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COLORADO ELECTS A BISHOP COADJUTOR

THE REV. FRED INGLEY, rector of St. Mark's Church, Denver, was elected Bishop Coadjutor of the diocese at the diocesan convention held on February 2nd. As yet only a telegraphic report has come from our correspondent, so that details are lacking.

The Rev. Mr. Ingley was born in England in 1878, the son of Albert and Mary (Bloomer) Ingley. Graduated from the Philadelphia Divinity School in 1906, he was ordered deacon by Bishop Whitehead, and in the following year advanced to the priesthood. From 1906 to 1908 he was in charge of St. Mary's Church, Braddock, Pa., and in the latter year became rector of St. Matthew's Church, Kenosha, Wis. In 1909 he married Miss Edith W. Hanson of Kenosha, and they have several children. Mr. Ingley built up the Kenosha parish admirably in the nine years or so in which he had charge, and his departure for Denver in 1917 was a great loss to the diocese of Milwaukee.



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NO. 15

EDITORIALS AND COMMENTS

Between Ourselves

THE Family of THE LIVING CHURCH have always borne their cares and anxieties together. The editor wishes to present frankly the anxieties of the present moment.

From July 1920 to February 1921 THE LIVING CHURCH has been published at a net loss of about eight thousand dollars. During the same period the losses on *The Young Churchman* and *Evening Prayer Leaflet* have been about \$4,000, making a total deficit of twelve thousand dollars on these periodicals within seven months.

When the slight increase in subscription price was made last autumn it was hoped and believed that costs had reached their peak. It was still impossible, as it had been for some three years previous, for us to know in advance what the cost of the next shipment of paper would be. Paper was, and had been, very scarce, and orders were accepted only on the condition that the price should be that of the market on delivery. And paper must be ordered some four months before delivery. Thus it has been impossible to plan intelligently the ratio between cost and selling price.

As a matter of fact the peak had not been reached, and the cost throughout the winter has been considerably more than was anticipated. There can be no relief for several months ahead, but paper men assure us that there is reasonable certainty of much lower prices next summer and fall. In the meantime—

Again, the advance in subscription price produces increased revenue very slowly. We are still filling the subscriptions that had been paid for the year in advance before the increase took effect. Even if the larger price would enable us to come out even after all the subscriptions were on that basis, it would not give entire relief for a full year because not until then would all the subscriptions be on that basis. The year will not be up until next fall and the greater cost has already considerably more than absorbed that increase.

Yet we believe the condition to be a temporary one. We have good reason to believe that costs will be reduced by next fall.

We have therefore determined upon the following temporary expedient. For a few months to come, every alternate issue of THE LIVING CHURCH will be a half-sized paper, omitting all magazine features. It will be a newspaper only. There will be the editorials (somewhat more condensed than usual), the Daily Bible Readings (not exceeding a page), and the news pages. The Personal Mention and news reports will be "solid" instead of "leaded". The minor items of news will be more condensed than heretofore. The present issue is the first on that basis. Such an issue will alternate with the com-

plete paper as hitherto. That for next week will be the full size.

In this way we shall still give to each subscriber *all that he pays for* and all, beside, that the advertisers are paying for on his behalf. By next fall, if we are right in believing the present condition to be temporary, in all probability the normal papers will be resumed. If the costs shall not have decreased, as anticipated, the subscription price must again be adjusted to advanced costs of production.

But in the meantime. That deficit of twelve thousand dollars, accrued in seven months, weighs very heavily upon the publishers. It is impossible to "load" the deficit on to book publications, and especially on the Christian Nurture material, the chief product of this company at the present time, in such wise as to absorb it. We cannot make our Sunday schools finance THE LIVING CHURCH for the intellectual aristocracy of the Church. Nor shall we try to. Expensive as is the Christian Nurture material, it contributes only a very modest profit to the support of the business. That material also must be subject to slightly increased prices next fall.

And so we open our minds. Are there, in THE LIVING CHURCH FAMILY, any who care to share this loss with the publishers?

THE LIVING CHURCH has tried to be of service to the whole Church. Do any feel that it has been, and is, of such importance as an asset to the Church, that it would be a service to the Church to remove some part of the burden of this deficit from the shoulders of the publishers?

If there are such, the publishers would be exceedingly grateful for such assistance. Contributions might be ten dollars or less; they might be a hundred or a thousand dollars in some instances. And if by any curious circumstance the deficit should be over-subscribed, the publishers would scrupulously return the surplus *pro rata* to subscribers, not later than the close of our fiscal year which ends June 30th.

THE LIVING CHURCH has never been on a profit-making basis. All that has ever been anticipated for it is that it should pay its way, and that it must do if it is to survive. No Church paper can yield pecuniary profit under present conditions.

THE LIVING CHURCH is produced at a minimum of cost in our own printing office. It is charged with only a small editorial salary because, being also president and manager of the Morehouse Publishing Company, the editor is able to charge other departments of the business with the greater part of his necessary income.

THE LIVING CHURCH SUPPLEMENTAL FUND will be the designation to which any such contributions will be credited; and this is the first time in the history of THE LIVING CHURCH that financial assistance has been invited.

The Papers of the Anglo-Catholic Congress

WE have been reading with much profit the various papers in the published *Report of the First Anglo-Catholic Congress, London, 1920*.^{*} A mere cursory review of the volume would indicate that though other mistakes may have been made, the committee that arranged the Congress made no mistake in selecting subjects for discussion nor in choosing writers upon those subjects. So also it appears on more careful reading that there has been no decline in the scholarship that dominated the Oxford Movement. One is sometimes tempted to wonder whether the Newman, the Keble, the Neale, and the Pusey of to-day are the ripe scholars that were those whose names gave such intellectual brilliance to the movement in the latter half of the nineteenth century. The papers read at the Anglo-Catholic Congress seem to answer that question in the affirmative. Here we have no superficial treatment of secondary problems. Not ceremonial but fundamentals are discussed, and they are discussed by men who are recognized as scholars. Dr. Darwell Stone, whose thoughtful paper on Saints and Angels would be of assistance to those who are now questioning whether any of us are exaggerating, as Latins have done, the veneration that we pay and should pay to the Blessed Mother, contributes also the preface to the volume. In his selection the recognition of ripe scholarship among Catholic Churchmen is assured. Dr. Stone reminds readers that they must not look for absolute agreement among the writers, remarking that "possibly in every paper there may be some sentence which some other reader would have wished different", and citing the view expressed by Professor Turner that the Fourth Gospel is not the work of St. John the Apostle, while Bishop Gore has lately argued in favor of such authorship, as a case in point. Certainly it comes as a curious aftermath of the ultra-conservative attitude toward Bible criticism that seemed to many to partake of the essence of Catholic Churchmanship twenty years ago to find this modernist view presented as even tenable in a distinctly Anglo-Catholic gathering. It is a good indication of the growing—we may even say the *grown*—attitude of toleration, as of enquiry, that pervades the scholars of the Anglo-Catholic movement to-day. There is no writing off of any man as "no Catholic"; and—recalling a recent editorial of our own—there is not, so far as we have observed, from cover to cover a single use of the expression, "the Catholic party". Ripe scholars of the Catholic Church of England have so presented the position of that Church as to make it impossible for any one to hold that they are simply building up a party.

So also there is the utmost deference shown to Evangelicals in the same Church. They are in no sense unchurched. There is everywhere evident the desire to live in harmony with them. No onslaught upon their position is made.

On the difficult question of Reunion we find constructive guidance. The Bishop of Salisbury, in his opening sermon, gave expression to the anxiety that he shared with many others on the eve of the Lambeth Conference; in a footnote, written after that Conference, he "desires to say that the decisions and resolutions on the subject of Reunion do not in his view realize the fears which he has expressed in his sermon. Those decisions," he continues, "responsible and anxious as they must be, were so evidently under the guidance of the Holy Spirit that they demand, not criticism, but careful thought, earnest prayer, and united effort." Each of the writers on the subject of unity betrays the same pre-Lambeth anxiety. The Rev. E. M. Milner-White was as sane as he was urbane in discussing the subject in connection with Rome. "To Rome," he said, "the loss of the Northern mind, to England the isolation of her Christianity, have been disastrous. Yet face the facts: anything like reunion or intercommunion with the Church of Rome is at the moment not practical politics, because Rome will have none of it." Dr. Frere treats thoughtfully of the effort with respect to the East though he seems to know nothing of the steps that even then the American Church was trying to take. The Rev. G. H. Clayton is tactful in dealing with Other Christian Bodies. He admits of no general *non sequitur* that must block the discussion of the subject. "Jealousy for the

maintenance of the Catholic tradition is not inconsistent with a willingness to apply what we have learnt from Catholic tradition to the circumstances in which we find ourselves." Rejecting the much-advertised plan of Dr. Headlam, he asks that the ground of discussion be changed from that of "the validity of each other's orders" to "the desirability of securing for all our orders undisputed validity". With no sort of doubt in the validity of his own orders he believes "that a solution of all our difficulties would be found if reunion with the orthodox East went hand in hand with reunion with Nonconformist bodies at home, and if our clergy as well as Nonconformist ministers were prepared to submit to conditional reordination even if the East did not require it, that our orders may in the future nowhere be disputed." So would "the question of the validity of orders" be removed from "the region of dispute".

It would be a pleasure to review each paper in detail did space permit. It does not. It must suffice to say that this volume may be accepted by the world, as perhaps no other can, as setting forth the *Catholic Position* in the Church of England, as that is understood by her strongest men.

THE New York papers gave very full and generally accurate and intelligent accounts of the convention that elected Dr. Manning, and the vicious attack of the Hearst paper showed how little conception its editor has of the psychology of a Church convention. The Burchard election of Mr. Cleveland is the nearest approach to what might have been the Hearst election of Dr. Manning except that he would undoubtedly have been elected in any event.

The *Times* gravely chronicles the information that a message of congratulation to Dr. Manning was received from "Dr. Morgan Dix, former rector of Trinity." We may presume that it came through the agency of the ouija board.

But in general the *Times*' report of the convention was a model of ecclesiastical reporting.

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NOTE.—Contributions for various funds are invariably deposited to the credit of "Living Church Relief Fund" in the First Wisconsin National Bank of Milwaukee and are distributed weekly. They are never mixed with private funds of any sort.—EDITOR LIVING CHURCH.

ANSWERS TO CORRESPONDENTS

WOULD-BE-WISE.—There is no canonical authority in the American Church for translation of a bishop from one diocese to another and such translation is commonly held to be unlawful though some have argued to the contrary. The nearest precedent occurred when in 1831 Bishop Phlander Chase resigned the episcopate of Ohio and, after a few years in Michigan, accepted an election in 1835 as Bishop of Illinois. The House of Bishops consented to his transfer only with the declaration that it would not be considered a precedent in future cases; and that was somewhat different from the translation of a bishop directly from one diocese to another without an intervening retirement from the first.

ENQUIRER.—(1) Canon law is only binding upon Churchmen; hence the Church does not legislate in regard to the marriage of the unbaptized, who are not within her jurisdiction. In polygamous countries the plural wives must be put away before baptism; and the marital status at the time of baptism is that which the Church recognizes.—(2) Marriage performed by a magistrate is recognized by the Church as valid, since the essence of marriage is mutual consent. Such marriage lacks the benediction of the Church; it must, however, be esteemed indissoluble, unless there were some factor to render it canonically void.

