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The Living Church

VOL. LXII

MILWAUKEE, WISCONSIN, FEBRUARY 7, 1920

NO. 15

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THE LIVING CHURCH

PRINCIPAL CONTENTS

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

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The Living Church

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


VOL. LXII

MILWAUKEE, NEW YORK, AND CHICAGO.—FEBRUARY 7, 1920

NO. 15

EDITORIALS AND COMMENTS

Possibilities of this Lent

 HE last generation kept Lent much more faithfully than we do. Daily attendance at Church service was fairly general. Little self-denials were a matter of course. Entertaining, being entertained, and the theatre were taboo. Society might make one last grand spurt at Mardi Gras, but it retired gracefully into a shadow immediately thereafter. The world became religious.

Most of that is gone now. Lenten week-day services are not apt to be crowded, and even the noon-day downtown services, so general in our cities, depend largely upon the eloquence and drawing power of the particular preacher for their attendance. Whether these services draw more outsiders than the number of our own people who prefer them to the regular services and so are drawn away from church is an open question. Five o'clock was once a distinctively church hour during Lent, when the churches were well filled. Not many of them are now. And even the night services attracted worshippers then.

Well, there has been a social revolution since then, and we, who lived through it without knowing it, need only compare our manner of living to-day with that of thirty and forty years ago—when we were young. Rapid transit was the first innovation. All of us lived, community-fashion, just away from downtown. The church was in the center of our group of homes, and all the congregation lived within walking distance. They could go to early service and be home for breakfast. It was a pleasant walk for the women and children, at the end of the day, to go to church at five o'clock, and the men could easily stop on the way home. After "supper" it was pleasant and agreeable to walk over once a week for a seven-thirty service and to walk leisurely home afterward.

The coming of the electric car changed all that. We all moved farther away from "town". The location which we left, as all our neighbors did, soon acquired that dreary betwixt-and-between aspect of dingy decay that everywhere divides downtown from uptown. The church, which could not be moved, remained. New churches, *sans* tradition, were established in the new outskirts, only to find, in not many years, that the people were still moving farther away. So it came about that the church building was nowhere left in the center of its own congregation, and not many people remained where they could drop in or walk to church. With that, church-going ceased to be a normal part of every-day life, even in Lent. And the crowded street cars, after service was over, were a certain discouragement to those who had travelled from their distant homes to attend the afternoon service.

It isn't altogether because we are less religious than our fathers and mothers were that the Lenten services are, relatively, so sparsely attended. Our whole manner of living discourages it. And though the second generation of automobiles may help to undo this dastardly crime of the electric

car, by making it easier for us to go to church, it has not done so yet. Not many of us—us in middle life—were to the automobile-manor born. It is still a source of temptation to us instead of an accessory to normal living. The social revolution has temporarily repealed our normality.

So also the little Lenten self-denials have largely disappeared. Bread no longer serves without butter. The candy stores are not deserted. Father does not discard his cigar. Dessert still smiles upon us. ["It has to," laments the lady-of-the-house; "if the maid is trained not to make desserts for forty days, she will leave if the burden of making them is put upon her again after Easter."] The theatres are not deserted, nor are parties taboo.

So not only the world, but the Church, has largely ceased to observe Lent, except as the season colors the Sunday services, and except in so far as noon-day daily services have come into vogue.

THE WORLD never has been in so critical a condition as it is right now. Americans scarcely realize the disappointment mingled with bitterness that is felt toward us throughout Europe for deserting our allies in making peace and for refusing our help in their problems of reconstruction. "There is nothing left for the Allies to do," mournfully says the (London) *Church Times*, "but to carry on without the help that they were led to expect they would receive from America." And quoting from a New York paper something about the "orgy of wanton extravagance and wild expenditure" which prevailed in this country at Christmas time, and contrasting it with the misery of Europe, large parts of which seem largely abandoned to starvation, "the bitterness of that fate," continues the *Church Times*, "would be aggravated by the knowledge that those who threw them over were indulging in a surfeit of luxury." God and history will probably have a pretty severe verdict against us, and we may suffer His righteous penalties at home before this generation passes away. As a nation we are playing fast and loose with eternal laws, while senators are fiddling as civilization burns.

The Church is not quite so deadened to the situation as is the nation. The Church, indeed, is among the victims of the situation, for the rampant influx of materialism among the great number of the Newrich has made inroads upon our spiritual life. Wealth and poverty are both increased by the new national prosperity, if prosperity it can be called when the cost of living is suddenly doubled or trebled. The class of people on small but stable incomes is thrust into actual suffering. The Church suffers from this newest social revolution.

Yet we believe the Church really appreciates the condition and is groping blindly in an effort to help.

We have two propositions to submit. Let us make of this

Lent a real revival of spiritual life *in the Church*; and let us go back to those self-denials of an earlier day, and give the fruit of the denial to one or another of the funds for the relief of suffering, whose support is so generously given by many of THE LIVING CHURCH FAMILY as the weekly tables of acknowledgments show.

First as to a revival of spirituality. That was the primary purpose of the Nation-wide Campaign. The relation between spirituality and offerings was meant to be that between cause and effect. This was not always perceived. Some strove for the effect instead of the cause. Some felt that the cause was itself only a cloak and that the effect was the sole purpose of the Campaign. Both these were wrong. Those who inspired the movement earnestly saw that the gravest defect in the Church is not lack of money but lack of spirituality.

Why are not our early communions attended by representative congregations? Why is the number who regularly and frequently receive so small? These are the things to which our people must be recalled. They were the tests of virile religion in the days when the Oxford Movement was young, and they are the tests to which we must return. The early service is a disgrace to many a parish, even among those that are called "advanced". Why should not vestrymen especially set the example of early attendance and frequent communion? How can it be expected that a parish will be a spiritual force in its community when its chosen leaders do not use its spiritual resources?

So also with our Sunday schools, though they are now being reclaimed. Why are not the children from definitely Church families the most regular in attendance and the best prepared pupils in the school? Why do not their parents cooperate in study and in work? Why do not the older children graduate into regular communicants and active parishioners?

Why do we have so great a number of people who are spiritually cold? Who only hang on to the fringe of the parish? Who are hypercritical, who complain at whatever is done, who do not enter into the parish life?

These are the things that need our chief attention this Lent. We can stand the very small ratio of quantitative growth if we can grow in quality in our religion. We need a more definite, more intelligent Churchmanship, a more sincere intention to practise our religion. Men and women, we have drifted from our earlier standards and ideals. Let us determine for this coming Lent that we will do better, and that we will begin by regular attendance at early services, fixed and frequent times for receiving Holy Communion, and much more systematic private prayer at home.

And secondly, let us use self-denial for the twofold purpose of training ourselves and of contributing to the needs of those suffering people in Europe. The acknowledgments that have been appearing weekly now for five years in the columns of THE LIVING CHURCH, with never an "appeal", but a constant, frank presentation of conditions and needs when these are made known to us, are a challenge to the whole FAMILY of THE LIVING CHURCH. We doubt whether the readers of any other periodical, the world over, have quite equalled this absolutely voluntary, long-continued generosity, with no sort of promotion or prodding to stimulate it. We doubt whether a like spectacle of united confidence in utilizing the good offices of the editorial force in distributing to the necessities of the world can elsewhere be found. Surely this splendid generosity that characterizes the FAMILY is an incentive to all of us to participate in what so many of us are doing. If, as a nation, we have partly failed in the gravest emergency that ever has confronted a people, as individuals and as Churchmen we can do our part at least to ameliorate some small part of the mass of suffering. A reaction against liberal giving seems largely to have set in among people in general. Thank God we do not discern that characteristic among Churchmen. Their spirituality really asserts itself here. And our Lent can recall the once customary self-denials and bring them back into our experience again.

The Church and the world need the challenge of Lent more truly than they have ever needed it before.



In electing Dean Fosbroke to be its Bishop Coadjutor, the diocese of Los Angeles has signally honored itself and has chosen one of the strong, constructive thinkers of the Church for that high position. From a teaching office to an executive position, such as that of Dean of the General Seminary, and from the latter to the episcopate, is a severe test of a man's adaptability, but we are confident that Dean Fosbroke will fulfil the test.

He will also add one more to the not inconsiderable number of scholar-bishops in this American Church.



We learn with the greatest regret of the death of the Rev. Charles J. Shutt, the successful managing editor of the *Witness*. He is among the victims of the prevailing epidemic, and his death is a real loss to the cause of Church journalism.

Nothing has pleased us more in recent years than the rise and success of the *Witness*. It fills a place in the periodical literature of the Church that no other journal approaches, and has successfully resisted the temptation to drift into another field. Mr. Shutt has had a large part in producing this success.

To our contemporary, the junior member of the Church press in America, THE LIVING CHURCH extends sincere sympathy.



For hosts of private letters to the editor, bearing expressions of confidence and of understanding, he returns sincere thanks. Many of these are in form for publication. The editor trusts that it will seem to be through no lack of appreciation that it is determined that they should not be printed. The Church can, in his judgment, best be served by letting unpleasant personal issues be dropped entirely. No doubt any one of us

recognizes mistakes enough of his own to induce him to be charitable to the mistakes of others. As for larger issues, such as have nothing to do with personalities, no harm will come from a postponement of the constructive discussion that would normally be of assistance to the commission recently appointed. We believe there must be entire separation between criticism of mistakes of the past, which is no longer necessary, and positive suggestion as to the determination of policy for the future, and that that end will be promoted by some delay in beginning the latter constructive work.

In the meantime this expression of thanks to many correspondents proceeds from the editor's heart.

THE LIVING CHURCH ROLL OF BENEFACTORS OF THE "FATHERLESS CHILDREN OF FRANCE"

The following is the report for the week of those who have enrolled as assuming the responsibility of benefactors to particular French children:

15. Miss Jane Cuddy, Pittsburgh, Pa.....	\$ 36.50
85. Mrs. John G. Meacham, Racine, Wis.....	36.50
306. In Loving Memory of Thos. F. Morecroft.....	36.50
376. Evelyn and Maida Randall, Chicago, Ill.....	36.50
Total for the week.....	\$ 146.00
Previously acknowledged.....	58,451.68

\$58,597.68
The amount credited last week from "A Friend from Ithaca" to child number 70 should have been divided between number 27 and number 70.

NEAR EAST RELIEF FUND

The Girls' Friendly Society of Milwaukee, Cathedral Branch *	\$ 60.00
Anonymous	1.00
In Memory of J. T. M. *	1.00
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St. Mary's Sunday School, Atlanta, Ga.....	10.00
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Rev. and Mrs. N. D. Bigelow, Milwaukee, Wis.....	5.00
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Mrs. Lydia B. Hibbard, Chicago, Ill.....	25.00
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Two Sisters, Utica, N. Y.....	5.00
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Mr. E. E. Thomas, Larchmont, N. Y.....	50.00
St. Paul's Sunday School, Bellingham, Washington.....	57.25

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In Memory of Henrietta Thieriot Meade	\$ 20.00
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Mrs. Walter E. Robb, Burlington, N. J.	\$ 5.00
Mrs. Lydia B. Hibbard, Chicago, Ill.	25.00
Mr. E. E. Thomas, Larchmont, N. Y.	50.00

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A Communicant of the Church, Charlotte, N. C. *	\$ 5.00
Mrs. Lydia B. Hibbard, Chicago, Ill.	25.00

\$ 30.00

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FUND FOR HOLY TRINITY CHURCH, PARIS

Mrs. Lydia B. Hibbard, Chicago, Ill.	\$ 25.00
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THANKSGIVING FOR THE RECOVERY OF JERUSALEM FUND

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ITALIAN RELIEF FUND

Mrs. Lydia B. Hibbard, Chicago, Ill.	\$ 25.00
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* For relief of children.

ANSWERS TO CORRESPONDENTS

G. N. D.—(1) There is no discrepancy between the two statements. The Concordat was accepted as far as it goes, was rejected as in any sense complete or final, and was referred to a newly created commission to be re-written on lines broadly suggested by the resolutions of General Convention.—(2) The commission can only report its recommendations to the next Convention. It need not be unanimous, but if not, the minority may present a separate report and recommendation. General Convention can choose either recommendation or reject both.—(3) It would be necessary for the Congregational committee also to assent anew to the new document should one be drafted.—(4) The members of our Joint Commission are the Bishops of Southern Ohio, Fond du Lac, Newark, New York, Pennsylvania, Rev. W. T. Manning, D.D., Rev. John M. McGann, Very Rev. H. E. W. Fosbroke, D.D., Rev. P. F. Sturges, Rev. R. F. Gibson, Messrs. George Zabriskie, Robert H. Gardiner, J. S. Bryan, George C. Mackay, George P. Burgwin. Six of these were of the original voluntary committee and nine are new.—(5) We have not the names of the members of the Congregational committee.—(6) The reasons for and against the measure have been fully stated and we should not be able to treat of them in this department.

THE CHURCH MILITANT

See as the sun arising
 The banner of the King,
 While onward, ever onward,
 His eager legions fling!
 Carry the banner forward,
 Advancing with the drum,
 Blow loud upon the trumpets,
 And shout, "We come, we come!"
 See all the legions flaming
 In armor all of light,
 Hear alleluias ringing
 That shake the shades of night!
 The heathen idols tremble
 To see the conquerors come,
 To hear the shouts of battle,
 The rolling of the drum!
 O conqu'ring host advancing
 Across the trembling sod—
 Thine every movement telling
 The mighty pulse of God—
 How like a flood thou comest
 That rolleth wave on wave!
 Oh, send thine heralds forward,
 To cry, "We save, we save!"
 With heart and hand united,
 With God upon the throne,
 Up, soldiers, on and win them—
 New kingdoms for your own;
 A greater Jordan fording,
 A greater Canaan nigh,
 Rush forth for Christ and conquer,
 With shouts that rend the sky!

FREDERICK B. HORNBY.

DAILY BIBLE READINGS

By THE REV. DAVID LINCOLN FERRIS

CONSERVING RESULTS OF THE NATION-WIDE CAMPAIGN

(For the week of Quinquagesima)

In the Devotional Life: Bible Study

Sunday: Romans 15: 1-13.



At the approach of Lent there comes a specific appeal through a divinely ordered season to conserve the results of the Nation-wide Campaign. Some dioceses have entirely passed through the first phase of organization, education, and canvassing; others are yet to complete this work. That does not matter. The question which every parish priest ought earnestly to face is: "How best to conserve what has been gained?" One way is through offering a definite scheme for systematic Bible study. We are not advocating any particular course, but we are convinced that where some scheme is adopted the parish will be abundantly blest. Interest in Bible study can be quickened through leadership, through means so varied as to fit every local condition, if only we realize that "Through comfort of the Scriptures every one might have hope."

In the Devotional Life: Worship

Monday: Hebrews 10:1-25.

Wherever the spirit of the Campaign has been faithfully entered upon there has followed a breath of new life; congregations have increased in size, communicants have been more faithful in receiving the Blessed Sacrament, and worship has become a vital force. The effect has been to produce a genuine revival in religion without emotionalism. This expression of the quickened religious consciousness must be conserved, and will be as we appreciate our privileges. "Having a great High Priest over the house of God," "holding fast our confession," issuing "in good works", through "not forsaking our own assembling together"! We need the uplift of worship for the outlook on work.

Religious Education

Tuesday: 2 Timothy 3.

The steadfastness of St. Timothy was based upon his early religious education. "From a babe thou hast known the scriptures." The vision of a greatly enlarged enrollment in our Church schools has been emphasized by Campaign leaders and literature. The time is coming when this education will be given through the week by expert teachers in coöperation with the secular board of education. Through sympathetic legislation our home town has adopted the Gary plan, and it is in operation on a small scale. In our diocesan budget is an asking which, when secured, will enable our Church to share in the liberal policy of the board. In this way we hope eventually to double our numbers receiving religious instruction. Since Christian loyalty depends upon intelligent direction our duty is plain.

The Vision of Patriotic Service

Wednesday: Deuteronomy 32: 1-14.

Study of the Survey brings to light the problems facing our nation, one of which is assimilation through Americanization. There are forces seditiously at work in our body politic which would abolish the home and destroy the Church. As we appreciate the menace we search for the cure. The Campaign has shown us that only in the religion of the Master can our nation be preserved and lasting peace secured. The support of the Church means the preservation of the flag, and the institutions for which it stands. Let us thank God for the comprehensive Survey, and pray that in His strength we may be true to our trust.

The Consecration of our Resources

Thursday: St. Luke 16: 1-13.

"He that is faithful in a very little is faithful also in much." Such is the underlying principle of stewardship. The Campaign has brought a new sense of responsibility for giving, a new standard of values, and a new appreciation of the justice of a living wage for the parish priest. There has been giving with a munificence undreamed of before the war. Let us continue to venture for God.

The Spirit of Love

Friday: I Corinthians 13.

This is the epistle for Quinquagesima. This chapter

stands supreme in the world's literature on the subject. The value of our Lenten discipline will be determined by the motive underlying it. The Campaign has taught us that he is the best Christian who is the most Christ-like, and he is the most Christ-like who strives to lift up his needing brother. Love ministers to those who are bruised, and love helps to make the journey safe for the wayfaring man.

Relative Values in the Work of the Ministry

Saturday: St. Luke 18: 31-43.

One of the important results of the Campaign has been to reemphasize the relative values in the work of the ministry. The gospel for the day, which is our reading for to-day, tells us how the Master set His face to go to Jerusalem, impelled by the motive of sacrifice, and that on the way He healed the blind man at Jericho. In our multitude of duties there must be found time for our own daily consecration, and then for that blessed part of our ministry which seeks to bring the Master's power of healing to others. As we appreciate the great blessings of the Campaign we shall strive to conserve its results.

NOTES ON THE NEW HYMNAL—IX

BY THE REV. WINFRED DOUGLAS



HYMN 115. "Soldiers of the cross, arise". The tune brings to mind another of the quaint dramatic customs of old France, like the burial of Alleluia. It is the famous Prose of the Ass, taken from an office partly composed and partly revised by Pierre de Corbeil, Archbishop of Sens from 1200 to 1222 A. D., for the Feast of the Circumcision. An ass, fair and strong, was led through the streets to the Cathedral door, and there greeted by the choir with this merry song of praise for the noble beast that was to grace the manger and bear the Holy Mother with her Divine Child on the flight into Egypt. At the end of every Latin verse, the crowd sang the vernacular refrain, "Hey, Sir Donkey, hey!" to the music here arranged for the Amen of the hymn. At the end of the last refrain, everybody heehawed joyously—I resist the temptation to refer to Tune 268—and all entered the Cathedral for the more serious part of the service. For the present form of this pleasant tune we are indebted to the indefatigable Richard Redhead, who published it as No. 45 in his *Church Hymn Tunes* in 1853. It forms an admirable setting, also, for the next hymn to be discussed, No. 116.

HYMN 116. "Oft in danger, oft in woe". Only the first stanza is the work of Henry Kirke White, the talented lad whose death during the year he wrote it was so great a loss to English letters and to the Church, for whose ministry he was preparing. Even the first stanza has been justifiably altered by later hands. The original was a mere sketch of ten lines, on the back of a college paper. The other three stanzas were added by a fourteen-year-old child, Frances Sara Fuller-Maitland, and published by her mother in 1827. Thus the hymn is preëminently an expression of courageous youth; and when our young people sing it they should remember the brave boy and girl who made it for them, and take heart for "the long campaign".

The second tune was composed for the choir of St. Agnes' Chapel, New York, by Dr. Garrett; and we are indebted to the thoughtfulness of Dr. Stubbs, the scholarly organist and choirmaster of St. Agnes', for its inclusion in the New Hymnal.

HYMN 117. "He who would valiant be". Bunyan's burly song strikes a new and welcome note in our Hymnal. The quaint sincerity of the words stirs us out of our easy-going dull Christianity to the thrill of great adventure. The ballad-like rhythm requires special musical treatment incompatible with a mechanical regularity of measures. Both of the tunes are therefore in free rhythm, following the words. The second tune should have a certain quality of sturdiness which always reminds the writer of Theodore Roosevelt, a lover of *Pilgrim's Progress*, and of this song of Valiant (here slightly altered from its form in the Second Part of that great book). I can still see him in memory, climbing steadily and vigorously up a difficult rock trail in Arizona at earliest dawn; then, as ever in his good pilgrimage, campaigning against some of the many giants that threaten our national life. A

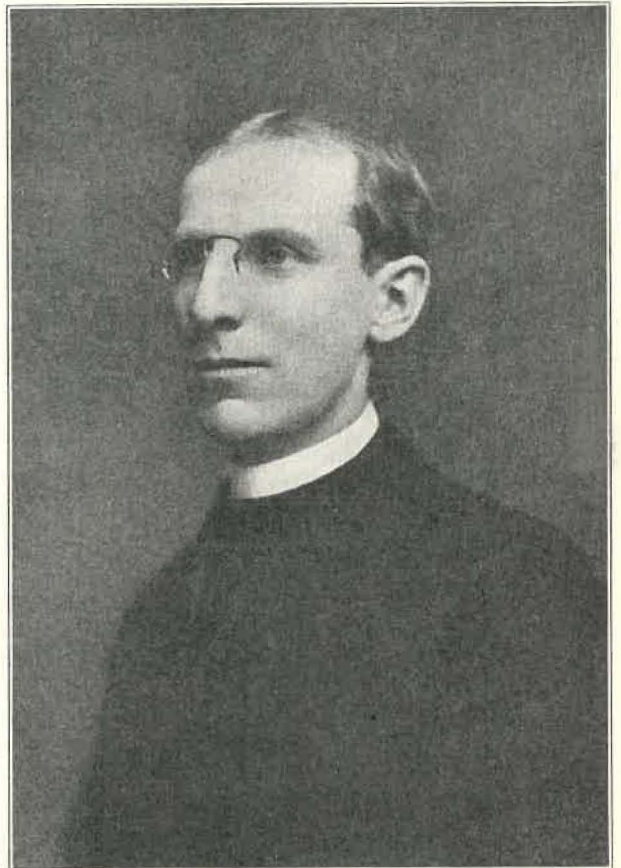
still greater and more romantic hero comes to mind when we read the epistle for Sexagesima Sunday, and see St. Paul valiantly battling through manifold disaster to "the care of all the Churches". This and the preceding hymn, "Oft in danger, oft in woe", are therefore specially appropriate for Sexagesima.

DEAN FOSBROKE ELECTED BISHOP COADJUTOR OF LOS ANGELES



TELEGRAM from Pasadena, Calif., where the convention of the diocese of Los Angeles was in session, states that the Rev. Hughell E. W. Fosbroke, D.D., Dean of the General Theological Seminary, was elected Bishop Coadjutor of the diocese on January 29th. His election took place on the fifth ballot and was immediately thereafter made unanimous.

Hughell Edgar Woodall Fosbroke was born in Netherlow, Worcestershire, England, in 1875, the son of Charles Baldwin and Charlotte Fosbroke. He attended Harvard University



THE VERY REV. H. E. W. FOSBROOKE, D.D.

from 1893-95 and received his bachelor's degree in divinity from Nashville in 1901. In 1909 he received the doctor's degree in divinity from the same institution, and in 1916 received the same degree from the Episcopal Theological School. He was made deacon in 1900, and priest in the same year by Bishop Nicholson, a year later marrying Blanche Esther Peter, of St. Louis, Mo. His first work was as an instructor in the preparatory department at Nashotah, where he served from 1900 to 1902. The next seven years he passed in the same institution as Professor of Old Testament Exegesis, and from 1909 to 1916 he was Professor of the History and Religion of Israel. In September of 1916 he was chosen Dean of the General Theological Seminary and at once entered upon his work.

SIN PRODUCES a mental disorder. It affects adversely our thinking powers. The Bible recognizes this truth at many places. It was when "he came to himself" that the prodigal son decided to return to his father's house, and Paul demands of the Romans that they be "transformed by the renewing of their minds". It was only by such a transformation of the thinking powers that he could hope for them to "prove what is that good and acceptable and perfect will of God." Will those who boast of intellectual accuracy take note of this truth?—*Raleigh Christian Advocate*.

Synod of New York and New Jersey

NEWARK, N. J., January 31, 1920.



THE sixth annual session of the Synod of New York and New Jersey began in Trinity Cathedral, Newark, on Tuesday evening, January 27th, Bishop Lines presiding.

At 8 o'clock there was a public meeting. After a brief service an address of welcome was made by the Bishop, who spoke of Newark's historic significance and of the establishment of Trinity parish in 1746, and cited the courage and perseverance of the men who fought for independence as a standing challenge to the people of to-day never to lose courage and faith, even in the darkest times, "but to stand up and believe that a good time will come."

Bishop Lines

That the Church has been too aristocratic, too "respectable", was declared by Bishop Gailor in his address.

Bishop Gailor

"I always think," he said, "that a man can't talk about the Church without asserting two fundamental principles. The first is the essential truth of our religion, that our Lord Jesus Christ is not only the typical man of all history but that He was and is a supernatural person—that He is an ever-present power for good in the midst of His people. And the second principle is that the whole meaning and life of the Church rest upon what Christ was and is. What Christ was, that the Church must be, and Christ's life was one of conflict and struggle and opposition. He said, 'The world hated Me,' and when it was all over He said, 'Be of good cheer, I have overcome the world'—not 'I have conquered, I have become popular, I have gained a reputation for liberality.'

"The Church lives as she goes forward, as she advances. When she is satisfied with herself she is lost. When all speak well of her she has failed of her purpose. She must expect to be misunderstood, to be misrepresented, to be opposed. When the Church begins to dilute her message she has failed. I think we are too ready to feel that we are converting the world when the world has really converted us. The Church lives as she fights; the test of the Church is her work as she goes forward."

Bishop Gailor looks upon the unrest in the world to-day as an opportunity and an evidence of the spirit of God at work in the lives of men.

"Let us not be distressed because there is unrest," he urged. "When men are dissatisfied with things as they are then there is hope. But it is strange how when you talk to a man about the Church he puts on a cold attitude of disfavor. Men don't want to know about the Church. I had been told this church was the nearest one to the tube station, and to-night near that place I asked a man where Trinity Cathedral was. First, I asked him if he lived in this city and he said he did, but he had evidently never heard of Trinity Cathedral or Church. Then I pointed to this building and asked: 'What is that church?' and he replied: 'That is the First Presbyterian Church.' When I got in front of the church I asked another man if he could tell me its name, and his reply was that he knew nothing about churches.

"A man said to me the other day that he is a Christian, but that he is not an ecclesiastical Christian. I often ask myself what is an ecclesiastical Christian. Organized Christianity is the only kind of Christianity that has ever accomplished anything."

"I think the war has taught us," concluded Bishop Gailor, "that the greatest word in our language is the word sacrifice. We're getting rid of scientific phrases and, instead, we're talking about the will to righteousness to justice, to freedom. The war smashed to pieces that phrase about the survival of the fittest, and we know now that there's nothing better and finer than sacrifice. And we know, too, that the Church doesn't put fetters on anyone. It's no mechanical institution—it welcomes everyone who is willing to work and who believes in the Lord Jesus Christ."

Mr. Franklin announced that to date all but about fifteen of the eighty-seven dioceses and districts have carried through the initial work of the Nation-wide Campaign,

Mr. Franklin

and that nine dioceses have reached or exceeded their quota. They are the dioceses of Maryland, Virginia, West Virginia, Southern Virginia, North Carolina, Eastern Carolina, Atlanta, Texas, and Oregon. That none of the dioceses in the Second Province, which the synod represents, have been successful to that extent thus far. Pointing out that the successes have been achieved in the country districts, Mr. Franklin attributed the failure of the cities to the fact "that in the metropolitan centers we are not willing to open our hearts to God's work in the way those people living in less complicated ways are willing to do."

On Wednesday morning came the adaptation of the ordinances of this province to meet the requirements of the action of the 1919

Organization of Two Houses

General Convention. Bishop Lines, whose term as president expires with the present synod, announced that the General Convention's enactment seems to displace the old organization for a new one. The new canon provides for the organization by the synod of a house of bishops and a house of deputies, and that the two houses may sit together in deliberation, but that voting shall be done separately and election determined by a concurrent majority in both houses. Provision is also made for the election of a president of the province, who shall be the president of the house of bishops, and of a chairman of the house of deputies.

On motion of the synod the ordinances, written by the Rev. Dr. Edwin A. White and outlined by Bishop Stearly, were approved and recommended to the two houses for action, whereupon the house of bishops retired for consideration of the matter after Bishop Stearly had further explained that the bishops' election of a president must be confirmed by the house of deputies. The president chosen must be a bishop having jurisdiction in the province and shall be elected for a term of three years.

The Bishops of New York and Western New York met with Bishop Stearly and conferred on acceptance in a tentative way of the ordinances, while the house of deputies moved their acceptance. The Hon. William J. Tully of Western New York was chosen chairman pro tem. of the house of deputies.

Bishop Burch announced that the house of bishops had re-elected Bishop Lines as president of the province. Bishop Lines asked that the matter of his election come up later—he had declared previously that he would not accept reelection and he requested therefore the deferring of the election, although declaring his willingness to preside during the present session.

On motion of Bishop Stearly the convention voted to have the two houses deliberate together. Canon Roy Farrell Duffield of Garden City, N. Y., was re-elected secretary; and the Rev. John Keller of Glen Ridge, N. J., was re-appointed assistant secretary.

Court of Review: Bishop Stearly; the Rev. W. A. R. Goodwin, D.D., New York; the Rev. Robert Rogers, Long Island, the Rev. Thomas A. Conover, New Jersey; George Underwood of Auburn, M. T. Hun of Albany, and George Zabriskie of New York.

Chairman of the House of Deputies: State Senator William J. Tully of Corning.

Treasurer: Mr. Samuel Thorne, Jr., of New York City.

Upon the completion of the elections the synod accepted the invitation of the diocese of Western New York extended by Bishop Brent to hold its next session in November at Buffalo.

Bishop Demby of Arkansas appealed to the bishops and deputies and others in behalf of his work among the colored population of the six states constituting the Wednesday Afternoon Province of the Southwest. The territory embraced in these is 660,000 square miles and the negro population equals nearly 2,000,000, it was stated.

"I think the Episcopal Church has been very much derelict in her efforts to reach the negroes, particularly of the Southwest," said the Bishop. "She gives about \$7,000 for the whole province. For twenty odd years I have labored in the Southland. I know the great needs and the wants of my people there, and I know the only hope and the only help for them must come from the Episcopal Church. It's our only salvation—the only way we shall be built up in a Christian and vocational and educational way."

Previous to Bishop Demby's address the synod adopted ordinances presented earlier in the day as necessary under its new organization. These entitle dioceses to representation within the provincial house of deputies by six presbyters, canonically resident in the diocese, and six laymen, communicants having residence in the diocese, and each missionary district by three presbyters and three laymen. The synod, by a concurrent majority vote of both houses, shall elect triennially one member of the new executive body, the Presiding Bishop and Council.

