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VOL. LXVIII

MILWAUKEE, WISCONSIN, FEBRUARY 10, 1923

NO. 15

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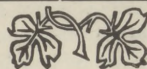
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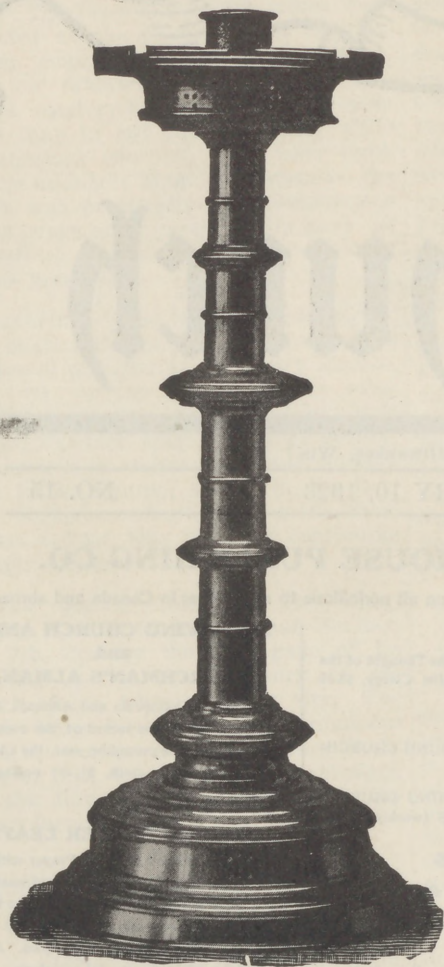
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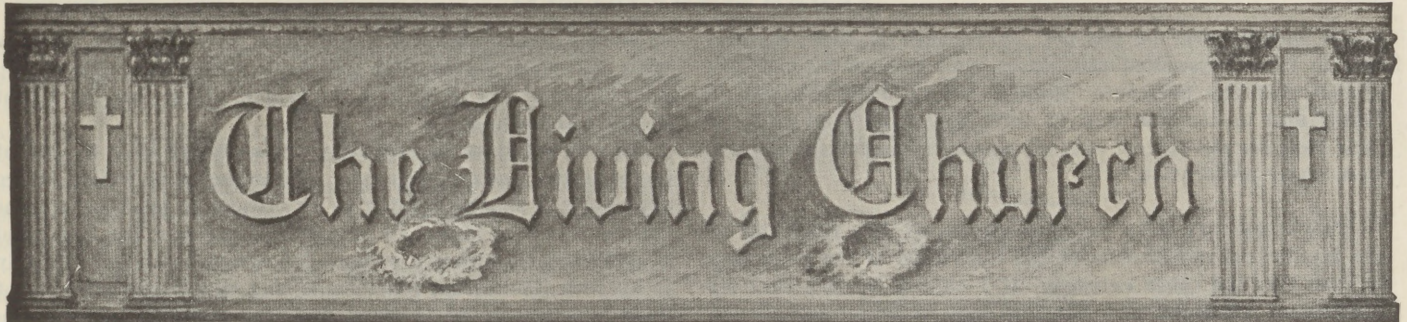
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PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS	507
Truth and the Human Mind—Suspended Judgement—A Shakesperean Lenten Kalendar—Answers to Correspondents	
ACKNOWLEDGMENTS	509
ASH WEDNESDAY (Poetry) By H. W. T.	509
A SHAKESPEREAN LENTEN KALENDAR	509
DAILY BIBLE STUDIES	510
BLUE MONDAY MUSINGS. By Presbyter Ignotus	511
QUINQUAGESIMA (Poetry)	512
THE COLLECT, by H. W. T. THE EPISTLE, and THE GOSPEL, by Charles Nevers Holmes. THE HOMILY, "AN EVERLASTING LOVE", by the Rev. P. A. Smith.	
THE RECONSTRUCTION OF RELIGIOUS BELIEF. By the Rt. Rev. Charles Fiske, D.D.	513
A PAGE OF OTHERS' EDITORIALS	514
PRAYER BOOK CHANGES	515
CORRESPONDENCE	517
Disclaimer from the Bishop of California (The Bishop of California)—Services in Welsh (the Rev. Alun Arwell Hughes)—Character Safeguards (the Rev. W. M. Bours)—Modernism and the Grant Case (the Rev. H. P. Scratchley, the Rev. F. Wilcom Ellegor, Jos. G. Hubbell)—Jesus Christ, God and Man (the Rev. Martin Damer)—Modernism and the Gospel (the Rev. W. N. Webbe)—"Saint Arthur Ritchie" (Thos. H. Chambers)—Starved Souls (the Rev. John N. Borton)—The Life of Clement C. Moore (the Rev. Walker Gwynne).	
LITERARY	520
DIOCESAN CONVENTIONS	524
ENGLISH NATIONAL ASSEMBLY DEBATES THE PERMISSIVE USE (London Letter)	528
ENCOURAGING REPORTS IN THE CANADIAN CHURCH (Canadian Letter)	529
"TOO VAGUE AND AMBIGUOUS": DR. GRANT IS REBUKED (New York Letter)	530
PHILADELPHIA GALILEE MISSION CELEBRATES ITS ANNIVERSARY (Philadelphia Letter)	531
A NEW CHAPEL FOR THE UNIVERSITY OF ILLINOIS (Chicago Letter)	532
WASHINGTON LAYMAN STRESSES DEFINITE PREACHING IN CHURCH (Washington Letter)	533

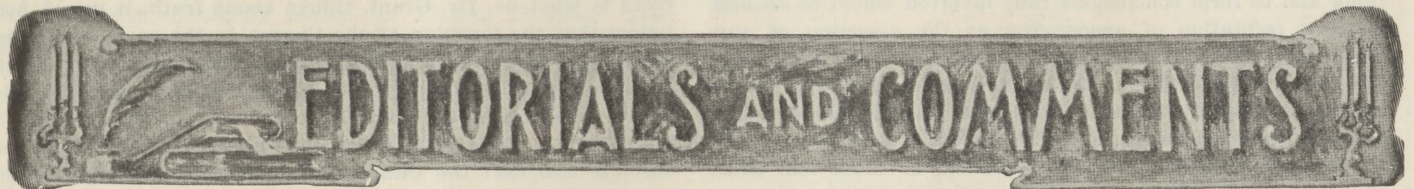


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Truth and the Human Mind

HERE is nothing new or strange in the fact that a New York rector finds himself in opposition to his Bishop and to the Church in his exposition of the gospel; that an aged and retired priest, estimable and of good repute, feels it necessary to repudiate the whole body of the Christian faith; that we lose to Rome and to Protestant bodies several clergymen every year, each of whom has reached the conclusion that he was mistaken when he declared at his ordination that he felt himself to be "truly called, according to the will of our Lord Jesus Christ, and according to the Canons of this Church, to the Order and Ministry of Priesthood"; that a considerably larger number of men ordained to other ministries and accepting other religious systems apply each year to our bishops for holy orders and are ordained to the ministry of the Church; that men and women who had accepted and thoroughly believed the Christian faith come to doubt it, while others who had disbelieved or doubted it come to believe it; or that within the unity of the Church, we have a continual stream of intellectual disagreement over matters of practice or of minor belief. The mere fact that on each of these questions as they arise, there is almost a certainty that three weekly Church papers will be found in disagreement with each other—happily their disagreements are almost invariably expressed now-a-days with entire courtesy—shows that like intellectual activity in two different minds is not calculated to produce like results.

This phenomenon would seem impossible if it were not invariably displayed. It is so much a matter of course that we all understand that men will not be unanimous in any question, religious, political, or otherwise. Given the same facts as a basis for thought, they will reach opposite conclusions as the result of their thinking.

All this is strange enough, since the brains of all of us appear to have been constructed after the same pattern and ought conceivably, therefore, to work uniformly. Very likely the whole questions of personality and of the distinction between soul and body are latent in the fact. Even more strange, however, is the fact that each of us changes his intellectual position on some subject or other, from time to time, so that the brain process of the particular individual produces different results at different times. Intellectual conclusions do not rest, therefore, upon any basis of abstract certainty. If we were wrong in our conclusion as to any matter last year, it is conceivable that we may also be wrong this year. Kant and other students of the mind may discuss this until they are blue in their respective faces, and whole libraries may grow up around the perplexing study of psychology, but the mystery of the variable working of the mind remains a mystery. We subject the substrata of the mystery to analysis,

and card-catalogue its component parts, but we fail, notwithstanding, to clear it up. Nothing in the whole category of phenomena is a greater mystery than the human mind.

MOST CURIOUS of all the phases of this mystery is that each of us is invariably sure that he is right in his conclusions today, while granting that he was wrong in his differing conclusions a year ago. True, he was equally sure that he was right a year ago, and now knows that he was wrong then in spite of his previous positive assurance; but this knowledge of his previous error does not suggest to him the fact that his mind is no more infallible today than it was last year, and that, having been wrong last year, he may also be wrong this year. Indeed it is quite conceivable that he was right in his conclusions last year, as he believed himself to be at the time, and wrong this year, when he has reversed those conclusions.

Unhappily we cannot even postulate a growing nearness to the appreciation of absolute truth as time goes on. Intellectual questions do tend, in the long run, to find their solution, and we are justified in holding that Truth is mighty and will prevail; but the prevalence of Truth frequently requires centuries before it can be established. It has taken nearly four hundred years for Anglican Churchmen to recognize that all truth was not the monopoly of the reformers at the Reformation nor all error with those who fought them; and even yet the corresponding thought, that those who stood like rocks for the old order, unchanged and unreformed, were not wholly right, nor those called Protestants wholly wrong, has not sunk into the Roman mind. A synthesis between the two conceptions will sometime be worked out because of the very mightiness of Truth, but it is perfectly clear that it has not been as yet. In spite, therefore, of the undoubted tendency of Truth ultimately to prevail, it does not follow that any one of us is nearer to it today than he was last year.

How, then, can any of us be so cocksure in his conclusions on any subject, as we are? The one thing of which most of us are perfectly certain is that the other man, differing with us in his conclusions, is wrong, and we are right. The other man, likewise, is blessed with the same certainty as to the infallibility of his own intellectual processes, and the noble army of martyrs has been recruited, throughout the ages, from men and women who were ready to die for their faith, though the faiths for which respectively they died were directly opposed to each other. The seal of martyrdom is the express, final assertion by the martyr that he is right and by the persecutor that the martyr is wrong. And Catholicism, Romanism, and Protestantism have each had its martyrs, who perished that they might each light a candle that should illuminate the whole world with the truth of his confession, the light of

which should never be put out. Alas, each of these systems has, in turn, persecuted the others, and the devotees of the system that the persecutor deemed wrong have equalled in fervor and in devotion and in certitude, those who gave up their lives for the system of the persecutor when they, in turn, were under persecution.

THE DIFFICULTY with the presentation of this fallibility of the intellectual conclusions of the individual is the proneness to rush into the other extreme. If I cannot be sure that my conclusions are right, how can I be sure of anything? Is not agnosticism the only tenable position, then, for anybody?

No, it is not. For agnosticism must be complete and all-embracing to be itself consistent. If there were anywhere a school of agnostics who accepted the truth of *nothing*, whether in science, in religion, in politics, or anywhere else, its members would be consistent, though the denial of the right to think and to form conclusions thus involved would be as dogmatic a refutation of agnosticism as the assertion of anything else. Human psychology, human logic, do not justify this complete agnosticism. At the very least, each of us *knows* that he is himself, that he is in physical and mental communication with other beings, and that in every operation of life he is bound to assume certain sequences of cause and effect which, in their aggregate, carry him a long way beyond agnosticism. The only real agnostic on earth is the man whose mind is entirely gone.

In spite, therefore, of the universal experience that mind, thought, conclusions, are not infallible, we may not repudiate these. They are necessary factors in life. They differentiate us from the lower creation. They present to us an ever-continuing series of hypotheses upon which we are bound to act. Every conscious operation in life is dependent upon the process of thinking. And, on the whole, that relationship between thinking and doing is vindicated by its results. *It works.*

Come now to the sphere of religion. Agnosticism is no more tenable here than it is anywhere else in life. Appreciating always that the human mind is an unfathomed and unfathomable mystery, it at least serves to indicate that mystery is not *per se* irreconcilable with truth. If the mind of man is a mystery, how much greater a mystery must be the mind of God! If human logic, pressed to its ultimate conclusion, overthrows any confidence whatever in intellectual conclusions, whether of ourselves or of others, how much more does it point to the probability that the expression of the mind of God must be the one intellectual certainty in the universe!

The factor that we did not take into consideration in presenting either horn of the dilemma as to human reasoning, is that *truth is not the product of the human mind.*

Truth is the absolute factor in the universe. It exists apart from any human speculations about it. My belief in God does not create God; neither does my brother's disbelief in God annihilate Him.

There are two conceivable ways of discovering truth. One is by revelation from God; the other is by experience supplemented by intellectual processes.

But why should we postulate either God or a revelation from God, seeing that a process of this same fallible mind is necessary before either can be accepted as fact? It is clear that that cannot be answered in a paragraph, and it becomes necessary to refer to works in which the problem is carefully worked out with due recognition of modern difficulties. Bishop Gore has done this in his recent work, *Belief in God*, and has supplemented it in his still later volume, *Belief in Christ*. One who is interested, and especially one who is troubled by the problem, should read these twin volumes with care, but especially the first of them.

That truth should, in part, be revealed by a personal God to man is by no means incredible. That the Church should be the custodian of a certain amount of that truth is not unreasonable. True, one is justified in asking that these things be made tenable to his own mind; but if Bishop Gore be carefully followed, it is difficult to see why acceptance of his position should not follow as a matter of course.

In considering recent agnostic utterances such, for instance, as those of Dr. Percy Grant, one wonders how their authors can justify them to themselves. Why should Dr. Grant assume that his intellectual position is right, rather than that

of Bishop Gore? By what right does he claim that truth is what his mind, rather than another's, conceives? His bishop tells him that his position is untenable. How can Dr. Grant disprove that charge?

Of course for us the authority of the Church is an important factor in the matter. But even if that factor be waived, since apparently it means nothing to Dr. Grant, it must be evident that, on his own plane, Dr. Grant cannot prove that his mind is right and his bishop's wrong. Dr. Grant is appealing solely to his own intellectual conclusions, and on the sole strength of those conclusions, he is demanding the right to defy the authority and the authorities of the Church. These do not deny his intellectual equality with themselves, nor his right to preach, but only his right to do so as an accredited mouth-piece for and in the Church. Dr. Grant can scarcely believe that the Church officially teaches what Dr. Grant is teaching. Even though he holds the highly individualistic view that truth is what he, Dr. Grant, thinks about truth, it would not follow that the teaching of the Church in the same matter is negligible. Dr. Grant's individualism tears down every right of every other individual in the Church to have only the collective teaching of the Church propounded in the pulpits of the Church. He is maintaining that his right in the pulpit is absolute and that the Church collectively has no rights that he is bound to respect. He is assuming that his mind is creating truth but that the minds of others are to be esteemed negligible quantities.

As to the intrinsic truth of Dr. Grant's position, it is not the issue which Bishop Manning has raised, for his letter turns entirely upon the question whether Dr. Grant is carrying out his covenant with the Church, and even Dr. Grant, in his evasive reply, does not dare to assert that he is. We, however, writing unofficially, are able to challenge Dr. Grant on his own ground. By what intellectual right does Dr. Grant—having repudiated any authority inherent in the Church—accept the testimony of his own mind today as against his mind twenty years ago, or against the mind of Bishop Manning, or against the collective force of the minds within the Catholic Church which, throughout nineteen centuries, have been affirming what Dr. Grant denies?

The intellectual unrest of the day bids us be exceedingly wary of original gospels, by whomever preached. One man's mental processes must be corrected by the collective mental processes of many others, his intellectual equals. Even one's own intellectual conclusions must be received with great hesitation when they run counter to the collective teaching of the Church.

Happily, those who accept the authority of the Church in matters of faith are relieved of the solution of the dilemma: If the mind of A teaches him one position, and the mind of B teaches him the opposite, which position is the truth?

Dr. Grant must solve this dilemma by showing that A (or B) is intrinsically the true exponent of truth as against the other, or else his intellectual presumption as against even one opponent—not to say the collective mind of the Church—is absurdly illogical.

Let him attempt to demonstrate philosophically and logically that the mind of Dr. Percy Grant is to be accepted as superior, in its working, to the mind of Bishop Gore or of Bishop Manning; and to the collective mind of the Catholic Church. If he cannot do this, it is clear that he has put himself in a wholly untenable position in his parish and in the Church.

IN OUR judgment, Bishop Manning has adopted a wise course in dealing with Dr. Grant. He had given Dr. Grant the opportunity to show that he was loyally preaching and teaching the Christian faith, as he had obligated himself to do, and Dr. Grant, in his vague reply, has conspicuously failed to do so. That the reply,

Suspended
Judgment

like the sermons that had called out the correspondence with the Bishop, was carefully framed so as to avoid categorical denials of the faith, while yet as carefully avoiding that plain affirmation of the facts rehearsed in the creed that the Bishop's letter would naturally have drawn from an orthodox Christian, may perhaps be called clever. One would scarcely go beyond that in characterizing it.

We believe also that the Bishop has acted wisely in re-

fusing to cite Dr. Grant before an ecclesiastical court. The prosecution would be called on to prove a negative: that Dr. Grant was *not* so ministering "the Doctrine and Sacraments and the Discipline of Christ as the Lord hath commanded and as this Church hath received the same"; and that he was *not*, "with all faithful diligence", seeking to "banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word."

The canons of the Church are scarcely adapted to dealing with such a case as is presented by Dr. Grant, assuming, as they do, that any man to be found in the priesthood will frankly affirm or frankly deny the truth of each and any article of the creed when called on to do so. The Church purposely avoids the enactment of what, in legal parlance, is termed a discovery statute.

Whether subsequent events shall seem to compel citation for trial cannot, of course, be indicated in advance. The issue has been succinctly stated by Bishop Manning. The public so clearly understands that issue that formal determination of it is unnecessary. "There, for the present", as Bishop Manning significantly concludes, "the matter rests."

A SOMEWHAT novel feature has been prepared for the Lenten issues of THE LIVING CHURCH, by Miss Agnes Caldwell Way, in a selection of passages from Shakespeare arranged for each day in Lent. With all the arrangements of the classic utterances for adaptation to different purposes, we believe this is the first attempt to draw daily Lenten readings from the bard. What intimate knowledge of the contents of the works of Shakespeare is thus displayed, will appear from week to week as one follows this calendar; while the religious atmosphere of the various periods in which one and another of the dramas are set, is shown as a factor intimately known to their author. Once again is the wonderful adaptability of Shakespeare to particular phases of life made manifest.

And with apologies alike to the bard and to Miss Way, we may venture to cite, as a pre-Lenten apostrophe appropriate to conditions of the present day:

"In religion,
What damned error, but some sober brow
Will bless it, and approve it with a text,
Hiding the grossness with fair ornament."
Merchant of Venice, III, iii.

ANSWERS TO CORRESPONDENTS

F. E.—We see no reason why a vestryman is not within his rights in declining to vote on any specific issue.

R. E. H.—Stains of port wine on altar linen may be removed by dipping the linen in a solution of tartaric acid, one teaspoonful in a small basin of water. Immerse until clean, then wash in clean water. This will be sufficient unless coloring matter were used in the wine—it ought not to be in altar wine—in which case a brief, but not continued, immersion in a solution of oxalic acid, same proportion, followed by washing in clear water, should be effective.

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ASH WEDNESDAY

Almighty, everlasting God, who hatest naught
That Thou hast made, and dost forgive the sin
Of every penitent, create within
Us new and contrite hearts that, being taught
Thus, we lament our sins as e'er we ought,
Acknowledging what wretchedness has been
A bar from Thee, that we may soon begin
That life of holiness that we have sought
Since we first knew Thy mercy. Grant, we pray,
Remission and forgiveness to this end;
As we forsake our sins, regard no more
Their guilt that, living in Thy grace, we may
Live wholly unto Thee, while o'er and o'er
Our hearty praises to Thy throne ascend.

H. W. T.

**A SHAKESPEREAN
LENTEN KALENDAR**

COMPILED BY AGNES CALDWELL WAY.

With bitter fasts, with penitential groans.
Two Gentlemen of Verona, II, iv.
Think on thy sins. *Othello*, V, ii.

ASH WEDNESDAY	Confess yourself to heaven; Repent what's past, avoid what is to come. <i>Hamlet</i> , III, iv. O Lord, have mercy on us, wretched sinners! <i>1 King Henry VI</i> , I, iv. And strew'd repentant ashes on his head. <i>King John</i> , IV, i.
THURSDAY	Why, all the souls that were, were forfeit once, And He that might the vantage best have took Found out the remedy. How would you be If He, which is the top of judgment, should But judge you as you are? <i>Measure for Measure</i> , II, ii.
FRIDAY	The means that Heaven yields must be embraced, And not neglected: else, if Heaven would, And we will not, Heaven's offer we refuse, The proffer'd means of succor and redress. <i>King Richard II</i> , III, ii.
SATURDAY	My words fly up, my thoughts remain below; Words without thoughts never to Heaven go. <i>Hamlet</i> , III, ii. For I am that way going to temptation Where prayers cross. <i>Measure for Measure</i> , II, ii.

ALL ALONG the line of history there have been advocates of the idea that the State is clothed with authority by Almighty God. Even among the heathen this was the prevailing idea. Since originally all authority belongs to God it would seem to follow as a necessary logical conclusion that whatever authority is possessed by civil government has been delegated by God.—*Christian Statesman*.

DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER

February 12

READ St. Luke 18:31-end. Text for the day: "Behold, we go up to Jerusalem."

Facts to be noted:

1. Our Lord speaks of His passion and resurrection.
2. The healing of the blind man.
3. A lesson on the need of persistence in prayer.

Our Lord knew what would happen at the end of His journey to Jerusalem. From the very beginning of His earthly life He had been daily "going up to Jerusalem". Jerusalem was to be the scene of His triumph over sin and death. This was the purpose of His coming into the world as man. God has a purpose for every life. Just what that purpose is we may not know, but, when we have learned to think of life as a daily "going up to Jerusalem" with our Lord, always ready to do His work in His way, we shall find, just as He found, countless opportunities along the way of helping others, and of making life brighter and happier for them; and then, at the end of the journey, we shall know that, by following Him as "The Way" of our lives, we have fulfilled His purpose in life for us.

February 13

Read Romans 13:10-end. Text for the day: "Now it is high time to awake out of sleep."

Facts to be noted:

1. Read 1 Cor. 13, where "charity" means "love".
2. The early Christians thought that our Lord would return during their lifetime.
3. St. Paul urges them to make ready for that return.

There are many good Christian people who are concerned about the second coming of our Lord, but in St. Matthew 24, our Lord warns us against this very thing. Our concern should not be for the time or manner of our Lord's return, but rather for our own personal preparation for that return. "Of that day and of that hour" we have no knowledge, but we do know that "today" we have been given one more opportunity of making preparation. Now is the time for the Christian to awake out of the sleep of sin, carelessness, and indifference to the claims of Christ, and to try to live as Christ expects His followers to live. Now is our chance to put aside foolish excuses, and to do the thing we know to be right, without regard to the standards or opinions of the world.

February 14

Read St. Matthew 6:16-23. Text for the day: "Moreover when ye fast."

Facts to be noted:

1. Our Lord's warning against hypocrisy.
2. His definite directions with regard to fasting.
3. The promise of reward.

On one occasion when the disciples asked our Lord why they had not been able to heal a sick boy He said that there were some diseases that could be cured only by faith, prayer, and fasting. In our lesson for today (Ash Wednesday), Christ takes fasting for granted. Now, if we are going to make this season of Lent one of real spiritual help and refreshment, we must make up our minds to some very real self-denial; the giving up of certain pleasures, without which we would be better off anyway, is not enough. There must be some real bodily discipline. The actual elimination of one meal a day, or the cutting down of the amount of food ordinarily consumed, will be found of great advantage in "keeping under the body", that the spiritual may have a greater chance to grow and develop.

February 15

Read Isaiah 58:1-12. Text for the day. "Is not this the fast that I have chosen?"

Facts to be noted:

1. The prophet has been sent to rebuke the hypocrisy of Israel.
2. He does not tell the people to abstain from actual fasting.
3. Our Lord Himself connects fasting and alms giving.

The prophet, in no uncertain terms, rebukes the people of God for their manner of fulfilling the law with regard to fasting. Even the people themselves express surprise that their formal fasts have been without result. The true object of all

self-denial, no matter what form it may take, is to bring us nearer to God by cutting us off from the things of this world. True self-denial will result in a greater realization of our part in God's plan to bring the world to Himself through Jesus Christ, and the Christian man or woman, whose self-denial is the result of a desire to grow spiritually, will soon discover a growing desire and longing to bring others to our Lord and to make life happier and brighter for others.

February 16

Read St. Matthew 17:14-21. Text for the day: "Why could not we cast him out?"

Facts to be noted:

1. Our Lord has just come down from the Mount of Transfiguration.
2. He is met by a father, who asks Him to heal his son.
3. The disciples wonder why they failed, where Christ succeeds.

How often that same question is on our lips, "Why cannot we cast him out?" The rector of the parish sits in his study and thinks of the indifference of that vast army of people in his parish, and he asks, "Why cannot I cast it out?" The finance committee of a church meets, goes over lists, and only too often wonder just how they can overcome the selfishness, or disinterestedness, of those who will not subscribe liberally to the Church's budget, and they too ask, "Why cannot we cast that spirit out?" The head of the woman's organization almost weeps when she thinks of the unlimited possibilities of her organization if she only could arouse that band of women, who are at ease, to a sense of their responsibility, and she echoes the same cry. The soul, that is fighting with apparently little result against some besetting sin, is tempted to give up the fight, and cries out in anguish, "Why cannot I cast that thing out of my life?" And then we turn to the lesson for the day, and we find the one and only answer, and it comes from our Lord Himself: "O faithless generation . . . this kind goeth not out but by prayer and fasting." During Lent at least try our Lord's way.

February 17

Read Acts 13:1-3. Text for the day: "And when they had fasted and prayed."

Facts to be noted:

1. It was at Antioch that the followers of Christ were first called Christians.
2. Fasting was a part of the normal life of the early Christians.
3. Prayer and fasting had their part in the preparation of the disciples for the sending forth of Saul and Barnabas.

In our lesson for today, we find the disciples of our Lord following His own practice. You will remember that before any of the outstanding events of His life He always spent hours, and sometimes whole nights, in prayer and in fasting and self-denial. One of these occasions was the choosing of the twelve apostles, and so here we find His disciples doing the same thing before setting apart Saul and Barnabas for their special work.

What a difference it would make in the life of a whole congregation if each one of us, in position as leader, made such careful and prayerful preparation before receiving the Holy Communion, before teaching our class in the Sunday School or leading the Auxiliary, men's organization, or women's guild. Too often we try to do our Lord's work in our way, instead of doing both His work and our own work in His way.