A. B. C.—(1) When, at the Holy Communion, the consecrated wine in the chalice being insufficient but not entirely exhausted, a server pours unconsecrated wine in which mingles with that which had been consecrated and the priest continues the administration to the people, a grave irregularity is committed in direct defiance of the rubric.—(2) One would be unable to say definitely whether the mingling of the matter in that manner affects true consecration.

J. D.—(1) Experts hold that there are no distinctive vesper lights known to the Church and therefore that the lights commonly so called may with propriety be used at matins and at the Holy Communion.—(2) Incense should not be used at low celebrations in the early morning.

NEVER DESPISE anything because it seems wanting in brilliancy. Learn to recognize virtue and honor and excellence, no matter how lowly the garb or humble the dwelling in which you find them. The only thing to do with any excellence is, love it; with honor, emulate it; with virtue, revere it; and the highest compliment you can pay to character is, possess it.—Selected.

DAILY BIBLE STUDIES

February 14—A Remedy for the Wear and Tear of Life

Read Zechariah 1: 1-6. Text: "Turn ye unto me, saith the Lord of Hosts, and I will turn unto you, saith the Lord of Hosts."

Facts to be noted:

1. A call to repentance.
2. God desires to face His people.
3. The man who faces God faces away from evil.

The man who turns to God sees what other men cannot see. The man who talks with God hears what other men cannot hear. The man who asks gets something into his life that other men do not get. He has "meat to eat that they know not of". Our blessed Lord overcame the wear and tear of life by communion with the Father. "The man who stops to repair the broken buckle is the man who wins in life's race. The man who, alike in the parched weariness of the evening and in the dewy freshness and sweetness of the morning, turns aside for awhile to nourish the life of his soul by communion with God is the man who, in steadfastness of purpose, holds on his way amid all difficulties and discouragements until he has finished the work that the Father has given him to do."—Campbell.

February 15—The Value of the Dark Room

Read I Tim. 2: 1-9. Text: "I will therefore that men pray everywhere, lifting up holy hands without wrath and doubting."

Facts to be noted:

1. Remember to pray for others.
2. The "One God" is for all men.
3. See that the hands you lift are made clean.

Have you ever taken pictures with your kodak, and then developed your own films? You took a picture of a beautiful landscape, a busy street, and a group of playing children. You had been taking impressions of life, but they were of little value until another step was accomplished. You returned home, entered into the dark room, poured over the film a mysterious solution, and there stood out on that piece of film the impression of the day. You have been out to-day giving your life to the work in which you are engaged. Vexatious problems, pressing tasks, many engagements have pushed in upon you, until now you have come home tired of body and weary of spirit. What have you wrought to-day? You do not know—yet. Enter into your closet, and when you have shut the door allow the Father to reveal what you have accomplished for Him to-day. If you do not enter in and pray you will never know, and you will go out on the morrow with your perspective unclarified, and your soul bewildered.

February 16—Stand upon Thy Feet

Read Ezekiel 2: 1-8. Text: "And He said unto me, Son of man, stand upon thy feet, and I will speak unto thee."

Facts to be noted:

1. The command to stand.
2. The spirit gives the ability to stand.
3. Then the commission for the work is given.

Are men bowed down? Are men going through the world on all fours? Can men in such a position do a great work? Can they hear God's voice? Are crawling men exhibiting the dignity and power that men have who walk erect with shoulders squared? Hear the words of the Lord: "Son of man, stand upon thy feet, and I will speak unto thee."

What is it that crushes men down to the earth? Burdens, of course. Burdens of hate, burdens of selfishness, for which society has created no statute laws, burdens of actual transgressions, these and many more weigh men down. The Kingdom of God comes so slowly because so many of the people are content to grovel. Men! "Stand upon your feet, lift up your faces, and listen to the voice of God."

February 17—The Test by Fire

Read I Tim. 4: 1-12. Text: "For it is sanctified by the word of God and prayer."

Facts to be noted:

1. Foretelling that some will depart from the Faith.
2. God's creatures are made holy by prayer and His word.
3. Be an example in all good works.

A few weeks ago a man was burned to death in a room at the St. Paul Athletic Club. The tragedy was not discovered until the following day. Dreadful though the accident was, it demonstrated the splendid fireproof character of the building. No smoke, no fire spread to any other part of the club. The materials and the construction of that building were such that they stood the test by fire. Now, "The fire shall try every man's work." We should so sanctify our characters that they will ever be proof against the fire of criticism, pride, and sin. We stand sometimes like the three Hebrew Children in the midst of a fiery furnace. What happens? What happened to you? You know that the

result has been entirely dependent upon the materials out of which you have builded your character. The sanctified, imperishable principles of our Lord are the only safe materials to use. May God grant that the venter of perishable selfishness in us may give place to that which will stand every test!

February 18—The Power of Repentance

Read Ezekiel 33: 7-20. Text: "As for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness." (Verse 12.)

Facts to be noted:

1. This passage is a reiteration of the latter part of Chapter 18.
2. No righteousness can offset the wickedness of sin or preclude the need of forgiveness.
3. Repentance, however, is of such power as to offset all sinfulness.

There evidently were men with "intellectual difficulties" in Ezekiel's day. After the fashion of certain men in our day, they questioned the "equality" of God's justice. Why should not abundant virtue, they argued, set aside a little sin. The argument sounds plausible, but it is based on gross ignorance of the power and quality of sin. Such is the sinfulness of sin, that, according to the immutable laws of God, one force and only one can offset the effects of sin. That power is God's forgiveness through Jesus Christ, invoked by the potency of man's repentance. God alone can offset sin and God's power is dependent wholly on man's repentance. Far from being a weakness, as is frequently conceived, repentance is one of the mightiest forces in the power of man. Without it, no sin can be done away. With it, all sin will some day cease to be.

February 19—Christ's Objective

Read I Tim. 1. Text: "This is a faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners." (Verse 15.)

Facts to be noted:

1. There is no new sin under the sun.
2. Christ's great objective was to save man from sin.
3. He is fulfilling that same purpose to-day.

Sin is limited in its approach to man. It can offer nothing new in the realm of sensations or delights. We have the testimony of all the years that are gone that its rewards are empty and that death stalks in its trail. Christ saves us from sin in that He has revealed sin in all its ugliness, stripped of youth and glamor and rewards. No man lives but knows that "the wages of sin is death". No man can ever confuse righteousness with sin. Christ drew the line clear and sharp for all the ages.

Christ saves us from sin in that He has given us the challenge of the great adventure of a blameless life. We shall carry to the throne of grace, no doubt, the marks of every bitter strife; but these same marks are the record of our victories.

Christ saves us from sin, not so much by His death, I take it, as by the power of His life. I can carry into every conflict of the days to come the pulsing strength that conquered in the wilderness of old. Christ saves us from sin by His blessed forgiveness in the hour of our defeats. Angels only ministered to Him, but He in His divine compassion comes to us Himself. In His presence there is no defeat.

[This series of papers, edited by the Rev. Frederick D. Tyner, is also published in monthly sections as "The Second Mile League Bible Studies and Messenger", in which form they may be obtained from the editor at 2726 Colfax avenue S., Minneapolis, Minn.]

THE CHRISTIAN

His foes declared him blasphemous, perverse,
 Ignoring God and heedless of His Word.
 They said he lacked in fineness, who preferred
 To market jokes, foul scandals to rehearse.
 He was no white-robed saint: a strong man he
 Who loved to wrestle with the devil's brood
 That lurked behind the fashions of the good.
 He scorned all shams, and for hypocrisy
 He held a hatred such as Christ alone,
 The scourge of haughty Pharisees, could know.
 Those painted masks of Christians felt his blow.
 And at his blameless name each cast his stone.
 Not by their words, but by their fruits, said He
 Who also knew the sting of calumny.

THOMAS CURTIS CLARK.

A LOT OF boys still in hospitals would be glad to pay a 1920 income tax. How about yours?

NOTES ON THE NEW HYMNAL—LVI

BY THE REV. WINFRED DOUGLAS

HYMN 423. "We plow the fields and scatter".

This and the following Thanksgiving Day hymn are fresh additions to this section of our Hymnal. Besides its primary purpose here, the piece under discussion is an excellent hymn for children. Its author, Matthias Claudius, was a friend of Goethe and of his circle, and was appointed Commissioner of Agriculture in the Principality of Hesse-Darmstadt in 1776. A serious illness helped to restore him from so-called free thought to a humble Christian faith. He resigned his offices and resumed literary editorship of the *Wandsbeck Bote*, for which he wrote in 1782 a story entitled *Paul Erdmann's Feast*. In it, the neighbors gathered for the country merrymaking sing a "Peasant's Song", six stanzas of which, very freely paraphrased by Miss Jane Campbell in 1861, form the present hymn.

Schulz's tune was composed for an adaptation of the original words in 1800, and introduced into England in 1847. It is most useful for children. Children's tunes, especially vigorous ones, should be pitched high. Their voices are often injured by hymns sung too loudly at too low a pitch. This tune should keep the burly quality of a jolly peasant dance, with rousing rhythms and with strong accents. The verses may be assigned to a group, but everybody should sing the refrain. Such a piece might very well be danced, just as many of the carols might be danced, by the younger children in the Church school. My little friend Norma says that she often feels "very dancitive" under these conditions. Why shouldn't her energetic little body have the opportunity to express itself in God's praise? The secular school that neglected dancing for its very young children would not be much esteemed by wise parents. When the Heavenly Jerusalem is "full of boys and girls playing in the streets thereof", will they not dance?

For the Church service, a sedate and less boisterous tune may seem more fitting; it will be found in *Morn of Gladness*, No. 352.

HYMN 424. "We come unto our fathers' God".

The value of this highly original hymn is self-evident. A quaint and fastidious individuality pervades it, and it is suffused with glowing warmth. Dr. Freeman Clarke once referred to its author as "a more intellectual Charles Wesley." He was Thomas Hornblower Gill, of Birmingham, England. He called the hymn "God our Abode"; and wrote of it as follows:

"The birthday of this hymn, St. Cecelia's Day, November 22, 1868, was almost the most delightful day of my life. Its production employed the whole day, and was a prolonged rapture." Besides its specific use here, the hymn is preëminently well fitted for congregational singing on any saint's day. A further stanza, one of three omitted, supplies a Lenten thought:

"The cleaving sins that brought them low
 Are still our souls oppressing:
 The tears that from their eyes did flow
 Fall fast, our shame confessing:
 As with Thee, Lord, prevailed their cry,
 So our strong prayer ascends on high,
 And bringeth down Thy blessing."

The famous air which so perfectly embodies in tone this noble and broad lyric of all the Christian folk is of mediæval origin. It first appears early in the tenth century as the opening part of the *Gloria in Excelsis*, which was then sung in Eastertide. This may still be found in the Paschal Mass of the Vatican *Kyriale*, beginning at *et in terra pax*. This Latin *Gloria* was published unchanged in the Lutheran Mass-book of 1524; but in 1525, Nicolaus Hovesch (or Decius) a monk who had become Lutheran pastor of Stettin, printed a vernacular version in Low German at Rostock University. In 1539 Valentin Schumann published the words in High German at Leipzig, with the tune adapted from the plainsong. It is highly probable that this adaptation of the melody was made earlier by Decius; for in the same year Bishop Miles Coverdale, the great translator of the Bible, brought out his *Goostly Psalmes and Spirituall Songes*, which contained an English version of the words with the tune. But Lutheran hymnody did not at that time effectively influence the Church of England. Later, Bach used the tune in four of his cantatas, and made several organ preludes from it, as have many eminent composers since. The version of the tune here given is that of Mendelssohn in his oratorio of *St. Paul*. It is an ideal congregational hymn-tune; to be sung with great fulness and richness of tone, in calm and stately dignity.