The afternoon session also was addressed by the Rev. Dr. Charles L. Slattery on Prayer Book Revision already accomplished and also the changes likely to be recommended in 1922; and by Bishop Burgess of the diocese of Long Island. The latter read a letter from Monell Sayre, secretary of the Church Pension Fund, in connection with his report on the Supply and Support of the Clergy. The report and letter containing many valuable statistics will provide interesting matter in the forthcoming Journal of the synod.

Spiritual and material results of the Nation-wide Campaign were discussed at the meeting Wednesday night. The principal speaker, Bishop Brent of Western New York, was preceded by the Rev. Luke M. White, and by representatives of the seven dioceses of the province.

Bishop Brent prefaced his appeal for Christian loyalty with

the assertion that the Church is not built up on money or possessions, but on men and on lives.

"We have got to get people to recognize that Jesus Christ has the supreme claim upon their lives and the whole of their lives," he declared. "The first loyalty and the first duty in life is to Him who is the Master of life and our great and elder Brother. I am not discounting the value of money in connection with our Church's life, but I would insist that it take second or even last place.

"It seems to me to be a loss of perspective to attack a man's pocketbook before you attack his life and affections. The Church lays a responsibility upon the shoulders of every one who is a baptized member of it. It is just as wrong to monopolize responsibility as to monopolize privilege. The Church lays on every one, and I would emphasize that word 'every one', the necessity of giving life devotion and life service. So I think it very important to make our educational campaign a very thorough one.

"The educational side begins with the insistence that men should appreciate the fact that the supreme loyalty is loyalty to Christ and His Church. The only society that is the accredited representative of Jesus Christ on earth is the Church, hence, it must have the supreme claim upon men."

Although the Campaign results for his diocese will not be known before Easter, Bishop Brent asserted that he believes sufficiently in human rightness to feel that the response to the call will not be such as to necessitate an apology. He declared that he has not heard one word of criticism within the diocese because of the size of its quota.

Mr. White contended that there is no room in the Church to-day either for the pessimist or for the groundless optimist. He spoke of the Campaign as the call of the Church for its real work, and claimed that the response being gained is because the Church is at last offering to every man a man's job, and giving opportunity for the accomplishment of big things. In the Christian life, he declared, the secret of success depends upon production, and "when once we get together as producers and stand united, then I tell you the gates of hell cannot prevail against the Church."

The new ordination canons were discussed by the Rev. Dr. H. P. Nichols of New York on Wednesday morning. Much light was thrown on the subject matter and the recently enacted requirements in various cases. The hope has been expressed that the address may be printed in full. Probably no one has done so much for a new and rational code of canons on this subject as Dr. Nichols.

Canons of Ordination

The Commission on Religious Education reported plans for a second provincial summer school at Princeton from June 21st to July 1st, while the Geneva School will be in session from July 5th to 16th.

Other Important Action

Near the close of the session a resolution was adopted by the house of bishops and the house of deputies concerning the unseating of the five socialist assemblymen in the New York Legislature.

The resolution was proposed in behalf of the Provincial Committee on Social Service, and reads as follows:

"This synod deprecates the action of the legislature of the State of New York in unseating five duly elected members of the assembly without having first proven them guilty of illegal or disloyal action."

On Tuesday afternoon there were business meetings of the Woman's Auxiliary and other organizations in the Peddie Memorial First Baptist Church, nearby. On

Women's Meetings

Wednesday morning there was a coöperative meeting of allied organizations; in the afternoon there was a presentation of work of Church schools, and a discussion of Box Work, United Offerings, and the Church Mission of Help, in the same headquarters.

A report of woman's work was made to the synod on Thursday morning in Trinity Cathedral by Mrs. J. W. Danforth of East Orange for the Woman's Auxiliary; Miss Jeanette Ziegler of Detroit, field secretary of the Girls' Friendly Society; Mrs. Haley Fiske of New York, for the Church Mission of Help; Mrs. Thomas J. Miller of Westfield, for the Church Periodical Club; Mrs. S. V. B. Brewster of East Orange, for the Junior Auxiliary; Mrs. Parker N. Rew of New York, for the Daughters of the King, and Mrs. John W. Howell of Newark, vice-president of the Church League of Service.

GOD APPOINTS to every one of His creatures a separate mission; and if they discharge it honorably, if they quit themselves like men, and faithfully follow the light which is in them, withdrawing from it all cold and quenchless influence, there will assuredly come of it such burning as, according to its appointed mode and measure, shall shine before men, and be of service, constant and holy.—*John Ruskin.*

RELIGIOUS STATISTICS OF 1919



THE Year Book of the Churches for 1920, the official volume issued annually by the Federal Council of the Churches of Christ in America, contains the usual annual statistics for the leading denominations as furnished by their officials. In the case of some of the smaller bodies it was necessary to take the United States Census figures for 1916.

For 1919, in spite of disturbed social conditions, the various religious bodies of the country report a total growth in membership of 2,861,182 over the census of 1916. There is also an increase of 3,519 ministers and of 6,347 Church organizations. The total number of church buildings now stands at 233,834. There are 195,315 ministers, priests, and rabbis, with 44,788,036 members of these various organizations. The total Roman Catholic baptized membership is reported as 17,549,324. The report of Jews who hold membership in various synagogues is only 260,000, in spite of the large population of persons of Jewish ancestry. This is accounted for by the fact that membership in Jewish congregations is, in most cases, restricted to heads of families, and these only are reported in the table. The two Mormon bodies report a membership of 494,388. The Greek Orthodox Church reports 119,871, while the Russian Orthodox Church has a membership of 99,681. Another Oriental body, the Syrian Orthodox Church, has 50,000 members in this country. The total membership of bodies classed as Protestant, including the Episcopal Church, is 25,980,456.

The Roman Catholic figures represent baptized members, both children and adults, while other figures are generally for communicant members.

The new figures show an increase of 5,013 in the number of Sunday schools reported, but a loss in the number of persons under formal religious instruction amounting to 596,534, the present number of Sunday school pupils being 21,291,987. The Congregational Churches and the Presbyterian Church in the United States of America made no report on the number of Sunday schools. The figures used in these instances were those of the 1916 census. Some of the Lutheran synodical bodies also made no report as to the number of Sunday schools, so that the total number of Sunday schools given for the Lutheran Churches is much smaller than is actually the fact. The figures given for the Lutherans, however, are those printed in the *Lutheran Church Year Book* for 1920. Even these circumstances do not seem to explain away the apparent loss in the number of persons under religious instruction in the United States.

The expenditures of the Churches have fallen off during the year \$2,522,048, the total for 1919 being \$326,287,951. Church leaders account for this chiefly through the decrease in local church building enterprises due to disturbed conditions and high prices. While no figures have been reported to show the increase for missions and other general benevolences, it is known that on account of the enormous sums raised by Methodists, Presbyterians, and other bodies, during the past year, these figures have far outstripped those of any previous year.

The membership of the larger bodies other than those already stated is as follows: Methodist Episcopal, North, 4,175,502; Southern Baptist Convention, 2,887,428; Methodist Episcopal, South, 2,152,974; Presbyterian in the United States of America, 1,603,033; Northern Baptist Convention, 1,502,341; Disciples of Christ, 1,193,423; Protestant Episcopal, 1,065,825; Congregational Churches, 808,122; the newly-formed United Lutheran Church in America, 782,807 (the membership of the twenty Lutheran bodies in the United States totals 2,451,997); the four leading colored denominations, National Baptist Convention, African Methodist Episcopal, African Methodist Episcopal Zion, and Colored Methodist Episcopal total 4,191,257.

THOSE WHO have walked in a beautiful garden do not leave it willingly without taking in their hand four or five flowers, that they may smell them and hold them on their way. So, when our mind has thought over some mystery by meditation, we ought to choose one or two or three points which we have found most to our taste and most fitting for our progress, that we may think over them during the rest of the day, and smell them spiritually.—*Francis de Sales.*

Annual Report of the National Student Council of the Church



BY the end of the year 1919 the National Student Council was nineteen months of age. In this brief time one complete college session and three months of another had elapsed. This period is so short that it is quite fitting to make this account cover the entire time and not be merely an annual report. Since the re-organization of the executive agencies of the Church calls for certain changes in the constitution and position of the National Student Council, it is well to have on hand one report giving the history of the Council in what may be called the old era.

Both Bulletin One of the Council and the first chapter of *The Church at Work in College and University* give a comprehensive account of the events leading up to the formation of the National Student Council, and it is not necessary to repeat them here. But while not retelling the whole story it is well to emphasize that it came into being in a purely democratic way at a conference of General Board of Religious Education Secretaries, and professors and clergy in

Recognition of "Units"

manifest the utmost diversity of organization; no two are alike. The students have of recent years shown great eagerness to be united in some general society which would not interfere with their local autonomy. The National Student Council strikes a happy mean by setting forth a goal for their efforts, by asking only that their method of organization be effective for carrying it out, and be not exclusive in its basis of membership. This minimum programme, as it is called, is as follows:

"(1) *Worship*: The Unit shall make provision for attendance at a Church service once a week, which if possible shall be the Holy Communion, and shall also make provision for a monthly corporate Communion.

"(2) *Religious Education*: The Unit shall make provision for religious education under Church auspices at least during Advent and Lent.

"(3) *Church Extension*: The Unit shall undertake to extend the Church both in the college and throughout the world by personal prayer, work, and contributions.



THE STUDENT COUNCIL AT ANN ARBOR, MICH., OCTOBER 10-12, 1919.

college communities assembled at Howe School, Ind., May 21-24, 1918. This conference elected most of the provincial members, professors and clergy in college communities, but for lack of information was unable to elect provincial student members. It also elected two bishops. As soon thereafter as possible, the executive committees of the Board of Missions, General Board of Religious Education, and Joint Commission on Social Service elected their members.

The first meeting of the Council (without student members) was held at Bexley Hall, Kenyon College, Ohio, September 10-12, 1918. The Synod of the Province of the Mid-West was meeting at the same time at Kenyon College and on request of the Council elected its three members. The Council at this meeting, and its executive committee later, filled all vacancies. The Synods of the Provinces of New York and New Jersey, of Washington, of New England, and of Sewanee also elected their members, reëlecting in most cases those who were already serving.

The second annual meeting of the Council was held October 10-12, 1919, in Harris Hall, Ann Arbor, Mich. At this meeting four of the eight student members were present. Stress is laid on student representation in the Council, for the effectiveness of the Council's work depends very largely on the part they play.

The Council's work has been chiefly along the following lines: Recognition of "Units", Publication, Work for our Foreign Students, Representation of the Church at Summer Student Conferences, Visitation of the Colleges, and the Nation-wide Campaign.

There are about fifty organizations of Episcopal Students in the colleges and universities of the country. They

"(4) *Service*: The Unit shall provide opportunities for personal service in the Church and in the community.

"(5) *Meetings*: At least four meetings of the Unit shall be held each year."

The Council has met the pragmatic test. The college and university students have shown that they have what they have been looking for by the number of college Church organizations which have applied for and obtained recognition as Units. To become Units they must accept the programme. At the first meeting, September 10, 1918, the St. Mark's Society of the University of Chicago and the St. Francis' Society of the University of Wisconsin were recognized as Units of the Council. The executive committee extended recognition at its meeting January 28, 1919, to the Smith College Unit, to the Episcopal Club of Syracuse University, and to the Unit of Hunter College. At the meeting of April 21st, St. Hilda's Guild of Ohio State University, the Abbess Hilda Guild of Cornell University, and the Chapel Club of the University of Illinois were recognized. In May, by unanimous vote of the committee secured by letter, the Church students of Iowa State College and the Morrison Club of the University of Iowa were recognized as Units.

At the second annual meeting, Ann Arbor, Mich., October 10-12, 1919, recognition was extended to the St. Paul's Society of Princeton University, to the Brotherhood of St. Andrew of the University of Virginia, and to the St. Mark's Society of the University of California. Conditional on the presentation of proper credentials, recognition was extended to the Episcopal Church Committee of the Christian Association of the University of Pennsylvania, to the Berkeley Asso-

ciation of Yale University, and to the Churchmen's Club of the University of North Carolina. These credentials were duly presented and recognition was made complete.

In December recognition was voted by letter by the members of the executive committee to the Chinese Episcopalian Unit in New York City. The Chinese students in this Unit are mostly at Columbia University, but represent also the Y. W. C. A. Training School, medical colleges, hospitals, and business colleges.

It is impossible in this space to give the entire story of the National Student Council. We give in full an account of the visitation of colleges and universities, while other Church periodicals publish with equal completeness other phases of the Council's activity.

This growth of Units has not depended upon visitation of the colleges and universities. There has been no active propaganda among the college Church organizations. Clergy in college communities have received the National Student Council's bulletins and have laid the case before their students. The request for a visit naturally grows out of consideration of affiliation with the Council. Herein lies one of the good results of the creation of the Council. Students are eager for information and guidance from the general officers of the Church who are on the Council. In former days the Board of Missions or the General Board of Religious Education were remote from their college life, connected somewhat vaguely in their minds with the parish life they had left at home. Now, however, the secretaries for college work of these same boards are members of the National Student Council, which is their own representative organization. As such, they at once are in demand.

The president of the Council, the Rev. Paul Micou, Secretary of the Collegiate Department of the General Board of Religious Education, has visited Hunter College, University of Chicago, Syracuse, and Cornell Universities, Universities of Michigan, Illinois, Wisconsin, and Iowa, Iowa State College, Kenyon College, University of the South, Universities of Arkansas and Oklahoma, Oklahoma State College, Lehigh, and Ohio State Universities, and the University of Maine.

Deaconess H. R. Goodwin, Student Secretary of the Board of Missions, has visited the Universities of Chicago, Illinois, Indiana, and Michigan, Bridgewater (Mass.) and Ypsilanti Normal Schools, Wellesley, Bryn Mawr, Sweet Briar, Elmira, Randolph, Macon, Vassar, and Radcliffe Colleges, Columbia, Cornell, Brown, and Northwestern Universities, and Rhode Island Hospital Training School for Nurses, and New Jersey and Connecticut State Colleges.

William C. Sturgis, Ph.D., Educational Secretary of the Board of Missions, has visited Harvard University and the University of North Carolina.

The Rev. William E. Gardner, D.D., General Secretary of the General Board of Religious Education, has visited Princeton University and St. Stephen's College.

Under direction of the Council the Nation-wide Campaign was presented by Mr. Robert A. Kemp, of Boone University, China, to our students in the Universities of Chicago and Arkansas and Ohio State University, and by the Rev. T. R. Ludlow, formerly of China, to the Church Colleges, Hobart, Trinity, Kenyon, St. Stephen's, and the University of the South.

This total of thirty-eight separate colleges and universities represents a larger number of visitations than is generally made by the Church's officers in normal years.

It seems hardly right to end a report with December 31st when so much happened in the next fifteen days that affects the future of the National Student Council, hence a few sentences are

added in conclusion at the risk of repetition next year.

The creation by the General Convention of the Presiding Bishop and Council deprived of their membership all the members of the National Student Council who held their seats *ex officio*, for the former boards ceased to be. But the Presiding Bishop and Council remedied this situation at their meeting of January 8, 1920, by resolutions offering to occupy the same analogous relation to the National Student Council that the old boards used to hold, to furnish an executive and an office in the Department of Religious Education

to finance the National Student Council's work, and to receive an annual report from the executive.

On January 15th the executive committee met and voted to accept the generous offer of the Presiding Bishop and Council, and ordered a spring meeting of the National Student Council, with representatives of the Units to revise the Constitution accordingly. With this action by the Presiding Bishop and Council, coupled with the election of members by all of the provincial synods which have met since May, 1918, the National Student Council becomes an official Church organization.

The executive committee at this meeting extended recognition to the St. Paul's Union of the University of South Dakota, the St. Paul's Society of Lehigh University, the Sherwood League of the University of Illinois, and (provisional on proper credentials) the Patton Club of the University of Washington. As the Sherwood League replaces the Chapel Club, which has become a non-student organization, this makes the number of Units twenty. This is two-fifths of all the existing college Episcopal societies, a surely remarkable growth for a little over a year and a half.

THE CALL TO THE CHURCH

O Bride of Christ! beloved by Him,
Why are thine eyes of faith so dim?
Dost thou not know His mighty power
Is thine to use this very hour?

The world in awful anguish lies
And heavenward lifts its pleading eyes;
Body of Christ—His Hands and Feet—
Thou must the mighty issue meet.

Fulness of Him, who filleth all,
Who never heedless hears thy call,
His glorious gifts are thine to share
With all His creatures everywhere.

O Church of God! why dost thou deem
His promises an empty dream?
Shake off thine unbelief and be
His Angel to humanity.

FREDERICK W. NEVE.

THE ISSUE

IN THIS God's world, with its wild-whirling eddies and mad foam-oceans, where men and nations perish as if without law, and judgment for an unjust thing is sternly delayed, dost thou think that there is therefore no justice? It is what the fool hath said in his heart. It is what the wise, in all times, were wise because they denied, and knew forever not to be. I tell thee again, there is nothing else but justice. One strong thing I find here below, the just thing, the true thing. For it is the right and noble alone that will have victory in this struggle; the rest is wholly an obstruction, a postponement, and fearful imperilment of the victory. Towards an eternal centre of right and nobleness, and of that only, is all this confusion tending. We already know whither it is all tending; what will have victory, what will have none! The Heaviest will reach the centre. The Heaviest, sinking through complex fluctuating media and vortices, has its deflections, its obstructions, nay at times its resiliences, its reboundings; whereupon some blockhead shall be heard jubilating, "See, your Heaviest ascends!"—but at all moments it is moving centreward, fast as is convenient for it; sinkink, sinking; and, by laws older than the world, old as the Maker's first plan of the world, it has to arrive there.


Await the issue! In all battles, if you await the issue, each fighter has prospered according to his right. His right and his might, at the close of the account, were one and the same. He has fought with all his might, and in exact proportion to all his right he has prevailed. His very death is no victory over him. He dies indeed; but his work lives, very truly lives. Fight on, thou brave true heart, and falter not, through dark fortune and through bright. The cause thou fightest for, so far as it is true, no farther, yet precisely so far, is very sure of victory. The falsehood alone of it will be conquered, will be abolished, as it ought to be; but the truth of it is a part of Nature's own Laws, coöperates with the world's eternal tendencies, and cannot be conquered.—*Thomas Carlyle.*

The Catholic Party and the Nonconformists* —III

By the Rev. H. L. Goudge, D.D.,

Canon of Ely

IV

 We are now in a position to consider in the light of definite principles those immediate practical questions which confront us to-day. Corporate reunion tarries; there is a vast amount of spade work to be done before we can hope for it; how far can we rightly go in Christian fellowship without it? Can we pray together? Can we "exchange pulpits"? Can we enjoy what we most of all desire, a common participation in the Holy Communion? Here, as we shall see in detail, fundamental principles will not always give us clear guidance; and, when they do not, expediency will have a right to be considered. Now questions of expediency are not less, but more, difficult than questions of principle; only probable arguments are generally available; and those whose fundamental principles are identical will not always agree as to what is expedient and what is not. All that any one can do is to consider the teaching of such experience as he may possess, and suggest such conclusions as may seem to him to follow. Let it then be clearly understood that in the rest of this paper the present writer makes no claim to speak for any one but himself.

But, before entering upon particular questions, there are some general considerations, of which it is advisable to speak. Let Nonconformists bear in mind that, as has been already explained, questions of Church order are of far greater importance to Catholics than they are to them. Let them also bear in mind that to Catholics corporate, as contrasted with individual, action is of the greatest importance. Almost all to-day will admit that our divisions are contrary to the mind of Christ, but Catholics regard them far more seriously than others do. Thus the question of expediency will to Catholics frequently take this form: Is what is proposed likely to give the impression that our divisions are things of little moment; and, if that is the impression which it is likely to give, will not the good effected by what is proposed be more than counter-balanced by the evil? It is very difficult to induce English people to regard our divisions, as both we and the wisest Nonconformists know that they ought to be regarded, and therefore peculiar caution is here necessary. Again, to take a different point, the body to which English Catholics belong is far more comprehensive than any English Nonconformist body, and the difficulty of holding it together proportionately greater. Thus another question of expediency arises. We have to ask whether the religious fellowship with Nonconformists which a course of action may promote may not have to be paid for by increased disunion among ourselves. Individual action will in no case do much for us; it is highly desirable that all Church people should act together; and, where we cannot at present act together, it may not be expedient to act at all. Of course, there are other questions of expediency which lead us in an opposite direction. To refuse on such grounds as these all religious fellowship with Nonconformists would be so widely and so disastrously misunderstood, that it ought to be avoided at any cost short of the sacrifice of principles. But we should recognize from the first how complicated all these questions are. Let us turn to them in detail.

First, then, may we pray together? The word "may" is here surely out of place. We must, for our Lord calls us to do so. We have been gathered into His Name by Baptism; so have our brothers of the Nonconformist bodies; our united prayers have a greater power than our individual prayers. If we agree as to what we ask, we shall be heard in His Name. By what right may we withhold from ourselves and from the world the blessings which are thus offered to us? Of late, community of national feeling has led us to desire united services of praise and prayer. It is well that it should

be so, though we ought to be most heartily ashamed that national feeling should prove a more powerful incentive than Bethlehem and Calvary have proved in the long years behind us. It means that we care much more about England than about the Church of God, and are much more thankful for the blessings of material victory than for the blessings of the Cross. But let us rejoice in anything which draws us together before God. But where and how shall we pray? Wherever and however opportunity is offered to us. We may use forms of prayer, or we may be led by individuals in extempore prayer. No question of principle is involved in either case. But may we use for the purpose our respective houses of prayer? Certainly, for any clear principle to the contrary. But expediency may here call a halt. Devout Church of England people have in connection with their churches, as Bishop Creighton once said, "ideas of reverence such as have prevailed at no other time and in no other place", ideas which are as unintelligible to Roman Catholics as to Nonconformists themselves. They often seem to think that nothing ought to take place in church except the strictest liturgical worship, and the most authoritative ministry of the Word. We must, at any rate, consider their prejudices before we set them aside. With the buildings of Nonconformists a different difficulty arises. Though, as the Book of Genesis tells us, they are in themselves "very good"; though God may be found there and worshipped "in spirit and in truth"; they are to Catholics none the less the outward and visible sign of that separation which they abhor; and, to be quite frank, Catholics would feel too uncomfortable there to be able easily to pray. Neutral ground is probably better when it can be found. One further word may be said. An "united service" should correspond to its title, and not in appearance be an ordinary Church of England service, with a Nonconformist minister to read a lesson. It is the modesty of Nonconformists which often leads them to suggest, or to acquiesce in, an arrangement of this kind. But there are difficulties of principle for Catholics in allowing Nonconformists to take part in their liturgical services, and the arrangement is not fair to Nonconformists themselves. An "united service" should be arranged by Church people and Nonconformists together, on a footing of perfect equality as Christian brothers, wherever it is to take place. The preacher, if preacher there be, should be the man to whom they most desire to listen. There is here no question of exchange of pulpits, as the service is not a service of any particular body. It is, as we shall call it, an "united service", for which no one body has any special responsibility.

Secondly, as to exchange of pulpits, properly so called. This means that Nonconformist ministers shall be asked to preach at Church of England services, and Church of England clergy at Nonconformist services. To this there are grave objections, not so much on the ground of order as on the ground of orthodoxy. Nonconformist ministers sometimes desire this exchange as a recognition on our part of their position as Christian ministers. But this it would not really be. Among ourselves laymen may preach, if they have the bishop's license to do so; and clergy may not, unless they have received the necessary authority. Indeed, particular clergy are sometimes inhibited from preaching. The clergy who occupy our pulpits occupy them to declare, not their own mind, but the mind of the Church; and they require what is in effect a certificate of orthodoxy in order to do this. No Catholic bishop would be likely to authorize a Nonconformist to declare this mind, since he would regard him as almost certainly unsound on a doctrine of the Creed, the doctrine of the One Holy Catholic Church. Similar difficulties might well arise on the Nonconformist side, even though the preaching of our clergy in the buildings of Nonconformists were not of doubtful legality. Thus exchange of pulpits should not be attempted. But there are many

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Nonconformist divines whose words we read with the greatest profit and delight, and our profit and delight would probably be far greater if we could hear their voices as well as read their words. If, not at our regular services, but quite informally, we might be allowed to invite them to speak to us, many of us would be delighted to do so; and the more fully they spoke to us, not what they thought we should like to hear, but what they thought we needed to hear, the greater might our profit be. In a similar way we might speak to any Nonconformists who cared to listen to us in any place where we were permitted to do so. We should need the approval of our bishops and the goodwill of those clergy in whose parishes we were to speak; but, if we had both, no principle would bar the way.

Lastly, there is the question of our common participation under present circumstances in the Holy Sacrament of Christ's Body and Blood. Probably there is nothing else for which we so greatly long. But common participation has ever been regarded as the highest expression of the unity of the Church Catholic; it has never existed, nor can it rightly exist, where that unity is set at naught. It is the prize for which we are striving, not a means to an end beyond itself. We must not thus claim before God to be one, when He knows, and we know, that we are not. We must all bear our penance, and eat the bitter herbs of our division till we are worthy of better food. Does this mean that never under any circumstances may a Catholic priest give the Holy Sacrament to a Nonconformist? Few would maintain this in practice. The Catholic Church has often given her spiritual food, when death drew near, to those to whom she had till then refused it. In the face of death few would hesitate to-day. What Catholic chaplain would refuse provision for the journey to a dying Wesleyan who asked for it on the battlefield? And there are other situations which may give us pause. There is the devout old Wesleyan, ending his days in an English village, with no house of prayer within his reach but the village church. Is he "ready and desirous to be confirmed"? Far from it. He thinks Confirmation a "carnal ordinance", but he wants to do what his Master told him to do in remembrance of Him. The age for argument has for him long passed away; he will go to his grave thinking exactly as he thinks to-day. What should we do about him? There is the devout "High Church" Presbyterian from Scotland, a stranger in a strange land. His communions mean everything to him. Is he necessarily to be debarred from them till he is again across the Tweed? There is the humble African convert of a Nonconformist Mission, far from his home in a labor battalion, washed in the waters of Baptism, but almost sure to relapse if Christian fellowship be denied to him. Again, what are we to do? These men are not only Christians; they have been baptized into that body to which Baptism admits us all, the One Holy Catholic Church; we have every reason to suppose that they are living members still. Under the circumstances their separation from us is comparatively negligible; and, the more fully we believe in the reality of what we have to give, the more anxious we shall be to give it.

But such exceptions as these, even if we admit them, do not commit us in any way to the principle that Nonconformists may be communicants at our altars, as they will; still less do they commit us to the reception of the Sacrament ourselves at Nonconformist hands. There are Nonconformists whom we should long to welcome, but there are others whom we should not; and we must have a rule. There are people who like to go from one body to another, not because they desire real fellowship with all Christians, but because they desire to manifest their superiority to all Christian fellowship. These people do not know what Christianity involves; and, till they do, they can be no worthy communicants anywhere. We ourselves have had communicants of our own in plenty, careless and unblest; we do not wish for others from beyond our borders.

With regard to receiving the Sacrament ourselves from Nonconformist hands, it is not easy for Catholics to speak quite truly without giving offence. But, just as they believe in one Church, so they believe in one Eucharist, and in one priesthood of the Eucharist. The individual priest is the organ, not so much of the particular congregation as of the One Catholic Church, pleading the One Eternal Sacri-

fice, and distributing its grace. He should have the commission of the Church, not of a particular congregation or communion, for what he does. Now Nonconformists, as a rule, think of the Eucharist in a way quite different from that in which Catholics think of it, and the powers of their ministry are fully adequate to what, as a rule, they claim to do. This is not the place to explain the general difference in detail. Suffice it to say that Nonconformist ministers are fully able to celebrate a memorial feast of the Lord's Death, to seek His presence and blessing in it, and to receive for themselves and their people the answer to their prayers. But Catholics seek in their Eucharist much more than this; and, even though they had no other difficulties, would feel no confidence of receiving it at a Nonconformist Eucharist. In this it is arguable that they are mistaken, but not that they are arrogant or wanting in charity to anybody. God may give, for aught they know, at a Nonconformist Eucharist all that He has ever given, and immeasurably more than they can either desire or deserve; but there the repose and the receptiveness of confident faith would be lacking to them.

It is time to bring this paper to a close. Its purpose has been in no way controversial. It has been to see things as they are; or, failing that, to explain to others how Catholics see them. To all true lovers of Christian unity we would say, "We are very covetous, but we seek not yours, but you"; and to each true lover "*Cum talis sis, utinam noster esses—et nos tui*. Can we do anything to help? If so, tell us what. Are we in error? If so, show us how." Shall we have very long to wait for better things? God grant it may not be so!

[THE END]

THE STRANGER

[Written for the Nation-wide Campaign]

Negro, Indian, Mountaineer, "Dago" and Slav and Pole,
Millions from lands both far and near—every one with a soul;
Every one with a soul to save and a place in the world to fill,
Living with us in the land we love, potent for good or ill!

Little we've done in the years gone by to help them live aright,
Ours was the light of the shining sun, theirs was the gloom of
night;

Ours was the comfort of peace at home when the evening
shadows fell;

Theirs was the filth of a loathsome den—close kin to a living
hell.

Now from the sowing of years gone by a harvest at last we
reap,

Sowed we indeed to the wind when we held our brothers' lives
so cheap;

And the whirlwind lays at our feet the fruit of our sowing in
former years,

Jealousy, hatred, distrust and greed, murder and blood and
tears.

Lord! we have sinned against Thee and Thine, we have
thwarted Thy holy will,

We have vexed the soul of Thy Son Divine; Nay, Father, we
vex it still,

And still shall we grieve it until we see the path of our duty
plain,

And help Thy Kingdom to come on earth through the Nation-
wide Campaign.

Austro-Hungarian, Serb and Russ, Polock and Czech—the roll
Of these stranger folks is long indeed—and every one with a
soul;

Every one with a soul to save and a place in the world to fill,
Living with us in the land we love, potent for good or ill.

E. AINGER POWELL,
in *Diocesan Paper*.

THE CHURCH needs imagination as well as devotion.

The Cathedral Idea

Report of a Committee to the Milwaukee Diocesan Council

To the Council of the Diocese of Milwaukee:



OUR committee appointed at the last council, "To consider the Cathedral Question", after careful consideration, begs to submit the following conclusions:

We begin with this question: What are the functions of a Cathedral? A Cathedral ought to be "the administrative center of all those activities ecclesiastical, educational, charitable, missionary, and other which are diocesan in their scope."* Such activities are from their nature non-parochial.

