

The Living Church

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

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MILWAUKEE, WISCONSIN, JANUARY 27, 1923

NO. 13

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EDITORIALS AND COMMENTS

Free Catholicism

THE WORSHIPPER in the Protestant Church must be made to feel, as the Catholic feels at the Mass, that *something is really being done*—something in addition to the subjective change in his own consciousness."

These words, from Professor Pratt's *The Religious Consciousness a Psychological Study*, p. 306, may well serve as text and caption for some notice of a movement of great significance outside the Catholic Communions of Christendom. Our readers have been made aware of one development of this movement in Canada. Many of us are familiar with Peck's *From Chaos to Catholicism*, and with the writings of Dr. Orchard. That it is not confined to the British Empire is apparent from the history of the *Hochkirchliche Vereinigung* in Germany. About a year ago, four years after the preliminary meeting of the "High-Church Union" at which a certain degree of organization was created and a statement of principles drawn up, there appeared a small pamphlet entitled *Was will die Hochkirchliche Vereinigung?* which was designed to spread the propaganda of the Union and to answer the question, What does it stand for? So far as the writer is aware, there is no international committee which is furthering the aims of the movement known as Free Catholicism. It is the more significant, in that there has appeared in widely separated Communions of Christians a craving and desire for the recovery of the Catholic heritage of Christianity.

It may not be amiss to sum up some of the animating principles and convictions of Free Catholicism. The chief emphasis is unquestionably upon the doctrine of the sacraments, both in theology and in practical devotion. The Reformation was largely political and economic in origin. The Oxford Movement was learned and scholarly. The rise of Methodism was due fundamentally to the eruption of stifled and suppressed devotional needs. To which type—political, economic, historical, or devotional—can we say that the Free Catholic Movement belongs?

First of all, it is distinctively modern in every way. It can scarcely be described under any of the types mentioned. For the most part, it is clerical rather than popular, with the inevitably professional interest that might be thereby ascribed to it. It is certainly not reactionary or sentimental, it is neither antiquarian nor archaeological. Its fundamental note is its pragmatic character. The men who have been bold and courageous enough to espouse it, have been convinced of the need in Protestantism of just those elements which have been constantly to the fore in Catholicism—of which sacramentalism is perhaps the chief.

It is not without significance that there has been a fresh approach to the whole problem connected with the doctrine of the Sacraments in modern scholarship. It is equally significant that the Free Catholic has come to this same problem from an entirely different angle—the scrutiny of the defects of Protestant worship. The modern evidence brought by the

historical method in the domain of comparative religion, is of value to him as justifying and confirming his conclusion, formed on totally different grounds. He has become convinced that man's religious needs demand the sacramental principle, with all that sacramentalism connotes, philosophically, historically, and theologically. So, having come thus far, the Free Catholic finds himself in accord with the point of view of historic Christianity, and, in the fellowship of that sympathy, discovers new and deeper aspects of Catholicism. He has passed over the barrier of wrong attitude which had foreshortened his vision: he now begins to see what Catholicism means as a whole, having become convinced of it in part.

So it comes about that members of the State Church of Germany and their fellow "High Churchmen" have announced a program which can scarcely be described as Protestant in any detail. They are convinced of the need of Disestablishment, of the reaffirmation of the Catholic character of the Church, and of episcopal orders. They also desire to diminish the emphasis on preaching and increase that on the doctrine of the Sacraments, as objective channels of grace, together with the recovery in practice of the proper liturgical presentation of this doctrine. In externals they would restore ceremonial and the adjuncts of worship, the use of the confessional—optional, of course—and a variety of other Catholic customs and institutions: the religious life, the Divine Office, pilgrimages to the churches, the calendar, and the like. Peck, Orchard, and Bettac are modern pastors, without a particle of *à priori* Catholic prejudice; they are not unsuccessful, from the standard of the world outside; they have no private axe to grind; they are neither pro-Roman nor pro-Anglican. One is compelled to admit that there seems every likelihood of their sincerity and good faith. None of the men who are most keenly interested in the movement is without a substantial background of scholarship, coupled with wide pastoral and ecclesiastical experience. These men are not visionaries nor unpractical idealists; in fact, it is simply the practical exigencies of religion today which have driven them to accept the Catholic position.

FREE CATHOLICISM is certainly one of the signs of the times. It is a good deal to be thankful for, in our berated and derided modernity, that we are beginning to be able to free ourselves from tags, labels, and prejudices, when we approach the study of religion. Nothing has ever been more the battle-ground of prejudice and bigotry than has this most important department of human life. We are still far removed from that attitude of mind which would induce us to examine any proposition freely, and severed from its associations. While we admit that it is only just not to condemn Johnny Jones for his family's bad manners or worse, we do not exercise the same liberality when we come to deal with ideas. The connotations of an idea may more surely secure its

condemnations than its own individual significance. Devotions that are stigmatized as "Roman", ways of preaching that are "Protestant", suggestions drawn from the efficient methods of business life, are all subject to varying degrees of prejudiced condemnation, depending upon the particular flavor of the partisan leanings of the person judging. It is tremendously difficult to get anything judged on its own merits; some kind of extraneous issue is invariably lugged in, with its appeal to prejudice, partisan interests, or evil connotation. It is no small achievement that Free Catholicism has appeared at all.

Again, the Free Catholic has a difficult time of it at best, because the very essence of his appeal rests upon a critical and calm estimate of the failure of his own ecclesiastical affiliation to realize the purpose for which it was instituted; to bring men to God. The courage of the Free Catholic is amazing. His most devout co-religionists cannot but be perturbed; in fact, the measure of their distress is practically the measure of their loyalty. He lends himself to the charge of disloyalty; he is open to the accusation of perverting the foundations of his own Communion; he promotes, in fact, the sacrifice of the historical position of the body to which he may belong, and would concede the whole decision to the rival theory of religion. He is courageous enough to face facts as they are, and does not attempt to shelter himself behind a formula, or a comforting phrase, or the safe bulwark of the past. He faces the opposition of the many now, to be justified in the future by their children. His present appeal is only to the few of his own fold who have the eye to discern the cure for present ills, the age-long Gospel of our Lord as interpreted by the life of His Church.

WE MAY EASILY EXPECT too much of the movement. It is so easy for us to see the answer to a problem when it has already been solved; it is not so easy to those who are in the mazes of working out the solution. No phase of the Free Catholic movement has, in the slightest degree, veered in the Romeward direction; the Catholicism sought for in the ideal is not that of the Papal Communion. We Anglicans would be ever so happy to present our own case, but there are difficulties: Erastianism and Nationalism are the chief. The German movement would spurn the allegation that it owed anything to Anglicanism, but it does, as surely as it affirms its allegiance to non-Papal Catholicism. If we can see in its present story a repetition of our own, the fact either states a commonplace in history or else points to the universal character of the essential position of the Anglican Church against the Roman. It may be difficult for us to comprehend the position taken by the Free Catholics on such a question, for example, as the validity of sacraments; nevertheless, it is our part to help and encourage them in every way, by sympathy, appreciation of the difficulties which confront them, friendly conferences, praying for them, and asking their prayers. Many occasions will present themselves for closer contacts. If we are watchful, we may find many opportunities to give assistance. Whatever works for mutual understanding, confidence, and respect, is of value for that great consummation, the reunion of Christendom. Free Catholicism certainly makes for that reunion by the only method whereby it can come to pass; by wiping out prejudice and misunderstanding, recreating good-will, and achieving a new evaluation of an old fact. It is attempting no short-cuts, it would form no schism, no new split-off from any organized body of Christians. It proclaims no hysterical adventure in premature mergers or corporate federalization. It simply affirms man's need of the sacraments which Christ founded, of the Faith His Church taught and still continues to teach, and of the need of a new vision to see the old truths. God prosper it!

THAT the Bishop of New York has taken official notice of Dr. Percy Grant's long-continued individualism in the pulpit indicates that there must be a limit to what the Church will tolerate in men who hold pastoral positions on the express condition that they are to preach the gospel as *this Church* hath received the same.

An Evasion of Heresy? If Dr. Grant had been perfectly frank in his repudiation of what he evidently does not believe, there would be some mitigation of his offense. He carefully covers up his negations in order to say by innu-

endo what he does not say by direct assertion. To say, as he is quoted as having said in a sermon reported in the New York papers of January 15th, that "Of course very few clergymen today who have been educated in the large universities—by which I mean places where science as well as classics and mathematics is taught—accept the idea that Jesus had the power of God", is peculiarly contemptible. Equally so is a sentence beginning "The educated classes today, including clergymen and priests, do not accept . . ." etc. Sentences so framed do not directly assert that *he himself* repudiates such and such positions, though the whole context makes it clear that he is describing his own disbelief. For honest intellectual doubt the whole world has respect. For this sort of innuendo which characterizes Dr. Grant's utterances one can have nothing but contempt. His carefulness to avoid a categorical denial of the faith such as would be positive, rather than inferential, evidence against him in an ecclesiastical court, may conceivably—we do not say certainly—enable him to retain his rectorship and its emoluments, but one cannot see how it can also be possible for him to retain his self-respect. In view of the considerable proportion of our American episcopate, at least, and the still larger proportion of the English episcopate, who were educated at "places where science as well as classics and mathematics is taught" and who are yet firm in the belief that "Jesus had the power of God", it is not conceivable that Dr. Grant himself believes that "very few" of them hold to that position. He may assert with emphasis his own beliefs and disbeliefs and presumably be accurate in their presentation. When he assumes on behalf of others a disbelief like unto his own, it is a question of fact, and he cannot fail to know that he is asserting that which he could not possibly prove and which runs so violently counter to the moral standards of most clergymen—not, of course, including himself—that, singly and collectively, they would repudiate the allegation as an indictment upon their moral probity if they were named in that connection. Dr. Grant's assertions as to the views of the "educated classes" put him on a level with the oft-quoted cockney servant maid in the family of Bishop Lightfoot who, challenged to say whether she believed that her master could go to heaven, since he was outside the true Church, replied that he would be saved by reason of his "hinvincible hignorance". Dr. Grant obviously has no other conception of those who disagree with him. He is the one honest juryman in the twelve, the one "educated" man in a ministry for which he has obvious contempt.

We particularly dislike ecclesiastical trials. Of all possible ecclesiastical trials we especially dislike those that are based on charges of heresy. We believe that such trials should be absolutely the last resort when blatant agnosticism or infidelity is continuously preached from any pulpit of the Church after expostulations and entreaties have proven ineffective. But it must be clear that the moral issue of a priest using his official position continuously to tear down that faith which he is sworn to uphold, must, in the last resort, sometimes be met by the Church. Dr. Grant did not negatively promise at his ordination that he would not repudiate the Church's faith; it was a positive promise that he would "teach" it. Does he suppose that in such sermons as this he is doing that? One Crapsey case ought to possess sufficient warning to last for a good many years. But by the time its warning has ceased to be effective, it must probably be succeeded by another. It would be regrettable if Dr. Grant could not see the obvious and only course that is honorably open to a priest who is intellectually unable to preach to the people who constitute his cure of souls, the gospel as it is held by the Church.

Certainly Bishop Manning has the sympathy and support of the vast majority in the Church in taking official cognizance of the case.

IN THE LIVING CHURCH of January 6th, a poem, Ceiled Houses, was credited to the *Southwestern Episcopalian*. The editor of that periodical writes that the poem as originally printed in its columns should have been credited to John Oxenham, being found in one of his published volumes, and that the *Southwestern Episcopalian* was not entitled to the credit. We are very glad to note the correction.

ANSWERS TO CORRESPONDENTS

K. E.—The *Benedicite* is an apocryphal addition to the Book of Daniel and contained in the Apocrypha.

A. B. C.—(1) An English rubric, which may be said to be obsolete, requires three or four to communicate with the priest as a condition to any celebration of Holy Communion. In this country, there being no such rubric, it is very general to proceed with the celebration if one person be present beside the priest.

ACKNOWLEDGMENTS

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St. Peter's Church School, Salem, Mass*	20.25
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VATICAN POLICY IN THE NEAR EAST

THE MAIN POINTS of Vatican policy in the Near East have been summarized by Signor Giulio Castelli in the *Nazione*. The first is to prevent the spread of the Orthodox Faith, whether Slav or Greek. In this point, we may observe, the Vatican has already received enormous assistance from the Turk, who has not only prevented the spread of the Orthodox Faith but has almost blotted it out of existence in Asia Minor. Another point of Vatican policy is to obtain a formal undertaking from the Turks not to obstruct the work of religious institutions, and to abstain from the persecution of Christian minorities. It does not seem that these two points are logically compatible. The third point is to prevent any action on the part of the Western Powers favorable to Protestant influence through American and English charitable missions, and at the same time to frustrate the spread of Jewish influence through English schemes of Jewish colonization. Minor points are the strengthening of the position of the orders which have acquired status in the Near East; as the Franciscans, in their capacity of Guardians of the Holy Places, and the Jesuits, who have helped educational work and scientific research through their University at Beyrouth. In pursuance of this policy the Vatican has nominated an envoy to represent it at the coronation of the new Sultan, the nominee of the Angora Government which has been so busy in exterminating the Orthodox. The policy, as Signor Castelli presents it, will not wholly commend itself to English Churchmen.—*Church Times*.

SEPTUAGESIMA

O Lord with favor hear Thy people pray
 That we, whom Thou dost justly punish for
 Our great offences, may expect the more
 Thy merciful deliverance, and may
 So taste Thy goodness that in endless day
 We may Thy holy Name fore'er adore
 And praise in heaven Thy glory o'er and o'er,
 Where Thou in holiness dost ever stay.

We pray for strength, from Thee alone derived,
 From which by sin we ever are deprived,
 We pray for guidance, that we seek anew
 Thy glory and Thy presence, and that we
 May find and have fore'er what we pursue,
 To dwell throughout eternity with Thee.

H. W. T.

DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER

January 29

READ St. Matthew 16:21-27. Text for the day: "If any man will come after Me, let him deny himself, and take up his cross, and follow Me."

Facts to be noted:

1. Our Lord tells His disciples about His death and resurrection.
2. The conditions of discipleship (24).
3. The certainty of judgment (27).

The following was written by a clergyman named Spencer in 1858: "Some fresh-water sailor, standing upon the shore in a fair day, and beholding the ship's top and top-gallant sail in all their bravery, riding safely at anchor, thinks it a brave thing to go to sea, and will by all means go aboard: but being out a league or two from the harbor, and feeling, by the rocking of the ship, his stomach begin to work, and his soul even to abhor all manner of meat—or otherwise a storm to arise, the wind and the sea, as it were, conspiring the sinking of the vessel—forthwith repents his folly, and makes vows that if he but once be set ashore again he will bid an eternal farewell to all such voyages. And thus there be many faint-hearted Christians to be found amongst us, who, in calm days of peace, when religion is not overclouded by the times, will needs join themselves to the number of the people of God; they will be as earnest and as forward as the best, and who but they? Yet let but a tempest begin to appear, and the sea to grow rougher than at the first entry, the times alter, troubles rise, many cross winds of opposition and gainsaying begin to blow, they are weary of their course, and will to shore again, resolving never to trust themselves into any more adventures: they would have *Christum* but not *Christum crucifixum* (Christ they would have by all means, but Christ crucified by no means)."

January 30

Read St. Matthew 19:23 to end. Text for the day: "What shall we have therefore?"

Facts to be noted:

1. A conversation on the perils of riches.
2. St. Peter is anxious to know his reward for following Christ.
3. Our Lord reassures His apostles with regard to their reward.

St. Peter's question was a perfectly natural one. It is the same question that is being asked by many people today. "Why should I attend Church services, and take part in the Church work, when I need my time for other things?" A young man, the father of four fine boys, said that it did him just as much good to work around the house on Sunday morning as it did to go to the services of the Church or take part in its work. Finally, however, after some persuasion, he changed his mind and became a regular church attendant. Six months later, he said to his rector, "These have been the happiest six months in all my life! My home life is different, my work seems different, everything seems different. I am a very happy man and it is the Church that has made all the difference." That

young man is, today, one of the most active workers and devout communicants in one of our city parishes. "What shall we have therefore?"

January 31

Read St. Matthew 20:1-16. Text for the day: "And when he had agreed with the laborers for a penny a day, he sent them into the vineyard."

Facts to be noted:

1. God calls everyone into His vineyard.
2. The rate of remuneration is clearly stated.
3. Greswell says, "The laborers first called were Jews: those last called, Gentiles".

God always pays and He always pays at the rate of "a penny a day". The student begins his college course, and ahead of him are four long years of hard work and, at the end of his course, he is ready to begin to take his part in life. How did he receive his preparation? At the rate of a penny a day. The young artist feels within himself the ability to paint a great picture. The years pass as he studies hard and works faithfully, and, one day, the world showers upon him its praises for the masterpiece he has produced. How did he become great? At the rate of a penny a day. You decide to live a Christian life. The effort may not be easy. You persevere. You pray. You use your Bible for direction. You resist temptations. You follow Christ as your guide. There comes into your life a consciousness of real happiness and spiritual power. How did it come? At the rate of a penny a day. God pays and pays regularly.

February 1

Read St. John 10:24-31. Text for the day: "My sheep hear My voice, and I know them, and they follow Me."

Facts to be noted:

1. Our Lord's work and life are the best evidences of His Messiahship.
2. Our Lord's enemies were always present.
3. "God and one are a majority" (Cross).

In the East the shepherd knows his sheep by name. The sheep follow the shepherd. The shepherd never drives. He leads his flock into the valleys and along the mountain sides where the grass is greenest, and the water is always bright and sparkling. The shepherd is constantly on the watch against the enemies of himself and of the flock, and if the sheep stay with the shepherd, they are safe. If trouble comes, it is the fault of the shepherd, not of the sheep. The great temptation is for the sheep to wander away, and disregard the shepherd's voice. So it is with our Lord and His people. Just as long as we are willing to listen to His voice and follow Him, we are safe. But when we begin to wander, to neglect the Holy Communion and neglect to take our part in the life and work of the Church, neglect to respond to His call for service, we are in grave danger indeed.

February 2

Read St. Luke 2:22-40. Text for the day: "This Child is set for the fall and rising again of many in Israel."

Facts to be noted:

1. Today the Church commemorates the presentation of Christ in the Temple.
2. The song of Simeon (29-32) has been used in the Church since the third or fourth century.
3. Verses 34 and 35 contain the first hint in the New Testament of the suffering of the Messiah.

Our Lord divided Israel into two opposite camps. Some rejected His claims: to them He was a stone of stumbling and a rock of offense, the occasion of their spiritual downfall. Others accepted His claims, and these He raised, through their faith, to high spiritual lives, which might rightly be called a resurrection (rising again from death) unto life. It is the same today. There are multitudes who hear the claims of our Lord and many of them admit the validity of these claims, but, for one reason or another, they are unwilling to accept them with the result that they know nothing of the joys and privileges of a Christian life. On the other hand, there are those who have accepted the claims of Christ and have gone far beyond the mere state of belief in Him. They have reached a state where they are able to say with St. Paul: "I live—not I, but Christ lives in me." For all such, this spells peace and happiness.

February 3

Read Revelation 14:1-13. Text for the day: "And their works do follow them."

Facts to be noted:

1. Pictures of the blessedness of those who witness a true confession for Christ.
2. God's judgment on the ungodly.
3. The promise and certainty of reward.

"I have heard many sermons in my life, doubtless that were all good and helped those who heard them, but of all the sermons I have ever heard, three stand out in bold relief. And to those three sermons and to the men who preached them, I owe a debt of gratitude. One man was the head of a university, another was a traveling missionary, and the third was a young curate, just beginning his ministry. Each man had a different kind of message, but each in his own way made an indelible impression on my life. Many times, I have asked myself why I have remembered these men and their sermons throughout all these years, and I have come to this conclusion: The value of each sermon was in the man who preached it. These men were living illustrations of the truth they taught, and their lives and works are still bearing fruit." When first things are put first, the works of men live. This our Lord himself has promised.

(In the preparation of these Bible studies, the editor has made a great deal of use of *The One Volume Bible Commentary*, edited by J. R. Dummelow, and takes pleasure in recommending this commentary to the readers of these studies. It can be secured at a reasonable cost through the Morehouse Publishing Co., Milwaukee, Wis.)

PROCESSIONAL—1923

The trumpet sounds! Arise, arise,

O armies of the living God!

Against thy walls and fortresses

Thy foes are pressing hard;

Around thee Satan's legions dark

Are gathering on every side,

Thy blest inheritance to waste,

Thy ranks to scatter wide;

March on, march on, O valiant host!

Confront today thine enemy,

March on, march on, the Lord thy God

Will give thee victory.

The conflict may be fierce and long,

Vast multitudes may thee oppose,

But He will give thee timely strength

To overcome thy foes;

The stars for thee shall e'er contend,

On thy command the sun awaits,

His watchmen stand upon thy walls

And sentinel thy gates;

March on, march on, O valiant host!

Confront today thy enemy,

March on, march on, the Lord thine God

Will give thee victory.

O faithful soldiers of the Cross,

Lift up thy banner fearlessly,

Beneath His royal standard thou

Shall ne'er confounded be;

And when thy foes are vanquished here,

The triumph and the glory thine,

Throughout the world to pilot men

His light anew will shine;

March on, march on, O valiant host!

Confront today thine enemy,

March on, march on, the Lord thy God

Will give thee victory.

ERON O. ROWLAND.

THE EDEN dispensation of perfect life, communion, and fellowship with God, was followed by one of penance brought on by one act of disobedience. Shut off from the mysteries of the sanctuary of Eden, though not forsaken by God, man had to work his way up again, through successive acts of obedience, to that high pinnacle of life from which one act of disobedience had cast him down.—*Henry Lowndes Drew.*

The Racial Factor in the Problem of Christian Reunion

By the Rev. B. Z. Stambaugh

Rector of Christ Church, Adrian, Michigan

IT is not necessary to believe in the absolute determinism which Madison Grant ascribes to heredity (in *The Passing of the Great Race*) nor to be pessimistic with T. Lothrop Stoddard over *The Rising Tide of Color*, nor to be hysterically impassioned for white supremacy and join the Ku Klux Klan, in order to recognize frankly that the racial factor ought to be considered in all our efforts toward Christian Reunion. Perhaps St. Paul's statement that "there can be neither Jew nor Greek, there can be neither bond nor free, there can be neither male nor female, for ye are all one Man in Christ Jesus," has made us hesitate. Yet clearly this principle expressed by the great apostle (who said so much about the status of women) has never implied that the positions of male and female in the life of the Church are necessarily of identical value for all purposes and all occasions. Perhaps, then, it is not inconsistent with that principle to recognize the difference in the values represented by special gifts and tendencies of Eastern, Latin, and Nordic temperaments, in the corresponding divisions of the Holy Catholic Church.

In stating what seems to him the weightier side of this delicate question, the writer hopes that he will not be judged unappreciative of the splendid qualities of the Mediterranean and Oriental races, nor forgetful of their rich contributions to our common heritage of ritual and order. Nor must he be thought unaware of the magnificent possibilities yet to be revealed, but already hinted, in the Chinese and Japanese interpretations of Christianity. The present discussion, however, must be limited to a consideration of our immediate problem, and to an effort to ascertain, if possible, what influences must shape our future procedure.

The Anglican group of Churches represents the Nordic racial strain in the historic Church. It has been a mingling of this blood of Northern Europe with that of the Mediterranean and Oriental peoples that has produced nearly all movements for the betterment of mankind or the development of Occidental civilization, since the passing of Crete and Carthage. The flowering of Attic culture, the Macedonian expansion, the growth of the Roman empire, the peculiar vigor of the Galilean peasantry from whom our Lord chose His Twelve, the renewed intellectual force of North Africa in the fourth and fifth centuries, and the brilliance of mediaeval achievement, have all been due, in large measure, to the impact of Nordic invasions upon the darker white people of the Mediterranean. Always the Nordic has been a small minority in the Mediterranean lands, and every invasion has been quickly lost in "the rising tide of color". But the first generations of his mingling with the darker races have resulted in mental and spiritual aristocracies that have given the world its richest treasures of art, philosophy, and religion.

The Mediterranean is the probable descendant from a great race whose cultural remains underlie Babylon and Ur, and are scattered from Petra and Crete to Stonehenge and Avebury. He is naturally imaginative, superstitious, sentimental, inclined to be morbid, given to mysterious sacrificial rites, fond of grotesque and often monstrous deities. He expresses his devotion in ecstasies of ascetic renunciation, or in orgies of pathological excess. When touched by the sober, matter-of-fact, Nordic blood, these qualities have burst into the clear flame of the Periclean Age, of the Augustan Era, and of Gothic art. Left to himself, however, the Mediterranean tends to sink into a welter of mystery cults, abnormal art impulses, and morbid imaginings. Only the presence of the Holy Spirit—with, perhaps, some help from Semitic blood and traces of the Aryan migrations—has kept the Church in Mediterranean countries from becoming an esoteric cult on a par with the worship of Mithras, Isis, and the Great Mother. Such was the fate of the old Nordic pantheon as it came into southern Europe. Such was the fate of the teachings of Gautama in India. And such was always the threatened fate of Jehovah worship. The longer the Holy

Orthodox Greek Church, together with the many smaller Eastern Churches, remains out of communion with the West, the more she tends to become a non-moral, superstitious, but gloriously beautiful mystery religion. The Church of Rome, sturdier and hardier of constitution because of a larger infusion of Nordic blood, retains that faculty for logical order and discipline which was characteristic of the Latins in their time of world supremacy. Rome has never been able to look upon ethical questions with the same serene indifference that so often characterizes Eastern Christianity. Yet it must be admitted that wherever the Roman Church—or the Greek—has had exclusive scope, as in Latin America and Italy, or in Russia, there the Church has reached its lowest terms in sordidness and superstition, and the life of the people has become gross and wretched. Neither Constantinople nor Rome can lead toward such a moral and spiritual ideal as this of Christian Reunion.

Now the Nordic is prosaic, practical, almost inarticulate, comparatively unimaginative, and aridly uninteresting in his religious life. The old-fashioned New England Congregationalist and the dour Scotch Presbyterian were embodiments of the unmitigated Nordic temper. The Methodists and Baptists, with their many offshoots (but especially the offshoots, since the larger bodies have a tendency to return always to their racial norm) represent, by their cultivation of emotional transports and mystic experiences, the occasional resurgence of Mediterranean blood*, from the pre-Keltic period in Britain, perhaps, or from the back-wash of piracies and Crusades, and reveal the fact that the barrenness of his own spiritual achievements leaves the Nordic himself unsatisfied. But the Nordic has a way of sticking to the main point. The object of his religion is righteousness. And between this idealist who, in his stern devotion to an abstract, ethical philosophy, has broken the bond of charity which should have bound him to his weaker (?) brethren in the historic unity of the Church—between this typical Nordic and the Christians of Rome and the East, is fixed a great gulf which he has no means of bridging. Neither Anglo-Saxon nonconformity nor Scandinavian Protestantism can lead any real movement toward Catholic Unity.