If you will let Him walk with you in your streets, and sit with you in your homes, and teach you in your churches, and abide with you as the Living Presence in your hearts, you, too, shall know what freedom is, and while you do your duties, be above your duties; and while you own yourselves the sons of men, know you are the sons of God.—*Phillips Brooks*.

Church Calendar



- Feb. 1—Tuesday.
- " 2—Wednesday. Purification B. V. M.
- " 6—Quinquagesima Sunday.
- " 9—Ash Wednesday.
- " 13—First Sunday in Lent.
- " 16, 18, 19—Ember Days.
- " 20—Second Sunday in Lent.
- " 24—Thursday. S. Matthias.
- " 27—Third Sunday in Lent.
- " 28—Monday.

CALENDAR OF COMING EVENTS

Feb. 17—Diocesan Assembly Brotherhood of St. Andrew, St. Paul's Church, Wallingford, Conn.

Personal Mention

THE Rev. W. FRANK ALLEN has become rector of Christ Church, Towanda, Pa.

THE Rev. ROBERT W. BAGNALL, for ten years rector of St. Matthew's Church, Detroit, Mich., resigns to become field secretary of the National Association for the Advancement of Colored People, and will also be special preacher in one of the New York churches.

THE Rev. HEBER C. BENJAMIN should be addressed at Grand Haven, Michigan, care St. John's Parish, after February 10th.

THE Rev. RAYMOND S. BROWN of the clergy staff of Calvary Church, New York, has been commissioned chaplain of the National Guard and assigned to the Seventy-first Regiment, New York Infantry.

THE Rev. MORTIMER CHESTER will on March 1st assume charge of St. Peter's Church, Santa Maria, in the same diocese.

THE Rev. HENRY LOWNDES DREW has been appointed one of the examining chaplains of the diocese of Harrisburg. Address, Rectory, 321 West Chestnut street, Lancaster.

THE Rev. PAUL G. FAVOUR goes from St. Bartholomew's Church, New York, to the rectorship of Trinity Church, New Rochelle, N. Y.

THE Rev. ERNEST W. FOULKES has become priest in charge of St. Mark's Church, New Milford, and Grace Church, Great Bend, Pa.

THE Rev. JOHN M. FRANCIS is now rector of St. Paul's Church, Marshalltown, Iowa, with address at 808 West Main street.

THE Rev. GEORGE H. HARRISON has accepted the rectorship of Christ Church, Pensacola, Florida, and leaves for his new field on April 1st.

THE Rev. HERBERT V. HARRIS will on March 1st become rector of Emmanuel Church, Grass Valley, and Trinity Church, Nevada City, Cal., both in the diocese of Sacramento. He will reside in the former place.

THE Rev. EMERY LEWIS HOWE, now director of religious instruction in the district of San Joaquin, should be addressed at Box 61 West Lane, Stockton, Cal.

THE Rev. PETER LANGENDORFF accepted the rectorship of St. Paul's Church, Hammond, Ind.

THE Rev. CHAPMAN S. LEWIS has accepted a call to Trinity Church, South Norwalk, Conn., and his address after March 1st will be Trinity Rectory, 31 Fairfield avenue, Norwalk, Conn.

THE Ven. THOMAS C. MARSHALL, resigning as Archdeacon of Los Angeles, will confine his labors to the rectorship of St. Athanasius' Church, Los Angeles, Cal., and the secretaryship of the Good Samaritan Hospital.

THE address of the Rev. WALTER MARVINE is changed from Ft. Monroe, Va., to 820 Corinthian avenue, Philadelphia, Pa.

BISHOP MOULTON is in the East in the interest of the Nation-wide Campaign. He spoke in Ohio during the past few days, and from the 10th to the 17th in Rhode Island.

THE Rev. ARTHUR MURRAY has accepted a call to St. John's Church, North Adams, Mass.

THE Rev. ROLAND C. ORMSBEE becomes senior curate at the Church of the Holy Communion, New York City.

THE Rt. Rev. EDWARD W. OSBORNE, D.D., should be addressed at 3915 Falcon street, San Diego, Cal.

THE Rev. WILLIAM PORKESS is for the fourth year to write for the Pittsburgh Sun a thought for each day of Lent.

THE Rev. STEPHEN F. READE, rector of St. Andrew's Church, Fort Pierce, Fla., was recently given a Ford coupé.

THE Rev. BARTEL H. REINHEIMER has accepted the executive secretaryship of the Bishop and Chapter of the diocese of Southern Ohio. He has resigned his parish at Dayton, effective March 1st, and will eventually remove to Columbus.

THE Rev. MARCUS J. SIMPSON has accepted the rectorship of St. Luke's Church, South Glastonbury, Conn.

THE Rev. ROBERT C. TEN BROECK should be addressed at Barracks C, Sewanee Military Academy, Sewanee, Tenn.

DURING January, the Rev. LEROY TITUS WEEKS, Ph.D., delivered addresses on Bird Life before the Iowa Conservation Association and the National Park Commission, and will lecture in the near future at Omaha, Sioux City, and Ravinia Park, Ill. Dr. Weeks is an instructor in the American School of Wild Life.

THE Rev. L. NORMAN TUCKER accepted a unanimous call to the rectorship of St. James' Memorial Church, Pittsburgh, Pa., to begin on March 1st.

THE Rev. F. A. VAN SCIVER, a former Methodist minister, has been confirmed by Bishop Talbot and placed in charge of Christ Church, Forest City, Pa.

THE Rev. JERRY WALLACE, rector of Christ Church, Springfield, Ill., has taken up his new work. Address for the present, Christ Church Parish House.

THE Rev. JOHN E. WOOTTON will on March 1st become curate of Grace Church, Utica, N. Y.

COMMUNICATIONS for the secretary of the diocese of Northern Indiana should be addressed to the Rev. WM. J. CORDICK, Plymouth, Ind.

DEGREE AWARDED

GENERAL THEOLOGICAL SEMINARY.—The degree of doctor in divinity has been awarded to the Most Rev. GERMANOS, Metropolitan of Seleukis. This degree is not conferred in *absentia*, but the prelate is expected to visit the Seminary in the near future. The degree will then be conferred.

ORDINATION

DEACON

ATLANTA.—In St. James' Church, Macon, on January 31st, Mr. HORACE RUSSELL CHASE was ordained deacon by the Rt. Rev. H. J. Mikell, D.D., Bishop of Atlanta. The candidate was presented by the Rev. J. F. McCloud, the Rev. S. Alston Wrang preached, the Rev. O. J. Hart read the Litany, and the Rev. Messrs. C. H. Lee and H. W. Robinson took part in the service.

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

DIED

GOODRICH.—Entered into rest at Hillcrest, her home in Lisle, Illinois, on January 29th, ALICE COLLINS GOODRICH, wife of the late Frederick C. Goodrich.

She is survived by her son, John Collins, of Lisle, and a sister Mrs. Arthur R. Freeman of New York.

Funeral from St. Andrew's Church, Downer's Grove, the Rev. Hugh MacWhorter officiating. "Numbered with Thy saints in glory everlasting."

PITCHER.—Entered into life eternal early in the morning of Septuagesima, January 23rd, from her home at Lakeland, Louisiana, CAROLINE CHURCHILL PITCHER, aged 83 years.

Burial from St. John's Church, Alton, Illinois, January 26th.

"Whosoever liveth and believeth in Me shall never die."

RICHARDS.—Entered eternal rest, January 30th, at West Somerville, Mass., ELEANOR LOMAX, beloved wife of John Richards. Funeral February 2nd from St. James' Church, West Somerville. Interment in Cambridge cemetery.

ROBBINS.—The Rev. Harry E. ROBBINS, rector of St. Mary's Church, Salamanca, New York, died on the Tuesday before Christmas after a long illness.

Grant him, O Lord, eternal rest, and let perpetual light shine upon him.

SKINNER.—In St. Margaret's Home, Charleston, S. C., January 29th, HENRY AUGUSTUS SKINNER, for many years a priest of the Church, in the 86th year of his age.

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FOUR GOOD PRIESTS WANTED. Town 4,000, church, small parish house, \$1,500 and rent.

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MISCELLANEOUS

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Preacher, Feb. 20th, Rev. Sheafe Walker.

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The Rev. Norman Hutton, S.T.D., rector.
The Rev. Robert B. Kimber, B.D., associate.
Sunday Services:
8:00 A. M., Holy Communion.
11:00 A. M., Morning Prayer.
4:30 P. M., Evening Prayer.

CHRIST CHURCH, CHICAGO
65th street and Woodlawn avenue
Sundays, 7:30, 9:30, 11 A. M.
Choral evensong, 7:45 P. M.
Work-days, 7:30 A. M., Thursdays, 6:30 A. M.
Rev. **HUBERT J. BUCKINGHAM**, rector.

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Sundays: 8 and 11 A. M., 7:30 P. M.
Rev. **C. R. D. CRITTENTON**, rector.

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Rev. **CHARLES H. BRADY**, rector, Rev. **CHARLES H. MARSHALL**, rector emeritus.
Sundays: 8, 11 A. M., 5 P. M.

ST. LUKE'S CHURCH, EVANSTON, ILL.
Dr. George Craig Stewart, rector
Sundays: 7:30, 11:00, and 4:30.
Open all day and every day.
N. W. R'y or "L" to Main street, Evanston.

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 Brotherhood is organized in parish chapters and local and diocesan assemblies. It conducts each year a series of training campaigns for helping men to become efficient parish workers. The work of the Brotherhood is mainly parochial and includes the usual forms of corporate and personal service. Associate Membership is possible for those who feel themselves unable to become active members.

The Brotherhood plans to conduct during the summer of 1921 four Junior Summer Camps for Church boys in different parts of the country. The thirty-sixth annual convention of the Brotherhood will be held at Norfolk, Virginia, October 12th to 16th, 1921.

On request a copy of the Brotherhood's official magazine, *St. Andrew's Cross*, and either the Senior or Junior Handbook, as well as other general literature, 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.

SISTERS OF THE HOLY NATIVITY

House of Retreat and Rest. Bay Shore, Long Island, N. Y.

APPEALS

MULTIGRAPH WANTED

Will some generous Churchman give a used Multigraph (not Mimeograph) for use of the Church Chaplain at the University of Arkan-

sas, where it is desperately needed? Reference, the Rev. Paul Micou, 289 Fourth avenue, New York. Address P-328, care **LIVING CHURCH**, Milwaukee, Wis.

FOR "OLD POKICK CHURCH"

For the Endowment Fund of the parish church of Mount Vernon, the Home of Washington.

Again we would remind our friends and the churches of the various dioceses of the needs of Old Pokick Church, which call for a moderate endowment fund to guarantee its upkeep in part, as well as the perpetuation of its good work. At least \$50,000 is required. Of this only \$3,000 is in hand.

As Bishop Tuttle said in his commendation of the fund some years ago, "The committee make appeal to the patriotism of the nation, and especially to the members of the Episcopal Church to send their personal gifts, or church collections, on or after Washington's birthday, February 22nd, to this fund."