A Cathedral has nothing to do with parochial activities outside of its own organization. They do their work more effectively through local units. The work of the parish expresses itself often in secular ways, clubs, guilds, even dancing classes, but the Church is behind these efforts. The parish is not only the dynamo that starts them and keeps them going, but it inspires them continually with a religious spirit because the parish from which they proceed "is a religious body, a spiritual body, a soul to inspire them."†

But these other activities are necessarily non-parochial. They are diocesan. They too need some religious force behind them to start them and keep them going and to give them an energizing background. Take for instance missions in our diocese. There is no proper central office for the diocesan missions. The Archdeacon needs it, the missions need it, those who want to know about the missions need it, and the work needs it.

We have never had a secretary for the Board of Religious Education. Indeed, the Board of Religious Education has never functioned to its full activity in this diocese. We believe that this is due in large part to the fact that we have no fostering center, no background, no uniting nucleus, no body and no collection of persons, interested and trained in this work, to be a center and to create from that center a growing interest and activity in effective modern religious teaching to foster Sunday school work through the diocese. Thanks to the Nation-wide Campaign we shall have such a secretary, but that secretary needs an office. The work itself needs more: it needs to be knit into a diocesan religious center where it can be made a part of a larger diocesan whole and thus be stimulated in its work.

As a result of the Nation-wide Campaign, we shall have two women workers in missionary matters. Shall they have their office in their pockets and wander about with no center from which to work?

We have a social service committee but here again there is no center and no unit. There is work for such a commission. Quoting from Bishop Greer, "Mr. John Morley, whatever else he may be, is certainly not a religious sentimentalist, and this is what he says: 'No permanent transformation of society can ever take place until a transformation has first been accomplished in the spiritual basis of thought.'

"We believe this should be the aim and purpose of social service work, to bring it into quickened touch with those unseen realities, and to give to our social life not only a physical but a spiritual transformation.

"And this should be done, not only for our social service work, but for all those other activities and works, benevolent, charitable, etc., which are diocesan in their scope, by making the Cathedral their administrative center, and in doing so to bring them all more closely into touch with Jesus Christ, with the Christian Church, and with the Christian religion, to recognize ourselves, and to help the world to recognize and realize the need of Jesus Christ and His transforming power." That is one aspect of the Cathedral Vision.

Again, the Girls' Friendly Society, as a result of the Nation-wide Campaign, will have a permanent secretary.

* From the Constitution of the Cathedral of St. John the Divine, New York.

† From the Annual Address of Bishop Greer in 1917.

For the sake of the development of the organization she should have a central office in the Cathedral.

We have tried merely to sketch the practical value of the Cathedral Idea in the diocese of Milwaukee. It comes as a logical necessity from the enlarged work due to the Nation-wide Campaign. It is a small part of the Cathedral vision. In Boston the Cathedral has come to be a remarkable devotional center. Bishop Lawrence has been so impressed with the value of his Cathedral that he has just written a book, *The Cathedral*, which we commend to your attention. In New York, the Cathedral is the center of great community expression in fitting worship. Our Cathedral, as it is to-day, falls far short from fulfilling these functions of a Cathedral. It is primarily a parish and is dependent on the parish for its support. It is the Bishop's Church and it ministers to a congregation of its own. This activity is important, as is that of each parochial unit in our diocese. We feel, however, that this is but one activity of a Cathedral. Quite equal in importance is the obligation proper to a Cathedral, to unify the diocese in its diocesan activities.

We therefore conclude:

1. That this purpose of the Cathedral ought to be recognized. The Cathedral ought to be the administrative center of all those activities that are diocesan in scope. The results of the Nation-wide Campaign make the immediate recognition of this purpose both necessary and practical.

2. That, to bring this purpose about, two things are necessary:

(a) That the Chapter must be made diocesan in representation. To-day it is composed of eight laymen from the Cathedral congregation, the Bishop, Dean, Canons, and two clergy of the diocese.

(b) Before this can be done, the Cathedral must have sufficient means to enable it to carry on these diocesan activities. This is a diocesan duty. It can be accomplished only if, on the one hand, the diocese grasps the Cathedral idea, and, on the other hand, the Chapter of the Cathedral are willing to cooperate in making the diocese feel that they too are ready to do their part in making the Cathedral organization diocesan in representation.

We recommend that a committee of nine be appointed whose duty it shall be to bring the Cathedral Idea before the parishes of the diocese.

We recommend further, that this committee prepare a plan for the necessary diocesan offices at the Cathedral, and submit the plan and the estimated cost of arranging and maintaining such offices to the next council.

Rev. JAMES CRAIK MORRIS,
Rev. C. E. MCCOY,
Rev. CHAS. N. LATHROP,
GEORGE GIBBS,
W. C. MORGAN,
AUGUST H. VOGEL,
Chairman.

WE TREAT GOD with irreverence by banishing Him from our thoughts, not by referring to His will on slight occasions. His is not the infinite authority or intelligence which cannot be troubled with small things. There is nothing so small but that we may honor God by asking His guidance of it, or insult Him by taking it into our own hands; and what is true of the Deity is equally true of His revelation. We use it most reverently when most habitually; our insolence is in ever acting without reference to it; our true honoring of it is in its universal application.—*John Ruskin.*

DID YOU ever hear of a man who had striven all his life faithfully and singly toward an object and in no measure obtained it? If a man constantly aspires, is he not elevated? Did ever a man try heroism, magnanimity, truth, sincerity, and find that there was no advantage in them—that it was a vain endeavor?—*Thoreau.*

The Spiritual Evolution of Lincoln

By William E. Barton

Author of "The Soul of Abraham Lincoln"



WRITERS on the life of Abraham Lincoln have generally agreed that in his young manhood he was more or less skeptical; and no impartial reader can study his later life without reaching the conviction that he had become a more spiritually minded man. Different stories have been told about the time of his supposed conversion. One Methodist minister, later the colonel of a regiment that rendered good service in the civil war, has told in detail how Lincoln was converted in a revival meeting in the Methodist church in Springfield during his pastorate. There are other articles, in number not few, which attempt to tell how and approximately when this change occurred in Lincoln's religious thinking. None of these were written without some basis of fact; but none of them, as I am convinced, is wholly true.

This is a study to which I have devoted much time, and I have examined, as I suppose, a larger body of evidence on the matter than any one else who has undertaken to write on this theme. I would not undertake to tell in an article like this the conclusions which I have recently put into a volume, but I should like to call attention to one aspect of the evolution of Lincoln's spiritual life, especially as that life was studied by one who knew him intimately and submitted his life to keen analysis.

In this I am not intending to raise or answer the question whether there may have been any outstanding events in Lincoln's life that indicate the times or methods of definite change in thought and action. I desire only to show that Lincoln, whether studied as he appeared to one who knew him day by day, or viewed in the perspective which is furnished by the years, presents marked evidence of spiritual evolution.

No man who knew Lincoln intimately studied him so long, so industriously, or, in spite of many limitations, so appreciatively, as William H. Herndon. He was a profound believer in the mental and spiritual evolution of Lincoln.

In 1887, when Herndon, after many years of interruption, began again the preparation of his *Life of Lincoln*, he had an extended correspondence—partly from Springfield, and partly from Greencastle, Indiana, where Mr. Jesse W. Weik was at work with him on his book—with a Boston sculptor, Mr. Truman H. Bartlett, who was planning a statue of Lincoln. Herndon's letters went more and more into detail as the correspondence proceeded, and he gave in some respects his very best affirmation of the development of Lincoln on the higher side of his nature.

He seemed to have some apprehension that a study of photographs and life masks and other evidences of the physical appearance of Lincoln would not reveal the man himself. He said that a person studying Lincoln's physical nature would say "that his physical nature was low, coarse, and not high and fine." Before he sent this letter he re-read it, and inserted the word "comparatively" before "low". Mr. Bartlett asked him further about this, and Herndon went into detail as to Lincoln's body. "His blood ran slowly. He was of a low or slow mechanical power, within him. I did not intend to say that Lincoln's organization was a low, animal organization. What I meant to say was that it was a slow-working machine. Lincoln's flesh was coarse, pimply, dry, hard, harsh; color of his flesh saffron brown; no blood seemingly in it; flesh wrinkled."

Mr. Bartlett apparently inquired whether the abnormal qualities of frontier life produced these effects, and whether Herndon had known other men of the Lincoln type. Apparently he alluded to the presence of malaria and the large use of pork in frontier diet.

Herndon did not accept the pork and malaria theories. He said that all such theories must give way to facts, and he "dealt with facts". The men of the frontier had "the best meat in the world, venison, bear, turkey, and of course some hog."

"You ask me if I ever saw in this great wild west many men of Lincoln's type, and to this I answer, Yes. The first settlers of central and southern Illinois were men of that type. They came from the limestone regions of Virginia, Kentucky, and Tennessee, and were men of giant strength, physical force, and by nature mentally strong. They were original, were individualists. The strong alone from 1818 to 1830 could get here, and the strong alone could survive here. . . . No one was like Lincoln, and yet many were of his type. . . . He was, as you say, 'a man of extraordinary contrasts.' You would not look for a well-rounded man in such a description."

Lincoln was, then, as Herndon saw him, and as the world must see him, a legitimate product of his environment. Herndon had read Buckle and Spencer and Darwin, and was a thorough-going believer in evolution, as Lincoln, from a far narrower reading, but a very thoughtful study of *Vestiges of Creation*, was.

Physically, he was akin to the strong pioneers of early Illinois, and it was not difficult to find each several trait of Lincoln reduplicated in many of them. But Lincoln himself was never duplicated. He was a product of his environment, but he was also an evolution which in terms of an individual personality went beyond environment, and was still going forward when death came to him.

This evolution of Lincoln, the spiritual Lincoln, as portrayed in these letters to a sculptor, who must not be permitted to forget, if he was in danger of forgetting, that the real man Lincoln had in him more than his bodily measurements could portray, is one of the most suggestive studies disclosed by Herndon, and it is sound, both as approached from the standpoint of science and as considered in the personal study of Lincoln in his growth from year to year.

Like St. Paul, Lincoln had a warfare in his members. He was an embodiment of forces mutually antagonistic. He would not have been the man he was had either of them been lacking, and the growth of either at the total expense of the other would have given us a man abnormal, which Mr. Lincoln came perilously near to being. But his real development was mental and spiritual.

In another place St. Paul says that "The first man is of the earth, earthy, and the second man is from heaven." It has been assumed without due warrant that what he had in mind was a contrast between Adam and Christ, and this view is strengthened by the intrusion of the words "the Lord" in the authorized English text. But it is quite possible that St. Paul, even if Adam and Christ were a part of his contrast, had really in mind the evolution of any man's life; he being himself in his bodily nature the first man and in the birth and growth of his higher nature the second and contrasting man. "First is that which is natural, and after, that which is spiritual."

This was Herndon's thought of Lincoln, as disclosed in these letters*, and it is true of Lincoln. Lincoln was more than an embodiment of contrasts; the solar system is that, and it is more. In the solar system the opposing forces do not neutralize each other, but hold the earth and planets in their orbits. So it was with Lincoln. But, with him, the higher and nobler forces became increasingly dominant.

Herndon resented it when any one said that Lincoln had died at the right time. He believed that, great as Lincoln was, his nobler qualities had not yet come to their full maturity, and that a longer-lived Lincoln would have been an even nobler Lincoln. Here are some of the things he says of him:

"I said to you once that Mr. Lincoln had not arrived at maturity in 1865, and I say so now. His blood ran slowly—had low or slow circulation and consequently a slow build-up. As he had a slow build-up, so he had a slow develop-

* These letters have lately been presented to the Massachusetts Historical Society.

ment; he grew up like the forest oak, tough, solid, knotty, gnarly, standing out with power against the storm, and almost defying the lightning. Hence I conclude that he had not arrived at his highest development in 1865. . . . The convolutions of his brain were long; they did not snap off quickly like a short, thick man's brain. . . . The enduring power of Mr. Lincoln's thought, brain, was wonderful. He could sit and think without food or rest longer than any other man I ever saw."

He goes into detail concerning Mr. Lincoln's bodily lethargy and the effect on body and mind, the sluggishness of all his functions, and affirms that this must be taken into account in any right estimate of the man, but that steadily, and the more surely because slowly, his mind and soul developed and became more and more dominant.

"His flesh looked dry and leathery, tough and everlasting; his eyes were small and grey; head small, and forehead receding; but when this great man was moved by some great and good feeling, by some idea of liberty or justice or right, then he seemed an inspired man. It was just then that Lincoln's nature was beautiful, and in complete harmony with the laws of the Great Eternal. I have seen him in this inspired condition, and thought he was moulded in the Spirit's best mold. Lincoln was a great man, a good man, and a pure man; and beneath his rough bodily exterior Nature wove her fine net-work of nerve. . . . Lincoln was a gloomy man at one moment and a joyous man the next; he was conscious that a terrible fate awaited him. He said to me: 'I cannot help but believe that I shall meet with some terrible end.' This idea seized him and made him gloomy. At times his better nature would get the mastery of him, and he would be happy till the shadow of his fate flitted before him. In philosophy Lincoln was a fatalist. . . . In my poor opinion, Lincoln had not arrived, when he was assassinated, at the meridian of his intellectual power. . . . Were you to read his early speeches thoroughly you would see his then coarse nature. He gradually rose up, more spiritualistic. This is one of the reasons why I say that Lincoln was not fully developed in mind at the last. When a great Boston man said, 'Lincoln died at the right time,' he did not know what he was talking about."

In these and like paragraphs Herndon testified to the mental and spiritual evolution of Lincoln; and he was probably correct when he opined that that evolution was still in process, and that Lincoln was, up to the very hour of his death, a growing man in all that meant most to America and the world.

It is my belief that there are certain incidents in the life of Lincoln which indicate that he faced definite crises in his religious thinking. Some of these crises we may not know, or knowing may not fully understand, for Lincoln was a very secretive man in matters relating to his inmost soul. Few students of Lincoln are so hopelessly mistaken as those who suppose that he spoke of these matters to all comers with full disclosure of his thoughts and convictions. But some things we do know, and they are important as marking the stages of his growth in spiritual things. Some things we have been told which I am confident are wrong and need to be corrected. But one thing it is good to know; Lincoln's faith was a growth; his regard for spiritual things was a growth; the religious aspects of his personal and official duty were a growth. He had not ceased to grow when he died. It is more than possible that he is growing still.

THE GLORY OF THE LORD

By WM. C. ALLEN

"The rushing of His chariot wheels
Told by His thunder's herald peals,
The flashing of His midnight lightning,
The earth through all her chambers bright'ning
Till mankind, wakened out of slumber,
Beheld the numbers without number,
Rank behind rank down heaven's high steep
The seraph legions gorgeous sweep,
Till in the center blazed the throne
Of Him who sat—the first great One!"

—Author unknown.



HE apostle speaks of our reflecting or taking the glory of the Lord. It is a beautiful thought. But why should Christians not expect to do so? Is it possible to live in delightful associations and not be influenced thereby? Is it likely that we shall have lovely thoughts of God's goodness and purity and not ourselves be transformed somewhat into His likeness? If we think too much of Satan, and of the hideous fruits of his work, are we not depressed and our own serenity depreciated? When we behold God's splendor, and have uplifting thoughts thereon, we spiritually are transformed into His image from glory to

glory. It is an ascending scale. God always leads His people upward and there is never any lowering of man's dignity by Him. With Wordsworth we say:

"Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home."

There is no doubt but that the more we have of the Spirit of God the more we glorify Him. The less we know of Him the less able are we to appreciate or praise Him. The more He does for us the greater will be our love for Him. It was after Jesus had

GREATHEART

They took small note of him, those scions of the rich
Who saw him come from Illinois, that wild, crude State—
A country lawyer to decide a Nation's fate!
They held him foolish to accept so high a niche—
With Washington! Unkempt, unlearned, and unrefined
They called him, and withdrew for private talk.
They joked about his ancestry, and by his walk
They feigned to guess his farmer lineage. How blind
Were they who could not see the fire that burned within
Those glowing eyes, who failed to note the mighty strength
Of those toil-hardened arms! His gaunt limbs' sprawling
length
Should have proclaimed to them a giant's stride! Their sin
Was not to know the great, enduring heart of him,
Our most beloved, whose fame the ages can not dim.

THOMAS CURTIS CLARK.

raised the sick man of the palsy from his couch that the one-time invalid glorified God. And we are told that his friends also "glorified God, saying, We have seen strange things to-day." This narrative typifies the spiritual position. When a man who was once hard-hearted has become sin-sick and touched by the Saviour of men, and has been healed of his sin and forgiven, he indeed is an ingrate if he fails to adore the marvelous power that has transformed him. He praises God for his cleaner life, his new hope, his freshly discovered joy. His face has been unveiled—he sees new beauties in heaven and on earth. He is not a victim of false elation. He soberly and really knows that he has been transformed by the power of his forgiving King.

Christians do not sufficiently glorify God. It is not enough to go to a place of worship once or twice a week. We may, as Jesus said some did, honor Him with our lips and our hearts be far from Him. We need a deep longing after God. We must, as David says in the sixty-third Psalm, thirst after God in the sanctuary, "to see Thy power and Thy glory". The thirsty soul becomes the refreshed soul. When we have been spiritually revived and enlarged in the love of Jesus Christ we also, "with unveiled faces, behold as in a mirror the glory of the Lord". It is inevitable.

BEGIN THE morning by saying to thyself, I shall meet this day with the busybody, the ungrateful, the arrogant, deceitful, envious, unsocial. All these things happen to them by reason of their ignorance of what is good and evil. But I who have seen the nature of the good that it is beautiful, and of the bad that it is ugly, cannot be injured by any of them.—*Marcus Aurelius.*

THE HEALING OFFICE OF THE CHURCH

BY THE REV. LYMAN P. POWELL, D.D.



WITH the appointment by the General Convention of the Commission on Healing, the return itinerary of Mr. Hickson, covering the whole country, and the appearance of the most practical and sensible book in recent years on the whole subject, religious healing is again before the Church with an appeal more widespread than ever in the past.

The Commission has a problem not easy of solution. In no field of religious activity are mistakes perhaps so difficult to avoid or so irreparable. To maintain an even balance between extremes and to claim all that can be done, and no more, is the business of the Commission. No one familiar with the history of the subject envies the Commission its complicated task. To dismiss the matter as outside the realm of Christian faith is to limit the Incarnation in its scope and even to break with as critical a philosopher as ancient Socrates who said to Charmides: "There is no cure for the body apart from the soul." To accept all evidence as of equal value is to discredit the Commission.

Certain things are true. All along the ages men of standing in the Church, from St. James to any one of a half dozen one could name to-day, have borne devout and honest testimony to the efficacy of faith in proving true the words of Jesus: "Greater things than these shall ye do". In addition there has been untechnical healing at the hands of men outside the Church. A trained psychologist, whose monograph bears all the marks of scientific thoroughness, reports that, in all the various cults which he has studied, 33 per cent. of the patients claimed to have been immediately cured, 50 per cent. gradually, and 17 per cent. incompletely. No doctor of distinction was friendlier to such efforts without accepting their metaphysics than the late Sir William Osler, but no doctor was more certain that they have their limitations; he did not believe a true case of diabetes had ever been cured. With an American surgeon not long ago reporting but one failure out of 360 operations for hernia, no one in his right mind would doubt the treatment indicated for that ailment.

The Emmanuel Movement from the first drew a distinction between organic and functional disorders on the best medical advice in order to deserve the confidence of doctors and not because the leaders claimed authority themselves to speak. It was always possible for new light to break on all distinctions. The Emmanuel Movement seemed to look for light from physicians, to follow their diagnosis, and to try to win their confidence. And yet even a novice in medicine now knows that scientific classifications are apt to be but temporary expedients, that the power to diagnose is a rare gift, and that many diagnoses are in consequence erroneous.

As the years have slipped past, clergymen here and there have tried with more or less success to find the way to help the sick by prayer and faith without falling into the pitfalls of the cults and also without clashing with or irritating doctors. Men like Bishop Brent have steadily maintained that faith must affect the physical as well as spiritual life; and Dr. Barker, who succeeded Dr. Osler at Johns Hopkins, speaks as confidently of "a proper combination of the best revealed science and religion." Mr. Hickson is reported to be helping thousands.

It is now ten years since the last of my trilogy of books covering the whole field appeared. But I have meanwhile watched developments. Out of all efforts reported, those of Mr. Wilson, of Boonton, New Jersey, seem to me perhaps most cumulatively fruitful. The explanation he gives of the rationale of his work is perhaps not complete; it is, however, surely scriptural. In his latest book, *The Power to Heal*,* he faults no methods and offers no criticism. He simply affirms the power of Jesus Christ to help the entire man. His Society of the Nazarene wants no members save men of consecrated common sense and boundless faith, who believe that Jesus would have His ministers channels for the transmission, to those sick in body, mind, or soul, of His unbounded blessings.

* *The Power to Heal*. By the Rev. Henry B. Wilson, B.D. With foreword by Bishop Brent. The Nazarene Press, Boonton, N. J. Price 50 cts.

The book is full of practical directions based on rich experience. Plans are provided for group meetings. The power of intercession is emphasized. The value of silence and of pious passivity so as to shut out—as Tarchanoff has fully illustrated—all distracting interests and to give God undisputed claims on the attention is enjoined. Each one who seeks help must make preparation to receive it. Variety of method is encouraged to reach every type. Anointing, often helpful, is not always indispensable. "The true secret" is faith. "The true character of the true healer will be not in his ability to heal, but in his ability to awaken faith as Jesus did, and to prepare the soul for healing as Jesus did, so that the true character of God's Nature and Power and Love may be unmistakably revealed."

The Power to Heal is free from metaphysical vagary and scientific pretentiousness. There is not one word in its pages of conventional cant or priggish piety. It is the straightforward plea of an earnest, busy parish priest who, after ten years of experimenting, has found at last a place in parish life for the whole ministry of Jesus Christ. That is all.

WAR MEMORIAL AND ENDOWMENT FUND OF THE AMERICAN CHURCH IN PARIS

BY THE REV. F. W. BEEKMAN



THE General Convention officially and enthusiastically endorsed the war memorial and endowment plan of the American Church of the Holy Trinity, Paris, but, because of the Nation-wide Campaign, Church leaders have not been approached on the subject. On January 8, 1920, however, the Council, meeting in New York, passed a resolution approving the plan to bring to the attention of the Church on Washington's Birthday the war memorial and endowment fund of the American Church in Paris.

This followed a petition making clear the imperativeness to the Church of *immediate* success.

Letters, therefore, have gone out to all the clergy asking, (1) that on Washington's Birthday (First Sunday in Lent), when the American Legion and others of war service will be invited to Church service, the above subject be made that of the day; (2) that a generous offering be given on the morning of that day by every parish, mission, and Sunday school; and (3) that every parish name at once a committee (chosen because of keen patriotism and Church loyalty), adding to it members of the American Legion and others outside the Church. This committee will secure subscriptions from gold-starred families and other generous and patriotic persons inside and outside the Church, to be reported on Washington's Birthday.

The reasons given the Council in asking for this unusual action are ten and as follows:

1. There is only one "Great War".
2. There is only one American church which became a National Church during the war, and to which Presidents, ambassadors, soldiers, sailors, and others of many nations came to great national, military, and other services.
3. It is the only church of our communion around which German shells and bombs dropped.
4. It is the only American church to the pews and altar rail of which large bodies of men and women came from death and went to death.
5. It is the only church in Paris which the French Government proposes to decorate for unique service to the allied cause.
6. It is the only church or association in France whose war memorial plans have the endorsement of the Army and Navy, led by Generals Pershing, Liggett, Bullard, Wood, and Barnett, Admirals Sims, Wilson, and Knapp, Senior Chaplain (Bishop) Brent, and scores of officers and men of the American forces overseas, and the General Convention of the Church.
7. It is the only church whose rector, nominated by the Army and the American embassy, is president of the Amer-

ican Memorial Day Committee in charge of church and cemetery services and floral decorations in France.

8. The present is the only time that members of the A. E. F., American Legion and others, can be enlisted in this campaign (but not under their own direction, for they feel that the Church should lead), while every month's distance from the war weakens the effect of our appeal.

9. It is a unique opportunity for our communion to place itself in position to stand strongly in France for the best in Christianity, and maintain its war time standard of American service.

10. The present is the only time an American church, by a single brief effort, can meet the expectations of the A. E. F. in honoring our hero dead in the most sacred way, become at the same time a national church (*de facto*), and America's War Memorial church in France, and maintain, or rather not lose, its outstanding war-time leadership in service in the lives of thousands of Americans, students and others. Holy Trinity has its noble property and outstanding war record, but with its resources shattered by the war, and the cessation of special war-time support, its future is dependent upon the success of the present campaign.

With rare statesmanship, Roman Catholic and Protestant Churches have published comprehensive plans for work in Europe (with Paris as a centre), calling for large American support. Americans in Paris, in a campaign begun in June, have subscribed generously to Holy Trinity's fund. Americans at home of many creeds, especially those with overseas service, who know what this leading overseas church stood for during the war, have rallied to its support in this campaign. It is now imperative that our Church leaders throughout the country supply the necessary leadership for local success in a campaign so nobly conceived, so uniquely endorsed by the officers and men of the A. E. F., and so vital to the future influence and service of this church and our communion. Estimated quotas carefully determined and forwarded to the clergy are small and a united response will be followed on Washington's Birthday by complete success which will be final.

The officers of the American Committee are: The Rev. Ernest M. Stires, D.D., chairman; Gen. Avery D. Andrews, vice-chairman; Maj. A. G. Thacher, executive secretary; Capt. Elliott Bacon, treasurer, care J. P. Morgan & Co., New York City; and its general offices are at No. 3 East Forty-fifth street, New York.

AMERICANIZATION AND MATERNITY

BY CLINTON ROGERS WOODRUFF



STRIKING illustration of the meaning of Americanization is furnished by a report on "Maternity and Infant Care in Two Rural Counties in Wisconsin" sent out from the Federal Children's Bureau. Both counties studied are dairying centers. The first, a northern county, holds a number of those foreign communities that, set down in the midst of America, retain their old-world characteristics. The second, a southern county, though many of its inhabitants are only "first-generation Americans", is typical of the prosperous farming country of the Middle West.

In the northern one, 453 families were visited. While only about 30 per cent. of the parents in these families were foreign born, more than half were native born of foreign parentage who had retained the customs and often the language of their European ancestors. A number of the mothers interviewed by the agents of the bureau were unable to speak English although they had been born in the United States. The illiteracy rate among the mothers was 5.4 per cent. among the native born and 26.7 per cent. among the foreign born. Parents as a rule showed little interest in education for their children, being satisfied that grammar-school education or less was enough.

In the southern one, while only 14 per cent. of the parents were foreign-born, at least half of the mothers visited were native born of foreign parentage. They had, however, in contrast with the mothers of County One, lost most of their foreign characteristics. Only seven mothers in the county—and those foreign born—had not learned to speak

the language of their adopted land. All but two of the mothers could read and write.

The standards of living in the two counties varied widely. County One, like many parts of northern Wisconsin, Michigan, and Minnesota which were forest territory not much more than a generation ago, has not yet passed the pioneer stage. The mothers share in the struggle; according to old-world tradition they carry water, tend churn and separator, wash heavy ten-gallon milk cans; some even doing the arduous work of the fields, such as raking hay, planting, digging potatoes, harvesting with a hand sickle. The agents of the bureau found that a number of mothers did such work up to the very day their babies were born.

The southern county is, in most respects, a better place for children to grow up in than the northern one. It has the reputation of being one of the most prosperous farming centers in the State. The people are housed, for the most part, in commodious, well-kept farm houses. Only one in fifteen of the 123 country families visited were living more than two persons to a room. About one-fifth had water in the house, and where the carrying of water was necessary it was usually regarded as a man's work, not a woman's. Most of the families had telephones. While half the mothers did milking and many did light work in the garden or raised chickens, as a rule the women did little other work outside the house. To work in the field was contrary to local standards. "Mothers who work outside just don't care for their babies right," said one mother, voicing the common opinion.

Mothers generally recognized that hard work, at least during the month before their babies came, was likely to prove injurious. Three-fourths of them stayed in bed for at least ten days after childbirth. All but five of the mothers were attended by physicians. But in thirteen of the cases attended the doctor arrived late, due in most instances to distance. At twelve confinements the physician was summoned from ten miles or more away.

But even in the southern county, according to the report, the standard of maternity care can not be considered worthy of American ideals. Although 38 per cent. of the mothers, as compared with 19 per cent. in the northern county, had consulted their physician during the months before their babies came, none of them had what is considered by authorities to be adequate prenatal care, and only thirteen had what could be classed as "fair" care. While more than one-fourth of the mothers in both counties were attended by a "practical" nurse, or, in the case of the mothers of the northern county, by a midwife after childbirth, trained nursing care was almost impossible to secure even for those families who could afford to pay for it; and the majority of mothers were dependent upon such assistance as they could obtain from relatives and neighbors.

According to the report, rural nursing service working from conveniently located centers to which mothers may go for advice concerning the care of themselves and their babies is a means of bringing the care given mothers in such communities as these up to the American standard, and securing safety for them and their babies. It is suggested that home helpers can be trained to care for the mothers, under the direction of the nurses, and to direct the work of the household so that the mother can be relieved of the burden of responsibility during the time when she should be conserving her strength.

BROTHER NIGHTINGALE'S SONG

A nightingale sang in a silent wood
 And the stars were his audience still;
 There was none to applaud,
 To give cheer or laud
 As his song floated over the hill,
 But one who was groping 'mid
 Shadows of night
 Followed the sound
 And the old way found
 Back to the paths of light.

S. L. M.




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 CONSTRUCTIVE SPIRIT

To the Editor of the Living Church:


OU have asked a pertinent question, a thoughtful and adequate answer to which will be eagerly awaited by great numbers in every part of the Church. "Why is it that Catholic Churchmen are so prone to condemn and so slow to construct"? Is it too much to hope that in the answer there will be only minor reference to the term "deposit" or to Jude 3?

STUART L. TYSON.

Princeton, N. J., January 26th.

MR. MARSHALL'S "OPEN LETTER"

To the Editor of The Living Church:

HANK you for the extended notice in your columns of my Open Letter on the unconstitutionality of the Concurrent Resolution, concerning the Concordat, adopted by the General Convention.

You complain of my offering no constructive suggestion. The main point of my Open Letter was the unconstitutionality of the Resolution and to this you barely allude in your reply. In such a letter I could hardly indulge in constructive criticism but as you have made pointed reference to the absence of it I shall ask you in justice to give me a short space in your columns.