A METHODIST ON SOME ANGLICAN CHURCH METHODS

A RECENT WRITER in the *Methodist Recorder*, an English publication, commenting on the "Procession of Witness," at the Leeds Anglo-Catholic Congress, says:

"If we Protestants had kept the pretty clothes in our religion, we might have kept prettier tempers, and perhaps if we had kept the crucifix before our eyes we might not so easily have forgotten it in our hearts.

"I feel friendly towards this movement because here I find the Church of Christ setting about its chief work to declare Jesus Christ as the Saviour of the world. They have got hold of that idea, and unashamedly they preach and declare it at every point, even to the very gesture of head and hand. . . . And I have a prejudice in favor of men who have made their chief end to preach Jesus Christ as their Crucified Redeemer."—*The Oregon Churchman*.



BLUE MONDAY MUSINGS

By Presbyterian London

EVERY now and then some ecclesiastic ceases to believe what he once believed, and accepts new dogmas for old, upon a warranty which he finds sufficient. Of course, he is bound to give up teaching what he no longer holds to be true; and it may well be that he feels himself equally bound to teach what he has accepted newly. But when he demands to retain his old place as teacher, and howls about "heresy-hunting" and "persecution", when that is denied him, he needs to look at his position more objectively.

From a recent *New York Times* I take this editorial, which may help to clear up that special issue. No one will accuse the *Times* of bigotry, narrowness, intolerance, or ecclesiasticism surely.

"ACADEMIC FREEDOM NOT INVOLVED"

"It is not really necessary for anybody's blood to boil very much over the accelerated departure of Dr. Arthur Wakefield Slaten, Professor of Biblical Literature and Religious Education, from William Jewell College which is in Missouri. He seems to be an estimable and intelligent man, who has given serious study to the subjects he was hired to teach. His conclusions in regard to them are those which a good many other estimable and intelligent men have reached as a result of similar study, and he has, of course, the best of rights—it is even his duty—to tell the truth as he sees it to all who care to hear him. But he is also under obligation to accept, as cheerfully as he can, the consequences that follow the telling while he occupies a chair at a denominational college founded expressly for the perpetuation and promulgation of certain beliefs which no longer are his—the verity of which he explicitly denies.

"It is all very well for him to talk about 'academic freedom', but really that is not involved in his disagreement with the trustees of the college. They are not trying to silence him: they simply say that he must do his teaching somewhere else than in a place where his ideas give great and justified offense.

"Dr. Slaten thinks he has as much of a grievance, and the same kind of one, as would a teacher of geology who was expected to teach that the world was made in six days 6,000 years ago and was discharged because he denied the truth of those statistics. The analogy is not made new, although it might have been 200 years ago or so. Geologists deal largely with demonstrable facts, while the matters in which Dr. Slaten contradicted the trustees of William Jewell College were, for the most part, in another domain—that of faith—and he has only what seem to him high probabilities with which to meet their settled convictions.

"HE SHOULD HAVE GONE AWAY"

"What men who find themselves in the position of Dr. Slaten should do is obvious. Instead of waiting to be dismissed and then protesting against dismissal in the name of 'academic freedom', they should depart voluntarily and betimes. There is room enough for them outside and plenty of freedom to say what they choose.

"Some of our reader folk will deny the truth of this statement, but that is only because they do not see, or are unwilling to admit, that, for men living in association, all liberties must have their limitations at the point where they menace general interests. Just where that point is, always will be a disputable question, and at any given time its settlement must be in accord with majority opinion. Such settlements often have been proved wrong later, but it cannot reasonably be expected that Governments will allow themselves to be overthrown if they can help it.

"Theologians still disagree about as much as they ever did, but in not many places outside of Turkey, nowadays, do they argue with weapons more lethal than words."

To GIVE OCCASION to the enemies of our Household of Faith, to blaspheme, is not the least part of the offense of one who seeks to be "martyrized" by repudiating the message put upon his lips. But for certain forms of blasphemy, even if so provoked, there is neither excuse nor pardon. In the *New York World* of Jan. 17th, the Roman Catholic Archbishop Keane, of Iowa, is quoted as having telegraphed to the editor this statement regarding a New York priest of our Communion:

"One at all familiar with current Anglican Church history would not be surprised to find a prominent minister of the Episcopal Church calling into question, or even denying the divinity and miracles of Christ: the puzzle is to account for their retaining the Christian name."

One at all familiar with current Roman controversial methods is not surprised to find a prominent minister of the Papalist Church indulging in slanderous charges for which ignorance is the only charitable explanation. Let Archbishop Keane take note that no portion of Christendom is more clear and emphatic in its teaching as to the Deity of the Son of Mary than the English-speaking Communion. If he is scandalized when a priest of that Church loses his faith, let him consider Pius X's charges as to the number of Latin priests who, so lately as ten or fifteen years ago, were in the same tragically unhappy case.

FROM A RECENT issue of the *Western Catholic*, a Roman Catholic organ printed in Illinois, I take this fragment of a sermon by the Rev. Peter Crumbley, preached at the dedication of St. Joseph's Home for Working-girls. It is comforting to find that clergy who permit themselves to be carried away by unwise enthusiasms into indiscreet and extravagant statements are not found only among ourselves.

"We priests of the Catholic Church, by reason of our ordination, by virtue of the power which we then receive, are empowered to offer sacrifice for the sins of men, and it is by this power, that when we stand at the Holy Altar, *we command, not merely the faithful*, who look upon us as their Father in Christ, their teacher and guide, *but we command Almighty God Himself*. Nor is this presumption on our part to make this statement; it is the truth. The angels of Heaven tremble, when they are called before the Throne of God to receive His commands, and hide their faces in awe and reverence. The Holy Mother of God, standing before the Throne of the Most High, pleads and supplicates for men. But the priest of God standing at the Altar, whispers over a piece of bread the words of consecration and these words reëcho throughout the realms of Heaven and up to the Throne of Almighty God, and He descends from His Throne of Glory, as soon as the command has been given, and takes up His habitation among men."

THIS CHEERFUL PIECE of news also is from the *Western Catholic* of Dec. 15th. I confess myself ignorant of any such church at such a location; but accuracy is not an important matter in certain papers.

"Q. Is there a church either in New York or Boston where they have the Stations of the Cross, statues of the Blessed Virgin, Saint Joseph and Saint Anthony, also lights burning before the shrines?"

"A. There is such a church in New York. It is an Episcopal church and is called the Church of St. James. It is on 59th street, just off Broadway. In that church they have the stations and statues you mention, also an altar similar to that in Catholic churches, with a sanctuary lamp constantly burning before it. They also have confessionals—we do not know just for what purpose. One who did not know that it was a Protestant church might enter it and be easily deceived thinking that he was in a Catholic church.

ECHOES of M. Coué's *Ca passe*, as a medical phrase, are heard on all sides. That may justify the reprinting of a poem written two generations and more ago:

THIS ALSO SHALL PASS AWAY

BY THE REV. DR. CROSWELL
First Rector of the Church of the Advent, Boston.

When morning sunbeams round me shed
Their light and influence blest,
When flowery paths before me spread,
And life in smiles is drest;
In darkling lines that dim each ray
I read, "This, too, shall pass away".

When murky clouds o'erhang the sky,
Far down the vale of years,
And vainly looks the tearful eye,
When not a hope appears,
Lo, characters of glory play
'Mid shades: "This, too, shall pass away".

Blest words, that temper pleasure's beam,
And lighten sorrow's gloom,
That early sadden youth's bright dream,
And cheer the old man's tomb.
Unto that world be ye my stay,
That world which shall not pass away.

Quinquagesima

THE COLLECT

O Lord, who e'er hast taught us what we do
 Unless with charity is nothing worth,
 Send out Thy Holy Spirit o'er the earth
 And pour that gift of Charity most true
 Into our hearts, and cause us to pursue
 That bond of peace, without which is a dearth
 Of life, but with which ever comes a birth
 Into a life that shall all ill subdue.

What surely binds all virtues into one,
 And that can bring the dead to lasting life,
 We covet, Lord, and this we beg from Thee:
 For when this earthly course at last is run,
 And when deliverance comes from earthly strife,
 We fain would rest within Thy charity.

H. W. T.

THE EPISTLE

Although I speak with angel's tongue,
 Yet have not love and charity,
 I am become as sounding brass,
 Or cymbal clanging heavily.

Though I possess a prophet's gift,
 And faith which could move mountain height,
 If I lack charity and love,
 Then am I nothing in God's sight.

If I bestow, to feed the poor,
 My worldly goods, though large or small,
 Yet have not love and charity,
 It profiteth me not at all.

For charity will suffer long,
 To kindness and to truth it clings,
 Rejoices not in what is wrong,
 Believes, endures, and hopes all things.

And charity will never fail,
 Though prophecies be done away,
 Although the tongues of men shall cease,
 And knowledge vanish or decay.

We know our life in lesser part,
 And of that part we prophesy,
 But when our perfect life has come,
 Its lesser part shall fade and die.

Like child I spake, like child I thought,
 Like child I dreamed, in youthful days,
 But when the child became a man,
 I gave up childish things and ways.

For now we see through darkened glass,
 Then face to face, where all is good;
 I know in part, then shall I know
 As I am known and understood.

But now abideth faith and hope,
 And charity or love, these three;
 Though great our faith, and great our hope,
 The greatest is our charity.

CHARLES NEVERS HOLMES.

THE GOSPEL

Then Jesus took the twelve aside,
 And sorrowfully said to them,
 Behold, the time is now at hand
 When we go to Jerusalem.

The Son of man shall there be mocked,
 Entreated spitefully by men,
 Him they shall scourge and put to death:
 The third day He shall rise again.

Yet His disciples did not know
 The things prophetic which were said,
 And none of them could understand
 His resurrection from the dead.

As Jesus journeyed on His way,
 And unto Jericho came near,
 A blind man sat beside the road
 To beg from those that travelled here.

The blind man heard the multitude,
 That followed Christ from far and nigh;
 They told him, 'Tis the Nazarene,
 Named Jesus, who now passeth by.

And he cried out, O David's Son,
 Have mercy, I beseech of Thee!
 Though they rebuked him, still he cried,
 Have mercy, David's Son, on me!

Then Jesus bade them bring him near,
 And asked, His voice divinely kind,
 What wilt thou I shall do to thee?—
 Lord, grant me sight, for I am blind.

And Jesus thus said to this man,
 To whom the day was as the night,
 Thy faith hath saved thee, made thee whole,
 Be comforted,—receive thy sight!

At once the blind received his sight,
 And followed Jesus, praising God;
 And all that saw this miracle
 Gave praise and glory to the Lord.

CHARLES NEVERS HOLMES.

THE HOMILY: "AN EVERLASTING LOVE"

"I have loved thee with an everlasting love", Jer. 31:3.

O God, who dost our lives behold
 From Thy great throne above,
 'Tis Thou alone canst speak such words,
 "An everlasting love".

Our love is strong as death, 'tis true,
 But Thine will *never* fail,
 For death but brings us nearer Thee,
 To joy within the veil.

And Thou hast said in Thine own word,
 In earth or heaven above,
 There's naught can take from us this joy,
 Thine everlasting love.

And yet I know if in my heart,
 Self stand, still undenied,
 E'en love like this availeth not,
 E'en though for me Christ died.

'Tis hard to fling that self away,
 Yield all my heart to Thee;
 Yet only if that self be gone,
 Thy love can shelter me.

Lord, help me then to conquer self,
 In Thee to live and move,
 To find in Thee my life, my all,
 In everlasting love.

(Rev.) P. A. SMITH.

The Reconstruction of Religious Belief

From a Lenten Pastoral

By the Rt. Rev. Charles Fiske, D.D.

Bishop Coadjutor of Central New York

My dear Brethren of the Clergy:

IT HAS been customary, at the opening of Lent, to address to the laity a pastoral letter urging the disciplinary purpose of the season, its devotional opportunities, its value as a time of readjustments and spiritual reconstruction. I desire, instead, this year to address myself particularly to the clergy, as the natural leaders of their people, in the hope that we (for I include myself among you) may make Lent a period of reality and serious purpose for ourselves. If we can do this effectively in any large degree, we need have no doubt that the increased earnestness of our ministry will inevitably be felt by those over whom we have care and charge.

There is a very real danger that Lent may actually become for the clergy a time of escape from serious spiritual exercise rather than a time of quickened devotional power. We are under the temptation to make its larger religious activities an excuse for neglecting to some extent the personal duty of steady and continuous thought and exacting spiritual effort. It is for all of us a period of extra preaching and instruction. We are apt to look upon this additional labor only as it affects our people—as a work done for others and with thought chiefly of its influence upon them. Our study, as well as the preaching for which it is a preparation, we come, therefore, to regard as a means of good to other people, out of which, however, comes little spiritual refreshment for ourselves. In the effort to help others, we ourselves are lost in a multiplicity of engagements which bring us no peace or joy.

I take it that effective public speaking is really the projection of the speaker's own personality, the clear enunciation of his own deep convictions, not merely the expression of his opinions or the pleasing presentation of ideas which he may conceive to be acceptable to his hearers. And preaching, therefore, is the projection of a spiritually active personality; it is the effort to touch the hearts and consciences of others and make them respond to convictions which mould our own characters and give reality to our own service. Unless we are becoming stronger personalities, surer in faith, possessed of truth which we have actually assimilated in our own lives, our preaching cannot reach others with power. We cannot give to them what we have not found for ourselves.

Therefore I want to ask you, this Lent, to give first thought to your own inner life. Let me quote some words from Bishop Gore: "There is no class", he says, "for whom the process of fundamental reconstruction of religious belief is so necessary" as for the clergy. "It is only those who know, from the ground upwards, what they believe and why they believe, who can help either themselves or others in the time of stress. It is only those who are felt to have a real ground for their beliefs and a real sympathy with free inquiry whose help will be sought by those who need it. And it is pitiful to see how many there are among the professed ministers of Christ who, in an hour of popular discussion of some vital truth, are proved, by their perplexity and dismay, or by their uninstructed denunciations, never to have thought at all seriously or deeply about the most momentous questions".

Recent controversies, involving questions of faith and of clerical honor and honesty, make it especially necessary now that every clergyman should be sure of his own convictions. The public discussion of these matters is bound to affect the belief of many of the laity. Some of them doubtless have already been affected, unconsciously, by current modes of thought. Often they have tried to "let sleeping dogs lie"; they have been afraid to face doubts and difficulties and think things out and think through to strong, mature faith. In some cases they are unwilling to make the mental effort required; more often, their difficulties are vague and they could not get down to root principles without much more of assistance than the clergy seem able to give; frequently they

have a feeling that the clergy could not be of help because they do not in the least understand their trouble or would not be frank in the discussion of their problems.

In asking you to get down to fundamentals in your own thought this Lent, I would recommend two of Bishop Gore's books as a basis for your study; *Belief in God*, which was published last year, and *Belief in Christ*, recently issued as the second of his studies in the reconstruction of belief.

It may be that you can get some of your people to undertake a similar study. For them, of course, I would recommend simpler and smaller books. One such book by Bishop Gore, entitled *The Deity of Christ*, is very suggestive. It is possible that some may be attracted by another smaller book, a popular treatment of fundamentals for which we are indebted to President Bell, entitled *The Good News*. This does not attempt to deal with difficulties of faith, save as the clear statement of the faith itself always, of itself, helps to remove such difficulties. I may be permitted, perhaps, to recommend also my own book, *The Experiment of Faith*—not that I think it of equal worth, but simply because it would not have been written had I not felt that it would fill a need where no other book of which I knew was quite satisfactory. For those who wish only a simple explanation of the Faith of the Gospel as the Church has taught it, there are such books as, *The Faith By Which We Live* and *Catholic Principles*—which are published in paper covered editions at fifty cents each. For others whose difficulties center about the social application of the Gospel, I would recommend another small book of Bishop Gore's, *Christian Moral Principles*.

I have no doubt whatever in my own mind that the chief cause of the moral laxity of modern life is indefiniteness of belief. It cannot be questioned, I think, that in general (that is, taking people in the large and not as individuals) the way in which men behave depends on their attitude towards spiritual verities. If there is in general no definite belief as to the meaning and purpose of life, men are bound to remove restraints and give small consideration to moral standards.

Moreover, the day has gone by when anybody accepts any code of morality merely on authority. Can we longer expect youth, for example, to do certain things and abstain from doing certain other things merely because of our advice, or injunction, or prohibition? They want a better basis for ethical action than the mere say so of their elders. I see no hope of their finding such a basis save through renewal of faith in our Lord Jesus Christ. I know that young men and women must be brought to accept His revelation of God as truth, His standard of life as a divine disclosure reasonable and beautiful; they must be won by His ideals of service and come to see the attractions of unselfishness; they must find in life a real purpose—or they will continue to look only for new thrills and what they call fuller experiences, they will still confound freedom with utter lack of restraint and they will know no higher motive than the craving for popularity, and dream of no success save in following the crowd.

So I want that we shall ask ourselves: What do we believe? Why do we believe it? What difference has it made in us, as a matter of fact, that we have any belief? What are our own real ambitions and desires? How hard are we laboring to understand the faith we preach and how hard are we trying to live it? "Like priest, like people" is as true today as it was in the days of the prophet.

I call you—as I call myself—to a Lent of personal devotion. I pray that we may come to its public worship with something that will bring back the thrill to religion and that we may be so sure of the message we deliver that it cannot fail to come to others with power.

Faithfully your friend and Bishop,
CHARLES FISKE.

A Page of Others' Editorials

"FOR THE EPISCOPAL CHURCH FUND"

THE very lovely home of Mr. and Mrs. _____ was the stage for a most successful dinner dance for the Episcopal Church fund last Tuesday evening. Mr. _____ had the lawn adequately lighted with electric lights, but the weather man chose that particular time for sending a rain that was much needed by this neighborhood, so that dinner had to be served on the porch and in the house. Apparently the weather had little effect on the attendance, however, as the house and porch were crowded to capacity. After dinner the floors were cleaned and the 'Community Jazzers' orchestra played all the latest, jazziest music in their own inimitable way that puts enthusiasm in even the oldest. The floor was crowded with dancers from eight to eleven. It was a very pretty and enjoyable party and netted \$75 for the church. The visitors felt well repaid for the cost and the workers for the returns. Mr. and Mrs. _____ deserve not only the thanks of the church, but of the community for putting over such a cleverly successful affair."

The newspaper clipping copied above is sent to us by one who is not ashamed to be described as an old-fashioned Churchwoman, with a sorrowful and somewhat indignant letter with which we find ourselves not a little in sympathy. We do not know what paper the note is taken from, nor where the incident occurred, nor the givers of the entertainment. It is only one more instance of the good name of our Mother, the Church, being besmirched, presumably by her own children and probably with the best intentions; but no familiarity with such thoughtless disrespect can make it less painful to those who love her.

We can but wonder whether, if the aged mother of Mr. and Mrs. _____ were in sore need, it would occur to them to give a jazz dance at their "very lovely home" to relieve the old lady and keep her from going to the poor house! We wonder whether they would use this method for raising means to place a memorial to some dear loved one within the church! In either case, would not the community, even though it eagerly attended the dinner-dance, given and advertised for such a purpose, sneer in its sleeve at the filial love or tender remembrance which could adopt such cheap and unseemly means for its manifestation?

Or suppose Mr. and Mrs. _____ found themselves in need of a little ready cash to pay for their lovely residence; would they raise money for themselves in this fashion, and risk having their home known as The House that Jazz Built?

Furthermore; must we believe that the wise and good Lord, desiring a house built for His Name in a certain place, demanded that it be so costly and ornate that it was beyond the means of His people of the congregation at that place, giving freely as He had prospered them? Our Master is really not as unpractical as worldly people who do not know Him suppose. He has made the most ample provision for financing His Church by means both dignified and blessed, and it is a reflection upon Him when other and less worthy methods are adopted, even if they are cheaper. Did He make a mistake in this case and lay upon some little flock a burden too heavy for them? Or was it the architect, or the local pride, or too sanguine temperament of the congregation that made the mistake, so that they have to go quite beyond His approved means and borrow a leaf from the world's book, and a sadly discredited one at that, to make up a deficiency?

And the Church is dishonored, her name becomes a by-word, her pretensions to high worth and other-worldiness and the beauty of holiness are derided by a contemptuous world, because her children do not consider; because they think that nothing is too mean, too undignified, too unworthy, to be done in her name and, supposedly, in token of the reverence they have for her holy mission and the value they place upon the gifts of God through her ministrations. And they, having learned some cheaper way than Christ has approved for her support, are missing the blessing of those who give their free-will offerings to Him according to the abundance which He has given them.

It is no new thing. Long ago the prophet who bore the title Malachi, or My Messenger, had much to say on this very subject. For instance:

"Ye offer polluted bread upon mine altar. And ye say, wherein have we polluted thee? In that ye say, The table of Jehovah is contemptible. And when ye offer the blind for sacrifice, is it no evil? And when ye offer the lame and sick, is it no evil? Present it now unto thy governor: will he be pleased with thee? or will he accept thy person? saith Jehovah of hosts . . . Ye say also, Behold, what a weariness

is it! and ye have snuffed at it, saith Jehovah of Hosts; and ye have brought that which was taken by violence, and the lame, and the sick; thus ye bring the offering: should I accept this at your hand, saith Jehovah. But cursed be the deceiver, who hath in his flock a male, and voweth, and sacrificeth unto the Lord a blemished thing; for I am a great King, saith Jehovah."

But doubtless those people in Malachi's day thought they deserved the "thanks of the church" for "putting over" something so clever and successful!—*Southern Churchman*.

THE CHURCH'S LACK OF DEMOCRACY

THE QUESTION is sometimes raised about the good or bad taste of colored lights at shrines, images, and all that sort of thing. Let it be admitted the taste of interior ornament in small foreign Roman Catholic churches, and of foreign parish cemeteries is, to a cultivated opinion, generally bad. But this "bad" taste is one of the most encouraging features about such churches, because it means that they are democratic, in possession of the *whole people*; not merely the possession of the highly educated classes. The "bad" taste in lace, candelabra, pictures, and inscriptions is the reflection of the uncultivated taste of the common people. It is the profoundest sign of a "live" Church.

On the contrary, the general "good" taste of Anglican churches should be regarded with profound dismay: for it is the sign that our Church is not democratic; is not the possession of the common people; and that its "good" taste is merely the reflection of the quasi-cultivated, upper-middle-class opinion in the country.

It has been said that the "bad" taste of artificial flowers in a church is "appalling". We have a consciousness that it is the part of every generation to be appalled by the one that follows it. In *Punch*, last year, there was a picture of an elderly gentleman raising horrified hands at two young women with bobbed hair and short skirts, and beside it the same sort of an elderly gentleman raising similarly horrified hands at the sight of a stiff-backed mid-Victorian female pedalling by on one of the first safety bicycles. One has no wish to be an elderly gentleman raising horrified hands.—*S. S. J. E. Messenger*.

THE FAILURE OF RATIONAL RELIGION

HENRI FREDERIC AMIEL said that the efficacy of religion lies precisely in that which is not rational, philosophic, nor external. In the light of his definitions the statement is true, also his statement that the efficacy of religion lies in the unforeseen, the extraordinary, the miraculous. He says that religion attracts more devotion as it becomes more incredible to the profane mind which rationalizes, philosophizes, and is content to deal only in the things of sense. The following from him is so true, pertinent, and timely: "When the cross became 'the foolishness of the cross,' it took possession of the souls of men. And in our day those who wish to get rid of the supernatural, to enlighten religion, and to rationalize faith, find themselves deserted like poets who should declaim against poetry or women who should decry love. It is the forgetfulness of this psychological law which stultifies the so-called liberal Christianity. It is the realization of it which constitutes the strength of orthodoxy. No positive religion can survive the supernatural element, which is the reason of its existence. Natural religion seems to be the tomb of all historic cults. All concrete religions die eventually in the pure air of philosophy. So long, then, as the life of the nations is in need of religion as a motive and sanction of morality, as food for faith, hope, and charity, so long will the masses turn away from pure reason and naked truth, so long will they adore mystery, so long, and rightly so, will they rest in faith, the only region where the ideal presents itself to them in attractive form."—*Christian Advocate*.

BLESSED ARE THE POOR

ARE WE NOT prone at times to console ourselves for our ineffectiveness by thinking what we would do if we were only rich or learned or powerful? Yet it has been through the poor, not always worldly-wise, or worldly-strong, that the world has been chiefly blest. Its great works, its great inventions, its great religions, its great lives, have been mainly of humble origin, spiritual worth, faith, and vision triumphing over meager opportunity.—*The Congregationalist*.

Prayer Book Changes

THE official list of changes tentatively adopted in the Book of Common Prayer by the General Convention of 1922 and requiring ratification by that of 1925, has now been issued by the Rev. Carroll M. Davis, secretary of the House of Deputies, and has been sent to the ecclesiastical authorities and to the secretary of each diocese in accordance with the Constitutional requirement. There will shortly be issued from the press of the Morehouse Publishing Co. a volume presenting Prayer Book changes, final and tentative, to date, the first part of the volume comprising the offices of Morning and Evening Prayer and Prayers and Thanksgivings, corrected by the final action of the late General Convention; and the second part containing the services for Holy Communion, Baptism, Confirmation, Matrimony, Visitation of the Sick, Burial of the Dead, the new Litany for Ordination, and the new Prayers and Thanksgivings, all as revised tentatively by the General Convention of 1922 and requiring final action at the next General Convention; together with references to slight changes tentatively made in other offices of the Prayer Book such as are not of sufficient scope to demand reprinting of the offices in full. A corrected edition of the little book entitled *The Daily Services*, containing Morning and Evening Prayer and Prayers and Thanksgivings, with all finally adopted amendments to date, and embodying the official text of those offices for use in churches, will also be published shortly.

These publications will be issued in accordance with a resolution of the last General Convention.

The principal changes tentatively made by the General Convention of 1922 are the following:

MORNING PRAYER

At the end of the third preliminary rubric a note that when the Confession and Absolution are omitted the minister may, after the Sentences, pass to the Versicles, "O Lord, open thou our lips," etc., in which case the Lord's Prayer shall be said with the other prayers immediately after "The Lord be with you" and before the Versicles and Responses which follow.

A series of Invitations for special days to be used immediately before the *Venite*.

The rubric now following the prayer for the President to be inserted immediately after the Collect for Grace.

EVENING PRAYER

Same rubrical change as noted at the head of Morning Prayer. Second Absolution changed to read as follows:

The Almighty and merciful Lord grant you Absolution and Remission of all your sins, true repentance, amendment of life, and the grace and consolation of his holy Spirit. *Amen*.