"I think this appeal is a worthy one, if only it can get a hearing in these days of want and woe, clamoring on every side for help," and still clamoring with loud voice this season, but we trust that the call for Pokick may not be forgotten.

Please make checks payable to the order of the Pokick Church Endowment Fund, and send them to Mr. Harry R. Burke, Treasurer, care Burke & Herbert, Bankers, Alexandria, Va.

SAMUEL A. WALLIS, Chairman,

Alexandria, Va.

Mrs. ELIZABETH B. A. RATHBONE,

Mount Vernon Ladies' Association.

Mr. HARRISON H. DODGE,

Supt., Mount Vernon.

Mr. ROSEWELL PAGE,

Richmond, Va.

Mr. PAUL KESTER,

Alexandria, Va.

Col. ROBERT E. LEE,

Ravensworth, Va.

Miss ELIZABETH M. SHARPE,

"Woodlawn Mansion", Accotink, Va.

Mrs. LEWIS W. HERTZ,

"Gunston Hall", Virginia.

Mrs. EDWARD F. SWEET,

Washington, D. C.

The Rev. E. W. MELLICHAMPE,

Rector, Pokick Church, Accotink, Va.

RETREAT

NEW YORK.—The annual retreat for the women of Long Island and Greater New York will be held on Friday, March 18th, from 10 A. M. to 4 P. M. in St. Paul's Church, Clinton and Carroll streets, Brooklyn. Conductor, the Rev. Canon Underhill of England. Tickets for luncheon will be forwarded free of charge upon application to the Secretary, St. Andrew's House, 199 Carroll street, Brooklyn. The church, which is one block west of Court street on Carroll street, may be reached by Court street car from Brooklyn Bridge, Manhattan; or from Borough Hall subway station by Court street car.

NEW YORK.—The annual retreat for acolytes for Greater New York and vicinity will be held under the auspices of St. Joseph's Sodality in St. Paul's Church, Clinton and Carroll streets, Brooklyn, on Saturday, March 12th, from 5 P. M. to 9 P. M. Those desiring to attend should notify the Chaplain, St. Andrew's House, 199 Carroll street, Brooklyn, New York.

NEW YORK.—A Mid-Lent Retreat for women will be held on Thursday, March 3rd, from 8 A. M. to 4 P. M. in the Church of St. Mary the Virgin, 139 W. Forty-sixth street. Conductor, the Rev. J. G. H. Barry, D.D. Those desiring to attend will please notify the **SISTERS OF THE HOLY NATIVITY**, 133 West Forty-sixth street.

NEW YORK.—A retreat for women will be held at Holy Cross Church, Fourth street and Avenue C, on Saturday, March 12th. Conductor, the Rev. C. N. Lathrop. Apply to the **MOTHER SUPERIOR**, Community of St. John Baptist, Holy Cross House, 300 East Fourth street, New York City.

DAY OF DEVOTION

MERCHANTVILLE, N. J.—A Day of Devotion, conducted by the Bishop of New Jersey for the women of the Woodbury and Camden districts, will be held at Grace Church, Merchantville, on February 15th.

DEATH OF REV. H. O. JONES

THE REV. HENRY OSBORNE JONES, rector of St. John's Church in the Wilderness, Gibbsboro, N. J., died on January 1st, after an extended illness.

Mr. Jones was born in Philadelphia in 1885 and ordered deacon by Bishop Webb at Nashotah in 1910. Bishop Grafton in 1911 advanced him to the priesthood. After serving a curacy in the Cathedral at Fond du Lac, he became curate at the Church of St. James the Less, Philadelphia. In 1912 he became rector of St. Stephen's Church, Camden, N. J., and since 1919 has been rector at Gibbsboro.

ANNUAL CONVENTIONS

SUMMARY

LOS ANGELES passed a provisional canon for its Executive Council. Admission of women to the convention was left to a referendum to the women's organization. Reports were most satisfactory, spiritually and materially.—LOUISIANA has greatly prospered, with large increase of communicants. The council increased the Bishop's salary and established a minimum of \$1,500 for the clergy. A colored school was taken over, and celebration of the Bishop's thirtieth anniversary was provided for.—NEBRASKA reports a prosperous year financially and apparent spiritual improvement. Bishop Shayler rose from a sick-bed to deliver his annual address.—NORTHERN INDIANA created its diocesan Bishop and Council.—SOUTHERN VIRGINIA reports greater interest in missions than ever before. Confirmations of 1,208 broke the records of the undivided diocese (and Southwestern Virginia reports over 800 more!).—WEST TEXAS has three women on its new Executive Board. Splendid response to the Nation-wide Campaign was reported.

LOS ANGELES

THE CONVENTION, on January 26th and 27th, in St. Paul's parish hall, Los Angeles, was especially marked by encouraging reports of institutions and great harmony of action.

Bishop Johnson opened his address with a tribute to Bishop Stevens for the work he had already accomplished, and confined his subsequent remarks to an account of the diocesan institutions.

Bishop Coadjutor Stevens began his first address by exposing the falsehood of the so-called dilemma between personal and social Christianity, and between intensive and extensive development of the Church.

A recommendation by the committee on canons to admit women to seats in the convention, on the grounds of not restricting the power of choice of any parish, provoked lengthy discussion. At last it was left to a referendum of the women's organizations.

As the Executive Council has worked only under a resolution of convention, an exhaustive canon was provisionally adopted. The council's membership will include the Bishop, Bishop Coadjutor, deans of the four convocations, and the treasurer of the diocese *ex-officio*; five appointed by the Bishop, and four elected by the convention. It will function through seven committees, membership on which will extend beyond its own numbers.

Examining chaplains under permanent appointment were superseded under the plan adopted by the last General Convention of having four such chaplains, each to serve four years under separate appointments.

The veteran treasurer, W. Cresswell Musket, presented the best report ever issued from his office. The diocesan assessment had yielded \$9,500 during 1920 as against \$4,500 in 1919, less than a dozen parishes and missions being delinquent. During the year an old indebtedness of \$3,000 was completely wiped out, and 1921 began with a large balance. The diocesan missionary fund had also received more than ever before. The Executive Council has a large balance for forward work.

A telegram announcing election of the Rev. Dr. Manning as Bishop of New York was greeted with great applause. Dr. Manning's ordination to the priesthood took place in St. Paul's Church, San Diego, in 1891, and his first labors were also within the diocese, first at National City and then

at Redlands. A telegram of congratulation was sent him at once.

That evening a reception was tendered by Bishop and Mrs. Stevens to the delegates and their friends at the Ebell Club. Despite rain a large number attended.

The session of the 27th began after an early Eucharist and Morning Prayer, both in the Pro-Cathedral. Bishop Stevens presided while reports of institutions were being presented.

The outstanding report was undoubtedly that of the commission on work among seamen. This reiterated the plea already made by Bishop Stevens for a vigorous work at the diocesan ports. At San Diego alone 42,000 sailors will be stationed this winter. On motion the diocesan war commission was discharged and its funds, amounting to \$3,600, were turned over to the seamen's commission to be divided between work at San Diego and San Pedro.

The report of the Nation-wide Campaign showed \$61,000 raised against pledges of \$46,000 and \$16,000 pledged to the national organization, but \$23,000 remitted. Pledges for 1921 total about \$75,000, being 43 per cent. of the quota. Four parishes and three missions have met their new quotas.

The Social Service Commission confined its report to the subject of crime, its prevalence, causes, and remedies. The Board of Christian Education estimated a gain of 1,500 children in the Church schools of the diocese since last April.

In connection with the convention several diocesan organizations held meetings. Monday was devoted to the Board of Christian Education. It began with the Holy Eucharist, Bishop Johnson officiating. Bishop Stevens presided and gave the opening address.

That evening came the annual diocesan assembly of the Brotherhood, Mr. Alexander, field secretary, being the principal speaker. Merton A. Albee, retiring president, presented to Bishop Stevens the card index honor roll of service men of the diocese.

The Woman's Auxiliary marked its silver jubilee on Tuesday. It opened with a largely attended Eucharist, Bishop Johnson celebrating. Reports showed a United Thank Offering of \$3,600; cash receipts of \$9,600; box work, for Alaska alone, \$6,500. The addresses were by the Rev. Charles L. Barnes, Bishop Stevens, and the Rev. V. C. Ruggles.

Mrs. P. G. Hubert retiring from the presidency, Bishop Johnson appointed Miss Helen G. Magill of Pasadena in her place, and Mrs. Spencer H. Smith to succeed Miss Magill as vice-president for the Los Angeles convocation.

Tuesday evening was devoted to the Girls' Friendly Society, with an address by Mrs. W. Bertrand Stevens, and a film showing the recent G. F. S. pageant in New York City.

The Daughters of the King met on Friday.

LOUISIANA

THE COUNCIL, held from January 26th to 28th at Christ Church Cathedral, New Orleans, was marked by unusually large attendance, keen interest, and reports of progress. The pledges of the Nation-wide Campaign have been overpaid, and there has been decided increase in the number of communicants.

The Bishop in his annual address reported two churches built since the last council: Grace Church, New Orleans, and St. Timothy's Church, Eunice.

Bishop Beatty, guest of the council, who had been chief speaker at the Church Club banquet the evening before, made a short

address. The Rev. R. W. Patton, D.D., also delivered an inspiring address on the Nation-wide Campaign, and outlined plans for next fall.

The council voted to take over the Colored Industrial Home and School on Gentilly Ridge. Hereafter it will be administered by the diocesan council.

At the next business session, the Rev. Charles N. Lathrop spoke on the proposed work of the Social Service Commission. The Standing Committee was instructed to perfect plans to observe the thirtieth anniversary of the consecration of the Bishop.

An outstanding feature of the session of January 28th was the report of the committee on the Nation-wide Campaign, showing immense financial benefit through the movement and large improvement and extension of Church activities. Instead of the \$12,000 usually given in this diocese, \$41,203 was paid in last year. The Church has thus been able to establish a city missionary, improve its religious educational work, and increase its activities in a number of ways. Also it made possible an increase in the Bishop's salary and laying foundation for placing the clergy on a minimum salary basis of \$1,500 per annum for single members and \$1,800 and a rectory for married members. In the Nation-wide Campaign, a quota of \$60,295 was allotted; \$38,632 was pledged, and \$41,203 has already been paid in.

On the Standing Committee Mr. W. B. Machado's name replaces that of Mr. F. S. Shields.

The Woman's Auxiliary held its annual session. The annual offering, largest in its history, will go to the Bishop Rowe anniversary fund.

The next council will be held in St. Mark's Church, Shreveport.

NEBRASKA

CHANGE OF DATE did not seriously affect attendance at the council held in Trinity Cathedral, Omaha, January 19th and 20th.

In his address Bishop Shayler called attention to the inevitable challenge that world conditions offer to the Church to-day.

The Church is challenged by the world to-day to show sufficient reasons for her existence, or to give up the struggle in an ignominious death. Mammon makes its religion of merchandise. Anti-Christ in government, labor, foolish philosophies, diplomacies, and divided Christendom, builds up its gigantic fabric. Wars, rumors of war, preparations for wars, easy divorce, pride of life, immodesty of dress, selfish sensuality, are the devil's weapons waging his conflict; while an ease-loving laity (in the main) patronize the churches occasionally for the respectability which ensues, or for the esthetic enjoyment which some sort of worship brings.