I know of only one line to follow in constructive work, and that is to urge upon all baptized persons to come into union with the Catholic Church through its wide open door, a door that has stood wide open since Christ opened it 2,000 years ago. You speak of the Protestant Episcopal Church closing or opening the door. This is impossible. That Church is not the doorkeeper and has no monopoly of such sacramental union. No sectarian need ever ask that Church to let him in. He can go in no matter what the Protestant Episcopal Church may do, but I do not see how any sectarian—much less a sectarian congregation—can get in except by going in. If he or they will not accept the entrance provided by the Catholic Church—not the entrance to mere membership which may be by Baptism—but to Sacramental Union which is by Confirmation (or the willingness to be confirmed), I really do not see how he or they can get in. One cannot get into anything if one will not go in. The difficulty of getting in unless one will go in inheres in the nature of all things. If a congregation seeking admission to the Church refused Baptism unless accompanied by some grotesque or abnormal feature at variance with the order of the Church, or refused the Holy Communion at the Church's altar in the customary manner, and demanded without reason its administration in some absurd place or in every place that each member for his personal convenience might select, however inappropriate, would it be contended that under the plea of unity such refusal of obedience should be accommodated? Would not the toleration of such demands be merely trifling with what the Church considers the ordinances of God? Is it any more reasonable to ask that remission be granted from the willingness to accept that which the Church Catholic has always taught and which the collective episcopate of the Protestant Episcopal Church answering the petition of some ten thousand communicants has just unanimously declared to be everywhere the normal way of admission to the Holy Communion, to wit: through Baptism in the name of the Trinity, completed by receiving the gift of the Holy Spirit through the Laying-on-of-Hands?

One thing is certain: The Protestant Episcopal body of only about a million members and merely a part cannot determine things for the Catholic Church. But by assuming to do so it may very easily lose its own Catholicity and this without helping the sectarians. Like Esau it may sell its birthright for a mess of pottage; but you and I, my dear Mr. Editor, seem now to be agreed that this it cannot, will not do.

Just a line more in view of some matters you have brought into the controversy. I wish to express the profoundest respect for every sectarian who sincerely follows the most rigid line of his sectarianism. He is thereby fulfilling the highest duty of the Christian life, the duty of good conscience toward God in fidelity to the truth as he sees it. He would be as guilty as a Catholic Churchman would be if, in an attempt at the secondary consideration of unity, he should barter away a single line of the truth

for which he believes Christ died. First truth, then unity. "First pure, then peaceable."

I congratulate you, sir, on the spirit shown by you and your paper in this matter and take pleasure in assuring you that I find no one in this part of the world who does not believe that all you have done you have done with the best intent and from the highest motives, and so I believe.

Faithfully your subscriber,


CHARLES C. MARSHALL.

Millbrook, New York, January 26th.

[This letter alone of great numbers that have been received is accepted for publication, and with it whatever discussion relates to personal matters in connection with General Convention is at an end in these columns; neither did we care to discuss any question as to constitutionality of particular resolutions in connection with Mr. Marshall's Open Letter.—EDITOR L. C.]

THE "CATHOLIC ENCYCLOPEDIA"

To the Editor of The Living Church:

UR issue of January 10th contains a letter from John Henry Hopkins who states, among other things, "An ex-Roman Catholic, who not long ago was high in the confidence of Rome's inner circle, and who then lived in Rome, assures me that the early articles in this Roman Catholic encyclopedia were written by Modernists. We would call them Broad Churchmen."

This statement to your correspondent is false. The early articles in the *Catholic Encyclopedia* were not written by Modernists. There were 239 writers of articles in the first volume. With but one exception, they were distinguished not only for their ability, but for their correct belief and attachment to the Church. With comparatively few exceptions, they continued writing for the subsequent fifteen volumes of this work; those who died, up to the time of their death, others up to the very last volume. Even the one exception, if he was inclined to Modernism at the time of writing, did not manifest his inclination in the copy submitted to the editors.

Evidence of the correctness and sincerity of the belief of the writers of the encyclopedia is contained in the volume entitled *The Catholic Encyclopedia and its Makers*, a copy of which I am pleased to forward to you.

The "ex-Roman Catholic" who imparted this false information to Dr. Hopkins is not a reliable authority. "Rome's inner circle", whatever that may be, or persons living in Rome at the time the encyclopedia was compiled, had really nothing to do with its compilation. The work originated with the editors themselves, priests and laymen, living in this country, with full control over everything admitted to its pages, altogether *sui juris* in determining the topics, selecting the writers, criticizing manuscript, but the last word, even as censors, of every article submitted to them.

I think it is due to you, to your readers, to Dr. Hopkins, and to Dr. Manning, that this false statement should be contradicted.


Yours very truly,

New York, January 26th.

JOHN J. WYNNE, S.J.

A NATION-WIDE SURVEY OF THE PRIESTHOOD

To the Editor of The Living Church:

E undersigned has read the letter of the returned chaplain, H. Cowley Carroll, under "Correspondence" in THE LIVING CHURCH dated December 27th.

Every clergyman in the Church must sympathize with our good brother, because of the real predicament in which he says he finds himself, "a well equipped clergyman", as he states, "in good standing, with excellent references from bishops, clergymen, and laymen, with fifteen years' experience in good parishes, and a record for constructive work, good reading, and preaching, and proved ability in graduate study, lecturing, and social service".

He says, "While I burn with the desire to interpret all that I have seen and learned, into the newer life of the Church, it saddens me to give it up." Yet he is obliged to do so, and stand idle, saying, as in our Lord's parable, "because no man hath hired

me". But he also states that he can "obtain secular employment yielding a better income."

Why should not a man of vision and ability secure secular employment that will make him more efficient in the Lord's vineyard as a lay worker than as a priest in the Church? For he states positively, "One bishop wrote me recently that he had never known a time when so many able men, many of whom had been overseas, were looking for parishes." Another said that "the best he could do was to add an applicant name to a list of forty returned chaplains who were seeking work in his diocese."

All this being true, how shall we answer the appeal of another letter on the *next* page of the same issue of THE LIVING CHURCH, signed, "Yours for Christ and His Church, J. G. Minnigerode, Jr.," who states "that in his parish of fifty communicants" he has "three men who offered themselves to go anywhere and do anything the Church desires". "One of these is a young married man who is ready and willing to study for the ministry, but is not able to do so unless some way is provided for the support of himself and wife while he is in the seminary." He suggests that rich laymen do this. Why not get business men like Carroll, with a "vision", to drop out of the ministry and support a substitute?

Is it right for us to urge more young men to go into the ministry, when we know of forty returned chaplains, well equipped, who are literally stranded and "on the town", begging for employment in the Church? And how does this comport with the call in the Nation-wide Campaign for fifteen hundred more men, and the statement that there are hundreds, more or less, in the ministry who cannot hold up their heads, pay their debts, and live respectably on their present salaries?

Is the raising of a certain number of millions of dollars subsidy fund going to supply more fields and more clergymen to cultivate them, and more baptisms, and candidates for confirmation? Will this save us from bankruptcy? As Bishop Fiske of Central New York said to our Church club a few weeks ago: "Gentlemen, we are up against it. What are you going to do about it?" Do we need more money, or more religion; more Apostolic *succession* or more Apostolic *success*?

As a member of the Standing Committee of the diocese of Ohio, for fifteen years secretary, and president most of the time, I noticed that few of our clergy, to say nothing of the laity, were fathers of sons! And still fewer, if any, sons, of clergymen and Churchmen were seeking holy orders! In fact, they were as "scarce as hen's teeth", our clergy list being recuperated by clergymen from other denominations, and more largely from the clergy just over the Lakes, from our "sister Canadian Church", many of whom have responded to our Macedonian cry, "Come over and help us."

If this is a fair survey, what is the answer?
Cleveland, Ohio.

FREDEBICK B. AVERY,
Rector St. John's Church.

THE PRAYER BOOK LEAGUE

To the Editor of *The Living Church*:



HAVE received some most stimulating letters expressive of interest in the Prayer Book League the formation of which I suggested in a recent number of THE LIVING CHURCH. The most elaborate and daring of these in its forecast of success was the programme by Mr. Clark.

Several natural and more or less material questions have been asked by these correspondents, viz.: What is my plan of the League? What is the best method to push it to success? Had I reserved for myself any place in this effort?

My plan of the League is best defined by my object in the League: To put the Book of Common Prayer in the hands as well as in the hearts of Churchmen and women. To this end I suggested as a basis of membership a voluntary agreement to carry a copy of the Book of Common Prayer constantly on the person as a *vade mecum*, and to read some portion thereof daily. My idea is that whosoever so doeth is *ipso facto* a member of the League.

Quite sequent to this idea I believe that the best way to extend the League is for each member, thus self-constituted, to write, speak, and suggest to others the convenience of the League idea. We are told by physicists that the solar system grew by the aggregation of the particles composed in an amorphous nebula into solidity and cosmic order. If the idea of the Prayer Book League has the vitality and the spiritual architectonic power which I think it has, I am very confident that from this dispersed, separate, and loyal membership will grow in due season the appropriate organization to give full utterance to the spiritual faith of the League.

As to any place for me in it—save that of membership therein—I had not thought of that at all. The question has naturally set me thinking and I find that I have unwittingly taken upon myself the responsibility of seeing that at least swaddling bands be provided for my infant idea. So judging, in

my opinion the best answer to this latter question is this: None, save only one akin to that of the temporary chairman of a meeting, to unify the separate elements and to further their organization into an articulate body functioned as seems best to it.

If—with my unfortunately limited control of time and resources—I can do this much for the Prayer Book League—which is indeed a fact—I shall be most happy so to do and can give thanks to that power which drove me to utterance despite my long unfaithfulness to my thought.

Therefore, if any who constitute themselves members of the League care to do so I would be glad if they would send me their name and address for enrollment, to accumulate until such time as it shall seem convenient to Mr. Clark and myself, and to such advisors as we may call into counsel, to articulate the movement into a formal organization.

In this way the League can be kept closer to its formative thought: A personal touch of the heart of its members to the soul of the Church speaking from the Prayer Book—an organization in which the Prayer Book itself shall be certificate of membership, constitution, and law.

I can be addressed at No. 31 S. Stricker street, Baltimore, Md.
OSCAR WOODWARD ZEIGLER.

THE BUILDING OF CHURCHES

To the Editor of *The Living Church*:



MEMBER of the Pennsylvania Diocesan Building Commission in your issue of January 17th expresses his wonder that Englishmen in this country do not protest against the inartistic buildings erected to the worship of God. A very ready answer can be given. When an Englishman urges that which is artistic, and that which is so far the highest expression in brick and stone of human worship and aspiration, he is frequently accused of expressing his British conceit or making comparisons which are odious; and so with sorrowful restraint many of us keep silent.

Congregations seem satisfied just to build for the accommodation of an audience and have no or very little conception of worship. The diocese of Pennsylvania has, I believe, found a corrective for what is almost a lost art, the art of worship, and it would be well for every diocese to have a building committee. Think of what saving of money and good material there would be! Let us have church buildings that shall express the beauty and greatness of God and inspire in those who pass by, and especially upon those who enter, reverence for the real though unseen divine power that is behind all things. We need more of the objective and perhaps less of the subjective in our religious life. The objective is made so much of in our business life that our temples of industry, sky-scrapers, and huge factories appear to be crushing out the spiritual and compelling us to recognize only the material.

Yours sincerely,

Monroe, La., January 24th.

ARTHUR R. PRICE.

"THE AVERAGE PARISH"

To the Editor of *The Living Church*:



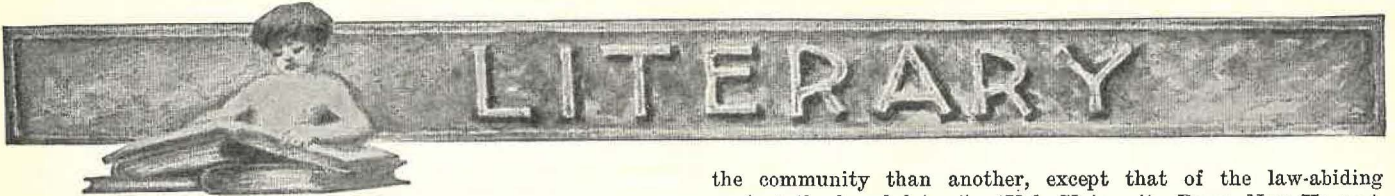
AMONG the literature recently received was a leaflet entitled *The Missionary Campaign in the Average Parish*, and an account of what was accomplished in St. George's parish, Mt. Savage, Maryland.

Now to men in New York this may be an average parish but to those of us who dwell in Texas it is rather amusing. There are in the whole state of Texas with its estimated five million population but nine parishes with a communicant list as large as St. George's in Maryland: In Texas diocese four, in Dallas diocese four, in West Texas one, in Northern Texas district none. All of these are in cities—most of them in the largest cities. There is one other in the state in El Paso, but that is in the district of New Mexico. Much of the literature of the Nation-wide Campaign shows the same lack of realization of the weakness of the Church in the West and South. Outside the large cities the parishes and missions which unselfish priests serve will not average one hundred communicants.

Then too as I recall the splendid material equipment of my church in Massachusetts (Congregational), with endowment and parish house and parsonage, and the poverty of equipment here of our historic Church in Texas, I can weigh the gifts of this diocese with a new valuation. I love the work here for it is laying foundations and personally I have not suffered, but I see saints in bishops and heroes in priests all around me and I hope those who sit on the boards in New York and talk about "average parishes" will some day learn the truth.

Faithfully,
CLARENCE SPALDING SARGENT.

Marshall, Texas, December 29th.



The Atonement and Ourselves. By P. L. Snowden. London: S. P. C. K. 1919.

In the light of some of the lessons of the recent war the writer shows the inadequacy of one-sided moral theories of the Atonement. The price of sin must be paid; justice forbids its free forgiveness by love. "As the prevailing spirit of false humanitarianism dies away, and men come to recover, perhaps under the experience and revelations of German 'frightfulness', what the true nature and malignant devilishness of evil really is, it is probable that the moral duty of just punishment will become increasingly evident" (p. 72). For its rejection of the modern notions which make love the only, or the chief, element in the Atonement, the book is wholly to be commended. It is especially opposed to Dr. Moberly's "Ideal Penitent" form of the moral theories. But, at the same time, in treating of the effects of our Lord's Death upon us and neglecting the sacramental theory of incorporation in the new Adam, the author approaches closely to a theory which makes the moral effect predominant. In general, the relation of sacramental doctrines to those of the Atonement is overlooked; the solidarity of the race is stressed from various sides, but the sacramental, which gives most real support to the conception of solidarity, is neglected. The "experimental" theory of our Lord's sufferings seems to introduce an element of unreality into them (pp. 142 *sqq.*), not at all intended by the author, but which the reader can hardly escape. The work can not be regarded as an addition of permanent value to our literature on the subject; still it is readable and suggestive.

F. H. H.

The Secret of the Cross: A Plea for the Re-representation of Christianity. By Edmond Holmes. New York: E. P. Dutton & Co. 1919. Price \$1.50.

The representation for which the writer pleads involves primarily an undogmatic religion, from which miracles and the supernatural are rigidly excluded, as the author finds no place in the universe for these elements of the older Christianity. The "Secret of the Cross" is the sacrifice of self by way of service in obedience to the second command in the Summary of the Law; but the first, which enables the attainment of the second, is almost entirely overlooked. The traditional Christianity is alleged to have failed because of its tendency to make men self-centred. Another cause for its failure is the association of the work and teachings of Christ with the God of the Old Testament, the "God who takes sides". This last thought, which occurs repeatedly, carries one back to the Marcionism of the second century. There can be no association between the "jealous, vindictive, and blood-thirsty autocrat" (Jehovah) "and the all-loving Father whom Christ revealed to mankind", and such attempted association "has been the evil genius of Christendom" (pp. 65-66). Elsewhere Jehovah is described as "the most hybrid deity that has ever been worshipped" (p. 79). Similar quotations might be multiplied *ad nauseam*. The book, as a specimen of "Modernism", is interesting only in its curious aversion to the God of the Old Testament and to the book in which He is revealed.

F. H. H.

COLONEL ARTHUR WOODS, who made so distinguished a record as police commissioner of New York under the lamented Mitchel, has embodied his impressions and ripe observations in *Policeman and Public*, presented originally in the course of the Yale lectures on the Responsibilities of Citizenship. The book could well be prescribed by civil service commissions as part of a required course of reading for all who would be policemen, and yet it is of the deepest interest and value to the lay citizen as well. In his preface Col. Woods has this to say on the subject of labor unions for policemen: "As the book goes to press, the questions of police labor unions and strikes are much in the public mind. I cannot but feel that these questions would never have arisen if a better and truer understanding had existed between police and public—if the public paid its guardians proper salaries, provided them with single-minded public servants for leaders, kept itself informed as to police methods and results, and adopted means to reward men who were rendering commendable service; and if the police had been made to realize that they are entrusted with the proud duty of maintaining law and order, that they serve the whole people regardless of sect, politics, station in life, or industry. This would make intolerable any action on their part that would tend to commit them more to the service of one part of

the community than another, except that of the law-abiding against the law-defying." (Yale University Press, New Haven.)

Korea's Fight for Freedom (Revell, \$2.00) is a detailed exposure by the author of *The Tragedy of Korea*, F. A. McKenzie, of the Japanese methods by which they are seeking to assimilate Korea. There are details of brutality, torture, and ill-treatment, supported by sworn affidavits, as shocking as some of the German deeds in Belgium. Mr. McKenzie is convinced that the militarist party really controls Japanese policy and that Japan's method is a menace to her own permanent well-being as well as to the future peace of the world. The author writes as a friend of many loyal and patriotic Japanese who also see perils ahead. He was with Jack London in the Japanese war and has since penetrated the interior of Korea and writes on first-hand information. It is a tragic and moving story and seems indisputably true.

The Citizen and the Republic, by James A. Woodburn and Thomas Francis Moran, is one of a rapidly lengthening list of textbooks dealing with civil government. It is rather better written than the average, but like so many such volumes its perspective is defective. It devotes a chapter to the president and another to his election, one to the Senate and one to the House of Representatives, three others to the federal government, and one to city government. The veriest tyro should know that city affairs bulk much larger than this to the every-day citizen. Discussion of the county is somewhat larger than usual, but fails to show familiarity with the latest books. References while abundant are often unsatisfactory. (New York: Longmans, Green and Co. \$1.50 net.)

PROFESSOR MAX FARRAND, of Yale, has earned a high place for himself among writers on American history, and he fully maintains it in his volume *The Development of the United States*. Naturally the chapters on the United States as a world power attract the most interest at this moment and it is reassuring to have a student of Professor Farrand's standing give it as his sober judgment that there is no danger of a militant nation resulting from our participation in a foreign war. This opinion set down before the signing of the armistice has been abundantly justified by subsequent events. (Boston: Houghton, Mifflin Co. \$1.50 net.)

The New America, "by an Englishman", records the views and impressions of a well-known English journalist who has been in this country since a little before America's entrance into the war. Frank Dilnot is a clever and experienced observer and it is good to have his stimulating comments. Manners, outlook, and temperament are dealt with appreciatively, and there is a good natured analysis of how Americans eat, drink, dress, and amuse themselves. (New York: The Macmillan Company.)

DR. NEWELL DWIGHT HILLIS, in *Rebuilding Europe in the Face of World-wide Bolshevism* (Revell, \$1.50), gives a vivid picture of the desolation of war-stricken Europe, with the author's estimate of the national spirit and resources which may be depended upon for renewal and reconstruction; optimistic as to France and England; hopeless as to Germany; together with a chapter on America in which the eagle screams. Written in popular style, but superficial.

Come Ye Apart, a book of daily exercise in prayer and devotion by the Rev. John Henry Jowett, D.D. (Revell, \$1.50), is an unusually good book of its type, with a daily text, a brief and beautifully written meditation, and a short prayer embodying the thought of the meditation.

The Ragged Inlet Guards, by Dillon Wallace (Revell, \$1.50), is a story for boys of about 12. The scene is in Labrador, and the four "guards" have many exciting adventures, while their seniors are fighting overseas. It all ends in the thrilling capture of a German wireless station.

THE RUSSELL SAGE FOUNDATION publishes in its "Social Work Series" under the title *Broken Homes* an interesting study of family desertion and its social treatment. It is by Joanna C. Colcord, superintendent of the C. O. S. of New York.

Church Kalendar



- Feb. 1—Septuagesima Sunday.
- " 2—Monday. Purification B. V. M.
- " 8—Sexagesima Sunday.
- " 15—Quinquagesima Sunday.
- " 18—Ash Wednesday.
- " 22—First Sunday in Lent.
- " 24—Tuesday. S. Matthias.
- " 25, 27, 28. Ember Days.
- " 29—Second Sunday in Lent.

CALENDAR OF COMING EVENTS

- Feb. 9—Arizona Dist. Conv., Phoenix.
- " 10—Lexington Dioc. Conv., Christ Church Cathedral, Lexington, Ky.
- " 11—Asheville Dist. Conv., Trinity Church, Asheville, N. C.
- " 11—Colorado Dioc. Conv., Pueblo.
- " 25—Consecration Bishop of the Philippines, St. John's Pro-Cathedral, Shanghai, China.
- " —Sacramento Dioc. Conv., Sacramento, Calif.

Personal Mention

THE REV. WALTER E. BENTLEY, for the past fifteen years rector of the Church of the Ascension, Brooklyn, N. Y., has entered upon the rectorship of St. Stephen's Church, Port Washington, L. I., N. Y., and may be addressed accordingly.

THE REV. R. A. CASTLEMAN should be addressed at West Falls Church, Fairfax county, Virginia.

THE REV. FREDERICK A. COLEMAN was instituted rector of St. Paul's Church, Newark, N. J., on Sunday, January 25th, Bishop Stearly officiating.

THE Rt. Rev. C. B. COLMORE, Bishop of Porto Rico, returned to his district with his family on the *Coamo* on January 16th, after a vacation in the States since July. A reception was extended to him on January 23rd by the Good Fellowship Committee of St. John's Church, San Juan.

THE REV. G. DEWITT DOWLING, D.D., formerly of Wellsville, N. Y., should now be addressed at St. John's Rectory, Warehouse Point, Conn.

THE REV. EDWARD GABLER, for the past three years connected with St. George's Church, Stuyvesant Square, New York City, should be addressed at 207 East Sixteenth street, and not as given in *The Living Church Annual*.

THE REV. SOREN J. HEDELUND should be addressed at Fergus Falls, Minn., not as given in *The Living Church Annual*.

THE REV. GEORGE B. KINKEAD should be addressed at 204 Fifth avenue, New York City. He is senior priest of the missionary district of Salina.

THE REV. JACOB MITCHELL KOEHLER should now be addressed at 118 R. F. D., Olyphant, Pa.

THE REV. JOHN LONDON, formerly of Fernandina, Fla., should now be addressed at 177 Galt avenue, St. Augustine, Fla.

THE Rt. Rev. WALTER H. OVERS, Ph.D., may be addressed at 10 Charles street, Jamestown, New York.

THE REV. ELMER C. PEDRICK, assistant at St. Paul's Church, Richmond, has accepted a call to St. Thomas' Church, Ginter Park, Richmond, Va. He will enter upon his new charge about September first.

THE REV. CANON WILLIAM CONKLING RICHARDSON of Southern Florida is now in permanent charge of the House of Prayer at Tampa. His address is South Rome avenue and Bayshore boulevard.

THE REV. and Mrs. F. A. SAYLOR returned to Porto Rico on January 3rd from a three months' furlough in the States, where they visited in Wisconsin and Alabama after attending the General Convention in Detroit.

THE REV. JAMES SHEBRIN's name should have appeared in *The Living Church Annual* on the clergy staff of St. Thomas' parish, New

EPISCOPAL LIMERICKS

A Bishop from somewhere in Michigan
Was wishing, and then he would wish again,
He could take a high flight
With the great Mr. Wright;
But Bishops don't do that in Michigan.

And when with his friends he converses,
Their advice very pointed and terse is:
"You are quite High enough
Without trying such stuff,
But you *might* take a flyer in verses.

"We hardly would make the admission
You can write for the Hymnal Commission;
But a humorous skit
Soothes the feelings a bit,
And for this you may have free permission.

"For e'en if you still have the bliss to call
Yourself of the Order Episcopal,
Yet it's *pizen* to be
Always solemnchol-lee,
As bad as to be egotistical."

G. M. W.

York City. He is also superintendent of the Orphans' Home and Asylum, 168 Convent avenue, where he is in residence.

THE REV. SAMUEL A. WEIKERT, rector for twenty years of St. Mark's Church, Paterson, N. J., has announced his retirement after next Easter Day. He has been elected rector emeritus, after forty-five years in the active ministry.

THE REV. HENRY S. WHITEHEAD of the Church of the Advent, Boston, delivered the subscription Bible lectures on the afternoons of January 27th, 28th, and 29th, in the home of Dr. and Mrs. Henry Barton Jacobs in Baltimore. His subject was *The Sects of the New Testament Period in Judaism*.

THE REV. PAUL F. WILLIAMS, formerly priest in charge of Christ Church, Brownsville, Tenn., should now be addressed Box 76, Buntyn, Tenn., where he is in charge of St. John's Church.

ORDINATION

PRIESTS

CHICAGO.—The Bishop of Chicago advanced the Rev. POTTER SABIN and the Rev. HAROLD F. FLOWER to the priesthood at the Cathedral of SS. Peter and Paul on January 25th. Both are graduates of the Western Theological Seminary. The Rev. Mr. Sabin is on the staff of the Cathedral, and the Rev. Mr. Flower is doing post-graduate work at the seminary and at the University of Chicago. He is also in charge of the mission at Lockport, Ill.

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.

MARRIED

COOKE-RICHMOND.—At St. Peter's Church, Morristown, N. J., January 24th, by the Rev. William RICHMOND, his daughter, GRACE ANGELA, to JOHN COOKE.

DIED

BLOUNT.—Entered into rest at Washington, North Carolina, on December 8, 1919, Dr. JOHN GRAY BLOUNT, son of the late Dr. William Augustus and Katherine Masters Blount, in his 50th year. He died as he lived, full of faith, in the communion of the Catholic Church, and has left to his family the heritage of an honored name.

"Grant him, O Lord, eternal rest, and may light perpetual shine upon him!"

"Father, in thy gracious keeping,
Leave we now thy servant sleeping."

HOYT.—Suddenly at her residence, 72 Steuben street, East Orange, New Jersey, ELIZA OGILBY HOYT, daughter of the late David Hubbell and Mary Ogilby Hoyt. Services at 12 o'clock on Thursday, January 15th, at the Church of the Transfiguration, New York City.

MORE.—Entered into rest at Milwaukee, Wis., Mrs. W. L. MORE, sister of Dr. Wm. Bogert Walker.

ROBINSON.—Entered into life eternal at midnight of January 3rd, CHARLOTTE S. ROBINSON, in the sixty-first year of her age.

"Eternal rest grant unto her, O Lord,
And let light perpetual shine upon her."

WILTON.—At her home in Waterbury, Conn., January 28th ISABEL MCKAY ROSS, wife of Thomas WILTON, a devoted member and communicant of Trinity Church.

"I have loved the place where Thine honor dwelleth."

WANTED

POSITIONS OFFERED—CLERICAL

AN ASSISTANT PRIEST WANTED. Catholic; young, between 25 and 30 years; able to train choir; Gregorian chants. For particulars address CANON MACKAY, Sandys, Bermuda.

POSITIONS WANTED—CLERICAL

CLERGYMAN, GOOD PREACHER and faithful visitor, not afraid of work, desires parish or mission. Would consider curacy. Address CLERICUS, care LIVING CHURCH, Milwaukee, Wis.

AN ARCHDEACON IN THE SOUTH would like summer supply work for two months near New York; Long Island preferred. Apply ARCHDEACON, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, MIDDLE-AGE, single, seeks chaplaincy, curacy, or missionary work. Address REX, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

INSTITUTIONAL MATRON OR FAMILY manager for girls' industrial school in the Middle West. Must have strong personality, be a good disciplinarian and a neat housekeeper. Wages \$50 per month with maintenance. Address G. I. S., care LIVING CHURCH, Milwaukee, Wis.

WANTED, FOR A LADY IN SUBURBS OF Brooklyn, N. Y., a refined elderly person as companion and to assist in light housework. Comfortable home. Small compensation. Address A. E. N., care LIVING CHURCH, Milwaukee, Wis.

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

OPPORTUNITY FOR YOUNG MAN to serve the Church while studying for orders; or for young clergyman. Address Box 611, Alamosa, Colorado.

THE RECTOR OF A PARISH in a cotton mill town in the South desires a trained parish visitor and a man lay worker. Address CORTON, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

PROFESSED SISTER, UNAFFILIATED with religious order, many years engaged in institutional work closing because of financial conditions, free in May to do parochial work among poor. Any town offering good schooling for girl under her care. Remuneration, four rooms, heat, light, privileges of bathroom. No stipend. Address CATHOLIC SISTER, care LIVING CHURCH, Milwaukee, Wis.

DEACONESS, TRAINED TEACHER, desires educational work combined with parish visiting or pioneer work in mission. Address A. M. N., care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER desires change of position. Successful voice-trainer-recitalist. Address ENYON, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—CONTRACTS THIS year indicate increasing admiration for and confidence in AUSTIN organs. Tonally rich and authoritative, structurally unchallenged, they find new friends continually. Melrose memorial organ just opened considered a triumph. Details on request. AUSTIN ORGAN CO., Hartford, Conn.

ALTAR AND PROCESSIONAL 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 read organs of highest grade and sell direct from factory, saving you agent's profits.

PIPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

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

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 75c.; 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

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.

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.

CLERGYMAN'S LIBRARY FOR SALE. If you are interested send for a list of books and prices to 315 Grove street, Fort Atkinson, Wis.

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.

MEMORIAL

EMMA L. CROWNSHIELD BROCKWAY

Born in Providence, R. I., in 1849 Mrs. EMMA L. CROWNSHIELD, a very gifted vocalist, was the soprano of Christ Church, Dayton, Ohio, in 1874. In 1876 she was married to the Rev. Anson J. BROCKWAY. With him she served the Church at Oriskany Falls and Luzerne, N. Y., Steubenville and Ravenna, Ohio (1877-1881), Stafford and Warsaw, N. Y. (1882-1889), the American church, Lucerne, Switzerland (summer of 1890), and then for twenty-seven years at Pierrepont Manor, N. Y.

She died December 29, 1919, at their home, 726 Livingston avenue, Syracuse, N. Y.

One of the saints.

QUIET DAYS AND RETREATS

ELIZABETH, N. J.—There will be a day of retreat for women, arranged by the Woman's Auxiliary of Christ Church, on Thursday, February 19th. Conductor, the Rev. Joseph Patton McComas, vicar of St. Paul's Chapel, Trinity Parish, New York. The Elizabeth and Plainfield districts are specially invited. Women from any diocese wishing to attend will please address Miss CAROLINE S. SIMPSON, 64 Parker road, Elizabeth, N. J.