It is from that portion of the Church which has clung to the unbroken order of her historic priesthood, which has cherished the system and discipline acquired in the period of her Latin submersion, and has loved the same mystical beauty in the enrichment of sacraments that the still earlier contacts with Tarsus and the East gave her, but which has kept a clear vision of the moral issues that depend upon the spread of the Kingdom of God, and has refused to surrender the freedom which must accompany spiritual growth and vigor—it is from this body that leadership toward any permanent or wholesome unity must come. It is the scholarly devotion of Northern Europeans and Americans that is exploring and vitalizing the Gospel for our day. And it is the Catholic-mindedness of the Anglican Church that must unite in one fold the scattered flock of Christ.

No other portion of the Church believes in Reunion. Rome asserts that the unity of the Church has never been broken, and that to talk of reunion is to talk nonsense. She would gladly receive us if we would come as converts, repudiating all claim to our Catholic heritage.

As for the Greek Church, her traditions are even more unbending than those of Rome. Yet circumstances have lately made a great difference in her attitude, and there has been a decided change in her official position. As for the Protestant bodies, they are, by their very nature, suspicious of reunion. They are not generally conscious of its necessity or even convinced of its desirability. Apart from us, it would seem, none of these can be made perfect.

Where, then, shall we begin? Are we likely to lose our influence in any one direction if we make too many friendly

*It is more than an accident that the darker Welsh are leaders of revivals.

gestures in another? Apparently there is fear of this, and probably the danger of temporary estrangement is real. Yet, counting the cost, what field is most worthy of our intense cultivation? What field can we least afford to neglect?

There are some who, with the evident hope of battering down the walls of Rome with affectionate gestures, seem ready to yield even such freedom of racial expression as the papacy grants to some of its own provinces (as in parts of Spain and France), and who, apparently, accept as Catholic any customs, doctrines, or rites that Rome authorizes, regardless of their adaptability to the Nordic temperament, to honest thinking, or to Christian ethics. (Here, be it noted, however, are two standards of judgment that have often been confused, and rugged Protestants have objected, on what they have thought were moral or doctrinal grounds, to innovations that are sometimes of real value, and sometimes merely silly because of their racial inappropriateness.) Flirting with Rome seems to be a harmless pastime, for nothing is likely to come of it, except as some of our pirouetting brethren get dizzy and fall into the hungry maw.

There are others who disclaim all part and interest in the Protestant Reformation, in order to satisfy the Greek Church. They proclaim a general devotion, on the part of the Episcopal Church, to icons, to incense, to the Mary cult, and to a static, sixth-century interpretation of the Nicene Creed. These negotiations with the East are interesting and romantic, and just now we are in a position to help them tremendously through fellowship and brotherliness. Yet too much must not be expected at once, and the best results are not to be achieved through a happy optimism that disdains to take account of plain facts.

The fact is that, unless we are willing to see repeated the whole disaster of schism which accompanied and followed the Reformation, we will not seek an artificial unity which ignores the moral issues over which those schisms arose. We cannot achieve the reunion of the Holy Catholic Church by docile surrender to the East, nor by allowing the genius of the Anglican Church to be submerged, again, in the tide which William the Conqueror brought upon England, with his hordes of French and Italian priests.

Then what about the Protestant sects? One of our priests wrote, not long ago, words to this general effect: "Wait until they want unity. They show no signs of it yet. When they come to us we will negotiate. Meanwhile, let us go our own way." Quite the same spirit which, existing on both sides, resulted in the thousand-year cleavage between the East and the West. The lack of evangelical and missionary spirit—to say nothing of Christian brotherliness—in such an utterance, leaves comment superfluous. And this priest had once been a Congregationalist!

"They cannot get together among themselves," says another. "How, then, can we expect to make any progress with them? They openly admit that there are few vital principles or problems dividing them any more, while both they and we recognize that there are numerous fundamental obstacles in the way between them and ourselves."

Exactly. And because there are vital principles at stake, because there is so much to be gained by it, it is both a duty and a matter of faith to work for unity with the dissenting bodies. The many groups of Methodists are not able to get together because there isn't much to be gained by getting together, except a pretty sentiment and a certain amount of economy. But the reunion of Methodism with the Parent Church involves principles that are worth great sacrifices on both sides. Reunion among the many Protestant bodies would not cost them much, nor would it be worth much. Federation serves the purpose quite as well, and they mostly recognize the fact. But the reunion of the Holy Catholic Church, among the Anglo-Saxon, Keltic, Dutch, Scandinavian, and German peoples, on a basis that would include and use the fine idealism, moral fervor, and freedom that have been fostered by the Protestants; that would recognize the superior (I say this advisedly) prophetic ministry of some of their orders; that would respect and approve the sincere intention and symbolical value of their sacraments (however much their irregularity, their frequent unreality, their limited significance, and usual ineffectiveness may be deprecated), but that would now employ the full sacramental system of the Catholic Church: that would insist upon order, beauty, and

psychological efficiency (which generally means ancient usage) in the methods of worship; and that would continue, in its vital sense, the historic succession of the Apostolic Ministry; such a reunion would be worth immeasurably more than a reunion with bodies that can give us nothing which we do not already have, and that are not yet ready to receive from us anything that we hope to bring them.

To keep our contacts with the other historic branches of the Church it is not so necessary, as many would have us think, to cut ourselves off from every form of sacramental fellowship with the Protestant bodies. Our nature, our constitution, our history, and our ways, make the resumption of inter-communion with Rome and the East always a living issue for negotiation. Let us not, then, be so hasty as to make that reunion an incomplete thing. Let us not throw away the hope of bringing to bear, some time, upon the Eastern and Western groups of a divided Church, the power of a reunited Northern body, warmed and enriched by the heritage of Latin and Oriental elements of structure and custom, but burning with moral vision, shining with the light of Scriptural and reasonable as well as traditional authority, and strong with the vitality that can be found only in those on whom the ends of the earth are come.

THE SACRAMENT

I kneel within the quiet church
And watch the flickering red light burn:
'Tis there I feel that restful calm
For which my weary soul does yearn.

As I look up I see the light
Burning there above that shrine.
It symbolizes one Great Truth:
Thy precious Love enriches mine.

Before the Sacrament I kneel
And feel my mind relieved from care,
For in that humble attitude
I always feel Thy Presence there.

And when I leave the House of God,
My mind is calm and pure and free;
I entertain no troubled thoughts
When I have thus communed with Thee.

S. C. VANNIX.

THE PRACTICAL VALUE OF A RETREAT

THE PERSONAL spiritual value of a religious Retreat is generally acknowledged. As an aid to the individual religious life, the clergy, Church men and women, and sometimes groups of affiliated lay people, turn to Retreats. This is a proper and worthy motive in approaching a Retreat, but it is not sufficient. A Retreat should have an intensely practical application; it should find expression in service.

An English layman, writing in the *Church Union Gazette*, says that a Retreat should have an evangelistic value. "It must aim," he says, "at sending retreatants away resolved to carry on, themselves, the work of the apostolate—not only resolved, but fitted to win their fellows for Christ." He further says, "Retreats are the means whereby the mission preached in the parish, in the church, in the factory, can be brought home to reform indifferent men into apostles blazing with enthusiasm to save souls for Christ as did the Apostles of old."

It is recognized, of course, that those not well advanced in the spiritual life should avail themselves of a Retreat's strengthening and refreshment no less than the developed Christian. But all should store up heavenly riches in order that they may give; learn with the purpose of teaching; train, so that they may serve; and appreciate the blessings of quiet withdrawal from the world, to become, by God's help, a lasting witness for the advancement of His glory and the good of His Church.—*St. Andrew's Cross*.

MEN FAIL to magnify God because, like tourists photographed with some great natural wonder for a background, they themselves appear large in the view while the work of God is belittled. If God is to be magnified in our lives, self must give place.—*China's Millions*.

Trinity College's Centennial

By the Rev. Remsen B. Ogilby, D. D., President of Trinity College, Hartford, Conn.

IT IS no mere coincidence that three of the Church's colleges celebrate their centennial anniversaries within one year of each other: Hobart last year, Trinity this year, and Kenyon next. It is an indication that it was just one hundred years ago that our Church in America was feeling the urge of its social self-consciousness and wished to provide for itself an educated ministry.

This is naturally a time, therefore, when the Church wishes to appraise the services of its colleges and provide for their welfare. The last General Convention in Portland called the attention of all Church people to the five colleges because of its belief that the future of the Church depended in large measure upon what could be done to meet the problem of religious education, not only along school lines but also in the field of higher education. As this is Trinity's centennial year, our attention may be well focused upon that one college.

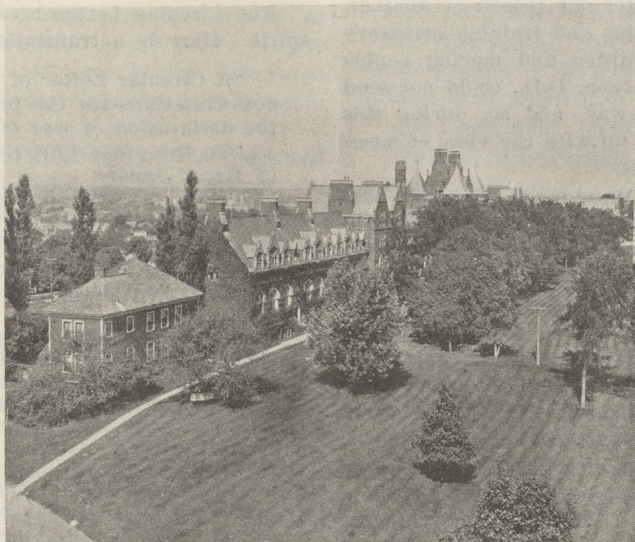
The chief contribution of the Church colleges has, of course, been in the training of our ministry. It is a source of satisfaction to many that the wave of Fundamentalism, which has threatened the appeal of the Church to educated young men in some Communion, has had little effect upon our Church. It would seem that this was due in large part to the thorough foundation of education our Church colleges have given their graduates who constitute such a large part of our ministry. The consecration of Bishop Roberts of South Dakota, was the twenty-sixth consecration of a Trinity Bishop. Five hundred and ninety-six of the sons of Trinity have entered the ministry.

Of almost equal value to the Church has been the training of her sons who, while they have not chosen the ministry for their profession, are serving on vestries and in the organizations of the Church as leaders among the laity. There is a tremendous loss of power to the Church by reason of the fact that many of her young men in the larger universities break loose from the religious ties which baptism and confirmation forged around them in their infancy and their boyhood. While the students at our Church colleges may be stirred by the same winds that blow through other institutions, the natural regular participation in the service of the Church and in her Sacraments during college days does much to minimize the waste that results from the testing periods of intellectual growth.

In addition to the training of the Church in the coming generations, we must always bear in mind the possible contribution that may be made by them along the line of Christian unity. The founders of Trinity College, one hundred years ago, expressly stated in the charter of the college that religious tests were not to be applied as a condition of entrance. Our spirit of toleration is one which has been characteristic of our Church. While the greater number of the students at Trinity are communicants of our Church, twenty per cent this year are Roman Catholics, and twenty per cent Congregationalists. It is one big move for the welfare of a united Christendom to have a group of leaders going out into their life work after receiving their college training from an institution where they have established sympathetic relationship and individual friendships with young men of Church families. In terms of numbers such contacts may not bulk large in the breadth of our land but they certainly are contacts which will bear fruit because of the possibilities which they offer for leadership that the graduates of the small colleges in America have. Contribu-

tions along these three lines have been made by all the Church colleges in varying degrees. The centennial of three of them, Trinity this year, brings them to our mind.

In point of size, Trinity is the largest of the five Church colleges and the only one in New England, the center of the intellectual life of our nation. The college is excellently situated on the outskirts of Hartford, a prosperous American city, upon a rocky plateau giving an inspiring prospect in various directions. Its original line of buildings, built nearly fifty years ago, is one of the best bits of college architecture in the country, and is so planned as to be capable of indefinite extension. Scholastically the college has an enviable reputation. Its graduates are welcomed at professional schools and its faculty, thoroughly equipped as individuals in their various subjects, combine to make the Doctor degree an honor highly to be prized. The recent organization of the curriculum upon the basis of the group system is an indication that the college is in touch with the claims of modern higher education.



TRINITY COLLEGE CAMPUS
With Northam Towers in the background.

The College is in touch with the life of the Church. The Faculty are at present making a study of the proper foundation for theological education. It is somewhat to be regretted these days that all our students at the theological seminaries are not college graduates but it is the determination of Trinity that her sons who carry on their education for the ministry after graduation shall be really equipped in every way to make themselves men of power in the ministry. The President of the college was an active co-worker with his close friend, Doctor Drury, the Headmaster of St. Paul's School, Concord, at the recent conference on the ministry there held. He is serving on the committee which is now following out the lines

of progress which that conference started.

The individual members of our Communion have always shown themselves interested in educational problems and have been permanent benefactors of college foundations not connected with the Church. It is to be expected in view of the recent action of the General Convention, and in view of the recurrent emphasis of the college Centennial Celebration upon the conscious pride of the Church, that her colleges will be fortified as they close their one hundred years of service for still greater service in the years to come.

AD MORTUUM

And thou that sleepest, dost thou sleep so sound
That all thy life is wrapped in impotence?
The life that flourished ere 'twas taken hence
To dwell amidst the mysteries profound
Of other life? Art thou so straitly bound
That still thou dreamest in a deep suspense,
Imprisoned in a hopeless bourne from whence
No sign may come, where silence waits around?

Not so! Too vigorous the life we lead,
Too full of energy to heed the things
That loom so large on earth. Full time we need
To work at things eternal, work that brings
Results far greater than old earthly woes,
Since we co-work with Him who all things knows.

H. W. T.

AN ADVENTURE FOR GOD

AN ADVENTURE for God! That is what the DuBose Memorial Church Training School is.

The Church's clarion call for workers, broadcasted by the Nation-wide Campaign, brought forth such a response in applicants who were willing to serve if they could but secure the training, that the school was opened in September, 1921. For years, the Rev. W. S. Claiborne dreamed of such a school, planned for it, collected funds, and waited for other Churchmen to open their eyes to the vision of service which he saw.

Mr. Claiborne's years of labor as a missionary in the Tennessee mountains, convinced him of the crying need for a school in which men could be prepared for work in Religious Education, Missions, and Social Service, with especial preparation for a ministry among the mountain people, in the mill centers, and in rural communities—the places where the Church's work has always been weakest. He at last gained the interest and support of a group of far-sighted men, and when the call for a Training School came, they opened the doors of the DuBose Memorial Church Training School.

The school was intended primarily for older men than those usually found in the seminaries, men who had heard the call to service through their deeper experiences of life. Thirty-two was the age limit on the youthful side; but when the opening day came, a dozen or so younger men arrived, men between twenty-two and thirty who, for one reason or another, had not been able to get the education and training necessary for entering the ministry. The warden and moving genius of the school, the Rev. Mercer P. Logan, D.D., could not send these eager and earnest recruits away, and so, during this first year, the curriculum was built up with the view of meeting the varying needs of the students.

Twenty-six men, representing twenty-one dioceses from Maine to Florida, compose the student body. From every walk in life they have come and from many professions, all with the definite purpose of offering their lives as a reasonable, holy, and living sacrifice to the Christ whom they would serve.

Coöperation is the one rule of the school. One student was formerly a cabaret singer, and his trained voice is an inspiration in the chapel services. One was a plantation manager, and his knowledge of farming is utilized in operating the farm owned by the school. Another was manager of a Kress store in a large city; his administrative ability is often called upon. An expert mechanic looks after the water and light plant, a former member of the Volunteers of America makes himself generally useful as yard man, a Columbia graduate with a master's degree has classes in English and history, and as he is a trained teacher, has been most helpful in planning the course of study for some of the less advanced students. Sailors and ex-service men, men who have been out of school fifteen years, and college graduates, all find their place in the school, and their temperamental differences are forgotten in their common purpose and devotion to the cause of Christ.

Because the place is run upon a coöperative basis where every man uses his talent for the school, the expense is nominal; twenty-five dollars a month for living expenses and tuition. This is met in various ways; some pay for themselves, others are sent by their parish, diocese, or bishop.

The instructors are such men as Dr. Logan, the Rev. E. H. Merriman, the Rev. R. J. Stillwell, the Rev. C. L. Wells, and the Rev. William H. DuBose of the Theological Seminary, Sewanee. The younger men who finish in the academic department will be ready to enter some seminary for their theological training.

This is the only school of its kind in the United States and it has the cordial endorsement of many of the bishops in the American Church and of the Archbishop of Canterbury, who has expressed his deep interest in the venture.

A visit to the school strengthens one's belief in the compelling power of the Faith when once the call is heard, for most of the students have been men of affairs who have dropped their business or profession, and answered, "Here am I, send me!" when the Church cried out for workers. Their lives will be pathways by which the Christ will reach the lonely folk, the isolated, and, again, the barren lives of those who are caught in the treadmill of industrial centers. Their labors will help to bring in to the Kingdom of God those neglected ones who have never had a chance.

E. G. S.

AN EASTERN ORTHODOX HISTORICAL DOCUMENT

BY THE REV. PAUL CHUBAROFF

OF THE RUSSIAN THEOLOGICAL SEMINARY, TENAFLY, N. J.

AFTER war had been declared between Russia and Japan early in 1904, great agitation arose among the Christians of the Japanese Orthodox Church under the headship of the Russian Bishop Nicholas, who was a subject of Russia and under the jurisdiction of the Russian Holy Synod.

Bishop Nicholas remained true to his spiritual children and stayed in Japan throughout the war, proving himself a "good shepherd", ready to give "his life for the sheep". At the opening of the war he sent a Circular Letter to all the Orthodox Christians of Japan explaining their duties to their Church and country and clearing his own position as the head of the Church. This historical document had the effect of pouring oil on a tempestuous sea. The Eastern Orthodox Church was safe for all times in Japan.

Father Nicholas was the first missionary sent to Japan by the Holy Synod of Russia in 1861. In 1880 he became the first Bishop of the Church that was organized by his apostolic work. He died as Archbishop of Japan in 1911, completing a half of a century of missionary labor.

The Circular Letter breathes a true Catholic, Ecumenical spirit. Here is a translation of the document:

"A Circular Letter of the Bishop to the Japanese Orthodox Christians for the pacifying of the Church agitated by the declaration of war between Japan and Russia.

"To the pious Christians of the Holy Orthodox Church of Great Japan:

"Beloved in Christ, brethren and sisters:

"It has been the Lord's will to allow a rupture between Russia and Japan. Let His holy will be done. Let us believe that this has been permitted for a good cause and will lead to a good end, for God's will is always good and wise.

"So then, dear brethren and sisters, carry out everything that is demanded of you in these circumstances as loyal subjects. Pray to God that He give victory to your Emperor's army, thank God for the victories granted, contribute to the necessities of war. Let those going to the battlefield fight without sparing their lives, not out of spite to the enemy, but for the love of their fellow-countrymen, remembering our Saviour's command, 'Greater love hath no man than this, that a man lay down his life for his friends' (St. John 15:13). In a word, do everything that the love of your country demands of you. Patriotism is a holy sentiment. Our Saviour had sanctified it by His own example: out of love for His earthly habitation He wept over the miserable fate of Jerusalem (St. Luke 19:41).

"But besides our temporal mother-country, we have a heavenly Fatherland. Peoples of all nationalities belong to it, for all men are equally children of the Heavenly Father and brethren to each other. This Fatherland of ours is the Church, of which we are members, and as members we are also the children of one family, with God as our Father. Therefore, my dear brethren and sisters, I do not part from you but remain in your family as in my own. And let us all together accomplish our duty towards our Heavenly Father as it becomes each one of us.

"I shall pray for the Church and go on with my diocesan work as usual. You, priests, be diligent in caring for the spiritual flock intrusted to you by God; you, preachers, zealously preach the Gospel to those who have not yet known the true God, the Heavenly Father; you, Christians, those peacefully staying at home, or those going to the field of battle, increase and strengthen your faith and prosper in all Christian virtues. And all together let us pray that the Lord may speedily reëstablish the violated peace. May the Lord Himself help us in all these!

"The grace of our Lord Jesus Christ, the love of God the Father, and the communion of the Holy Ghost, be with you all. Amen."

IF MEN had understanding of the times, saw their opportunities, rose to the occasions in the spirit of the cross of Christ, they would make the world feel how true are Christ's words, "Ye are the salt of the earth, the light of the world."
—Joseph Parker.

WITH A mercifully merciless finger, Jesus points to the weak spot in every character and in every age.—Rev. G. A. Studdert Kennedy.

Minutes of the Vestry Meeting

At All Souls' Church, Elsewhere, December 32, 1922

By the REV. LOUIS TUCKER

SCENE: Vestry room. Rector discovered alone. Long wait. Clock on wall has stopped.

Enter First Vestryman.

1st Vestryman: Good, I am only ten minutes late. Where are the others?

Rector: (Looking at his watch). They have not come yet.

(Rector and Vestryman look at watches. They wait, and wait, and wait. Enter second Vestryman.)

2d Vestryman: Good evening, Parson. Hullo, Jim. Glad to see I am not late. Where are the others?

Rector: They have not come yet.

(Repeat this business, making as long a wait as the audience can endure between the entrance of each vestryman. Drag it out to thirty minutes if possible. Start as late as the audience will endure without leaving.)

(When one more than half of the vestry has arrived, the rector declares a quorum present, and calls the meeting to order. He says the Collect for Direction and the Lord's Prayer. He says them hastily, standing, for some of the Vestrymen yawn, and two of them arrive during the prayers, rather noisily.)

Rector: If there is no objection, roll-call will be dispensed with, as usual. The secretary will read the minutes.

(The Secretary's minutes are in disorder. He reads them with difficulty, hesitating and correcting. Use real minutes.)

Ninth Vestryman (Entering breezily): So glad to see I am not late. You have not finished the minutes yet?

Rector: Just finishing now. Are there any corrections or additions? If not, the minutes stand adopted as read. Reports of officers are in order.

(The Treasurer's report is read. Use real report as far as possible. If the local parish is so fortunate as to have met running expenses, show a deficit in apportionments. If apportionments have also been met, this pageant is unavailable for use in that parish—and unnecessary.)

1st Vestryman: The report shows a deficit? Why?

Treasurer: Not my fault. The people simply do not pay the pledges.

2d Vestryman: Are there pledges enough to meet expenses?

Treasurer: No.

3d Vestryman: It is the end of the year. Deficits must be met. Rector, choir, and sexton cannot live on air.

4th Vestryman: (Timidly): It's not such a very bad deficit this time. How about each one of us giving.....

5th Vestryman: We have done that so often that we really can't afford it any more.

6th Vestryman: I suppose the treasurer and wardens must borrow from the bank as usual.

4th Vestryman: How shall we pay back? How did we pay last time?

Senior Warden: Make another canvass.

1st Vestryman: But we have made one already. The people did not stay at home, and many, who took pledge-cards and promised to mail them in, have not done it. What is the use of making another, when the canvass we made is not enough.

2d Vestryman: Why don't people pledge?

3d Vestryman: Perhaps if they were visited more often, they.....

Rector: How often is often enough?

Junior Warden: Under the head of reports of committees, the Building Committee has a report.

Rector: Report of the Building Committee is in order.

Junior Warden (reading): Acting under your instructions at last meeting, your Building Committee has carefully surveyed the edifice. The parish-house and vestryroom are full. Church school classes meet in the chancel of the church, and in its body, as well as in the vestibule. The Superintendent complains that the Men's Bible Class is poorly attended,

and that he lacks male teachers for the larger boys. To relieve overcrowding in Church school, your committee sees no way to avoid asking an appropriation of \$5,000 for enlargement of the parish house.

Rector: Report received with thanks. Any motion?

Junior Warden: In view of the condition of the treasury, it seems unwise to make a motion.

Rector: But we must tell the Church school teachers something.

Senior Warden: I fear that we must reluctantly hold that at this time it is not possible to appropriate the necessary money to enlarge the parish house.

1st Vestryman: The Rectory Committee regrets to report that the rectory is in urgent need of repairs. It leaks, and a coat of paint is greatly needed. The minimum cost will be \$200.

2d Vestryman: Where is the money to come from?

3d Vestryman: The Music Committee finds it possible to obtain a tenor to fill the recent vacancy in our choir. An additional appropriation of \$20 a month will be necessary.

4th Vestryman: Where is the money to come from?

Rector: Any further reports of Committees? If not, new business is in order.

10th Vestryman: Under the head of new business, I think we should take some action to satisfy Mrs. X. She has refused to subscribe to the support of the parish because the rector has not called on her for six months.

Rector (referring to memorandum): I called on her in May and, again, in July. Counting in sick calls, which must be repetitions on the same person, it takes twelve hundred calls to get around this parish twice a year, and that is just about all that one man can do. To see everyone three times would take eighteen hundred.

10th Vestryman: Couldn't you see the discontented ones a little oftener?

Rector: If I did, the others would all be discontented, as soon as they found it out.

Secretary: Here is a letter from Mr. Y, withdrawing his subscription because he came to service a little late and found an usher had put some one else in his usual seat.

Rector: But this is a free church, and he was late.

Secretary: Yes, but he thinks they might have saved his seat for him.

Senior Warden: By the way, speaking of withdrawals, I learned of a rather unusual one yesterday. Tell them, Treasurer.

Treasurer: It was not a withdrawal but a complaint. Mr. Z. says that at the last church supper he found only two oysters in his plate of stew. He says that that is too much like what the comic papers accuse the churches of, to be dignified.

Senior Warden: Did he sign a pledge-card?

Treasurer: Not yet.

(Some one knocks at the door. The rector opens it.)

Mrs. H. (entering): May I speak to the vestry a moment.

Rector (looking around): Of course.

Mrs. H.: As secretary of the Woman's Guild, I am here at their request to ask if the diocesan and general obligations of the parish have been met? Of course we know the situation from private conversation, but I am requested to ask officially.

Missionary Treasurer: I regret to say that, while we have done what we could on them, they have not fully been met; in fact, they are far from being met.

Mrs. H.: Then I am directed to pledge to the vestry, in behalf of the Woman's Guild, our full, cordial, and loyal support and assistance in all its problems, local as well as general, but especially in meeting our diocesan appropriations and our apportionment.