PRAYERS AND THANKSGIVINGS

New Prayers for a State Legislature, for Our Country, for the increase of the Ministry, for the Church, two for missions, a substitute for the Prayer for Memorial Days, new prayers for Schools, Colleges, and Universities, for Those About to be Confirmed, for Christian Service, for Social Justice, for Every Man in his Work; substitute prayers for use In Time of Great Sickness and Mortality, for a Sick Person, for a Sick Child, for a Person under Affliction, for Prisoners; and a substitute Thanksgiving for Rain.

THE HOLY COMMUNION

The word "minister" is changed to "priest" throughout in the rubrics except in connection with the reading of the Epistle and the Gospel.

The first and second rubrics, page 221, to be transferred to the end of the service. The third rubric, same page, to be changed to read as follows:

¶ *At the Communion-time the Holy Table shall have upon it a fair white linen cloth. And the Priest, standing reverently before the Holy Table, shall say the Lord's Prayer and the Collect following, the People kneeling; but the Lord's Prayer may be omitted at the discretion of the Priest.*

Ten Commandments to be read "at least one Sunday in each month" instead of "once on each Sunday".

Commandments to be printed with the mandate section in heavy type and explanatory section following in light type and with a rubric requiring only the use of the former portion.

After the *Summary of the Law* to be inserted:

Again he saith:

A new commandment I give unto you, That ye love one another: as I have loved you, that ye also love one another.

After the *Kyrie* to be inserted as follows:

The Lord be with you.

And with thy spirit.

Let us pray.

After the Gospel may be said:

Praise be to thee, O Christ.

After the Creed, the Bidding Prayer or other authorized prayers and intercessions may be used.

Offertory Sentences changed throughout.

Second rubric after the Offertory changed to read as follows:

¶ *And the Priest shall then offer, and shall place upon the Holy Table, the Bread and the Wine.*

New rubric before the Prayer for Christ's Church Militant:

¶ *Here the Priest may ask the secret intercessions of the Congregation for any who have desired the prayers of the Church.*

Last two sentences in the Prayer for Christ's Church Militant changed as follows:

And we also bless thy Holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to grant them continual growth in thy love and service, and to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen*.

A Proper Preface for the Epiphany and a single one for Purification, Annunciation, and Transfiguration. Proper Prefaces for Whitsunday and Trinity Sunday amended. Proper Preface added for All Saints' Day.

Prayer of Humble Access with the rubric preceding it transferred to a place immediately before the communion of priest and people.

Omit the rubric immediately following the Prayer of Consecration and insert as follows:

And now as our Saviour Christ hath taught us, let us say: Our Father, etc.

¶ *In the Communion time may be sung the following, or some other Hymn or Hymns.*

O Lamb of God, that takest away the sins of the world, have mercy upon us; O Lamb of God, that takest away the sins of the world, have mercy upon us; O Lamb of God, that takest away the sins of the world, grant us thy peace.

Gloria in excelsis amended by omitting the sentence:

Thou that takest away the sins of the world, have mercy upon us.

Collects at end of Holy Communion transferred to Prayers and Thanksgivings in the earlier part of the book.

Exhortation, with its rubric, on page 229, transferred to a place immediately preceding the Exhortation and rubric on page 240. The first of these to be optional, except that it shall be said on the first Sunday in Advent, the first Sunday in Lent, and Trinity Sunday.

THE COLLECTS, EPISTLES, AND GOSPELS

Epistle for the Circumcision changed to Phil. ii. 9 to 13, inclusive. Collect, Epistle, and Gospel provided for the Second Sunday after Christmas. Collect as follows:

Almighty God, who has poured upon us the new light of thine incarnate Word; Grant that the same light enkindled in our hearts may shine forth in our lives; through Jesus Christ our Lord. *Amen*.

Epistle, Isaiah lxi. 1 to end of third verse. Gospel, St. Matt. ii. 19 to end of chapter.

Third Collect for Good Friday to read as follows:

O merciful God, who hast made all men, and hatest nothing that thou hast made, nor desirest the death of a sinner, but rather that he should be converted and live; Have mercy upon all who know thee not as thou art revealed in the Gospel of thy Son. Take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy fold, that they may be made one flock under one shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen*.

Collect, Epistle, and Gospel provided for Ember Days and for Holy Matrimony.

HOLY BAPTISM

The present offices to be superseded by a single office. It will be printed in full in a later issue of THE LIVING CHURCH.

CONFIRMATION

The Preface, "To the end that Confirmation may be ministered," etc., omitted.

The question of the Bishop, to which is appended the response "I do", changed as follows:

¶ *Then shall the Bishop say unto those who are to be confirmed, Bishop. Dost thou here, in the presence of God and of this congregation, renew the solemn promise and vow of your Baptism?*

Answer. I do.

Bishop. Dost thou then renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and sinful desires of the flesh, so that thou wilt not follow nor be led by them?

Answer. I renounce them all; and, by God's help, will endeavor not to follow, nor be led by them.

Bishop. Dost thou believe all the Articles of the Christian Faith, as contained in the Apostles' Creed?

Answer. I do.

Bishop. Wilt thou then obediently keep God's holy will and commandments and walk in the same all the days of thy life?

Answer. I will, by God's help.

Rubric immediately before "Defend, O Lord." changed as follows:

¶ *The Bishop shall then confirm them on this wise.*

In the confirming prayer, omit the words in parentheses, "or this thy servant."

Doxology added to the Lord's Prayer.

SOLEMNIZATION OF MATRIMONY

First two rubrics to be transferred to the end of the office.

In the Exhortation, omit the words "in the time of man's innocency".

Make the promises of the Man and of the Woman, page 278, identical in form, and in each case, after the word "Matrimony", make the promise to read as follows:

Wilt thou love *him*, comfort *him*, honour and keep *him*, in sickness and in health; and, forsaking all others, keep thee only unto *him*, so long as ye both shall live?

The words, "Who giveth this Woman to be married to this Man?" to be optional instead of required. A Hymn or Anthem allowed after that question.

In the next rubric omit the words "receiving the Woman at her father's or friend's hands".

Make the sentences of espousal, page 279, identical in form as far as the words "and thereto", so that in each case, after the word "health", it shall read: "to love, and to cherish, till death us do part," etc.

Amend the sentence in regard to the ring, page 279, by omitting the words "and with all my worldly goods I thee endow."

Add a rubric after the giving of the ring, as follows:

¶ *And Note, that before delivering the ring to the man, the Minister may say as follows:*

Bless, O Lord, this ring, that he who gives it and she who wears it may abide in thy peace, and continue in thy favour, unto their life's end; through Jesus Christ our Lord. *Amen.*

In the prayer following the Lord's Prayer, omit the words "as Isaac and Rebecca lived faithfully together, so these persons," and substitute "they, living faithfully together".

After the prayer, "O Eternal God, Creator and Preserver", etc., add two optional prayers as follows:

O Almighty God, Creator of mankind, who only art the well-spring of life; Bestow upon these thy servants, if it be thy will, the gift and heritage of children; and grant that they may see their children brought up in thy faith and fear, to the honour and glory of thy Name; through Jesus Christ our Lord. *Amen.*

O God, who hast consecrated the state of matrimony that in it is signified and represented the spiritual marriage and unity betwixt Christ and His Church; Look mercifully upon these thy servants, that they may love, honour, and cherish each other, and so live together in faithfulness and patience, in wisdom and true godliness, that their home may be a haven of blessing and of peace; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit ever, one God, world without end. *Amen.*

VISITATION OF THE SICK

An entirely new office. After Versicles there is a series of Psalms, each with its Antiphon. The present rubric requiring the Minister to examine the sick person as to repentance, etc., is rewritten and a new rubric added as follows:

¶ *Then shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any matter; after which confession, on evidence of his repentance, the Minister shall assure him of God's mercy and forgiveness.*

There is an abundance of optional prayers. The office is followed by a Litany for the Dying, which concludes with the Lord's Prayer, a Collect, an Absolution, a Commendation, and a Commendatory Prayer when the Soul is Departed. [The provision for anointing with oil, which appeared in the Second Report of the Joint Commission, is not included with the changes certified as having been adopted.]

BURIAL OF THE DEAD

Omit the first rubric forbidding the use of office for unbaptized adults, those who die excommunicate, or those who have laid violent hands upon themselves.

After the first Sentence, insert a new one as follows:

Into thy hands I commend my spirit; for thou hast redeemed me, O Lord, thou God of truth.

Amend the next Sentence following to read as follows:

"I know that my redeemer liveth, and that he shall stand at the latter day upon the earth, and though this body be destroyed, yet shall I see God, whom I shall see for myself, and mine eyes shall behold, and not as a stranger."

After the Psalms as now printed, add two other selections.

In the Lesson, omit verses 29-34 of the chapter, divide what remains into paragraphs; for the word "fool" substitute "foolish one"; and for "his own body" substitute "its own body".

Provision for two alternate lessons.

Add a new section providing for the close of the office in the church. It is permissive, and includes a Hymn or Anthem, the Creed,

Lord's Prayer, other prayers, a petition for the departed, and the Blessing, "Unto God's gracious mercy and protection we commit you," etc.

After the Anthem, "Man that is born," insert an alternative Anthem, "All that the Father giveth me," etc.

Change the first part of the Committal to read as follows:

Unto Almighty God we commend the soul of our brother departed, and we commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the Resurrection unto eternal life, through our Lord Jesus Christ, at whose coming . . .

Add to the discretionary prayers now following the Lord's Prayer a new one as follows:

O God, whose mercies cannot be numbered; Accept our prayers on behalf of the soul of thy servant departed, and grant *him* an entrance into the land of light and joy in the fellowship of thy saints; through Jesus Christ our Lord. *Amen.*

For "The grace of our Lord Jesus Christ", substitute "The God of peace, who brought again from the dead," etc.

Add another to the Additional Prayers printed at the end of the office, also a prayer "For the Blessing of a Grave".

A new office for the Burial of a Child follows.

CHURCHING OF WOMEN

In the title, "Thanksgiving of Women after Childbirth" is to be in large print and "Churching of Women" smaller.

The prayer at the end of the office is changed in its first few lines. A prayer for the child is added to the service.

THE PSALTER

The volume embodying many slight changes in the text is tentatively adopted.

THE ORDINAL

In the first rubric at the head of each of the Ordination offices, omit the words, "after Morning Prayer is ended".

The Litany and the Order for Holy Communion, now printed after the Ordinal, are omitted, but a special Litany for Ordinations is added.

ORDINATION OF DEACONS

The question relating to acceptance of the Holy Scriptures is changed to correspond with that in the Ordination of Priests, "Are you persuaded that the Holy Scriptures contain all doctrine required," etc.

ORDERING OF PRIESTS

In the Collect, change "divers orders of Ministers in the Church" to "divers orders of Ministers in thy Church."

For the longer form of the *Veni, Creator* substitute the form in the New Hymnal, No. 375.

A new Collect for use when both Deacons and Priests are ordained at the same service.

LENT

THE MEANING of Lent has its roots deep down in the heart of human nature. The Master, before He began His public ministry, gave up the rounds of His usual daily life and, for forty days, separated Himself from all human contacts. Those forty days which He spent in the wilderness tell their own story. Undoubtedly, during that period He sought for and obtained from His heavenly Father that strength and power without which the wonderful career following would have been impossible. But He had in mind, and He aimed at, something more. He realized that He must set us an example. He must guide us to an appreciation of the essential value of the setting apart of times and seasons which we try to spend alone with God, that we may hear God speak to us alone, and that we may freely and frankly speak to Him even as a little child with radiant delight speaks to its mother.—*Henry Mottet.*

THERE MUST BE faith in God, faith in His promises, faith in the presence and help of Jesus Christ, who promised to be with His Church unto the end of the world, faith in the guidance and inspiration of the Holy Spirit.

If we had this simple faith, we would put aside our doubts and fears, and enter cheerfully and bravely upon any high adventure to which the Church calls us. We would refuse to attach weight to considerations which make us fear that projects are impossible merely because they seem improbable from the standpoint of former experience.

Can it be that we are timid because we have not learned to put faith in anything higher than ourselves and human methods?

Why not take God at His word? Why not believe that God can wake up the indifferent, that God can convert the unfaithful, that God can make us appreciate the joy of making sacrifices for Him?

If we will only pray hard enough and work hard enough, success is not only probable, it is absolutely certain. This is not merely theory, it has been proved hundreds of times.

Only a praying Church can accomplish anything, and to a praying Church nothing is impossible.

Not everyone can take an active part in the work, but everyone can pray.—*The Church at Work.*



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.

DISCLAIMER FROM THE BISHOP OF CALIFORNIA

To the Editor of the Living Church:

YOU were considerate in quoting for your editorial of Jan. 20th the statement attributed to the Rev. Dr. Coffin of New York City, by leaving blank what, in a clipping from a leading New York daily, as sent me, was plainly set forth. Therein the quotation is: "I received a letter from the Episcopal Bishop of *San Francisco* (italics mine), asking me [i. e. Dr. Coffin] to perform the ceremony for a couple. The man had obtained a divorce in Reno and the woman's husband had divorced her."

The title given is not in exactitude mine, but the identification would seem to be that of none other.

I have too high a regard for Dr. Coffin to think that he would make such a widely published statement, without believing he was sure of his fact. And I have taken steps to undeceive him so far as I am concerned. There certainly is a big mistake somewhere. So far from writing a letter of such implications I have never felt that I could even give any advice to go to clergy of other bodies, to those from whom I felt barred in the matter of solemnizing marriage. Naturally the report has disturbed some of my friends, one of whom suggested that such a letter had been forged. As to the impropriety involved I am in entire agreement with Dr. Coffin's views as reported.

WILLIAM F. NICHOLS.

[NOTE: We append a note simply to say that we were so confident of what the Bishop of California writes above that for us to repeat the words that we left blank would have been indefensible. On the other hand, if Dr. Coffin was correctly reported, he evidently thinks, at least, that he received such a letter from some bishop, and if such were the case it were better that no identification be made by ourselves.—EDITOR L. C.]

SERVICES IN WELSH

To the Editor of The Living Church:

IN YOUR issue of Dec. 23d, the Rev. Ivan M. Merlinjones pleads that Welsh Churchmen in America be ministered unto in their native language, and I hope it will meet with some practical response. The position of the modern Welsh Church stands or falls, in general, with the rest of the Churches comprising the Anglican Communion. The facts marshalled to support the continuity of the Welsh Church are precisely those which also prove the continuity of the Church of England. It has been shown, upon evidence that no scholar can dispute, that the fusion of the British and Anglican Churches was brought about, more than eleven centuries ago, by the working of forces that were in their essence religious and not in any sense political, and that this fusion was not suddenly or violently achieved, but was the result of a growing consciousness of a common mission. This voluntary amalgamation, while it united the two Churches, has never obliterated the title of the Church in Wales today to be regarded as being in legitimate historical succession (to use Professor Bryce's phrase) to the Church of David, Teilo, Kentigern, and Deiniol; and in the words of the late Mr. Gladstone, we might, really, with as much justice speak of the Church of Wales in England as of the Church of England in Wales.

It has been the fashion with Church historians of an earlier generation, to claim that the Welsh dioceses never acknowledged the authority of the See of Rome. The fact that British bishops attended the Council of Arles indicates that the British Church considered itself a part of the Western Church, as well as of the whole Church Catholic. At least long before the end of the sixth century, the Mass, and other public services, were said in Latin, although it is very probable that sermons and private devotions were delivered in the vernacular. The Use of Bangor was one of the Welsh diocesan Uses that had survived until Reformation times. While it is possible, and even probable, that the Welsh Church retained many of its own native customs, its faith and practice in general were identical with those of the rest of the Western Church, and theories that in Wales the "pure Gospel" was preached, while in other countries it was corrupt, are supported by no scintilla of evidence. So tenacious were the Welsh of the faith and practice of the Mediaeval Church, that

the late Sir Owen M. Edwards, an authority on Welsh history, describes the Reformation as "an unwelcome Reformation". Not only that, he writes: "Wales was a separate province, divided into two colleges; and next to London, it was here that the activity of the Jesuits was greatest". So evidently, the Welsh Church had long before been completely merged in the Western Church. The Reformation was forced upon the people of Wales by the English crown. But the Tudors—the Welsh dynasty upon the English throne—had some regard for their motherland. The Tudor ministers also realized that unless they appealed to Welsh sentiment in the Welsh language in order to further the Reformation movement in Wales, the Jesuits would appeal to the longing for the old worship that was dying so hard in the mountains. The Rev. John Fisher, in his admirable paper on the private devotions of the Welsh people, has pointed out how pre-Reformation forms of prayer and ejaculation survived down to the nineteenth century in the religious language of the Welsh people, for whom throughout all their history the Welsh language has been the language of prayer. The new ideas had to filter through the Welsh language, at that time ill-equipped to express intelligibly to the people the points at issue.

Not only that, a period of declension and dilapidation set in. The Church in Wales owes an immense debt to the blessed William Laud. Laud, by recommending the appointment of Welsh bishops to Welsh sees, recognized the importance of the Welsh language. In spite of the anti-national policy in Wales pursued by the English officials, the way was opened by which the Church in Wales was enabled to furnish the people with a Welsh Bible and a Welsh version of the Prayer Book. These products of the Church elevated what had become almost a dying patois into a living and literary speech. And since Scotland has lost the Gaelic, and Ireland the Erse, to the Welsh Church belongs the credit for the preservation of the Welsh language.

The history of Wales seems to teach the lesson that since the revival of Welsh nationalism, the only way in which any institution can reach the Welsh-speaking masses in Wales and abroad is through the medium of the Welsh language. Any movement that fails to recognize the Welsh language is doomed to failure. Hence the force of Mr. Merlinjones' plea that the Welsh-speaking people of America be ministered unto in their native tongue. Welsh congregations and services in America, under the auspices of the Episcopal Church, are no novelty. Some of the earliest congregations of the Church in Pennsylvania were Welsh-speaking, and were ministered unto by Welsh clergymen. Among the better known are old St. David's Church, Radnor, and St. Deiniol-Bangor Church, Churchtown, founded circa 1715-1722. The Rev. Evan Evans, D.D., first rector of Old Christ Church, Philadelphia, was a Welshman, able to officiate in Welsh. So also were the Rev. Griffith Hughes, M.A., and the Rev. Robert Weyman. These early Welsh missionaries were men of considerable intellectual attainments. The Rev. Dr. Evans received his doctorate from the University of Oxford, and the Rev. Mr. Hughes was an M.A., of St. John's College, Oxford, and a Fellow of the Royal Society of England. One of the greatest of Welsh poets was a priest of the American Church—the Rev. Goronwy Owen, sometime President of William and Mary College, Virginia, and later (1760 to 1769) rector of St. Andrew's Church, Wilkinsburg, Va. So tenacious were the Welsh colonists of their native tongue, that at Old St. David's, Radnor, when they failed to secure a Welsh speaking priest, they engaged a Welsh Baptist preacher to preach to them! When the Church failed, or found it impossible to provide them with Welsh services, they became indifferent, or got along as best they could.

Today, we are making praise-worthy efforts to attract the Hungarians and other nationalities, but we neglect the Welsh.

It is said that there are about 60,000 members of the Welsh Presbyterian Church in America, and the other denominations, Baptists and Congregationalists, have also flourishing Welsh congregations. But it is deplorable that the Mother Church of the Welsh people is not represented by a single Welsh congregation, although we were among the first in the field! And this is not on account of the lack of clergy, for there are scores of clergymen in the American Church well

qualified to conduct Welsh services. I am not unmindful of the fact that about three years ago the Presiding Bishop and Council very graciously attempted to win the Welsh people for the Church, but many believe that a more aggressive policy would meet with good results. It is not yet too late to begin Welsh missions, but it will entail hard work. May I suggest that in communities with large Welsh populations, services be planned for St. David's Day? If the time is too short to procure a priest able to officiate in Welsh, let the service be conducted in English, and the hymns sung in Welsh. No choir will be necessary, for wherever there is a congregation of Welsh men and women, you will invariably find a well trained choir.

ALUN ARWEL HUGHES.

Manheim, Pa.

CHARACTER SAFEGUARDS

To the Editor of *The Living Church*:

THE FOLLOWING statements constitute a well known prescription of experience constructive of human character: "As we think, we are: as we are, we see." One's personal faith is very much what one's character makes it. Some do not accept the Nicene faith, not because that formula of belief is incredible, not because it is any the less true in this century than it was in the fourth century, but because of what they have suffered themselves to become. Their spiritual perception is defective, so that to them Christian dogmas, hitherto safeguarded by the Church as a sacred trust, are so much foolishness. To a defective spiritual vision, the Gospel is a caricature, and is unworthy of virile acceptance. One may, perhaps, with becoming modesty, venture the suggestion that character reformation is more needed than creed revision.

The theological mind is as much an accomplishment, coincident with character building, as the mind of the musician, or that of any other devotee of art. One of the greatest evidences of divine providence in the preservation of spiritual truth, in spiritual expression, is that the fundamental verities of Christianity have been transmitted to the present time in metaphysical terms that have acquired, in consistent Christian experience, a definite and a sound theological significance.

While there is, of course, no real conflict between science and religion, between the laws of God revealed in the physical world and the laws of God unfolded in the Holy Scriptures, or in human moral consciousness, it is true that certain teaching, that has the warrant of university authority, tends toward unbelief in the supernatural, if not toward atheism, with consequent discrediting of theology as an exact science.

In a certain American university, a professor of chemistry, in his initial address to an incoming class of over one hundred young students, said, in substance, that when the secret of life, in the course of laboratory research, is finally discovered, "all this bugaboo about there being a God will be done away with". Is it any wonder that, under the spell of such academic guidance, whether in lecture halls or in printed pronouncements, men and women—clergymen even—lapse into all the "isms" that make for the destruction of Christian faith?

It may seem puerile to say that a child would hardly be a power of wise expression in a metropolitan pulpit, or a safe intellectual guide in large affairs of Church or of State, yet, as Christ held up a little child as an example of one greatest in the Kingdom of Heaven, there must be something in the purity of heart, in the singleness of intention, in the simplicity of life, and in the integrity of trust of a little child, that every one needs as a safeguard against current rationalism.

That sturdy Christian faith, which withstands the stress upon character of much that is disturbing in so-called modern thought, is stabilized not so much in the science laboratory as at the prayer desk.

W. M. BOURS.

San Francisco, Jan. 29.

MODERNISM AND THE GRANT CASE

To the Editor of *The Living Church*:

THE ISSUE before the Church in the case of the Modernists is not the truth of the Divinity of Christ nor that of the freedom of speech or thought, but of loyalty. Loyalty is the honest keeping of vows, voluntarily assumed. It is, therefore, a moral issue, not a theological one, and there is a certain amount of dishonesty in the case of a priest who desires to remain in the Church while denying its teaching.

There can be no doubt that the Church, in her creeds, in her Book of Common Prayer, and in her interpretation of the Bible, does teach and require of her communicants a belief in the Divinity and the Virgin Birth of our Lord Jesus Christ; "that Jesus Christ our Lord was conceived by the Holy Ghost and born of the Virgin Mary". This plain language cannot

be "spiritually interpreted" save by a juggling with language not allowed by honest men in any other realm of thought. Either it is or it is not a fact that "He who was God, who was with God, took upon Him Flesh of the Virgin Mary." The Church emphatically says that it is a fact. If I cannot accept this teaching, my moral and intellectual honesty requires me to leave her ministry. I cannot honestly attempt to interpret this fact by *denying* that it is a fact.

My freedom of thought is limited by those vows which I *voluntarily* assumed, just so long as I have not renounced these vows. My liberty was voluntarily given up and can be just as voluntarily reassumed. The very minute I let considerations of position, monetary advantages, or secular considerations influence me, then I am degenerating morally. This seems to me alone the issue.

There can be no question as to the vows, as to their plain language, or to their requirement before ordination. A priest in the Episcopal Church is not as free as a Congregational minister, for instance. He must read as Scripture Lessons those set forth by the Church; he must say the Apostles' Creed twice on Sunday, and the Nicene Creed in the Holy Communion at least four times a year; he must say prescribed prayers, all of these asserting plainly and positively the Godhead of Christ. What the plain man of the street thinks of the minister of God who says these words with his lips while denying them intellectually is seen in his well-nigh universal indifference to and disregard of the ministry. If, as we are told by some of the modernists, no clergyman who has been educated in modern science believes in the divinity of Christ, how can such a man ever hope to have the respect of the world when this sees him saying officially of Christ: "God of God, very God of very God"?

If the Episcopal Church is authorizing, and compelling adherence to, a lie, then she has no place in the world. If I should believe her teaching a lie, then I fight this from the outside and aid in her destruction. I cannot, as an honest man, so juggle with words and my own intellect, as to make her teach that which she does not teach while I am an authorized teacher in her. This, to me, is the sole issue.

H. P. SCRATCHLEY.

To the Editor of *The Living Church*:

IN considering the periodical nervous upheavals with which the Rev. P. S. Grant has been affected, one is compelled to view the condition also from another angle—the liberality of the Church.

Dr. Grant was allowed for some time, during former administrations of the episcopate, to use his pulpit as a public forum for airing his findings in ideas contrary to the doctrines of the Episcopal Church, and, for that matter, of the Christian Communion.

If the learned doctor, and those said to be supporting him, would only resort to the application of reason in this matter, it must surely result in the conception that if the exponent of any particular cause, any definite thought, or established creed, cease to believe in that which he represents, he can no longer be an exponent. That would be contrary to reason, or even to the every-day fitness of things. It is only in keeping with ordinary decency, with no claim to a high culture, that politicians holding special portfolios resign offices when they dissent from their associates in any vital issues that may involve the stability of the affairs of the State. This we have seen often both at home and abroad. No official of such position remains in the cabinet or council and attacks the fundamental principles upon which the State is founded, or the policy of the government. The new thought must be championed outside, after quitting. That is the proper place of the able reformer. This same attitude has been resorted to by ambassadors who were loyal to their country. It should be more readily applied in connection with men holding office in the ministry.

All those who have been following the utterances of the great doctor will agree that he has quite over-stepped all limits, in that he has expressed in his reply to the Bishop the fullest denial of the divinity of Christ. Such defiant and unpriestly actions seem unworthy of one who has been enjoying, for many years, the confidence of the community in which he occupied the position of a Christian teacher.

Where was the thought of his ordination vows? It seems to some of us that a trial of the reverend gentleman after all that he has said will not be necessary or desirable; and his friends should advise him to do the manly thing at this juncture, and so prove his loyalty to the Church. The question is not personal—one between Bishop Manning and the Rev. Mr. Grant—it is one that involves the whole Church.

St. Augustine's Vicarage,
Yonkers, N. Y.

F. WILCOM ELLEGOR.

To the Editor of *The Living Church*:

WHAT Dr. Percy Stickney Grant says as to a modern Christianity sounds very much like cultured agnosticism. His views are in no wise new or strange to one who has lived many years in that area of thought. The only surprising thing is that he lingers so in following through to the natural conclusion.