NEW YORK.—A retreat for women will be held at the Church of St. Mary the Virgin, Bronxville, on Shrove Tuesday, February 17th. The retreat will begin with a celebration of the Holy Communion at 9 o'clock. Conductor, the Rev. J. O. S. Huntington, O.H.C. Address Mrs. ROBERT WEBB MORGAN, Bronxville, N. Y.

NEW YORK.—A quiet day for men will be held at the Church of St. Mary the Virgin, New York City, on Monday, February 23rd. Conductor, the Rev. J. G. H. Barry, D.D. Application should be made to Dr. BARRY at 144 West Forty-seventh street, New York City.

NEW YORK CITY.—A day's retreat for women will be held at Holy Cross Church, Fourth street and Avenue C, New York, on Saturday, February 28th. Conductor, the Rev. Charles L. Gomph. Apply to the MOTHER SUPERIOR, Community of St. John Baptist, Holy Cross House, 300 East Fourth street, New York City.

NEW YORK.—The Rev. Dr. Barry will conduct a retreat for the Associates of the Sisters of the Holy Nativity and other women on Tuesday, March 16th, at the Mission House of St. Mary the Virgin, 133 West 46th street. Apply to the SISTER IN CHARGE.

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.

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.*]

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

Education for Life. The Story of Hampton Institute. Told in Connection with the Fiftieth Anniversary of the Foundation of the School. By Francis Greenwood Peabody, Member of the Board of Trustees. Illustrated. Second Edition. (Price \$2.50 Net.)

Forbes & Co. 443 So. Dearborn street, Chicago, Ill.

The Woman of Forty. By Edith B. Lowry, M.D., author of *Herself, Himself*, etc. (Price \$1.25.)

Every Step in Canning. The Cold-Pack Method. By Grace Viell Gray, Ph.B., Ed.B. Formerly Associate Professor of Home Economics, Iowa State College. (Price \$1.25.)

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

Preaching. By the Rev. W. B. O'Dowd. The Westminster Library Series for Catholic Priests and Students. Price \$2.25 net.

The Conduct of Public Worship. Notes for the Use of the Clergy with Comments on the Language of the Book of Common Prayer. By F. H. J. Newton, B.A., Domestic Chaplain to the Bishop of St. Albans, Curate of St. Albans Cathedral. With a Foreword by H. L. Goudge, D.D., Canon of Ely, Principal of Ely Theological College. Price \$1.75.

The Macmillan Company. New York City.

Workingmen's Standard of Living in Philadelphia. By William C. Beyer, Rebekah P. Davis, and Myra Thwing. Net \$2.25.

G. P. Putnam's Sons. New York City.

The Yankee in the British Zone. By Ewen Cameron MacVeagh, Former Captain F. A., U. S. A., and Lee D. Brown, Former First Lieutenant F. A., U. S. A. With a Foreword by Major General Leonard Wood. With Eighteen Illustrations. Net \$2.50.

The University Press. New Haven, Conn.

The Church and Socialism, and Other Essays. By John A. Ryan, D.D., LL.D., Washington.

James T. White & Co. 70 Fifth avenue, New York City.

The Harvest Home. Collected Poems of James B. Kenyon. (Price \$2.00.)

PAMPHLETS

Presbyterian Board of Home Missions. 156 Fifth avenue, New York City.

The Church's Opportunity and Obligation. A Study of the Basic Principles Which Underlie the relation of the Christian Church to the Conditions of Society at the Present Day. By John McDowell, D.D. Net 5 cts.

The New Home Mission of the Church. William P. Shriver. Net 5 cts.

The Church and Social Service. By John McDowell. Net 5 cts.

Pathfinders of Civilization. By E. Fred Eastman. (Copyright by Doubleday, Page & Co.) Net 5 cts.

What Your Presbyterian Board of Home Missions Is Doing. A Bird's-Eye View. Free.

Bell of the Iron Range, and Cleveland Goes on an Adventure. Reprints from the Red Cross Magazine. Net 5 cts. each.

S. P. C. K. London, England. The Macmillan Co., New York, American Agents.

The New Door House. A Christmas Play. By Margaret Cropper. (Price 15 cts. net.)

Community Service. Extension Department. 15 E. Fortieth street, New York City.

What New York Did for Fighting Men through New York War Camp Community Service in the World-War of 1917-1919.

PAPER COVERED BOOKS

G. Bell & Sons, Ltd. York House, Portugal street, London, W. C., England.

Tekel. The Papacy and the War. By Arthur C. Champneys, M.A. Author of *A Soldier in Christ's Army, The Food of Christ's Soldiers, Criticism, as Made in Germany and Common Sense, Irish Ecclesiastical Architecture*, etc. (Price 70 cts.)

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

The Catechism in the Bible. The New Law in the Old. Part II. For Children of 11 and over. A series of Sunday School Lessons on Modern Lines designed to give children knowledge of the Old Testament, a vision of God's purpose, and an answer for the faith that is in them. By A. H. Walker, Organizing Visitor for Sunday Schools in the Diocese of Oxford, with an introduction by the Rt. Rev. Bishop Gore. Price \$1.25 net.

YEAR BOOKS

St. Mark's Pro-Cathedral, Grand Rapids, Michigan. Year Book, 1919.

Mobilization Day and After



THE more vital consequences of the Nation-wide Campaign begin to appear in quantity. Dioceses have in several cases raised the minimum missionary salary to approximately \$2,000; several are reorganizing their work; follow-up plans are being made; Campaign organizations are being incorporated into diocesan machinery.

ARKANSAS.—St. Luke's Mission, Brinkley, has raised its quota and \$2,480 for a new building. St. Barnabas' Mission, Foreman, asked for \$230, gave \$500 for the Campaign. St. Thomas' Mission, Searcy, has promised its quota. St. Paul's parish, Batesville, has oversubscribed. St. John's parish, Camden, and its mission of St. Mary's, Eldorado, have reached their quotas.

BETHLEHEM.—Mr. Warren A. Wilbur has been appointed treasurer of Campaign funds and instructed to employ an assistant to carry on the unfinished work. Growth because of the Campaign will probably result in the election of a Bishop Coadjutor at the next diocesan convention.

CENTRAL NEW YORK.—At Christ Church, Sherburn, a church attendance campaign resulted in doubled attendance. A men's club has been formed with thirty charter members. Pledges were increased \$1,100 over the previous year; the missionary pledge was doubled; personal service was offered in splendid amount, and the rector's salary has been increased \$350 per year.

CHICAGO.—Convention elected a diocesan executive council.

DALLAS.—Church of the Holy Cross, Paris, oversubscribed its quota by \$780. Every person solicited responded with a pledge. Parochial subscriptions are doubled; Nation-wide subscriptions, 900 per cent. larger. The parish is also building a \$32,000 parish house and rectory. Twenty-three men were admitted to the Brotherhood of St. Andrew during the Campaign.

ERIE.—Convention increased several salaries.

FOND DU LAC.—Holy Trinity Mission, Waupun, increase of 600 per cent. in its pledges for general purposes; local support, 25 per cent.; returns incomplete in the latter.

IOWA.—St. Mark's Church, Des Moines, exceeded its quota by several hundred dollars. St. Luke's Church, Des Moines, exceeded its three year quota by over \$1,200. Trinity Church, Ottumwa, passed beyond its goal. Trinity Cathedral, Davenport, and St. Paul's Church, Council Bluff, expect to raise their quotas. St. John's Church, Garden Grove, has done so already. At St. James' Church, Independence, attendance increased 50 per cent. The rector's salary was also increased and parish finances in general have improved.

MISSISSIPPI.—Trinity parish, Natchez, passed beyond its goal; is also undertaking extensive repairs upon its church, the oldest and quaintest in the South. St. James' Church, Greenville, has raised a third more for parish expenses than last year; pledges for general work increased 300 per cent.; in addition, pledges for \$13,500 for continued work on the new church. The parish will meet its entire apportionment for the Campaign by Easter. Several smaller places in the diocese have passed beyond their goal.

NEW JERSEY.—St. Paul's Church, Rahway, has increased its offering for missions one hundredfold since 1912.

NORTHERN INDIANA.—St. Paul's Church, LaPorte, has considerably increased its pledges beyond previous amounts. The rector's salary is increased 25 per cent.

OLYMPIA.—Beginning March 1st the diocese establishes a minimum salary of \$150 per month for its missionaries, the funds being provided by the every-member canvass on St. Paul's Day.

WESTERN MASSACHUSETTS.—Holy Trinity mission, Southbridge, increased its pledges from 39 to 74, trebling the total amount, and multiplying by six its gifts for general work. To conserve the results of the Campaign the Church Extension and Religious Education committees are being made permanent parts of the mission organization.

WEST TEXAS.—St. Philip's Church, Uvalde, increased its rector's salary 100 per cent., oversubscribed its Campaign quota, and plans within the next few months to begin erection of a large rectory and a parish house.

ANNUAL CONVENTIONS

SUMMARY

CHICAGO elected a diocesan executive council.—ERIE increased a number of salaries, besides the Bishop's. A committee will next year report on the enfranchisement of women.—FOND DU LAC increased the Bishop's salary by \$1,000. It initiated steps to establish a house of Churchwomen.—Bishop Green read the Bishop's address at the MISSISSIPPI council. The council merged its funds with those of the Nation-wide Campaign, advanced teachers' salaries, and set the financial campaign of the diocese for last week.—MISSOURI gave deaconesses seats and votes in the convention. A committee was appointed to continue the work of the Campaign.—PITTSBURGH adopted a new missionary canon, with broader scope, but voted inexpedient the proposed election of a Bishop Coadjutor.—In SOUTHERN OHIO the Bishop assigned additional powers and duties to his Coadjutor. The convention accepted a three-year quota of \$750,000 for the Nation-wide Campaign. It officially connected the diocese with the Interchurch Movement.—TEXAS in an inspiring convention (to which were joined numerous conferences) urged eugenic laws, endorsed the League of Nations covenant, developed several projects for work in educational institutions, and planned to raise \$100,000 for Sewanee's endowment.

CHICAGO

THE CONVENTION met at the Cathedral of SS. Peter and Paul on January 27th at 10:30 A. M. The Suffragan Bishop celebrated the Holy Communion, the Rev. Messrs. F. G. Budlong and J. H. Edwards, each of the Standing Committee, being epistoler and gospeller. It was greatly regretted that Bishop Anderson was prevented by illness from attending either day of the convention.

The attendance of both clergy and lay delegates was smaller than usual, very few clergy being in the procession. Influenza and pneumonia were very prevalent and accounted for the absence of many.

The Rev. E. J. Randall, secretary of the Standing Committee, read the Bishop's annual address. The Bishop warmly commended the work and labors of his Suffragan, particularly during the past year while he himself was in Europe. The Bishop announced his intention of declining practically all extra-diocesan appointments, and of confining himself exclusively to affairs within the diocese during the coming year. He took occasion to announce and explain the changes of organization adopted at the recent General Convention. He defined the change of government as the choosing of episcopacy and the rejection of bureaucracy. In the Presiding Bishop and his Council, we have, he said, both episcopacy and democracy. He intimated the general demand from the dioceses of the American Church for a replica in them of the national organization. The plan was to be presented by the Nation-wide Campaign Committee for consideration in this diocese.

The Bishop characterized the Nation-wide Campaign "as the greatest thing in the Episcopal Church in your life time or mine. The Campaign is not yet at its height and

the results in this diocese are many and great."

After the service the Suffragan Bishop presided, a constitutional quorum of both orders being present. The Rev. E. H. Merriman, the secretary of the convention, was unfortunately detained by illness, and the Rev. E. J. Randall acted for him, assisted by the Rev. F. V. Hoag. Mr. Merriman was reelected Secretary of the Convention. The remainder of the morning's session was taken up by the reading of sundry reports and the making of resolutions many of which, because of pending reorganization of the diocese, and of the revision of its canons and constitutions were necessarily deferred until later in the convention for consideration and action.

After luncheon, a resolution was offered by Mr. E. P. Bailey, and unanimously carried, that the convention express their sympathy with the Bishop in his illness, and ask him to take a vacation in a suitable climate until restored to health again.

A committee of three (Rev. J. H. Edwards, chairman), was appointed to carry out the plans undertaken for erection of a suitable memorial to the late dearly beloved Suffragan Bishop Toll. It is planned to erect a beautiful cross at Nashotah, where Bishop Toll was buried.

On motion of the Rev. J. H. Edwards a committee was appointed to confer with the Bishop on plans for celebrating the 20th anniversary of his consecration on St. Matthias' Day.

Mr. George K. Gibson, the devoted chairman and leader in this diocese of the Nation-wide Campaign, read his report. Besides giving a telling statement of the remarkable things accomplished under God in the Campaign, the report offered several necessary amendments to the canons and constitution, which were later acted upon when the convention considered the report of the committee on legislation. We think well to quote from Mr. Gibson's report, so unlooked for were the results of the Campaign in this diocese!

"The diocese received from the national office a quota of \$695,963 per year for three years. This, when compared with the quotas allotted to other dioceses, was so obviously based on a mistake that the committee felt justified in taking as our quota the sum of \$501,025 per year; one-half to be devoted to general and one-half to diocesan needs. Subsequent investigation showed that the original quota for the diocese was based on mistaken figures, and it is expected that the question of revision will be promptly taken up by the Commission in New York.

The outstanding feature of the Campaign was the enlistment of the enthusiastic service of many hundreds of laymen and women, many of whom had not previously been active in affairs of the Church beyond their own parishes. Your committee believes this to be an asset of the utmost value, and we urge the authorities of every parish and mission to take steps to organize for continuous service the great force thus discovered and released.

"It should be pointed out most emphatically that the measure of success attained by any parish or mission is relative, not to the actual financial and spiritual resources of the parish, but to efficient organization and

painstaking work. It is not easy to improvise such a body, and the fine records already made by so many bear convincing witness to the spirit in which the task was welcomed and carried through.

"Pledges of personal service for the work of the Church in the various congregations were received from 2,338 adults and 607 children, and the names of twenty-four men and women, planning to devote their whole time to the service of God in the Church in various ways, as clergymen, deaconesses, teachers, nurses, etc., are of record in our office and have been transmitted to the Bishop.

"If the Nation-wide Movement were to come to an end with this convention—a thing which cannot possibly come to pass—and yet earnest efforts made to conserve the results in human as well as monetary values thus far attained, the Campaign would still be, in spite of imperfections and delays, a thing for which to praise and thank God.

"It is plain to all, however, that the work must go on. The Nation-wide Campaign has produced a new unity in the Church. The need of a common fund, common publicity, and a common administration for missions, religious education, and social service, brought before the General Convention the necessity of new legislation. Result: The Presiding Bishop and Council, always in session, with authority to act for the whole Church and administer all her general activities equitably, promptly, and coördinately. Your committee commends this programme unqualifiedly to the diocese. In this, as in no other way, the good of the Nation-wide Campaign can be perpetuated. We strongly advise to this convention such canonical revision as will provide a Council to act with the Bishops, superseding the present Board of Missions, the Board of Religious Education, and the Commission on Social Service, and to assume the unified activities now separately administered by these three bodies."

In addition to the foregoing Mr. Gibson gave some interesting figures on the results of the Campaign to date. He said that ten parishes and missions had raised their quotas, or had done better: that 65 parishes had been apportioned \$476,075; 45 missions, \$24,925. On January 26th, 55 of these parishes had raised \$202,026.40; 37 missions, \$16,940; altogether, 92 parishes and missions raised \$218,966.40, or 46.2 per cent. of their apportionment. These amounts are only for one year.

Mr. Gibson's report was referred to the committee on legislation, and after its reading, on motion of the Rev. Dr. Stewart, the report was accepted, and the members of the house, led by the chairman, sang the doxology, and afterwards knelt in prayer. A vote of thanks was also tendered Mr. Gibson for his noble work in leading the Campaign. Mr. Gibson in his reply said that he had received out of the Campaign far more than he had put into it. In conclusion he presented a resolution of thanks to the Rev. E. H. Merriman, the executive secretary of the Campaign.

The members of the Standing Committee were all reelected.

Among the official acts reported by the Suffragan Bishop was the receiving of thir-

teen Roman Catholics into the Church in this diocese during the past year.

The report of the Board of Missions, read by the Rev. George H. Thomas, deplored the lack of sense of responsibility and initiative on the board's part, and prophesied the board's inevitable death with the passing of legislation made necessary by the Nationwide Campaign. Notwithstanding this deprecating report, the year 1919 was an eventful year in the history of missions in this diocese, it having been shown in the treasurer's report that all salaries due from the board had been paid in full for the first time. Various reports were read at the end of the day, including the report of the Commission on Social Service (by the Rev. Dr. Stewart), and the reports of the Pension Fund and of the Church Home for the Aged by Mr. F. F. Ainsworth. On hearing an affecting report from Mr. George K. Gibson on the serious illness of the Rev. Samuel J. Yundt, rector at Galena for thirty-one years, the convention resolved to telegraph Mr. Yundt its greetings and assurances of its prayers. Much regret was expressed at the convention at the reports of the illness of many of the members. Sincere sorrow was shown at the news of the death of the Rev. C. J. Shutt, managing editor of *The Witness*, who made many friends during his short residence in Chicago.

The convention met at 10:30 A. M. on Wednesday. The report of the committee on finance was read by the Rev. Dr. Stewart, in which the delay in the return of the parish reports was frankly criticized. At the time of reading there were twenty-eight reports still due. Many of the reports received had not been properly audited. The committee asked that these reports be tendered at least ten days before the convention or that the convention be postponed to a more convenient season. One of the recommendations in this report was the urging of the revaluation of all Church properties and increasing the amount of the insurance thereon. In its budget the committee asked that the salary of the Bishop of the diocese be increased to \$9,000 and the salary of the Suffragan to \$6,000.

There was considerable debate and discussion on the report of the committee on legislation, read by the Rev. Dr. J. D. McLauchlan. The report asked provision for the election of a council of twelve clergy and twelve laymen who shall assist the Bishop in the administration and performance of the missionary, educational, and social work in the diocese, the Bishop to be the executive head of all such work. Much time before noon and after was spent in enacting this most radical piece of legislation, entailing, as it will, the complete recasting of the ways and methods of our Church government, and the regulation of its organizations and institutions. The mind of the convention was indicated in a very close vote asking that the members of the proposed council be elected for one year and then resign. After continuous balloting until nearly six o'clock the following were elected members of the Executive Council: The Rev. Dr. G. C. Stewart, the Rev. Dr. J. H. Hopkins, the Rev. C. H. Young, the Rev. Dr. J. D. McLauchlan, the Rev. H. W. Prince, the Rev. C. M. Andrews, the Rev. E. H. Merriman, the Rev. F. R. Godolphin, the Rev. George H. Thomas, the Rev. Dr. N. O. Hutton, the Rev. L. C. Lewis, the Rev. Dr. Arthur Rogers. Lay: Messrs. George K. Gibson, C. W. Folds, Thomas Carpenter, Courtenay Barber, C. K. Coffin, Angus Hibbard, H. J. Ullmann, F. Hoag R. C. Hall, J. Q. Norcross, H. E. Bullock, T. I. Stacey.

Delegates to the Provincial Synod—Clerical: The Rev. Messrs. H. W. Prince,

F. R. Godolphin, W. C. Way, H. N. Hyde. Lay: Messrs. R. F. Crosby, C. R. Townley, Roy R. Bailey, A. H. Noyes.

ERIE

THE CHANGE in time of the annual convention caused the delegates to gather at the Cathedral of St. Paul, Erie, on January 21st. After the president of the Standing Committee had been stuck in the snow for twelve hours, and the chancellor of the diocese and other busy men had decided they could never come at this most strenuous season, it was decided to change the constitution again and allow the meeting to be held some time in February.

The Bishop read his address at evening prayer on January 20th. After thanking the Almighty for his continued good health, and offering up prayers for the departed, he spoke of the need of increased salaries for the clergy, and criticized first the clergy and then the laity for their lack of attention to the duties the canons required, especially in filling out the parochial reports to the convention. Reports were not filled in properly; the canonical communicants, whereby the number of delegates to the convention were estimated, were not inserted; treasurers' accounts were not audited and columns not added correctly; lay readers were not being used as they should be, and many reported nothing to do. He wished them, hereafter, to have their place in procession and to be given work to do.

After this, a dinner was given at the Hotel Lawrence, where the clergy were the guests of the Church Club of the diocese. After a most bountiful repast some routine business was attended to, a quiet day for lay readers was arranged for, and then the president, Mr. Severn P. Ker, introduced the speaker of the evening, the Bishop of the diocese.

The Bishop spoke very happily of some instances connected with his work in France, and how lately he had baptized the infant son of the Major under whom he served, although the Major was a Presbyterian. He spoke of the need of lay workers, and how one woman had written him that rather than be without the services of the Church she was reading morning prayer in her home every Sunday for the neighbors. He spoke of the neglect on the part of the clergy and told one vivid instance where a woman had written to a clergyman and receiving no answer had phoned him (the Bishop) she was about to leave the Church. After she had had a long personal interview with him she had decided to remain, and she had said: "If I had left, Bishop, and joined the Presbyterians, I must have returned for my Communion!"

Then the president of the club gave a very interesting address about the reasons underlying the late steel strike, and suggested that the name "Social Service" be changed to "Christian Service", as the former included so many diverse ideas.

The convention proper began with a procession and a celebration on Wednesday. Bishop Israel was the celebrant, assisted by Archdeacon Radcliffe, the Rev. Albert Broadhurst, and the Rev. Claude C. Thomson. The Woman's Auxiliary of the diocese, also in annual session, joined in this service.

The important business before the convention was the raising of salaries. The Bishop's salary was raised \$1,000, and that of his secretary was increased \$300. All missionary salaries were increased to \$1,500, provided funds came in from the Nationwide Campaign.

The Woman's Auxiliary sent a petition asking that the canons be changed so that

women could be elected to vestries and become delegates to the diocesan convention. At first this was ordered laid on the table, but later a committee was appointed to consider and report to the next convention. The Standing Committee was reelected.

Delegates to the Provincial Synod—Clerical: The Ven. E. J. Owen, the Rev. Martin Aigner, D.D., the Rev. E. H. Edson, the Rev. Jenkin Watkins. Lay: Messrs. Guy B. Mayo, Smethport; C. F. Mackey, Franklin; J. B. Rote, Greenville; E. R. Shepard, Oil City.

FOND DU LAC

BISHOP WELLER was celebrant at the solemn Eucharist which opened the diocesan council on January 27th in the Cathedral at Fond du Lac. There was a large attendance in spite of severe winter weather.

Bishop Weller's address reviewed conditions in the diocese, and dwelt at length on the problems of Church unity. He told the deputies a great deal about his trip to the Near East on behalf of the Commission on a World Conference.

"Holy Church weakened by many schisms cannot well make her voice heard above the tumult of the world. The desire for the reunion of Christendom has been growing since our American House of Bishops in 1886 put forth its now famous olive branch termed The Quadrilateral. This desire has been growing more rapidly since our American General Convention in 1910 appointed its Joint Commission for a World Conference."

The Standing Committee, the trustees of the diocese, and the board of missions were reelected. Among the clerical deputies to the provincial synod, the Rev. Dr. Rogers was replaced by the Rev. B. P. T. Jenkins. The lay deputies are Messrs. W. H. Roddis, Harry Price, Week, Louis A. Pradt. Alternates, clerical, the Rev. Messrs. N. D. Stanley, George M. Babcock, G. C. Story, L. D. Hopkins; lay, Messrs. Keith, Vaughan, Horner, and Davies. All other officers were reelected.

During the sessions the Bishop's salary was raised from \$3,500 to \$4,500. The council voted to establish a house of Churchwomen, but as this action would require an amendment to the constitution it goes over until the next council.

A motion was carried that the Bishop appoint a chancellor, well versed in law, to act as legal advisor to the council.

The Nationwide Campaign pledges in the diocese have as yet reached only thirty per cent. of the quota.

At the close, Bishop Weller made a short talk. At no time in his episcopate had he had occasion to be so well pleased with conditions. The Church was increasing not only in numbers but in faith.

The Cathedral celebrated its patronal feast on the 26th with a largely attended dinner at which the Bishop presided and the Rev. Arthur H. Lord was the chief speaker. Many council deputies were present.

MISSISSIPPI

THE COUNCIL met in Vicksburg on January 20th, the first session being in Trinity Church that night. The edifice was filled and the service was rendered especially impressive by the magnificent address of the Rev. R. Bland Mitchell, of the Church Missions House, who spoke upon the subject of Domestic Missions.

Wednesday morning the council was formally opened with the Holy Communion at Christ Church, when the Bishop Coadjutor read the Bishop's address. The

Bishop announced that the amount so far reported from Mississippi for the Sewanee endowment fund was about \$52,000, with considerably more to be expected. The most notable feature of the address was its fearless and outspoken condemnation of mob violence. He referred to the fact that Mississippi stood second in the number of lynchings of negroes, and that only one-eighth of these were for alleged crimes against women. The Bishop spoke also with earnestness and wisdom regarding the need of men for the ministry, social service, and rural problems, and finally about the Nation-wide Campaign.

After the service, in which Bishop Bratton was celebrant, the council was organized by the election of the Rev. Albert Martin of Yazoo City as diocesan secretary. The short business session of the morning was followed by luncheon in the crypt served by the women of the two parishes. At 2:30 the council reassembled to consider the Nation-wide Campaign. Dr. Walter Capers, chairman of the diocesan committee, made an able address upon the subject and then took the chair to preside. The diocesan finance committee announced the apportionment upon the parishes, and presented a resolution that all funds for diocesan objects other than the Bishops' salaries be merged into the general fund of the Nation-wide Campaign and afterward be proportionately distributed by the diocesan representative of the General Board. After vigorous debate this resolution was carried with virtual unanimity. It was then determined by resolution to set the financial campaign in the diocese for the eight days beginning Sunday, January 25th. This session was filled with an intense spirit of enthusiasm. Following the close of the afternoon work the members of the council went in a body to All Saints' College, where they were entertained.

A union service was again held in the evening at Trinity Church. After a short service, the Rev. W. S. Simpson-Atmore, D.D., treasurer of diocesan missions, presented his report, and was followed by the Rev. R. Bland Mitchell in his second address before the council, touching especially upon foreign Missions.

The second day's sessions were marked by an especial interest in All Saints' College. An advance of salaries, amounting to over \$5,000, was granted to the teachers, and it was determined that \$65,000 should be spent upon additional dormitories and a chapel.

Bishop Green appointed as Deans of convocation the Rev. Joseph Kuehnle, Natchez; the Rev. Joseph Grubb, Jackson; the Rev. Nowell Logan, Pass Christian; the Rev. L. G. H. Williams, The Delta; the Rev. J. H. Boosey, Columbus.

The following were appointed Archdeacons by Bishop Bratton; the Rev. G. Gordon Smeade, Jackson; the Rev. R. T. Middleton (colored), Vicksburg.

Diocesan officers elected:

Secretary, the Rev. Albert Martin, of Yazoo City.

Assistant secretary, the Rev. L. G. H. Williams of Indianola.

Registrar, the Rev. Nowell Logan, Pass Christian.

Treasurer, I. W. Richardson of Meridian.

Chancellor, Mr. A. M. Pepper of Lexington.

Financial secretary, R. F. Darrah of Meridian.

The Standing Committee: The Rev. J. Lundy Sykes, of Laurel, president; the Rev. Albert Martin of Yazoo City, secretary; the Rev. Charles E. Woodson. Lay: Messrs. R. H. Green, Marcellus Green, Dunbar Rowland, and P. S. Gardiner.

Delegates to the provincial synod: The Rev. Messrs. E. T. Malone, John Chipman. L. G. H. Williams, Charles E. Woodson, L. E. Davis, G. I. Robertson, B. J. Moore, George B. Neville, Maj. G. P. Thornton, Vicksburg; C. T. Bookout, Indianola.

Trustees of All Saints' College: Rev. Walter E. Dakin, Clarksdale; W. H. Fitz-Hugh and Alex. Fitz-Hugh, trustees of Sewanee, J. E. Baird of Inverness.

At the close of the council the members visited the negro industrial school of St. Mary and were greatly impressed by its excellent work. The council as a whole was one of the most interesting and inspiring ever held in the diocese.

MISSOURI

BISHOP TUTTLE gave his annual address at the opening service when the convention met in Christ Church Cathedral on Tuesday morning, January 27th. Immediately at the close of the service, the convention was called to order. A quorum was declared present and the convention organized by electing the Rev. C. E. Remick as secretary. Bishop Johnson's annual address in the afternoon stressed the Nation-wide Campaign and the need for continued activity. The work at Columbia, in connection with the state university, was mentioned as needing help, and action was taken to increase the stipend of the rector and place funds in his hands for work among the students.

Two amendments to the constitution had their final reading and passage, and became a part of the diocesan law. The first makes the Bishop Coadjutor a member of the Cathedral Chapter and the second gives deaconesses the right to seats and votes in the convention. There were two women as delegates last year. This year there were eight.

A committee was constituted to continue the work of the Nation-wide Campaign, and it was voted to have a paid secretary. No great changes were made in officers and committees.

A well attended meeting of the Woman's Auxiliary was held on Friday and money to the amount of about \$600 was pledged to various points in the domestic and foreign field. The old officers were reelected.

The reception by Bishop Tuttle was omitted this year. It had been planned to have it at St. Luke's Hospital, but at the last moment it was found inadvisable because of the prevalence of influenza, both in the hospital and throughout the community. Bishop Green, of Mississippi, spoke at St. George's Church on Wednesday night, a telling address in behalf of endowment for Sewanee. On Thursday night there was a called meeting at St. George's to organize the local branch of the Church Service League. Dr. Bradner was a most unexpected and welcome member of this meeting. Mrs. T. Q. Dix was elected president and Mr. Williamson secretary.

PITTSBURGH

THE CONVENTION opened at Trinity Church, Pittsburgh, on the evening of January 7th, with a long procession consisting of the vested choir, the lay members of the convention, and the clergy. After a brief service, appeals were made preceding the Bishop's address in behalf of the Inter-church World Movement, by Mr. Bruce R. Colvin, and in behalf of Holy Trinity Church, Paris, by the Rev. F. W. Beekman.

The Bishop's address dealt mainly with subjects of local interest. At the close of the service the convention was organized by the election of the Rev. George W. Lamb as secretary. Reports were made, committees

appointed, and nominations made for the offices to be filled on the day following. Bishop Whitehead asked for the election of a Bishop Coadjutor to relieve him of the strain of the aggressive work called for by the Nation-wide Campaign.