Senior Warden: With the permission of the rector, I will speak to that. The vestry heartily and gratefully appreciate the offered assistance of the Guild. We really do not know what we should do without the ladies. But when, at the moment, we cannot meet our running expenses I, for one, most regretfully feel that we should not send what little money we have out of the parish until we have at least taken care of the salaries and immediate needs within it.

Mrs. H.: And how are you going to do that?

Senior Warden: The Lord only knows.

(The lights suddenly go out. The stage is dark. The whole building is utterly dark).

(From rear of auditorium).

Voice: Why are your hearts so disquieted within you?

Rector: Who are you?

Voice: Only a Voice, calling in the wilderness: Prepare ye the way of the Lord.

Rector: We cannot see you. It is dark.

Voice: Why?

Rector: Someone has cut off the electric current.

Voice: No matter. Prepare ye the way of the Lord.

Rector: What is the way of the Lord?

Voice: Repent. Forsake your sins. Serve God and live.

Rector: How?

Voice: Where are my poor, saith the Lord. They should be with you. Where are my little children. They should come up before you, saith the Lord. Where is my praise from the whole congregation, saith the Lord. Where are my servants serving me? One seventh of every Christian's time belongs to God. Will a man rob God? Where are my tithes and offerings? Bring the tithes into my storehouse, that there may be meat in mine house, saith the Lord, and try me now herewith, whether I shall bless you with a blessing greater than ye can receive. Thus saith the Lord. Where are my men sent out from you to teach? Where are my humble and contrite hearts from every one of you? Ye have cut off your own light, saith the Lord.

Rector: It is true. It is too true. We did not understand. Forgive us, and we will try to do better.

Voice: So be it. For why will ye die, saith the Lord.

(The lights come on again. The rector is found kneeling, his face covered with his hands. He rises and turns to the audience).

Rector: Let us pray for strength to do better.

(He says the Collect for Direction very reverently, slowly and humbly, and closes with the Lord's Prayer, and the Benediction).

THE FEAST OF THE KINGS, IN CALVARIO MISSION, JESUS DEL MONTE, HAVANA, CUBA

BY CANON W. W. STEEL

ABOUT three miles from the center of the city of Havana lies the suburb known as Jesus del Monte. The location is slightly higher than that of the city proper, and a little farther out there are several hills, around and about which the whole city lies spread out map-like in wonderful beauty.

In this suburb, with its population of working people, the Rev. Señors Duarte and Collazo began a mission work in the year 1888, or thereabouts. From that time to the present the services of the Church have been held there without any intermission, not even during the dark and famine-touched times of the Hispano-Cuban wars, when services were held by the deacon, the Rev. José Ramon Peña in the midst of the direst difficulties and the greatest privations. The Rev. Señors Collazo, Moreno, of northern education, although a Cuban; Mellen, a most devoted man, whose attack of yellow fever almost was fatal, Peña, the martyr, who lost his mind, but how can we mention them all, all faithful, all devoted, who kept this work going through all the changes and chances of this very difficult work in this very difficult field of labor! Suffice it to say that always, in this mission, there have been churchly services held in the pretty little chapel, and many and beautiful *fiestas* celebrated. At Christmas and Easter there have been Christmas trees, and Jacob's Ladders, and recitations, and songs, and Mystery Plays without end.

The year of grace, 1922, was no exception to this rule. There was perhaps the most beautiful and impressive *fiesta* ever given in the chapel. It was all arranged by the priest in charge, the Rev. Pablo Muñoz, an ex-Roman priest.

It was on Twelfth Night, or old Christmas. A curtain was hung in front of the altar separating the sanctuary from the choir of the chapel, and a number of tinted electric lights were so placed within the rood screen that they shed their various colors upon the different scenes and tableaux of the representation.

Everything was in Spanish, and it was very interesting to note our own familiar hymns translated into that language and sung to their accustomed tunes: *Noche de paz, noche de amor* (Silent night, holy night), *Venid Pastorcillos* (O come, all ye shepherds), *Despertad, Despertad, oh Cristianos* (Christians awake), *Gloria a Dios en alta esfera* (Glory be to God on high), and many others, for the list was long. Poems, there were, also, such as *La Aldeanita de Belen* (The little villager of Bethlehem), *Sonad, bellas campanas* (Ring sweet bells), and others too many to mention; and there were several very pretty tableaux, such as that of Cuba and the United States under the Cross, and the illuminated Song of the Five Colors.

And there was the Mystery Play, to which no title was given, but it might have been called The Church Catechism. It is composed by Sr. Muñoz.

A catechist appeared as a representative of the Church, who was very desirous to attract to the Church as many children as possible. A young boy having appeared, she called him to her, urging him to lay aside the follies of life, and enter the Church. He wished to know what he would have to do if he should become a member of the Church, and his answer came with the entrance of three children with banners inscribed respectively "Renunciation", "Faith", and "Obedience" the organ playing softly in the meantime. The catechist then questioned each as to what he represented in the Christian life, and each replied briefly explaining the signification of each baptismal vow.

Then the Catechist called for *Credo*, or Creed to enter, who came in, bearing a banner with a triangle, the symbol, of course, of the Holy Trinity. Replying to the request of the catechist, he recited the Creed, and then retired to the line of the others who came before him.

Then, each in his turn, came the Ten Commandments, with banners properly numbered, and each child gave a *resumé* of one of the Commandments; after which, a little girl appeared bearing a banner on which were printed these words, *Ora sin cesar* (Pray without ceasing).

After this, the catechist, desiring to teach the child the meaning of the two Mysteries, that of Entrance and that of Abiding, summoned the Two Sacraments, who entered bearing banners with the legends, *Venid hacia a mi* (Come hither to Me), and *Queda en mi* (Abide in Me), and as they entered the entire group on the platform were singing *Santo, Santo, Santo* (Holy, Holy, Holy).

Finally the catechist placed her hands on the head of the young boy who was desirous of entering the Church, as if blessing him, while the others, forming a semicircle about him, were singing, *Desplegue el Cristiano su Santa Bandera* (Lift high His royal Banner), and during the singing of the last verse they all retired from the platform of the choir.

The exercises closed with the benediction after the distribution of gifts to the eighty-one children present, from the small tree which was standing in one corner of the choir during all the exercises.

A YOUNG MAN in a crowded subway train showed bad temper when a middle-aged man was jostled against him. The younger man was on his way that morning to interview the manager of a concern where he had been recommended for a good position. When he was ushered into the office, the applicant was overcome with confusion when he saw that the manager was the man whom he had treated so rudely in the subway.

We ought not to be polite merely because it pays in a business way, but because it is the manly and considerate thing to do. Politeness calls for a certain amount of self-restraint and personal sacrifice, and it pays to practice it, not so much for the impression we wish to make on other people, as for its reaction on our own personality.—*Forward.*

WILL, MIRACLES, AND LAW

BY THE REV. J. H. EGAR, D.D., LL.D.

I HAVE noticed in my reading of late not a few utterances which indicate a growing conviction that there is not that antagonism between law and miracle which in a past generation has been made the basis of attacks upon the Gospel narratives. I believe it may even now be asserted that no miracle is ever a violation of natural law; that it is the operation of a Mind and Power acting upon nature in accordance with law; that no natural law is a barrier against a "Supreme Power"; that it is rather the servant of that Power in producing results which the mere sequence that we call Nature could never attain to without its intervention.

The question of miracles is a part of a much larger question involving the possibility of any Divine action within the closed circuit of the material world. Those who deny miracles deny any active Providential interposition of any real kind, upon the same ground and for the same reason. Here is a sentence, written by an unbeliever, which I cut from a London paper some time ago: "For us, natural phenomena are the result of cosmic forces acting according to unalterable law." Of course the implication is that, this being so, all Divine action is excluded. Now, what I want to do is to affirm that premise and deny that conclusion. I accept the statement unreservedly, that behind all natural phenomena there are cosmic forces acting according to the laws of their being, which are unalterable, the forces being what they are. But behind these forces and laws I see in innumerable instances the governing power of Will, directing and using them to produce a purposed, foreseen, predetermined result. I see men working their will by means of these forces and laws in the natural world, and making it what it could not be without them. I am conscious that I myself, in my humble sphere, am doing a part of this. Every word I write upon this sheet of paper is put there by "cosmic forces acting under unalterable laws", and yet I am conscious that I have used those forces under those laws, so that the work is mine. I have acted therefore with perfect freedom under this universal and unalterable law, and who am I to say that what is possible to me is impossible to God?

It is only another statement of the same objection, somewhat more at length, when we are told that the modern scientific verification of the three truths, (1) the permanence of matter, (2) the persistence of force or energy, and (3) the universality of law, have banished from the scientific mind the idea of miraculous or providential interposition of a Higher Power in mundane affairs. Does it not seem strange that scientific men, when they reason in this way, cannot see that a natural law which excludes Divine will from the world must exclude human will also? Apparently, they forget, under the stress of an anti-theological argument, the tremendous operations in which they themselves engage with full confidence, and which they execute with ease and certainty, because of their own ever-widening knowledge of the laws of nature, and their ever increasing ability, through that knowledge, to work their will in the material world.

In taking this position, men of science do injustice to the science of which they are such ardent devotees. For what is the value of science but this, that by extending the knowledge of the forces and laws of nature, it increases the power of forethought, purpose, and will—it enables them to act within the sequence of natural phenomena so that man, finite and weak as he is, can by scientific action dominate the world of nature with his inventions? When a competent engineer builds a bridge of stone across a river he constructs his arches so that the law of gravitation holds the stones together and makes the bridge secure—he makes that law his servant to do that work. When, on the other hand, he throws an iron bridge across the river, he uses the laws of cohesion and rigidity of iron to overcome the force of gravitation, and so, by his scientifically acquired skill, he makes the laws and forces of iron construction his servants to accomplish that design—without nullifying in the slightest degree in either case the "cosmic forces acting according to unalterable laws" which he has harnessed to his purpose and made obedient to his will.

In fact our men of science, verifying and expounding the truths of the permanence of matter, the persistence of energy, and the universality of law, are only giving precision to the practical intuitions on which mankind have acted all along,

and without which no profitable work ever has been or can be done. There can be no rational enterprise, no prudent forethought, no far-reaching plan, no intelligent determination, no foreseen and provided-for result, except by reliance on the stability of the order of nature. And the more science reveals to us of this stability and the principles on which it rests, the more it widens the sphere of our action. The more we know of the laws which govern the world, the more we can do in the world. Suppose, then, that by the progress of science we could expand our knowledge of the forces and laws of nature to infinity; suppose we knew them all, and all of them perfectly; should we be any *less capable* of using them, any *less capable* of acting by them in the world of natural phenomena, than we now are? How, then, can it be said or thought that a Being who knows all this, and adds omnipotence to omniscience, is incapable of using the forces and laws of this world to originate events and produce results therein? Certainly Science says no such thing.

I believe that when this argument is fully apprehended and scientifically developed, the objection to special providences and miracles, as such, will cease. They will no longer be conceived of as events in contravention or suspension of law, but as acts done by a superior power and wisdom according to law, though we may not know what the laws or the forces are which have been called into play. In the same way evolution will be conceived of, not as a haphazard process branching out in all directions, and limited in nine-tenths of them by "natural selection", but as a directed evolution, moving on lines ordered for it according to law by a purposeful, creative will.

The more I reflect upon such considerations as these the more it seems to me that the final generalization is: Law is the servant of Will. There is no cause but Will. All the rest is sequence.

NO CHURCH, NO HOME: NO HOME, NO CHURCH

WE THINK that nothing can be more obvious than the statement contained in the title of this message. The home, in the true meaning of the word, and the Church, also in the true meaning of the word, most certainly appear to be interdependent.

We have never known a community of living churches that was not also one of staunch, virile homes; nor can we remember a community of such homes that was not, as well, strong in the organized expression of religion.

But why is the Church indispensable to the home?

Because life, anywhere, stagnates and sours without the uplift of heart and mind in the worship of God. Really the greatest argument for the existence of God is life's need of Him. And this need when set over against every conceivable representation of atheism clearly determines the case for the affirmative.

God is indispensable to life. The Church keeps the thought of God alive in the human heart and calls the whole family of God on earth to soul nurturing worship.

But why is the home necessary to the Church?

Because a home presupposes the fulfilment of the law of life. It involves responsibilities assumed and instincts unperverted. In itself it vaguely sees the Eternal mirrored. Its chiefest interest is unselfish because its attention is immediately directed to the welfare of the generation following. Thus also, it has a forward look as well as an outward look. The home makes for solidarity and for the preservation and extension of those factors best calculated to serve society.

But more than all else the trust of life realized and fulfilled in the home brings a sense of need of God. No enlightened person can assume the responsibility of parenthood without sensing copartnership with God nor without seeking the fuller realization of that copartnership.

The person without a home is frequently a person without God; for he is without consciousness of need of God. His is a hand to mouth existence. His philosophy is that of expediency. He preys upon people rather than prays for them. The rising generation of other people's children is an added factor in the complicated problem of the passing hour. He legislates for the moment. He is an opportunist. He has no realization of destiny.

He is to be pitied—and feared.

The Church and the home are in permanent alliance. For they both labor for the same end, namely, the spiritualization of life relationships.

No Church, no Home; no Home, no Church.—*St. John's Evangelist.*



CORRESPONDENCE

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

THE PITTSBURGH ORDINATION

To the Editor of *The Living Church*:

ANY of us have been rather seriously regretful of the misunderstandings and misinterpretations which may follow the circumstances attendant upon the ordination of Mr. Eames at Calvary Church, Pittsburgh. As an example of these misconstructions and as an evidence of the difficulty of overtaking actions by disclaimers, I may refer to the following news item in the *Christian Century* for January 4, 1923:

"EPISCOPAL CLERGYMAN ACCEPTS
CONGREGATIONAL ORDINATION"

"According to the terms of the concordat between Congregationalists and Episcopalians, the ministers of either denomination may receive the ordination of the other. The first case of a Congregational minister aiding in the ordination of an Episcopal priest occurred at Pittsburgh recently. Bishop Vincent of Southern Ohio was the ordaining bishop, and Dr. Frederick E. Emrich, a Congregational minister, assisted in the laying on of hands. The Rev. Lawrence E. Eames was the man ordained, and he now possesses the orders of the two denominations. No report has yet been made of a Congregational minister accepting the orders of the Episcopal Church, and continuing in the Congregational ministry. To accomplish this latter thing the new plan of the concordat was chiefly designed."

JOHN N. McCORMICK.

Grand Rapids, Jan. 13.

"PICTURES OF THE AMERICAN LITURGY"

To the Editor of *The Living Church*:

I HAVE just read your review of the above book, which has somehow come to my notice rather late. It is not always a good form to criticize reviews of books that one has published, especially where the reviewer has so strongly recommended the books in question, and has been so sympathetic towards their aim and object. But I should greatly appreciate the opportunity of giving your readers a few short notes, which might clear up certain misunderstandings.

1. Your reviewer suggests that, on the whole, photographs are better than pictures. That idea did not escape our notice. It was attempted but it failed. The chief reasons for failure were: (a) It is essential to represent the ceremonies exactly as they ought to be carried out, and under ideal circumstances as regards altar and sanctuary. We could find no church which answered to these stringent requirements, but the artist was able to draw them. Moreover, it is very difficult, if not almost impossible, to carry out ceremonies with ideal precision. In actual practice there are, generally, small mistakes, which in the moving drama pass unnoticed, but which the camera records. In a picture, on the other hand, it is possible, by gradual improvement, criticism, and redrawing, to achieve accuracy by the slow and tedious method of elimination of errors. (b) It is difficult or impossible to get ideal lighting in a church. In any case the exposures would have to be prolonged, unless flashlight were used, which is undesirable owing to the hard effects produced. (c) Small details, such as the position of the hands of the celebrant, are apt to be lost in a photograph if they happen to be in shadow.

2. Your reviewer maintains that the faces of the clerics are rapidly insignificant, and reminiscent of a Van Heems catalogue. I should therefore like him to know that they are very largely portraits of actual friends of the artist, and that many of them have faces of considerable "character". I would point, especially to those of the "order of entrance" on the end papers, and the celebrant at the *Lavabo*.

3. The sacred ministers, the altar, and the ornaments, are continually changed throughout the series, not in order to be tiresome, but to prevent boredom. The chief reason why so few Stations of the Cross are satisfactory is that very few real artists can bring themselves to produce a series of anything. The true artist has to produce something new every time. He *must* create. This so-called series of pictures of the Mass is really a collection of individual pictures, each a picture in itself. The altar varies also for the sake of instruction, to show the various types in use in different churches, and the differing arrangements of the ornaments, etc.

4. It will be a surprise to some to learn that these pictures took some considerable time to complete, and from first to last

about six or seven years elapsed between the start and the finish of the volumes. The War was partly to blame for the delay, but in any case we regard these books as a monumental work. If anyone doubts our claim and thinks we are boasting, let him put down on a piece of paper the names of all the other books he can think of which give a full series of detailed pictures of High and Low Mass. If, after careful inquiry, the paper remains spotlessly white, let him admit our claim. If it contains the name of a single other such book, let him complete all possible details (such as date and publisher, etc.) and forward at once to me.

5. Are we to blame in following the Roman Congregation of Rites with regard to ceremonial? What other authority is there? Your reviewer says "An autonomous Church is free to establish her own modes of ceremonial". Quite so. Agreed. But which autonomous Church of the Anglican Communion has done so?

6. Is it quite certain that the American Prayer Book places the Ablutions at the end of the Mass and not after the Communion? This is a controversial subject ably dealt with in *None will Remain* (S.S.P.P.), in which it is pointed out that the rubric to which your reviewer seems to refer was not intended by its author (Bishop Cosin) to refer to the ablutions at all, for he says of the celebrant that "If he be careful none will remain" at the end of the Mass, and consequently, unless he be careless, this rubric will not be operative.

7. We are grateful for having one misprint pointed out. Thank goodness there was only one misprint and no more. How that escaped notice we cannot hope to discover. The proofs were read and reread again and again. But we can say that still worse errors, such as *epistle* and *angus*, were among the many suggestions for improvement offered by the printer.

S. GURNEY,

London, Jan. 2.

Director, S.S.P.P.

THE NEED FOR RESERVATION

To the Editor of *The Living Church*:

HOW wonderful the *certainty* of experience expressed in the words of the man whose blindness Jesus healed—"One thing I know, whereas I was blind, now I see".

In a life of stress and strain that more than once was almost overwhelming—a life of such common occurrence in these troublous days—I have found such a refuge, such a never-failing source of strength, such peace and joy beyond words, in the little Roman church where for years I have gone several days each week to pray before the Sacrament.

One thing I know, that our Lord is very present there, and that we sorely need, in our dear Anglican Church, this Reservation of the Sacrament to bring to our many blind souls the knowledge of God's Presence, and the Vision of Jesus Christ.

I often say Matins or Evensong at that Roman altar rail and pray that our Anglican Church may awake to the crying need of her many struggling members and supply us with the help so richly given her in trust for us.

I am not speaking of any individual parish but of the Anglican Church, which has such a rich heritage, if she would only enter in!

Once a month, in the parish to which I belong, we have a quiet morning of Retreat with the Reserved Sacrament. Our good rector gives us a celebration of the Holy Communion at 8, Matins at 9:30, and Intercessions at noon, and we pray before the Sacrament the rest of the morning.

That is a beginning, at least, of what I long to see all day in our churches.

MARY LEVERETT SMITH

STUDYING FOR THE MINISTRY AND EXERCISING THE MINISTRY

To the Editor of *The Living Church*:

IN YOUR last issue Bishop Lawrence writes of the need of finding more suitable young men for the ministry. Has not the time fully come when the leaders of the Church should ask themselves why any young man should enter the ministry of the Protestant Episcopal Church, unless there is in her possession a *certain Faith* for which to contend, and *definite Truth* to be proclaimed, whether men

hear or forbear? And how can young men think that the Church has any such propaganda unless her leaders move openly to rebuke the lawless acts and utterances of individuals who repudiate her formularies?

May I cite three instances which seem to cry aloud for action, and not mere words?

Writing in the *Christian Century* on The Genius and Future of the Episcopal Church, a professor of pastoral theology in one of our theological schools, says: "For a hundred years after the Anglican Reformation, it was the custom of the English Church not merely to recognize officially the validity of non-Episcopal ordination, but to admit habitually to the ministry of the Church ministers ordained by foreign Protestant Churches without reordination. This is a fact now generally admitted. . . . It was the act of uniformity of 1662 . . . which led to the rule that for ministry in the Church of England a man must receive Episcopal ordination." Surely any young man reading these words must either question the intellectual honesty of the writer, or else say, "Why should I undertake to propagate an Episcopal Church, if 'Episcopal ordination is not, as the Preface to the Ordinal insists, really essential? And why should I undertake to teach others faith in 'One Catholic and Apostolic Church' from the pulpit of a religious body which allows prominent priests publicly to repudiate such a faith?"

Again consider the Pittsburgh ordination. We have theories of its interpretation from some of those most concerned. But it may be, and has been, interpreted in a very different way, as may be seen from the news item published in the *Christian Century*. If, as you have already said editorially, there is no justification for this ill-considered action, is there not grave necessity that the action be officially repudiated and the misguided individuals censured?

Finally, we have the rector of the Church of the Ascension, New York City, again in the public eye by his alleged utterances against the consecration of churches, apostolic succession, the sacramental theory, and the Divinity of Christ, for he is quoted as having said, "He (i. e., Jesus) doubtless did miracles, as they were regarded in His day, but as M. Coué points out, many of them were acts of auto-suggestion, and would fall under well-known categories clearly and well classified by psychologists today. Science understands them. They are not miracles."

Many young men would have the courage and resolution which would enable them to lead a "forlorn" hope or contend for a "lost" cause, but no sensible person wants to captain a company in an army which seems to be doubtful as to its aim, uncertain as to its goal, tolerant of insubordination throughout its rank and file.

There is a great deal of unrest among the present clergy, and it is by no means all due to small salaries, inadequate pensions, admiration for Rome, or impatience with inadequate opportunities for service; it is very largely due to a deep dissatisfaction with the wavering leadership, which makes it continually uncertain whether the clergy are to continue in the name of this Church to contend for "the faith once for all delivered to the saints", or whether this Church is to adopt a feeble sort of modern eclecticism.

THEODORE HAYDN.

Trinity Church Rectory, Watervliet, N. Y., Jan. 16.

UNPLEASANT SUBSTITUTES

To the Editor of *The Living Church*:

I HOPE I have the concurrence of yourself and of many readers of this letter, when I express a wish for the cessation of substituting words for those in the Prayer Book.

Sometime ago I was jarred at hearing "a stranger" substituted for "another"—"whom mine eyes shall behold, and not a stranger"—in the second sentence, from Job 19:27, in the Burial Office; and, again, recently, "turmoil" substituted for "disquietude"—"turmoil of this world"—in the beautiful collect for the Feast of our Lord's Transfiguration.

WM. STANTON MACOMB.

TO AROUSE AMERICA

To the Editor of *The Living Church*:

WILL you allow one whose blood has been boiling hot for four long years to give expression to words of sincere appreciation of the closing paragraphs in your editorial on A Period of National Shame?

I want to repeat your words: "America has passed—is passing—through her period of greatest national shame. We have sinned before God and before the world. The blood of the Armenians is on our hands. History cannot fail to record these

few recent years as the years of our degradation. May God have mercy upon us and not wipe America from off the earth.

"Oh for a Roosevelt in America, a Gladstone in England, during these awful years of peril!"

How fine it is to have a prophet's voice like that heard in these sordid times! And I believe you speak the deep-seated sentiment of Churchmen, though all may not be as courageous to say so.

It seems like, a nightmare, this awful morass of disgrace that America has been heaping upon herself and the civilized world. Our splendid private philanthropies in the Near East will not atone for the national stigma. I have been hoping and praying for the time when the whole Church would become aroused and demand that our government enter the League of Nations, not by the back door, but by the front door, and that she take up in earnest the coöperative work of reconstruction.

Politics has made a mess of the entire situation. You call for a Roosevelt; I would add also a Wilson—one of the finest political prophets that God ever raised up. But, as in days of old, Israel appreciated not her own true prophets but slew them, so today.

We will never get out of this morass until America, the leading light among the Nations, trims her lamp, practises brotherhood and altruism in national councils, and gets correspondingly away from this nauseating spirit of aloofness and selfish, smug content.

God strengthen your right arm, Mr. Editor, and may you be a means, in some measure at least, of arousing the Church to arouse America!

NATHANIEL D. BIGELOW.

Jan. 12.

THE DANGER OF PAN-PROTESTANTISM

To the Editor of *The Living Church*:

THANK God for your brave editorial on The Federal Council of Churches.

It has come at the proper psychological moment, when the hearts of many faithful priests and laymen are tortured by the attempts of those in authority to force the Church we love into pan-Protestantism.

We have been giving all that we have, for many years, to teach our people the Catholicity of the Church, and now we are in grave danger of repudiating our Catholicity, and of selling our birthright for a mess of pottage!

We love the members of the sects—who are worthy of our love—but we hate their systems, and we ought not to temporize, or jeopardize our autonomy by any official connection with the Federal Council of Churches.

Will you not please give us a series of such articles, and continue the agitation until the Church is awake to the danger that threatens her? And may we not suggest some strong words in regard to China, and to the danger that threatens us there?

PERCY T. FENN.

THE DISPENSING POWER

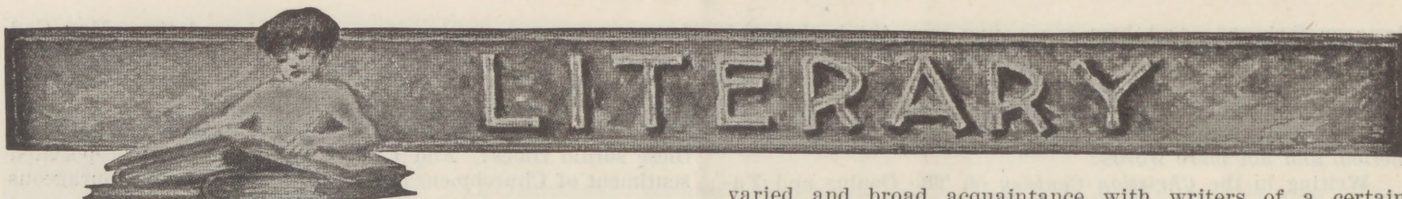
To the Editor of *The Living Church*:

BY this phrase is meant the power of mitigating the harshness of oppositive law in exceptional cases. Such a process is needed both in civil and in ecclesiastical law. In civil cases relief comes sometimes through the common sense of a jury, when a jury happens to possess that quality; sometimes through the operation of a court of equity. It was claimed by James II that he, as sovereign, might dispense with the statutes of the realm, and in special that he could grant exemptions to individuals by name. This rash conduct brought the dispensive power itself, as exercised by royalty, into lasting disrepute.