If what he postulates is true, what possible ground can he have for stopping where he does? If the foundation of Christianity is any less than the Incarnation of the great creeds, it ceases to be of any authority and we have no obligation whatever to follow its Christ. Why hold religious services at all? I trust not for a reason no better than that we may be edified by the profound and divergent intellectual *novae* of which Dr. Grant is a type.

He mistakes his applause. Most of it comes from people whose interest is chiefly in seeing the breakdown of organized religion. They are too individualistic and too negative to organize a religion of their own. Even in our greatest cities they take no more form than a few scattered and antagonistic groups. Thousands of well-bred people think as he does. Also there are thousands who do not. Some of us, more liberal than he, respect *both* groups.

Outside the Church he cannot count on the regular attendance of a corporal's guard to hear of his discourse, and I suspect he knows it. It is all dead issue with them, and they find no reason for threshing old straw or for such mummery as vestments, and liturgies, and ceremonials of Church, nor even for maintaining pulpits from which to hear their ideas preached.

Speaking as one of the "educated class", holding a degree in science from one of the larger universities, I protest against having to submit to the individualistic vagaries of such teachings. I spent many lonesome years scaling the heights in search of a flicker of warmth or comfort, but Spencer's Unknowable is a dead thing. I can feel the ice yet.

Religion is largely subjective but it must also be objective. It is not humanism, nor social service, nor political economy, nor speculative science. Like many others tired of wandering in chilled solitudes, I sought a workable and usable faith and found it at last in Holy Church.

After having found such peace, it would be painful indeed to find that my prisoned spirit now must be "liberated" by such a self-assured busybody as the priest of the Church of the Ascension.

The Master of the lodge teaches Masonry, or he walks the plank. Let our priests follow the vows of their profession, or leave it, instead of trying to divert to their own use an institution intended for something else.

St. Luke's Parish,
Evanston, Illinois.

JOS. G. HUBBELL.

"SAINT ARTHUR RITCHIE"

To the Editor of *The Living Church*:

IN YOUR issue of Jan. 20th you happily suggest "Saint Arthur Ritchie"; which takes me back a quarter of a century.

The men's club of St. Ignatius' was being entertained by the men's club of St. Mary the Virgin. Father Brown, of happy memory, speaking in the absence of his brother priest, said: "The time will come when the people of the Church will rise up and call him (Arthur Ritchie) blessed."

Another incident: Shortly before his passing from us, Father Ritchie sent me his blessing; adding that he would not be able to do this much longer, but perhaps he would be able to do more for his friends when the good Lord took him.

Surely he was a holy man.

"I believe in the Communion of Saints."

Minneapolis, January 28.

THOS. H. CHAMBERS.

JESUS CHRIST, GOD AND MAN

To the Editor of *The Living Church*:

SOME time ago a Unitarian minister said that one of two things had to be done—either give up the New Testament or give up the denying of the divinity of Christ. In the *Christian Register* (Unitarian), also, the statement was made that Jesus Christ was either divine or He was not. This was an issue that had to be met. This statement rested, doubtlessly, on the same New Testament authority. We may say right here that men are as ready to give up the New Testament as they are the sun. The Prayer Book with its various postulates regarding this subject, and that wonderful creed, the Nicene (and the Athanasian in the English and other Churches) put out by those refined ancient minds, than which, we dare say, there are no better today, brings this matter yet more into bold relief. It is, therefore, not a question of pleasing young men

or old men, maidens or matrons; it is a question of what appeals to a man's reason, what is right. The divinity, deity of Christ, is the very warp and woof of the New Testament; finding its roots in the Old, it runs through that Book like a golden thread. When any single statement, then, like "My Father is greater than I", with some other such passages, occurs, reason dictates that we must accommodate the few to the mass, if we can (and we can), and not the mass to the few. It was said at the beginning of this letter that men were as ready to give up the sun as the New Testament: consequently, as history shows, they are just as ready to give up the divinity of Christ. Christ is God and man, as settled by the Church.

MARTIN DAMER.

Los Angeles, Cal.

MODERNISM AND THE GOSPEL

To the Editor of *The Living Church*:

OUR MODERNIST brethren seem to be of the opinion that there is a wide-spread and growing demand for an up-to-date interpretation and presentation of the Gospel of our Lord and Saviour, Jesus Christ. There is, however, practically no evidence to support this assertion. It is certainly not reflected in the official reports of religious statistics furnished us by the United States government, which show that the Unitarians, Ethiculturists, and other "liberal Churches", so-called, do not increase and multiply; that their membership is so pitifully small as to be practically a negligible element in the religious life of the country.

The people do not flock to them; on the contrary, like the deaf adder, they "refuse to hear the voice of the charmer, charm he never so wisely".

The drift is all the other way, as official statistics abundantly prove.

Our modernist brethren, to the country notwithstanding, the Gospel of our Lord and Saviour Jesus Christ, as it has come down to us through the ages, and "as this Church hath received the same"; the Gospel whose strong affirmation is still that of St. Peter: "Thou art the Christ, the Son of the Living God," has not lost its "drawing" power, even as He said, "I, if I be lifted up, will draw all men unto Me".

W. N. WEBBE.

STARVED SOULS

To the Editor of *The Living Church*:

THE other day, on a trolley, I chanced to overhear the following conversation—or rather monologue. Two middle-age ladies were evidently comparing notes on the attractiveness of their respective churches. One of them thus declared herself:

"Mercy, yes! Why, he's been sick for ten weeks now, and we've been having 'supplies' all that time . . . They're real good, but," and here she lowered her voice, and her tone became very earnest, "we get just sick and tired of this everlasting hammering away on 'sanctification' . . . Yes, every Sunday. It's all well enough for those who aren't saved, but we who *are* saved want something different . . . Yes, that's it, something to build us up and raise us higher from where we now stand."

O, the blind gropings of many sectarians for that Very Food of Life of whose soul-satisfying nature they little dream! They seek nourishment from words, words, and still more words—words that now tickle the fancy, now displease, occasionally take root and grow, but far more often make no lasting impression for good.

And I saw in my mind's eye—by vivid contrast—a priest standing at the altar, in his hands the "Living Bread which came down from Heaven"; before him, humbly kneeling, the soul-hungry faithful, waiting, nor in vain, to be fed.

Jan. 26.

JOHN N. BORTON.

THE LIFE OF CLEMENT C. MOORE

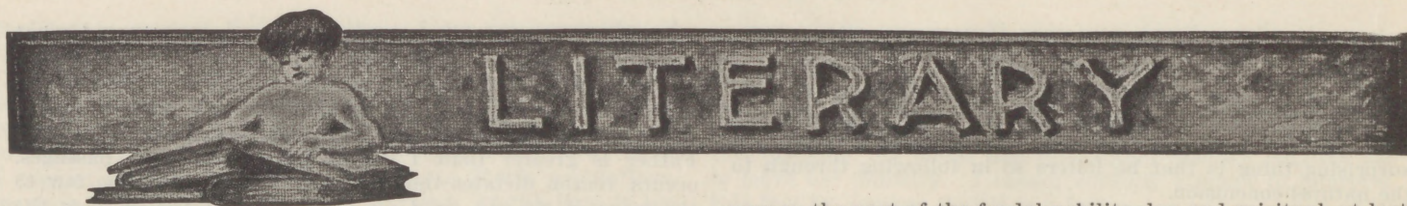
To the Editor of *The Living Church*:

AS NO one in his native city has called your attention to the numerous errors in the issue of Jan. 6th as to the life of Clement C. Moore, author of *The Night before Christmas*, I feel bound to do so as an old seminarian who owes him much besides his verses.

First, "the year 1922" was not "the centenary of his birth". He was born in 1779. Second, the verses were not "first written nearly half a century ago", but a full hundred years ago, namely in 1822. Third, he did not "seek orders", never having been ordained, though professor of Biblical Learning in the Seminary from 1821 to 1850. Fourth, nor did he "seek fame by writing a dictionary of Greek and Hebrew", but was modestly content with publishing a long forgotten Hebrew and English Lexicon in 1809, when he was only thirty. His death occurred in 1863.

WALKER GWYNNE.

Summit, N. J., Jan. 29.



NEW SOCIAL BOOKS

- The Settlement Horizon: A National Estimate.* By Robert A. Woods and Albert J. Kennedy. New York: Russell Sage Foundation. \$3.
- Proceedings of the National Conference of Social Work.* Chicago: University of Chicago Press.
- The Charity Organization Movement in the United States.* By Frank D. Watson. New York: The Macmillan Co.
- A History of Labor.* By Gilbert Stone. New York and London: The Macmillan Co.
- Consumers' Coöperative Society.* By Charles Gide. Edited by Cedric Long. New York: Adolph A. Knopf.
- Our Neighbors.* By Annie Marion McLean. New York: The Macmillan Co.
- The Christian Use of Money.* By W. F. Lofthouse, M.A. London: The Epworth Press.

There is no better qualified man in America to discuss settlements in any way, shape, or form than our own Robert A. Woods. For thirty years he has been the guiding spirit of South End House. He was the first American resident at Toynbee Hall. He and Mr. Kennedy, who is his fellow worker at South End House, are the secretaries of the American Federation of Settlements. The book is well worth careful reading. It is imbued with a love of mankind, and a belief that the settlement is an outpost, or an entering wedge, whichever simile one prefers, of democracy. It is filled with stimulating thoughts—here is one: "Below talent lies the great body of ordinary human powers. Settlements keep this stratum educationally stirred up and, as it were, aerated". While credit is given to those pioneers, Toynbee and Barnett, one wishes, however, that there was more about our American Church settlements, some of which are entitled to be considered.

The National Conference of Social Work, now forty-nine years old, brings together the leading workers of the country along social lines. Our own social department meets in conjunction with it, so that our workers may get the benefit of the contacts and addresses. This volume of proceedings embodies the record of social thought of the year. It is not the sort of book one reads from cover to cover, but it is one to keep near at hand for frequent reference. The spirit is to be found in this keynote of Robert W. Kelso's presidential address: "The basic truths of human existence do not change. Our conception of them, as we come to understand with clearer mind, is always changing. Thus it is that we may speak of changing fundamentals in that process of analyzing human relations which we call social work."

Professor Watson has gathered and presented in a most interesting fashion a great mass of information which he calls, "A Study in American Philanthropy". In speaking of the profound influence of Christianity, he says: "Out of the new faith in the fatherhood of God flowed this other new faith in the brotherhood of men, and it made one of the great transitions in the evolution of the human race. The poor and the neglected, the submerged of mankind, were regarded in a wholly new light when they were thus accepted as essential parts of the one body in Christ. The solidarity of the race became a practical belief. If one suffered, all suffered with him. The *caritas* of the Christians gave a quality and color to human relations, which classic civilization never knew." Professor Watson writes from practical experience, for he has been not only a worker in the Philadelphia Society for Organization but president of the White-Williams Foundation. He traces the history and describes the societies at present operating. His aim is to give an interpretation of the spirit of the movement as well as a record of its past failures and achievements. He shows how the charity organization movement, starting as an agency to systematize the giving of relief, by the very nature of its intensive work with dependent families has become a strong force as an interpreter of social conditions, and a creator of sound public opinion in matters of social reform.

In the prologue to his fascinating *History of Labor*, Mr. Stone declares that "little by little, owing largely to the influence of the Church, the slave is a slave no more. He changes his garb for that of the serf. Slowly the serf winds his way to the foot of the social ladder. A benevolent selfish-

ness on the part of the feudal nobility, lay and spiritual, at last recognizes that no labor is so inefficient as unfree labor. . . . Wealth in things other than land and cattle, casts its spell over mankind. Labor begins to occupy, in the mass, a position of some importance. As labor becomes more of a necessity, those who labor, and who were once rightless, begin to have rights. The existence of the laborer as a man is recognized". This will give one a taste of a book that is written in simple, graphic style which carries the reader on through the wonderfully interesting narrative in which the root causes of progress are made clear. We see the evolutionary forces at work moulding the character of the people until at least they are made fit to rule. Mr. Stone believes that there will be a favorable solution of the problems of today, and his chief purpose is to contribute to this by demonstrating that progress through the ages has been through reason and not through force. The conscience of man, the superiority of justice, have triumphed over the material class interests which could do no more than delay the march of events. It remains to conquer prejudice, to realize the obligations of political power, and all will be well. He believes however that the future is with the masses.

Professor Gide's work is a pioneer in the field of coöperative effort, and has been translated into seven European languages and into Japanese. The first three chapters are devoted to a brief elucidation of the meaning and history of Distributive Coöperation, the last four to its economic relations to the state, the industrial system, its own employees, and to socialism. The bulk of the volume deals with the practical problems of organization, administration, and development of consumers' societies themselves. The American editions have made use of the translation into English done by the staff of the Coöperative Reference Library of Dublin, and with Professor Gide's permission have incorporated a chapter on Coöperation in the United States, by Dr. James P. Warbasse. In order that the work shall be of still more value to American students of coöperation, the editors have inserted footnotes which point out American parallels or contrasts to the European conditions portrayed by Professor Gide. The volume includes, therefore, not only Prof. Gide's excellent book, but an elaboration of his subject matter by American coöperators.

Miss MacLean has embodied, in her entertaining pages, stories and incidents growing out of her life among workers. It is another, and interesting chapter in that story of *How the Other Half Lives*, that is gradually educating our people in the true implications and meanings of our Lord's second Commandment.

Mr. Lofthouse has brought together for the Wesleyan Methodist Union for Social Service a series of helpful and suggestive essays on the question of the Christian use of money. My copy was sent me from England. I hope it is, or will be, republished in this country. It would do good.

CLINTON ROGERS WOODRUFF.

"THEOLOGY"

Theology, vol. IV, January-June, 1922, S. P. C. K. London, 12/6.

The editor of *Theology*, the Rev. E. G. Selwyn, is doing a great work for the present day Anglican thought. It would be difficult to record our indebtedness in the brief compass of a review. Few of the articles seem to deserve to be forgotten. Outstanding articles are many, e. g., those of the Rev. W. L. Sheppard (pp. 22-30), Prof. Turner *On Development and Its Limitations* (pp. 137-154), *Authority in Morals*, by the Rev. R. H. Thonless (pp. 254-265). The book reviews of Mr. Leus on Bishop Gore (pp. 235-240), and of the Rev. E. C. Hoskyns, on Lake and Foakes-Jackson's *Prolegomena to Acts* (pp. 298-304) are particularly excellent. Lest the work of this invaluable monthly should seem to be entirely theological, the series of *Papers for the Priesthood on Devotion* (by the Rev. W. B. Trevelyan) and *In the Study* (by the Rev. W. K. Lowther Clarke) attempt to assist clergy in the two branches of their life and work where help is most welcome. The price of the monthly issue has recently been reduced to one shilling a copy. It is to be hoped that this journal will be more widely read in America, since it is quite unique in the field of Anglican theological scholarship.

Church Kalendar



FEBRUARY

- 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.

CALENDAR OF COMING EVENTS

Feb. 20—Diocesan Convention, Erie.

Personal Mention

The address of the newly-consecrated Bishop of Pittsburgh is, the Rt. Rev. ALEXANDER MANN, D.D., 317 Jenkins Building, Pittsburgh, Pa.

THE REV. J. NORTON ATKINS, of Warwick, N. Y., has resigned his parish to take effect Feb. 1st, and will move to Sewanee, Tenn., to become superintendent and chaplain of the Emerald Hospital.

THE REV. CHARLES A. BEHRINGER has resigned Grace Church, Crosswicks, N. J., and has accepted All Saints' Church, Wenonah, N. J.

THE REV. EDGAR C. BURNZ, rector of Christ Church, Big Stone Gap, has accepted a call to the rectorship of Preston Parish, which includes St. Paul's, Saltville, Christ Church, Marion, and Grace Church, Glade Spring. He will assume his new charge Feb. 15th.

THE address of the Rev. FRANK E. COOLEY is, as it has been for the past twenty years, 4726 Stewart Place, Madisonville, Cincinnati, Ohio.

THE REV. L. A. CRITTENDEN, rector of Emmanuel Church, Lancaster, Wis., never formally accepted any appointment to St. Andrew's Church, Downers Grove, Ill., although certain preliminaries had taken place. He will, for the present, remain in Lancaster.

THE REV. HIRAM K. DOUGLAS, assistant at St. Luke's, Atlanta, Ga., has accepted a call to St. Peter's, Columbia, Tenn., and takes charge Feb. 1st.

THE REV. ELMER S. FREEMAN has gone from the Church of the Holy Saviour, Santa Clara, Calif., to take charge of the Church of the Epiphany, Kaimuki, and St. Mary's Mission, Moiliili, Honolulu, Hawaii.

THE REV. RALPH M. HARPER, rector of St. John's Church, Winthrop, Mass., had the misfortune recently to break his left arm.

THE address of the Rev. A. GEORGE E. JENNER is, after Feb. 9th, No. 1 Marguerite Rd., South Portland, Me.

THE REV. CHARLES L. MUNROE enters upon his cure of St. Matthew's parish, Washington, D. C., Feb. 4th.

THE REV. JOHN F. PLUMMER, of Kokomo, Ind., has taken charge of the work of the Church of the Epiphany, Chicago.

THE REV. WILLIAM T. REYNOLDS has resigned the rectorship of Trinity Church, New Castle, Pa., to become Archdeacon for the Diocese of Erie. After March 1st his address will be Erie, Pa.

THE REV. FRANKLYN COLE SHERMAN has resigned the rectorship of St. Paul's Church, Akron, Ohio, to give his whole time to promoting The American Guild of Health. His resignation was presented last November and became effective Feb. 1st. He will live at 2560 Overlook Rd., Cleveland Heights, Cleveland, Ohio.

THE address of the Rev. C. E. STEWART is Route 1, box 75-A, Powhatan, Va., where he is rector of Genito parish, rather than at Cartersville, which is in Leighton parish.

THE address of the Rev. EDWIN S. WHITE, after Feb. 1st, is 1982 Bailey Ave., Buffalo, N. Y.

ORDINATIONS

DEACON

COLORADO—On Septuagesima Sunday, Feb. 4, 1923, Mr. JOSEPH DOBBINS was ordered deacon in St. Alban's Church, Windsor, Colo., by the Rt. Rev. Fred Ingle, D.D., Bishop Coadjutor of Colorado. The Litany was sung by the Rev. Prof. Morris of St. John's College, Greeley. The Rev. Dr. Bonell, Dean of St. John's, preached the sermon and presented the candi-

date. The student body of St. John's formed the choir.

The Rev. Mr. Dobbins is a senior at St. John's. After his graduation in June, he will be placed at St. James' mission, Bessemer, Colo.

The Rev. Mr. Dobbins is the fifth St. John's man to be ordered deacon during the year.

PRIESTS

HONOLULU.—On the Third Sunday in Advent, Dec. 17, 1922, the Rt. Rev. John D. LaMothe, Bishop of the District, ordained to the priesthood the Rev. ELMER S. FREEMAN, in St. Andrew's Cathedral, Honolulu. The candidate was presented by Canon Ault, and the sermon was preached by the Rev. Donald Ottman. The Rev. J. F. Kieb also joined in the laying on of hands.

The Rev. Mr. Freeman becomes priest in charge of the Church of the Epiphany, Kaimuki, and St. Mary's mission, Moiliili.

KANSAS—In Trinity Church, Lawrence, Kansas, Sunday, Jan. 21, 1923, the Rt. Rev. James Wise, D.D., Bishop of Kansas, ordained the Rev. ROY RAWSON, the Rev. H. LAWRENCE CHOWINS, and the Rev. SUMNER F. D. WALTERS, to the priesthood. The candidates were presented by the Rev. Evan A. Edwards, rector of the parish. The sermon was preached by Bishop Wise.

The Rev. Mr. Rawson is a general missionary in the diocese, working under the direction of the Archdeacon with headquarters at St. Paul's Rectory, Manhattan. The Rev. Mr. Chowins is the assistant at St. Paul's Church, Kansas City, and in charge of Emmanuel Church, Olathe. The Rev. Mr. Walters was assistant to the Rev. E. A. Edwards in the student work at the State University, but since the first of the year has been in charge of St. Andrew's Church, Fort Scott, with his residence there.

TENNESSEE—On Tuesday, Jan. 30, 1923, in the Chapel of St. Andrew's School, St. Andrew's, Tenn., the Rev. JOHN SEARS BALDWIN, O.H.C., was advanced to the priesthood by the Rt. Rev. James M. Maxon, D.D., Bishop Coadjutor of Tennessee. The Rev. Wm. C. Robertson preached the sermon; the Rev. James R. Sharp, who acted as chaplain to the Bishop, read the preface to the ordinal; the Rev. E. H. Merriman read the call to the priesthood; the Rev. Liston J. Orum, O.H.C., presented the candidate, and sang the Litany. At the solemn Eucharist the Bishop was celebrant, the Rev. James H. Flye, deacon, and the Rev. Edwin C. Whitall, O.H.C., subdeacon. Other clergymen present were the Rev. Louis Lorey, O.H.C., the Rev. Charles L. Wells, Ph.D., the Rev. Wm. H. DuBose, the Rev. James R. Helms, and the Rev. Milton J. Swift. All the priests present joined in the imposition of hands. Fr. Baldwin will continue his work in St. Andrew's School.

BORN

ROUILLARD—REV. IRVING G. ROUILLARD, rector of Bethesda Church, Saratoga Springs, N. Y., and MRS. ROUILLARD rejoice in the birth of their second son, WARREN EMERSON, born on the Feast of the Purification, Feb. 2, 1923.

DIED

HUSTIS—On December 29, 1922, at her home, 757 Marshall St., Milwaukee, Wis., JOSEPHINE L. HUSTIS.

For many years she was a devout communicant of All Saints' Cathedral, from whence her funeral service was held on Tuesday, Jan. 2d. Rest eternal grant unto her, O Lord, with Thy saints forever more.

LAMB—Died, on Jan. 19, 1923, at her residence, 1400 Eutaw Place, Baltimore, Md., MARY BOWMAN, daughter of the late George Michael and Ann Woodward LAMB.

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

NICHOLS—Entered into rest at Racine, Wis., on Jan. 31, 1923, AUGUSTA NICHOLS, daughter of the late Rev. Joseph H. Nichols and Louisa Rutledge Nichols.

SHEPARD—Entered into eternal life on the morning of Septuagesima, Jan. 28, 1923, ALICE EMMA, the beloved daughter of Prof. and Mrs. Charles N. SHEPARD, of the General Theological Seminary, aged sixteen years.

"Of such is the kingdom of Heaven."

WHITNEY—Died on Jan. 30, 1923, JESSIE SMITH, the beloved wife of Hobart B. WHITNEY, daughter of the late Junius A. and Marth E. Hall Smith, of Batavia, N. Y., in her 73d year. The burial service was in Trinity Church, Athens, N. Y., Feb. 1st, and the interment in Ridgewood, N. J., Feb. 2d.

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

MEMORIALS

Estelle Morris Carnochan

Our cherished friend was a fine example of the Churchwoman whose love for the Church never waxed cold. It seemed as steady as her heart beat. Her beautiful life abounded in interests worthy of her noble womanhood; she was a model wife and mother, as we knew her for so many years; she was responsive to the claims of social fellowship, but the Church's life seemed a magnet to draw and keep her affections in sympathetic touch with every forward movement of its work of mercy. And she was a doer of the Word as well as a hearer. It was a happy distinction of her advancing years that her youthful spirit kept pace with them. It seemed the light in her eyes and one of the charms of her talk with her friends. It was always on good terms with the natural dignity and poise of her character. And so in her gracious presence, even in her old age, we felt ourselves in the presence of a soul so full of freshness and sweetness that Time simply could not find any room in it for any of his wrinkles.

Mrs. Carnochan was the widow of Dr. John Murray Carnochan, a professor in the College of Physicians and Surgeons, who died in 1888, and a great granddaughter of Lewis Morris, signer of the Declaration of Independence, and a great granddaughter of Major Archibald Alexander, who commanded the Tenth Regiment of Colonial troops in the Revolutionary War. Her father was Major General William Walton Morris, who was in command of Fort McHenry during the Civil War. She leaves one daughter, Mrs. Livingston Crosby, and six grandchildren, Thomas Ludlow, Lewis Ludlow, Alida Ludlow, Miss Estelle Morris Crosby, Frederick G. Carnochan and Gouverneur Morris Carnochan. She was a member of the Lords of the Manor Society.

New York, December, 1922. G. F. N.

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

MISCELLANEOUS

AN EXPERIENCED ENGLISH TEACHER is required in a girls' school for next session. Salary \$1,000 with living. Apply to Box-795, LIVING CHURCH, Milwaukee, Wis.

PRINCIPAL, OVER THIRTY, EARNEST Churchwoman wanted for an accredited girls' school next session. Must be prepared to teach, to supervise teachers, and to act as hostess. Must be tactful and ready to cooperate with others. Salary \$1,200 with living. Apply stating experience and naming references but not enclosing testimonials, to Box-794, LIVING CHURCH, Milwaukee, Wis.

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

TRAINED WOMAN WORKER FOR MOUNTAIN Mission Station: Should be under fifty years of age, consecrated, tactful, able to walk. Would handle Sunday School Woman's Auxiliary, Juniors, and do parish visiting. Address W-793, care LIVING CHURCH, Milwaukee, Wis.

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

POSITIONS WANTED

CLERICAL

PRIEST, AVAILABLE MAY 1ST, FOR growing parish where definite Churchly teaching will be appreciated. Thirteen years' experience; university and seminary graduate; good preacher and organizer, particularly successful with young people; unmarried, slightly over forty years of age. Now curate of large Eastern parish. Address 792, care LIVING CHURCH, Milwaukee, Wis.

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

RECTOR WITH FAMILY DESIRES ACTIVE parish where faithful efficient work will meet with response. Address: A-522 care LIVING CHURCH, Milwaukee, Wis.

RECTOR, CATHOLIC, EXPERIENCED, tactful, single, seeks larger sphere of work, parish, curacy, or mission—highest references. Address Rector-796, care LIVING CHURCH, Milwaukee, Wis.

THE RECTOR, FOR THE PAST EIGHT years, of a Parish which now has:—

Six hundred Communicants.

Daily celebration.

Solemn Eucharist on Sundays.

Catholic Ministrations.

Strong Institutional work.

Graded Church school.

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

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

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

MISCELLANEOUS

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

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

ORGANIST AND CHOIR DIRECTOR OF many years' experience, desires position May 1st. Communicant and thoroughly familiar with Church services. Adult choir preferred. Address B-38 Knapp Ave, Middleton, N. Y.

ORGANIST AND CHOIRMASTER—EPISCOPAL Specialist—Holding highest type of credentials as to character and ability desires immediate change. Address E. S-797 care of LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

ALTAR AND PROCESSIONAL CROSSES, Alms Basins, Vases, Candelsticks, 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 HANGINGS, Vestments, Altar Linens, Surplices, etc. Only the best materials used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major Street, Toronto, Canada.