"The whole world is being reconstructed and rebuilt. There are men who are trying to rebuild it according to their passions, hatreds, and fears. No such construction can possibly last. Come back to the belief 'that other foundations can no man lay than is laid, even Jesus Christ'. Human life and welfare rests upon that foundation and must be built according to Him and unto Him."

To meet these conditions the Bishop pointed out that revision of the constitution and canons, providing an Executive Council as the Diocesan's cabinet, offers opportunity for greater correlation and more concentrated administration. He urged that the strongest men be chosen for the Executive Council. The statistics of 1919 had

shown that Nebraska had lost 777 communicants. Confronted with those ominous figures he had pleaded with almost a fanaticism born of despair, with clergy and laity, to change these conditions. There had been generous response, and his belief was that the trend was upward. A wonderfully gratifying sign was the increase of 28 per cent. in the number of children in Church or Sunday school, although twenty-one congregations have no Sunday schools.

The Rev. Wilbur Scranton Leete was re-elected secretary, which automatically, under the new canons, makes him secretary of the Executive Council. An unprecedented fact, every parish and mission except two of the smallest missions was entitled to representation, having paid assessments in full. The treasurer's report showed receipts exceeding by \$8,000 those of any other year.

Wednesday afternoon was given over to the Nation-wide Campaign. Mr. James H. Pershing was the chief speaker. Reports by John H. Hedelund, diocesan campaign treasurer, showed nearly \$10,000 paid in, about one-third of the excessive sum apportioned.

At Wednesday night's session, devoted to Religious Education, Charles L. Hopper, secretary of the diocesan board, presided, and addresses were delivered by the Rev. Fred Ingley of Denver, whose topic was Christian Education, the Supreme Duty before the Church To-day, and Mr. Henry Moss of Omaha, who spoke on The Laymen's Viewpoint of Christian Education.

Thursday morning was devoted to reports from the Social Service Commission, the Standing Committee, the Cathedral chapter, and the board of missions; and to elections. Following the report of the Social Service Commission, the council endorsed the children's code bill now before the legislature.

The Standing Committee was re-elected.

Treasurer: Thomas P. Isitt, Omaha.

Executive Council: The Rev. Messrs. Lloyd B. Holsapple, Thomas Casady, John E. Flockhart; Messrs. Joseph Barker, Omaha; John S. Hedelund, Blair; Charles L. Hopper, Omaha.

The diocesan Auxiliary met in Trinity Cathedral on January 18th. Holy Communion was celebrated by the Rev. Wilbur S. Leete. Bishop Shayler made a brief address, but was compelled by illness to leave immediately thereafter. At the business sessions reports were given by the diocesan officers. In the afternoon an interesting address was given by Mrs. Scott P. Child of Kansas City. The new president is Mrs. W. H. Jones; the secretary, Mrs. T. H. Tracy, both of Omaha.

NORTHERN INDIANA

AT THE council in Trinity Church, Logansport, on February 2nd, Holy Communion was celebrated by the Bishop, the Rev. F. B. Johnston acting as deacon and the Rev. E. T. Pancoast as sub-deacon.

The chief business was creation of a diocesan Bishop and Council, by enactment of a new canon. The council is to consist of nine clergy and nine laymen, with the treasurer and secretary of the diocese as *ex-officio* members. Three members elected every year for three year terms will be ineligible for reelection for one year. Five departments are created—Missions, Social Service, Religious Education, Finance, Publicity.

Secretary: The Rev. Lewis C. Rogers.

Treasurer: Mr. G. Truesdell Vail, Michigan City.

SOUTHERN VIRGINIA

THE COUNCIL met in St. Paul's Church, Newport News (Rev. H. G. Lane, rector), on January 25th, the sessions covering two days. It was well attended with 55 clerical and 51 lay delegates and a number of visitors, both men and women.

Outstanding features were the address of the Bishop and discussion of the Nation-wide Campaign. The Bishop referred to this fifteenth year of his service as Bishop and in touching terms spoke of the privi-

lege that has been his. During the year there have been confirmed more than 1,200, a larger number than any previous year, even before division of the diocese. The large number of confirmations and other statistics show, as well as statistics can, that the Church in Southern Virginia has reaped benefit from the Nation-wide Campaign as a spiritual impulse.

The Rev. Dr. W. H. Milton was a most welcome visitor. His address and his ready and gracious answering of questions were obviously appreciated.

The report of the Executive Committee after its first year was interesting and helpful, both as showing the progress being made and the help the committee can be in relieving the council of details.

The committee was re-elected, as were the officers of the diocese.

WEST TEXAS

THREE WOMEN were elected to the Executive Board organized during council held at Trinity Church, Victoria, from January 18th to 21st.

The new Executive Board will supersede and absorb the various committees previously responsible for missions, social service, and religious education. Its membership consists of six clergy, six laymen, and three laywomen, all duly elected at this session.

In his annual address Bishop Capers eloquently pleaded for more candidates for the ministry. He showed from statistics that the proportion of candidates compared with the membership of the Church was smaller than ever, and then proceeded to analyze the causes. These were shown to

be (1) commercialism, which subordinated everything else to the pursuit of wealth; (2) lack of religion in the home, as shown by the suspension of family prayers in the majority of Christian homes; and (3) increasing spirit of worldliness. The Bishop showed how eagerly the world was awaiting some adequate presentation of Christ's message in spite of its apparent indifference, and he recited at length the careful analysis of Mr. Roger Babson's business statistics which resulted in his published conviction that the world's greatest need, economic and social as well as religious, was that men and women give their hearts to God.

The diocesan treasurer's report showed splendid response to the Nation-wide Campaign. Pledging full quota, the majority of parishes had made good on their pledges. Then Hon. Roy Miller of Corpus Christi was appointed diocesan treasurer under the new canon.

The committee on the state of the Church presented a unique report, the result of a printed questionnaire. This showed a new increase in communicants of 5.7 per cent. Parishes which had had parochial missions were uniformly the most healthy parishes. Prosecution of work among the Mexicans in the border towns and organization of young people's societies in every parish were recommended.

The principals of the two diocesan Church schools both offered most encouraging reports. The West Texas Military Academy has been practically freed from debt during the year and St. Mary's Hall, full to overflowing, has a waiting list.

The diocesan Church Service League was duly organized with Mrs. G. B. Kirwan of San Antonio as president.

ENGLISH NATIONAL ASSEMBLY MEETS CHANGING SENTIMENT

As to Parochial Church Councils Bill—The New Canon of Westminster—Bishop Welldon Speaks

The Living Church News Bureau
London, January 21, 1921

THE National Assembly of the Church of England will open its spring session on Monday week, the 31st of January, and it will be found that a considerable change of opinion on the measure known as the Parochial Church Councils (Powers) Bill has taken place since the last session. It is more than likely, in view of the criticism so freely made, that a motion will be put forward to postpone the more contentious clauses of the bill for further consideration.

Lord Parmoor, who was responsible for introduction of the measure, in a letter to his rural dean indicates hesitancy about some of the proposed changes. In the matter of churchwardens, he says: "I think that there should be as little interference as possible with any right which by common law is now vested in the vestry in the election of churchwardens, and that certain special duties of churchwardens should be carefully safeguarded." Further, he says: "The powers proposed to be conferred on the councils on the voidance of a benefice will require further consideration." It is possible that a proposal will be made for deletion of this clause, and this would receive support of the two great parties in the Assembly.

Meanwhile, a protest by the English Church Union against the measure is being extensively signed, and the Federation of Catholic Priests have announced that they endorse and support such protest.

CANON STORR OF WESTMINSTER

Rumor has been busy of late concerning the probable successor of Dr. William

Temple to the canony of Westminster, vacant by his appointment to the bishopric of Manchester. Among the names put forward was that of Dr. R. J. Campbell, the former minister of the City Temple (Congregational), now vicar of Christ Church, Westminster, and many would have been pleased had he been selected. However, all prognostications have been falsified by the announcement this week that the new Canon is the Rev. Vernon Storr, rector of Bentley, near Farnham, Surrey, and an honorary canon of Winchester.

Canon Storr, who is in his fifty-second year, is a Queen's College, Oxford, man, and took his degree there in 1892. From 1895 to 1899 he was a fellow of University College, and was ordained deacon in 1900 and priest in the following year. After a short period as curate of Haslemere, he was appointed in 1901 to the rectory of Bramshot, Hants. In 1903 he became examining chaplain to the Archbishop of Canterbury, after serving for two years as examining chaplain to the Bishop of Winchester. From 1904 to 1907 he was Lecturer in Philosophy of Religion at Cambridge. In 1905 he accepted the rectory of Headbourne Worthy, near Winchester, and was re-elected fellow of University College. From 1907 to 1916 he was Canon-Residentiary of Winchester. He was select preacher at Oxford in 1908 and 1909, and in the latter year at Cambridge also. He has been rector of Bentley for nearly five years.

BISHOP WELLDON SPEAKS

The Dean of Durham (Bishop Welldon) in a recent address to the Durham City Brotherhood said that it was his view that the Church of England would pursue a wise policy if she were to encourage much more frequent interchange between the clergy at home and abroad. It would be a gain to all, or nearly all, young clergymen, that they should serve for a few years in some far region of the Empire, or beyond it, but he did not think that because a man went abroad he should be expected to remain

FATHER FRERE PREACHES AT THE UNIVERSITY OF TORONTO

On Spiritual Relationships—Death of Mrs. Thorneloe—China Famine Relief

The Living Church News Bureau }
February 4, 1921 }

LAST Sunday Father Frere, of the Community of the Resurrection, Mirfield, England, was the preacher at Convocation Hall of the University of Toronto. Dr. Frere introduced his subject by describing a diagram drawn for him by a small boy; it was a triangle which he explained meant "God and you and me". Here, said Father Frere, was the whole philosophy of life in a nutshell, the whole problem of life, and the whole task of life. This one must labor to understand and to express in one's life. The first instinct which appears in a man is the instinct of self-assertion, and the last instinct which remains with a man is the instinct of self-preservation. One's instincts are selfish. The great difficulty in life is to escape from this self-centralizing tendency and to live in this threefold relationship with God and man.

The boy's graph expressed this relationship well, but not quite adequately. For life is not all on one plane; it has three dimensions, length, breadth, and height. The length and the breadth of it is our love for our fellow-men, and the height of it is our aspiration to God. Upon our realization of this depends the brightness of our life. It is easy to fail or to fall short.

The first great failure is the life which consists wholly of self; its slogan is "I am it." This life is stupid in self-satisfaction and meanness; other people are recognized but they do not count. This is the lowest form of failure.

The second failure is the life of two dimensions. It exists upon one plane; it has no depth, no solidity. God is left out of

account and hence there is no vantage point on which one can be raised above human life to see it in perspective, with the big things standing out in relief. Life is unintelligible without its guiding principle; one needs God to carry on properly.

The third failure also ignores something vital. It exists in the relationship of God and the individual. Other people do not count. This failure is frequent with natures peculiarly sensitive to God. But God did not intend this; the Christian community is not made up of individuals dealing with God singly, but is an organized and corporate Commonwealth of God. St. John's vision was of a city in which all dwelt together in God.

Our life is a failure unless we realize that this threefold relationship is the essence of life. This realization is difficult to attain, and this life is difficult to live, for it embraces so much—man and all his works, God and all His works.

