMES H. DARLINGTON, D.D., Bishop
Trinity Church, Williamsport

A COMMUNITY COMMITTEE was organized last fall to arrange community activities in the parish house of Trinity Church, Williamsport (Rev. Dr. Wilmot Gateson, rector). This committee, which has since been incorporated, has raised a budget of \$7,000, has a salaried director in charge, and is using the house to its capacity night after night, although the parish retains its full normal use. A new baptistry is being added to the church equipment, as also several memorial gifts. The parish closed its books with a substantial balance after all bills and apportionments had been paid.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop
Servers' Guild

THE SECOND annual service of the Servers' Guild of the archdeaconry of Queens and Nassau was held at Grace Church, Jamaica, on February 10th. The Very Rev. Oscar F. R. Treder, D.D., Dean of the Cathedral, preached. After the service a business meeting elected the Rev. Wm. P. S. Lander, director, and Mr. Roy Weber, secretary. An executive committee was appointed, consisting of the Rev. Clifford W. French, the director, and Mr. Joseph A. Whittton.

MILWAUKEE

WILLIAM W. WEBB, D.D., Bishop
G. F. S. Asks that Church Press Protest

THE DIOCESAN COUNCIL of the Girls' Friendly Society has adopted a resolution asking that the Church papers will deal with the question of publication in the secular press of detailed reports of trials in cases involving grave immorality. A very aggravated case of this nature has lately had a prolonged trial in Milwaukee courts, and reports have been given at great length in the daily papers. The resolution asks that Church papers will make their protest against such detailed reports.

NEBRASKA

ERNEST V. SHAYLER, D.D., Bishop
Church Service League

A UNIT of the Church Service League was organized in Trinity Cathedral, Omaha, during the last week of January. It includes seven women's societies and the Sunday school, with Dean Tancock as chairman. Organization of a diocesan unit awaits the formation of other parish units along the prescribed lines. Trinity Unit meets on the first Monday in each month.

NEWARK

EDWIN S. LINES, D.D., Bishop
WILSON R. STEARLY, D.D., Bp. Coadj.
Paterson Clericus

THERE WAS a large attendance at the meeting of the Paterson Clericus on February 9th, in Grace Church parish house, Van Vorst, Jersey City.

After luncheon, the Rev. Dr. Charles H. Boynton of the General Theological Seminary made an address on The Near East, illustrated by stereopticon views taken during his recent visit to Egypt, Syria, and Armenia. The Rev. Henry B. Bryan welcomed the guests.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., Bishop
Reception at McKeesport

ON FEBRUARY 13TH, at St. Stephen's Church, McKeesport (Rev. L. Norman Tucker, rector), a reception was held in honor of the rector and his wife, commemorating the tenth anniversary of their arrival. The reception, held under the auspices of the women's guild presented a programme with refreshments. The guests of honor were presented with a purse containing \$175 in a presentation speech made by the senior warden, Mr. W. A. Cornelius.

RHODE ISLAND

JAMES D. PERRY, JR., D.D., Bishop
Churchmen's Club Dinner—Change of Name for St. Augustine's Mission—Seamen's Church Institute

THE WINTER DINNER of the Churchmen's Club held February 12th at the Turk's Head Club, Providence, was followed by a passionately eloquent address from the Rev. William Harman van Allen, D.D., that held the closest attention for considerably over an hour. It was on Americanization and the New Problems, more on the new problems than Americanization, the new problems being Bolshevists and the solution. Bishop Perry followed Dr. van Allen with a short, clear-cut speech on the results in the diocese of the Nation-wide Campaign.

ST. AUGUSTINE'S MISSION is now a name of the past for the mission for colored people of Providence and vicinity. Henceforward it will, by the advice of the Bishop and the consent of the people themselves, be known as the Church of Our Saviour, the name of the old parish in whose edifice worship has been carried on for three years. The mission is flourishing under the administration of the Rev. P. G. Moore-Browne. On the



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Feast of the Purification there were impressive solemn candle processions, and a stirring sermon was preached by the Rev. F. S. Penfold, D.D., of St. Stephen's, to a congregation that filled the church.

THE SEAMEN'S CHURCH INSTITUTE of Newport prospers. From November 12th to February 2nd there was an attendance of over five thousand. The homelike comfort and convenience of the club rooms appeal to visitors. Money is received for safe keeping and forwarded to desired destinations. Text-books and opportunities for study have been given those desirous of going forward in special branches of naval and merchant marine service. The English language is taught to foreign-born sailors. Hundreds of copies of good magazines have been taken to the naval hospital and coastwise vessels, and sent to lightships, lighthouses, and naval radio stations. The visitors' register makes it possible for men to meet other men of their own state or town. The Rev. R. W. Magoun is in charge of the work. The U. S. Shipping Board has designated the Institute as a bureau of information, regarding enlistment in the merchant marine and the advantages of the navigation school.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop
THEO. I. REESE, D.D., Bp. Coadj.