ART SOUVENIRS

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

MISCELLANEOUS

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

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

RETREATS

ORANGE, N. J., A RETREAT FOR LAY- men (free and open to all who may desire to attend), will be held at All Saints' Church, corner of Valley and Forest Streets, Orange, N. J., Thursday, Feb. 22, 1923. Conductor, the Rev. E. H. Schlueter. Notify Rev. C. M. DUNHAM, 438 Valley St., Orange, N. J.

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

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

BOARDING

Atlantic City

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

THE AIMAN, 20 SOUTH IOWA AVENUE, Attractive house, choice location, Chelsea section, near beach, enjoyable surroundings, quiet and restful, excellent accommodations, winter season.

Los Angeles

VINE VILLA: "THE HOUSE BY THE SIDE OF THE ROAD". Attractive rooms with excellent meals in exclusive Los Angeles Home. Near Hotel Ambassador. Address VINE VILLA, 684 So. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

New York

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

South Alabama

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

APPEALS

Washington Cathedral

A Witness for Christ in the Capital of the Nation.

THE CHAPTER

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

Chartered under the Act of Congress.

Administered by a representative Board of Trustees of leading business men, clergymen, and bishops.

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

Legal title for use in making wills:

The Protestant Episcopal Cathedral

Foundation of the District of Columbia.

MANUAL OF FAMILY PRAYER AND NEW CHURCH CALENDAR

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

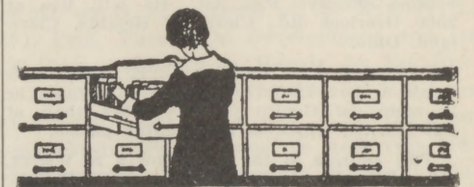
This Manual presents a convenient means to establish the practice in a most natural manner. It is simple and adaptable, and meets the frequent needs of family life: Grace at Meals, Church Seasons, Morning and Evening, Children's and Parents', and Special Prayers.

The Calendar is original in its practical adaptation to family use, conveniently arranged, combining Scripture readings in seasonal outline, with spaces left for writing in home anniversaries and Church dates.

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

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

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

St. Paul's Chapel,

Parish of Trinity Church, New York.

Broadway, Fulton, and Vesey Sts.
REV. JOSEPH P. MCCOMAS, D.D., Vicar.
Sundays, 8, 10:30, 11 and 5.
Mid-day Preaching, 1 P. M., Feb. 12, 13.
Dr. Sheppard, St. Martin's-in-the-Fields, London. Feb. 14, 15, 16, Dr. Van De Water, New York.

Church of the Incarnation

Madison Ave. and 35th Street, New York
REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8, 11 A. M., 4 P. M.; Daily 12:30

St. Chrysostom's Church, Chicago

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

St. Peter's Church, Chicago

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

Gethsemane Church, Minneapolis

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

BOOKS RECEIVED

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

The Abingdon Press. 150 Fifth Ave., New York, N. Y.

Shadows on the Wall. By F. W. Boreham.

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

The Meaning of the Old Testament. According to Modern Scholarship. By Hugh Martin, M.A., author of *According to St. Luke, The Calling of the Church*, etc. Price \$1.60 net.

Henry Holt & Co. 19 West 44th St., New York, N. Y.

Human Life. By Vernon Kellogg.

B. W. Huebsch, Inc. New York, N. Y.

The State. By Franz Oppenheimer.

The Macmillan Company. 64-66 Fifth Ave., New York, N. Y.

The World's Great Religious Poetry. Edited by Caroline Miles Hill, Ph.D. Price \$5.00.

The National Lutheran Council. 437 Fifth Avenue, New York, N. Y.

The Lutheran World Almanac and Annual Encyclopedia for 1923.

BULLETINS

The University of North Carolina Press.
Chapel Hill, N. C.

Town Studies. By Harold D. Meyer, associate professor of Sociology in the University of North Carolina. A Program for Women's Clubs issued by the Bureau of Public Discussion. University of North Carolina Extension Bulletin. Vol. II, No. 4. October 16, 1922. Price 50 cts.

PAMPHLETS

S. P. C. K. London, England.
The Macmillan Co. 64-66 Fifth Ave., New York, N. Y. American Agents.
Is There a Catholic Sociology? By N. E. Egerton Swann.

WILLIAM HOKE RAMSAUR SCHOOL AT PENDAMAI, LIBERIA

THE WOMEN of the Church in the Province of Sewanee, are inaugurating a campaign to raise the sum of \$10,000 within the next three years, to build a school in the interior of Liberia, West Africa, in memory of the late Rev. Wm. Hoke Ramsaur of North Carolina, who after three years of missionary service in Liberia, died of pneumonia during the past year. This campaign was authorized, and the \$10,000 pledge made, through the representatives of the Woman's Auxiliary of the Province at the General Convention last September. The chairman of the Memorial Committee, is Mrs. Wm. P. Cornell, of Columbia, S. C.

The plan suggested to the various dioceses by the Executive Committee, is that programs be held in the parish branches on the opportunities of the interior work in Liberia: special material for this will be found in the September, 1920 issue of the *Spirit of Missions*. In this the Rev. Mr. Ramsaur wrote an illuminating and interesting article on The Call to a Great Opportunity. In addition to this the committee is preparing a biographical sketch of Mr. Ramsaur, which, it is said, will be ready for distribution soon, and the Department of Missions is preparing a leaflet on the plans of the committee, and on the general outline of the work to be accomplished by the School when built.

After having completed the investigations begun by Mr. Ramsaur, Bishop Overs has come to the conclusion that the best location for a memorial is at Pendamai, a town in the Buzzi country, from which the Gbandi may also easily be reached, and that the memorial take the form of a school building with dormitories to accommodate a hundred boys. A mission station has already been planted in this town and several workers are already on the ground.

THE LARGEST BIBLE ORDER

THE LARGEST single Bible order ever placed by any organization in the United States and perhaps in the world, has just been given by the American Bible Society to a firm in New York City. A million and a half volumes of portions of Scripture, consisting of the gospels of St. Matthew, St. Luke, St. Mark, and St. John, the Book of Acts, and the Book of Proverbs in English and Spanish, constitute this order. These little books are to be uniform in size, 64 pages each, with a separate heavy cover, and will be sold throughout the United States and South America for one cent each. This is the first time since the war that the society has been able to produce these volumes at this price. Before the first deliveries had been made, advance orders to the number of 800,000 had been received.

THE CAMPAIGN IN SOUTH CAROLINA

AT A RECENT meeting of the Executive Council of the Diocese of South Carolina, reports were made by the chairman of each of the six departments, the most important being that of the Field Department which reported the results to date of the campaign for the Church's Program. The general business depression, which still rests upon this section of the country, was reflected in this report, which showed that something less than \$40,000 of a combined quota of \$69,000 had been pledged by the parishes and missions of the diocese. It was resolved to continue the campaign until it was evident that every parish and mission had done all that can reasonably be expected of them, and the Bishop was requested to hold a conference with the vestry and congregation at every place reached by him in the course of his episcopal visitations.

SOUTHWESTERN VIRGINIA'S CAMPAIGN RECORD

AN ANALYSIS of the books of the treasurer of the Diocese of Southwestern Virginia shows that, for the triennium just past, payments on subscriptions for the work of the Church have reached \$202,621, or a little more than 88 per cent of the total pledged. The payments on diocesan assessments were better than 97 per cent of the pledges.

The records of the treasurer of the National Council show payment of 107 per cent of the quota. This is due partly to the fact that certain gifts went direct to New York, and did not pass through the diocesan treasurer's books, and partly because several of the churches in the Diocese deliberately overpaid their apportionments.

LAYMEN LECTURE ON CHURCH HISTORY

UNDER THE auspices of the Brotherhood of St. Andrew, a most interesting series of addresses on the history of the Church has been arranged for Wednesday nights during Lent in St. Andrew's Church, Norfolk, Va. The history of the Church has been divided up under six heads, and a distinguished member of the bar is to deliver an address on each head.

The Church in the First Three Centuries is the subject of the first address which will be given on Ash Wednesday night, Feb. 14th, by Judge B. D. White, of the Circuit Court, and a very distinguished Churchman. On Feb. 21st, The Church in the Middle Ages will be the subject of the address of Mr. J. N. Sebrell, a distinguished member of the bar, and one of the local Church school teachers. On Feb. 28th, The History of the Church of England will be given by Mr. James E. Heath, attorney at law, and lecturer at William and Mary College on the Marshall-Wythe Foundation. On March 4th, the History of the Church in America, is the subject to be taken by Mr. Ivor A. Page, senior warden of St. Andrew's Church. On March 11th, the History of the Church in the Diocese of Southern Virginia, will be given by Mr. W. W. Old, treasurer of the diocese. On March 18th, the History of the Church in Norfolk, Va., will be told by Judge T. H. Willcox, Chancellor of the Diocese.

These addresses are all by able men who are devoted laymen and interested in the history of the Church. They promise to be very popular and will attract many of the Church people of Norfolk.

DIOCESAN CONVENTIONS

A FINE SPIRIT of amity marks the ALABAMA Council.—The Oneida Centennial was endorsed by FOND DU LAC.—Iowa calls attention to the activities of the Church in the West.—Bishop Johnson advises LOS ANGELES to respect the Prayer Book as it is.—Bishop Sessums, of LOUISIANA deprecates lawlessness.—Amendment of the Vestry Act engaged the attention of the MARYLAND Convention.—MINNESOTA has a fine record of accomplishment.—MISSISSIPPI laymen form a Laymen's League.—Inter-communion with the Czecho-Slovaks is pledged by MISSOURI.—OKLAHOMA instances the growth of the Church.—PITTSBURGH inducted its new bishop into diocesan life.—SOUTHERN OHIO emphasized the note of Christian fellowship.—SOUTHERN VIRGINIA discusses a colored Suffragan.—A Coadjutor will be voted upon an adjourned meeting of the WEST VIRGINIA Council, in the summer.

AMICABLE SPIRIT MARKS ALABAMA'S COUNCIL

THE MEMBERS of the Council of the Diocese of Alabama, which met in St. John's Church, Mobile, Jan. 24th, applauded at the conclusion of the address of the Rt. Rev. C. M. Beckwith, D.D., Bishop of the Diocese, in which he alluded to the relations existing between himself and his recently elected coadjutor, Dr. McDowell. The Bishop expressed complete satisfaction in the choice of Dr. McDowell, said that the Church in Alabama is now ready to move forward, and urged, "Be so loyal to your own privileges that Bishop Coadjutor McDowell, may with singleheartedness, devote his full time to the high office and work of a Bishop in the Church of God: and while he bends his energies to make his episcopate successful, let us bend our energies to make that episcopate happy". Bishop McDowell, in replying, said: "No words could go straighter to our hearts. They will remain there, a lasting inspiration. Long may he live among us."

CONSIDERATION OF THE PROGRAM

The chief business of the Council was to consider the Program of the Church in the diocese. It was reported that the diocese gave a much larger amount in 1922 than ever before.

It was also resolved to build, on a ten acre lot in Birmingham, presented by Mr. Robert Jamison, a \$15,000 residence for the Bishop Coadjutor.

ELECTIONS

The officers of the diocese were generally re-elected, the Hon. Henry A. Jones becoming Chancellor, however, and Messrs. Charles Henderson and Henry J. Whitfield being elected to the Standing Committee. The delegates to the Provincial Synod are the Rev. Messrs. M. S. Barnwell, E. D. Ellis, Peerce N. McDonald, Stewart McQueen, E. C. Seaman, and J. N. Stoney, and Messrs. W. H. Armbricht Algernon Blair, Robert H. Cochrane, W. B. Hall, M.D., Charles Henderson, and Geo. C. Oliver.

The next meeting of the Council will be in Trinity Church, Florence.

FOND DU LAC ENDORSES ONEIDA CENTENNIAL

THE CENTENNIAL CELEBRATION of the foundation of the Mission to the Oneidas, that is to occur on June 11th, was pledged the support of the Diocese of Fond du Lac, at its Council held in the Cathedral Jan. 23d. A committee of two priests and two laymen was appointed to advise the missionary to the Oneidas on Indian affairs, and consists of the Rev. Messrs. L. D. Hopkins and E. Croft Gear, and Messrs. Harry Price and Hamilton Roddis.

BISHOP SPEAKS ON PROGRAM

Bishop Weller gave much attention to the Program of the Church in his address, and said in part:

"This Program is inspiring to every lover of Christ. It cannot be carried out unless every priest takes up the task immediately, energetically, and enthusiastically. The priest is the natural leader in every such effort, and if he is not actively at work, Christ's work fails because of His indifferent priests. So in Christ's name, I beg each and every one of my brethren in the priesthood, in whose care this Program has not been completely carried out, to undertake it immediately on your return home.

"Now I must say as strong and loving a word as I can to my brethren of the laity. Those great marching orders, Go ye into all the world and preach the Gospel to every creature, were not given to the clergy alone, but to the Church, the whole army of God. The winning of the world for Christ is indeed a great task and calls for a great battle. Battles are not won by officers but by men.

"Our congregations are not private clubs of local convenience, but local centers for active, vigorous service for the great Church, whose orders are to make the kingdoms of this world the kingdoms of God.

"I know that the amount asked of us is large, but it is a carefully estimated proportion of the sum which our Church has set herself to raise, in the fulfillment of Christ's command, together with \$6,000 needed for mission work in our own diocese."

ELECTIONS

The delegates to the Synod are the Rev. Messrs. E. Croft Gear, R. A. Heron, W. C. Way, Francis P. Keicher, and Messrs. Harry S. Price, F. A. Foster, Hamilton Roddis, and C. R. Keith.

The Rev. F. P. Keicher was elected a member of the Standing Committee, and the Rev. J. Torok a trustee of Nashotah House.

RELIGIOUS EDUCATION

A report on religious education was given by the Rev. W. C. Way, who stated that a program had been planned for the period of 1923-1925, and that a large sum would be needed to carry out this branch of the diocese's work in the next three years. Among the things being planned

is a Church chapel for the students at the University of Wisconsin. Active societies for young men and for young women are also being mapped out, in connection with the program for religious education. Pastors in the various cities will cooperate with the public schools in giving the children religious instruction. This is already being done in Appleton, Ripon, and Wausau.

Father Way, also, urged the men and women of the diocese to support Grafton Hall, and send their daughters there for culture and instruction.

IOWA SHOWS MANY-SIDED ACTIVITY

THE ANNUAL CONVENTION of the Diocese of Iowa, which met in Des Moines, Jan. 21st to the 23d, was very interesting in the number of various Church activities in the diocese that were brought into prominence at this time.

RELIGIOUS EDUCATION CONFERENCE

The diocesan Board of Religious Education held a pre-convention conference and institute on the Sunday preceding the Convention. The leader was the Rev. Phillips E. Osgood, rector of St. Mark's, Minneapolis, Minn. The Board of Religious Education is planning to encourage attendance at the summer schools.

BISHOP GAILOR PREACHES

The Rt. Rev. T. F. Gailor, D.D., Bishop of Tennessee, and President of the National Council, was the preacher at the Convention Service at St. Paul's Church, Sunday night. In the morning the Rev. F. S. Fleming, of the Church of the Atonement, Chicago, preached.

A BROTHERHOOD CAMP FOR IOWA

The diocesan assembly of the Brotherhood of St. Andrew decided upon a camp for the older boys of the diocese. A committee was appointed to proceed with details of the camp.

A joint meeting of the diocesan assemblies of the Brotherhood and of the Daughters of the King was held in connection with the diocesan Convention.

THE CONVENTION ITSELF

In addition to the regular routine of addresses, reports, and elections, there were several things of interest.

The report of the Nation-wide Campaign treasurer, showed that, while the second year of the triennium was slightly greater in receipts than the first, the third year had dropped to \$29,000 or about \$5,000 below the figure for 1921. There was, this year, only \$15,000 pledged for the Program from parishes already heard from. There are, however, many that have not yet reported to the committee the results of the Every Member Canvass.

Mr. Simon Casady reported for the committee in charge of raising funds for the endowment and indebtedness of St. Katharine's School at Davenport, that the \$50,000 indebtedness had been paid, and a start on the \$50,000 endowment had been made, although many parishes had not yet reported to the committee the result

of their participation in the raising of this fund.

St. Monica's Home for Girls, in Des Moines, was voted a place among the diocesan institutions. This home has been virtually an Episcopal institution, though not previously recognized by the Convention. This work was founded ten years ago by the late Mrs. Simon Casady and her son, the Rev. Thomas Casady, who is now rector of All Saints' Church, Omaha, Neb.

The next annual diocesan Convention will be held in Davenport.

A QUIET CONVENTION IN LOS ANGELES

THERE WAS little in the way of new legislation at the annual Convention of the Diocese of Los Angeles, which was held in St. John's Church, Los Angeles, on Jan. 24th and 25th, and the sessions, which were well attended, were unusually smooth. The Rt. Rev. Mar Yawalaha, Bishop of the Assyrian Church, was a guest of the Convention at the opening service.

MISUSE OF PRAYER BOOK REBUKED

In his address Bishop Johnson protested against the scant reverence with which the Prayer Book is often treated, and the undue plasticity of its use. He emphasized the fact that the laws of the Church as found in the Prayer Book, are in force at all times. Variations from this norm should come only as provided in canon law under the prescription of the Bishop.

LEGISLATION

The temporary canon on the Executive Council, tried out for the last two years, was made permanent. Hereafter St. Paul's Pro-Cathedral, Los Angeles, will be known as St. Paul's Cathedral, even though it retains a parochial status. The greatest discussion centered on a resolution allowing the election of women on vestries. Most of the speakers favored the amendment, which failed, however, by the following vote: clerical: ayes, 29; noes, 25; lay: ayes, 15, noes, 24. A further amendment permitting women to serve as delegates to convention was disposed of by a motion of reference.

REPORTS

Among the reports made to the Convention, the Board of Missions reported that it was maintaining forty-two missionaries in the diocesan field.

W. F. Knight, Nation-wide Campaign treasurer, reported receipts, exclusive of assessments, of \$49,500, a decrease of about \$3,400 from 1921. The campaign committee reported that incomplete returns showed pledges for 1923 of \$78,000, being sixty-two per cent of the diocesan quota. Santa Barbara Convocation over-subscribed its quota.

ELECTIONS

Most of the diocesan boards were re-elected without change. Delegates to the Synod of the Province of the Pacific will be the Rev. Messrs. George F. Weld, C. Rankin Barnes, Philip A. Easley, and R. A. Kirchoffer, and Messrs. C. E. C. Hodgson, W. C. Mushet, Wilfred Smith, and North Duane.

MEETINGS OF OTHER ORGANIZATIONS

Throughout the week, various diocesan organizations held their annual meetings. The Church School Association had a full day's program. The principal speakers were Prof. Hugh Hartshorne, of the University of South-

ern California, and the Rev. Charles B. Scovil.

At the annual Diocesan Assembly of the Brotherhood of St. Andrew, Percy J. Knapp, of the Foreign-born Americans Division, made the address.

The Woman's Auxiliary held its meeting on Tuesday. Reports showed a United Thank Offering for the year of \$4,810; more than the entire triennial offering of 1916. Altar department donations to new missions amounted to \$1,380, Junior Auxiliary work totalled \$1,150, box work beyond the diocese was valued at \$5,000, while cash receipts reached the figure of \$12,700.

The Girls' Friendly Society held an open meeting. An operetta *Friendliness* was presented by the members of St. John's, St. Paul's, St. Matthias', and St. Athanasius' branches. The thrill of the evening came in the announcement of the recent purchase of a large Los Angeles residence, to be made into a G. F. S. Lodge.

Wednesday evening a reception and dinner were given in honor of the Bishops by the Diocesan Men's Club. The speakers were Mayor Cryer of Los Angeles, F. C. Valentine, Chancellor of the Diocese, the Rev. George F. Weld, and the Rev. John D. H. Browne.

The alumni of the General Theological Seminary, the Episcopal Theological School, Cambridge, and the Church Divinity School of the Pacific, all held reunion luncheons.

The annual meeting of the Daughters of the King was featured by addresses by the two Bishops and the Rev. V. D. Ruggles.

The week closed with the Young People's Fellowship Convention. Features of this were a rally, a corporate Communion, convention business, and an auto ride to San Pedro, where the delegates were entertained by St. Peter's Branch of the Fellowship.

LOUISIANA LAWLESSNESS DEPRECATED

A PROMINENT feature of the Council of the Diocese of Louisiana, which was held in the Cathedral in New Orleans, Jan. 24th, was the address of the Rt. Rev. Davis Sessums, D.D., Bishop of the Diocese, concerning the reign of terror that has been prevailing in certain parts of the diocese.

In the course of his address the Bishop said:

"The General Convention, in resolutions adopted relative to lynch law and racial prejudice, urged upon the clergy the 'duty of teaching the people committed to their charge, the sanctions of government and law'.

"Obedience to the laws which a free people have made for themselves is an indispensable requirement upon the citizen. When individuals withdraw from the orderly social system and attempt to become a law unto themselves, the social order is threatened, and might be wrecked.

"The general safety, and welfare, and progress depend on obedience to the law and the preservation of the system of securing order and justice set up by society. It is not my purpose to go at length into these subjects, but I am seeking to affirm the fundamental need of obedience to, and enforcement of, the law as essential to the true welfare of individuals and society. Where law is not obeyed, we must realize that the cure is not in individualistic methods but in more faithful enforcement, and in the improvement of laws, where that is needed.

"We profoundly desire to see the social order made secure in obedience to law, and we deplore and condemn lawlessness and cruelty wherever found. Particularly do we deplore and condemn the recent tragic instances in our State where, according to public report, torture and death were inflicted by a masked mob, and in connection with which the Governor of the State and his chief law advisers have undertaken the endeavor to secure law enforcement. Where the responsibility is to be placed, must be determined by due processes of law. But here and wherever the established institutions of law are set aside, we affirm the need of vindicating the law, hoping that the efforts of constituted authorities to establish justice will succeed, to the end that order and peace may prevail."

ELECTIONS

The Standing Committee was re-elected.

The following were elected deputies to the Provincial Synod: the Rev. Messrs. G. L. Tucker, D.D., A. R. Berkeley, J. M. Owens, R. S. Coupland, D.D., J. Dirickson Cummins, and Menard Doswell, Jr.; and Messrs. Warren Kearny, Jas. D. Clayton, H. E. Hardtner, R. P. Mead, J. D. Shaffer, and A. C. Symmes.

Vice-Chancellor Benjamin F. Finney, of the University of the South, addressed the Council on the subject, Sewanee. A nucleus to endow a chair at Sewanee in memory of Bishop Polk was voted.

DIOCESAN ADVANCES NOTED

The Report of the Committee on the State of the Church showed an increase over last year in Church school teachers and pupils, and in the total contributions through treasurers of churches.

The Board of Religious Education reported that the Christian Nurture Series is being used by more schools each year. Also that the Young People's Service League has grown in a healthy way from the very beginning of its introduction. College churches or chapels with student pastors, whose entire time will be taken up with work among students were urged. Institutes and conferences are planned throughout the diocese for the current year.

The next meeting will be held at St. James' Church, Alexandria.

MARYLAND DISCUSSES NINETEENTH AMENDMENT

AN INTERESTING discussion was had at the annual Convention of the Diocese of Maryland, which was held in the Pro-Cathedral in Baltimore, Jan. 24th and 25th, on the effect of the Nineteenth Amendment to the Constitution of the United States upon the Vestry Act of Maryland in the event that any parish should desire to give permission to women to vote for vestrymen and to hold office. It was argued by the lawyers that, to accept a virtual amendment to an act which gave to parishes an irrevocable charter, would menace the immunities and privileges secured under that act. Maryland has a Vestry Act under which nearly all the parishes are incorporated, which, among other provisions, allows a vestry to contract with the minister that is to be their rector for a definite period of time, which contract may be renewed or remain in force until the vestry declare their desire to make a new choice or contract. This makes a rector's tenure terminable at any time at the will of the vestry. The state law takes precedence of the canon law of the Church. Every

effort to modify this portion of what is known as the Vestry Act has always been opposed.

DIOCESAN ADVANCE SHOWN

In his address to the Convention, Bishop Murray gave a resumé of the work of the Diocese, giving special emphasis to Women's Work. The report of the treasurer of the Executive Council showed that Maryland had given to the missionary work of the Church more than one half million dollars during the last triennium, in excess of the amount contributed during the three year period immediately preceding. By amendment to the canon on the Executive Council, the treasurer and the executive secretary were made members of the Council *ex-officio*, with seat and vote.

Reports of the work of Religious Education and of the City Mission showed marked advance in these departments.

The Standing Committee was reelected. The delegates to Provincial Synod are: the Rev. Messrs. Wyatt Brown, D.D.; William Page Dame, D.D.; John I. Yellott, D.D.; and Ambrose H. Beavin; and Judge T. J. C. Williams; and Messrs. Hugh Jewett; John Glenn, Jr.; and E. Allen Lycett.

ANNUAL COUNCIL OF THE DIOCESE OF MINNESOTA

THE OUTSTANDING features of the Convention of the Diocese of Minnesota, which met at the Church of St. John the Evangelist, St. Paul, Jan. 30th and 31st, were Bishop McIlwain's address, and the report of the Bishop and Directorate of the Diocese, and the action taken thereon.

THE ADDRESS

In his address the Bishop said in part: "The past year has been one of curiously mingled inspiration and perplexity, both in Church and State. This is due largely if not wholly to the fact that the world is not willing to readjust itself to new conditions on a Christian basis. There has never been an attempt to turn back the hands of the clock as though the World war had never taken place. Christ alone can show the way to a really better world.

"Nor has the United States escaped the effect of this, as we are too well aware. We have sought selfish isolation, but we got only political isolation. We cannot evade social and economic results, which are bound to affect us, no matter how high a barrier we may erect about our national life. We may express astonishment at our slow return to normal conditions. The fact remains that in spite of acts of Congress and of legislatures, in spite of the resolutions of trades and labor organizations, it still remains true that 'God made of one blood all nations on the face of the earth.'

"However, the world and national perplexities are really a challenge to the Christian Church, a challenge and an inspiration. We acknowledge the reality of the perplexities confronting us. Humanly speaking, we do not see our way clear. We know, on the other hand, what the Master has been to the Church and to the individuals who accepted His invitation, 'Come unto Me'."

THE REPORT

The report of the Bishop and Directorate showed a fine record of accomplishment during the past year in all departments of the Church's life. The report stated that the Bishop had confirmed 1,022 persons during the year, this being the third largest number in the history of the Diocese. During the past triennium the

total amount of offerings for General and Diocesan Missions amounted to \$189,856, as compared with offerings amounting to \$75,000, during the previous triennium.

The Council adopted the Budget, which contemplates expenditures aggregating \$40,000 for administrative and diocesan missionary work, and also approved apportionments aggregating \$60,000 to be sent to the National Council as the share of the Diocese in the National Program. A long felt want was also authorized by the Council in the adoption of a resolution instructing the Bishop and Directorate to employ a clergyman of ability to supervise the work of Religious Education and of Social Service in the diocese, and also to take charge of a campaign for strengthening and reviving the work of the Church in rural communities.