Death of the Wife of the Archbishop of Algoma

The sympathy of the whole Canadian Church goes out to the Archbishop of Algoma, Dr. Thorneloe, whose wife passed away at Bishophurst, Sault Ste. Marie, after a lingering illness. She was 78 years of age. Before marriage she was Miss Mary Eliza Fuller, of Lennoxville, Quebec. She was married in 1874 and leaves besides her husband one son, Walter, of Watrous, Saskatchewan, and a daughter, the wife of the Rev. C. W. Balfour of North Bay. The funeral was held at St. Luke's Pro-Cathedral, the body being taken thence to Lennoxville.

Famine Fund Contributions

Up to date the returns in response to the Primate's appeal for the Chinese Famine Relief amount to \$55,420, with a number of dioceses still to be heard from. The total amount received through the Anglican, Presbyterian, and General Treasurers is now nearly \$350,000.

THE BISHOP-ELECT SPEAKS TO THE PEOPLE OF OLD TRINITY

In Appreciation of Their Support—He Asks Aid for China

New York Office of The Living Church }
11 West 45th Street }
New York, February 7, 1921 }

THE Bishop-elect for the diocese of New York officiated in the Old Trinity Church last Sunday morning, and addressed the congregation.

"I am not going to try to say what I feel to-day. You know what is in my heart far better than I can hope to express it. No rector, I think, ever had a people more patient with his faults and more generous and loyal in their support than it has been my lot to have in this great historic parish. The thought will be of untold strength to me in days to come.

"The tie between us is not going to be broken. It will be as strong, and, I hope, as close in the future as in the past. In the new relation to you in which by God's ordering I am to be placed in the life of the Church I know how confidently I may rely on your help, and I know your prayers will be truly offered for the Church and for me that I may have guidance and strength in the work I am to do."

The sermon was preached by the Rev. Cyril Bickersteth of the Community of the Resurrection.

On Saturday, as rector of Trinity parish, Dr. Manning issued a statement appealing for a general observance in his parish of "China Famine Sunday." He also expressed the hope that similar action would be taken in churches throughout the country.

"No words," he said, "can describe the horror of the famine situation in Northern and Central China. We are told on the best authority that fully 15,000,000 people are facing starvation."

COMMUNIONS AT ST. MARY THE VIRGIN'S

Last Sunday Dr. Barry in giving out notices said he had heard of reproaches against St. Mary's that there were no communions at the high celebration. He thought the congregation would be interested in the fact that for the first thirty days in January there had been 138 celebrations in the church and about one thousand communions. He said it would appear from these facts that there is no lack of opportunity for communions at St. Mary's Church.

MAN'S GLORY lies in his striving after the best; his shame, in contentment with the second-rate. The banner under which the true man marches bears the word "Excelsior", but the goal upon which he fixes his eye bears the inscription, "The Best".—*Church Missionary.*

abroad all his life. If the Church persuaded her young clergymen to undertake spiritual work abroad, she must not forget them, especially if they came home owing to illness. He had learnt in his travels how grievously many clergymen, who had sacrificed their home life for the isolation of life abroad, were depressed by finding when they returned home that nobody cared for them. He thought it was only just and right that the priest who had served a reasonable time abroad, and still more if he had served in an unfavorable climate, should have the first claim upon the sympathies of the authorities of the Church at home.

Bishop Welldon, by the way, is just embarking on a visit to East Africa, and will leave England next week. He will sail for Mombasa in the *Carisbrooke Castle*, and thence travel by rail to Uganda. In his itinerary is also included a visit to Zanzibar and the headquarters of the Universities' Mission, where a meeting with Bishop Weston will doubtless take place. This should prove interesting, for the Bishop of Zanzibar, as an old Dulwich College boy, was under the tuition of Dr. Welldon during his head-mastership of that famous school (1883-85). A cordial friendship has existed ever since between them, although, needless to say, their views on some theological questions are widely divergent.

RUSSIAN SERVICE IN LONDON

It may not be generally known that at the Church of St. Mary-le-Bow, Cheapside, every Sunday morning and on some holidays, High Mass, with the splendid ritual of the Eastern Church, is celebrated in the presence of a congregation of Russians in London whose own country has become intolerant of them. Such a service is, however, now well established, and on Wednesday last, which in the Kalendar of the Holy Orthodox Church was the Feast of the Epiphany, the church was fairly filled with these exiles, for whom the English Church gladly and freely makes provision. They were of all ages and conditions, old and young, rich and poor, simple and learned, joining in their familiar and well-loved liturgy with fervor.

Space will not permit of details of the impressive service, but it may truly be said that these Russians have much to teach us in the way of devotional worship. The quiet dignity of the celebrant and his ministers, the reverence of the people, leave an impression not easily effaced. To hear their unaccompanied singing, too, with that clear enunciation which gives to every syllable, whether in melody or recitation, its due value, is an object-lesson which it would be well for our English choirs to emulate.

GEORGE PARSONS.

DR. NEWMAN SMYTH GREET'S DR. MANNING

DR. NEWMAN SMYTH has telegraphed Dr. Manning:

"Congratulations that the diocese of New York has chosen in you a bishop who represents to other communions the vision and the call of the coming age for the broader and higher Catholicity of the One Church of God."

DEATH OF REV. A. T. PARSONS

THE REV. ARTHUR T. PARSONS, eighty-two years of age, died suddenly on February 4th, at his home in Northampton, Mass., after a long period of failing health. He was graduated from Trinity College, Hartford, and the Berkeley Divinity School, and was ordained by Bishop Williams. He served as rector of parishes in Danielson, Conn., Central Falls, R. I., and Thomaston, Conn., remaining nineteen years in the last-named place. In 1909 Mr. Parsons assumed charge of Christ Memorial Church, North Brookfield, and in 1912 went to Sheffield. He had made his home in Northampton since 1914, when he retired. He leaves his wife, who was Sarah Ester Pack of Brooklyn, and a daughter, Jessie A. Parsons of Northampton.

A MASSACHUSETTS RECTORATE ATTAINS ITS FORTIETH YEAR

*And is Duly Observed by Diocese
and Community—Our Relations
with Japan*

The Living Church News Bureau
Boston, February 7, 1921

RECTORATE of forty years! This is the record of the Rev. George E. Osgood, rector of Grace Church, North Attleboro. The event was recently celebrated by the diocese of Massachusetts, as Bishop Babcock preached in the morning, and by the citizens of the whole town in the evening when a fellow citizen, the son of the rector, the Rev. Phillips E. Osgood, vicar of the Chapel of the Mediator, Philadelphia, gave an address attempting to interpret his father's life.

In his sermon Bishop Babcock dwelt upon the significant characteristics of Mr. Osgood's long rectorate. Among other things he said: "Few men in the ministry wear sufficiently well to withstand the tests of forty years, but he has steadily grown in the confidence and affection not only of his flock but of the entire population. Such a life contributes to the permanent riches of the neighborhood."

The evening service was a fitting climax to the day. The sermon was by the Rev. Phillips E. Osgood, the rector's son. Taking as his text, "Why callest thou Me good?" he considered the unconsciousness of goodness characteristic of the true Christian.

THE NEW CHURCH ARMY AS PROPOSED BY MR. PEPPER

The Living Church News Bureau
Philadelphia, February 7, 1921

THE organization of a Church Army for the raising of missionary funds, which is being seriously considered in the diocese, is a proposition of such magnitude that it should be more fully set before the people of the Church for thoughtful consideration.

As stated in the Philadelphia Letter two weeks ago, this plan was first set before the Executive Council of the diocese at the meeting of January 13th, by its author, Mr. George Wharton Pepper. No action was taken at that meeting. After discussion the matter was laid on the table until a special meeting to be called in the near future. Meanwhile Mr. Pepper has issued a statement to the press setting forth the salient features of the plan. Only fragments of this statement have appeared in the Philadelphia papers. On Tuesday evening, February 8th, he will present it at a dinner attended by 500 men at Holy Apostles' parish house. Several parishes have had the subject under consideration. But there has been as yet no full presentation of the matter to the Church public.

I therefore send you an outline of the whole scheme as presented by Mr. Pepper to the Executive Council of the diocese and augmented by his subsequent statement for the press. Mr. Pepper said:

PRESENT SYSTEM UNSOUND

"The conviction has been gradually forming in my mind for many years that there is some fundamental reason why the Episcopal Church throughout the country responds so poorly to any demand from the central organization for the general missionary work of the Church. The discrepancy between the ideal set by the Nationwide Campaign and its actual achievements has led me more carefully to analyze the situation. I have arrived at the conclusion

OUR RELATIONS WITH JAPAN

"Japan is friendly to us and is most anxious to maintain and strengthen this friendship," is prophecy of the message which Bishop Tucker, of Kyoto, will give at the special service in St. Paul's Cathedral on the evening of February 15th.

The presiding officer at the service will be the Rev. George Alexander Strong. "From my own observation in Japan and from my personal relations with Japanese which in one instance extended over a period of many years," the Rev. Mr. Strong is reported as saying, "I have reached a positive conviction of the genuine friendliness of the great bulk of the Japanese people toward America. I know that they are eager for the continuance of that good-will on our part toward them which they recognize has been of such immense advantage to them in the past. But they want us to understand them better than many of us now do. They want us to try to see their side of some of the problems of the future."

"There is a militarist party in Japan which just now is largely in control of the government, but even they do not really want war with us or seriously think of it. And there is a great rising tide of democracy in Japan which I feel sure must eventually control the policies and the destiny of the nation and make for permanent friendship with America."

The meeting will be under the joint auspices of the Japan Committee of Massachusetts and the Japan Society of Boston.

RALPH M. HARPER.

that the impediment in the way of success is not any lack of loyalty on the part of the clergy or laity. *The system employed has been fundamentally unsound.*

"We have tried to enforce an elaborate system of apportionments and assessments into the working of which the practice of stewardship and discipleship scarcely enters. We have made the parishes the collecting agencies, whereas they are unsuited for the task.

"At present the Presiding Bishop and Council determine the budget for keeping the work of the Church alive and growing in all places outside of organized parishes. They then make an apportionment to the dioceses which is at best an approximation of what the people in the diocese ought to give.

"Then the diocesan responsibility is subdivided among the parishes upon a basis that is little better than a guess. The result obtained in each parish depends largely upon the attitude of the rector and vestry.

"It is natural that the rectors and vestry-



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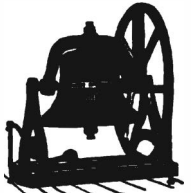
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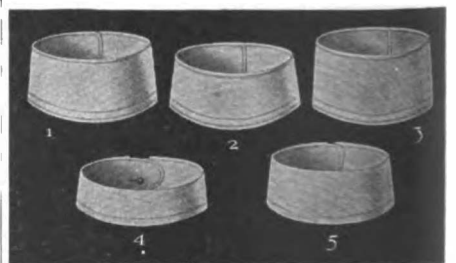
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men should be concerned chiefly for the support of their own local unit—the parish. If to this is added the burden of raising considerable sums of money to be sent outside the parish and to be expended under conditions over which they have no control the situation becomes strained.

"It is as though the nation should call upon the mayors of the cities of the country to raise the funds necessary to support the federal government.

"As federal taxes are collected by a federal collector of revenue, so we should have a separate system for collecting funds for the general work of the Church.

"For these funds there should be a different kind of pressure from a different source than that used in raising parochial expenses.