In the Church of Rome, in suitable cases, a similar power is accorded to bishops and archbishops, and in the last resort to the Supreme Pontiff. The system is logical and reasonable. In a Church like ours, which does not acknowledge the papal jurisdiction, we must either deny the dispensive power altogether, or admit that it resides in the bishops of the several dioceses. The matter calls for special attention in cases of marriage and divorce. I suppose that many of our clergy are now and then perplexed over the status of persons whose position in relation to these topics is irregular, but who nevertheless wish for the Sacraments. I presume further that the usual custom in such cases is to ask the advice of the bishop privately. It is suggested that the existence of a dispensive power should be fully and frankly recognized; and that in dealing with cases in which it is invoked, the episcopal decision ought not to be merely oral. By collating a number of written permits (if I may so call them) the basis of a general canon or canons might be laid.

RICHARD H. THORNTON.

Portland, Oregon.



MODERN THEOLOGY

Christianity and Progress. By Harry Emerson Fosdick. New York: Fleming H. Revell Co. \$1.50.

Everything Dr. Fosdick writes is stimulating. One envies him the nervous force, the readiness of illustration, the clarity of thought, the freshness of outlook, and the sincerity and courage which characterizes every sentence he writes, every sermon he preaches.

All these qualities are apparent in this book, in which he faces the consequences for theology and religion, involved in the modern outlook upon a "dynamic, mobile, and progressive world". The book is interesting, virile, thought-provoking. It is balanced, too; not one sided; recognizing the perils of progress, while accepting the challenge to the Church, of choosing what its attitude shall be in the world of changing thought.

Yet, when all this is said, it must be confessed that Dr. Fosdick still leaves the issue confused. It may be conceded that there is an obvious progress in revelation, in doctrine, in morality, in spirituality. But the idea of God has been a growth, not because of any evolutionary force in the idea itself, but because of the increments of additional knowledge about God communicated from without; by no process of evolution could natural religion have developed into the religion of Jesus Christ. Moreover, is Christ divine? Is His life the unveiling of deity? If so, no new revelation of God is possible. Not all the progress of thought in all the ages can ever discover new truths additional to those communicated through the Incarnate Son and the revealing Spirit. What we have is development in the fuller and more accurate appreciation, realization, and application of the great truths which Christianity has always held in their essence. There is development of theological truth in the manner of its presentation to successive ages, and the creeds, therefore, are not "static"; there is a development of theology as respects its application to political, social, and economic conditions; there is development by way of exact definition and re-definition to preserve it from misapprehension and erroneous interpretation; but there is no new truth. We start with the certain fact that "the Word was made flesh" and remember, therefore, that "the Christian creed once walked this earth".

What theologians of Dr. Fosdick's spiritual earnestness and practical power need, is to give full and exhaustive study to the implications of belief in the deity of Christ. Here is Gore's strength. He has Fosdick's forward-outlook, but he is rooted and grounded in the truth of the Incarnation, apart from which progress slips as on shifting sand. Protestant theology has always been centered in the idea of atonement; it needs to be rooted in the thought of incarnation. The faith was once for all delivered. By sundown on Pentecost all the deposit of truth had been delivered. It has taken ages, not to add to its *contents*, but to appreciate its *content*.

This is a distinction which Dr. Fosdick does not make clear; perhaps does not accept. Nevertheless his new book is stimulating beyond words. Would that our own clergy had his winsomeness of appeal and spiritual fire.

C. F.

Modernism in Religion. By the Rev. J. Macbride Sterrett, D.D. New York: The Macmillan Co. 1922. Price \$1.50.

This is another personal *apologia*, giving the conclusions of old age on some of the problems of youth. It is a strange mixture of youth and age throughout; enthusiastic with a young man's *élan*, and, at the same time, occasionally crabbed and soured with the prejudices of a mind no longer fresh. There is a certain self-consciousness about its "modernism" which doubtless is natural and inevitable, yet one would not think it necessary to be so elaborate about explaining the obvious. It is not persuasive, but rather dogmatic, inclining to the congenial style of aphorism. As to content, there is nothing at all new, except to the mind of the writer, whose realization of the points of view he presents is more or less of a discovery and revelation.

As to form and arrangement, the book leaves much to be desired: the rather haphazard plan gives no clue, apparent to the eye, of the sequence of thought of the volume, and embodies much material of a statistical nature as well as a great deal of direct quotation. One has the impression of a rather

varied and broad acquaintance with writers of a certain school, without the conviction, at the same time, that the mental pabulum thus got hold of, has been properly digested. Any book on Modernism is, perforce, somewhat snobbish; that note is not absent here. Less haste, more sympathy, more accurate knowledge about the positions which the author finds temperamentally uncongenial, more careful attention to niceties of presentation and arrangement, would have made the book in every way more desirable and useful. There is always, of course, the great question, what purpose can second-hand knowledge serve on matters where *excellent* first-hand evidence is available?

On What Authority. By the Rt. Rev. E. A. Knox, D.D., late Bishop of Manchester. Longmans, Green & Co. \$2.25.

It would be hard to find a sharper contrast than that exhibited in this book, in comparison with Bishop Gore's two volumes, *Belief of God* and *Belief in Christ*. In the one case, the theories of rationalistic schools are met, first by clearing the ground of certain pre-suppositions; then by a constructive study of undisputed facts; afterward by a clear statement of the faith built up around the facts, and finally by an examination of other theories contrary to the accepted faith, showing their partial character, their failure to account for all the facts, their minimizing of contradictory evidence; the result being, at least, a consistent and rounded hypothesis to be submitted to the test of experience.

Bishop Knox, on the other hand, examines minutely the Modernist theories; seeks to controvert them, item by item; is not always balanced as to the relative importance of the views in controversy, and fails to give allurements to his own contentions, because he becomes a legalistic advocate rather than a calm-minded judge.

His book has value in that he does knock down one prop after another on which the Modernist builds his structure. There are occasional flashes of keen criticism; as, e. g., his summary of H. G. Wells' theory of a revolutionary Christ, whose revolution failed ("It is in effect the tale of a Palestinian Karl Marx, preaching love when his modern counterpart preached class hatred, and suddenly, at a date less remote than is the death of Karl Marx from our time, deified by the most violent, most cultured, and most original of his opponents") or, again, this characterization of the supposed evolution of St. Paul's theology under the influence of current mystical cults: "In other words, Christianity arose out of the deification of a fanatical communist by a cultured Pharisee obsessed by Mithraism!" There are also quite justified digs at the purely scholastic character of English Modernism, which is characterized as the intellectual pastime of deans, dons, schoolmasters, and laymen, who seemingly know nothing of "the loud stunning tide of human care and sin". Despite such shrewd criticism, however, Dr. Knox does not build up a system which gives to religion a thrill or makes the thought of God real and vibrant.

Moreover, the whole treatise centers about the atonement rather than the incarnation; it emphasizes individual judgment at the expense of corporate witness, and in its tenderness towards the centrifugal tendencies of Protestantism shows at least lukewarmness towards the need of corporate reunion. It repudiates the necessity of an apostolic ministry (save in the sense of spiritual succession) and makes authority to reside in the spiritually enlightened individual conscience rather than in the continuous testimony of the whole body of the faithful.

The main value of the book would be for Protestants who are attracted by the idea of a progressive theology and are still troubled (as others have ceased to be) at discovering that it ends, for all practical purposes, in Unitarianism or a camouflaged Pantheism. Even for these the Bishop fails, in measure, by a neglect to differentiate between Biblical criticism which is reasonable and reverent, and that which is radical, rationalistic, and destructive.

C. F.

IN A NOTICE of *The Greeks in America*, by Professor J. P. Xenides, printed in THE LIVING CHURCH of Dec. 30th, the publisher was incorrectly stated to be Messrs. E. P. Dutton & Co. where it should have been George H. Doran Co.

Church Kalendar



JANUARY

- 28. Septuagesima Sunday.
- 31. Wednesday.

FEBRUARY

- 1. Thursday.
- 2. Purification B. V. M. Fast.
- 4. Sexagesima Sunday.
- 11. Quinquagesima Sunday.
- 14. Ash Wednesday. Fast.
- 18. First Sunday in Lent.
- 21, 23, 24. Ember Days. Fast.
- 25. Second Sunday in Lent.
- 28. Wednesday. Fast.

KALENDAR OF COMING EVENTS

- Jan. 28—Diocesan Conventions, Dallas, Nevada, North Texas.
- Jan. 30—Diocesan Conventions, California, South Florida, Southern Virginia, West Texas.
- Jan. 31—Diocesan Conventions, Minnesota, Oregon.
- Feb. 1—Convocation, Idaho.
- Feb. 4—Diocesan Convention, Kansas.
- Feb. 6—Diocesan Conventions, Chicago, Lexington, Olympia, Sacramento, New Mexico.
- Feb. 7—Meeting of the National Council: Diocesan Conventions, Colorado, Washington, Salina.
- Feb. 20—Diocesan Convention, Erie.

Personal Mention

THE Rev. LAWRENCE AUGUSTINE CRITTENDEN, rector of Emmanuel Church, Lancaster, Wis., has been appointed priest in charge of St. Andrew's Downers Grove, Ill., in succession to Rev. Hugh MacWhorter, who has gone to Ottawa, Ill.

THE Rev. SYDNEY DIXON, formerly of the Church of the Advent, Brownsville, Tex., is now at the Church of the Holy Communion, Yoakum, Tex.

THE Rev. SAMUEL EVANS, who was suspended from the ministry for reasons not affecting his moral character, was restored by the Bishop of Tennessee on Jan. 17, 1923, and has resumed the active duties of the ministry of the Church.

THE Very Rev. HENRY F. KLOMAN, dean of Gethsemane Cathedral, Fargo, N. D., has accepted a call to St. Peter's Church, Salisbury, Md., to take effect Feb. 1st.

OWING to continued illness, the vestry of the Church of the Good Shepherd, Norwood, Ohio, has granted an indefinite leave of absence to the rector, the Rev. GEORGE T. LAWTON, D.D.

THE Rev. HUGH M. MACWHORTER, of Downers Grove, Ill., has accepted Christ Church, Ottawa, Ill.

THE Rev. EDGAR MORRIS THOMPSON, rector of St. James' Church, Brooklyn, has recovered from a month's illness and expects to officiate on Jan. 28th.

ORDINATIONS

DEACON

SOUTH FLORIDA—On the Third Sunday in Advent, Dec. 17, 1922, MALCOLM BECKWITH AYERS was ordered deacon in St. Luke's Cathedral, Orlando, Fla., by the Rt. Rev. Cameron Mann, D.D., Bishop of the Diocese. The litany was said by the Rev. A. G. Johnson, the candidate was presented by Dean Long, and the sermon was preached by the Bishop.

Mr. Ayres is a graduate of Hobart College, and he attended the General Theological Seminary for two years. He served three years in the Great War, and became a lieutenant of infantry. For two years he has been professor of history in the St. Petersburg, Fla., high school. He is to be in charge of St. John's, Kissimmee.

PRIESTS

MILWAUKEE—On Thursday, Dec. 21, 1922, St. Thomas' Day, in All Saints' Cathedral, Milwaukee, Wis., by the Rt. Rev. Wm. Walter Webb, D.D., Bishop of the Diocese, the Rev. WILLIAM O. JOHNSON and the Rev. GEORGE CLARK were ordained to the priesthood. Mr. Johnson was presented by the Rev. Holmes Whitmore, and Mr. Clark by the Very Rev. C. S. Hutchinson, D.D. Mr. Clark will have charge of the missions at River Falls, Clear Lake, Turtle Lake, and Star Prairie. Mr.

Johnson will continue his work at St. Mark's South Milwaukee.

QUINCY—At the opening service of the synod of the Diocese in Grace Church, Galesburg, Ill., on Jan. 17, 1923, the Rt. Rev. Edward Fawcett, D.D., Bishop of the Diocese, ordained to the priesthood the Rev. CHARLES DELANO MADDOX. The candidate was presented by the Rev. Dr. Carrington, and the sermon was preached by the Rev. P. W. Cooper.

The Rev. Mr. Maddox will continue his present work at Teskilwa and Geneseo.

BORN

WHITTLE—At Clay Center, Kansas, Tuesday, Jan. 16, 1923, to the Rev. and Mrs. William WHITTLE, a daughter, ANNE MADORA.

MARRIAGE

COUPER-HOLMES—Announcement is made of the marriage of Mrs. BEATRICE M. HOLMES, widow of the late Rev. Charles W. Holmes, to the Rev. WILLIAM EDGAR COUPER, rector of Emmanuel Church, Marshfield, Ore., at All Souls' Church, Berkeley, Calif., Dec. 28, 1922, the Rev. Richard M. Trelease, officiating.

DIED

NOBLE—Suddenly, in Waterbury, Conn., Dec. 16, 1922, OSCAR WALLACE NOBLE, vestryman of St. Paul's Church, Waterville, aged 66 years. Rest eternal grant unto him, O Lord, and let light perpetual shine upon him.

VAN EVIE—At her home in Rochester, N. Y., Friday, Dec. 29, 1922, in the eightieth year of her age, Miss CATHERINE ROCHESTER VAN EVIE, great grand-daughter of Nathaniel Rochester, for whom the city of Rochester, was named.

WARD—At St. Saviour's House, Philadelphia, Pa., Nov. 23, 1922, from pneumonia, ISABELLA SUSAN WARD, daughter of the late Robert and Isabella Newton Ward, of Bermuda, sister of the Rev. Frederick D. Ward, rector of St. Elizabeth's Church.

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

WOTKYNs—On Saturday, Jan. 13, 1923, JAMES HORN BROOK WOTKYNs, beloved only child of Steele and Genevieve Wotkyns, of the 16th Field Artillery, U. S. A., Ft. Meyer, Va., "It is well with the child."

MEMORIALS

Isabella Susan Ward

IN THE early morning of November 23, 1922, ISABELLA SUSAN WARD, sister of the rector of St. Elisabeth's Church, Philadelphia, entered into rest of paradise, after a short illness of only four days duration.

For fourteen years Miss Ward has been the head of her brother's house, and has exercised a generous and gracious hospitality which will long be remembered by the many who have been guests of St. Saviour's House. Singularly quiet and modest in character, and never robust physically, Miss Ward was devoted and untiring in her service of others, keenly interested in all parish matters, and a friend to all her neighbors. Her death came as a great shock to both parish and neighborhood, and many were the sincere expressions of grief and sympathy, and offers of service from those unconnected by parish ties.

To her it was vouchsafed to be "faithful" in her love and service to the end, here, for her for surely is the blessed welcome, and the "beautiful crown" there, in the nearer Presence of her Lord.

APPEALS

Washington Cathedral

A Witness for Christ in the Capital of the Nation.

THE CHAPTER

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

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

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

Legal title for use in making wills:

The Protestant Episcopal Cathedral Foundation of the District of Columbia

MAKE YOUR WANTS KNOWN THROUGH CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

Rates for advertising in this department as follows:

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

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

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

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

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

POSITIONS OFFERED

CLERICAL

A GROWING PARISH IN THE SOUTH west desires a young, active rector. Fine, stone church, rectory, and parish house; city of 20,000 population. Excellent opportunity for the right man." Address M-780, care LIVING CHURCH, Milwaukee, Wis.

WANTED—YOUNG, VIGOROUS PRIEST, interested in rural parish. To be successful must be a good visitor and teacher. Congregation willing—needs leadership. None other need apply. Credentials, Eastern Diocese. Address Leadership-782, care LIVING CHURCH, Milwaukee, Wis.

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

MISCELLANEOUS

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

POSITIONS WANTED

CLERICAL

RECTOR OF EXPERIENCE AND WITH best of reference, desires change. Address, Rector 784 care LIVING CHURCH, Milwaukee, Wis.

RECTOR IN CHARGE OF SUBURBAN PARISH, desires opportunity to exercise his ability in a more promising field, where the Sacrament is not minimized nor Eucharistic vestments with a simple ritual objected to. Rectory essential. Address R-785, care LIVING CHURCH, Milwaukee, Wis.

WANTED—BY A RECTOR, CATHOLIC, married; a parish where faithful work, experience and efficiency will be appreciated. Address B-775 care LIVING CHURCH, Milwaukee, Wis.

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

MISCELLANEOUS

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

EDUCATED, EXPERIENCED PERSON desires responsible position as Institutional matron. Might possibly consider private family. Address MRS. DRUMMOND, 1633 Chicago Avenue, Evanston, Illinois.

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

RELIGIOUS

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

PARISH AND CHURCH

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

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

AUSTIN ORGAN CO.

180 Woodland Street Hartford, Conn.

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

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

VESTMENTS

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

CLERICAL COLLARS AND CUFFS, Difficult to secure during the war, are now available in nearly all the former sizes and widths, in both linen and cleanable fabrics. By ordering now the manufacturers will be encouraged to complete and maintain this stock so that further delays will be avoided. Reduced prices—Linen (Anglican or Roman styles), \$2.25 per dozen. Cleanable fabric collars (also now carried in both single and turnover styles), 3 for \$1.00, postpaid. Cuffs (both materials) double the price of collars. CENTRAL SUPPLY Co., Wheaton, Ill.

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

MISCELLANEOUS

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

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

SAFETY RAZOR BLADES SHARPENED. Single edge 2 cts., double edge 3 cts. each. Straight razors taken care of as well. NEW YORK EDGE CO., Glen Cove, N. Y.

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

RETREATS

A QUIET DAY FOR WOMEN WILL BE held in Christ Church Cathedral, Hartford, Conn., on the Feast of the Purification, Feb. 2d. Conductor, the Rev. Arthur J. Gammack, of Fitchburg, Mass. Those desiring luncheon please notify MISS ALICE G. TUTTLE, 191 Farmington Ave., Hartford, Tel. 3-7177, by Jan. 30th.

PHILADELPHIA. THERE WILL BE A day's Retreat for women under the auspices of the Society of the Companions of the Holy Cross, at St. Clement's Church, 20th and Cherry Streets, Philadelphia, on Thursday, Feb. 1, 1923. Conductor, Rev. Father Reddish, of the Community of the Resurrection, Mirfield, England.

All who desire to attend are requested to notify Secretary S.C.H.C., 2222 Spruce Street, Philadelphia, Pa.

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

UNLEAVENED BREAD AND INCENSE

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

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

PRIESTS' HOSTS: PEOPLE'S PLAIN AND stamped wafers (round). ST. EDMUND'S GUILD, 179 Lee Street, Milwaukee, Wis.

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

HOSPITAL—NEW YORK

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

SISTERS OF THE HOLY NATIVITY

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New York

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

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

MANUAL OF FAMILY PRAYER AND NEW CHURCH CALENDAR

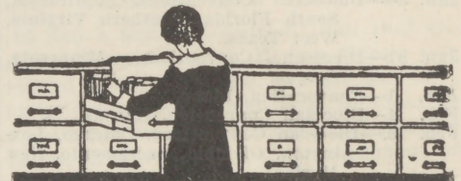
Dear to every good Churchman is the thought of a sacred home. Yet many are diffident and awkward about beginning that beautiful and helpful custom of Family Prayer.

This Manual presents a convenient means to establish the practice in a most natural manner. It is simple and adaptable, and meets the frequent needs of family life: Grace at Meals, Church Seasons, Morning and Evening, Children's and Parents', and Special Prayers. The Calendar is original in its practical adaptation to family use, conveniently arranged, combining Scripture readings in seasonal outline, with spaces left for writing in home anniversaries and Church dates.

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

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

INFORMATION BUREAU



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

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

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

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

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church School supplies, equipment, etc., new or used. Dry Goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau, while present conditions exist.

In writing this department kindly enclose stamp for reply. Address *Information Bureau*, THE LIVING CHURCH, Milwaukee, Wis.

Church Services

Church of St. John the Divine, New York

Amsterdam Avenue and 111th Street
Sundays: 8, 10, 11 A. M., 4 P. M.
Week days: 7:30 and 9 A. M.
5 P. M. (choral).

St. Paul's Chapel, Parish of Trinity Church, New York.

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

St. Chrysostom's Church, Chicago

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

St. Peter's Church, Chicago

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

Gethsemane Church, Minneapolis

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

BOOKS RECEIVED

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

Thomas Y. Crowell Company. 426-428 West Broadway, New York, N. Y.

Roget's International Thesaurus of English Words and Phrases. A Complete Book of Synonyms and Antonyms founded upon and embodying Roget's original work with numerous additions and modernizations. By C. O. Sylvester Mawson, Litt.D., Ph.D. Price \$3.00 net, postage extra.

George H. Doran Co. 244 Madison Ave., New York, N. Y.

Mr. Lloyd George. By E. T. Raymond.

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

The Advertising Yearbook for 1922. Edited by Noble T. Praigg. Price net \$2.00.

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

Socialism and Character. By Henry Sturt, M.A.

From the Author.

The Errors of Spiritualism. Its Errors, its Unlawfulness, and its Insanity. By James Gillingham, Surg. Mech., Chard, Somerset, England.

Edwin S. Gorham. 11 West 45th St., New York, N. Y.

The Journey of the Vision. A Story Told in Rhyme Together with Other Poems. By Frederick A. Wright, author of *The House on the Hill, Theology of St. Augustine*, etc. Price \$1.50.

Marshall Jones Co. Boston, Mass.

Cross Currents in Europe Today. By Chas. A. Beard.

We are Here—Why. By Edna Wadsworth Moody.

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

The Christian Doctrine of Peace. Edited by James Hastings, D.D. Price \$4.00.

Society for Promoting Christian Knowledge. Northumberland Ave., W.C. 2, London, England.

Theology: A Monthly Journal of Historic Christianity. Edited by E. G. Selwyn, M.A. Volume V. July-December, 1922. Cloth-bound.

The Society for the Propagation of the Gospel in Foreign Parts. 15, Tufton St., Westminster, S.W. 1, London, England.

Willibrord: Missionary in the Netherlands, 691-739. Including a translation of the Vita Willibrordi by Alcuin of York. By the Rev. Alexander Grieve, D.Phil., of Greyfriars Church, Glasgow. Price \$1.40.

United Society of Christian Endeavor. Boston, Mass.

Memories of Many Men in Many Lands: An Autobiography of Francis E. Clark. Price \$5.00.

BOOKLETS

From the Author.

The Dream of Pilate's Wife. A Play in One Act and Three Scenes. By Dr. William Hervey Woods. Published by the Presbyterian Committee of Publication, Richmond, Va. Price 50 cts.

PAGEANTS

The Book Store. 281 Fourth Ave., New York, N. Y.

Friends Wanted. A Masque of Christian Americanization. By Frederick D. Graves. Price 25 cts.

THE BIRTH, Death, and Resurrection of Christ are sure to be one truth, one revelation of what God is like.—Rev. G. A. Studdert Kennedy.

The Gospel, Canterbury's New Year Message

E. C. U. AND REUNION

The Rev. Arnold Pinchard, Secretary of the English Church Union, has addressed a New Year letter to the members of that body, which is of more than usual interest, and deserves the attention of Churchmen generally. Fr. Pinchard considers that the Union is to be congratulated on certain achievements during the past year, notably the acceptance by the National Assembly of the E. C. U. proposals regarding Prayer Book Revision. On the subject of the reorganization of the Union, he reports that the work is going on well, though not so quickly as might be desired. Greatest interest, however, will be felt in Fr. Pinchard's remarks on the burning question of Reunion. This is what he says:

"The prospects of Reunion at home are not brilliant; in fact, they have become dim and ever dimmer as time has passed since the publication of the Lambeth Appeal. The action of some Bishops in encouraging what are called 'united services', and in permitting the intrusion of unauthorized persons into the pulpits of the Church to exhort the faithful, has done nothing to forward the cause of Reunion, though it has outraged the consciences of faithful Churchpeople and distinctly detracted in their eyes from the moral authority of the Bishops themselves.

"The Lambeth Appeal demands the acceptance of episcopal ordination, in some sense of the phrase, by nonconformist ministers seeking reunion with the Church, as a *sine qua non*. It does not appear, however, that Protestant nonconformists are really anxious at present about reunion with the Church of England, at all, and as to episcopal ordination it is clear that they will have none of it, in the historic and Catholic sense of the phrase.

"On the other hand, there is no doubt but that the hearts of Catholics were deeply affected, by the publication of the 'Call to Reunion', by Lord Halifax, and the account which he gave of his conversations with Cardinal Mercier. Such conversations, though they may have no immediate practical result, undoubtedly pave the way to a better and more sympathetic understanding between those who are represented on either side. . . .

"I believe that the practical politics of reunion for us lie in the promotion of sympathetic intercourse with the East. The hope of reunion between the Churches of the Anglican Communion and the Orthodox Churches of the East already shines with promise on the horizon. The fruition of this hope, if and when it shall be realized, must necessarily affect the attitude and policy of Rome, and may produce altogether unexpected consequences in that direction.

"Meanwhile, something has been done. In the month of August the Holy Synod of the Great Church of Constantinople, after seventy years of careful and scientific investigation and consideration of the question, passed a resolution recognizing and affirming the validity and canonicity of Anglican Orders. It is almost impossible to exaggerate the importance of this step on the part of the Holy Synod of Constantinople. We may reasonably expect that the lead given by His Holiness the Patriarch and the Holy Synod will be followed by the Synods of other autocephalous Churches of the East, and that there will be a general recognition and acknowledgment of the validity and canonicity of Anglican Orders. It is easy to see that the result of this decision will be revolutionary in effect so far as Catholic Christendom is concerned."

E. C. U. and Reunion—A London Anglo-Catholic Conference—The American Pro-Cathedral in Paris

The Living Church News Bureau } London, January 6, 1923 }

I CANNOT do better, I think, than begin my first letter of 1923 with a summary of the New Year message addressed by the Archbishop of Canterbury to the clergy and laity of his diocese. In the course of this message, which he entitles, "The Aftermath, 1923" his Grace says:

"Ours has been a time more stern and strenuous than any that our sires or grandsires knew. In its sternest years, for thousands of our best and bravest, quiet thought was crowded out. Action prompt and tireless took its place. We have, now, the aftermath, and it is bewilderingly different from any thing we looked for . . . To those who watch and think, it is surely becoming increasingly plain that in the Gospel of Jesus Christ lies the clue for the world's vagaries. In these, which we had hoped would be the quieter days, we are confronted, and some of us dismayed, by whole banks of gloomy and perplexing clouds. First, there are the appalling sufferings and horrors of the nearer East, and the dense, I had almost said the inextricable, entanglements of Central Europe with all their accompanying strife of tongues. Yet never, as I believe, in the whole history of Europe, has there been so firm, so thoughtful, and, most of all, so widespread, a desire or resolve that peace shall indeed be wrought. The League of Nations is not a sanguine phrase. It is already a working reality.