ELECTIONS

The Rev. Arthur Chard, and Mr. W. H. Campbell become members of the Standing Committee, and the Rev. C. W. Sprouse, and Messrs. E. H. Foot, J. R. Marfield, and F. E. Whitman were elected to the Bishop and Directorate.

Delegates elected to the Synod of the Province of the Northwest, which convenes in Duluth in September, are the Rev. Messrs. G. J. Childs, P. E. Osgood, E. M. Cross, W. E. Harmann, A. E. Knickerbocker, and Messrs. Walter B. Keiter, J. C. Wade, C. A. Rasmussen, J. C. Fulton, and C. B. Lyon.

AN AWAKENING OF MISSISSIPPI LAYMEN

AT A MEETING preliminary to the annual Council of the Diocese of Mississippi, which was held at St. Andrew's Church, Jackson, Jan. 23d, there was a laymen's conference which resulted in the organization of The Laymen's League of the diocese. This organization is to meet again in Jackson in a month's time, when the Relation of Laymen to the Parish will be the subject for conference. This marks an awakening of the laymen of the diocese to the Program of the Church.

A \$56,000 BUDGET

On the Tuesday afternoon before the Council, the Executive Committee met and outlined the work of the Council. This Committee afterward reported to the Council a Budget of \$56,000 in apportionments, which was accepted unanimously and becomes the apportionment of the various parishes and missions on the Program of the Church. A list of slightly increased diocesan assessment was also accepted by the Council.

THE PRINCIPAL ACTS

The principal acts of the Council were: It accepted the offer of Mr. Thomas Gale, of Jackson, who offered to purchase at a cost of \$6,000 a Home for Babies, affiliated with the Mississippi Child's Home-finding Society, provided that this Home was to be forever under the auspices of the Church, and that after it was established, the Church should pay all expense necessary for its continuance.

It provided for the removal of the home of the Bishop Coadjutor, Dr. Green, from Meridian, to Jackson. Eighteen months ago, he was provided with a home in Meridian. Since that time, diocesan headquarters has been established in Jackson and an Executive Secretary, Col. T. H. Shields, employed. It was deemed better to have Bishop Green in close touch with headquarters, which he could not be in Meridian. Bishop Bratton, moreover, announced in his Council address that he de-

sired to turn the executive work more and more over to Bishop Green, so that he could devote larger time to parochial Missions in the diocese. Last year Bishop Bratton held a number of parochial Missions. These were productive of so great a good that it was decided to continue them.

REVISION OF CANONS

Under the guidance of the Revision committee composed of the Rev. Albert Martin, Mr. J. G. Holmes and Mrs. John Sharp Williams, 3d, the canons of the diocese were completely revised. Steps were taken looking to a celebration of the 20th anniversary of Bishop Bratton's elevation to the Episcopate next September.

The officers of the Diocese were re-elected.

The Council accepted the invitation to meet at Biloxi in the Church of the Redeemer next year.

INTER-COMMUNION WITH CZECHO-SLOVAKS IN MISSOURI

A RESOLUTION pledging the use of the churches and the Sacraments of the Church in the Diocese of Missouri to the Czecho-Slovaks was passed at the eighty-fourth annual Convention, which was held at Christ Church Cathedral, St. Louis, Jan. 23d to the 27th. The resolution reviewed the memorial of Bishop Pavlik, urging the mutual fellowship of the Episcopal and Czecho-Slovak Churches, and the action of the National Council of the Church in urging its bishops and clergy to minister to all Czecho-Slovaks, and ended as follows: "And be it resolved, that we call upon the nationals of the Czecho-Slovak Church who are residing in St. Louis and other points in Missouri to avail themselves of our Church services by joining with us in the worship of Almighty God in the Episcopal Churches of the Diocese of Missouri."

BISHOP TUTTLE'S BIRTHDAY

Bishop Tuttle's 86th birthday was celebrated during the convention, at which he presided with his usual force and clearness of authority. He was the guest of honor at a luncheon given by the Woman's Auxiliary on his birthday, and cut a cake ornamented with pink roses and 86 candles. His birthday was the occasion of city-wide felicitations and expressions of love and honor.

A DIOCESAN COUNCIL

A Missouri Diocesan Council was inaugurated by the passage of a new canon, taking the place of the canon passed in 1922 that created a Bishop and Council, which had never really functioned during the year, owing to the fact that its validity had been questioned. Objectionable points were removed in the new canon, and the Diocesan Council will now have complete control of the Diocese of Missouri. The Diocesan Missionary Board, the Board of Education, the Committee on Finance, and the Commission on Social Service, as well as other acting committees, are eliminated by the Diocesan Council, and their functions are taken over by it.

WOMAN'S AUXILIARY MEETING

The annual meeting of the Woman's Auxiliary was held on Friday, Jan. 27th, at the close of the convention as is usual. Over \$17,000 was raised by the Auxiliary last year for the United Thank Offering, and in pledges to the Near East Relief, missions, and general social service work. At the meeting, a memorial fund was started in memory of the late Miss Mary

Triplett, founder of the Missouri Woman's Auxiliary, with which to buy an organ for the use of the City Missionary at the City Hospital. Mrs. Thomas Q. Dix, was reelected president.

CHURCH GROWING IN OKLAHOMA

The annual Convocation of the Missionary District of Oklahoma, held in Trinity Church, Tulsa, Jan. 23d and 24th, was a revelation of the forward movement of the Church in that state. The Bishop reported a gain of 28 per cent in Confirmations for the year, which came on top of a gain of 25 per cent for the previous year. There were 58 per cent more confirmations in 1922 than in 1920.

Other reports show that every parish and mission had accepted the Church Pension Fund as part of its plan and budget; and that practically every Church school in the District is now using the Christian Nurture Series. The report of the Executive Secretary of the Department of Religious Education showed a splendid increase in effectiveness in methods, especially in regard to teaching. The Church school Institutes held in various centers throughout the state, were found to have been well attended and most productive in the aims and results desired.

The figures for the Nation-wide Campaign for the triennium just ended, show that Oklahoma had raised \$41,487.31, as over against \$10,555.38 for the three years ending December 31, 1919, an increase of almost four hundred per cent.

The Bishop, by resolution of the Convocation, is to have an executive secretary, to relieve him of the details of the office work.

YOUNG PEOPLE'S SOCIETIES

As a preliminary to the Convocation, there was a very successful gathering of the Young People's Societies on Saturday and Sunday, the 20th and 21st, at the same place. This was the first time in the history of the District that such a group had assembled for mutual inspiration. Under the leadership of the Rev. Bernard N. Lovgren, student pastor at the State University, at Norman, the conference was most effective. There were about fifty-seven delegates from the various parishes and missions all over the state.

PITTSBURGH PUTS BISHOP TO WORK PROMPTLY

THE DIOCESE of Pittsburgh inducted its new bishop into diocesan affairs by opening its annual Convention on the afternoon of the day of his consecration. The next morning, Jan. 26th, he began the day's work by a celebration of the Holy Communion at the Church of the Ascension, and, at the business session, made a brief address.

REORGANIZING THE EXECUTIVE COUNCIL

The chief work before the Convention was the discussion of a canon reorganizing the Executive Council of the diocese. It is desired to make the Diocesan Council conform more nearly to the National Council of the Church.

ELECTIONS

The title Administrative Secretary was changed to Executive Secretary, and the Rev. Dr. Flint was reelected. The Rev. Frederic Budlong was elected to the Standing Committee.

Deputies to the Provincial Synod are the Rev. Messrs. W. H. Anthony, T. J. Big-

ham, M. S. Kanaga, and H. A. Flint, Ph.D., and Messrs. T. J. Danner, E. H. McKinley, I. E. Reineman, and H. H. Smith.

The remainder of the session was occupied with reading of reports and routine work.

FELLOWSHIP KEYNOTE IN SOUTHERN OHIO

FELLOWSHIP was the key-note of the Convention of the Diocese of Southern Ohio, meeting in Cincinnati last week. Beginning with a service at which Bishop Brent magnificently presented the keynote—a resumé of his address is printed on another page—the note was preserved throughout the session.

There were no serious contests in the elections and a spirit of harmony and good-will prevailed.

A LARGER CHILDREN'S HOSPITAL

Mr. William Cooper Proctor presented to the Convention the proposition of a larger Children's Hospital to be erected near the group which already includes the Cincinnati General Hospital, the Nurses' Home, the Medical College, and other institutions. Here a tract of land, a little less than five acres, will be occupied by the new Children's Hospital and Home for the Friendless. The new hospital will have a capacity of 125 beds, and a fund of \$750,000 will be required. The plans of the architects are in preparation. Mr. Proctor made two points very clear. He said we want this hospital founded upon religious belief and faith, and dedicated to the glory of God. He also assured the Convention that, as it was literally a memorial hospital, all previous memorials would be carefully preserved in the new institution. The convention gave the whole plan its unanimous and hearty endorsement.

HOUSE OF CHURCHWOMEN

A most complete and interesting report of the work of the women of the diocese was brought from the diocesan House of Churchwomen, which was in session simultaneously with the diocesan Convention, and was presented by Miss Elizabeth Matthews.

The Convention adopted the restatement of the financial aspect of the Program of the Church as agreed upon at the St. Louis Conference of Diocesan Executive Secretaries.

A most touching tribute to Bishop Vincent was presented on behalf of the Convention by the Rev. Dr. Nelson, at one of the Fellowship dinners, and the 325 people present rose as one man and cheered the venerable diocesan heartily.

Special preparations are being made to observe the tenth anniversary of the consecration of the Rt. Rev. Theodore I. Reese, D.D., Bishop Coadjutor of the Diocese, on March 25th. A committee has been appointed to care for the arrangements.

The Rev. Sidney E. Sweet presented to the Convention a resolution condemning the condition of the Ohio State Penitentiary, asking that the convicts who now crowd the idle house be put to work and the sanitary conditions improved. This was adopted and the matter referred to the Department of Social Service for further investigation and action.

PERMANENT WORLD PEACE

A resolution was introduced by the same clergyman, urging the participation of this country in the efforts for permanent World Peace. It declares that "inasmuch as we believe in a religion of self-sacrifice and service, of peace and brotherly love,

we urge that the United States shall act, without political or selfish motives, with primary consideration for the welfare of humanity throughout the world, whether that means the entrance into the League of Nations, or the foundation of an Association of Nations, or the calling of a Conference of Nations."

A resolution was passed putting the Convention on record as endorsing the active coöperation of this Church with the Federal Council of Churches.

The Rev. Bartel H. Reinheimer was elected secretary of the Convention, and the Rev. Messrs. Sidney E. Sweet, and E. F. Chauncey, with Mr. A. W. Schell, were added to the Standing Committee.

Deputies to Provincial Synod are Archdeacon Dodshon, the Rev. Messrs. E. A. Powell, H. S. Ablewhite, and G. P. Symons, and Messrs. W. S. Keller, W. O. Frohock, W. T. Magruder, and Mortimer Matthews.

SOUTHERN VIRGINIA DISCUSSES CHURCH'S PROGRAM

AT THE Council of the Diocese of Southern Virginia, which was held in Epiphany Church, Danville, Jan. 30th and 31st, discussion of the Church's Program was prolonged, as it was revealed that returns, so far, are very incomplete; only about half the apportionment having been subscribed. Means were discussed whereby the canvass might be completed, and the full amount subscribed. A change was made in the Diocesan Canons, denying lay representation in the Council to those parishes that have failed to pay in full their diocesan expense assessment for the preceding year.

NEGRO SUFFRAGAN POSSIBLE

The resolution providing for equal representation of Colored Clergy on the floor of the Council precipitated extended discussion, resulting in the matter being referred to a committee of five clergymen and seven laymen for intensive study of the whole subject, the committee to report at the next council. There is a growing sentiment in favor of a Suffragan Bishop for the colored work in the diocese.

THE BISHOP'S ADDRESS

The Bishops' addresses to Council were of unusual interest. Bishop Tucker, reviewing the work of the past year, gave a sketch of his visit to the Orient last summer, when the diocese granted him a leave of absence and sufficient funds to enable him to visit his three sons, who are missionaries in China and Japan. Much of the Bishop's address was occupied with a discussion of the recent General Convention, emphasizing the duty of carrying out to the full the terms of the Church's Program. Bishop Thomson's address dealt chiefly with conditions within the diocese. The Bishops reported 749 confirmations, 7 candidates for Holy Orders, and 20 Postulants.

ELECTIONS

The Rev. W. A. R. Goodwin, D.D., of William and Mary College, was elected Historiographer and Registrar of the Diocese. Other officers were reelected.

The following were elected delegates to the Provincial Synod: The Rev. Messrs. D. W. Howard, D.D., F. C. Steinmetz, D.D., E. R. Carter, D.D., Malcolm S. Taylor, and Messrs. F. W. Darling, E. B. Hodges, C. J. Faulker, and James S. Easley.

TO MEET HEREAFTER IN MAY

The Council adjourned to meet in St. Andrew's Church, Norfolk, on the second Tuesday in May, 1924. Holding the ses-

sions in January, undertaken as an experiment, failed to convince the delegates of its expediency; hence the decision to return to the month in which it was formerly convened, though at an earlier date.

A COADJUTOR FOR WEST VIRGINIA PROPOSED

IT WAS the purpose of the Diocese of West Virginia to elect a Bishop Coadjutor to relieve Bishop Gravatt from some of his many duties but it was found impossible to do so at the Council of the Diocese which met at Bluefields, Jan. 24th, because the necessary two thirds majority of the Council was not present. Bishop Gravatt is now in his sixty-fifth year. He was consecrated coadjutor in 1899, when there were 33 clergymen, 53 parishes and missions, and 4,237 communicants in the diocese. Now there are 42 clergymen, 95 parishes and missions, and 7,214 communicants. The fact that the diocese is in the heart of the Appalachians makes the necessary travelling burdensome. The Bishop was authorized to call a special Council for some time in May or June to consider such an election.

REVISION OF CANONS

The Council adopted a revision of the diocesan canons, at this session. The chief feature of the new canons is the erection of four boards; Finance, Religious Education, Missions, and Social Service, which are to be the coördinating units between sessions of Council.

The Sheltering Arms Hospital, which Bishop Peterkin founded at Hansford, was consolidated with the Charleston General Hospital, on account of the changed social and economic conditions. The diocese will erect a building to be known as the Bishop Peterkin Memorial.

TIME OF MEETING CHANGED

The time for the meeting of Council was changed from January to the third Wednesday in May. The next regular session will be at Christ Church, Fairmount.

PITTSBURGH WOMAN'S AUXILIARY

THE ANNUAL meeting of the diocesan Branch of the Woman's Auxiliary took place on Feb. 1st, at Calvary Church, Pittsburgh. It was begun by a celebration of the Holy Communion, with Bishop Mann as celebrant, and more than 250 women were present. After the service, Bishop Mann made an address. This was followed by the annual business meeting and election of officers. Reports were received from all the officers and heads of committees, and the goal for the United Offering was set at \$12,000. The officers serving last year were reelected, the name of Mrs. Alexander Mann being added to the list of active vice-presidents. Mrs. Charles Bailey presided throughout the day. In the afternoon, Miss Laura Boyer, Assistant Secretary of Religious Education, spoke. She is to hold an Institute during the two succeeding days. A Missionary pageant was presented by the Committee on Pageantry.

SOUTHERN OHIO WOMAN'S AUXILIARY

THE WOMAN'S AUXILIARY of the Diocese of Southern Ohio held its forty-sixth annual meeting at the Church of the Good Shepherd, Norwood, Ohio, Jan. 24th. Bishop Vincent gave a meditation on the intentions in the Holy Eucharist, at the opening service.

There was a large attendance and the business meeting was very interesting. There are discussion groups in twenty-seven congregations and twenty-nine branches have Program meetings.

The Auxiliary agreed to pay \$300 for a scholarship for a lad from Bethany Home for Boys, who is now studying success-

fully at St. Alban's school, and to raise \$3,000 toward the erection of two training homes for missionaries.

Archdeacon Claiborne, of the Tennessee mountain work, presented a thrilling story of the work of the Church in his district and the morning offering, amounting almost to \$70, was voted to his work.

English National Assembly Debates the Permissive Use

The Problem of Farnham Castle—Good Work of Church Crafts League—Bishop of London to Preside at Anglo-Catholic Congress

The Living Church News Bureau }
London, January 19, 1923 }

THE National Assembly of the Church of England will meet for its spring session in the Church House, Westminster, on Monday week, Jan. 29th, and the following days. The agenda is once more an extremely heavy one, which is mainly due to the fact that in consequence of the General Election no November session was held. It is therefore unlikely that all the proposed business will be got through. In view of the large volume of work which lies before the Assembly this year, the chairman will propose that the summer session, at present fixed for July 2d to the 6th, be prolonged to July 13th, if found necessary, in order to complete the business in hand. The Standing Committee also recommend that wherever possible measures shall be sent to a committee for revision in order to shorten, as far as may be, this stage in the Assembly.

It will be unfortunate if it is found necessary to prolong the July session, because it will then clash with the Anglo-Catholic Congress, which, as I informed you in a previous letter, is fixed for the 10th of that month. Of course it might be found possible, in the event of the prolongation of the Assembly's session, to alter the date of the Anglo-Catholic Congress, but it would be more satisfactory, in view of the arrangements already made, to keep to the time fixed.

The most controversial matter on the agenda of the Assembly is undoubtedly the Revised Prayer Book (Permissive Use) measure, which incorporates the decisions come to in the Assembly last July. The next stage of the measure is that of general approval, which in such a matter is required by the constitution of the Assembly to be considered by the three Houses of Bishops, Clergy, and Laity sitting separately. The revision of the Psalter is not so advanced as the revision of the Prayer Book, and the Assembly will have before it the report of the Revision Committee, over which the Dean of Westminster presided, and the detailed schedule showing the changes proposed. Although the amendments are on the whole conservative and in no way a new translation, there is almost certain to be a good deal of discussion.

THE PROBLEM OF FARNHAM CASTLE

A clause in the Division of Dioceses measure which principally concerns Winchester is that dealing with the future use of Farnham Castle, the upkeep of which has for a long period been a terrible drain upon the resources of Bishops of Win-

chester. The measure provides for the setting up of a committee to frame a scheme subject to confirmation by the King in Council. The scheme may provide either for the sale of the Castle or for the continued use of it for purposes connected with the proposed new Diocese of Guildford. Should the Castle be sold, the proceeds are to be vested in the Ecclesiastical Commissioners for the bishoprics of Portsmouth, the Isle of Wight, and of Guildford.

GOOD WORK OF CHURCH CRAFTS LEAGUE

The Church Crafts League, which has arranged to hold an exhibition of the work of its artist members during the sittings of the National Assembly, has done a great deal to restore individual character to art in churches. It was founded in 1899, to infuse new life into the building, decorating, and furnishing of churches by bringing the clergy and others responsible into direct touch with artists and craftsmen without the intervention of commercial firms. Its foundation patrons were John Ruskin and G. F. Watts. The exhibits at the impending show are to comprise every department of art and craftsmanship relating to the Church, and among them will be Sir Charles Nicholson's plans for Sheffield Cathedral, and examples of the work of Mr. A. G. Walker, a sculptor who has in all probability executed more war memorials than any man living.

BISHOP OF LONDON TO PRESIDE AT ANGLICAN CATHOLIC CONGRESS

The Bishop of London has consented to be president of the forthcoming Anglo-Catholic Congress in London next July, and will deliver a presidential address at the first session on the afternoon of Tuesday, July 10th—that is to say, unless contingencies arise which will render necessary a change of date, as hinted in a previous paragraph. All who remember the sensation created by Dr. Ingram's unexpected appearance upon the platform at Albert Hall at the Congress of 1920, will be specially interested in the announcement. It is now known that the Bishop of Zanzibar (Dr. Frank Weston) has accepted the Committee's invitation to be the chairman of the Congress, he having cabled this week to that effect.

I am also informed from headquarters that the Rev. H. A. Wilson will resign the secretaryship of the Anglo-Catholic Congress in July next (presumably after the gathering at Albert Hall) in order that he may resume parochial work. The Congress movement will then have arrived at a definite point in its history. Fr. Wilson has successfully shouldered an immense burden of work for a movement which grew rapidly far beyond the original conception, and the gratitude of all who have shared in the wonderful series of Congresses is due to him for his wholehearted labors.

GRATITUDE OF PATRIARCH OF
CONSTANTINOPLE

The following telegram has been received by the Archbishop of Canterbury from the Patriarch of Constantinople expressing his gratitude for the maintenance of the Patriarchate as a spiritual institution:

"To his Grace the Lord Archbishop of Canterbury: It is announced from Lausanne that the demand for the expulsion of the Ecumenical Patriarchate has been defeated. Giving thanks to Almighty God, the Fountain of Good, we acknowledge at the same time the debt which we owe to your Grace for the help which you afforded us in the establishing of justice. Receive our warm thanks.

"Patriarch MELETIOS."

Similar messages have been received by the Archbishop from the Holy Synod of Greece, the Patriarch of Alexandria, the Patriarch of Jerusalem, the Archbishop of Cyprus, and from Evlogius, the Metropolitan of the Russian Orthodox Churches in Europe.

CANTERBURY PRIMATE'S
TWENTIETH ANNIVERSARY

Very shortly now, Dr. Randall Davidson will complete the twentieth year of his primacy, for he was nominated as Dr. Temple's successor on Jan. 8th, 1903, and the actual translation from Winchester to Canterbury (the first since 1333) took place a few weeks later. Dr. Davidson's is the longest primacy since that of Dr. Charles Manners Sutton (1805-1828). Four Archbishops of Canterbury, only, have held office for a longer period since the Reformation, namely, Cranmer, Whitgift, Moore, and Sutton.

CHANGES IN THE WELSH CATHEDRALS

Great changes are gradually taking place in the Welsh cathedrals. In Llandaff, for instance, the office of minor-canon is abolished, and the difference between residentiary canons and honorary canons has ceased to be. There will now be thirteen canons, including the Bishop and Dean, each serving at the cathedral for four Sundays in the year. The scheme cannot be put into full operation at present until the existing life interests lapse. The difficulty is accentuated by the fact that three of the older canons are incapacitated by age or sickness.

THE BISHOP OF GIBRALTAR'S TRAVELS

The Bishop of Gibraltar (the Rt. Rev. J. H. Greig), who left England in mid-September to visit a wide district in the east of Europe, which forms a small part of his extensive diocese, and ended his tour at Cap Martin, in France, on Dec. 31st, travelled in the three and a half months just about 7,000 miles. He spent sixteen nights at sea and eight in the train, and broke his railway journey twenty times for the purpose of making a center from which he could visit the several British communities in the neighborhood. I may mention that the Bishop has successfully overcome the many obstacles which were in the way of getting a site for an English church at Monte Carlo. An admirable site has now been granted in the Avenue des Fleurs, and it is hoped that the building will be begun early in February.

TO PREACH IN NEW YORK

The Rev. H. R. L. Sheppard, vicar of St. Martin's-in-the-Fields, and Mrs. Sheppard left Liverpool on Saturday for New York, by the White Star liner *Celtic*. Mr. Sheppard is to preach at St. George's, New York, for Dr. Karl Reiland, for six weeks,

and will then go on a lecturing tour of the universities.

IMPORTANCE OF THE CHURCH OF
ENGLAND MEN'S SOCIETY

The Bishop of Chelmsford, in what may be considered his inaugural address as chairman of the Church of England Men's Society, has sent a letter to the clergy generally, in which he points out that the society is probably the largest fraternity of male communicants in Christendom, and has immense spiritual possibilities. The existence of the society in the Dominions, his lordship says, is a valuable asset to the Church life of emigrants. In Australia, for instance, the whole of the

work connected with the welcome of immigrants is entrusted to it by the Synods. In England, its educational value has never been fully realized. Twenty-five years ago parochialism was rampant, and if today there is a larger vision, embracing the diocesan, national, and international nature of the Church, this is largely due to the C. E. M. S. In conclusion, the Bishop urges that every parish should have its communicants' guild, and the parish priest should ask whether it is not better to link this on to the wider work being done by the C. E. M. S., which has within its ranks men of all shades of opinion within the Church working happily together. GEORGE PARSONS

Encouraging Reports in
the Canadian ChurchDean Fry of Lincoln to Visit
Canada—Child Immigration to
Canada—The Canadian School of
Missions

The Living Church News Bureau }
Toronto, January 30, 1923 }

IN MANY of the dioceses of the Canadian Church the annual meetings are now held in January instead of on Easter Monday. The reports this year are generally of a most encouraging nature. In spite of business depression there has been much church building, especially in the industrial centers of the larger cities, and the receipts for current expenses and for extra-parochial purposes have been well maintained. The three general boards of the Canadian Church all report receipts for the year in excess of those of 1921. With improving business conditions, the financial outlook for 1923 for the parishes, the dioceses, and the general work of the Church would seem to be good.

DEAN FRY OF LINCOLN TO VISIT CANADA

The Very Rev. Dean Fry, of Lincoln Cathedral, England, who is at present touring the United States in an effort to raise funds for the restoration of the tower of Lincoln Cathedral, which has become in danger of collapse owing to the disintegration of the ancient mortar between the stones, will visit Toronto next week. Dean Fry will arrive in the City next Wednesday, and will be the guest of Canon Plumptre, of St. James' Cathedral. While in the city the Dean will address the Empire Club and several public meetings. From Toronto he will go to Ottawa, where he will visit his Excellency, the Governor-General.

CHILD IMMIGRATION TO CANADA

The Executive Committee of the Council for Social Service of the Church of England in Canada has unanimously adopted the following resolution:

"The Executive Committee of the Council for Social Service of the Church of England in Canada recognizes that the child immigrant may become a valuable asset in the development of this nation, but desires to urge respectfully alike upon the Government of Canada and upon all agencies interested in the immigration of children to Canada:

"(1) The vital need of most careful selection in the homeland, including not only a careful medical examination for physical fitness, but examination as to mental fitness by a skilled psychiatrist, and the

procuring of as carefully prepared a past history as possible.

"(2) The equally vital need of a carefully devised and well carried out policy of placing out and of regular supervision and visitation in the land of their adoption, a policy conforming to the best standards of work in child-placing.

"(3) The Council desires also to urge upon the Governments of the Provinces and on child-placing agencies that it is not in the best interests either of the child or the community that Work Permits, by which the regulations of Adolescent School Acts are overcome, should be widely sought or widely granted."