"The system which charges the parish with responsibility of collecting missionary funds is fundamentally wrong because it regards the parish and not the individual as the steward and disciple. The individual after all is the real unit in the Kingdom of God.

THE PROPOSED REMEDY

"To remedy this situation and provide for the adequate support of the whole programme of the Church I propose the organization of a Church Army which will operate along non-parochial lines and bring home to every individual his proportionate responsibility.

"Let us apply it to the diocese. The Bishop and his diocesan Council should take the sum apportioned to the diocese and analyze it in such a way as to show the percentage of each person's income that must be given in order to raise the total.

"This would require a graduated and progressive percentage based on the size of the income. This is the modern application of the scriptural 'tithe'.

"Suppose the quota for the diocese of Pennsylvania is \$1,300,000. There are said to be 66,000 communicants in the diocese. If it be assumed that their incomes run about as do those of all other citizens, it is

easy to estimate on the basis of the income tax returns how many of these have incomes of \$2,500, and under; how many incomes range between \$2,500, and \$5,000, etc.

THE ARMY

"The Bishop and Council—acting as the Central staff—should first set forth the schedule according to which each individual is to be asked to apportion himself. This makes the obligation of each steward a perfectly definite thing. Next the Bishop and Council should select and commission sixty-six regimental leaders (colonels) each of whom would sign an undertaking to accept self-apportionment according to the authorized scale and to secure ten company commanders (captains) to work under him. Next each captain thus secured should himself accept self-apportionment and promise to recruit ten squad leaders (sergeants).

"And each sergeant should accept the same principle and recruit his squad.

"These squads should be selected regardless of parish lines and so far as possible each squad should include as many different kinds of people as possible. All money should be turned in to the local parish treasurer. A parish should go upon the honor roll when 100 per cent. of the parishioners have accepted the principle of self-apportionment.

"This Church Army is to be a permanent organization. The colonel must keep his ten captains at work. Each captain must see to it that his sergeants are diligent and effective.

"Each sergeant is responsible for every person in his squad. To keep the army effective a regular checking-up system would be required.

"The sixty-six regiments of the diocese of Pennsylvania could constitute the Keystone Division of the Church Militant."

(Evidently Mr. Pepper intends to carry this proposition to the National Council of the Church, of which he is a member.)

THOMAS S. CLINE.

DR. STEWART ANALYZES TREND TOWARD RELIGIOUS EDUCATION

At Chicago Institute—Work Among Boys—Missions that Grow

The Living Church News Bureau } Chicago, February 7, 1921 }

AT the meeting of the South Side Sunday Institute on Tuesday evening, February 1st, at St. Paul's, Kenwood, an address was given by the Rev. H. J. Buckingham, on The Teacher's Devotional Life. During the supper hour the Rev. Paul Micou spoke informally, laying stress upon the importance of interesting young people in our Church schools for pupils of high school age. If they are then allowed to drift from the Church, it is very hard to win them back after they have entered college. The address of the evening, by the Rev. Dr. G. C. Stewart, was appreciated greatly.

There is a notable change coming over the entire life of our country, Dr. Stewart said, expressing rediscovery of the practical, social, and political values of religion. There is a growing desire for definite knowledge about God and about religion.

American youth is starving for religious ideals. They are eager to learn definite things about God and about religion. The American child needs intelligent knowledge of the very fundamentals of moral and ethical conduct. We are to be as gardeners to train child life.

Out of 53 million children in the United States, 27 million are not getting any definite religious instruction whatever. The Jewish child receives 300 hours a year religious instruction, the Roman Catholic, 225 hours, Protestants, including Episco-

pals, 24 hours a year—half an hour for 48 weeks.

The greatest resources of America are the spiritual resources unharnessed in the lives of our youth. If tapped and harnessed they will guarantee the nation's future.

THE BOYS' CLUB AT GRACE CHURCH

Probably in every community of any size will be found small groups of neglected boys, not enrolled in the Scouts, claimed by the Sunday school or choir of the parish, or by any club or organization of the community. Just left alone, naturally they form a "gang", and sooner or later get in bad. These boys (and girls) are an anxious social problem. Here is how the Rev. W. S. Pond is meeting it in the vicinity of Grace Church, Chicago, through the Friday Afternoon Boys' Club:

"From January 1st to December 31, 1920, 82 boys have been connected with the Friday Afternoon Boys' Club. Forty-nine were Italians, 15 Americans, and the other 18 Hungarians, Jews, and Greeks. Thirty-two meetings have been held from 3:30 until 4:45 P. M. in the third floor room of the parish house.

"A number of these boys are poor and pathetically neglected. They live in tenements—very largely. And as I register them, I find that they pretty generally live on the second, third, or fourth floor—in the rear. Some live in boarding places. That means one room for a home. It most frequently means also that while the mother or the father is away at the day's work, the child is on the streets. I find that where one of the parents is dead the rooming house plan is the way of solving the problem. Some of these little boys go around



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GROWING MISSIONS

Renewed life in many missions is a hopeful index of the state of the Church in this diocese.

St. Andrew's Mission, Downer's Grove (Rev. Hugh MacWhorter, priest in charge), has begun a rectory fund. The women's guild have given \$500 to this fund, and it hoped that subscriptions will justify building this spring. The finance committee have recently completed renovation of the church basement, themselves doing the painting and decorating.

At St. Elizabeth's, Chicago (Rev. Edwin V. Griswold, priest), the people are showing new interest. Minor improvements have been made. Old debts of \$2,000 have been paid. A newly organized choir of twenty-three men and boys sang for the first time on Christmas Day, and has had marked influence in improving the services.

CHILDREN'S CHRISTMAS IN MUNICH

ACKNOWLEDGING a check from THE LIVING CHURCH RELIEF FUND for work among the children of Munich, Archdeacon Nies writes:

"We distributed three hundred parcels to children on Christmas at a cost of 18,000 marks. Each contained two cans condensed milk, one-half pound chocolate, some candy, cakes, and a parcel each of cocoa and rice, besides a large red apple. The parcels were prettily done up in colored paper, with silver cord, and a branch of evergreen. For some of the poorest we had woolen garments to distribute. It was quite pathetic to see the genuine gratitude of the parents."

DEATH OF REV. J. C. FRANCE

THE REV. JOHN CYRIL FRANCE, rector of St. James' Church, Fair Haven, Conn., died in his study on the afternoon of January 31st, in his sixty-fifth year. Although he had a severe illness a couple of months ago, he had apparently fully recovered and had taken his usual services on the Sunday preceding his death. Born at Malone, N. Y., he received his bachelor's degrees in arts and divinity from Oberlin College in 1885, and when a young man practised law in the Southwest. He was at one time prosecuting attorney and later mayor of a town in Arkansas. He also served in the legislature of that state. When he turned to the ministry for his life-work he was a Congregationalist, and among other pastorates in that body was one of a large church in Denver.

Upon becoming a Churchman he was ordered deacon in 1903 by Bishop Brown of Arkansas and advanced to the priesthood by the same Bishop in the following year. He held rectorships in the Church in Jonesboro and Little Rock, Ark., and was Archdeacon of East Tennessee from 1905 to 1908, when he came to Connecticut to charge of St. Paul's Church, Huntington, becoming rector of St. James' Church, Fair Haven, on January 1, 1912. He was chaplain of the State Senate for the session of 1913.

Mr. France, known as a very energetic clergyman, had recently raised funds to purchase the old town firehouse property and to remodel it into a parish house. He is survived by his wife—who was Miss E. M. Elliott of Bentonville, Arkansas, to whom he was married in 1892—and one daughter, Miss Jennie V. France, a graduate of Smith College and now a student in the graduate school of Yale University.

Funeral services were held in St. James' Church on Thursday afternoon, February 3rd, his brother clergy of the city acting as honorary pall-bearers.

DEATH OF REV. A. A. JOSS

THE REV. AUGUSTUS A. JOSS died early in January, at Minneapolis, after a long and very painful illness. Dr. Freeman, rector of St. Mark's, Minneapolis, announcing his death just before the sermon on January 23rd, spoke of him as a preacher of unusual ability, an earnest and refined scholar, a faithful pastor, and a most patient sufferer during his last illness. The Bishop and Dr. Freeman conducted the burial services from Lakewood Chapel. Mr. Joss was ordered deacon by Bishop Whipple in 1880, and ordained to the priesthood in 1880. He had been rector of the Church of Our Saviour, Little Falls, Minn., and had charge of the missions at Blue Earth City, Lake Benton, and the Church of the Holy Communion, Redwood Falls, from which he retired in 1917.

PAROCHIAL MISSIONS

FULFILLING the purpose of the Nationwide Campaign and Preaching Mission of sending strong men to strategic points, the Bishop of Atlanta was sent to Madison, Wisconsin, seat of the University of Wisconsin, for the Advent Mission. Bishop Mikell spent a week in Madison, preaching in both Grace and St. Andrew's Churches, as well as making two addresses before audiences of students. The impression made was strong and lasting, and the speaker seemed especially able to reach the needs of the student body. The closing service in Grace Church was attended by a splendid congregation.

PREACHING MISSIONS throughout Southern Ohio have met with a wonderful response. The inter-parochial mission in Cincinnati is crowding Christ Church, our largest church in the city, every evening. The Rev. W. Russell Bowie, D.D., is the missionary. Press notices and preparatory announcements were splendidly handled. Automobiles were furnished to bring the aged and feeble. The colored people largely attended the preaching mission at St. Andrew's, the preacher being the Ven. Henry L. Phillips, D.D., Archdeacon of the colored work in Pennsylvania. He had a splendid message, and the closing service was attended by over five hundred, while sixteen declared their determination to become communicants. Archdeacon Reade has just returned from an eight-day mission at Gallipolis, where eleven persons pledged renewed loyalty. He will hold a mission in St. John's Church, Cambridge, from February 13th to 30th, and in St. Luke's Church, Marietta, from March 13th to 30th.

DEATH OF REV. H. E. ROBBINS

THE REV. HARRY ERNEST ROBBINS, rector of St. Mary's Church, Salamanca, N. Y., died on the Tuesday before Christmas after long illness.

Educated at the University of North Dakota, at Seabury, and at the General Theological Seminary, Mr. Robbins received holy orders at the hands of Bishop Graves in 1894 and 1895 and served for a time in Nebraska. From 1896 to 1904 he was in Montana, from 1904 to 1909 at St. James' Church, New Bedford, Mass., then at Carbondale, Pa., West Hartford, Conn., and Canaseraga N. Y.

DEATH OF JAPAN KINDERGARTNER

NEWS COMES by letter of the death of Miss Edith H. Correll, daughter of the Rev. Irvin H. Correll, D.D., of Tokyo, Japan. Miss Correll had been working at Sendai as a kindergartner under the rectorship of the Rev. Y. Inagaki of Christ Church, who made an address at her funeral on December 7th.

"We have many missionaries in Japan," said Mr. Inagaki, "but those who have, beside the usual qualifications, ability and

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training for special work are Lew; and Miss Correll, who has been at the head of the 'Aoba Kindergartens', was indeed one of these rare missionaries. Very young, she has been taken away in the midst of her work with little children. From now on we shall never be able to hear the fluent Japanese, as of a native, of the 'born kindergartner', nor shall we see before our eyes her figure playing joyously with the little children. If there were no God and no future life, who could bear this great shock?"

Miss Correll's body was buried at Sendai, on a hill overlooking the city.