On Wednesday morning, the convention reassembled for the Holy Communion. Routine business and reports occupied much of the time. The main topics of interest were the Nation-wide Campaign, the presentation of a new missionary canon, and the request by Bishop Whitehead for a Coadjutor. On the Nation-wide Campaign only preliminary and partial report could be made, for out of the 88 parishes and missions only 47 have held their canvass. A large number will act between now and Easter. A few places have taken no part. It was reported that of almost \$200,000 raised in the 47 places that have completed the canvass, only \$57,000 will go to the national Campaign fund, the rest being raised for parochial purposes. It is confidently expected that the sum reported will be almost doubled by Easter. The committee presented a series of resolutions, which were adopted, making the diocesan treasurer also treasurer of the Campaign funds; designating the order of priority in payments from the fund; repealing Canons IV and XXI and enacting a new Canon IV; instructing the new missionary committee to create a subcommittee to continue the Nation-wide Campaign; and authorizing the Campaign committees to print for distribution findings of value to diocesan work.

The new missionary canon IV provides for a missionary committee to consist of the Bishop, (Bishop Coadjutor, Suffragan Bishop, Archdeacon, if there be such officers), the treasurer, six clergymen, and ten laymen. The scope of the committee's work has been greatly enlarged, as it will have charge of all missionary work, that formerly cared for by the central missionary committee, as well as that within the diocese.

The subject of a Bishop Coadjutor was made the order of the day for Wednesday evening, at which session the Rev. Dr. John Dows Hills, acting president of the Standing Committee, presided. The convention went into executive session, and after a discussion extending over two hours voted that it was not expedient at this time to elect a Bishop Coadjutor; but that an active Archdeacon be procured, and the appointment of an executive secretary, in conjunction with the new missionary committee, would relieve the Bishop of much of the routine work of his office, and any additional episcopal ministrations needed would be cheerfully provided for by the diocese.

Among minor items of interest reported to the convention was the erection of a Nurses' Home for the St. Margaret Memorial Hospital, at a cost of \$128,000.

The Standing Committee—Clerical: The Rev. John Dows Hills, D.D., the Rev. Wyatt Brown, Litt.D., the Rev. G. B. Richards, the Rev. A. C. Howell. Lay: Messrs. N. P. Hyndman, H. H. McClintic, C. S. Shoemaker, T. J. Danner.

SOUTHERN OHIO

THE CONVENTION had associated with it the second annual meeting of the House of Church Women. The ample accommodations of Christ Church and parish house, Cincinnati, afforded these gatherings a comfortable and convenient setting for their work on January 27th and 28th.

The address of Bishop Vincent, read by the Bishop Coadjutor, was a message from Christ Hospital, where the Bishop awaits a second operation after the successful conclusion of a preparatory operation. After cordial greetings this message explained

that the Bishop had not resigned but assigned additional powers and duties to the Bishop Coadjutor.

He assigns to Bishop Reese the episcopal supervision of the Cincinnati Convocation, the practical administration of the business of the convention, and of all the Bishop's funds, as far as legally possible, and of the diocesan institutions, retaining nominal care of the Cathedral, its chapter, the Hospital, and the discipline of the diocese (including candidates for orders, the deaconesses, and transfers of clergy). The Bishop retains his residence in Cincinnati.

Bishop Reese in his own address memorialized those dying during 1919, including Bishop Greer, a graduate of Bexley Hall, honored by Kenyon with a degree; and Bishop Sage of Salina.

To the new order in the general Church this diocese holds a close relation: Bishop Vincent is a dominant influence in the work toward Christian unity; the rector of the parish entertaining the convention is on the general Nation-wide Campaign Committee; on the new council and on the Pension Fund committee is found the Bishop Coadjutor; and the President of the diocesan Woman's Auxiliary is president also of the National Committee of the Church League of Service.

During the year there were 698 confirmations, bringing the number of communicants up to 16,959. The slow growth in nine years was noted. From 40 to 50 per cent. of those confirmed come from other religious bodies. The Church should focus attention on the 60 per cent. of the population not identified with any Church.

The recruiting of men for the ministry was urged. Emphasis was placed on Christian education. Better salaries for the clergy were urged and a minimum of \$1,500 per annum or \$1,200 and rectory demanded. This the convention later enacted into a diocesan minimum standard on the resolution of the Rev. Frank H. Nelson.

The average salary in the diocese is \$1,882.44. Twenty clergy receive less than \$1,500; 19 from \$1,500 to \$2,000; 13 from \$2,000 to \$2,500, and 11 more than \$2,500.

Additional property at Oxford, Ohio, has been secured for eventual use as site for a Church Hall for girls in the educational institutions of that place.

The Bishop Coadjutor accepted the Bishop's assignment of duties and closed with a prayer for the Bishop's speedy recovery.

A committee of three is to raise funds to erect a tablet in the Cathedral to the memory of the men of the diocese who died in the service of the country.

A message of affection and sympathy was personally delivered to Bishop Vincent in Christ Hospital by Major Frank J. Jones and Dean Purves. Major Jones is the only layman living who was present at Bishop Vincent's election, thirty-one years ago.

The Nation-wide Campaign was the subject of discussion for many hours under the guidance of the Rev. Bartel H. Reinheimer the executive secretary, and finally a budget was adopted tentatively for a three years' term as follows:

Diocesan Campaign Expenses.....	\$ 5,000
Continuation Expenses.....	2,000
Diocesan Headquarters.....	18,000
Finance Dept. and Financial Agent...	28,500
Publicity.....	12,000
Diocesan Board of Religious Education	15,000
City Missions.....	36,000
Diocesan work of Girls' Friendly Society.....	5,000
Additional Workers and Augmenting Salaries.....	60,000
To Promote Building Projects and Diocesan Church Extension.....	150,000
Scholarships for men and women offering themselves for life service.....	30,000
To Maintain Diocesan Institutions.....	60,000
For the General Work of the Church..	300,000

The total amount accepted for three years was \$750,000, and this mark is set for the diocese. The priority of the above claims is to be decided by the Cathedral Chapter.

The Diocesan Hospital for children, which made a splendid report, and treated 616 little patients last year at a cost of \$36,500, desires to build another pavilion at a cost of \$150,000. This was also referred to the Nation-wide Campaign committee with a substantial endorsement. It is presented as a worthy object for designated gifts.

A special board of strategy, of seven persons led by the Bishop, is to be appointed by the Cathedral Chapter for the Campaign and the vexed subject of quotas for the parishes with its many inequalities and injustices was relegated to the background, the Rev. Frank H. Nelson pleading for a diocesan consciousness and outlook.

An inspirational service on the first evening was largely attended and addressed by the Rev. Robert S. Chalmers and the Rev. Dr. James E. Freeman, the first giving an inspiring talk on Religious Education, its condition, obstacles, and needs, and Dr. Freeman applying his rich and varied experiences at home and in the war zone to the Nation-wide Campaign.

Emmanuel Church, Cincinnati, in the high water district, was declared extinct as a parish and the property turned over to the trustees of the diocese to be sold, the proceeds to be used on mission work, while St. John's, Cambridge, a mission, was admitted as a self-supporting parish.

The Rev. Dr. Peirce, president of Kenyon College, reported less than ten theological students at Bexley Hall but the largest entering class in the history of the college, which is overcrowded and needs a Science hall and an additional dormitory at \$150,000 each, with half a million endowment to increase the remuneration of the professors to a living wage. The convention following the lead of the General Convention endorsed Kenyon heartily and called the attention of the Nation-wide Campaign authorities to its just claims as the oldest Church college in the country.

The convention officially connected the diocese with the Interchurch movement without debate, adopting a resolution by the Rev. Sidney E. Sweet.

Prof. W. T. Magruder of the Ohio State University, president of the diocesan Board of Religious Education, read a *résumé* of that body's report. We spend in a year 30 cents per capita for janitor service and only 10 cents per capita for the religious education of our children. He urged the religious education of the family and pointed to the Church newspaper as a means to this end. He quoted the parish at Lancaster, Ohio, whose rector, the Rev. John Williamson, has secured the subscription of each family in his parish to a Church paper. He thought others could do what this rector had done.

Elections:

Deputies to the Provincial Synod—Clerical: Archdeacon Dodshon, the Rev. B. H. Reinheimer, Archdeacon Reade, and the Rev. J. Hollister Lynch, D.D. Lay: Messrs. Mortimer Matthews, W. O. Frohock, Prof. W. T. Magruder, Robert Patterson.

Provisional Deputies—Clerical: The Rev. Messrs. George H. Hills, E. A. Powell, H. S. Ablewhite, Sidney E. Sweet. Lay: Messrs. T. B. Bosworth, A. L. Matchette, John M. Richardson, and Dr. W. S. Kellar.

The Standing Committee was reelected. Secretary of the convention, the Rev. Upton B. Thomas; assistant, Mr. Frank Claypool.

Treasurer, Mr. W. H. Albery. Next place of meeting, Trinity Church, Columbus.

The House of Churchwomen of the diocese met with one hundred delegates and many visitors from 48 parishes and missions.

Reports showed that the Inasmuch Guild was organized to work in the charitable institutions, etc., of this part of the state; that the Sisterhood of the Transfiguration was working at home and abroad in Glendale, Cleveland, Cincinnati, Hawaii, and China; and that the Woman's Auxiliary is widening and deepening its work to take in the five fields of service. The work in the Bethany Homes at Glendale was presented in all its strength.

The work at St. Hilda's Hall for girl students at the Ohio State University at Columbus continues and is seeking new quarters. A similar work is to be undertaken at Oxford.

The Social Service work done at the Diocesan Children's Hospital by the Guild of St. Barnabas for Nurses, the Maternity Society, the Flower Mission, the Girls' Friendly Society and at the Eleanor Earnshaw Club and Lawrence Home (both the last for working girls who need a home) was reported and a further extension recommended to meet the grave problem of the unmarried mother, the girl who has fallen and the girl on the danger line. A survey of the diocese along these lines is proposed.

The House elected as deputies to the House of Churchwomen of the Province Mesdames Wm. Scarlett of Columbus, J. D. Herron of Zenia, Mortimer Matthews of Glendale, Theodore I. Reese of Columbus, and G. P. Torrence of Cincinnati.

TEXAS

THE DIOCESE has just completed its greatest council. Bishop Quin outlined the plan to an informal conference last summer. All pledged their support and the Bishop went to work.

In previous years the number of persons attending would not amount to more than forty or fifty. Very often not more than one third of the accredited parishes and missions had representatives. This year Bishop Quin desired to have at council and conferences official delegates from every place and at least one thousand visiting delegates, without the power to vote. So nearly fifteen hundred persons registered at headquarters, coming from fifty-eight places. Besides, thousands attended the healing mission conducted by Mr. James Moore Hickson, in Grace Church, which was an official part of the council. Headquarters was at Eaton Memorial Hall, Trinity Parish.

The council opened on January 23rd with evening prayer in Trinity Church. Bishop Mikel was preacher. The following morning Bishop Quin began Young People's Day with a celebration of the Holy Communion. Later in the morning the Rev. Paul Micou, secretary of the National Student Council, Miss Grace Lindley, secretary of the Woman's Auxiliary, Miss Gertrude Whitis, of Whitis School, Austin, the Rev. Charles Herbert Young, of Christ Church, Woodlawn, Chicago, the Rev. Harris Masterson, diocesan educational secretary, E. R. Duggan, president of the Church Students' Unit at the State University, and Paul J. Brindel, publicity agent for the council, conducted a conference on student work in the five schools of higher education in the diocese. Over one hundred and fifty Church students from these five institutions attended. Many phases of student work were presented and discussed, and at the end a diocesan organization of the National Student Council was perfected. The conferences ended with a *thé dansant* at the Hotel Galvez.

All conferences were interrupted at four o'clock to attend the mystery play, *The Great Trail* in the main auditorium of the Scottish Rite Cathedral. The play, presented by the Church school of Trinity parish, was the first revival of the ancient mystery play, in this part of the country.

In the absence of Bishop Johnson of Colorado, who was to have been the preacher for Saturday night, Mr. James Moore Hickson spoke on Spiritual Healing. The impression made by the wonderful spirituality of his discourse was so great that the Bishop omitted the recessional hymn and the great throng left the church in silence.

The great day of the conference was Sunday. There were low celebrations at Trinity and Grace Churches, followed by the high celebration at Trinity Church, with the Bishop of the diocese as celebrant. Bishop Johnson was the preacher.

In the afternoon the official delegates met in Trinity to organize the business sessions. After this the two Bishops read their addresses.

The Sunday night service was held in the City Auditorium, with Bishop Quin in charge, and Bishops Johnson and Mikel as speakers. Dr. Davenport of the Seamen's Church Institute of New York also presented the wonderful work now being planned for sailors in various cities and outlined a scheme for immediate work in Port Arthur and other Texas ports.

While the business sessions were going on Monday morning, the women of the diocese were being led by Mrs. Quin in a conference on women's work, with Miss Grace Lindley, Mrs. Percy Pennypacker, of Austin, and Mrs. Harris Masterson, of Houston, as speakers. The new plans of the Woman's Auxiliary were discussed and plans were laid for active coöperation with the new Service League.

Business sessions of the council continued till four o'clock, when the Rev. Charles Herbert Young led a discussion of Church school problems and needs. This was followed by an address by Bishop Johnson on The Carry-on Programme and an address by Mr. Paul J. Brindel on Church Advertising. Tuesday, the final day was occupied with closing details, the business sessions of the Auxiliary, and certain informal conferences and addresses, with a final address on Spiritual Healing by Mr. Hickson.

Endorsement of eugenics and the League of Nations covenant, election of officers, establishment of programmes for religious education in colleges and universities, and for raising \$100,000 toward the proposed endowment of the University of the South, were the principal accomplishments during the closing sessions.

The resolution on eugenics, given unanimous adoption, favored passage by the next legislature of a bill providing that no marriage license be granted without a physician's certificate of freedom from communicable venereal disease. The diocesan committee on social service was instructed "to see to it that such a measure is introduced and supported in the next session of the legislature."

Gus F. Taylor, of Tyler, introduced the resolution approving of the pact of the League of Nations, approving the plan and asking the United States senate, to adopt it without further delay. No mention of reservations was contained in the resolution, which was unanimously adopted.

Recommendations for carrying on religious and social work among students were contained in the report of the committee on student work, which was given adoption. It was recommended that a dormitory for men and a rectory be erected at the University of Texas on the south part of the

diocesan property. This recommendation provides for a rector, a director of Bible courses toward university credits, and two matrons.

Property near Rice Institute will be purchased to erect a parish house and additions to the present chapel and community center. At Huntsville land to be donated by citizens will be mortgaged to erect a "model home" for students at the Sam Houston State Normal. At Belton a rector's home is to be built sufficiently large to entertain students in Baylor Female College. Utilization of the parish house at Bryan to entertain students of the A. and M. College at College Station was also provided for.

A committee of three was instructed to revise the diocesan canons. Changes were made in the canons to provide for the suspension of parishes which for three years fail to elect a vestry, pay their assessments, or provide for the services of a minister at least quarterly. Another canonical amendment establishes a committee to look after fire insurance on all church property in the diocese.

R. W. Franklin of Houston was elected chancellor, and the Rev. H. B. Jameson secretary. W. G. Franklin of Austin was elected diocesan treasurer and J. A. Wilson of Beaumont, treasurer of the general mission.

Delegates to the Provincial Synod: The Rev. Messrs. Witsell, Sears, and De Ovies; Judge W. S. Simpkins, Austin; A. J. Dos-

sett, Waco; F. W. Davidson and John Draper, Houston.

St. Thomas' mission of Wharton, St. Paul's mission of Orange, St. Paul's mission of Freeport, and St. Michael's mission of Beaumont were admitted as parishes.

Bishop Kinsolving named Austin as the next meeting place for the convention, but later announced that the appointment was only tentative. Bishop Kinsolving pronounced the benediction.

Thanks should be returned to the Boy Scouts of Galveston for helping to make the Council a success.

WEST TEXAS

THE COUNCIL met at Laredo; on the Mexican border, on January 21st.

The Bishop's address was a glowing tribute to diocesan enterprise and its resultant material growth. Another feature of the council was the series of reports from the parishes, dealing especially with results of the Nation-wide Campaign.

An enjoyable tour through the irrigation farms of the district was arranged by the local chamber of commerce for the delegates. It also extended across the border to Nuevo Laredo in Mexico, whither the delegates were accompanied by the American consul.

The diocesan Auxiliary and Girls' Friendly Society met simultaneously with the council.

GREAT CATHOLIC GATHERINGS IN LONDON NEXT SUMMER

Will Stimulate "Understanding of the Spirit of the Gospel"—Proposed Welsh Province—Consecration of Bishop of Lincoln—Death of Prebendary Webster

The Living Church News Bureau }
London, January 9, 1920 }



THE Primate's New Year Message to the clergy and laity of the diocese of Canterbury contains the following reference to the forthcoming Pan-Anglican Conference: "It is not for nothing, I hope, that we of the Church of England shall have converse and counsel a few months hence with Christian leaders from all parts of the world. The gathering of some two hundred and fifty Bishops in our own Cathedral for the Lambeth Conference may seem to some to be a merely ecclesiastical or even denominational thing. Not so. To regard it thus would betoken 'shortness of thought'. It means, or ought to mean, an opportunity of stimulating among men and women of goodwill a sounder understanding of the spirit of the Gospel of Jesus Christ, and a bolder application of its principles to the opportunities of to-day. In the resetting of many things we need a reconsideration and renewal of national and social life in the spirit of Jesus Christ."

ANGLO-CATHOLIC CONGRESS

The plans for the Anglo-Catholic Congress, to be held in London immediately before the Lambeth Conference, are being rapidly formulated, and a preliminary programme has been issued this week. The meetings will be spread over three days, and the subjects placed on the agenda for discussion are as follows:

First Day.—The Message of the Church.—(1) The Faith and Modern Criticism; (2) The Faith and Modern Speculation; (3) The Faith and the Evangelization of the World; (4) The Kingdom of God.

Second Day.—Our Position.—(1) Authority and Belief; (2) Authority and Discipline; (3) The Limits of Toleration; (4) Our Ideal.

Christian Unity.—(1) The Roman Catholic Church; (2) The Holy Orthodox Church of the East; (3) Other Christian Bodies; (4) The Witness of the English Church.

Third Day.—Corporate Religion.—(1) The Sacrifice of the Mass; (2) The Reserved Sacrament; (3) The faithful Departed (our attitude towards Spiritism); (4) The Saints and Angels.

Personal Religion.—(1) Prayer and Communion; (2) Meditation and Mysticism; (3) Retreats; (4) The Religious Life.

The Congress will conclude with a great evening meeting at the Albert Hall, when prominent Churchmen will deliver addresses on the important question of The Church and Industrial Problems.

THE CHURCH IN WALES

At the meeting held this week of the Governing Body of the Church in Wales, presided over by the Bishop of St. Asaph, it was resolved to invite the Archbishop of Canterbury to take such steps as may be necessary to constitute the four dioceses of Wales into a separate ecclesiastical province. It will be remembered that in my former remarks upon this important matter I stated that the Archbishop had already arrived at the conclusion that the constitution of a separate Welsh province was "essential for due orderliness and smoothness of working". This would seem to give a complete answer to an objection raised by the Bishop of

Bangor (the one dissident at the meeting) that it was "no light thing to sever a bond that had existed to the advantage of England and Wales for hundreds of years". The Bishop also feared that if they had a separate province the present power of appeal to the Archbishop of Canterbury against any act of oppression or injustice by a Welsh bishop would be lost. "But," he added, "if, in spite of what I have said, you determine to separate, then I am one of yourselves, and shall do my best to falsify every objection and warning that I have uttered."

It may be concluded, therefore, that Welsh Churchmen are practically of one mind in their desire to have an Archbishop for Wales. In fact, the creation of this new province is long overdue; it is a measure calculated to inspire enthusiasm for the Church in Wales, appealing, as it undoubtedly will, to patriotic sentiment.

Churchmen in Wales are now embarking on an effort to raise no less than one million pounds to make good the £48,000 a year lost to the Church by the new Act (the price of disendowment). There is no doubt that the appeal will meet with a generous response, made as it is on the ground that Welsh Churchmen have stood firmly in the past for their rights. A splendid start has been made, Mr. H. N. Gladstone leading off with a gift of £20,000. Two further subscriptions of £10,000 were announced at the meeting, and there is also a legacy of £5,000 bequeathed by the Young Squire of Hawarden. These sums are in addition to the £100,000 left by the late Lord Llangatock.

CONSECRATION OF BISHOP OF LINCOLN

At Westminster Abbey, on the Feast of the Epiphany, Dr. W. S. Swayne, lately Dean of Manchester, was consecrated Bishop of Lincoln. A large number of bishops and clerics were present, but the attendance of the public was small, few seats beyond those in the choir being occupied. A long procession entered the nave at half-past ten—the choristers and gentlemen of the choir, followed by canons in their order, the almsmen, the Dean of the Abbey, the registrar and proctor of the diocese of Lincoln, the Bishop-elect, and then, in their robes of black and white and scarlet, the Bishops of Rochester, Chelmsford, Southwell, Worcester, Kensington, Willesden, Grantham, and South Rhodesia.

Dr. Hine, late Bishop of Zanzibar, was present, and the Dean of Westminster, formerly Bishop of Winchester, took part. Each was attended by his chaplain, and then came the Archbishop of Canterbury with his chaplains.

The Rev. H. P. Cronshaw, a prebendary of St. Paul's, preached. Following the sermon, Dr. Swayne was invested in the Islip Chapel with his rochet, and on his return he was presented to the Archbishop by the Bishops of Chelmsford and Rochester. The King's mandate for the consecration was read, the oath of canonical obedience was administered, and the Bishop-elect knelt before the Archbishop throughout the Litany. The questions of examination put by the Archbishop were answered by Dr. Swayne in a clear voice. He retired once more to assume the rest of the episcopal habit, and on his re-entry the assisting bishops ranged themselves on either side of the Archbishop's chair, in front of which the Bishop-elect remained kneeling throughout the choir's exquisite singing of the *Veni Creator*. The Archbishop and all the bishops then laid their hands on his head in the act of consecration. After this, the new Bishop of Lincoln took his place with

the other bishops for the Holy Communion office, which concluded the service.

DEATH OF PREBENDARY WEBSTER

A well-known London clergyman, Prebendary F. S. Webster, rector of All Souls', Langham Place, has passed away this week, the result of a sad accident. He was knocked down by a taxi-cab and died almost immediately after being removed to the hospital.

Prebendary Webster, who was in his sixty-first year, had been rector of All Souls' since 1898, and was appointed a prebendary in St. Paul's Cathedral in 1913. For many years he was head of the Church Army Training Homes in London, and had also been honorary secretary of the Religious Tract Society. A scholar of Pembroke College, Oxford, he took a First-class in Classical Moderations in 1879, and was graduated two years later with a First-class in Mathematics. Before going to All Souls' he was for nine years rector of St. Thomas', Birmingham, and prior to that was curate of St. Aldate, Oxford.

Mr. Webster was held in great affection by his congregation, and especially by the poor of his parish, to whom he ever showed himself a sympathetic friend. A pronounced Evangelical, he was yet on the most friendly terms with his neighbors, the clergy of All Saints', Margaret Street, and only a few months back, at the invitation of the vicar, addressed the All Saints' Guild on his work as a military chaplain in France.

RELATIONS WITH EASTERN CHURCHES

The Archbishop of Canterbury has recently appointed a Committee on the Relations of the Church of England with the Eastern Churches. The functions of this committee are thus summarized: To foster the growth of friendly intercourse between the Churches of the Orthodox East and the Anglican Communion, and to take cognizance of all that concerns our relations with the Churches of the Orthodox East; to act as the official advisory committee, to whom official communications from the

Churches of the East may be referred; to advise as to the making of such official communications from the Church of England to the Churches of the East. The Archbishop has also requested the Committee to take into its purview similar questions touching the relationship of the Church of England with the separated Churches of the East, and to act *in loco parentis* to such theological students from the East as may be sent or commended to him with a view to his arranging for their studying in an English university.

Dr. Gore (the late Bishop of Oxford) has been appointed chairman of the committee, and the Rev. W. K. Lowther Clarke is honorary secretary.

PATRONAGE AND THE TRAFFIC IN LIVINGS

In a letter to his parishioners, the Rev. G. C. Fletcher, vicar of St. Peter's, Blackburn, comments on the need for such Church patronage as will put an end to the traffic in livings. "Something has been done in the matter of patronage," he says, "but the parishes still wait for the recovery of their natural rights in the selection of parochial clergy." Mr. Fletcher also holds the view that all beneficed clergy should retire on reaching a certain age, and proposes to act on that principle himself. He expresses the hope that by that time it will be impossible for any fresh appointment to be made without the parishioners, through their council, having a real voice in it.

HOSPITAL SUNDAY FUND

An analysis of the contributions to the Hospital Sunday Fund for 1919 shows that the collections in the various places of worship last year for this object resulted in the receipt of £40,251, being £2,777 less than in 1918. The contributions of the Church of England constitute nearly three-fourths of the whole amount collected, viz. £29,391. The Jews came next with £2,053; followed by Congregationalists with £1,809; Wesleyans, £1,149; Baptists, £1,091; Presbyterians, £1,069; and Roman Catholics, £938.

GEORGE PARSONS.

BISHOP BRENT IN TORONTO PUTS MEN BEFORE MONEY

While Speaking for the Forward Movement — Gifts of Wealthy Methodists — Presentation of Battle Pennants—Opposition to Removal of Soldier Dead

The Living Church News Bureau }
January 27, 1920 }



BISHOP BRENT, of the diocese of Western New York, has been paying a much appreciated visit to Canada. Last Friday evening he was one of the speakers at a great mass meeting at Convocation Hall, Toronto, in the interest of the Anglican Forward Movement, and on Sunday he preached the University sermon.

At the mass meeting in the interest of the Anglican Forward Movement the Hon. Lionel Clarke, Lieutenant-Governor of Ontario, presided. The opening service was conducted by the Bishop of Toronto, the musical portions being rendered by the vested choir of St. James' Cathedral under the direction of Dr. Ham, who presided at the great organ of the University. The speakers were Bishop Brent and Dr. Cody.

Dr. Cody made an effective address in which he specially appealed for the beneficiary funds and emphasized the need for personal reconstruction.

Bishop Brent declared the most vital need of the Church was men, rather than money. "Give the Church all the wealth of the world and she will still be poor, maimed, and blind." Referring to the great "unfinished West" he pointed out that Canadians should be glad of this; they were creating traditions and should see to it that these traditions were good, so that unborn generations would bless them.

Bishop Brent believes that the financial responsibilities of the Church should be divided among the people, and the responsibility not monopolized by some "lay pope of the parish".

With the Methodist Forward Movement

Methodists in the city of Toronto are asked to contribute \$850,000 to the Forward Movement. Of this, eleven men have already subscribed \$440,000, there being two subscriptions for \$100,000 each, three for \$50,000, one for \$25,000, three for \$15,000, and two for \$10,000.

This announcement was made by F. H. Deacon, chairman of the special subscription

committee, at a gathering in the R. Simpson Co. lunchrooms, of some 1 100 Methodists.

Battle Pennants Presented

Last Sunday St. Paul's, Toronto, received into its keeping for all time two precious battle-faded banners, which will hang upon the walls of the edifice to perpetuate Canada's part in the world struggle and to commemorate the fortitude of her sons who fought and fell at Passchendaele.

A large congregation witnessed the unveiling and presentation of the "scraps of cloth" which had hung at British and Canadian headquarters throughout one of the most terrible and courage-trying engagements of the war.

Following morning prayer the rector, the Rev. Dr. Cody, introduced Brigadier-General C. H. Mitchell, who performed the ceremony of presentation in a simple, impressive manner. General Mitchell went to the two flag-draped stands, which had been placed in the centre of the space directly below the altar and between the two tiers of choir stalls. The General removed the flags, disclosing on the left a pennant which once was red with a wide centre stripe of black, and on the right a second faded red banner bearing a narrow cross of white which extended to the four edges of the flag.

Opposed to the Removal of Canada's Dead

Strong feelings of opposition have developed to the proposal made by the Overseas Mortuary Association to bring back to Canada the bodies of Canadians now sleeping "in Flanders fields". It is unlikely that the Militia Department will grant permission. The War Graves Commission has had a suitable headstone provided at each grave, the French and Belgians are "adopting" Canadian graves, and will see that they are tended and decked with flowers, and will seek to act as hosts to bereaved relatives who may visit the Western front. Maple seeds have been planted where the Canadians fell. Chaplains and relatives alike are in the main opposed to the proposal to remove Canada's dead to Canada, a scheme which seems to have originated with the undertakers. The feeling is that wherever a Canadian lies buried there is a little bit of Canada, for ever sacred to her hero dead.

Drive for Federation for Community Service

This week is to witness a drive for half-a-million by the Toronto Federation for Community Services, which includes the social service agencies of the city, including those of the Anglican and Roman Churches.

The Federation, which also has many other activities that do not lend themselves to tabulation, yearly cares for 768 aged people, 1,900 families needing help and stimulus of various kinds, 500 delinquent boys, 340 girls, either delinquent or in danger of becoming so, 783 children supported in orphanages, 120 feeble-minded girls, 36 unmarried mothers; 50,000 visits are made by visiting nurses to the tubercular sick and to maternity cases, and 208 children of working mothers are cared for each day.

Over fifty organizations are represented. Sir Edmund Walker is the treasurer.

Judgeship for Chancellor of the Diocese of Ottawa

Mr. J. F. Orde, K.C., one of the best known laymen of Ottawa, and chancellor of that diocese, has been appointed to the bench, having been made a judge of the supreme court of the province of Ontario.

Presentation to Canada's Leading Organist

Dr. Albert Ham, organist of St. James' Cathedral, Toronto, has been presented with an oil painting of himself by Owen Staples. He is represented as seated at the Cathedral organ. The presentation was made after the

annual concert at Massey Hall by the National Chorus, of which Dr. Ham is the conductor.

Coöperative Features of the Anglican Forward Movement

In reply to the protest against the Inter-church aspects of the Forward Movement, Canon Gould, the organizing secretary of the Anglican Forward Movement, has issued a statement in which he calls attention to the authoritative statement, issued by the Anglican Executive last March, which was sent to all the bishops, and was in the possession of each diocesan synod after last March, when each such synod was asked formally to endorse and support the Anglican Forward Movement. Such endorsement and support were formally pledged by each synod.

This authoritative statement thus described the coöperative aspects of the Nation-wide Campaign:

"We were approached by representatives from the Presbyterians and the Methodists, who were severally planning a Dominion-wide movement like our own, with a view to coöperation in one great National Campaign. After several conferences, the advantages of one simultaneous campaign, in conjunction with these communions, appeared very weighty and substantial, as against a campaign carried on in isolation. The communions participating are Anglican, Methodist, Presbyterian, with the Congregational and Baptist. The coöperation does not commit us as a communion to anything beyond common organization to reach the financial objectives and participation in public meetings of a general character, to explain the objects of and to stir up enthusiasm for the Forward Movement. For it is distinctly understood that: (1) Each communion determines its own objectives; (2) each will conduct its own spiritual preparation; (3) each will receive its own subscriptions independently of the other communions."