"The gaunt spectre of unemployment flouts the effort of every political necromancer who would weave a spell for its disappearance. And dare we speak of England's own home circles as though they were basking in the sunlight for which we pray? A sheer materialism, blunt, and patent, and unabashed, seems sometimes to wax rather than to wane among us, and class selfishness and greed of gain go hand in hand with a weakening of the health of home ties and of the simple old domestic obligations which we used to call almost distinctively our own.

"A gloomy enough picture in good truth. Perhaps the colors are too dark, but I know not quite where to relieve them, and we do not mend matters by leaving out the shadows. We have, it is true enough, to face new difficulties now, or old difficulties in new guise. But we bring to the task the lessons which the war years taught us. They are countless, and some of them are new. It is ours to settle down in State and Church alike to steady, plodding, constructive work. There must be no reversion to mere old grooves as though there had been no war and no new-taught experiences.

"But for doing the new work in the new way we need the same spirit, the same purpose, the same help that by God's grace and under God's good hand have stood England in good stead from generation to generation. Get back to the simple message of the Gospel of the Living Lord."

A LONDON ANGLO-CATHOLIC CONGRESS

The Committee of the Anglo-Catholic Congress (which, as I have said, is to take place in London from July 10th to 12th) has issued a preliminary circular, outlining the arrangements so far as they have been settled. The Committee, I may add, has recently been increased by twenty in order to make it more representative of the whole country, and now includes some of the best-known and tried leaders of the Anglo-Catholics. The Subjects Committee is as follows: the Rev. J. F. Briscoe, the Rev. Fr. Bull, S.S.J.E., Bishop Chandler, the Rev. Fr. Frere, C. R., the Rev. Fr. Knox, the Rev. Arnold Pinchard, the Rev. N. P. Williams, and Mr. Will Spens.

The Royal Albert Hall has been engaged, while the Queen's Hall, Regent Street, and the Church House, Westminster, have been retained provisionally. The general secretary is the Rev. H. A. Wilson, Anglo-Catholic Congress Office, Abbey House, 2, Victoria Street, London, S.W. 1, to whom all inquiries and communications should be addressed.

THE AMERICAN PRO-CATHEDRAL IN PARIS

Referring to the determination, last September, by the General Convention of the American Church, regarding the status of Holy Trinity Church, Paris, the *Church Times* says: "The American Church of the Holy Trinity, in the Avenue de l'Alma, Paris, is to be raised to the rank of a Pro-Cathedral church, and the oversight of American Churchmen in Europe is to be committed to a bishop permanently resident there. Hitherto they have been in the care of a visiting bishop, appointed for a limited period, and this office has been admirably discharged of late years by Dr. G. Mott Williams. Holy Trinity is among the most beautiful of modern churches in Paris, and with its cloisters and cloister-garth, clergy-house, choir school, and library, constitutes a fine group of buildings. It is of interest to recall that the whole design is by an English architect, Mr. G. S. Street, and that it was built by English workmen, under almost ideal conditions of employment. Perhaps in the distant future it may be found possible to bring all Churchmen of the Anglican obedience, scattered in Europe, under one jurisdiction. For the present the slight difference in rite and the sentiment of nationality justify the existence of parallel organizations, between which cordial and fraternal relations exist. . . . We hope that the advance in organization will greatly encourage the zeal and devotion of our American fellow-Churchmen residing or traveling in Europe."

CLERGYMEN IN PARLIAMENT

The much-discussed matter of clergymen sitting in the House of Commons has occupied the correspondence columns of the *Times* for the past two or three weeks, with a preponderance of opinion, I should say, in favor of the existing disabilities being removed. It seems to be generally admitted that it would be of considerable advantage to the State if clergymen, with their great knowledge of the true condition of the poorer classes, could be represented in Parliament. The bishops have but little time to give to Parliamentary work in the House of Lords, and some of them have no practical experience of the life of the working classes. Representatives of the clergy in the House of Commons would be desirable, also, in connection with the hardships which the clergy suffer in being taxed twice over on their income and tithes. Clergy of ability in the

Commons could, moreover, state clearly the opinion of the Church on the marriage laws and other social questions. It is beside the mark entirely to say that clergymen have no time for Parliamentary work. Surely out of twelve thousand clergy, ten or twelve could be found with sufficient means to resign their benefices and devote themselves to Parliamentary work for the good both of Church and State? The old rights of the clergy are now no longer in force, and there should be no reason, in law, against this great body of intelligent citizens being represented in Parliament in a personal manner, and the presence of some of the clergy in the House of Commons would greatly strengthen its authority.

THE DEAN OF WINDSOR IN AMERICA

The Dean of Windsor (Dr. Baillie) who is leaving England for the United States in a few days' time, states that his visit is the result of a private invitation, but it is to be used for several purposes in which he is interested. "I have always had many links with America," the Dean said. "I have many American friends, and am delighted at last to have an opportunity of visiting the country." Referring to the work connected with the raising of funds for the restoration of St. George's Chapel, Windsor, Dr. Baillie says that the money which they have in hand or promised would carry them on to next March. A friend interested in the chapel had offered £1,000 a month—the normal amount of expenditure—for six months. But at least another £80,000 is needed.

A FINANCIAL CRISIS

At frequent intervals, lately, the Central Board of Finance of the Church of England has announced that its income is insufficient for the undertakings to which it has been pledged by the National Assembly, and it is ending the year with a deficit of some £40,000. No doubt, trade depression, high taxes, and financial strin-

gency everywhere largely account for this position. All philanthropic institutions and religious agencies are suffering from the same cause; but there is evidence that large sums are still contributed by Churchmen in many directions, and it would seem that the Finance Board's failure to secure adequate funds is due at least in part to special circumstances. It is probable that there would have been a more ready response to the claims of the Finance Board if Churchmen generally felt that the National Assembly represented them more adequately. Another objection to the demand for larger contributions to Church finance is based on the plea that, until the present resources of the Church are more wisely administered, Churchmen do well to withhold further supplies. The report of the Commission which is now sitting on the Church's property and revenues may be expected to help towards estimating the force of this argument. It will most certainly recommend some reforms in the use of the Church's endowments; but no readjustment of its present resources can adequately meet its needs. It is imperative that new sources of income should be supplied, and supplied on a generous scale. There is plenty of evidence that this fact is becoming recognized. Parochial quotas are being more generally paid to the diocesan funds, while the necessity of adequate diocesan contributions to the Central Board of Finance is more readily acknowledged. The authorities show a real desire to meet the situation frankly; they have prepared their Budget for 1923 with a view to the strictest economy, and now ask for £158,000 to meet the needs of the coming year, compared with £166,000 for 1922. Their appeal to Churchmen is to be commended on many grounds, not the least important being that the new way of finance is designed to secure regular contributions from all the Church's members.

GEORGE PARSONS.

Trinity College, Toronto, Celebrates Founder's Day

The Russian Church in Montreal—
The Bishop of Saskatchewan
Visits England—The Primate's
Seventieth Birthday

The Living Church News Bureau }
Toronto, January 18, 1923 }

TRINITY College, Toronto, celebrated its seventy-first Founder's Day on Monday. Special prayers were used at the Chapel services, a dinner was held for the students, and in the evening Provost and Mrs. Seager held an At Home for alumni and friends of the College.

The celebration of Founder's Day recalls to the minds of the graduates and friends of Trinity a number of important dates in the history of the growth of the college, dates which are all the more significant in view of the fact that Trinity will in a comparatively short time have removed to magnificent new quarters in Queen's Park, where it will be in close touch with the University of Toronto, with which it is federated.

On Jan. 15, 1852, Trinity College first came into being, when part of the south front of the present building was completed and opened. Two years later the south front was finally completed. In 1862 the Provost's residence, now known as St. Hilda's Lodge, was built. On the

twenty-fifth anniversary of Founder's Day the Trinity Convocation Hall, built in memory of the founder, Bishop Strachan, was formally dedicated, and in 1884 the chapel, built mainly through the generosity of the Henderson family, was opened. The late Dr. James Henderson, one of Trinity's most distinguished graduates, who left the greater part of his estate to further the interests of the college, is often styled the second founder of Trinity.

The year 1888 was one of particular significance, for this year saw the college an early champion of coeducation, the building of St. Hilda's College to accommodate women students being undertaken. The following five years saw two more important additions to the main building in the erection of a western wing in 1889 and of an eastern wing and gymnasium in 1894.

An event of considerable importance, an event which has affected the whole of the subsequent history of the college, was the federation of Trinity University with the University of Toronto in 1904. Under this arrangement Trinity retained the right to grant university degrees to students graduating in theology, but degrees in arts and a certain part of the instruction in arts subjects came within the province of the Faculty of Arts of the Uni-

versity of Toronto. However, while this arrangement had its advantages, it also had somewhat of a disadvantage on account of Trinity being at such a distance from the University of Toronto group of buildings. Consequently, in 1912, the policy of removing to a new site in Queen's Park was adopted and the old college grounds were sold to the city for use as a public park.

This policy was finally carried out in December, 1922, when the Bishop of Toronto turned the first sod on the Hoskin avenue site where the new and greater Trinity will stand. Excavation work was started without delay and has continued despite the inclemency of the weather, and it is expected that a portion of the new buildings will be ready for occupation in the fall of 1924. Until the completion of Trinity's vast building program residential accommodation will be provided for the students in the St. George Apartments, now owned by the college.

THE RUSSIAN CHURCH IN MONTREAL

The revolution in Russia has seriously affected the work of the Orthodox Russian Church throughout the world. In Montreal they undertook to build a church upon which they paid \$18,000. They received help from the Patriarch of Moscow, and had the backing of the Mother Church in Russia. When the Soviet revolution occurred this was stopped and the Mother Church in Russia was despoiled and had to endure the bitterest persecution, one of the fiercest in the history of the Christian Church. The Patriarch is now in prison. Not only has the help anticipated been withheld from the local Church, but the Russian community in Montreal has been divided, and some have adhered to the Soviet party, others have remained faithful to the Orthodox Church. With a divided community they have not been able to meet their mortgage and other liabilities. The mortgage was foreclosed by the City of Montreal which holds it. A committee has been formed from all the non-Roman Communions in Montreal to save the church for the Orthodox Russians. A sum of \$4,000 is being appealed for, and about half this amount has been raised. Mr. H. B. Mackenzie, Bank of Montreal, St. James St., Montreal, is the treasurer.

THE BISHOP OF SASKATCHEWAN VISITS ENGLAND

The Bishop of Saskatchewan sailed for England from St. John on the Canadian Pacific liner *Marloch* on Saturday, Jan. 6th.

The Bishop is carrying out a three months' campaign in England in connection with the Colonial and Continental Church Society in the endeavor to obtain catechists and students for the many vacant white missions in the Diocese of Saskatchewan.

It is computed that there are at the present time over seventy white parishes or missions which have no other ministrations but that which can be given in the five months' vacation by some twenty-five college students; so that something like fifty missions are as yet untouched.

THE PRIMATE'S SEVENTIETH BIRTHDAY

To mark the seventieth anniversary of his birth, a gathering of clergy and laity presented to the Archbishop of Rupert's Land, Primate of all Canada, a portrait in oils of himself, done by J. W. L. Forster of Toronto.

His Grace, in replying to a formal address, said that during his tenure of of-

fice as Bishop of Rupert's Land and Primate of all Canada, he had seen the erection of 128 new churches; he had ordained 125 clergymen; had confirmed more than 16,000 candidates, and had consecrated 13 bishops.

MISCELLANEOUS ITEMS

Miss Maud Royden, who is at present on a lecturing tour of the United States, is to visit Toronto on Saturday, Feb. 3d, at the invitation of the Women's Canadian Club, and to address that body in Massey Hall.

The ordination to the priesthood of the following deacons took place on St. Thomas' Day, in the Chapel of Emmanuel College, Saskatoon: the Rev. Walter Burd, incumbent of Tisdale, formerly general secretary of the Brotherhood of St. Andrew, the Rev. Henry Wallace, secretary-treasurer of the Diocese of Saskatchewan,

and the Rev. Henry Ellis, head of the Indian School at Onion Lake.

The Rev. J. Egerton Ryerson, lately vicar of St. John's, Weston, who served for many years as a missionary of the M. S. C. C. in Japan, has been appointed organizing secretary for the S. P. G. for the Dioceses of Canterbury, Chichester, and Rochester, England.

Bishops' College, Lennoxville, P. Q., is one of the seven universities which will benefit under the will of the late Robert Bruce, whose daughter, Mrs. Neilson, died lately at Berginville, near Quebec. The sum of money to be divided is \$57,000.

On Jan. 7th, Mr. Thomas J. Crawford, Mus. Bac., F.R.C.O., Hon. F.T.C.L., of London, England, entered upon his duties as organist of St. Paul's Church, Bloor St., Toronto. Mr. Crawford comes to St. Paul's from St. Michael's, Chester Square, in the west of London.

Miss Maude Royden Speaks in New York

Religious Education Secures Attention—Church Mission of Help Meeting—The Board of Applied Christianity

The Living Church News Bureau }
New York, January 18, 1923 }

MISS A. MAUDE ROYDEN spoke to an immense congregation at St. George's Church, Stuyvesant Sq., the Rev. Dr. Karl Reiland, rector, on Sunday morning, Jan. 14th. The burden of Miss Royden's message to America, as voiced in her initial discourse, is, Will America Crumble as Old Egypt Did? It was obviously prompted by the recent discoveries in the tomb of Tutenkhamen in the Valley of the Kings in Egypt.

Miss Royden detected a note of uneasiness in the questionings to which these discoveries had given special significance. "People are asking," she said, "why it is that one great civilization after another has reached such a point, and then has fallen?"

"Egypt," she continued, "probably had a civilization equal to our own, at least in the science of engineering. Greece certainly surpassed ours in beauty. Yet they fell. The reason apparently was that, in the beginning, builders of any civilization are single-minded in their pursuit of a purely spiritual aim. As they succeed, however, they lose their first fine enthusiasm, grow rich and careless, and so decline and fall. Out of the ashes arises a new group that kindles again the flame of spiritual fire, and live out their cycle. And so it goes on, from age to age.

"Your history in America has been something like that. A little band of men and women set sail from England into what seemed to them a wild and desert place, desiring nothing but to serve their God as their conscience dictated. They found the richest country in the world, so that today, while other countries struggle for existence, you are rich, and secure, and at peace.

"It is not wrong to be rich: but it is terribly dangerous. Over and over again, the spirit of man, which by its power has created great civilizations, has fallen down and worshipped what it created, and the material thing has suffocated the spirit that made it.

"To me, citizens of America, it seems the hour has come when the spiritual

power that gave you your wealth must prove itself strong enough to consecrate it, or you, too, must be overwhelmed by the material.

"You stand at the parting of the ways; for it sometimes seems to me your wealth, your civilization, your material possessions, are so immense, that the human spirit cannot be greater than these things.

"If so, surely the hope of the world has gone out. But if you can conceive, as no civilization yet has been able to conceive, that material prosperity is a sacrament, and if when you give of your wealth to the stricken nations of Europe you give also the spirit of love and of faith in human nature, then you will keep alive in them some path of hope to a possible future.

"And I cannot see why this twentieth century civilization, which has progressed beyond the point at which all other civilizations have fallen, may not go straight onward, up to the City of God."

Speaking on Monday to an audience of women, Miss Royden urged the need of women preachers. "Religious fervor rather than theological training should be their foremost qualification," she declared. Incidentally, Miss Royden referred to the sermon by the Rev. Dr. Percy Grant, in which he ascribed many of our Lord's miracles to the power of auto-suggestion, and in which he also denied that Jesus had "the power of God". Miss Royden is reported to have said:

"I believe that Jesus Christ was a perfect revelation of the spirit of God, but that he accepted all our human limitations. To speak, therefore, of His having equal powers with God is senseless. On the other hand, answering his charge that the consecration of the church is a relic of witchcraft, I entirely believe the miracles recorded in the New Testament. I believe that Christ both healed the sick and raised the dead, walked on the waters and calmed the storm; but I believe that He did all those 'miracles' by the use of powers which we ought all to be able to use. The power of God is here in the world now, and all that our Lord did, He did in accordance with the laws of God and not by any breach of them."

RELIGIOUS EDUCATION SECURES ATTENTION

Much interest is being aroused in the subject of religious education, largely through the activity of the Protestant Teachers' Association, of which body Mr.

Stephen F. Bayne, of the Chapel of the Intercession, is president. The Church Club announces a meeting for Tuesday, Jan. 23d, on the subject, to be addressed by Frederick Trevor Hill, Arthur S. Somers, for many years a member of the Board of Education, the Rev. Dr. W. E. Gardner of the National Council, Department of Religious Education, and Dean Hawkes of Columbia University.

A general conference of the clergy of the city has been called for Monday, Jan. 29th, at the Park Avenue Baptist Church, to consider "the grave necessity for the religious education of the children of our city". The signatures to the call for the conference include the names of the Rev. J. Howard Melish, of Holy Trinity, Brooklyn, the Rev. Ernest M. Stires, of St. Thomas' and the Rev. S. DeLancey Townsend, of All Angels'. Judge Thomas C. T. Crain, of the Court of General Sessions, has been most active in behalf of this very important movement on the part of the Protestant Teachers' Association whose plan, says the call, "if accepted, means an epochal movement in religious effort, and, if declined, will mean lasting regret". The call, also, declares that "in such a movement as this the issues of Churchmanship need not be asserted; theological differences need not be barriers; the Protestant Church can present a united front".

Despite the severe snow-storm on Sunday, Jan. 14th, a large meeting of the Protestant Teachers' Association was held in St. Nicholas' Collegiate (Reformed) Church, on Fifth Avenue. The Rev. Dr. Malcolm MacLeod, pastor, presided, and Bishop Manning made the principal address. The Bishop is very much impressed by the necessity of finding a workable plan of coöperation on this subject and is most sympathetic toward the general plan of the Teachers' Association to remedy the present deplorable situation in regard to the religious training of the children of the city.

CHURCH MISSION OF HELP MEETING

The twelfth annual meeting of the Church Mission of Help of the Diocese of New York was held in the guild hall of St. Thomas' Church on Monday afternoon, Jan. 15th. A number of social workers and those interested in the society were present.

Mrs. John M. Glenn, chairman of parish groups, reported that eighteen new parishes had been added during the year, making a total of 34 parishes coöperating with the work of the society through parish groups or representatives. She said that the groups had contributed over \$6,000 for salaries and emergency relief during the year, and had furnished 58 volunteers for personal service, material aid, and clerical help.

The secretary, Mrs. L. Frederic Pease, reported 798 girls under care during the year, of whom 477 had been carried over from the previous year. She dwelt on the work done by the two colored workers at the Woman's Court, and the Court of Special Sessions, and their contribution to a study being made at Columbia of 100 unmarried mothers; of the work with the wards of the state paroled to the society from Bedford Reformatory, and on the work done at the woman's court. The number of white girls referred from this court, she said, was greater than in any previous year, and the most significant feature was the youth of the girls who had been brought into court, 21 being of the age of 16 and 21 more between 16 and 18. Of the girls received from the Probation Court, 27 had finished their probation with improvement, and 26 others

were doing favorably. She reported that, in Westchester County, the work was now established in eleven parishes, and girls had been received from widely different parts of the county. In Staten Island, strong parish groups are standing behind the work.

Miss Jean Begg, Executive Secretary of Inwood House, spoke on Readjusting the Girl to the Community, and the president, Dr. Stires, closed the meeting with an urgent appeal for support to meet the human pledge made to the girls under care.

The annual meeting of the Board of Directors, with the election of officers, followed the meeting of the Corporation.

THE BOARD OF APPLIED CHRISTIANITY

A series of noontide conferences started Wednesday, Jan. 17th, at the Church of the Heavenly Rest, Fifth Avenue. They are under the auspices of the American Board of Applied Christianity, of which Gen. Leonard Wood is president, the Hon. James W. Gerard, chairman, and Col. Charles Elliott Warren, treasurer. The subject of last Wednesday's conference was: Do You Want Strikes and Wars to Cease? and the discussion was led by Mr. Gerard.

The Board of Applied Christianity aims to utilize the knowledge and zeal of laymen in volunteer service for the common good and especially "to improve the management of the business affairs of the Churches". Other speakers at these conferences will be General Pershing, Secretary of Labor Davis, Herbert Hoover, Senator Copeland, Dr. Clinton E. Achorn, Dr. S. Dana Hubbard, and Commissioner Bird S. Coler. At the Church of the Messiah, Brooklyn, a conference was held on Sunday afternoon, addressed by Dr. Achorn.

BRIEFER MENTION

Two weeks before St. Paul's Day, Jan. 25th, the gates of St. Paul's Chapel

Churchyard on Vesey and Fulton Streets, which face one another and afford entrances to a path, a short cut from one block to the other, are closed. On the eve of the Chapel's patronal Festival they are formally opened with a simple ceremony just prior to Evensong at 5. This peculiar ceremony is a precautionary one, inaugurated and perpetuated to prevent a "right in law" to the unrestricted use of the short cut through the churchyard which is, of course, private property. On St. Paul's Day there will be these services in the chapel: 7:45 A. M. Morning Prayer; 8 A. M. Holy Communion; 12 M. Choral Eucharist; 5 P. M. Evensong. At 8:30 P. M. there will be a congregational reception at which two plays will be given, followed by dancing and refreshments.

Bishop Manning preached at Yale on Sunday, Jan. 21st.

The annual meeting of the New York Churchman's Association was held on Monday, Jan. 15th, at Brown's Chop House. The following officers were elected: President, Dean Robbins; secretary, the Rev. John Acworth; treasurer, the Rev. Floyd S. Leach; executive committee: Dean Fosbroke, the Rev. Dr. G. R. Van De Water, and the Rev. Allan R. Chalmers. The guest of honor was the Rev. Canon George F. Nelson, whose 80th birthday was in December, and who has now happily recovered from his recent severe illness. The Rt. Rev. W. P. Remington, D.D., the new Bishop of Eastern Oregon, was also present and spoke.

Bishop Lawrence preached at St. Bartholomew's on Sunday morning, Jan. 14th, on behalf of the Cambridge Divinity School's endowment fund.

The annual dinner of the Church Club of New York will be held at the Waldorf-Astoria on Thursday evening, Feb. 8th. The speakers are to be: Bishop Manning, Bishop Slattery, and Mr. Edmund L. Baylies. FREDERIC B. HODGINS.

Philadelphia Auxiliary Presents Pageant of the Nations

**Governor Pinchot's Inauguration—
Missionary Service for Church
Schools—Deaconess Stewart, of
Japan**

The Living Church News Bureau }
Philadelphia, January 20, 1923 }

CHILDREN of foreign-born parents, representing twelve foreign nations, are to appear in a pageant to be given next Thursday afternoon in the auditorium of Holy Trinity parish house, Twentieth Street below Walnut, under the auspices of the Woman's Auxiliary of the Diocese of Pennsylvania.

The pageant, entitled *Mother Church and the Foreign Born*, will demonstrate phases of Americanization work among the foreign-born being done by the Church in this Diocese and will be open to the public. Preparations for the event have been going on for several months. Each group of children will be dressed in the costume of the nation the group represents, and the members of each group will be children of parents who have in recent years come to America from the nation represented by that group.

Foreign nations to be represented in the pageant are Russia, Czecho-Slovakia, Hungary, Poland, Lithuania, Roumania, France, Italy, Sweden, China, and Japan.

There will be children from the Chinese Christian Mission and from the Eastern Orthodox Church and the Hebrew Christian Synagogue.

GOVERNOR PINCHOT'S INAUGURATION

It is interesting to note that Governor Pinchot, recently inaugurated Governor of Pennsylvania, is a Churchman, and that he selected Bishop Garland of the mother Diocese of Pennsylvania, and a friend of long standing, to deliver the invocation. The Bishop's invocation was as follows:

"Our heavenly Father, we thank Thee for the rich inheritance which Thou hast given to us, and for the awakening conscience in our state to insure its preservation.

"We ask that Thy blessing may rest upon our retiring Governor, and especially at this time upon Thy servant who has been called to the highest office of administration in this great commonwealth. Give to him health, and strength, and guidance, and endue him with heavenly wisdom.

"Give to our senators and representatives, and to the men and women of our state, the spirit of coöperation, so that, with their assistance, our Governor may make effective the high ideals that he has proclaimed.

"Be Thou our guide, so that we hand on, untarnished, to the generations yet to come, the heritage bequeathed by our

fathers, and live to Thy glory, the good of our commonwealth, the honor of our nation, and the welfare of humanity: through Jesus Christ our Lord. Amen."

It is also noteworthy that the Governor's inaugural address bears remarkable resemblance in thought to the pronouncements of the recent General Convention in Portland, in its emphasis on law observance and so forth.

MISSIONARY SERVICE FOR CHURCH SCHOOLS

An inspirational Missionary Service will be held on the afternoon of Septuagesima Sunday in the Church of the Holy Trinity for the Church schools of the Diocese.

An address will be made by the Rt. Rev. William P. Remington, D.D., Bishop of Eastern Oregon, and a missionary story will be told by Mrs. John Loman.

The purpose of the service is to arouse interest in the Lenten Offering, which it is hoped will reach \$65,000 this year.

The Commission on Church Schools has issued a letter to the schools of the Diocese, urging great efforts to increase the Lenten Offering, and giving specific suggestions as to methods, including lists of missionary books and stories, pageants, and so forth.

DEACONESS STEWART OF JAPAN

Deaconess Gertrude Stewart, a graduate of the Church Training and Deaconess House of the Diocese of Pennsylvania, who has served about fifteen years in the Missionary District of Hankow, will come to Philadelphia for a week's visit next Tuesday. The Deaconess has accepted invitations to make a number of addresses before various Church organizations.

Most of the Deaconess' time has been spent in Changsa, one of the great cities of Central China and the capital of Hunan, a province which for many years kept all foreigners at a distance. Deaconess Stewart has a reputation throughout the Church for doing an outstanding work among women and girls. She is to speak Tuesday afternoon before the Woman's Auxiliary of the Church of Our Saviour, Jenkintown; Thursday afternoon before the Woman's Auxiliary of St. Timothy's, Roxborough; Thursday night at St. Paul's Church, Chestnut Hill; and Friday afternoon before the Woman's Auxiliary of St. Paul's, Ogontz.

ST. BARNABAS' GUILD FOR NURSES

Two new members were admitted to St. Barnabas' Guild for Nurses at the meeting held at the Pro-Cathedral on Jan. 18th, by the chaplain, the Rev. Alfred M. Smith, who gave a most helpful address.