At Columbus Mission for the Deaf—Bishop Vincent Convalescent—Lincoln Day

ON FEBRUARY 7th in Trinity parish house, Columbus, the annual business meeting of All Saints' Mission for the Deaf was held, followed by a presentation to the Rev. Clarence W. Charles, the new general missionary to the deaf. A private Communion service of silver, in a morocco case was presented to him in the name of those present, and he was also authorized to purchase another set of size to meet his needs in administering to the deaf. An engrossed testimonial in book form accompanied the gift, to which was added a gift of money in behalf of the local ladies' aid society of the Ohio Home for Aged and Infirm Deaf.

ALL CHURCH SCHOOLS in Washington Court House have been closed on account of the influenza.

BISHOP VINCENT progresses favorably in his convalescence, with promise of complete recovery.

AT THE Lincoln Day exercises at the Cincinnati Tuberculosis Sanatorium, arranged by the city mission, Capt. Thomas Morrow, a Churchman and a veteran of Chateau Thierry and the world war, made the principal address, while Mr. Samuel Hill, a patient, and a veteran of the Confederate army, paid tribute to the memory of the great Liberator. A drum and fife corps of three Civil War veterans, who fought for the Union, added interest.

SPRINGFIELD

GRANVILLE H. SHERWOOD, D.D., Bishop

Improvements and Progress at Cairo

PREVIOUS to the coming of the new rector of the Church of the Redeemer, at Cairo, the Rev. Herbert Percy Hames, just before Christmas, a committee from the vestry and the woman's guild had raised \$2,500 for needed repairs to church, parish house, and rectory. This is now being carefully expended, and an added \$1,000 for similar purposes is in sight. The Church school and the choir have been reorganized. Since the Epiphany the church has received a set of Communion chimes, a set of hymn board fixtures, and a Church flag.

TEXAS

GEORGE H. KINSOLVING, D.D., Bishop
CLINTON S. QUIN, D.D., Bp. Coadj.

Service and Musicals at State Sanitarium

A SERIES of regular religious services was begun at the state tuberculosis sanitarium at Carlsbad on Sunday evening, February 8th, by the Rev. Edward H. Earle, rector of Emmanuel Church, San Angelo. The choir of Emmanuel Church and an orchestra furnished the music. Thirty or more ex-soldiers, sailors, and marines were guests at this service of the local post of the American Legion and most of the patients at the sanitarium, numbering over three hundred, attended the service and a musicale accompanying it.

WESTERN MICHIGAN

JOHN N. McCORMICK, D.D., Bishop

Removal of Diocesan Office—Bishop's Anniversary—Conference on Church School Work—Golden Jubilee at Grand Rapids

THE OFFICE of the Bishop has been removed from St. Mark's parish house to rooms 303 and 304 in the Kelsey Office building, corner of Ottawa avenue and Pearl street, Grand Rapids. The demand for enlarged space forced the change. The Archdeacon will have his desk in the new quarters, where will be also the office of the diocesan paper, the *Church Helper*.

THE BISHOP'S fourteenth anniversary was quietly celebrated on St. Valentine's Day by Holy Communion at the Pro-Cathedral, followed by breakfast with clergy and laymen, served by the Bishop's League. The Bishop was given a surprise on his birthday, February 1st, and received many tokens of affectionate remembrance.

AT GRACE CHURCH, Grand Rapids, January 31st and February 1st, a conference on Church school work was held by Dr. Lester Bradner with interested workers, a number from out of town. The Rev. Frederick Grant preached on Sunday morning.

THE GOLDEN JUBILEE of the consecration of St. Paul's Church, Grand Rapids, was celebrated on February 1st and 2nd, with sermon, confirmation, and Holy Communion administered by the Bishop and a special sermon preached by the rector, the Rev. W. A. Munday, in the evening. A parish dinner on Monday was attended by the congregation and visiting clergy. Addresses were made by Dean Potter of the Pro-Cathedral, by Archdeacon Vercoe, and the Rev. Mr. Van Vliet, curate of Grace Church.

WESTERN NEW YORK

CHARLES H. BRENT, D.D., Bishop

Honor for Bishop Brent

BISHOP BRENT has recently been decorated as "officer of the French Legion of Honor" in recognition of his services as chaplain general of the A. E. F.

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