A Forward Movement Number

Church Work, the Anglican paper of the maritime provinces of Canada, has just issued an excellent special Forward Move-

ment number, including a message from the Archbishop of Nova Scotia, one from the Halifax Executive, and one from the organizer, the Rev. E. B. Spurr, and is replete with information and inspiration for the Campaign "down East".

Church Hall in a Pioneer District

Archbishop Du Vernet, of the far western diocese of Caledonia, has just opened the first Church hall in the South Bulkeley Valley. The Archbishop writes of this event:

"Last August the Rev. Arthur Garlick, straight from Cambridge, England, was appointed to take charge of the South Bulkeley Mission and the time was deemed ripe to do something in the way of erecting a church building. A suitable site was secured from David Gibb, of Prince Rupert, and the Anglican Synod of Caledonia advanced the money to purchase all the material required and pay for a superintending carpenter. Sixteen sturdy pioneers turned out for a working bee, the women providing the mid-day meal, and soon under the leadership of Mr. B. Keddie the exterior of the building was sufficiently completed to allow us to open it last Sunday. Mr. and Mrs. Call presented their little daughter 'June' for baptism and the forty people present fully realized that the opening of the first church of any denomination in this valley was an historic event.

"Under pioneer conditions it has always been my policy to make such a building a church hall, rather than set it apart exclusively for religious worship, anything of a helpful character being permitted to take place in it. What is for the good of men must be to the glory of God.

"The day following the opening service several meetings were held in this building. In the afternoon there was a meeting of the farmers' institute, a meeting of the stock breeders' association, and a meeting of the school supporters, when arrangements were made for the first public school in this district to open in this building. In the evening there was a Christmas tree with songs, recitations, and games, when fifty people, young and old, thoroughly enjoyed themselves."

BISHOP BURCH SPEAKS AT LAYING OF CORNERSTONE

On the Church and Americanization — Recital of Ecclesiastical Music—Dr. Gates' Anniversary

New York Office of The Living Church
11 West 45th Street
New York, February 2, 1920



HE cornerstone of the Civic Auditorium, to be known also as "New York's Town Meeting Hall", was laid by Lieut. Col. Theodore Roosevelt under the auspices of the League for Political Education, at 113-123 West Forty-third street, last Saturday noon. Appropriate exercises at the Hippodrome preceded this ceremony. The significance of the new auditorium as a place for free and open discussion of all civic problems was interpreted by speakers, including Bishop Charles S. Burch, Rabbi Stephen S. Wise, Frank A. Vanderlip, Borough President Henry H. Curran, and the Rev. John J. Bourke, representing Archbishop Hayes. At a luncheon at the Astor following laying of the cornerstone, \$150,000 was raised toward the \$1,250,000 building fund.

Bishop Burch said that never before had Americans needed more to heed voices that make clear distinction between freedom of speech and the abuse of that freedom.

"This civic forum, as I understand it," he said, "is primarily for the utterance by experts of the best opinions on all social, economic, religious, artistic, and other subjects; and secondly, it is a place where men and women may come, and, please God, shall come, to express their own political opinions.

"Let me express the hope that this League for Political Education may take its just and due share in the education of those who have come over here for an asylum, whom we do not understand, whom sometimes we do not try to understand, and whom we ought to understand. How many of you in this auditorium this morning have ever gone down on the East Side and talked with and tried to fraternize with these aliens who have segregated themselves there, or how many of you have ever gone up into the coal regions of Pennsylvania or Ohio and tried to understand those alien folk who fail to understand us? It is their fault? No, it is because we have not tried

to help them to understand us, our forms of government, to sympathize with us, or to let us sympathize with them.

"We owe them a debt. We owe them just what we gave to them years ago, an asylum. But it should be an asylum where they can become not simply impressed with, but filled with enthusiasm for American institutions. And how are they going to be filled with enthusiasm unless you and I and other American citizens try to help them to understand what American citizenship means?"

RECITAL OF ECCLESIASTICAL MUSIC

The Cathedral of St. John the Divine choristers gave a reverent and finished recital of early modern ecclesiastical music on Thursday afternoon in Aeolian Hall under the direction of Dr. Miles Farrow, their master and organist. A full analysis of the programme was printed in a recent issue of THE LIVING CHURCH.

Happily the audience generally refrained from applause after the several numbers, feeling that it was unseemly to dissipate the atmosphere of reverence created by the beautiful rendering of such pure music set to words of sacred import. On such occasions silence is more eloquent of approbation and satisfaction than the noise of hand-clapping.

A distinguished and capable musician penned these words for the New York Tribune:

"The concert belonged to a class of musical affairs to which the term entertainment in its ordinary acceptation can scarcely be applied with pertinency; and having a lofty purpose, while lacking the adventitious help and the interest of curiosity effectively invoked in behalf of the Vatican Choristers who visited us earlier in the season, it was not largely attended. But that does not matter. The audience was one of refinement and serious inclination, and the purpose of Dr. Farrow to disclose what is accomplished at the Cathedral Choir School was beautifully achieved."

Your correspondent tenders his cordial congratulations to the master and gentlemen of the choir, seniors and juniors, and hopes for frequent opportunities to hear them sing.

DR. GATES' ANNIVERSARY

To mark the completion of sixteen years of service at the Chapel of the Intercession, first as rector of the old parish and now vicar of this chapel of Trinity parish, the guilds, societies, and a number of parishioners recently presented the Rev. Dr. Milo H. Gates with a purse of money together with their congratulations. The vicar was asked to purchase a closed automobile to make parish visiting easier in the northern section of Manhattan Island.

CATHEDRAL TRUSTEES MEET

The third meeting of the board of trustees of the Cathedral of St. John the Divine since the Rt. Rev. Dr. Charles Sumner Burch became Bishop was held Tuesday afternoon at the Synod House.

Several appointments were made by the Bishop and ratified by the trustees under the new constitution. The Rev. Robert E. Jones, D.D., was appointed Canon Bursar, and the Rev. E. Briggs Nash was appointed Canon Sacrist. The honorary Canons appointed were the Rev. George F. Nelson, D.D., registrar of the diocese; the Rev. George William Douglas, D.D., the Rev. George F. Clover, superintendent of St. Luke's Hospital, and the Rev. H. Adye Prichard.

The Rev. William E. Gardiner, D.D., Secretary of the Board of Religious Education of St. Faith's Training School for Deacon-

esses, and the Rev. Charles K. Gilbert, executive secretary of the Social Service Commission of the diocese, were appointed vicars to assist at the Cathedral services and ceremonies.

CATHOLIC CLUB

The New York Catholic Club held its annual meeting on Tuesday, January 27th, at the Harvard Club. Encouraging reports were read. Elections were: President, the Rev. Warren K. Damuth; Secretary, the Rev. Samuel W. Day; treasurer, the Rev. William M. Mitcham. The Rev. Dr. Gustav A. Carstensen read a paper, graphically describing Church and social conditions in the Virgin Islands, past and present.

BISHOP BURCH CONFIRMS HIS LARGEST CLASS

Bishop Burch on St. Paul's Day confirmed in Christ Church, Poughkeepsie, his largest class in the nine years he has been a bishop. It numbered 146, and as 52 persons came by transfer there were 198 new members. The Bishop said that his largest previous class was one of 126 at the Chapel of the Intercession. The day also marked the rector's twentieth anniversary.

MYSTERY PLAY IN THE BRONX

More than a dozen vested choirs, a number of girl choirs, and the St. Cecilia club took part in a Christmas and Epiphany mystery play presented in the Bronx Church House on the Second Sunday after the Epiphany. Two clergymen, several organists, and a number of other workers also assisted. Deaconess Armstrong arranged the play, and Bishop Burch was among those who saw its presentation. The congregations and neighborhood population of the Bronx attended in large numbers.

THE CHURCH OF THE ASCENSION FORUM

On Saturday terms were arranged for continuance of the Sunday night forums at the Church of the Ascension. For the present the meetings will occur in the body of the church after a religious service, with one speaker, no short speeches, and no after meeting in the parish house. Speakers shall hereafter be named in advance to the Bishop and have his license to speak. At the forum Sunday night George Gordon Battle presided.

DEVELOPING CONGREGATIONAL SINGING IN MASSACHUSETTS

*As Part of Nation-wide Campaign
—Dr. Sturgis Discusses Money
Before the Episcopalian Club—
Professor Washburn Accepts*

The Living Church News Bureau }
Boston, February 2, 1920 }



ONGREGATIONAL singing has received a new impetus in Massachusetts.

Four eminent musicians have been selected by the Nation-wide Campaign in Massachusetts as a committee on Church Music and Congregational Singing: Wallace Goodrich, chairman; Arthur Phelps, vice-chairman; the Rev. F. W. Fitts, Albert W. Snow.

This committee has sent to the clergy of the diocese a letter, explaining plans for the effective development of hearty congregational singing:

"Community singing during the war gave heart to the soldiers. Congregational singing during the Campaign will give uplift to the worshippers.

"No time could be more opportune than the present to take those steps which promise to promote general and hearty participation in congregational singing. These steps obviously are, first: to encourage the choice of such hymns and tunes—at least until satisfactory results are manifest—as are generally familiar and well adapted to the purpose in view. Second, to inspire in our organists and choir leaders a sense of the great opportunity which the momentum of the Nation-wide Campaign affords them to awaken interest and enthusiasm in the subject in their congregations.

"Conferences will shortly be held in several diocesan centres, one of which every organist and choirmaster in the respective district will be invited to attend, and at which their rectors will be cordially welcome. Each conference will be in charge of a member of this committee, or of a competent representative. There will be practical talks upon Church music, especially from the standpoint of the congregation; suggestions and demonstrations of desirable methods of

accompaniment and leadership of hymns and chants; practice in hymn-singing and leading, including consideration of tempo and rhythm; exercise in chanting, including thorough study of its fundamental principles and effective rendering according to the several systems of pointing and musical setting in use in our parishes; and opportunity for mutual discussion.

"The committee is unanimously of the opinion that the success of any effort to stimulate hearty participation in congregational singing will be greatly facilitated by the systematic and judicious choice of hymn tunes and hymns. To this end they have compiled a list of hymns and tunes (which is enclosed herewith) from which it is suggested that selection be made, so far as possible, for all services and special meetings during the Campaign. The list includes seasonal hymns, and others appropriate to the special weekly topics set forth by the Bishop. The present list provides for the period from now until Lent; lists for Lent and Eastertide will be issued in due course.

"The committee earnestly hopes that the reverend clergy will assist them in enlisting the interest of their organists and choirmasters in this important movement, whose success will be of inestimable benefit to the Church and her services. Especially is their coöperation desired in encouraging and providing for the attendance of their organists and choirmasters at such conferences as may be appointed, due notice of which will be sent to all."

Of especial help to each parish is the recommendation of hymns for each Sunday. During the twelve weeks of the Nation-wide Campaign in Massachusetts, daily Bible readings are in the hands of all members, leading up to the rector's sermon on the following Sunday. The Church Music Committee is now endeavoring to suggest the most singable hymns suitable to these subjects.

The hymns for Sexagesima are Nos. 445, 378, 421, 467, 615, 418, 408; in the New Hymnal, Nos. 37, 196, 247, 254, 379, 445, 511. For Quinquagesima, Nos. 76, 48, 507, 327, 329, 439, 453; in the New Hymnal, Nos. 121, 55, 85, 209, 105, 260, 259, 471. The topics for the two Sundays are: The

Christian Commonwealth, and The Church and the Nation.

DR. STURGIS ON MONEY, USED OR ABUSED

"Money is a sacrament. It's the outward and visible sign of the grace of interest," said William C. Sturgis of New York in an address at the dinner of the Episcopalian Club last Monday at the Copley-Plaza. Dr. Sturgis spoke on the ease with which the \$14,000,000 for diocesan needs of the Church would be raised if the communicants would show interest and declared that it means only a weekly gift of 35 cents.

"But that means ten times what they are giving now," said he. "They give three cents a week. That average of three cents is given by 30 per cent. of the Church membership, for actually 70 per cent. give nothing."

He declared that the Nation-wide Campaign will be a success when the people are aroused to what the Church stands for and the Church's mission on earth.

The speaker had the unprecedented courage to begin at home. He spoke of the intolerable conditions that prevail in communities in Massachusetts, Rhode Island, New York, and the southwest part of the United States, notably Texas, and said in these districts there are debased, disgraced, Godless communities, debased through poverty and because the Church hasn't done what it should.

Bishop Lawrence, Bishop Burleson of South Dakota, and H. Anthony Dyer of Rhode Island also made noteworthy addresses. The dinner followed the annual meeting of the club, at which Stoughton Bell of Cambridge was elected president, and Irving P. Fox, of the Church of Our Redeemer, Lexington, secretary.

Resolutions on the loss occasioned to the diocese and to the general Church by the death of the late Clarence A. Poor were adopted, and Bishop Lawrence spoke feelingly of him as a model layman. The Bishop also spoke of the financial drive which will end the Nation-wide Campaign.

Judge Philip S. Parker, chairman of the advisory council of the diocesan committee, said that the Campaign is first to revive the spiritual life; second, for education; third, for Church extension; and fourth, to raise \$42,000,000.

PROF. WASHBURN ACCEPTS DEANSHIP

The Rev. Prof. Washburn has formally accepted his election to be Dean of the Episcopal Theological School at Cambridge. This action has caused great satisfaction in the diocese of Massachusetts.

AN ANCIENT REMEDY FOR A MODERN NEED

As a chaplain of the Masonic lodge, I am impressed by the unprecedented number of men, young, middle-aged, and old, who are applying for membership in this most ancient of fraternal orders. After enquiry and considerable investigation I find that not only the Masonic but many other fraternal orders, all over this American nation, are simply overflowed with applications for membership. Whatever the explanation, this much is clear: men are feeling the need for real fraternity. The state has during and since the world war become more benevolent and fraternal. So has industry, so have the various social and semi-religious organizations. What about the Church? Is not the Church to-day on the threshold of the most generous and real interpretation of fraternity and warm human fellowship that the world has ever known? If it weren't for Russia, I should not object to parishioners calling each other Comrades!

In his suggestions to the five-minute speakers among the laymen, who spoke in

most of the churches of the diocese yesterday on "The Parish", the executive secretary of the Church's Call, the Rev. W. Appleton Lawrence, gave an interpretation of the need for parish comradeship, which suggests an ancient remedy for a modern need.

"Tell them," he said, "that the Gospel is the Hand Book of the only democracy that is worth while—the only kind that will survive the test of time. Consequently in the light of the present social unrest you may assure them that the topic for the week is the most practical of all the themes that will be brought before them for the ten weeks; not the most important, perhaps but the one of greatest practical moment."

"Tell them that no other Christian communion needs to hear this message of democracy as does our own, and here in the East most of all. For here eastern reserve combines with the formality of our liturgical worship to give the appearance of truth to the common criticism that the Episcopal Church is cold and inhospitable. Too often in the past we have been called the Church of the aristocracy. The truth is that here in Massachusetts we are the Church of the rich and the poor, with greater social ex-

tremes than any other. Point out to them that herein is a great opportunity if we will but follow up this advantage and make the church the place where next to the family hearth men may look with confidence for kindness, sympathy, good cheer, and all the essentials of fellowship.

"Don't let men be driven to seek comradeship in lodges and clubs (not even church clubs). It is up to us to see that the atmosphere of good fellowship pervades the pews.

"How many times the clergy are blamed for their inattention to the sick and the afflicted. Did you ever consider that it might be your fault? When you heard that Charlie Smith was taken to the hospital last night, did you call the rector up to make sure that he also knew of it? When you read in the local paper that trouble had come into the family of the man who sits in the next pew but who moves outside your social set, did you say anything to help, did you call, did you write him a note, or did you think that was the parson's business? Or worse, did you think that it was a matter of no consequence to anyone in the Church?"

RALPH M. HARPER.

THE CHICAGO CHURCH CLUB HOLDS CONVENTION DINNER

*President Bartlett of Hobart College
Being Speaker of the Evening—
A Benefit for the Girls' Friendly
Society*

The Living Church News Bureau }
Chicago, February 2, 1920 }



THE Church Club of the diocese held its enjoyable convention dinner on Tuesday evening, January 27th, at the City Club, Mr. R. H. Noyes presiding. Over three hundred men and women were present. The Bishop was unable to attend and Bishop Griswold supplemented the Bishop's appeal at the convention service for consecration and concentration by asking for increased loyalty to the faith, to the Bishop, and by the clergy to their fellow clergy.

Mr. George K. Gibson gave a stirring account of his experiences in the Nation-wide Campaign, and quoted some of the latest figures for this diocese.

Mr. Courtenay Barber announced the list of Lenten noon-day preachers in Chicago. The services will be held this year at the La Salle theater (between La Salle and Clark streets), daily (except Saturdays and Sundays), beginning at 12:10 and lasting until 12:30 P. M.

The speakers this year are:

February 18th to 20th—Bishop Wise.

February 23rd to 27th—Bishop Fiske.

March 1st to 5th—The Rev. Dr. Freeman.

March 8th to 12th—The Rev. Dr. Renison.

March 15th to 19th—The Rev. Dr. Almon Abbott.

March 22nd to 26th—Bishop Weller.

March 29th to April 2nd—Bishop Anderson.

The speaker of the evening was the Rev. Murray Bartlett, D.D., president of Hobart College, who deplored the curse of the materialism of the day and pleaded for Christian education as the best means of combating the evils, emphasizing particularly the part that the small Church college has in meeting this materialism.

BENEFIT FOR GIRLS' FRIENDLY SOCIETY

A benefit performance of the Rev. J. M. Barrie's charming comedy, *Dear Brutus*, was given by Mr. William Gillette at the Illinois Theater, on Monday evening, January 26th, for the extension fund of the Chicago branch of the Girls' Friendly Society. The play was largely attended. The extension fund supports field secretaries, who do so much in organizing new branches, and aids in the building and upkeep of lodges, rest and lunch rooms in the cities and of holiday houses for the summer. Part of the funds from the performance of January 26th was contributed towards a proposed memorial in London to Mrs. Townsend, who founded the G. F. S. in 1873. Part, too, was sent to the work of the G. F. S. at Kyoto, Japan. Chicago is one of ten large cities in the United States in which G. F. S. lodges have been established. The Chicago House at 54 Scott street accommodates 66 girls, and is usually filled, besides having a waiting list. The rates are from \$4.25 to \$7.25 a week, including meals. The House offers a pleasant home for young girls and women of limited income in an attractive residence district within one-half hour's walk from the Loop and one block from the Lake. There is a library; a living room, with piano, and a large assembly hall with piano and victrola.

The Chicago branches have their Holiday House at Glenn, Michigan, where about 250 guests are entertained during the summer at rates of \$5.00 a week for members, and of \$7.00 a week for non-members. The president of the Chicago branches is Mrs. Robert B. Gregory; the secretary, Miss Jane Barron.

H. B. GWYN.

DEATH OF REV. C. J. SHUTT

THE REV. CHARLES JACOB SHUTT entered into life early on Tuesday morning, January 27th.

He was born in Shelbyville, Ill., 57 years ago. When he was a small child the family moved to Paris, Ill., where his father, an

old-time newspaper man, had charge of the local paper. There he learned the newspaper and printing business and when 18 became foreman of a large printing establishment in Memphis, Tenn. He went through all the stages of newspaperdom from the mechanical work to editor; he reported the Cotton Exposition in St. Louis, and was court reporter for a large southern daily.

When about 25 he returned to Illinois and through contact with and interest in young men he affiliated with the Methodist church. While at the University of Illinois for some special courses he was influenced by Dr. Dresser to study for the priesthood. After being ordered deacon he worked among the mining population in the Springfield district, and then came to the Western Theological Seminary. He was priested by Bishop Seymour in Christ Church, Arcola, Ill., on St. Barnabas' Day, 1899, after which he was with Bishop Seymour for a short time.

In the fall of 1900 he accepted the call to St. James' Church, Independence, Iowa, and during his stay there was united in marriage to Miss Edna Poor. In 1909 he went to St. Luke's Church, North Des Moines, of which he was the second rector. In 1914 he went to Mankato, Minn.

When the *Witness* was organized in 1917 he became one of the board of editors and directed the paper from Mankato. This proved unsatisfactory and in August 1918 he removed to Chicago and became the managing editor.

During his stay in Chicago he lived in Christ Church parish, where he assisted the rector, the Rev. Charles Herbert Young, in many ways.

He died at the Illinois Central Hospital, of pneumonia. His widow and young son, Philip Leslie, survive him. Funeral services were from Christ Church on January 29th. Interment at Paris, Ill.

Mr. Shutt, largely by his own efforts increased the circulation of *The Witness* from a small number to more than twenty thousand copies within a short time. The paper has been receiving new subscriptions daily. At the same time Mr. Shutt was planning a publishing house to give clergy and laity a splendid library of popular books on religious subjects. The growing work of straightening out the publication part of *The Witness*, put so much upon Mr. Shutt that he became weakened and succumbed to an attack of influenza and later to pneumonia. The fighting spirit of the man was shown in his calling his stenographer to help him plan for the issue of *The Witness* of January 31st. Contrary to the doctor's orders he sat up to edit material. Just afterwards he succumbed to pneumonia. He was removed to the Illinois Central Hospital on January 24th. His last words to Mrs. Shutt, herself very ill, were to urge her not to worry. He died on Tuesday morning at 3 o'clock.

INSTALLATION OF BISHOP OF IDAHO

ON ST. PAUL'S DAY, January 25th, the Rt. Rev. Frank H. Touret was installed as Bishop of Idaho at St. Michael's Cathedral, Boise, by the Rt. Rev. Herman Page, D.D., Bishop of Spokane, and the Rt. Rev. Robert L. Paddock, D.D., Bishop of Eastern Oregon. The service was witnessed by a large congregation, and proved inspiring. The bishops were met at the door of the Cathedral by the Dean, local clergy, and lay members of the Council of Advice, and escorted to the chancel. Prayers were offered by Bishop Paddock, after which the new Bishop was conducted to his seat and installed by Bishop Page. Dean Alward Chamberlaine

read a declaration of loyalty in behalf of the clergy and laity, which was followed by the *Te Deum*. Bishop Touret was celebrant at the Holy Communion. Strong addresses were made by the visiting bishops.

BERKELEY ADDS TO ITS FACULTY

THE REV. HIRAM VAN KIRK, Ph.D., rector of St. Luke's Church, Darien, Connecticut, has been appointed special lecturer in Theology at Berkeley Divinity School, and will begin his duties with the opening of the winter semester, February 2nd. Dr. VanKirk, who is a graduate of Yale Divinity School and holds a doctorate from Chicago University, taught at Berkeley in 1911 and 1912. He has been Professor of Theology in the Divinity School of the Pacific and on the faculty of the University of California, and has also taught at Yale and at the Episcopal Theological School of Virginia.

DEATH OF REV. W. H. WILSON

THE REV. WILLIAM HENRY WILSON, a retired priest of the diocese of Tennessee, was fatally burned a month ago at Wheeling, W. Va., where he was living in retirement.

Graduated from Nebraska College in 1871, he was ordered deacon in the same year by Bishop Clarkson. Bishop Kerfoot advanced him to priest's orders in 1877, his diaconate having been spent in Nebraska City. The following eleven years he passed in Pittsburgh, and was a general missionary in the South from 1888 till 1892. In that year he became Archdeacon in Tennessee, and had charge of several colored churches in that diocese.

DEATH OF REV. ROBERT BLICKENSERFER

THE REV. ROBERT BLICKENSERFER, rector of Christ Church, Hackensack, N. J., died of pneumonia on Sunday evening, February 1st, in the rectory of the parish. He was only thirty-five years old and had been rector of Christ Church since 1916.

Born in Bethlehem, Pa., he was graduated from Miami University in 1907 and from the General Theological Seminary in 1910. He was made deacon and priest by Bishop Talbot in the year of his graduation from the seminary and did his first ministerial work at St. Agnes' Chapel, New York, where he was a curate.

BURIAL OF REV. E. C. HEALY

THE BODY of the Rev. E. C. Healy, for many years curator of Nashotah House, was laid to rest in Nashotah cemetery on Thursday, January 29th. The body was brought by train over the electric line from Milwaukee to Delafield on Thursday morning and taken directly to the parish church of St. John Chrysostom, of which for twenty-one years the departed priest had been rector. The burial office was read by the Bishop of the diocese, the Rev. H. B. St. George, D.D., reading the lesson. Conveyance from Delafield to the mission had to be by sleigh, owing to snowdrifts which for weeks have made the use of other vehicles impossible. The mild weather and the bright sunshine were a God-send under those circumstances. At the requiem in the seminary chapel the Dean was celebrant, the Bishop being officially present in the sanctuary, and pronouncing the absolution. The plainsong *Missa pro Defunctis* was followed strictly in all its parts, the student body forming the choir. At the close, the Bishop recited the prayer connected with the cer-

emonial absolution of the body, after which the procession made its way to the cemetery. The site of the grave is on the hill at the entrance of the cemetery, and within a few feet of the grave of Dr. Breck. There at the entrance is a fitting resting place for one who for so many years was custodian not only of the cemetery, but of all the domain which it overlooked, and faithful pastor to people in scattered homes for miles around, who never turned to him in vain in trouble or sorrow.

A SUCCESSFUL PARISH STATEMENT

A MASSACHUSETTS parish has found the monthly statement illustrated below valuable in keeping its records relatively clear. The assistant treasurer sends out his statements at the middle of the month to all who are three weeks or more behind. It "avoids

PARISH SUPPORT		MISSIONS	
Pledged _____ to _____	Paid _____	Pledged _____ to _____	Paid _____
Balance Due _____		Balance Due _____	
TOTAL DUE			
CHECKS should be made payable to ST JOHN'S PARISH, Inc.			

as much as is humanly possible the odium of a bill."

And it comes early enough so that the back pledges are not difficult to pay.

DEATH OF REV. W. D. BUCKNER, LL.D.

A TELEGRAM announces the death on February 2nd of the Rev. Walter Davenport Buckner, LL.D., rector of Calvary Church, Memphis, Tenn. His death was caused by pneumonia and the funeral occurs from the parish church on Wednesday.

The Rev. Dr. Buckner was an alumnus of the Theological Seminary in Virginia and did his first parish work in Tazewell, Va., from 1896 to 1898. He served at Pine Bluff, Ark., from 1898 to 1910, and at Trinity Cathedral, Little Rock, in 1910 and 1911. He was a member of the Standing Committee in the diocese of Arkansas from 1899-1911, and in the diocese of Tennessee in 1911-1912. He was a deputy to the General Convention from the diocese of Arkansas at the sessions of 1901, 1904, 1907, and 1910. He became rector of Calvary Church, Memphis, in 1911.

BEQUEST

THE CHURCH of the Holy Communion, Charleston, S. C., has suffered great loss through the death of Mr. William M. Bird on January 9th. Mr. Bird was for many years a member and a vestryman of this parish, and was not only generous in financial support but conspicuously faithful in all his churchly duties. By his will, recently probated, he leaves to the parish a bequest of approximately \$40,000, the bulk of which will probably be a permanent endowment fund. A bequest of the same amount was also made to the Porter Military Academy, of which Mr. Bird was a trustee.

MEMORIALS AND GIFTS

MRS. G. W. CLARK of Owego, N. Y., has increased the Thomas H. Arnold fund for rural mission work from \$2,000 to \$10,000.

CHRIST CHURCH, Walnut Cove, N. C., has recently been presented with vesper lights in memory of Frank Caldwell Hairston, Eucharistic lights in memory of Sterling

Adams, and a silver chalice and paten in memory of Agnes Wilson Hairston.

ST. PAUL'S CHURCH, Syracuse, N. Y., the Church Pension Fund, the Board of Diocesan Missions, and the Board of General Missions will receive legacies from the estate of the late Seymour H. Stone of Syracuse.

ON SUNDAY, January 25th, Bishop Fiske preached at St. Andrew's Church, Utica, N. Y. (Rev. W. H. Morgan, rector), and dedicated a new altar and reredos, the gift of Henry L. Bowes, a vestryman, in memory of his father and mother. The altar and reredos are of richly carved quartered oak, harmonizing with the chancel.

ON ST. PAUL'S DAY, several more memorials were dedicated at St. Paul's Church, Marfa, Texas (Rev. Clarence S. McClellan, Jr., priest in charge). These included a processional cross of ecclesiastical design, the gift of Mr. George Augustus Brown in memory of his father and mother; a pair of brass altar candlesticks, the gift of Mr. Adolph Schneider in memory of his wife, and two bronze memorial tablets, the gift of Mr. and Mrs. Joseph R. Livesay in memory of their daughter, Mrs. Mary Livesay Hawley, and of their son, Joseph Renick Livesay, Jr., who died October 17, 1918 on a battlefield in France.

AT HIS annual visitation on the First Sunday after the Epiphany, the Bishop announced to the congregation of Grace Church, Brookfield, Mo., his receipt of several gifts from a Churchwoman who was a communicant of that parish in its early days. The first item, of real historical interest, was the Prayer Book used by Bishop Robertson at the first Church service held in Brookfield, in 1868. The book is to become the property of Grace Church. The other gifts are a fund of \$500 to be the nucleus of an endowment of that parish and a second sum for the erection of some memorial to be placed in the church. This congregation has busied itself this fall and winter with various projects. The church has been re-roofed, the basement enlarged and a drain installed, and a new heating plant put in. There are still funds to re-finish the interior and lay a new floor.

FIVE NEW WINDOWS of the same beauty as the others have been placed in Grace Cathedral, Topeka, Kansas, and dedicated during the past month. This leaves but five windows for completion in the lower part of the building. On the east side a group of three illustrate The Raising of Lazarus, placed in memory of Moses Taylor Belcher; Christ's Temptation, in memory of James Henry Belcher; and Christ Blessing Little Children, in memory of James Moore and his wife, Annie Belcher Moore. On the west are two lancet windows. One, The Visitation, is placed in memory of Cora E. Smith by her children, all members of the parish. The second is The Presentation, in memory of Annie Nelson Douglas, given by her children. At the same time there were dedicated thirty-two of the New Hymnals, stamped in gold, "In Memoriam." Twelve of these were given in memory of the late Rt. Rev. Frank R. Millspaugh, D.D., ten were given by the Cathedral branch of the Girls' Friendly Society in memory of one of its members, Miss Alice Dare, and ten in memory of Mrs. Margaret Prout, given by her children. Several other windows already promised it is hoped to have made and in place by the time of the convention in May.