NEWS IN BRIEF

THREE ATLANTA PARISHES have formed guilds of the Society of the Nazarene as the result of a discussion by the Rev. H. B. Wilson of the subject of Spiritual Healing.—Nation-wide pledges for 1920 in the diocese of BETHLEHEM amounted to \$108,414.85 of which about 88 per cent. was paid in.—Clergy have presented Archdeacon John Talbot Ward with a purse of gold on his removal from SCRANTON, Pa., to become rector of St. Mary's Church, Burlington, N. J. He is succeeded as archdeacon by Rev. E. G. N. Holmes.—A mortgage of \$6,000 has been cancelled at Christ Church, BINGHAMTON, N. Y.—A chime clock has been presented to Rev. Dr. Coddington by his parishioners at Grace Church, SYRACUSE, in honor of the thirtieth anniversary of his rectorship.

AS A result of the mission held in St. Peter's Church, BAINBRIDGE, N. Y., by Father Tiedeman, O.H.C., a Eucharistic League has been formed and two young men have offered themselves for the ministry.

BISHOP FISKE will remove from Syracuse to Utica, N. Y., next summer, where he will occupy the house given to the diocese for an episcopal residence.—BISHOP BENNETT has begun his work in Duluth where he arrived on January 12th and has fulfilled many engagements. His visitations of the diocese begin in February. He conducted a preaching mission January 23-28 in St. Clement's Church, St. Paul.—JACKSONVILLE (Fla.) Church Club entertained the parochial men's clubs and listened to an exposition of Why a Church Club? by the Bishop.—The small mission of St. Thomas', LOUISVILLE, has paid a bonded debt of \$1,150 after a splendid campaign.—The EPISCOPAL CLUB of the University of Southern California has arranged a series of Lenten addresses for the students and is expanding its work.—A three days' institute for mission study has lately been held at St. Paul's Cathedral, DETROIT.—The Rev. George Ernest Magill received a surprise reception from his people on the occasion of the 25th anniversary of his rectorship of Holy Innocent's Church, HOBOKEN.—BISHOP JONES discussed Is a Christian World Possible? before the Newark Clericus.—St. Paul's Church, LA PORTE, Ind., has dedicated a re-built organ and is making plans for a much needed parish hall.—St. Paul's Church, CLEVELAND, has celebrated its seventy-fifth anniversary. Bishop Leonard preached an historical sermon.—Grace Church, WILLOUGHBY, Ohio, has launched a campaign for a memorial parish house to cost about \$15,000, a third of which has been raised. Former members of the parish seeing this notice are asked to help.—BISHOP WHITEHEAD and the Rev. JOHN C. MAGEE of China were speakers before the Pittsburgh diocesan W. A.—QUINCY conducted its intensive work for N. W. C. in January. Early reports from Rock Island and Kewanee state that these have made their quotas with large increase also of parochial subscriptions.—The Rev. Herbert J. Piper was instituted into the rectorship of St. Paul's Church, WICKFORD, R. I., by the Bishop on St. Paul's day. The parish guild kept its fiftieth anniversary.—Publicity was discussed by the Rev. R. F. Gibson before the Churchmen's Club of Rhode Island.—St. Martin's Church, PROVIDENCE, will be consecrated on Ascension Day, its debt having been paid. The church was built four years ago.—"INFORM-

ING MISSIONS" will be conducted in Rhode Island churches during the last week of February and the first week of March by a group of missionaries including the Bishops of East Carolina and Delaware, Drs. Milton and Patton, and others.—Members of the family of the late Harley E. Proctor are endowing the Church of Our Saviour, MT. AUBURN, Cincinnati, of which he was one of the founders.—A healing mission is continued at St. Stephen's Church, WASHINGTON, D. C.—BISHOP FERRIS has conducted a preaching mission at Grace Church, Buffalo.—An ASSOCIATE MISSION formed at St. Stephen's Church, Buffalo, will care for the churches at Bolivar, Hinsdale, Franklinville, and St. Paul's Chapel, Olean.—PROTESTANT CHURCHES in Buffalo have established a Lenten programme for their people.—The new Dean of St. Luke's Cathedral, Portland, Maine, the Very Rev. EDMUND RANDOLPH LAINE, was installed on the Feast of the Purification. President Bell of St. Stephen's College was the preacher.—St. Paul's Church, PORTLAND, Maine, was consecrated on January 23rd. It is one of the oldest churches in the city but has never before been out of debt. Much credit is due the rector, the Rev. Richard M. Fenton, for making it possible.—Sunday evening HEALING MISSIONS with the laying on of hands have been opened at Christ Church Cathedral, St. Louis, in addition to the mission the first Wednesday morning of every month which has been held ever since the visit last March of James Moore Hickson, the English layman. The weekly missions have been opened because of the benefits spiritually and physically which have been received by so many through their faith and prayers. The Rev. Henry W. Mizner assists Dean Davis in the missions, and the laying on of hands is given by the Rev. Messrs. George E. Norton, Rufus D. S. Putney, and E. S. White.—Three lots adjoining the rectory have been purchased by the Church of the Holy Communion, St. Louis, and will be used as a COMMUNITY PLAYGROUND.—The BISHOP of MICHIGAN spoke on English Conditions before the Pittsburgh Church Club.—Removing from the rectorship of St. Paul's Church, Peoria, Ill., the Rev. HAROLD L. BOWEN was presented by his parishioners with a gold watch.—The mortgage that long stood on the property of Holy Trinity Church, TIVERTON, R. I., has been paid and was burned.—Nation-wide reports of the diocese of SPRINGFIELD are very cheering. The diocese raised last year more than \$10,000 for diocesan and \$6,500 for general purposes. Rectors' salaries have been increased at Alton, Champaign, Danville, and Cairo.—Trinity Church, LINCOLN, Ill., was consecrated by Bishop Sherwood on January 30th.—A school of religious instruction has been started in NASHVILLE, Tenn., extending over a period of eight weeks.—An institute for Church workers was held in St. John's parish house, BUFFALO, January 30th to February 4th, and will be followed by a similar institute in Rochester.—Trinity Church, ROCHESTER, kept its seventy-fifth anniversary on January 19th.

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RELIGIOUS INSTRUCTION IN CHURCH SECONDARY SCHOOLS

REPRESENTATIVES of nine Virginia Church schools conferred with the Bishop and D. B. R. E. in Richmond on January 24th in regard to religious education in such schools.

The conference defined a Church school to be "a school under diocesan supervision as to its religious education", and such schools are eligible for membership in the conference. The supervision exercised by the diocese was understood to be similar to that exercised by a college board over the standards of secular education in secondary boarding schools required for college entrance.

The conference unanimously decided that in the outline of courses of study in school catalogues and in listing subjects on school reports of all kinds, religious education should be given priority of mention to indicate its primary importance among the objectives of Church schools. All certificates of graduation from schools of the diocese, and of other schools associated with the Conference, for which it is requested, will bear the signature of the Bishop of the diocese, attesting that the prescribed course of religious education has been duly completed.

Interesting discussion developed on the character of religious instruction and the best means of securing efficiency; the duties of the priest of a parish within which a school is located as regards the school instruction and the possibility of securing the subsidizing of the religious instruction in the weaker Church schools by the Diocesan Missionary Society, on analogy with the weaker parishes. Copies of the programme may be had upon request from the Rev. G. M. Brydon, 400 Old Dominion Trust Bldg., Richmond, Va.

Two suggestions were offered for overcoming the tendency of students to be careless about the daily Scripture readings of the Christian Nurture Series: first, cards with places for daily checks, for each stu-

dent's use, as an incentive to read each day the designated passage; and second, the assignment of five minutes at the opening of each day's work in the school room for all students to employ under supervision in devotional Bible reading.

BISHOP FAWCETT CONVALESCENT

THE BISHOP of QUINCY was operated upon for hernia at Harper Hospital, Detroit, on January 24th. Every priest of the diocese celebrated a Eucharist with intention for his recovery that morning. The operation proved more serious and more greatly necessary than was anticipated, and for several days there was anxiety as to the outcome. But the Bishop's great vitality, under God, prevailed, and his complete recovery is now expected.

BEQUESTS

THE WILL of the late Miss Elizabeth Beardsley of New Haven, Conn., recently offered for probate, contains a bequest of \$500 to St. Peter's Church, Cheshire, Conn.; a like sum to St. Peter's Church, Milford, Conn., and a similar gift to the parish of Trinity Church, Edisto Island, South Carolina, where her grandfather, the late Rev. Edward W. Matthews, was formerly rector.

MEMORIALS AND GIFTS

MR. JULIAN LEROY WHITE of Baltimore, brother of Mr. Henry White, one of the American peace commissioners to Paris, has given to the Sisters of All Saints a twenty-acre estate, "The Causeway", fronting on North avenue between Bentalou and Warwick streets, with a three-story brick dwelling in the center. The permanent use of this gift has not been determined, although the suggestion has been made that it be used as an orphanage. The estate is valued at \$200,000, and has been but little used during the twenty years of Mr. White's

ownership, since he has maintained a residence in Paris and lived there for a great part of the time.

SEVERAL STAINED glass windows, designed and executed by Heaton, Butler & Bayne, have recently been installed in St. Stephen's Church, Sewickley, Pa. In the north transept the subject is The Triumph of the Cross. It was given anonymously. In the south transept the subject is St. Paul, portrayed as a true knight, surrounded by attendant angels. This window was given by the congregation in memory of Lieutenants Tingle W. Culbertson and Charles Hyde, Jr., who died in France in 1918. The subject of the large clerestory window is St. Stephen. This was given by Mrs. Charles C. Ramsey in memory of her husband. The south aisle window shows the Supper at Emmaus, and was given by Mrs. Jan Koert, in memory of her husband and brother. Sir Galahad is the subject of a small west window given by Mrs. J. D. Culbertson, Sr., in memory of her son, Tingle W. Culbertson.

A HYMN BOARD of carved brass, the work of R. Geissler of New York, has been given to Christ Church, Tuscaloosa, Ala., by Mr. and Mrs. E. N. C. Snow, in memory of their son, who recently died. It was received and blessed by the rector, the Rev. E. A. Penick, and used for the first time on the Second Sunday after the Epiphany. Mr. Snow, who has been senior warden for many years, has lost, within five years, three grown sons, one of whom died in the service. This hymn-board, the latest of a series of memorials which he has given, is inscribed:

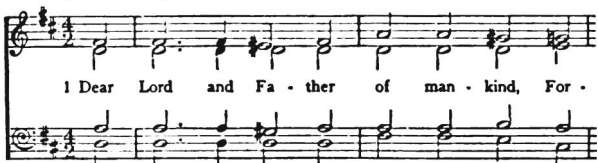
"In Loving Memory
of
RICHARD MCLESTER SNOW
1879—1920."

A FOUR PANEL Tiffany window, The Marriage at Cana, has been placed in the nave of St. Mark's Church, West Orange, N. J., as a memorial of Philip Mesier Lidig and Pauline Heckscher, his wife.

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Septuagesima.

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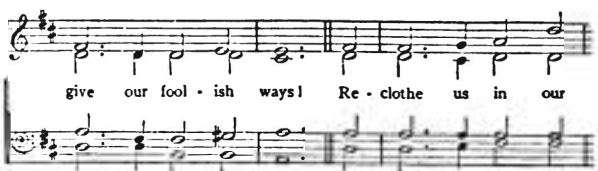
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