A Lenten sewing class will be held each Tuesday afternoon.

The Nurses' choir holds weekly rehearsals, and expects to give monthly musical services.

Posters stating the purpose of the Guild, with an invitation to all nurses to join, are placed in all the hospitals of the city.

A bazaar, for the benefit of the Guild is proposed for the spring, when it is hoped that the proceeds will help materially towards the engagement of a national field secretary.

VARIOUS MATTERS

United States Senator George Wharton Pepper and the Rt. Rev. N. S. Thomas, D.D., Bishop of Wyoming, will be the speakers at the annual men's dinner of the Holy Apostles' parish in Cooper Battalion Hall. Bishop Thomas was rec-

tor of Holy Apostles' before he was consecrated Bishop.

Owing to personal illness, and to the death of his daughter, Bishop Matthews

was unable to be present at the Retreat of the Sisters of St. Margaret on Jan. 12th. The Retreat was conducted by the Rev. Canon Lewis.

Grace Church, Chicago, Enters Completed Building

Anniversary of the Church of Our Saviour—The Bishop as a Fisherman—A Hobart Alumni Meeting

The Living Church News Bureau }
Chicago, January 20, 1923 }

GRACE Church, Oak Park, has had an octave of special services in connection with the completion of their beautiful church building. The services began Sunday, Jan. 14th, and ended the following Sunday. Reference has been made in THE LIVING CHURCH to the remarkable campaign of last spring, when \$204,000 was subscribed by the people for the finishing of the church, which was begun when the present Bishop of Chicago was rector of the parish. Then Grace Church was a mere covered basement—a hole in the ground, familiarly known as "The Ark". Later, the walls of the church were built, but for seventeen years, until the present time, practically no change was made in the church structure except that during the rectorate of the Rev. Mr. Mathison, an altar was added, and that, in the first years of the Rev. F. R. Godolphin's rectorate, the pews and the permanent floors were put in.

The church was designed by John Sutcliffe, a member of the parish, who died in 1913, and who was recognized as one of the leading church architects in America. It is a fourteenth century Gothic clerestory building, of Bedford stone for the exterior and special pressed brick inside. Brief reference only can be made to the beautiful works of art inside and out of the church, such as the reredos and rood screen of white oak made from designs left by Mr. Sutcliffe, the magnificent Casavant organ and its case designed by Chas. E. White, Jr., who is the architect of the parish house, the new windows, the tower, 110 feet in height, the chime of ten bells, the gift of Mr. and Mrs. C. Ward Seabury, in memory of Charles Seabury, once a vestryman of Grace Church, the carvings in the stone work, done, as was the special carving on the reredos, in the studio of Joseph Dux, of Chicago. All these combine to make Grace Church one of the most beautiful churches in the whole country. It is a structure of which the whole diocese and the city may well be proud, and it is owing to the love and zeal of the whole congregation at Grace Church, led by their rector, the Rev. F. R. Godolphin, that the finishing of the church was possible.

The first of the special services of dedication was held on Sunday morning, Jan. 14th, when Bishop Anderson was preacher. Bishop Shaylor, another former rector, was the preacher at the evening service.

On Wednesday evening, Jan. 17th, the clergy of the Diocese, and their wives, were entertained by the rector and the vestry at dinner in the parish house. Afterwards Evensong was sung in the church, and the Suffragan Bishop was the preacher. Bishop Griswold warmly con-

gratulated the whole congregation on their accomplishment, and referred affectionately to the rector for his able leadership in the work. At Evensong on Friday, Jan. 19th, the Rev. W. E. Barton, pastor of the First Congregational Church, Oak Park, and Moderator of the National Council of Congregational Churches in the United States, was the preacher.

The preacher at both services on Sunday, Jan. 21st, was Bishop McCormick, of Western Michigan, under whom Mr. Godolphin had served before coming to Oak Park.

ANNIVERSARY OF THE CHURCH OF OUR SAVIOUR

The Church of Our Saviour is commemorating its 55th anniversary. A reception was held Friday evening, Jan. 19th, for the past and present members of the parish. The reception was, too, for the bride of the rector, the Rev. F. L. Gratiot. Bishop Tuttle and the Rev. Dr. MacLauchlan, who preceded Mr. Gratiot, and the Bishops of the Diocese, were invited guests. A corporate communion of the parish will be held Sunday, Feb. 3d, and the rector will preach the anniversary sermon.

THE BISHOP AS A FISHERMAN

The Izaak Walton Club held its annual gathering and dinner here on Monday evening, Jan. 15th. It was a coming together of good sportsmen, many of them noted men, who talked of the good old tales of the rod, of the value of angling above all other out-of-door sports, and emphatically of the need of the preservation of our streams, lakes, forests, and of the breeding places and homes of game, if the good old sports of hunting and fishing are to survive. Bishop Anderson, a lover of out of doors, and always a keen fisherman, was one of the speakers at the dinner. His topic was Recreation and Life, and one who heard him said that he was at his best. His theme rang out in "thou shalt take recreation". He argued for constructive and aggressive recreation. He said that recreation was an obligation for our bodies, souls, and minds. He favored trout fishing; he said that golf was a wonderful game but aggravating; in fact, so aggravating that, for him it was either giving up his profession, or golf. In trout fishing he gained a variety of exercises, a mental diversion, and a keen realization of good sportsmanship. He warned the angler against the national calamity of stream and lake contamination, the wanton destruction of timber, and said that in the conservation of our natural resources rested the earthly benefits of life.

A HOBART ALUMNI MEETING

The president of Hobart College, the Rev. Dr. Bartlett, will address the Chicago alumni at their annual dinner and meeting on Monday, Jan. 29th, at the University Club. President Bartlett will speak by radiophone at Station KYW, just before dinner, to the Hobart alumni throughout the Middle West, who are un-

able to attend the dinner. Eight of the clergy in this diocese are Hobart graduates.

AUTHORS AT TRINITY

In the current issue of the *Trinity Church Chronicle* it is announced that the Abingdon Press of New York has just issued the third volume by Dr. F. C. Grant, rector of Trinity Church, to be published by them. The name of the work is *The Early Days of Christianity*, a history of the early Church in the time of Constantine, prepared as a text book for weekday classes in religious education. The colored maps, specially drawn for this volume, show in graphic manner the way in which the early Christian religion expanded until it passed beyond the borders of the empire.

Dr. Grant has always been a leader in the work of religious education in the Church, and has recently been elected president of the South Side Sunday School Institute, which will hold its first meeting

for the year in February at Trinity Church.

Miss Mary Grant O'Sheridan, of Trinity Church, has just published a volume of Gaelic translation, *Lays and Ranns from Folk Lore of the Gael*. It is attractively printed and is an interesting document for the student of history, folk lore, or drama.

THE HOLY COMMUNION, MAYWOOD

It is only little more than a year ago that the Rev. W. A. Simms began his ministry at the Church of the Holy Communion, Maywood, the suburb just west of Oak Park. During that time final payment has been made on the mortgage on the guild hall amounting to \$3,050, the church has been recarpeted, a new heating plant has been installed, the church and parish house have had new roofs put on, Church hymnals have been put in the pews, and the congregations have increased fifty per cent.

H. B. GWYN

Student Work in University of Maryland

President Opens Woman's Industrial Conference—Laymen's Service Association Plans—Missions and Missionaries

The Living Church News Bureau }
Washington, D. C., January 19, 1923 }

A UNIQUE opportunity for the Church has developed at College Park, Maryland. The State Legislature of Maryland, within the last few years has assumed control of several colleges in the state and has reorganized them as the University of Maryland. The seat of the university is at College Park, in the Diocese of Washington, and only eight miles from the limits of the city of Washington, where the main departments of the university are located, with others in the city of Baltimore.

Within the two or three years of the existence of this university the enrollment has grown by leaps and bounds, and the state is arranging to spend great sums of money in the development of the work. Yet, at College Park, where there are enrolled between 600 and 700 of the 2,500 students, ours is the only Church, and our clergyman, the Rev. Ronalds Taylor, the only clergyman. There is no religious organization among the students except an Episcopal Club of men, a Church Women's Club, and a Student Volunteer Band. All these were organized through the efforts of Mr. Taylor.

Seating only about 100 persons, the church building is too small for the students and faculty members that desire to attend.

Since there are no amusement facilities in the college town, or nearer than Washington, an attempt is being made to supply a parish house or students' center, with rest rooms, game rooms, and reading rooms, where students may gather to study, or for athletic and social diversion under Church supervision. Such quarters are to be utilized also for classes in the Bible, Confirmation, Mission Study, and Social Service.

Although the student pastor and his wife are living in rooms a mile from the dormitories, almost daily students find their way to this apartment for private interviews, and such entertainment as the

student pastor and his wife are able to give in their little combination living and dining room.

PRESIDENT OPENS WOMAN'S INDUSTRIAL CONFERENCE

The President of the United States, accompanied by James J. Davis, Secretary of Labor, opened the Women's Industrial Conference held last week at the new National Museum under the auspices of the Women's Bureau of the Department of Labor. Despite the fact that Washington is not an industrial center, many local women were in attendance. One of our prominent and gifted Churchwomen, Miss Mary Van Kleek, director of the department of Industrial Studies of the Russell Sage Foundation and former director of the Women's Bureau of the Department of Labor, spoke on "What industry means to women workers".

LAYMEN'S SERVICE ASSOCIATION PLANS

The Laymen's Service Association are planning to conduct this Lent, for the third successive season, community religious services in Keith's Theater, beginning on Feb. 19th. The services last for half an hour, beginning at 12:30, and are held daily except Sundays.

The Rev. Dr. W. L. Darby, executive secretary of the Washington Federation of Churches, is securing a committee of ministers associated with the Federation to cooperate with the Laymen's Service Association in the enterprise.

The Spanish War Veterans are cooperating with the Laymen's Service Association in arranging for a service to be held at the Peace Cross on Mount St. Alban next spring in commemoration of the signing of the protocol in 1898 and the armistice in 1918.

MISSIONS AND MISSIONARIES

The Girls' Friendly Society of Epiphany Church arranged a special missionary meeting last Monday, at which the Rev. A. B. Parson, who worked on the island of Luzon in the Philippines for several years, was the speaker. Mr. Parson described the customs and habits of the Igorots, the pigmy aborigines. The Washington branch of the Girls' Friendly Society is providing a scholarship at All Saints' School, Bontoc.

This morning the Rector's Aid Society

and the Woman's Auxiliary of St. Margaret's Church held a joint meeting which was addressed by Mrs. J. W. Chapman, wife of the Rev. Dr. J. W. Chapman, rector of Christ Church, Anvik, Alaska.

The Diocesan Woman's Auxiliary and the Sunday School Institute held a joint session in the Church of the Epiphany last night, with Dr. William L. DeVries, Chancellor of the Diocese, presiding. The feature of the meeting was an address by the Rt. Rev. William P. Remington, D.D., Bishop of Eastern Oregon. The offering was for the Bishop's work in his new diocese.

THE LATE CONGRESSMAN MANN EULOGIZED

Our great Churchman, the late James R. Mann, for so many years the guide and leader of the Republicans in Congress, was eulogized at a joint meeting of the House and Senate held in the House chamber last Friday.

It was the largest attended memorial service ever held in the House and the first one to be broadcast by radio phone from the Capitol.

Numerous speakers paid high tribute to Representative Mann as an ideal Congressman, the greatest parliamentarian of his day, a tireless worker, and excelling in fairness, courage, and ability.

The widow and many personal friends of Mr. Mann were in the House galleries and about half the membership of the Senate was present.

THE GREEK NEW YEAR

The Greek New Year was not celebrated with festivities in Washington this year, but with prayer for the Greek refugees, among whom many of the local Greeks fear they may have relatives. Services of supplication were held in the local Orthodox churches in connection with the New Year of the Julian calendar.

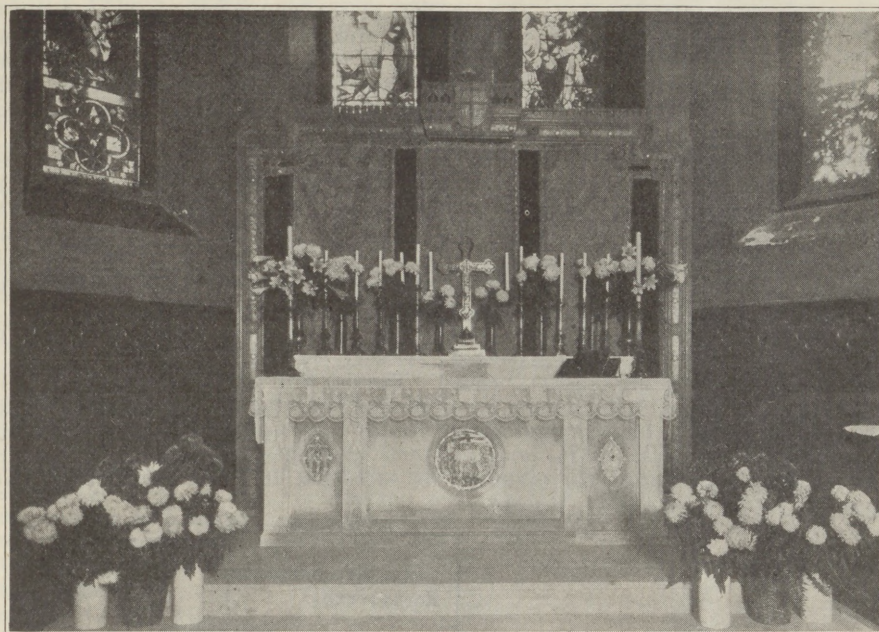
In accordance with the wishes of the new Greek Minister, Nichel Tsamadas, prayers were offered in the Greek homes, as well. Collections were taken up for clothing and other necessities asked by relief associations.

CHURCHMEN SPEAKERS ON MOVIE PROBLEMS

Tomorrow the national conference on federal motion picture control is to be held at the New York Avenue Presbyterian Church. Canon William Sheafe Chase, D.D., will speak on Possibilities of the Motion Picture. Another Churchman, the Rev. Dr. Clifford Gray Twombly, of Lancaster, Pa., will speak at the night session on Prohibition and Motion Pictures.

A COLORED RELIGIOUS EDUCATION CONFERENCE

On the afternoon of Jan. 15th, at Trinity Community House, there was a conference to arrange for a summer conference of colored men and women who are engaged in religious education in the province. Those present were the Rev. Dr. James S. Russell, archdeacon of Southern Virginia and principal of St. Paul's Normal and Industrial School for colored boys at Lawrenceville, Va.; the Rev. Dr. Edwin R. Carter, of Petersburg, Va., Provincial Secretary of Religious Education; the Rev. James Lawrence Ware, of Scranton, Pa., Educational Field Secretary for the Province; and Commander C. T. Jewell, Secretary of the Board of Religious Education for the Diocese of Washington. Such a conference for colored persons was held last year in Southern Virginia and its success was so marked that it has been determined to enlarge its scope. The conference is to be held at St. Paul's School during the summer vacation of the school. The cost of the conference will be borne by the thirteen dioceses, of the province



ALTAR, HOLY TRINITY CHURCH, WATERBURY, CONN.
(to which reference was made in THE LIVING CHURCH Dec. 9th.)

and will be open to the colored persons from all the neighboring states.

WASHINGTON CHURCHMAN DIES

William A. Gordon, for many years a vestryman of Christ Church, Georgetown, member of one of the oldest Washington families, and the oldest active practitioner of the District of Columbia bar, passed to his reward for splendid and faithful service here on earth and in this diocese, Jan. 16th. Mr. Gordon was a native of this city and his grandfather, James Blake, was the first mayor of Washington. He served in the Confederate army as lieutenant, adjutant, and then as a member of the staff of General Pickett. He, and his equally splendid and faithful brother, organized their law firm in the year 1869, and this firm is still efficiently and prominently functioning. In fact, four days ago Mr. William Gordon was at work in the law offices. He gave much of his time to the study of old Georgetown, on which subject he was an accepted authority.

FUNERAL OF MRS. DAVID JAYNE HILL

Wednesday afternoon, Jan. 17th, at the Church of the Epiphany, funeral services were said over the body of Mrs. David Jayne Hill, wife of the former ambassador to Germany. She died as the result of injuries received when run down by an automobile. The body was sent to Williamsport, Pa., where the interment took place on the 18th. Before her marriage to Mr. Hill, in 1886, she was Miss Juliet Lewis Parker, a daughter of Judge H. B. Parker, and a niece of Governor William F. Parker of Pennsylvania.

VARIOUS NEWS NOTES

The Rev. Edmund H. Stevens, formerly of this diocese, and for the last three years rector of Calvary Church, Wilmington, Delaware, joins the staff of the City Mission here, on the first of February.

The Rev. Dr. James E. Freeman, rector of the Church of the Epiphany, will speak on Benjamin Franklin before the Washington Typothetae on the night of the 17th in the ball room of the City Club. The occasion is the Ben Franklin Dinner and Past Presidents' Night of the Typothetae.

Mr. Corcoran Thom, vestryman of St. Alban's Church, and leading Washington business man, has just been elected a member of the board of trustees of the

Corcoran Gallery of Art, at the annual meeting of the trustees. Mr. Thom fills the place made vacant by the death of Thomas Nelson Page.

Harmony Lodge of Masons visited Trinity Diocesan Church last Sunday night for its fourth annual pilgrimage. This begins the long list of special services for the Masonic and other organizations that will be held at Trinity from now until July. The last Sunday night of each month the Trinity Choir is presenting a special musical program.

DR. GRANT REBUKED BY HIS BISHOP

DR. PERCY GRANT, rector of the Church of the Ascension, New York City, received a formal rebuke from Bishop Manning last week, called out especially by his sermon of Sunday, Jan. 14th, but no doubt due to the cumulative force of Dr. Grant's many rash utterances and actions extending back through a considerable length of time. The sermon referred to was couched in generally vague terms, but left the inference, undoubtedly intentional, that Dr. Grant himself repudiated various tenets of the Christian Faith, though he clothed his repudiation in such language as "very few clergymen today who have been educated in the large universities accept"; etc.; "the educated classes today, including clergymen and priests, do not accept"; etc; "some man's hands upon his head, even though they are a bishop's, have put nothing into the head which was not there before". Among the things repudiated in such vague language as that was "the idea that Jesus had the power of God". In explanation of this denial he said: "He doubtless did miracles, as they were regarded in His day, but as M. Coué points out, many of them were acts of auto-suggestion, and would fall under well known categories clearly and well classified by psychologists today. Science understands them. They are not miracles."

Dr. Grant began his sermon by a vigorous attack upon the consecration of churches. He declared that the idea back of such consecration is inherited from the age of witchcraft, magic, and taboo. What we are after today is mental emancipation. If our minds are fussing with such direc-

tions as those which call for the consecration of a church, we lose just so much mental power for devotion to the realities of today. He declared that consecration limits the usefulness of the church to the community. It is a great economic waste. "The priestly idea of the miraculous", he said, "has penetrated other institutions beside that of the church as an edifice. It has laid its hands upon certain ideas of life and called them sacraments. Again the relation of the Church to these things is regarded as miraculous, wonder-working". He attacked the sacramental doctrine of the Church and especially as to marriage.

After a personal interview with Dr. Grant on Wednesday afternoon, Bishop Manning addressed a letter to him on Jan. 19th, which was afterward made public. Declaring the conversation "in some important points not reassuring to me", Bishop Manning said:

"The impression which you have given to the Church and to the public is that you deny the miraculous elements of the Gospel and that you no longer believe the statement of the Christian Faith as contained in the Apostles' Creed. The Apostles' Creed is the statement of the Christian Faith which not only every minister, but every member of this Church is required to accept. As a minister of this Church you are obliged constantly and publicly to declare your belief in it." The Bishop then recalled to him the promise made by a priest at his ordination, involving acceptance of the requirement to minister the doctrine, sacraments, and discipline of Christ 'as the Lord hath commanded and as this Church hath received the same', and proceeded:

"If you cannot now conscientiously accept and teach the Christian Faith as contained in the Apostles' Creed, it is plain that you cannot consistently continue to hold your commission as a minister and teacher in the Protestant Episcopal Church.

"In my judgment, therefore, you are called upon to follow one of two courses. You should at once publicly correct the impression given by your recent sermon and state clearly that you do accept the faith of the Church as set forth in the Creed, or if you do not accept this Faith you should voluntarily resign from the ministry of this Church.

"This in no way restricts or conflicts with your personal liberty or your freedom of thought. You are at liberty to teach whatever you believe, but you are not at liberty to deny the faith for which the Protestant Episcopal Church stands and at the same time to continue as one of her ministers. It is incumbent upon all of us to follow what we believe to be the truth wherever it may lead us, and if it leads you outside the Episcopal Church, it is your duty courageously and honestly to follow it there; but so long as you elect to remain a minister of this Church, loyalty to its Creed is a binding obligation upon you. If you do not believe in Jesus Christ as God and Saviour, you are restricting your own freedom and injuring yourself by remaining in your present position.

"The question here involved is one not only of theology but of honor and good faith. According to your own statement, it appears that you have not only given up belief in this or that less important doctrine but that you have lost your belief in the Saviour Himself as He is presented to us in the Four Gospels and in the Apostles' Creed. You will say that

this Church allows great liberty of interpretation as to the meaning of the articles of the Creed. This is quite true, and I rejoice in the great liberty of thought which this Church allows and desire to uphold it to the utmost limit that is lawful and right. But interpretation of a fact or a truth is one thing and denial of it is another. Interpretation means reasonable explanation of a fact on the basis of its acceptance as true. To call that interpretation which is in fact denial, is a misuse of language. There is great liberty of thought and expression in the Episcopal Church, but this does not give her ministers the right to deny the essential faith for which the Church stands.

"In a great charge to the Convention of this diocese entitled *Law and Loyalty*, which I would gladly make my own, Bishop Henry C. Potter said: 'This Church has her standards of Faith embodied in the Creeds and Offices and Articles which, taken together with Holy Scripture, are her Rule of Faith. In the interpretation of these there always has been, and there always will be, a certain latitude of interpretation for which every wise man will be devoutly thankful. But that that latitude exists is no more certain than that it has its limits, and that the transgression of these limits, by whatever ingenuity it has been accomplished, has wrought only evil in lowering the moral tone of the Church, and in debilitating the individual conscience, is, I think, no less certain. . . . Out of all the conflict and clamor of opinions, above all the vagaries of individual sentiment or inclination, there arises that thing which we call *loyalty* whether to God, or our country, or our Mother, the Church.'

"I do not believe in heresy trials if these can possibly be avoided. They ought never to be necessary in the Church where the spirit of love and patience and fellowship should reign. If any man knows that he cannot fulfil the terms upon which he holds his office in the ministry he should voluntarily retire from it. But, to quote again the words of Bishop Potter: 'Toleration in a Body which professes to hold and teach revealed Truth must have its limits.'

"I call upon you to correct unmistakably the impression which you have publicly given of your disbelief in our Lord Jesus Christ as God and Saviour, or if it is not possible for you to do so, then to withdraw from the Ministry of this Church."

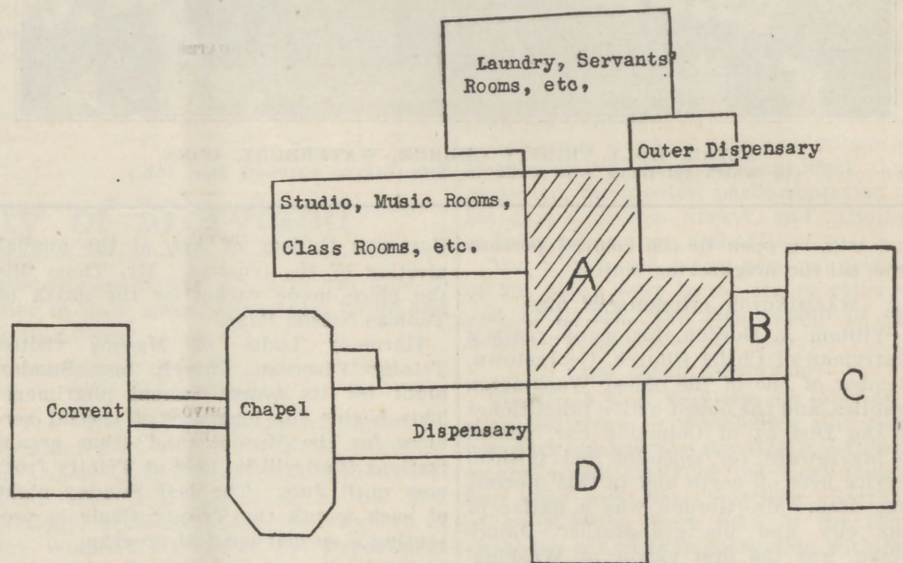
In his sermon on the following Sunday, Jan. 21st, Dr. Grant upheld the position maintained in his former sermon, but again used very vague language in conveying the impression that he personally repudiated various tenets of the Christian religion, such as the Virgin Birth and the doctrine of the equality of Christ with God. The church was so crowded that, it was said, many were turned away, and liberal applause punctuated the sermon at different times. It was observed that the Apostles' Creed, at its usual place in Morning Prayer, was sung by the choir. According to the papers, the certain divorced woman, to whom Dr. Grant had announced his engagement some months ago, but marriage with whom would be contrary to the canons of the Church, occupied a front pew.

Members of the congregation of St. Simeon's Church in the Bronx passed a resolution after the Sunday morning service of last Sunday urging upon the Bishop and ecclesiastical authorities that they take steps to enforce the law of the Church, declaring that Dr. Grant had

"cast reproach upon the sanctity of holy matrimony; had made statements tending to the encouragement of the violation of the ordination vows of the clergy; had denied the miraculous elements of the Gospel; the divinity of Jesus Christ, and the Christian Faith as contained in the Apostles' Creed."

PLANS AT KEMPER HALL

THE DIAGRAM here printed shows the Kemper Hall property with the edifice that was damaged by the recent fire, marked by the shaded lines. In the damaged building, marked "A", the first floor comprised the kitchen and dining room, and the second floor school rooms and class rooms. Both these floors were damaged by water only. The third floor contained



A PLAN OF THE KEMPER HALL BUILDINGS

- A. Shaded portion includes all area affected by fire.
- B. Class rooms—not damaged. Bed rooms—not to be used on account of water damage.
- C. Simmons gymnasium, bowling alley, bed rooms, all intact.
- D. Old Durkee Mansion—parlors, offices, bed rooms, all intact.

bedrooms, and the fourth floor an attic and also bedrooms, and these two floors were damaged both by fire and by water. No damage was done to other buildings. The offer of free rental of a large and beautiful home, about three blocks from the school, from Mrs. J. J. Hoyt, has been made and accepted. The use of this building will make the pupils much more comfortable than the arrangement first proposed. The school will also use the first floor of the convent until their own dining room in the school is thoroughly dried out and ready for use. The teachers will be housed away from the campus, giving place in the faculty house for the girls from the burned dormitories. This house is a two-story stucco building with a fire-proof roof and six outside doors. A fire escape will be installed, and the building is being entirely rewired. Although the present wiring has not been condemned, this is being done in order that every precaution may be taken. An electrical engineer is already employed to rewire the buildings on the surface of the walls, so that no one need feel any uneasiness regarding defective wiring. All new work will be under state inspection and subject to the approval of insurance companies.