THE CANADIAN SCHOOL OF MISSIONS

The Canadian School of Missions, in which the M. S. C. C. of the Canadian Church is coöperating, has begun a six weeks' session for missionaries and missionary candidates. The courses include Public Health and Preventive Medicine by the staff of the Department of Hygiene and Preventive Medicine of the University of Toronto, under the direction of Prof. Robert D. Defries; Nursing, by the staff of the Toronto General Hospital, under the direction of Miss Jean I. Gunn, Superintendent of Nurses; Moral Hygiene, in which the lectures for women are given by Dr. Margaret Patterson, and those for men by Dr. Harley Smith; Theory and Practice of Missions, by the Rev. Dr. J. Lovell Murray, Director of the Canadian School of Missions; Personal Hygiene, by Dr. George D. Porter, Director of University Health Service; Present Conditions in Mission Fields, a course of lectures by Mission Board Secretaries who have lately visited the great missionary areas of the world, including the Rev. Dr. James Endicott, the Rev. H. E. Stillwell, the Rev. A. E. Armstrong, and the Rev. Canon S. Gould; three senior courses in Religions of the Mission Fields, Hinduism being taught by the Rev. Dr. W. A. Wilson, of India, Buddhism, by the Rev. C. P. Holmes of Japan, and the Chinese Religions by the Rev. John Griffith, of Honan, China.

During the entire academic year, lecture courses for missionary candidates are being given. The subjects covered are the History of Missions, under Prof. J. G. Brown, of McMaster University; Animism and Social Anthropology, under Prof. W. T. Brown, of Victoria; Phonetics and Linguistics, under Prof. J. Home Cameron, of the University of Toronto, and the Theory and Practice of Missions, under Dr. J. Lovell Murray. These subjects are deemed electives by the theological colleges named above, and by the Anglican, Methodist,

and Presbyterian Training School for Women in Toronto.

THE ARCHBISHOP OF NOVA SCOTIA AND GAMBLING AT CHURCH BAZAARS

The Archbishop of Nova Scotia, writing in *Church Work*, says: "If it be found well—and I see no objection to it in itself—to have a bazaar or social to provide for some sort of emergency or to pay a debt, let it be free from raffles or games of chance. The law recognizes the evil of gambling and so prohibits raffling, because it is of that character. Should the Church deliberately go to work and encourage this evil, and teach the people how the law may be evaded? Can anyone answer in the affirmative? Can anyone think that if Christ were once again manifest in the flesh He would approve of that sort of thing? Offering a chance of getting something for nothing or for a trifle of its value is to nourish a taste for gambling and lead to its practice in other ways."

ANGLICAN FORWARD MOVEMENT FINANCES

A bulletin just issued at the head office of the Anglican Forward Movement gives further information as to the disposal of the \$2,989,701.13 received up to Jan. 1st. This sum represents 86 per cent of the amount subscribed, viz., \$3,471,985.55. Ninety four thousand out of one hundred and ten thousand subscribers have paid in full. The administrators of the fund are to be congratulated that the expenses have been kept down as well as they have. The cost of organization for the Dominion was slightly over 2.9 per cent, with a total cost of administration, Dominion and Diocesan, of slightly over 1.9 per cent; a total cost of 4.8 per cent of the amount subscribed. Thirteen dioceses have equalled or excelled their objective in the amounts paid in to the head office.

MISCELLANEOUS ITEMS OF CHURCH NEWS

St. Peter's Church, Toronto, has just observed the diamond jubilee of its establishment. The special preachers were the Bishop of Toronto and Dr. Dyson Hague.

Through the will of Mrs. Katharine D. Duffus, of Halifax, which was probated early this month, St. Paul's Home for Girls and St. Paul's Church, Halifax, each receive \$500.

The funeral of the late Mrs. Susanna Jane Gertrude Jerdon, wife of the Rev. Charles Waller, D.D., Principal of Huron College, London, Ont., was held in St. Paul's Cathedral in that city, where a most impressive service was conducted at 2:30 by the Bishop of Huron, assisted by the Very Rev. Derwyn Owen, Dean of Niagara, and the Rev. Provost Seager, of Trinity College, Toronto. Mrs. Waller was active in Church circles and will be greatly missed in the Diocese of Huron.

Miss Maud Royden, of London, is to visit Toronto and speak before the Women's Canadian Club.

The Bishop of Toronto presided last week at the annual meeting of the Ontario Humane Society.

Dr. Hiltz, general secretary of the General Board of Religious Education, and Canon Vernon, general secretary of the Council for Social Service, both go to British Columbia this week to attend the synods of Columbia and New Westminster, and to visit various points in the British Columbian diocese.

Canon Shatford, of Montreal, is conducting a mission this week at All Saints' Cathedral, Halifax.

Bishop Reeve opened the new wing at the G. F. S. hostel, 52 St. Alban's Street, Toronto. Mrs. S. G. Wood, the first president of the society, and for forty years a member of the organization, spoke briefly, and at the conclusion of the formal cere-

monies tea was served from a flower-decked table, Mrs. Hewitt, Mrs. S. J. Broughall, and Miss Russell being in charge of the tea room. The new wing, which will permit about a dozen more girls to live under the hospitable roof of the friendly home, is splendidly complete, and every room furnished with great taste. A spacious clubroom has been appropriately furnished by Mrs. H. M. East, in memory of her mother, Mrs. Reynolds, who during her lifetime was very much interested in the work of the Girls' Friendly Society.

A special prayer has been issued by the Council for Social Service, for public and private use at Sexagesima and at other times on behalf of the Council and our social workers generally.

The Bishop of Toronto celebrated, at

St. Alban's Cathedral, at a Corporate Communion for the chaplains and other workers engaged in ministering at the various institutions in the city of Toronto. At the close, these workers, under the leadership of Archdeacon Ingles, held an interesting meeting for the consideration of reports and the discussion of problems.

The Rt. Rev. H. K. Mowll, assistant bishop in Western China, who was consecrated in England, is now on his way to his mission. He will receive an honorary D.D. from Wycliffe College, Toronto, on the staff of which he served for nine years.

Archdeacon Warren inducted the Rev. J. McKittrick as the first rector of the newly created parish of Calvary, Silverthorne, Toronto. Canon Morley was the preacher.

"Too Vague and Ambiguous":

Dr. Grant is Rebuked

Conference on Religious Education —A Clearing House for Child Welfare—The Church Club's Lenten Activities

The Living Church News Bureau }
New York, February 3, 1923 }

BISHOP Manning has published his rejoinder to the Rev. Dr. Grant's reply to his letter requesting an explanation of his views. The Bishop finds Dr. Grant's explanations "vague and of doubtful meaning and not in terms which are clear and direct." He decides not to convoke an ecclesiastical Court to try Dr. Grant, because he finds his statements "too vague and ambiguous" to warrant legal proceedings. He reminds Dr. Grant of his equivocal position in consequence and of his dubious use of the authority of Gore, Swete, and Inge in support of his views. The Bishop asserts that Dr. Grant's "interpretation" of the disputed articles in the creed amounts to a "denial" of the facts. He also says that these recent utterances are "not an isolated incident" but the culmination of years of recalcitrancy and religious radicalism, only more pronounced and touching vital questions more closely than before. "There, for the present," the Bishop concludes, "the matter rests." [The letter is printed in full on another page.]

A great many sermons are being preached by city rectors and by denominational clergymen on Dr. Grant's case. Most of them are critical and condemnatory, notably one by the Rev. Gustav A. Carstensen, of Holy Rood. The Unitarians generally approve. The Baptist "Fundamentalists" are deeply stirred to vehement protest.

A report that Bishop Manning was advised that a heresy trial would alienate gifts from the Cathedral and that no trial would consequently be held is just one of those silly but malicious innuendoes that are made by irresponsible gossips who love to spread disunion and distrust. No one who knows the Bishop credits the unworthy rumor or its veiled insinuation.

The result of the enquiry so far is not a vindication for Dr. Grant, much less a defeat for the Bishop. Nothing is settled, except that Dr. Grant escapes trial by reason of what the courts would call a plea of "reasonable doubt" as to his ortho-

doxy, a "doubt" of Dr. Grant's own creation and not altogether "reasonable" forasmuch as it could have been resolved and set at rest by more candor on his part. The *onus probandi* is still on Dr. Grant. The advantage rests with the Bishop.

CONFERENCE ON RELIGIOUS EDUCATION

The conference on the subject of Religious Education, which met at the Park Ave. Baptist Church on Monday morning, Jan. 29th, was attended by about 400 clergymen. The New York Federation of Churches sponsored the gathering, and its president, the Rev. Dr. Anson P. Atterbury, was chairman.

Judge C. T. C. Crain, of the Court of General Sessions, spoke of the urgent necessity of securing some concerted action in the interest of the half-million Protestant children who are without adequate moral and religious training, either in the school or in the home. He advocated the creation of an interdenominational Board of Religious Education, analogous to the present School Board, with power to frame a curriculum and manage the whole business, just as the secular Board functions in its sphere.

Mr. Stephen F. Bayne, a Churchman, a District Superintendent of Schools and president of the Protestant Teachers' Association, numbering 6,000 in its membership, pledged the Association to coöperation in any plan which the Churches might formulate. The Association did not seek either direction or domination of the movement, but simply to help in the work of teaching whatever curriculum might be adopted.

A committee of the following clergymen was appointed to report the findings of the Conference: the Rev. Messrs. Ralph W. Sockman, chairman, Henry E. Cobb, Louis T. Reid, T. F. Savage, Ernest M. Stires, Cornelius Wolfkin, Percy T. Edrop, and G. U. Wenner. This committee, apparently identical with one appointed previously, and therefore conversant with public opinion, brought in a report disapproving the idea of a central board of Religious Education and approving community responsibility instead, especially through the regional Leagues already established by the New York Federation of Churches. The report further recommended coöperation with the New York Sunday School Association and other religious education agencies by means of a Central Committee to be appointed by the New York Federation of Churches

which would take the whole subject under consideration.

It was the general opinion of those present that group action was better than centralization of authority. Many clergymen, our own and the Lutherans especially, are not in favor of interdenominational control, but prefer the creation of what might ultimately develop into a system of parochial schools of religious education under their own direction. It is likely this view will ultimately prevail among the other Churches except in communities where peculiar conditions exist. It is also likely that any sort of general curriculum of study must be subject to individual and collective denominational amendment, enrichment, and alteration.

The general result of the meeting was, 1, to affirm the vital need of moral and religious training; 2, to accept the challenge of the Protestant Teachers' Association to supply a working plan for their use; and 3, to secure the utmost coöperation from all agencies engaged in the work of religious instruction.

A CLEARING-HOUSE FOR CHILD WELFARE

Our Church takes considerable and legitimate pride in the fact that largely through its instrumentality the present Federation of Institutions Caring For Protestant Children was brought into being. Its first annual report has just been issued by its very efficient Executive Secretary, Miss Martha Taylor.

The Federation is a coöperative clearing-house of information for over sixty different institutions in Greater New York which care for Protestant children. It is not a child-placing, but rather an advisory agency in this respect, keeping in close touch with all institutions so as to know where vacancies exist and may be filled to the best advantage.

One of the most important functions of the Federation is its relation to the City Budget. Hitherto the Protestant group of institutions received scant attention and meager support from the Budget workers, whereas the Roman Catholic and Jewish groups did, owing to their highly organized and centralized Federations. This year, thanks to the Protestant Federation, the Gould Clearing Bureau (the gift of Mr. Edwin Gould), is in the Budget, as is the Sarah Schermerhorn House for Convalescents, a part of our Church's City Mission work.

The Federation has promoted conferences and taken active part in many gatherings to consider questions affecting child welfare. It is fostering the specialization of aim and effort on the part of its member-organizations, so that in time New York will have agencies to meet almost every conceivable need of the many dependent and delinquent children who, otherwise, would be neglected or else lost in the shuffle.

The Federation at present is housed through the courtesy and generosity of Gen. W. W. Skiddy, treasurer of the General Convention, in Room 1901, at 347 Madison Ave.

THE CHURCH CLUB'S LENTEN ACTIVITIES

The Church Club of New York has promoted and is promoting much useful activity in the affairs of the diocese. It sponsored the great meeting for the Campaign of the Church in Carnegie Hall last fall. It has interested itself in the problem of moral and religious instruction in the city of New York. Its annual dinner, always a delightful function, takes place on the 8th. Its Saturday afternoon reunions and lectures are highly instructive. Its Lenten program is especially sig-

nificant: Bishop Manning will deliver a course of six Friday afternoon lectures, under its auspices, in the Cathedral, on the general subject of "A Revival of Personal Religion" as the great need of our time. The detailed program of the lectures is as follows: Feb. 16th, The Present Confusion as to Standards of Life and Conduct; Feb. 23d, What do we Mean by Personal Religion? March 2d, The Need for a New Realization of the Power of Prayer; March 9th, The Need for Fuller Emphasis on the Sacramental Character of our Religion; March 16th, The Present Crisis with Regard to Marriage and the Home; March 23d, the Grounds of our Belief in our Lord Jesus Christ as God.

On Saturdays, March 3d, 10th, 17th, and 24th, a series of Lenten addresses (subject to be announced later) will be given by the Rev. Prof. F. J. Foakes-Jackson, D.D., of Union Seminary, in the Club rooms, 7 East 48th St., at 4:30 p. m.

A men's reception and luncheon was held at "Houston House", 105 East Houston St., (formerly St. Augustine's parish house) on Saturday, Feb. 3d, taking the place of the Club's usual Saturday afternoon gathering.

On Saturday, Feb. 10th, the Rev. Robert F. Gibson, Executive Secretary of the National Council's Department of Publicity, will speak at the Club rooms on Should the Church Use Publicity?

GENERAL NEWS NOTES

The preacher at the Three Hour Service in the Cathedral on Good Friday will be the Rev. President Bell of St. Stephen's College.

The congregations which attend the Cathedral contributed \$1,523.40 to Nationwide objects in 1922. Additional gifts from the Sunday school, from individuals, and the cash offering on Advent Sunday brought the total to \$2,123.20.

The Very Rev. A. V. Baillie, D.D., Dean of Windsor, and Bishop Shipman were the preachers at the Cathedral on Sunday, Jan. 28th.

The Churchwomen's League for Patriotic Service held its annual meeting in the ball room of the Colony Club, Park Ave. and 62d St., on Monday afternoon, Jan. 29th. Bishop Manning was the guest of honor, and made an address. Dean Bail-

lie, of Windsor, was also present and spoke. The League continues its indispensable work among disabled soldiers and the families of prisoners, in the hospitals and charitable institutions of the city and the Church; among the student body and the young women who flock to New York to work or to engage in artistic, musical, literary, or professional employment.

The Rev. H. R. L. Sheppard, vicar of St. Martin's-in-the-Fields, London, is preaching every Sunday morning at St. George's, Stuyvesant Square.

M. Emile Coué addressed a special gathering of the clergy and their wives on Saturday afternoon, Jan. 27th, in the Union M. E. Church, West 48th St. More than 1,000 persons were present. The lecture was an exposition of M. Coué's theory of autosuggestion and of the proper use of his familiar formula.

The Rev. T. W. Pym, D.S.O., Head of Cambridge House, England, has been preaching and lecturing in New York this past week. He will speak at the February meeting of the Churchman's Association on Psychology in the Work of the Clergy.

Dean Baillie, of Windsor, addressing the Pilgrims, at a dinner in his honor at the Ritz-Carlton, on Feb. 1st, asserted that the Germans had gone back to the simple life, were not warlike, but "Sunny-hearted, dreamy, sentimental", as before the war. There is more poverty than in Austria but not so much unemployment. His visit to Germany last year convinced him that "some good is left in Germany".

Bishop Manning has announced a Quiet Day for the clergy, to be held at the Cathedral on Monday, Feb. 19th. The service will be at 11:30 and will consist of intercessions and an address by the Bishop. Luncheon will be at 1. At 2 there will be a Conference on the Work of the Ministry: Its Opportunities, Its Joys, Its Responsibilities. Though held after Ash Wednesday, this meeting will be really a preparation for the holy season. It should draw attention to the supreme need of the hour: a searching examination into personal religion, and the faith and its foundations. It may and should have an eirenic influence upon the present disturbed situation.

FREDERIC B. HODGINS.

Philadelphia Galilee Mission Celebrates its Anniversary

The Bishop's Bricks Fund—Increased Interest in Missionary Education—The Philadelphia Seaman's Institute

The Living Church News Bureau }
Philadelphia, February 3, 1923 }

THE twenty-sixth anniversary services of the Galilee Mission were held from Jan. 27th to the 29th. On Saturday, the services were conducted in the chapel of the Mission, at which time, there were addresses by Bishop Garland, the Rev. Dr. Tomkins, the Rev. A. H. Haughey, Dr. W. H. Jefferys, and Mr. W. A. Lippincott, Jr. The choir of the Church of the Resurrection led the singing. On Monday evening, similar services were held, the speakers being the Rev. Dr. Caley, the Rev. Messrs. C. Herbert Reese, Perry G. M. Austin, G. G. Matchett, and Mr. Edward H. Bonsall. The choir of St. Matthew's Church was present.

The Sunday service was held in Calvary

Church, Germantown, the Rev. A. R. Van Meter, rector, and the speakers were the Superintendent of the Mission, Mr. George W. Wilkins, and Messrs. George E. Ramsden, and Thos. H. Wilson.

The annual report of the Superintendent of the Galilee Mission has just been received, and, as usual, it furnishes much interesting reading, and causes much searching of heart as to why, with so much active Church work, in this "city of churches" and elsewhere, such pathetic cases still exist.

Mr. Williams says: "Conditions have not improved as much as was expected in this section of the city through the Prohibition law, simply because the law has not been enforced . . . I cannot understand how even some professed Christian men are against Prohibition. If they could only come and see the sights I see day after day—little children improperly nourished and clothed because their fathers are drunkards—mothers looking for sons who are on sprees! . . ."

"Almost a dozen men have been directed towards the Ministry by those who have been connected with the Mission, and have gone out to many parts of the country. Galilee now has a missionary in China. Another has offered for Africa . . ."

THE BISHOP'S BRICKS FUND

An entertainment was given in Holy Trinity parish house, Saturday, Jan. 27th, under the auspices of the Bishop's Bricks Fund, which exists to arouse interest in, and obtain gifts for, diocesan missions. The children of St. Barnabas' Church, Germantown, presented a pageant: *The Soldiers of the Church*. The children of Phillips Brooks Memorial chapel sang.

The offering was for the new parish house for St. Barnabas' Church.

These two congregations are amongst the most active of the colored churches in the diocese.

INCREASED INTEREST IN MISSIONARY EDUCATION

Mrs. Henry Pillsbury, in charge of the Educational Division of the Woman's Auxiliary, and acting also under the Department of Religious Education, reports that in 1922, 109 study classes were held with 2,218 members.

One class decided to support a native worker in the field.

One leader and Parish Educational Secretary has volunteered, and has been accepted for work in Japan.

A total of \$2,825.91 has been given by the classes for various missionary and philanthropic purposes.

THE PHILADELPHIA SEAMEN'S INSTITUTE

"No port in the United States, excepting New York," says George F. Sproule, of the Department of Wharves, Docks, and Ferries, "is called upon to care for and give aid to as many seafaring men as the port of Philadelphia."

During 1922, the Seamen's Church Institute has provided 25,679 paid lodgings, and 7,315 free lodgings. 1,744 needy seamen have been relieved; 12,296 free meal tickets have been given; 2,230 articles of clothing have been distributed, and 35,715 books and magazines have been placed aboard ships.

The Institute has had a gross attendance of 60,000 seamen, has provided medical attendance for 138, and obtained positions for 2,494, has handled 3,326 pieces of mail for seamen, besides holding 186 classes and religious meetings, and giving 91 entertainments.

Such work as this gives point to the urgency of the appeal for funds which the Institute is now making to erect a new building to furnish more adequate facilities to accommodate the seamen who visit this port.

A LECTURE ON ALASKA

An illustrated lecture on Alaska will be given on Saturday, Feb. 10th, at 3 o'clock, in St. James' guild house, by the Rev. G. D. Christian, who has spent eleven years under Bishop Rowe. A silver offering will be given to the Bishop Rowe Foundation Fund.

THE BISHOP'S PRE-LENTEN CONFERENCE

The pre-Lenten Conference for the Clergy is to be held in Holy Trinity Church next Wednesday, Feb. 7th, instead of on Feb. 12th, as previously announced.

There will be a celebration of the Holy Communion, followed by an address by the Suffragan Bishop. Luncheon will be served in the Church House, and an address will be made by the Very Rev. Albert Baillie, Dean of Windsor.

FREDERICK E. SEYMOUR.

A New Chapel for the University of Illinois

A Formal Announcement of Removal—Deanery Meeting at Pontiac—Student-Follow-up Work

The Living Church News Bureau }
Chicago, February 2, 1923 }

FUNDS are now in hand for the erection of a new building for the Chapel of St. John the Divine at the University of Illinois at Urbana. A quota of \$10,000 was allocated to the Diocese of Chicago, a like amount to the other dioceses in the state, and contingent on the raising of this amount, the National Council promised \$20,000. The entire amount is now in hand.

At a recent meeting of the Bishop and Council of Chicago, Mr. Courtenay Barber announced that Mr. Cushman had raised \$6,200 through special subscriptions, and that he himself had raised the additional sum of \$2,305. The Bishop and Council then promptly underwrote the balance, \$1,495, and it was ordered that the offerings at the coming Convention of the Diocese be devoted to this purpose.

The site of the new chapel is opposite the sites of the new University Library and the Museum of Fine Arts in what will be a most central part of the Campus. The Rev. John Mitchel Page recently celebrated his tenth anniversary as chaplain.

A FORMAL ANNOUNCEMENT

Under date of Feb. 1st, the executive committee for the Board of Trustees of the Western Theological Seminary has sent out a formal announcement that its seminary will be removed to Evanston. "This is a momentous forward step", says the announcement, "It challenges every resource at our command, and we propose to spare no effort to secure the funds necessary for the immediate realization of the plans. Important and immediate conditions confront us". One of these conditions is the sale and the vacating of the present property when required; another is the prospect of a loss, probably for several years, of the chief source of revenue for running expenses, two buildings at the southeast corner of South Water and Clark Sts., Chicago, which are expected to be vacated because of the improvement and elevation of South Water St. "Very large assessments must be financed to take care of this property which ultimately should be more valuable than before. Our revenue will soon be far less than our expenses. Therefore, at the annual meeting of the Board of Trustees, it was decided by a unanimous vote to discontinue temporarily the academic sessions of the Seminary at the close of the present school year. . . . It is hoped that the period of suspension will not exceed two years, and details are being worked out which will bring about the least embarrassment to the present faculty and students. The continued education of every student will be guaranteed to the completion of his theological course, so far as such a guaranty has ever been given by the Seminary". The letter concludes by saying, "It is, therefore, our purpose to conserve properly our resources that we may be free and basically sound in going forward with the campaign. In this we are confident of the support of every one who has at heart the future of the Seminary and the great and increas-

ing need of our Church—men for the ministry. It was for this our Seminary was founded, and for it we now propose worthily to continue and to enlarge its service".

We are informed that the statement in the account of last week that the trustees of Northwestern University and of the Garrett Biblical Institute had first offered the desirable site to another institution, is erroneous.

DEANERY MEETING AT PONTIAC

The deaneries to the far south, and to the north and west, the Southern and the Northern deaneries as they are called, have a good custom not enjoyed by the Northeastern or Chicago deanery, of holding sessions for two days at a time at different centers of the Church's work. The last convocation of the Southern Deanery was held on Jan. 8th and 9th in the extreme south of the diocese, at Grace Church, Pontiac, the Rev. T. DeWitt Tanner, the dean, presiding. Bishop Griswold was the preacher at Evensong on the opening night, and the celebrant the next morning. Later Dean Tanner gave a helpful meditation. The clergy were the guests of the Rev. William Baker, rector of Grace Church, who has recently come from Bloomington in the adjoining diocese of Springfield.

STUDENT FOLLOW-UP WORK

Mr. W. F. Pelham, leader of student work in the Department of Religious Education of this diocese, has been consistently following up our young people who have left home for school or college. Some of our young Church women attend Rockford College, at Rockford, Ill., and the suggestion was made by Mr. Pelham that a certain Sunday each month be set aside when they would make their Communion at the early celebration at Emmanuel Church, the Rev. Garth Sibbald, rector. The suggestion was acted upon, and it is interesting to read the comment in the students' paper on what is called "a custom of the Episcopal students of the college". The girls make their communion every third Sunday, and are given breakfast afterwards in the rector's study.

PROGRESS IN THE DIOCESE

Special services on Sunday, Jan. 21st, marked the sixth anniversary of the Rev. Gerald G. Moore as rector of the Church of the Advent. The rector preached in the morning and the Rev. Irwin St. John Tucker in the evening. Six years ago there was a debt of \$6,000. Today every debt has been paid, and \$6,000 is in the building fund.

The mission of Our Saviour, Elmhurst, has prospered under the care of the Rev. Dr. John Arthur, who is also rector of St. Mark's, Glen Ellyn, and now the congregation at Elmhurst is seeking to become a parish with a resident clergyman. Request has been made through Dr. Arthur to the Bishop for the change.

St. Paul's-by-the-Lake, Rogers Park, the Rev. H. N. Hyde, rector, is soon to have a new church. It is the intention of the congregation to build as soon as building conditions are favorable, and funds in hand and in sight make possible the beginning of construction. It is expected that the sum of \$7,500 will be in hand by the end of 1923 for the building. The in-

debtedness on the new parish house has been reduced during 1922 from \$4,000 to \$2,500.

Six months ago the parish of the Church of the Atonement, Chicago, the Rev. F. S. Fleming, rector, had a mortgage on its

beautiful new church of \$40,000. In six months the parish has reduced the indebtedness by \$17,000. The parish budget for the current year is \$50,000. Of this \$12,000 is for the Church's Program.

H. B. GWYN.

the playhouse, where more than two hundred persons were hurt and ninety-eight lost their lives, and then circled slowly over the entire city, dropping the flowers which had been furnished by the friends and families of the Knickerbocker victims.

GENERAL NEWS NOTES

The Rt. Rev. Ethelbert Talbot, D.D., Bishop of Bethlehem, was the preacher on Jan. 28th, in St. Paul's Church, where the Bishop's brother is rector. Tonight Colonel Edward Elliott, of the United States Army, is to deliver an illustrated lecture in St. Paul's parish house on The Capture of Jerusalem.

The Rev. Dr. Thomas E. Green, formerly of Cedar Rapids, Iowa, and very much admired in Washington for his speaking ability, as well as for his splendid labors as head of the Speakers' Bureau of the American Red Cross during the war, has received splendid recognition of his meritorious services. Last week Mr. N. Kwapiszowski, Consular Agent of the Polish Legation, presented Dr. Green with a medal and diploma in recognition of the latter's assistance in connection with the membership enrollment of the Polish Organization in 1920.

The new officers of the Washington Clericus are the Rev. James Kirkpatrick, of St. John's Bethesda, president, and the Rev. George F. Dudley, D.D., rector of St. Stephen's, secretary. The February meeting is to be held in Epiphany parish hall, on Shrove Tuesday.