ANNOUNCEMENT has been made that a new \$25,000 organ is soon to be erected in Bethesda Church, Saratoga Springs, N. Y.

by Mr. and Mrs. Joseph H. Clark, in memory of their parents. The organ will contain choir, great, swell, and solo manuals, with the special feature of an echo organ with chimes and celestial harp effect. As soon as the gift was known, the leading organ builders were telegraphed to send their experts to draw up specifications, and the building of the instrument begins at once.

AT ST. JOHN'S CHURCH, Passaic, N. J., on January 18th, the Bishop of Newark consecrated "to the glory of God and in loving memory of Albert Theodor Leonhard, 1887-1918" a new organ, which is the gift of Mrs. G. Theodor Leonhard and family. Bishop Lines also preached. Before the services an organ recital of half an hour's duration was given by the church organist and choirmaster. The Rev. Roman Pawlikowski, rector of St. Peter and St. Paul's Polish National Catholic Church, vested in surplice and stole, marched with the Rev. W. Gordon Bentley, rector of St. John's. Father Pawlikowski, accompanied by an acolyte, sat within the sanctuary during the entire service, which lasted two and a half hours.

ARKANSAS

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

Missions and Missionaries—Church Service League

AT ST. LUKE'S MISSION, Brinkley, Dean Templeton of Trinity Cathedral, Little Rock, has been holding regular services for the past several months.

BISHOP WINCHESTER is soon to hold a ten days' mission at St. Barnabas' mission, Foreman, with the intention of making a parish in that promising field.

ST. LUKE'S PARISH, Hot Springs (Rev. Charles F. Collins, rector), is proud of its new parish paper which made its first appearance early in January. *St. Luke's Parish Record* is the name. It has the authorization of the vestry and finances are guaranteed.

DR. C. McA. WASSSELL, superintendent of the men's department of St. Peter's hospital, Wuchang, China, who is visiting at his home in Arkansas during his first furlough, was in St. Luke's parish, Hot Springs (Rev. Charles F. Collins, rector), last Sunday. Dr. Wassell addressed the Sunday school and the congregation with a message that is described as stirring and enlightening. The rector asked the congregation to make their morning offering in the interest of the missionary's work. During the Christmas holidays this same parish evinced its generosity towards its rector by giving him a new Hupmobile car.

MISS ALBERTA WEAVER, Batesville, diocesan directress of the Junior Auxiliary, has sent out a pamphlet in regard to the Church School Service League. "We want to adopt this at the next council and certainly need a person to give whole time to it. Please talk up a field secretary."

IN ST. PAUL'S PARISH, Batesville (Rev. Verne R. Stover, M.D., rector), a Service League quarterly party was held recently with 150 young people present. The young people made plans for their Lenten activity, a careful study of each mission field being among other matters determined upon. The rector has been elected secretary of the local ministers' alliance at Batesville. At the national convention of the Chi Zeta Chi medical fraternity, held in Atlanta, last month, he was for the fourth time elected national chaplain.

BISHOP SAPHORÉ is completing plans for a series of missions in the diocese. Notification will soon be given the priests concerned. Bishop Saphoré recently finished, with good results, a mission at St. John's, Harrison (Mr. Gustave Orth, catechist).

ST. JOHN'S PARISH, Camden (Rev. O. M. Yerger, rector), was asked to raise \$2,000 for Sewanee. A gentleman in the city, not a communicant but a friend of the rector, collected \$2,700 for that purpose, and sent it to Sewanee. Bishop and Mrs. Winchester were given a reception at a recent visit to the parish.

BETHLEHEM

ETHELBERT TALBOT, D.D., Bishop

Salaries—Religious Education

THE DIOCESAN Board of Missions has adopted a resolution that, beginning January 1st the salaries of all missionaries shall be at the level rate of \$1,500 and house, adding 5 per cent. per year of service in the missionary field, beginning January 1, 1920, up to a maximum of \$2,000.

THE DIOCESAN Board of Religious Education, meeting at Pottsville on January 14th with representatives of the Woman's Auxiliary and the Social Service Commission, decided to hold a summer school at Montrose from July 3rd to 10th, under joint auspices of the three boards. Mrs. H. L. M. Thompson of Montrose, was elected secretary of the school, and the registration fee was fixed at \$3.00. It was decided to ask Dean Fosbroke to lead the general Bible classes. Montrose, ideally situated for such a school, with splendid buildings, is well known as the place for many Bible conferences.

A SUNDAY SCHOOL INSTITUTE was held at St. James' Church, Pittston (Rev. S. Ezra Neikirk, rector), on January 15th. The instructors were Miss Jane Millikin of the diocese of Maryland and the Rev. R. P. Kreidler, and Miss Alice Hann of Scranton.

CENTRAL NEW YORK

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

Proposed Sale of Church Property—Opening of New St. Luke's, Utica

THE MEN'S CLUB of St. Peter's Church, Auburn, already a flourishing organization, is now undertaking to visit every man in the parish, to arouse interest and increase membership.

AT A special meeting of the parochial society of St. Paul's Church, Syracuse (Rev. Dr. H. H. Hadley, rector), it was unanimously decided to turn over Lockwood Memorial parish house property to be disposed of by the vestry. The society hopes soon to dispose of the parish house at an advantageous figure and to erect a handsome building, several stories high, on adjoining property now partly occupied by the chapel of the parish. The stone of the chapel, which is the same as that of the church, would be used for the front of the new building. Lockwood Memorial parish house has proved inadequate, and it is expected that the new building will in a thoroughly modern way provide for the Sunday school and all the other organizations of the parish. St. Paul's Church stands in the very center of the business district, and not long since a favorable offer for its property was refused.

THE REV. A. A. JAYNES, a former chaplain in the army, was the guest of the Zonta Club of Syracuse at a recent luncheon and spoke on the women of France, describing those whom he met. He said that the men

of the American Expeditionary Forces conducted themselves abroad just as they habitually conducted themselves in this country.

THE FIRST service in the new St. Luke's Church, Utica (Rev. F. C. Smith, rector), was held on Sunday, January 18th, the rector being assisted by the Rev. Carroll L. Bates, who has been working in the parish while the rector served with the Nationwide Campaign committee of the diocese. It has long been the desire of the clergy to have a church in the western part of the city, and in the opening of this new building their desire is realized. The site is a double lot with a frontage of 80 feet, secured with its building from the Presbyterians. The exterior has been painted a light brown, with trimmings of lighter tone, and a large wooden cross on the peak of the belfry. The interior arrangement is unique and practical, compactness being the keynote. The nave seats 175. The chancel is 31½ ft. wide and 14 ft. deep, the sanctuary 15¼ ft. square. Opening from the nave by sliding doors are the parish house rooms, four in number. The front room is used as the rector's office. The next two can be thrown together and if opened into the nave will seat 100 more. These will be used for the Sunday school. Even from the rector's office the altar can be seen, a feature of great advantage at times of extraordinary services. The rear room will be equipped with ranges and other accommodations for a model kitchen. Additional parish rooms are provided in the basement with an entrance at the side of the front porch. On the north side a room 60x16 will be fitted for use as a men's club, with shovel board and billiard tables. The choir room 13x20 is in the front part of the basement. Further space is available in the furnace and store rooms when expansion is desired. The interior walls and ceiling of the church are finished a light buff, with a white wainscoting to a height of three feet. The windows of the old church and all other memorials have been moved. The pulpit, carved in oak said to have been taken from the Cathedral at Winchester, England, where the carving was done, is a memorial to the late Rev. Edward Van Deusen, founder of the parish. Allegorical figures on the side represent Faith, Hope, and Charity bearing in their hands, respectively, models of a church, a hospital, and a home, which are the fruits of the founding of St. Luke's parish. The lighting is from hanging globes giving diffused light. The organ has been overhauled and an electric motor installed. The cost of reconstruction and remodeling has been practically covered by the proceeds of the sale of the old property and by pledges made during the late Campaign.

THE CHOIR of St. Paul's Church, Syracuse, gave a farewell supper party on January 18th to Mr. H. Chas. Ballard, a member of the choir for sixteen years, now leaving for New York City. The supper, following the vesper service, was a complete surprise to Mr. Ballard. Mr. Geo. K. Van Deusen, the organist, on behalf of the choir presented to Mr. Ballard a gold and silver loving cup with suitable inscription.

THE CHURCH OF THE HOLY CROSS, Utica (Rev. J. J. Burd, rector), has offered the use of one of its buildings, accommodating 120 kindergarten pupils, to relieve school congestion. The offer has been accepted with thanks by the city.

DURING 1919 the ladies' industrial society of Grace Church, Syracuse, paid the interest and \$500 on the principal of the mortgage on the parish house.

THE CONVOCATION of the second district was held in Zion Church, Rome (Rev. E. S. Pearce, rector), on January 20th. A business session was held in the afternoon and in the evening a general meeting at which Mr. Stuart Lansing of St. Paul's Church, Watertown, a brother of Secretary Lansing, was the principal speaker, his subject being The Auxiliary Vestry. St. Paul's Church, Watertown, has an auxiliary vestry which meets with the regular vestry, offers suggestions, and coöperates in carrying out the work of the parish. The membership includes both men and women, and great progress has been made since this change in administrative methods. Much interest was aroused by Mr. Lansing's vigorous presentation.

AN ALL MALE choir has been organized in Zion Church, Rome, to lead congregational singing in the evening.

CONNECTICUT

CHAUNCEY B. BREWSTER, D.D., Bishop
EDWARD C. ACHESON, D.D., Sufr. Bp.

Self-Sustaining Parish Develops at Waterbury

ALL SOULS' CHAPEL, Waterbury (Rev. A. T. Gesner, in charge), becomes a self-sustaining parish following a successful campaign for funds whose result has been announced. St. John's parish has just purchased a large residence next to All Souls', as a rectory and the rector of All Souls' has been asked to use it. Although the new parish is barely three years of age, it has a Sunday school of one hundred children, and a Brotherhood chapter is expected soon.

GEORGIA

FREDERICK F. REESE, D.D., Bishop

Christ Church, Savannah—St. Augustine's

ENTHUSIASTIC recommendation that the vestry begin immediate effort to acquire a parish house was the feature of the annual parish meeting of Christ Church, Savannah, on January 26th. Beginning the first of the year, all seats were made free. On the following evening, steps were taken to form a business women's league as a chapter of the parish aid society, and the work of a similar league in St. Luke's Church, Atlanta, was explained by Mrs. C. B. Wilmer. On January 29th, a section of the Woman's Auxiliary entertained the Parish Aid Society with a progressive tea, to arouse interest in missions. Representatives of the four parish branches, including the diocesan president, gave talks on the Church's mission, the guests progressing from table to table every five minutes.

ST. AUGUSTINE'S (colored) CHURCH, Savannah (Ven. J. H. Brown, rector), reports that with its 106 communicants, \$1,433.25 was raised for all purposes last year, and all expenses were paid. An employment bureau formerly operated by the rector had to be discontinued on account of the high license exacted by the city. The city administration has granted to St. Augustine's night school, organized last June, a free license, and the Mayor in writing the order commended the work, adding a postscript: "This is an extremely worthy work."

HARRISBURG

JAMES H. DARLINGTON, D.D., Bishop

Lights at Westfield—Parish Celebrates Patronal Day

ST. JOHN'S CHURCH, Westfield, has installed electric lights in place of the former system of natural gas. The current is brought from a manufacturing establish-

ment a third of a mile away. The vestry has seen its way clear to increasing the parish budget more than 50 per cent., and the rector's salary has been increased more than 45 per cent. The Rev. Guy F. Caruthers has been in charge of this parish for several years of prosperity and progress.

THE FEAST of the Conversion of St. Paul was celebrated at St. Paul's, Harrisburg, with special services conducted by the Rev. Dr. Floyd Appleton, the rector, and sermons by the associate rectors, the Rev. J. F. Virgin and the Rev. L. F. Baker. Pictures of the Rev. W. V. Feltwell and the Rev. J. H. Hobart Millett, early rectors, have just been placed next the Bishop's in the vestibule. A parish social was held on Wednesday in the octave.

INDIANAPOLIS

JOSEPH M. FRANCIS, D.D., Bishop

New Parishes—Board of Missions

AT THE last diocesan council two new parishes were admitted into union with the diocese, those of St. John's, Bedford (Rev. A. Elliston Cole, rector), and the Church of the Advent, Indianapolis. The former, sustained by missionary aid for some years, becomes self-supporting through a splendid effort in the Nation-wide Campaign. The Church of the Advent, founded about a year ago, an organized parish at the start, has asked no assistance from the missionary board. It carries out the Bishop's long cherished plan to meet the needs of the fast-developing northern part of the city. While it draws part of its membership from established parishes a considerable quota comes from Church families unattached, or inactively attached, parochially, and from those not hitherto affiliated with the Church. It has reached the children of the locality particularly in its Sunday school work. The Rev. C. E. Bishop, in charge until a permanent rector should be secured, has presented fifty-seven persons for Confirmation, and has under preparation a further considerable number. The Rev. G. H. Richardson will assume charge on the first Sunday in March as established rector. Mr. Bishop will continue in the city as vicar of the Church of the Holy Innocents, and St. Matthew's, Irvington.

AT A MEETING of the diocesan Board of Missions, the salaries of the clergy serving mission congregations were all advanced for the coming year, though it was not deemed feasible to adopt a rigid graduated minimum stipend. Work under the board in Southern Indiana, at Mt. Vernon, New Harmony, Cannelton, and Jeffersonville, has been grouped, and will be under the charge, at an early date, of the Rev. Dr. H. P. Lyman-Wheaton.

IOWA

THEODORE N. MORRISON, D.D., Bishop
HARRY S. LONGLEY, D.D., Bp. Coadj.

Social Club at Independence

ST. JAMES' CHURCH, Independence (Rev. A. H. Brook, rector), on the Eve of last All Hallows formed the St. James' Social Club with more than 40 members, now increased to 70 members and still growing. The club has two regular meetings each month, although it is open at other times. In the basement of the parish house it has installed a pool table and expects soon to add another, with other means of enjoyment. The men have a smoking room and special games are provided for the younger members. A small membership fee is required, but entertainment is supplied at cost by details of the members. Recently

the Daughters of the King entertained the club with a four act comedy.

KANSAS

JAMES WISE, D.D., Bishop

Clergy in Annual Retreat—A Pioneer Churchman—Laymen at Work

ON FEBRUARY 10th, the clergy of the diocese will meet at the Cathedral for their annual retreat. The Holy Communion will be followed by an all-day conference led by the Bishop. Bishop Woodcock of Kentucky will conduct the meditations. The retreat will close on the 12th.

MR. W. T. McCARTY, an attorney of Lyon County, a charter member of St. Andrew's Church, Emporia, is the only person who has been for fifty years a member of the parish. He came to Emporia in 1869 and the parish was organized the following year.

IN SEVERAL parishes and missions a follow-up plan to make ready for the every-member canvass has been worked out by the Archdeacon. On January 4th, two laymen of St. Paul's parish, Manhattan, Professor N. A. Crawford and Professor C. W. Conover, visited the churches at Blue Rapids and Marysville, speaking on behalf of the Campaign from the layman's point of view. The Canvass was made on February 3rd. Other parishes will be visited similarly in the near future.

MAINE

BENJAMIN BREWSTER, D.D., Bishop

Educational Courses Offered by the Auxiliary

UNDER THE auspices of the Woman's Auxiliary of the diocese, a course of three lectures is being given at St. Luke's Cathedral Parish House, Portland. The first lecture was given by the Rev. Henry J. Chiera, who spoke of his work among the Italians at the Old North Church in Boston. The next lecture was given by the Rev. Charles Le V. Brine, his subject being, The Greeks and Russians. The last of the series, The Scandinavians, will be given by the Rev. Dr. A. W. Sundelöf on February 19th. The normal class for mission study, carried on under the educational department of the Auxiliary, has the following February programme on Christian Americanization: February 6th, From the Land of the Vikings; February 13th, The Slavic Races; February 20th, The Church's Responsibility towards Its Neighbors. This course began early in January.

MARQUETTE

ROBERT L. HARRIS, D.D., Bishop

Inter-Church Hospitality

ARCHBISHOP GERMANOS of New York visited in Iron Mountain on St. Paul's Day. He celebrated mass according to the Syrian rite in Holy Trinity Church (Rev. R. F. McDowell, rector), at 8:30, assisted by two priests. He also made an address at the regular service at 11 o'clock, speaking through an interpreter. And in the afternoon the Archbishop officiated at a double wedding in the church, when two Syrian sisters were married to two of their co-religionists from Kearney, Nebraska.

The rector of Holy Trinity assisted at the mass by reading the gospel in English, and read also parts of the marriage service in English.

MICHIGAN

CHARLES D. WILLIAMS, D.D., Bishop

Parish Now Free of Debt

CHRIST CHURCH PARISH, Owosso (Rev. W. R. Blachford, rector), is now free from debt. On Holy Saturday of last year a

mortgage of \$2,500 on Church and rectory was paid off, enabling the congregation the next day to worship in a church free from incumbrance for the first time in twenty-seven years. Just recently the parish house, a downtown piece of property, old and delapidated, was disposed of; and after paying the mortgage on it and a few other obligations the vestry still has a few hundred dollars. The congregation has paid off \$5,000 debt in three years.

MILWAUKEE

WILLIAM W. WEBB, D.D., Bishop

Death of Mrs. L. R. Durand

MRS. LOYAL R. DURAND, an old resident and life-long member of St. Paul's Church, Milwaukee, passed to her rest on Tuesday night, January 27th, at the age of 81 years. Mrs. Durand had been active in all of the woman's work of the Church in her younger days and had served for many years on the board of St. John's Home and as secretary of the Woman's Auxiliary. Infirm health in recent years has confined her largely to her home and prevented the activity of her youth, though it never diminished her interest in all the work of the Church. She is survived by one son and four grandchildren.

MISSOURI

DANIEL S. TUTTLE, D.D., Bishop
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

Experiment at Webster Groves

AT EMMANUEL CHURCH, Webster Groves (Rev. J. C. Jones, rector), a result of the Nation-wide Campaign was the formation of Emmanuel Church Federation, planned to utilize the entire human power of the Church. Every member of the parish has been assigned to work in one or more of the subcommittees of the Federation, whose operation has so far been successful beyond expectation. Business is handled through a general board composed of the officers and a member of every component society.

NEWARK

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

Newark Clericus—Parish Anniversary and Institution Service

THE NEWARK CLERICUS met in the hall of St. Mark's Church, Newark, on Monday, January 26th, the Rev. Robert W. Trenbath presiding. The Rev. Dr. Selden P. Delany read a timely and interesting essay on The New Necromancy, which was followed by a scholarly discussion. This society is almost thirty years old and has a limited and complete membership of fifty clergy of the diocese.


THE CONGREGATION of St. Paul's Church, Hoboken, celebrated the eighty-fifth anniversary of the founding of the parish (the oldest ecclesiastical organization in the city) on the Feast of the Conversion of St. Paul. The Rev. Henry Baldwin Todd was instituted as rector by Bishop Lines, who also preached. In the evening a special musical service was held. Matthew's cantata, *The Conversion of St. Paul*, was sung, the organ, quartettes of horns, and stringed instruments accompanying. The Rev. John Keller made an address. A large delegation of free masons was present.

NEW JERSEY

PAUL MATTHEWS, D.D., Bishop

A Clerical Builder—Convocations—Inauguration Prayer

ST. ELIZABETH'S (Hungarian) Church, Trenton, was recently dedicated by Bishop



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Matthews. The priest in charge is the Rev. G. E. St. Clair. Much of the carpentry work on the church was done by Mr. St. Clair himself, much to the entertainment of the Trenton newspapers, who sent photographers to get a view of the building with the clergyman acting as master builder.

THE BURLINGTON and New Brunswick convocations recently met, the lower convocation at Merchantville, the upper at St. James' Church, Trenton, discussing the continuation programme of the Nation-wide Campaign and the reorganization of convocations. It is planned that each convocation shall meet semiannually to hear reports on Missions, Social Service, and Religious Education. A special additional programme will be presented at each meeting. Each convocation has adopted new by-laws which will be presented at the diocesan convention in May. Changes in the canons will be urged to make possible this new arrangement.

THE BISHOP was asked to make the opening prayer when the Hon. Edward I. Edwards was inaugurated at the State House in Trenton, as Governor of New Jersey. The new Governor is a Churchman, being a member of the vestry in his parish church at Jersey City.

OREGON

WALTER T. SUMNER, D.D., Bishop

Good Samaritan Hospital Must Be Enlarged—Organizing the Girls' Friendly Society

ON JANUARY 15th the management of the Good Samaritan Hospital launched a drive for \$250,000, to equip this institution to meet the demands now being made upon it. The hospital, in one of the best sections of the city, with its connected buildings, occupies two blocks of ground. The greater part of the hospital building is of recent construction, quite modern in equipment. There is still in use, however, a portion of the original building, which is to be replaced, making the institution among the foremost of its kind on the coast. More than a score of the best citizens of Portland have accepted membership on the committee to raise this fund. Among these are men of all religious affiliations and all nationalities.

MISS MAY CASE MARSH, national field secretary of the Girls' Friendly Society, is in Portland until after the annual convention in the Pro-Cathedral on January 28th and 29th. Miss Marsh expects to organize branches of the society in various parishes of the diocese.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., Bishop

The Bishop's Anniversary—Woman's Auxiliary—Devotional Day—Church Club

ON THE Feast of the Conversion of St. Paul, Bishop Whitehead celebrated the thirty-eighth anniversary of his consecration, at the St. Mary Memorial, Pittsburgh. The service consisted of the Holy Communion, with a sermon on the life and work of St. Paul. He spent the afternoon and evening at St. Barnabas' Home, Gibsonia, where he confirmed a class of crippled men and boys.

THE ANNUAL meeting of the Pittsburgh branch of the Woman's Auxiliary took place on January 26th at the Church of the Ascension, Pittsburgh. The Holy Communion was celebrated by the Rev. Dr. Brown, rector of the parish, and the address was by the Bishop. The offering was given for Christ School, Arden, N. C. An address on Mountain Missions, following the service, was made by the Rev. Floyd W. Tomkins,

Jr., who served for several years at Valle Crucis, in the missionary jurisdiction of Asheville. Roll call at the business session showed a large number of representatives from suburban as well as city parishes. Mrs. Marcellin C. Adams gave a review of the early days of the Auxiliary, and of her own work in this branch for ten years as corresponding secretary, and twelve years as diocesan president. Then came a discussion of new phases of Auxiliary work and the report of the executive board meeting. Officers for 1920 were elected. Mrs. Adams having declined reelection, Mrs. Charles Bailey, of St. Thomas' Memorial Church, Oakmont, was chosen president. Mrs. Adams and Mrs. W. C. Hawley, for many years director of the Junior Auxiliary, were added to the list of vice-presidents. The secretaries elected were Mrs. James S. Carr, recording, and Mrs. Robert S. Armstrong, corresponding. Miss Margaret E. Phillips was made treasurer. Much regret was expressed at losing Mrs. Adams as head of the diocesan branch, but as president of the Provincial Auxiliary, and a member of the executive board, she will be able to keep the diocesan branch posted. Mrs. Bailey has had large and successful experience in club work, Red Cross work, and as chairman for Oakmont for the prosecution of the five liberty loans.

ON JANUARY 27th, a devotional day for the clergy and lay deputies to convention, the Woman's Auxiliary, and others took place at Trinity Church, Pittsburgh, conducted by the Bishop of Western New York. There was an early celebration of the Holy Communion at the Church of the Ascension.

THE MID-WINTER DINNER of the Church Club of the diocese was given at the Fort Pitt Hotel, in the Norse room, on January 27th. The guest of honor was Bishop Brent,

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who addressed the club on Christian Citizenship.

ON JANUARY 22nd, a meeting of the diocesan Historical Society was held in the parish house of the Church of the Ascension, Pittsburgh, when a sketch of the life and work of the Rev. Francis Reno, one of the early rectors of Trinity Church, was read. The paper was prepared by the Rev. George W. Lamb.

QUINCY

EDWARD FAWCETT, D.D., Bishop

Men's Club of Christ Church, Moline

ON JANUARY 22nd the men's club of Christ Church, Moline, inaugurated last summer, gave a dinner and entertainment to about two hundred members and friends, among them many ladies. After a repast served by the women of the guild, the company listened to a concert given by the Silvis Shops Glee Club of the Rock Island railroad system. Short speeches were made by the chairman of the evening, Mr. Mullinix, the president of the club, Mr. Carpenter, and the Rev. J. H. Dew-Brittain in behalf of the rector, who was too ill to be present. The club is growing rapidly in numbers and usefulness.

SOUTH CAROLINA

WILLIAM A. GUERRY, D.D., Bishop

Pre-Lenten Conference — Colored Industrial School to be Established.

A PRE-LENTEN CONFERENCE and quiet day for the clergy of the Greenville and Columbia convocations was conducted by Bishop Guerry in Trinity Church, Columbia, on January 22nd, with a goodly number of clergy from both convocations. A similar conference for the clergy of the Charleston convocation will be held by the Bishop in St. Michael's Church, Charleston, on February 17th.

A TRACT of two hundred and fifty acres in Sumter county, near Levi's, has recently been bought by the Bishop as the site for a colored school to be known as "St. Mark's Industrial School", taking its name from St. Mark's Church, Clarendon, the mother church of all that section. In a genuine industrial school, remote from any town, the boys will be taught practical farming, carpentry, etc., and the girls domestic science, cooking, sewing, canning, etc. The American Church Institute for Negroes has agreed to raise \$75,000 for this school and Dr. James Dillard of the Jeanes Fund has promised to pay the entire salary of an expert farmer.

ARRANGEMENTS have been made for a pre-Lenten men's supper for the laymen of Charleston, to be given on February 13th under the auspices of the local Churchmen's Club. Gov. Bickett, of North Carolina, will deliver the principal address.

SOUTHERN OHIO

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

Laymen's League—Colored Work in Cincinnati

THE LAYMEN'S LEAGUE of Cincinnati organized for 1920 by reëlecting Mr. A. W. Schell as president and Mr. Walter Tuttle as secretary-treasurer. The League is taking as its special work part of the support of the City Mission, pledging \$600 toward the annual budget of \$3,500 for that purpose.

St. ANDREW'S, Cincinnati, the fine church erected a few years ago for the colored people, has had a most prosperous year

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under the leadership of the Rev. Edmund Harrison Oxley. Receipts for the year were \$3,200 and all pledges and missionary apportionments were paid. The congregation proposes to finance a budget of \$6,500 for 1920, including some advanced social service work. The next move will be to secure a rectory. The will of the late Rev. William Henry Wilson disclosed a bequest of \$150 to St. Andrew's, to be the nucleus of a rectory fund. Church people of Wheeling are contemplating a memorial to the devoted missionary and it may take the form of an addition to this fund to provide an abiding place for the missionary to the colored people of Cincinnati, among whom the Rev. Mr. Wilson once officiated.

VIRGINIA

WILLIAM C. BROWN, D.D., Bishop

Religious Education in the Schools—Executive Committee of the Nation-wide Campaign

ON JANUARY 20th, there was held in Richmond, at the call of the diocesan Board of Religious Education, a conference of headmasters of secondary schools within the diocese. Representatives of eight schools attended, with members of the diocesan board, the Rev. William E. Gardner, D.D., Executive Secretary of the Department of Religious Education of the general Church, and the Rev. William G. Thayer, D.D., Headmaster of St. Mark's School, Southboro, Mass., who is making a special study of Church Boarding Schools for the Church. The object of the conference was to determine a definite, unified, and adequate programme of religious education; and to inaugurate methods by which the Church in the diocese may discharge her responsibility for the religious education of her young people. This conference spent the afternoon and evening in discussion, and adjourned with the understanding that a report embodying the decisions arrived at should be sent to each school represented.

THE FIRST meeting of the executive committee of the Nation-wide Campaign in Virginia was held at the Bishop's residence on January 21st to investigate the projects for which money is asked of the Nation-wide Campaign, and to appropriate funds. The treasurer presented a report of expenditures incidental to the Campaign in the diocese, the total amounting to \$8,359.91 from July 1st to January 20th. Total pledges of \$290,000 were reported on the \$270,000 asked of the diocese for 1920 and sufficient payments have been received to pay all expenses of the Campaign. The executive committee made appropriation to certain diocesan funds which have heretofore received money from the diocese, and \$3,500, or so much thereof as may be necessary, was appropriated for office expenses. The treasurer was instructed to make monthly payments, to the treasurer of the General Church Fund in New York, of the \$90,000 asked in this diocese in 1920 for the work of the General Church. Committees were appointed to investigate applications for appropriations, which will be made by the executive committee only after the subcommittee has acted. The executive committee will meet at the Bishop's call.

BISHOP BROWN made his first visitation on Sunday, January 18th, at Trinity Mission, the new work for colored people in Charlottesville. This mission, under charge of Mr. Thomas D. Brown, a student at the Bishop Payne Divinity School, is now worshipping in a rented dwelling house, but plans are being formulated to secure a permanent home for what promises to be a most successful work.

WESTERN NEBRASKA

GEORGE A. BEECHER, D.D., Miss. Ep.

Gifts—Guild to Erect Community House—The Bishop's Appointments

THE MEN of Christ Church, Sidney, recently presented their rector, the Rev. Henry Ives, with a purse of \$100.

THE WOMAN'S AUXILIARY of the Church of Our Saviour, North Platte, recently sent a barrel valued at \$70 to the Indian Mission at San Juan, New Mexico.

THE WOMAN'S GUILD of St. John's Church, Valentine, have purchased the three lots adjoining the Church property and propose building a community house on them.

WESTERN NEW YORK

CHARLES H. BRENT, D.D., Bishop

Laymen's Missionary League—Reception at See House

A RECENT meeting of the Laymen's Missionary League of Buffalo elected as president Dr. H. H. Glosser; as superintendent, Charles J. Burton; as secretary, Arthur C. Penfold. During the past year members of the League have read 428 services, 186 at city institutions and 242 at the country stations.

ON JANUARY 21st Bishop Brent and his sisters were "at home" to the Church people of Buffalo. It was their first opportunity of receiving socially in the new see house, 242 Summer place, recently purchased by the diocese, in the furnishing of which many city parishes had a share.

Educational

A SERIES of lectures promoted by the Georgia dioceses will be given at the University of Georgia, at Athens, Ga., by the Rev. George Craig Stewart, D.D., from February 9th to 13th, following up an arrangement initiated by the two diocesan councils last spring. Dr. Stewart will preach in Emmanuel Church both morning and evening of Sunday, February 8th, and on the next day will begin a series of five lectures on Some Fundamentals in Religion, all delivered in the chapel, the first, on the subject of God, being delivered at the assembly period before the entire student body of the University. A dinner and conference will be held in Emmanuel parish house on Monday evening to discuss the opportunity of the Church at the University of Georgia, and to get the views of University men before recommendations are made to the diocesan councils.

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