In the damaged building the kitchen, dining room, and schoolroom have now been thoroughly drained out and heat applied. The wet plaster will be removed and wall boards acceptable to the underwriters will be applied. The dormitory space touched by fire or water will not be used at all this year. Its electric wiring

will be cut, and a temporary roof will be built for the protection of the piping, which will also be packed. The only change in the inner arrangements of the school will be the shifting of certain class rooms.

It is stated that the damages are less than had first been feared. Even in the library it is found that books in the reference library and in all of the schoolroom desks are safe, and it is believed that many of the garments in the burned dormitories may be saved by dry cleaning.

The school was to have reopened on Tuesday, January 23d.

The fire drill at Kemper Hall proved its efficient working on the occasion of the fire, as has been stated. If the call had come at night, the training of the girls is such that it would undoubtedly have

been equally successful. In the night fire drill, which may sound any hour of any night, and is frequently sounded, every girl rises, closes her window, puts on warm garments that lie ready for her at the foot of the bed, with heavy shoes, takes a wet towel, turns out her light, and reports to her captain in the hall. The line is then formed and proceeds in such direction as is indicated by the captain, and the building is cleared in three minutes from the sounding of the gong.

SYNOD OF THE DIOCESE OF QUINCY

THE FORTY-SIXTH ANNUAL Synod of the Diocese of Quincy was held at Grace Church, Galesburg, on Wednesday and Thursday, Jan. 17th and 18th. This is the third successive time the Synod has met in Galesburg, this city having been chosen in 1920 as the permanent meeting place. It is central in a territory still largely rural, and makes possible a better attendance of laymen.

At the opening service of the Synod on Wednesday morning the Bishop ordained the Rev. Charles Delano Maddox to the priesthood.

In organizing the Synod for business, the Rev. Rudolph J. Gunkel, of Warsaw, was elected secretary and registrar, and Mr. John W. Potter, of Rock Island, treasurer of the Diocese. The treasurer of the Diocesan Board of Missions, Mr. J. E. Blackburn, of Quincy, reported that in 1922 contributions for Diocesan Missions totaled \$3,290, and for the general work

of the Church, \$3,300. Of this latter amount \$1,500 was designated for the new chapel at the University of Illinois. The greetings of the Synod were sent to two beloved and retired priests of the Diocese, the Rev. Dr. Leffingwell, of Pasadena, and the Rev. Dr. J. M. D. Davidson, now at Healdsburg, Calif. The Bishop reported 159 confirmations during the year, a figure slightly above the average for the Diocese. At a conference of workers interested in religious education, reports showed that the Sunday School enrollment in five parishes and missions had increased forty-five per cent. The gain increases the diocesan enrollment by twenty per cent.

On Wednesday evening a banquet was given in the Galesburg Club, a large number of local parishioners being present. Mr. William F. Pelham, of Chicago, presented the work of the Brotherhood of St. Andrew and invited the delegates to the next international convention at the University of Chicago. A plea for Christian Education and the continuance of private Church schools and colleges was made by Dr. McConaughy, President of Knox College, Galesburg. The principal address was delivered by the Ven. Fuller Swift, Ph.D., the new archdeacon of the Diocese. Bishop Fawcett spoke briefly of the great need of the Christian religion in the hearts of men.

On the second day of the Synod the Bishop dealt with ill-conceived schemes for Church unity. "We must stand on principle not on sentimentality. The more we adopt the sectarian attitude and give brotherly toleration to heretical movements the more we impede the progress of the American Church. But, after all, worry is useless, for the Holy Spirit leads the Church of Christ, and God will bring her through to victory."

The twentieth anniversary of Bishop Fawcett's consecration will occur on Jan. 20, 1924. A committee was appointed, with the Very Rev. George Long as chairman, to prepare to celebrate the occasion in a fitting manner.

The Standing Committee was reelected. Deputies to the Provincial Synod are the Very Rev. George Long, D.D., the Rev. Arthur G. Musson, the Rev. Campbell Gray, the Rev. William L. Essex, and Messrs. Samuel Birks, Oscar Ohlweiler, J. E. Blackburn, and J. Heber Smith.

The Diocesan Board of Missions authorized the purchase of a lot and a portable chapel for the work at Edwards, in the Peoria Deanery, and the securing of an additional priest for mission work in the city of Quincy. An increase was made in the minimum salary of the clergy of the diocese.

MILWAUKEE DIOCESAN COUNCIL

THE SEVENTY-SIXTH Annual Council of the Diocese of Milwaukee was held in All Saints' Cathedral guild hall, Milwaukee, from Jan. 16th to the 18th.

The Bishop's annual address dwelt almost entirely with diocesan affairs. He spoke especially of the splendid results of the Nation-wide Campaign and the work that it had enabled the Diocese to do. Great credit for this result is due to the chairman of the Diocesan Committee, the Rev. E. R. Williams. The Bishop also made a strong appeal for a new building for St. John's Home, which is so greatly needed.

The second day of the Council began with a corporate communion of the Council and House of Church Women at the Cathedral.



BISHOPS GRADUATES OF THE EPISCOPAL THEOLOGICAL SCHOOL, CAMBRIDGE, MASS.
 Back Row: The Rt. Rev. Drs. Thurston, of Oklahoma; Reese, Coadjutor of Southern Ohio; Parsons, Coadjutor of California; Stevens, Coadjutor of Los Angeles; Touret, of Idaho; Moulton, of Utah; and Slattery, Coadjutor of Massachusetts.
 Front Row: The Rt. Rev. Drs. Babcock, Suffragan of Massachusetts; Atwood, of Arizona; Perry, of Rhode Island; Lawrence, of Massachusetts; Page, of Spokane; Roots, of Hankow, China; and Sanford, of San Joaquin.

The day was taken up with elections and hearing reports. The Bishop reappointed Mr. Charles M. Morris as Chancellor of the Diocese, which appointment was confirmed by a rising vote, with an expression of appreciation of his valuable services to the Diocese. The Archdeacons and Deans of the Convocations were reappointed without change, except that the Rev. H. Sturtevant was appointed Dean of the Milwaukee Convocation in place of the Rev. C. E. McCoy, who had moved from the Diocese.

An incident that was especially gratifying was the report of the sale of the Milwaukee Street property, in which certain funds of the Diocese have been tied up for many years. By a rising vote, the Council expressed its appreciation to the Bishop for his management and sale of the property. For many years the Bishop has acted as treasurer and trustee of this property.

The Deputies to the Provincial Synod are the Rev. Messrs. H. Sturtevant, B.F.P. Ivins, C. S. Hutchinson, and A. H. Lord, and Messrs. T. C. Hatton, Vrooman Mason, S. G. Moon, and W. C. Morgan. Alternates, the Rev. Messrs. W. F. Hood, L. H. Matheus, C. L. Attridge, and W. H. Stone, and Messrs. F. P. Jones, George Gibbs, James Connell, and Theo. Zick. Members of the Board of Religious Education to serve for three years are the Rev. S. M. Cleveland and Mr. W. F. Hyer. Mr. J. T. Hooper was added to the Church Extension Board. The Standing Committee was reelected.

The report on the Church's Program was a most encouraging one. While the returns are not all in, the amount reported is a thousand dollars in excess of the amount reported last year.

The Council took action to make more adequate provision for the expenses of the clerical and lay deputies to the General Convention, and also for the clerical deputies to the Provincial Synod. A canon was introduced on the reorganization of the diocese, and after presentation and acceptance in principle, was referred to the committee on canons to report next year. A committee had been appointed two years earlier to prepare such a canon, but having never been convened, it was felt that the matter could not be further deferred.

The reports of the Archdeacons showed

steady and faithful work being done in the missions of the diocese, and also showed the need of more priests to carry on the work.

There was a lively discussion regarding the question of fire insurance, and a committee of three was appointed to investigate the matter looking forward to having adequate protection for Church property, especially in the missions of the Diocese.

At the afternoon session on the second day, the Rt. Rev. Hugh L. Bursleson, D.D., Bishop of South Dakota, was introduced to the Council, and spoke briefly of the early days of the Diocese. Mr. Jewell F. Stevens was also presented to the Council and spoke on the coming convention of the Brotherhood of St. Andrew which is to be held in Chicago.

Tuesday afternoon and Wednesday morning the House of Church Women met at St. Paul's Church, while Thursday morning was given over to the annual meeting of the Woman's Auxiliary.

On Tuesday evening, Bishop Webb held a reception at the Bishop's House for the visiting delegates and their friends to both the Council and the House of Church Women.

Thursday afternoon, in the Cathedral guild hall, there was a Conference on the Church School Service League under the direction of Mrs. Forbes Snowden, which was followed by a Conference on Young People's Societies under the leadership of Miss Rosalie Winkler.

MILWAUKEE CHURCH CLUB

THE CHURCH CLUB of the Diocese of Milwaukee held its annual meeting on Wednesday, Jan. 17th, when the following officers were chosen: president, Mr. Chas. A. Granger; vice-president, Mr. Chas. F. Smith; secretary, Mr. James K. Edsall; treasurer, Mr. E. A. Luedke, Jr.; Director for three years, Mr. T. C. Hatton. The secretary reported that the attendance at the noonday Lenten services last year was one-third larger than a year before. The services this year will be held in the Pabst theater. It was announced that Bishop Anderson would be the preacher during Passion Week, and Bishop Thomson, Coadjutor of Southern Virginia, the preacher for Holy Week.

At the annual banquet, Wednesday evening, Bishop Webb spoke of some of his

visions for the Diocese, stressing especially the work at the University of Wisconsin in Madison, and the need of a new building for St. John's Home. The second speaker was the Rev. M. J. Van Zandt, the new rector of St. Matthew's, Kenosha, who spoke on the need of faithfulness. Chief Justice Rosenberry of the Wisconsin Supreme Court made an address on the need of Christian Citizenship, and Bishop Burleson spoke briefly on The Church on the Job.

UNITED SERVICE OF PRAYER AND CONFERENCE ON CHURCH UNITY

IN PURSUANCE OF THE REQUEST of the Continuation Committee which has charge of the preparation for the World Conference on Faith and Order to be held in Washington in 1925, and after consultation with an informal committee of the ministers of the locality representing the other Churches cooperating in the World Conference, the Rt. Rev. E. L. Parsons, D.D., Bishop Coadjutor of California, issued an invitation to the representative leaders of those cooperating Churches to unite in a service of prayer and conference at Grace Cathedral, San Francisco, on Tuesday, Jan. 9th, at ten o'clock.

The service and conference was well attended and was most profitable in every way. Dean Gresham, Dr. H. H. Powell, and Canon Hayes took the opening services. Bishop Parsons then extended cordial greetings of fellowship, explained the occasion of the conference, and gave a brief outline of the plans and purposes of the World Conference on Faith and Order.

Bishop Leonard, of the Methodist Church, then read a carefully prepared paper on the subject, Some Essential Elements in Church Unity, in which he expressed appreciation of the leadership of the Lambeth Conference in furthering Church Unity, but frankly expressed what he considered the limitations of the recommendations of that body as seen from the Methodist standpoint. The Bishop concluded by endorsing, practically, Dr. Arthur Headlam's position, and proposals for steps towards organic unity.

Dr. Warren H. Landon, professor in the Presbyterian Theological Seminary at San Anselmo, gave a most gracious tribute to the leadership of the Anglican Church in furthering Church unity, and expressed his earnest desire that real and practical progress might be made during this present generation, and concluded the services by leading in a brief session of devotions.

RETIREMENT OF DR. STEWART MEANS

THE REV. STEWART MEANS, D.D., since April 23, 1883, rector of St. John's Church, New Haven, has tendered his resignation to his parish and was made rector emeritus at the annual parish meeting of that church held on the evening of Jan. 15th.

Dr. Means had contemplated resigning his parish for some time, having reached the age limit for retirement, but was persuaded to hold his position until he might celebrate his fortieth anniversary. The Doctor is one of the oldest clergymen in the state in point of active service in the ministry. He has greatly endeared himself to his parishioners by his long years of faithful and loving service.

Dr. Means has been actively identified with the work of the Church in the Diocese, and has served for several terms as a member of the Standing Committee.

Ordered deacon by Bishop Jaggar in 1875. Dr. Means was advanced to the priesthood by Bishop Odenheimer in 1877. He came to Connecticut from St. Ann's Church, Brooklyn, N. Y. The present St. John's Church, with its well appointed parish house, is largely due to his efforts.

Dr. Means occupies an enviable position in theological circles as a scholar of no mean ability, having been recognized by Yale University which conferred upon him the degree of Doctor of Divinity, as did also Trinity College. He plans to spend the remainder of his days in a new home being built by his family in Whitneyville, a suburb of New Haven.

CONVERTS FROM VOODOOISM

A LETTER received at the Church Missions House from a missionary in Haiti, for which District the Rt. Rev. H. R. Carson has recently been consecrated, says:

"During the Christmas week, two of the clergymen of the Church baptized fifty-one persons in the missions of Leogane, Haiti, nearly all come to us from voodooism. This is only a starting, as we are unable to handle all the people who desire to become members, on account of the lack of clergy."

W. A. EPIPHANY CAKE

FOLLOWING a custom established last year, there was held on the Feast of the Epiphany at Trinity Church, Tacoma, Wash., a united service of the six branches of the Woman's Auxiliary of the six parishes of the city. Opening with a celebration, at which the Bishop of the Diocese was the celebrant and preacher, the order of the day was continued by a luncheon in Trinity parish house, which concluded with the cutting of the Epiphany cake. A member from the smallest parish received the thimble in her share, betokening that her Branch would redouble its energies in sewing for missions. The ring, which decides the host for the next year, fell again to the lot of the Trinity Branch, while Bishop Keator himself received the dime, which he interpreted to mean that he would urge and inspire all the Branches to give even more generously for the cause of sending the light of the Star to the Gentiles.

After luncheon the company repaired to the church again, where they witnessed an Epiphany pageant given by members of the Young People's Service League and the Church school of Trinity Church. So interesting did this prove that a request for its repetition resulted in a second presentation on the evening of the Second Sunday after the Epiphany.

CAMBRIDGE CAMPAIGN OPENS SUCCESSFULLY

ADVANCE GIFTS of \$600,000 towards the million dollar endowment fund of the Episcopal Theological School in Cambridge, Mass., were announced at the opening dinner of the campaign in the Hotel Somerset, Boston, on the evening of the 17th, which was attended by four hundred clergymen and laymen of Massachusetts. The Rt. Rev. William Lawrence, D. D., Bishop of Massachusetts, national chairman of the campaign, announced that, since the response of the people and clergy had been so generous, the quotas and apportionments throughout the country had been removed and that the school would trust to the loyalty of its alumni to raise the remainder of the fund.

The campaign officially opened Jan.

16th, and closes Feb. 6th. Other campaign dinners were held on the evening of the 17th in New York, Philadelphia, Providence, Washington, Rochester, Worcester, Oklahoma City, Grand Rapids, Columbus, Cincinnati, and other cities. A dinner was held in Milwaukee on the evening of the 16th.

Included in the gifts announced at the Boston dinner is a gift of \$100,000 from the family of the late Robert Treat Paine, once president of the Board of Trustees, for the founding of a chair of Christian Sociology. Mr. Paine was deeply interested in social problems. He founded the Wells Memorial and the Associated Charities of Boston, and materially aided Bishop Phillips Brooks in building Trinity Church in that city.

SEVENTH PROVINCE W. A. SECRETARY-TREASURER RESIGNS

MRS. HAROLD G. HENNESSY, Secretary-Treasurer of the Woman's Auxiliary of the Seventh Province, has resigned owing to removal from the Province to Seattle, Washington. Her address after the first of February will be, The Rectory, Church of the Epiphany, Seattle, Washington.

Any communication relative to the work in the Seventh Province may be addressed to Mrs. T. Q. Dix, 5551 Chamberlain Ave., St. Louis, Mo. until further notice.

SOME CAMPAIGN RESULTS

EAST CAROLINA—"The reports to this date are satisfactory, and it will be possible for us to pay the General Church quota for next year." St. James' Church, Wilmington, will exceed its quota \$2,000, and its parish budget about \$1,000.

GEORGIA.—Thirty-two congregations report pledges totaling \$23,540 on quotas aggregating \$34,153. One small congregation has pledged 140 per cent, another 190 per cent. A mission in a mill district of Augusta has pledged 218 per cent. A negro congregation has pledged 134 per cent, and a small negro mission, which has no quota, has pledged \$54.60.

LEXINGTON—Eleven congregations whose quotas aggregate \$14,074 have pledged \$7,239.

LOS ANGELES—St. Clement's Mission, Huntington Park, 59 communicants, quota \$403, pledged \$514.80. Mission of the Redeemer, Los Angeles, 61 communicants, quota \$208; pledged \$709.60.

MONTANA—"St. Luke's Church, Billings, Montana, has pledged its full Nation-Wide quota. This is the first parish in Montana to do this. Its pledged support for all purposes increased fifty per cent, and this in face of the hard times Montana has been having."

NORTH CAROLINA—"To date, 48 parishes and missions, with a total quota of \$42,260 have subscribed \$42,249."

OKLAHOMA—Thirty-four congregations show an increase of from four to five per cent over the pledges of those same congregations in 1922. The amount these 34 congregations have pledged for 1923 is fifty per cent of last year's grand total pledges from the whole District.

SOUTH CAROLINA—With 17 congregations to hear from, the Diocese reports pledges of \$39,884 on its total quota of \$65,000.

SOUTH CAROLINA—Reports from 42 out of 80 congregations show that they have

pledged \$27,262 on their quotas which aggregate \$50,820.

UTAH.—“Indications are that the Missionary Jurisdiction of Utah will not only meet its 1923 quota, but will go over it by twenty per cent. You will be interested to know that sixty Indians put over the Campaign in Randlett, Utah, with an over subscription of \$7.75.”

WESTERN NEW YORK—St. Paul's, Rochester, with quota of \$21,000, subscribed \$25,000.

HOLY TRINITY, PARIS, MADE PRO-CATHEDRAL

AFTER A DISCUSSION covering a period of several years, the vestry of Holy Trinity Church, Paris, France, on the 12th of December, in full agreement with the rector, formally adopted resolutions offering the Church of the Holy Trinity to the Right Rev. G. Mott Williams, D.D., Bishop in Charge of American Churches in Europe, and his successors, as a Cathedral—or, to be legally exact, as a Pro-Cathedral. On the 14th of December Bishop Williams formally signified his acceptance of the same, and upon the terms and conditions set forth in the Vestry Resolution.

The terms of the agreement give the bishop his seat at any and all times, the use of the church for all episcopal functions, the use of the altar and pulpit at times specified, and the appointment of honorary canons. Holy Trinity as a Pro-Cathedral, however, retains its parish organization and direction. The rector becomes dean, and the assistants canons-in-residence. Although, because of the nature of the field, the bishop must divide his time among the churches in France, Italy, Switzerland, and Germany, he will be seen much in Paris, which thus becomes his headquarters.

On the occasion of the Bishop's next official visitation to Paris a solemn service will be held at which he will formally accept and declare Holy Trinity as an American Pro-Cathedral and will speak of the effect this important change will have in Church circles both in Europe and in America.

The recent General Convention enacted legislation looking towards the election of an American Bishop in residence in Europe, rather than a visiting bishop under appointment. And, although the Rt. Rev. G. Mott Williams, the present Bishop in charge, is acting under appointment, he has taken up his residence here, and at the conclusion of his present term, the House of Bishops will elect.

The choice of Paris and of Holy Trinity Church for the European Pro-Cathedral is said to be a happy one. Paris is the most frequented and best beloved by Americans of all the cities of Europe. And Holy Trinity is a church of such size, dignity, and appointments, as to adapt itself naturally to cathedral demands and functions. With its large nave, finely equipped parish house, with spacious rooms opening one on another; a deanery, etc., all conveniently built about a quadrangle, it easily meets every need of service and assembly. From the architectural point of view it is considered by many authorities the most beautiful modern church in Europe.

VIRGINIA CHURCH'S ANNIVERSARY

TUESDAY, Feb. 27th, will be the 150th anniversary of the building of Christ Church, Alexandria, Va., for on that day in 1773 the building was formally de-

livered to the vestry and was by them pronounced completed “in a workmanlike manner”.

It is the intention of the present rector, the Rev. W. J. Morton, D.D., and the congregation, to celebrate this anniversary by a special commemorative service at which the rector will make a historical address.

Dr. Morton asks that all persons having interesting incidents connected with the church, or pictures of former rectors, will communicate with him.

CALIFORNIA CHURCH DAMAGED

ST. JOHN'S CHURCH, Petaluma, Calif., was badly damaged by fire on the Third Sunday in Advent. The congregation at the early service was driven from the church by the smoke. Fortunately the fire was extinguished before the pipe organ was damaged. The fire was caused by a defective flue.

CONFERENCE ON THE MINISTRY

THE COMMITTEE on the Conference on the Ministry, in reporting on the conference held last June at St. Paul's School, Concord, N. H., states that it does not deem it wise to attempt another conference for 1923 in the New England states. The report also contains a number of recommendations to various interested classes of persons.

W. A. TRAINING SCHOOL

A CONFERENCE of workers of the Woman's Auxiliary of the Diocese of Virginia was held in St. Paul's Church, Richmond, Va., Jan. 9th to 12th with an attendance of over 150 from all parts of the Diocese. A number of conferences were held, supper was served each evening, after which Mission Study Classes were conducted on the Church's Life, Stewardship, and Heroes of the Dark Continent. The conference was closed on Friday morning with a celebration of the Holy Communion.

VIRGINIA CAMPAIGN STATUS

THE DIOCESE is approaching the end of the third year of the Nation-wide Campaign with the prospect of a present deficit of \$55,000 in the amount of \$270,000 asked of the parishes of the diocese for 1922. The treasurer has been notified of several large amounts which are still to be sent in, so this deficit will be materially lessened before the books are finally closed.

Statistics in the office of the diocesan treasurer show that for the whole three year period of the Nation-wide Campaign, the Diocese of Virginia was asked to give \$270,000 a year, or a total of \$810,000; of this amount the diocese gave in 1920, \$279,036.01; in 1921, \$239,158.14; in 1922 (to date), \$210,065.64; a total of \$728,259.79.

REPAIRING LINCOLN CATHEDRAL

WORK ON THE REPAIRS of Lincoln Cathedral is well under way, and the American response to the request that the cost of repairs to one of the towers will be borne in this country seems to be considerable. Dean Fry continues to present the matter to congregations and individuals in the United States and is remaining until Feb. 21st, when he sails for home. The receipts are deposited with Messrs. J. P. Morgan & Co. in “The Dean of Lincoln

Cathedral's Fund,” and will be so held until called for.

A recent statement from the engineer advisor, Sir Francis Fox, is as follows:

“The repairs to the fabric are getting on well, though as we go higher up the cracks become almost appalling. There were two very ragged cracks in the floor of the west chamber of the North West Tower, anything from six to twelve inches in width. The cement forced up by air pressure worked like a slowly rising tide, completely filled the cracks, and paved the floor surface like a cemented foot path. So now it is far stronger than it has ever been before.”

A report from the clerk of works, more in detail, gives the following information:

“We are now 76 feet up the North West Tower. The work is now very delicate and expensive. At some date huge displacements have taken place, leaving gaps up to 11 inches wide, extending scores of feet in every direction. The cracks in the West Front we find to be 6 inches wide, veneered over, and the filling badly broken. These cracks without scaffolding were inaccessible and in dark places. The horizontal cracks were filled by centuries of dust. We have used, so far 12,607 gallons of cement grout, equal to 2,016 cubic feet of space. We have used also 666 Delta bronze cramps. The one tower to date has cost close to £7,000 sterling, and will cost as much more to finish. We are spending six to seven hundred pounds sterling a month.”

WESTERN MICHIGAN CLERICUS

THE CLERGY of the Diocese of Western Michigan met on Tuesday, Jan. 16th, at St. Mark's Pro-Cathedral, Grand Rapids, at the invitation of Dean Charles Jackson. The speaker at the morning session was the Rev. William B. Spofford, who spoke on the work of the Church League for Industrial Democracy. He emphasized the fact that the program of the League is identical with resolutions passed by both Houses at the Portland Convention. He further stated that the work undertaken by the League was largely that of keeping this official position alive in the Church. The League is anxious to render every service possible to the clergy and lay people of the Church, he said, by providing speakers for meetings, and pamphlets and other material for study groups.

After luncheon the clericus was addressed by the Rev. Paul Micou, of the Department of Religious Education. Mr. Micou brought out very graphically the splendid work being done by the Church in American colleges, and the great need for its further development.

The clericus of Western Michigan is unique in that the expenses of those present are pooled and shared evenly by all, thus making it possible for those in remote places to attend.

EAST CAROLINA IN 1923

THAT THE Diocese of East Carolina will be able to continue its Forward program of the past three years, with but few changes, has been determined by the result of the Every Member Canvass held in November. A special committee of the Bishop and Executive Council met in the diocesan offices in Wilmington on Jan. 5th to examine the returns of the canvass, and to make appropriations for the year 1923. Practically complete returns showed that \$56,000 had been pledged for Diocesan and General Church objects. The diocesan treasurer's books showed a deficit

for the year 1922, but a loan was negotiated to take care of all obligations, including the full amount of the general Church quota. The minimum salary of the clergy, which was established as one of the first results of the Every Member Canvass, is to be maintained.

The Diocese of East Carolina has recently profited by a growing sense of generosity and stewardship on the part of its communicants. James F. Woolvin, a consecrated layman of Wilmington, who died on Thanksgiving Day, provided in his will for a gift of \$5,000 for missionary work in the Diocese, and \$5,000 for the Board of Missions. More recently, Bishop Darst has announced that Mrs. Wm. A. Graham, a communicant of St. Paul's, Edenton, has made a gift of \$1,500 to start a building fund for aiding in the erection of churches, chapels, and so forth, in the Diocese. Mrs. Graham expects to contribute to this fund from time to time. At the request of Bishop Darst, the fund will be called the Annie Shepherd Graham Building Fund.

NORTH DAKOTA CHURCH CONSECRATED

ON OCTOBER 15th, Grace Church, Minnewaukan, N. D., was consecrated by the Rt. Rev. J. Poyntz Tyler, D.D., Bishop of North Dakota. This is a beautiful little church, built all of gray prairie stone, all of which was obtained in the vicinity of Minnewaukan, and mostly contributed by the people of the congregation. This little band of Christian soldiers has worked hard to raise and pay off the final debt on the church, and it was a red letter day for them when it was consecrated. The consecration service is a wonderfully beautiful and impressive service; the church was prettily decorated, and Bishop Tyler preached a splendid and helpful sermon on Decently and in Order.

A BROOKLYN MISSION TO THE JEWS

THE Rt. Rev. Frederick Burgess, D.D., Bishop of Long Island, will dedicate the Holy Comforter Mission to the Jews, on Debevoise St., Brooklyn, on the afternoon of Jan. 24th. In the evening, there will be a service of Evensong, at which the Rt. Rev. T. J. Garland, D.D., Suffragan Bishop of Pennsylvania, will make an address.

The Mission is on the site of the former parish of Holy Comforter, which was established as a memorial of the life and work of the Rev. Noah Schenck, D.D., for many years rector of St. Ann's, Brooklyn Heights. A Christian Jew, Mr. Harry Greenbaum, is in charge of the work.

DR. LACEY'S TWENTIETH ANNIVERSARY

THE TWENTIETH ANNIVERSARY of the rectorship of the Rev. Thomas J. Lacey, Ph.D., at the Church of the Redeemer, Brooklyn, was observed by a festival evensong on the evening of Jan. 9th. Bishop Burgess pontificated and preached: and a number of clergy were in the chancel. At the conclusion of the Bishop's sermon, the warden of the parish presented Dr. Lacey with a leather vestment case, containing a new cassock, surplice, and stole, and an envelope in which was a check for \$1,400.

A reception followed in the parish hall. The Church of the Redeemer, though now in every sense a down-town parish, has held on, and is able to do a work of constantly increasing usefulness in a needy neighborhood.

NEW YORK CHURCHWOMEN'S LEAGUE WILL MEET

WITH THE Rt. Rev. William T. Manning, D.D., Bishop of New York, as guest of honor, the Churchwoman's League for Patriotic Service will convene for its annual meeting in the ballroom of the Colony Club, by courtesy of Mrs. Howard Townsend Martin, at three o'clock on the afternoon of Monday Jan. 29th. The Bishop will hear the reports of the several committees, and will deliver an address defining the needs of the Diocese of New York, enabling the League to organize future work along his suggested lines.

Mrs. Hamilton R. Fairfax is national president of the League, Mrs. Henry Gansvoort Sanford, New York diocesan president, Miss A. E. Warren and Mrs. Richard Aldrich, vice-presidents, Mrs. Sylvester Carlson, treasurer, and Mrs. E. de Peyster Hosmer, secretary.

The League, numbering many hundreds of women of the Church, maintains the following institutions or agencies of relief in the City of New York: "L' Abrie", a home for disabled ex-service men; Greer House for girl students; work for city hospitals, almshouses, etc., and among the families of prisoners; a cafeteria and grill-room for working girls and boys in the down-town district; work among the "Big Sisters" in child protection; work among the colored missions.

And affiliated with the League, although financially independent, is the Church League Club, a recent organization already numbering several hundred representative women from many dioceses, with offices and club quarters at the New Allerton House for Women, 130 East 57th St., New York City.

DEATH OF THE REV. JOHN H. PRESCOTT

THE REV. JOHN H. PRESCOTT, a retired priest of the Diocese of Long Island, and rector emeritus of St. Ann's, Sayville, L. I., died recently at Sayville. He was made deacon and priest by Bishop Littlejohn, and was rector of St. Ann's for almost fifty years. For many years, he had been a great sufferer from rheumatism.

The burial office was said at St. Ann's.

RACINE CONFERENCES RESUMED

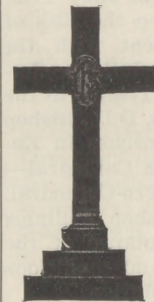
THE SUMMER CONFERENCES at Racine College, suspended for last year, will be resumed for the coming summer, the time fixed being from July 2d to 14th. The purpose of the conference is to train Church workers and to produce intelligent Churchmen, and a provincial committee from the synod of the Mid-west will be in charge. The program is being worked out and will be such that the success that attended earlier conferences is likely to be reproduced this year.

KANSAS PREPARES FOR CONVENTION

ELABORATE preparations are under way for the annual meeting of the Convention of the Diocese of Kansas, which meets in Grace Cathedral, Topeka, Feb. 4th, 5th, and 6th. Among other things will be a retreat for the clergy conducted by Bishop Ferris, a rendering of Handel's *Messiah*, and a number of conferences of groups interested in various phases of Church work.

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A CHRISTMAS PLAY

THEODORE N. MORRISON, the son of the Bishop of Iowa, dramatized recently Dr. Henry VanDyke's *The First Christmas Tree*, making sufficient changes in the story to bring it down to a more recent period. A performance was given at Christ Church, Davenport, Iowa, just before the Christmas midnight Mass.

MEMORIALS AND GIFTS

AN OAK memorial Rood screen was dedicated on the Feast of the Nativity in St. Barnabas' Church, Tarentum, Pa. The screen is the gift of parishioners, friends, and St. Martha's Guild. It is placed as a memorial to Rosa Sophia Diggles

Mrs. SPONG, of Ardmore, Pa., has presented to the Church of the Holy Innocents, Hoboken, N. J., \$300 for electric lights for the rectory, in memory of the late Rev. J. J. Rowan Spong, who, at various times was priest in residence in the parish.

A BEAUTIFUL stained glass memorial window has been presented by the Elks' Lodge of Minot, N. D., to All Saints' Church in that city in memory of Col. Alexander Scarlett, who was a member of that order, and a faithful worshipper and valiant warrior of the Church. At the Vesper service on Sunday afternoon, Dec. 17th, Bishop Tyler dedicated the window and preached a memorial sermon in memory of Col. Scarlett. The Elks' Lodge attended the service in a body, and the window was unveiled by the Exalted Ruler of the Elks, Attorney Stenerson.

NEWS IN BRIEF

CONNECTICUT—The eleventh annual service of St. Vincent's Guild for Acolytes of Christ Church, New Haven, was held on the evening of St. Vincent's Day, Jan. 22d, with the Rev. Donald H. Moore, rector of St. John's Church, Delhi, N. Y., as the special preacher.—St. John's Church, Hartford, in order to relieve the present acute shortage of coal in that city, after Sunday, Jan. 14th, will close its church building and hold services, for the balance of the winter, in the parish house.—Word has just been received that Lewis Bradford Ripley, one of the younger alumni of Trinity College has made a notable discovery, that is a valuable contribution to science. While at work in the laboratory in Natal, South Africa, he has found in his research labors a disease of cut-worms caused by a yeast, which is the only one known to science.—The annual meeting of the New Haven Archdeaconry was held in Trinity parish, New Haven, on Tuesday, Jan. 23d. The business transacted was of a routine nature. The annual meeting of the New Haven clericus was also held in the same place and on the same date, at which a paper was read by the Rev. Stewart Means, D.D., rector of St. John's Church, New Haven.—The Rev. Floyd Steele Kenyon, rector of Christ Church, West Haven, having been granted three months' leave of absence by the vestry of that Church, left on the 9th, for a trip around the world.—The Rev. John F. Plumb, the newly elected Executive Secretary of the Diocesan Council, has taken over the direction of the Campaign for the Program in the Diocese, succeeding in this work the Rev. Louis B. Howell.

EAST CAROLINA—Influenza, which has been much in vogue in East Carolina this fall and winter, recently laid a heavy hand upon diocesan leaders. The Bishop

and Executive Council met in Wilmington late in December to canvass the returns from the Every Member Canvass and to fix the 1923 budget. After an all-day conference in the Diocesan Office on Friday, the members of the Council returned to their homes. Gradually there filtered into Wilmington the news that every member was laid low with the "flu" on the following Sunday. Responsibility for spreading the germ has not been fixed. Those members of the Council who were affected included Bishop Darst; the Rev. W. R. Noe, Executive Secretary; the Rev. Wm. H. Milton, national leader of the Church; Mr. George B. Elliott, chancellor; Mr. T. D. Meares, diocesan treasurer; and the Rev. Messrs. George W. Lay, Archie Boogher, J. N. Bynum, and Theodore Partrick, Jr.—Two among the last of the Elder Statesmen of the Diocese of East Carolina have recently died, thus removing two of the oldest and most active laymen. F. R. Rose, of Fayetteville, aged 82 years, has been, for two generations, a leader in diocesan affairs, serving for several years as a member of the Standing Committee, and being a regular attendant at the meetings of the annual Council. Mr. S. H. Abbott, of Kingston, aged 83 years, has been for almost half a century the senior warden of St. Mary's Church, and superintendent of the Sunday school. Mr. Abbott did not participate in the larger affairs of the Diocese, but no Church has ever had a more faithful and active communicant.—As an indication of the healthy condition of the colored churches in this Diocese, St. Joseph's Church, Fayetteville, which has been for many years a beneficiary of diocesan missionary funds, assumed full self-support on Jan. 1st. There was public rejoicing by the congregation when the rector, the Rev. J. W. Heritage, D.D., announced the fact. Another congregation, St. Cyprian's, New Bern, was prevented from assuming self-support at the same time, by a disastrous fire that destroyed the homes of many of its communicants.—The eighth anniversary of his consecration to the Episcopate was spent quietly by Bishop Darst at his home in Wilmington. It was marked by a service at St. James' Church, at which the Bishop was the preacher. Much progress has been made in East Carolina during these eight years, due in large measure to Bishop Darst's leadership.—The Rt. Rev. Theodore Payne Thurston, D.D., Bishop of Oklahoma, is scheduled to make addresses at several points in the Diocese early in February, according to news sent out from diocesan headquarters. Bishop Thurston will present the program of the Church in the domestic missionary field.—Building projects both planned and completed in East Carolina include a parish house for St. Paul's, Edenton, which is soon to be built as a result of a canvass for funds, and a handsome brick rectory for St. John's, Wilmington, which was

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recently consecrated by Bishop Darst. The Rev. R. B. Drane, D.D., is rector of St. Paul's and the Rev. J. R. Mallett is rector of St. John's.

EASTON—The clericus of the Diocese held its second quarterly meeting at the episcopal residence in Easton, on Monday, Jan. 15th, more than one-half of the clergy of the Diocese being present. Arrangements were made under the direction of the Bishop, for an intensive Lenten campaign, and for a definite program of Social Service which will be carried out throughout the Diocese.—Several vacant parishes in the Diocese have arranged for the installing of rectors, which will take place about Feb. 1st. The Rev. Henry F. Kloman, Dean of the Cathedral in Fargo, North Dakota, has accepted a call to the rectorship of Salisbury parish; the Rev. Henry V. Saunders, rector of Oakley, St. Mary's County, Maryland, has accepted the call to St. Michael's parish; and the Rev. R. M. D. Adams, of Tiverton parish, Rhode Island, will take charge of the work at Trappe, and will assist in the missionary work of the Diocese under the Cathedral Foundation. This leaves only three parishes in the Diocese vacant at this time.—Plans for the building of a new Church Home for Friendless Children, adjoining the Cathedral in Easton are now in the hands of the architect, and it is expected that work on the new Home will soon be begun.

HARRISBURG—The rector of St. John's parish, York, Pa., the Rev. Paul S. Atkins, was presented on New Year's Day with a Ford sedan, and arrangements have been made for its upkeep. The car was given by the congregation as a mark of affection and esteem, and with a view to lightening the rector's labors.—On Wednesday evening, Jan. 10th, Christ Church parish, Danville, Pa., the Rev. Floyd Appleton, Ph.D., rector, gave a dinner to the men of the parish. There were fifty men present, and the affairs created a demand for the organization of a Men's Club. Incomplete returns indicate that the income of the parish during the year 1922 trebled that of the preceding year.

IDAHO—The Rev. Louis P. Nissen has been appointed by Bishop Touret as Director of Religious Education for the District.—A new wing has been added to the main building of the Good Shepherd mission at Fall Hall. It is intended for school purposes, and was used for the first time at the opening of the new term on Jan. 2d. This institution is doing excellent work among the girls on the Fort Hall Indian Reservation. Miss Maud Parsons is in charge.—A new parish house, fully equipped for institutional work, was recently dedicated by the Bishop at Glenn's Ferry. This is one of the division points on the Oregon Short Line, where the Church is well represented by the Rev. A. L. Wood, missionary in charge.—The old Trinity Church building at Pocatello has been renovated and equipped as a parish house by the members of Trinity Guild. A new rectory has been secured, on which an initial payment of \$2,500 was made, the amount being raised by a ten-day campaign. This makes a total of over \$10,000 raised in this parish during the present rectorship of twenty months, and the parish is now well organized. The Rev. C. H. L. Chandler is rector.—The Rev. G. H. Sumner, from Mankato, Minn., succeeds the Rev. C. G. Baird as rector of the Church of the Ascension, Twin Falls.

LONG ISLAND—The winter assembly of the Brotherhood of St. Andrew in Brook-

lyn was held at the Church of the Holy Apostles, Jan. 18th. All the addresses were made by laymen.—The annual Quiet Day for the Daughters of the King in the Diocese of Long Island, will be held at the Church of the Redeemer, Brooklyn, on Friday, Feb. 9th. The conductor will be the Rev. John Whiting Crowell.

LOS ANGELES—A Young People's Fellowship has just been organized among the younger members of St. John's Church, Los Angeles.—The Los Angeles Clericus met at St. Stephen's Church, Hollywood, on Jan. 8th. Bishop Stevens reviewed

Ellwood's *Reconstruction of Religion*.—The Church School Teachers' Association of the Diocese met at the Cathedral House, Los Angeles, on Jan. 10th. Mr. Percy J. Knapp, of the Foreign-born Americans Division, was the speaker.—The Rev. Henry B. Wilson, Director of the Society of the Nazarene, held a preaching mission at St. Paul's Church, San Diego, Jan. 11th to 16th.—The entire interior of All Saints' Church, Riverside, has been redecorated. The woodwork was refinished, and the walls newly tinted, the work being completed for Sunday, Jan. 14th.—The annual graduating exercises of the Hospital of

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the Good Samaritan, Los Angeles, were held at the new Nurses' Home, on the afternoon of Jan. 16th. Diplomas were given to nine nurses, one each coming from Texas and from Ohio, the remainder from California. A large reception was held the same evening.

MASSACHUSETTS—The Hon. B. Loring Young, speaker of the Massachusetts House of Representatives, gave the address, Jan. 22d, at the thirty-fifth annual meeting of the Episcopal Club of Massachusetts. His subject was The Social Work of the Commonwealth of Massachusetts. The dean and students of the Episcopal Theological School were the invited guests of the Club.—Bishop Slattery has been selected a trustee of Wellesley College.

MILWAUKEE—Miss Bertha Weaver has given to St. Matthias' Church, Waukesha, \$1,000 in memory of her mother, Harriet Weaver, as the beginning of an endowment fund for the parish.—On Sunday, Jan. 14th, at the close of the morning service, the newly elected members of the vestry of Christ Church, Eau Claire, were formally presented with their credentials. The whole vestry was called to the altar rail, and each one was presented with a signed and sealed certificate of his election. With the vestry kneeling before the altar, the service closed with special prayers for the parish.

MINNESOTA—As requested by the Department of Social Service of the National Council, the Church social workers of Minneapolis made a corporate Communion in Gethsemane Church, Minneapolis, on the Second Sunday after the Epiphany. Fifteen men and women braved a heavy snow storm to attend.

NEW JERSEY.—The vestry of the Church of the Holy Comforter, Rahway, have raised a fund amounting to \$2,500 for improvements and repairs on the church building.

NORTH CAROLINA.—Calvary Church, Tarboro, received a most acceptable Christmas gift in the sum of \$5,000, given by Mr. Lawrence Sprunt towards the new parish house.—The Convocation of Raleigh will hold its annual meeting at Emmanuel Church, Warrenton, Jan. 23d to the 25th.—The Feast of the Epiphany was celebrated at St. Augustine's School, Raleigh, with the Service of Lights, as has been the custom for many years. The chapel was crowded, as many visitors came from a distance to witness and take part in the service.

NORTH DAKOTA—A chapel for the Indians at the Breckenridge Memorial mission, at Crow Hill, Fort Totten Reservation, has just been completed. This little congregation has longed for this house of worship for a long time, and it is going to be of the utmost assistance in the building up of the work at this mission.—The people of St. Mark's Church, Towner, have constructed a fine parish hall under their church, and it is already in successful operation, and the best part of it is, it has all been paid for. The members of this congregation have worked hard to accomplish this piece of work, and have been materially assisted by a gift from the American Church Building Fund Commission.—The congregation of All Saints' parish, Valley City, of which the Rev. Chas. H. Baxter is rector, has recently put a new font in the church, of which it has been in need for some years. They have also redecorated the church and put in new lights. The congregation

of this growing parish will soon have to turn its attention to the enlarging of their church, in order to meet the needs of the expanding work.

PENNSYLVANIA.—The Rev. George D. Harris, missionary in charge of Warwick and Churchtown, Pa., has been appointed in charge of St. Thomas' Church, Morgantown, Pa., and began work there Jan. 1st. Mr. Harris has charge of four churches in three dioceses, namely, St. Mary's, Warwick and St. Andrew's, West Vincent, in the the Diocese of Pennsylvania; St. Thomas', Morgantown, in the Diocese of Bethlehem; and "Bangor", Churchtown, in the Diocese of Harrisburg. Mr. Harris' address is St. Mary's Rectory, Warwick, Pa.

PENNSYLVANIA—St. Paul's Church, Chester, and the local chapter of the Brotherhood of St. Andrew, are to be the hosts at a dinner and mass meeting of the Churchmen of the Convocation of Chester, Thursday, Jan. 25th, which will also mark the 220th anniversary of the founding of the parish. Addresses will be made by men of national prominence in the Church.

QUINCY—A hostel for the women students of the Church, in attendance at Knox College, Galesburg, is being planned by the Rev. Dr. Francis L. Carrington, Rural Dean.—The Bishop will preach a Mission in St. Paul's Church, Alton, Ill., Feb. 18th to 25th inclusive. He preaches for a week at the noon-day services in Dallas, Texas, beginning March 5th; and in the St. Louis Cathedral during Holy Week, including the Three Hours on Good Friday. He will also preach the commencement sermon at Nashotah Theological Seminary in the spring.

SACRAMENTO—Archdeacon Lee and the Rev. Byron Holley, chairman of the Field Department of the Diocese, have made a visit to the greater number of the parishes and missions, in behalf of the Forward Movement.—The Rt. Rev. P. T. Rowe, D.D., Bishop of Alaska, has recently visited St. John's Church, Marysville, and Trinity Pro-Cathedral, Sacramento, in the interests of his work.

TEXAS.—At Trinity Church, Houston, the parish has secured a two-story house adjoining the church, which will be used by the guilds and societies of the parish and by the Sunday school. This parish has paid its Nation-wide Campaign quota in full.

VIRGINIA—An important meeting of the Diocesan Missionary Society of the Diocese of Virginia was held in St. Paul's parish house, Richmond, on Jan. 9th, at which time appropriations for 1923 were made toward the salaries of the missionaries of the Society throughout the Diocese. The Society supports a total of eighty missionaries in the Mountain, Colored, and Rural fields of the Diocese, forty-six clergymen, one layman, and thirty-three women workers. Its budget for 1923 will amount to over \$57,000.

WESTERN MASSACHUSETTS—Many people in the Diocese have learned with much regret that the Rev. Hervey C. Parke has resigned the rectorship of Grace Church, Amherst, Jan. 15th. Mr. Parke came into the Diocese Feb., 1913, and was in charge of St. John's, Athol, until he went to Amherst in 1915. For some time he has not been in robust health and plans to take a rest before taking up other work.—The guild hall of Grace Church, Dalton, the Rev. Walter L. Beckwith, minister in charge, has been newly painted and papered, and electric lights have been in-



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stalled.—At a parish supper in St. Peter's Springfield, the Rev. John Nolan, rector, \$3,500 was recently subscribed to complete the payments on the remodeled parish house.

THE LOVE OF THE CITY

THE FOLLOWING are excerpts of an address made by the Rt. Rev. C. P. Anderson, D.D., Bishop of Chicago, and printed in the Chicago *Daily News*, under the caption, "As Bishop and Citizen: The Rt. Rev. C. P. Anderson at Work:

These are thoughtful and most excellent words: "The modern American city is at one and the same time both the peril and the hope of American civilization... The tone of our national life hereafter is going to be dictated by the city rather than by the country. It is not too much to say that if the city of forty years ago in the United States, had persisted, American democracy would have been doomed."

And this again: "What is a city? Let us go back 100 years or so when all the neighborhood around here was a prairie. Let us suppose that somebody had cut it up into squares and built houses on the squares, and built churches and factories and banks and theaters here and there. Let us suppose he filled them up with people. Would that make a city? No. That is merely an aggregate of human beings. So far there is no difference between 2,000,000 people in Chicago and 2,000,000 people out on the prairie, except that in the city they are crowded closer together.

"What is it, then, that makes a city? It is this: When out of this vast aggregation a civic consciousness emerges, when the spirit of coöperation asserts itself, when the sense of social responsibility is quickened into life, when intelligence and money and power are regarded not merely as individual possessions, but as civic forces to be focused on civic ideals, when to the individual consciousness and the family consciousness there is added the civic consciousness which realizes that the welfare of the individual and the family stands or falls with the welfare of the city, when the citizen's relationship to the city is something that is woven into the warp and woof of the fabric of his daily life, when this great aggregate of people realizes that the city is

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a political entity with a soul, then, and not till then, has a real city been born.

"Up to this point, the city is merely a human mass of selfish interests wherein individualism reigns rampant. The thing that makes the city is the civic consciousness.

"But that is not enough. Consciousness should lead up to conscience. That is the phase through which we Americans are now passing. We have arrived at a world consciousness. We are more cosmopolitan, less provincial than we used to be. But a world consciousness without a world conscience would let civilization go to ruin. A civic consciousness without a civic conscience would leave the city a prey to its enemies.

"What is going to give us a conscience in this matter? What is going to help us to realize that our citizenship in Chicago is a heavenly citizenship? Nothing will help so much as to love Chicago. Love her, partly for what she is, partly for what she is capable of becoming. Love her so much that her vice and crime and lawlessness and political treachery become intolerable. That love may be a matter of the will or it may be a spontaneous emotion.

"If we love her, we shall want to serve her. If we love her, we shall want to beautify her. If we love her, we shall want to humanize her. If we love her, we shall want to conserve her resources. If we love her, we shall want to spiritualize her. If we love her, we shall want to make her 'safe for democracy'. You and I know people who have grown rich in this city, who have never turned over their little fingers to help her to be a better city, beyond paying their taxes reluctantly. You and I know many Chicago citizens who have amassed wealth in this city who will say openly that they hate her and would get out of her if they possibly could. Despised cities make contemptible nations. Cities that are beloved of their people make great nations. Some of you are familiar with the sign that has been put up in the vacant places in the city of Chicago. It reads, 'Chicagoans, know Chicago. To know her is to praise her.' I suggest an amendment—'Chicagoans, love Chicago. To love her is to serve her and to make us unashamed to know her.' "

SERVICE TRAINING SCHOOLS IN NEW YORK

CHURCH LAYMEN of New York, for many years members of a Seabury Society and engaged in Church extension in the Bronx, under Bishop Greer and Archdeacon Nelson, have founded a successful American Board of Applied Christianity and have now fourteen Service Training Schools in as many civic clubs and churches of the Bronx, Manhattan, Jersey City, Brooklyn, and nearby towns. These schools prepare business and professional men for volunteer service for boys, settlements, lay readers, speakers, teachers, and furnish them to organizations in need. The number of leaders is now eighteen, and the number of men is about 700, who are following lines and methods suggested by the Board.

In the Church of the Heavenly Rest, New York, on Wednesday noons, and in the Church of the Messiah, Brooklyn, on Sundays at half past four, a step forward is now to be taken. Here laymen, trained to do so, teach actual methods for volunteer work. Such as attend are reckoned to have heard many lectures and sermons, and to them the question is, what to do.

That is, it is work that begins where the sermons end. The Hon. James W. Gerard, the former ambassador, is one of the leaders, and others to come during the first half of this year, as they are able to do so, include General John J. Pershing, the Hon. Herbert Hoover, Col. Owsley of the American Legion, and many less well known men of local New York activity. All who teach are men who have important plans in hand, and seek volunteers.

These Service Training Schools are believed to be the first of their kind in America. No charge is made students for training or locating them. The work is maintained by memberships from business and professional men of New York, and the members for 1922 numbered three hundred and ten. The plans are following the latest methods in education, and are carried on in close touch with civic as well as religious leaders.

One distinctive method followed in these Training Schools, and to be followed in the more public New York and Brooklyn plans, begins with simple tasks for beginners, such as all can perform, no matter how busy. A task is the pledging of men to tell to other men one thing the teacher tells them, and returning next time, report having done so. It is found that beginners take kindly to the plan, and that often a single address reaches, in one point in it, at least four to six times as many persons as were present at the original session.

ORPHANAGE CHILDREN ARE SAVED

MANY READERS of THE LIVING CHURCH will feel a personal interest in the information given by the Near East Relief to the effect that most of the children in their various orphanages in Asia Minor have been removed from that territory to places of safety—some in Russian Armenia, some in Greece and the islands of the Aegean Sea, some also in Syria and Palestine.

As fast as the children are moved to places of safety, the program of vocational self-help is carried on without further delay, the hospitals and clinics reestablished, and the careful schedule of study, work, and recreation renewed.

Thus these ancient members of Christ's body in the world are being saved from extinction, and out of this nucleus will come the new Near East.

It is necessary, however, that these children be maintained at the expense of the American people for some time to come, since otherwise it was worse than useless to save them at all. The newer needs that have arisen in the past year and that have demanded such a large amount of assistance from generous Americans make it more difficult to carry on this work of caring for these children, who were rescued during the atrocities in and immediately following the war.

IT HAS BEEN WELL SAID that "Education without religion makes man a clever devil", and without the leaven of Christianity all the education in the world is of no effect in winning the world for Christ.

The Church needs men, in these days of confusion and free thinking, to preach the Gospel boldly, and not trimmers or compromisers who want to play safe and stand for nothing in particular.—*The Church Helper.*

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