The will of Miss Louisa Wilson, just filed for probate, leaves bequests for \$1,000 each to the Cathedral Foundation and to the Epiphany Home. St. Paul's Church is left \$300, and Epiphany Church \$200.

A meeting of the committee on the proposed Diocesan Home for the Aged, met at Trinity Community House Jan. 24th. There was a discussion of the previous work of the committee, and of the method to be pursued with regard to the raising of the necessary funds for the contemplated home. The Rev. Thom Williamson, Jr., rector of the Church of the Advent, reported that the project had been endorsed by the Board of Social Service and the Laymen's Service Association. If the endorsement of the Diocesan Convention can be obtained, an active campaign is to be launched to secure definite financial support from the parishes and individuals of the diocese. As soon as this support is assured, committees will be appointed to push the scheme rapidly into concrete shape.

BISHOP MANNING'S FINAL REPLY TO DR. GRANT

THE FOLLOWING is the text of Bishop Manning's final letter to Dr. Grant, referred to in the New York letter:

February 1, 1923.

The Reverend
Percy S. Grant, D.D.,
Rector, Church of the Ascension
New York City.

My Dear Dr. Grant:

I have received your letter of Jan. 25th, and have read it with great care. In my former letter, I called your attention to the fact that in your recent sermons you gave the impression to the Church, and to the public generally, that you denied the miraculous elements of the Gospel, and that you no longer believed in the power and Godhead of our Lord Jesus Christ.

In view of the wide concern and scandal to the Church, caused by your utterances,

Washington Layman Stresses Definite Preaching in Church

Social Service Activities—Memorial of Knickerbocker Disaster—General News Notes

The Living Church News Bureau }
Washington, D. C., January 31, 1923 }

AT THE January meeting of the Laymen's Service Association, the paper of the evening was read by Mr. Byron S. Adams, member of St. Agnes' parish. In the course of the paper, which was called Lay Responsibility in the Diocese, Mr. Adams said:

"We belong to a very conservative Church, and anything new is considered to be radical; radical, simply because it is new. But I profoundly believe that if we had more teaching of the fundamentals of our religion from the pulpits, it would produce a more spiritual and militant body of laymen. We need more of the A, B, C's of Christian teaching to make us think simply and steadfastly as to our spiritual situation and mode of living. We need to draw trial balances from time to time, to learn if we are in danger, or are already bankrupt. I know, and you know, that the average sermon has little stimulation for us. It rarely tells us what we must do, and how to do it, or creates a longing desire to do it. We need practical teaching to arouse the dormant good there is in all of us. Religion is not failing; I believe more men are interested in it than ever before, but we need more sermons of personal and practical value. I do not censure the clergy or the laity. We have inherited this condition. But I am not, at this time, concerned with our past delinquencies. What I ask of each one here is: Should we be satisfied to let this condition continue indefinitely? Let us attempt to correct it.

"We could suggest, privately, to our rectors that more stress be laid, in their sermons, upon the doctrines of the Church, its history, and the vital reasons we should be practical Churchmen. I would have sermons so personal that, as we leave the church, we would be disturbed in spirit rather than to experience the pleasure of having heard a good sermon. The comfortable spirit of self-satisfaction possesses us in ecclesiastical matters to such an extent that many are contented to live with feeble faith—if our works are to be taken as evidence.

"Our vestry system, as now practiced, is anything but satisfying to men really interested in diocesan advancement. There are some men on some of our vestries who have rendered valuable service in the past, but whose resignation would be a blessing to the parish; their days of usefulness are past. There are others who realize they occupy a position that someone else could fill with greater profit to the parish, but some influence—the rector's desire, their own vanity, or the lack of leadership among the laymen—has prevented the development of men to replace them. There are parishes which often find difficulty in getting a quorum to transact business, because of carelessness, negligence, or in-

difference. Some of the vestries are 'yea and nay' organizations. They deal with the current business or emergencies, but exhibit little real effort to visualize the larger opportunities or venture to meet them adequately.

"This condition could easily be corrected if a genuine invitation was given to qualified voters to attend the Easter election of vestrymen. It is the duty of the laymen to qualify and attend this meeting, and see that the most capable men—those who desire to aid in the advancement of the parish, diocese, and Church at large—are selected from the congregation. Men should not be placed upon the vestry because of political, social, or financial achievements; the test should be: Does he love his Church? Is he willing to serve her? Has he the ability? I would suggest that our association undertake some worthwhile effort, in addition to our midday Lenten services, and that the plan adopted be carried out in full. Such a program, if seriously undertaken, would focus the attention of the whole Church upon this Diocese, and who dares deny that some day, if God wills it, we should have a 'Knights of Columbus' under another name in the Episcopal Church in America. It will be a blessing to our ancient Church."

SOCIAL SERVICE ACTIVITIES

The Board of Social Service is making strenuous efforts to carry out the parochial program as suggested by the National Department of Christian Social Service. The Board is recommending, in a letter sent to each clergyman in charge of a parish or settled congregation, that groups be formed for the study of the text book put out by the National Department, *The Social Opportunity of the Churchman*. At Trinity Community House, 3d and C Sts., N. W., beginning Monday evening, Feb. 12th, a course of seven classes will be held, with the members of the Board of Social Service acting as instructors or leaders. Each week a chapter of *The Social Opportunity of the Churchman* will be taken up. This course is intended as a teacher training class for those who may be leaders in the various parishes, although it is open to the people generally.

MEMORIAL OF KNICKERBOCKER DISASTER

Sunday, Jan. 28th, was the first anniversary of the tragedy of the Knickerbocker Theater disaster. Among the many churches which observed the anniversary was St. Margaret's, where there was appropriate music, with prayers and flowers, and a sermon, *The Touch of the Human Hand*, by the rector, the Rev. Dr. Herbert Scott Smith. St. Margaret's parish suffered more than any other church, perhaps. In addition to the number from this parish who were badly hurt, fifteen were killed.

A committee, of which Representative W. D. Upshaw, of Georgia, was a member, arranged with the Navy Department to have two aeroplanes drop flowers over Washington, in the afternoon. The planes flew from their sheds over the site of

I called upon you to correct in clear and unmistakable language the impression of your unbelief which you had given, reminding you at the same time that if you could not conscientiously declare your belief in the Christian Faith as contained in the Apostles' Creed, as to which my conference with you had not reassured me, your only honorable course would be to withdraw from the ministry of this Church, whose commission you hold as one of her authorized official teachers.

Your letter in reply is a modification of your former utterances, but I am sorry to say that it does not remove the doubt which you yourself created as to your belief in Jesus Christ as God and Saviour. Your letter is written in terms which are vague and of doubtful meaning, and not in terms which are clear and direct.

I note what you write as to the miracles of the New Testament, and also your claim that you have the right to interpret the articles of the Creed in a sense which in reality denies the facts which the words declare. There is much that I should like to say upon these points. Important as they are, however, these points do not constitute the main issue.

The real issue, which you have raised by your own utterances, is whether you believe that Jesus Christ is Lord and God, for if you do not so believe, it is plain that you cannot with self-respect, or with freedom to express your real convictions, continue to hold your place as a Minister of a Church whose whole life and teaching is founded on this belief.

It is this faith in the Lord Jesus Christ which you refrain from clearly expressing in your letter. You rather confirm the impression that you do not so believe, but you do not say so plainly and definitely. The terms in which you express your faith in Christ are all of them terms which may be used, and are in fact used, by teachers who definitely deny His deity. There is no statement in your letter which indicates any belief on your part in Jesus Christ, the Eternal Son of God, the Second Person of the Holy Trinity.

Your assertion that there are others in the Church who believe as you do is not to the point. Some of those whom you quote are far from doing so. Your attempt to claim Bishop Gore and Dr. Swete as supporting your position is surprising indeed to those who know their writings. Both of these great scholars stand unqualifiedly for belief in the Deity of Christ, and if you have read Dean Inge's *Confessio Fidei*, in his latest published volume of *Outspoken Essays*, you must know that he repudiates the idea that Christianity can exist without this belief. In this essay (pages 51-53) Dean Inge declares emphatically his faith in Jesus Christ as "the Incarnate Word or Logos of God", and says, "if I felt that I had lost it I should not think it honest to call myself any longer a Christian, or to remain in the Christian Ministry".

The suggestion that young men of intellect and vigor will be repelled from the Ministry if they are required to believe the Faith of the Church is irrelevant. No one can, with honesty, enter the Ministry of this Church unless he believes in Jesus Christ as God. Full belief in the Gospel of Christ does not repel young men if they are Christians. What may well repel young men of high character and sound mind is any doubt as to the sincerity with which the Ministers of the Church believe and teach the Gospel which they have pledged themselves to teach.

I do not wish to say anything that is unnecessary or that is needlessly severe,

but in view of your reply to my letter, it is my duty to tell you truthfully what the situation is in which you have placed yourself before the Church. This is not an isolated incident. It does not stand alone. For years past, your words and actions have given grave concern to the Bishops of this Diocese, and to the Church. By your advocacy of easy divorce, you have shown your contempt for the law and the teaching of the Church of which you are a Minister. In terms offensive and shocking to Christian believers, you have cast doubt upon the teachings, the services, and the Sacraments of your Church as you did in your recent sermons. By your own utterances, you have seemed to the Church to deny the essential Faith for which she stands. The suggestion that this is a difference between "low Church" and "high Church" is merely an attempt to confuse and obscure the true point at issue. There is here no mere issue between parties in the Church. The real issue is that of belief in the power and Godhead of Jesus Christ, and here all parties in the Church are at one.

This issue is far larger than the Episcopal Church, as the letters which I am receiving from Ministers of other Churches amply testify. The time has come for all believers to stand openly together upon this matter of life or death to the Christian Religion.

Let me then state clearly the reason why you are not brought to trial so that no one can misunderstand the position of the Church in this matter:

You are not brought to trial because your letter in response to mine is vague and ambiguous instead of clear and explicit. Your statements are so phrased that they cast doubt upon the Church's essential Faith and imply your own disbelief in it while not quite fully and clearly stating this. Even though the Faith of the Church may virtually be denied and doubt cast upon her most essential belief, a court ought to be convened only when this denial is in terms that are clear and free from ambiguity. You therefore stand in this position. You have, by your own utterances, caused grave doubt in the mind of the Church at large as to your belief in the Deity of our Lord Jesus Christ. You have been given opportunity to remove this doubt but you have not done so. You have made your reply to me in words which fail to make clear your belief in this essential truth. There for the present the matter rests.

Sincerely yours,

(Signed) WILLIAM T. MANNING.

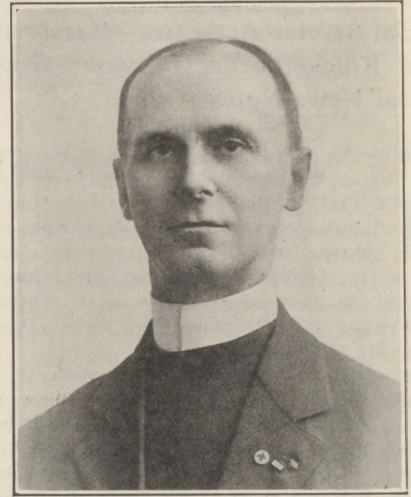
DEAN KLOMAN LEAVES FARGO, N. D.

THE RESIGNATION of the Very Rev. Henry Felix Kloman, Dean of Gethsemane Cathedral, Fargo, N. D., for the past seven years, is a distinct loss to the Missionary District of North Dakota. Dean Kloman came to Fargo in 1916 after serving eleven years as rector of St. Stephen's Church, Portland, Me. He now leaves the latter part of January to assume the rectorship of St. Peter's Church, Salisbury, Md.

Dean Kloman's work in Fargo has borne substantial fruit. The Church School has increased from 50 to 236 under his administration. The Cathedral Parish is now well organized and every department is actively engaged in the Master's work. The work of the Young People's Society is one of the prominent features of the Dean's untiring work.

Dean Kloman has been unselfish in his

labors, and has freely bestowed his time and effort for the furtherance of every good cause both in Fargo and in the District of North Dakota. He has been instrumental in organizing the Federation of Churches in Fargo, which has been the means of sounding the Church's voice and opinion when both were needed. One of the fruits of his efforts through this organization is the matter of Religious Education for school children on week-



THE REV. H. F. KLOMAN
Late Dean of Gethsemane Cathedral, Fargo,
N. D. and rector Salisbury parish,
Salisbury, Md.

days. This plan is to be put into effect this winter.

The Dean has been active in a large number of diocesan activities, and has made his power for good felt throughout the district. He leaves with the regrets, and yet with the good wishes of all with whom he has come into contact.

ILLNESS OF BISHOP BLISS

BISHOP BLISS, Coadjutor of Vermont, has been unwell and in the care of doctors ever since his return from General Convention. "The medical men," says the *Mountain Echo*, "are agreed that he is suffering from auto-infection, i. e., some kind of poison going through the system, but the cause of this they have not been able as yet clearly to discover. They are at work on this, and hope for favorable results with patience and rest. Bishop Bliss is forbidden to make any appointments for the present, and it is feared that we must not expect him to be in active service before Lent."

INJURY TO DR. LEFFINGWELL

THE REV. DR. C. W. Leffingwell, was seriously injured last week by falling on the steps at the entrance of his home in Pasadena, Calif. His head struck upon the steel mat and the brick paving of the patio, inflicting several wounds. With good surgical treatment and care it is believed he will make a good recovery.

BISHOP McELWAIN LAYS CORNER-STONE

ON JAN. 14th, the Rt. Rev. F. A. McElwain, D.D., Bishop of Minnesota, laid the corner-stone of the new St. Mary's Church, which is being erected at the corner of Laurel and Howell Aves., St. Paul, Minn. The regular morning service, with a sermon by the Bishop, was held at the old church, and then the congregation walked over to the new site and the in-

teresting ceremony took place. Work on the new structure will be pushed, and it is hoped that services will be begun in it by early spring.

**MINNESOTA CHURCH
CONSECRATED**

The last day of the year 1922 was a high day for the congregation of St. James' parish, Fergus Falls, Minn., for on that day Bishop Bennett consecrated their new church. Their old church was completely destroyed by a tornado on June 22, 1919, and services had to be held in a Lutheran church, kindly put at our disposal at hours when its own congregation was not using it, until the new church was completed this fall.

The building is of stone and brick, and was erected at a cost of about \$24,000. It is so placed on a hillside that the basement is entered from one street and the church proper from another. The basement is unfinished as yet, but it is hoped that in the spring it can be fitted up for Sunday school and guild uses.

RETURNS TO ASHEVILLE

RESIGNING his rectorship of Christ Church, Nashville, Tenn., after continuing only two months, the Rev. Willis G. Clark has accepted a call to return to his former parish, Trinity Church, Asheville, N. C. Mr. Clark arrived in Nashville Dec. 2d, conducted services for the first time on the following day, and was formally installed by the Bishop on Dec. 17th. Explaining the unusual step which Mr. Clark is taking, the Nashville *Banner* says:

"Mr. Clark was greatly beloved in his parish there. He not only was at the head of a great constructive work in Trinity Church, but had a fine influence on the life of the whole city, being especially active in civic work. His congregations were large and his scope of work very broad. The call to return there has been presented by two members of that vestry and has been urged in every way possible. Mr. Clark is considering it because it was put upon the basis of his people's love for him and their belief that no one else could so successfully lead them to their highest service.

"The call was laid before Christ Church vestry at a specially called meeting on Sunday night, this being their first knowledge of it. Another vestry meeting was called Monday by the senior warden, Mr. Chas. S. Marton, to decide upon the matter, and it was the feeling of the Christ Church officers that in view of all the circumstances and in all kindness to Mr. Clark they would have no right to stand in the way of his return to Asheville."

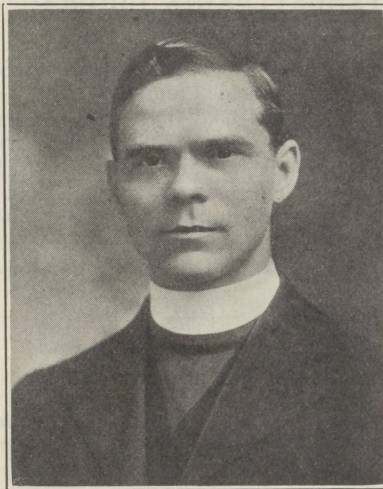
CRY FOR HELP FROM VERMONT

IN THE DIOCESAN PAPER of Vermont, the *Mountain Echo*, Bishop Hall makes "a bitter cry for help". He states that the shortage of clergy in the diocese has never been so serious as at the present time and that fifteen vacant cures are crying for men. In his article printed in the *Mountain Echo*, he discusses various causes for the failure of clergy to go to Vermont or to stay there when they have gone, but recognizes that the ultimate difficulty is that there are not enough clergy in the American Church to do the work that must be done. "I earnestly commend my bitter cry to the attention of our people and clergy," he says, "and beg them to join with me in presenting it to Almighty God."

**NEW RECTOR FOR ST. PAUL'S,
DULUTH**

ST PAUL'S PARISH, Duluth, Minn., the oldest and largest parish in the Diocese of Duluth has called as rector the Rev. James Mills to succeed the late Rev. Dr. Ryan, who had been rector for thirty years.

The Rev. Mr. Mills was born at Baildon, Yorkshire, England, March 15, 1886. He is a graduate of the University of Leeds, England, and came to the United States in 1909. He took up special studies at the University of Pennsylvania, and later entered the Philadelphia Divinity School



THE REV. JAMES MILLS
Rector St. Paul's parish, Duluth, Minn.

from which he was graduated in 1915 with the degree of S.T.B. He was ordained deacon at the Trinity Ordinations of 1915 by the Rt. Rev. Philip M. Rhinelander, D.D., who, the following year, advanced him to the priesthood.

Mr. Mills served two years as assistant at St. Simeon's Church, Philadelphia, then went to St. Paul's Cathedral, Erie, Pa., as canon, after which he served as *locum tenens* of Trinity Memorial Church, Warren, Pa., for a year while the rector was in France with the Expeditionary Forces. He came to Duluth in the fall of 1919 as assistant at St. Paul's Church.

Since coming to Duluth he has not only given himself unstintingly to the many activities of St. Paul's parish, but he has been secretary of the diocese and secretary of the Executive Council of the diocese, since its organization two years ago, in which position he has had much to do with remodeling the business organization of diocesan activities. For the last year and a half he has also been associate editor of the *Duluth Churchman*.

A FUNCTIONING CONVOCATION

A VERY SUCCESSFUL MEETING of the Convocation of Raleigh was held in Warrenton, Jan. 23-25. As the campaign for the Forward Movement of the Church has now taken care of the finances of the diocesan missionary work, it is possible to make of the convocation more a conference as to plans and policy, and less a ways and means committee. The Bishop and Bishop Coadjutor of the Diocese were present, and nearly all the clergy.

A matter that received considerable attention was week day religious instruction in coöperation with the Public Schools. In only one place in the convocation is the plan at present in successful operation, in Tarboro, but in several other places the matter has been brought before the school superintendents,

and is under consideration.

The organization of Young People's Societies was discussed at length. Several now exist in the diocese, and the convocation went on record as favoring their establishment wherever practicable, in accordance with the plan of the Church School Service League.

A forward step in diocesan extension was the decision to build a church at Roxboro, where a successful mission has recently been established under the leadership of the Rev. J. L. Martin. Roxboro should become an important center for further mission work.

The convocation also appointed a committee to work out plans for a boys' camp in the summer. The special object of the camp will be along the lines of the conference for boys held at St. Paul's School, Concord, N. H., last year, to present the claims of the ministry to boys.

It was encouraging to note in the Arch-deacon's report that every field in the convocation was filled.

**NEW PLANS FOR CHURCH
SCHOOLS**

THE NEW Commission on the Church School, appointed by the Department of Religious Education, held its first meeting Jan. 24, 1923, in New York.

The plans devised by this Commission showed the development of a more favorable attitude toward the Provinces. In the future, one man will be appointed in each Province who will unite the Dioceses therein in carefully developed plans for educational work. The Commission believes that before the Diocese can pull together on a national program they must discover those things in which the neighboring Dioceses may coöperate.

The men appointed to lead in each Province are: the Rev. Malcolm Taylor, from the Province of New England; the Rev. Chas. H. Boynton, Ph.D., from the Province of New York and New Jersey; the Rev. Edwin R. Carter, from the Province of Washington; the Rev. Gardiner L. Tucker, from the Province of Sewanee; the Rev. G. P. T. Sargent, from the Province of the Mid-West; the Rev. Thomas Casady, from the Province of the Northwest; and the Rev. Benjamin M. Washburn, from the Province of the Southwest. The Province of the Pacific has not yet made its appointment.

Each of these men is studying the diocesan conditions in his own Province. By the organization of committees, by correspondence and conference, they will determine how week-day religious instruction can be promoted as a Provincial plan; they will survey all the teacher training possibilities in summer schools, institutes, and normal schools, and create a plan for placing schools and institutes where there are none. In the same way, the needs for religion in the home will be surveyed and varying methods, according to the different conditions in the Provinces, will be planned.

This Commission will hold its next meeting in Omaha, Neb., April 12th. At that time, representatives from every diocese will join this Commission, and for two days the Provincial leader will confer with the leaders from the dioceses within his Province. It is hoped that the diocesan Educational Secretaries will, as the result of this conference, perfect definite plans for educational work to be promoted in 1924.

The ideal of the Commission is to bring together representative leaders, to the end that educational plans will not be too

elaborate, too theoretical, or too expensive, because they will have been made by those who know local conditions, and the interests and abilities of local leaders.

The other members of the Commission on the Church School, besides those mentioned above are Mr. Lewis B. Franklin, the Rev. James E. Freeman, D.D., and Mr. Harper Sibley, from the National Council, and the Rev. Lester Bradner, Ph.D., Mr. Edward Sargent, and Miss Frances H. Withers, secretaries from the Department of Religious Education. The Chairman of the Commission is the Rev. William E. Gardner, D.D.

A CONVERTED PARISH

AFTER SEVERAL WEEKS of intensive preparation, Emmanuel Church, Pittsburgh, Pa., made the every member canvass under the plan of the Nation-wide Campaign. It met with remarkable and gratifying success. The campaign brought in the largest pledged income in the history of the parish, together with a pledge of about \$1,800 for missions. The most pleasing result of the canvass is that more than three times as many more pledges have been made than last year, and most pleasing of all is the tremendously awakened spiritual interest and enthusiasm which have arisen throughout the entire parish. All of this is a direct result of the Campaign.

A SUMMER CONFERENCE FOR COLORED CHURCHMEN

VERY CONSIDERABLE ADVANCES have been made in recent years in the quality of the Church schools among colored people. In certain sections of the Province of Washington, the number of colored Churchmen is increasing, and Church life among them is an important factor in many neighborhoods.

The Diocese of Southern Virginia, fully recognizing this situation established in July, 1922, a summer school or conference at St. Paul's School, Lawrenceville, for the training of Church school workers among the colored men, and it was in every respect comparable with summer schools in other parts of the Province.

The Provincial Commission on Religious Education, at a meeting last November, decided to foster and expand this work of training colored leaders in religious education. A committee was appointed, which met in Washington in December, and outlined the plan for a provincial conference of colored workers to be held at St. Paul's School, during July of the present year. The date was tentatively fixed as July 9th, the conference to continue twelve days. It may be found necessary to advance the school or to delay its opening a few days so as not to interfere with the summer school which is maintained by the State of Virginia at the same place.

The committee decided to engage, as faculty, the best men in their respective lines obtainable, irrespective of color or geographical location. If the faculty which was suggested at the meeting can be obtained, the Lawrenceville conference will have instructors equal to those at any of our summer schools. There will be two or three general courses for workers of all kinds, a course on Social Service, and one on the Church's Missionary Program. Three courses will be provided, for which credit under the Department of Religious Education may be obtained. All courses will be elective and the program will be so arranged that Church school

teachers may take the courses especially adapted for them, while other Church workers are taking courses of more general value.

The cost of board and lodging at the conference will be nominal, and if delegates can be assisted with their traveling expenses, it is anticipated that a large and representative gathering can be secured. The Provincial Commission on Religious Education is hopeful that this Conference will prove its value and stimulate our colored people to increased efforts along the lines of training and coöperation in all branches of the Church's work.

PENNSYLVANIA CHURCH ROBBED

ON SUNDAY, Jan. 28th, a thief entered St. Paul's Church, Columbia, Pa., and rifled a charity box that hung on the wall inside the nave of the church. The box was found in the vestibule of the church, and had been pried open with a jimmy. Just how much money was stolen is not known. From all appearances the robbery was committed by a professional thief.

FIVE YEAR'S ADVENT ORDINATIONS

THE LIVING CHURCH recorded, during the months of December and January just past, a greater number of ordinations than for the similar Advent ordinations of the three years preceding. This season there were twenty-three deacons and thirty-one priests recorded as ordained, in 1921-22, sixteen deacons and eighteen priests, in 1920-21, fourteen deacons and twenty-five priests, in 1919-20, twenty-two deacons and seventeen priests, 1918-19, exactly equals this season's totals, twenty-four deacons and thirty priests having been then recorded.

NOT STINGY

TRINITY CHURCH, Winner, S. D., in reporting to the *South Dakota Churchman*, states:

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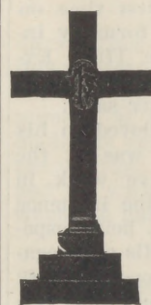
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DISTRESS IN CHEKIANG ALLEVIATED

BISHOP GRAVES writes, on Dec. 6th, as follows:

"There is great distress in our neighbor province of Chekiang. Our committee is raising \$1,000,000 to relieve the people. Five consecutive typhoons last summer caused endless damage.

"On Sunday I went to the opening meeting of the Campaign, only half a dozen foreigners present, the Chinese running the whole thing. They have twenty teams trying to raise the money. At the meeting \$102,000 was raised. What a pity the Chinese politician is not as good as his merchant brother!"

MISSIONER OFFERS SERVICES

THE REV. J. HENRY THOMAS, of St. George's Church, Transcona, Winnipeg, Canada, who will be returning in late September or early October from preaching Missions in England, is willing to come by way of New York and conduct one Mission in a parish that will make a thorough preparation. It will be necessary to communicate with Fr. Thomas immediately, with full particulars. He may be addressed at Transcona, Manitoba, Canada.

DEATH OF THE REV. CHARLES C. QUIN

THE REV. CHARLES CARROLL QUIN, for twenty-eight years an assistant at St. Clement's Church, died suddenly, Friday, Jan. 26th, during Vespers.

Fr. Quin had complained of slight illness during the day, but insisted upon conducting the service as had been his custom. During the service he sank to the floor and died before any of the worshippers in the church reached him.

Fr. Quin was sixty-seven years old and was born in New York City. He was ordained in 1887 at Charlotte, N. C., his first charge being at Wadesboro, N. C.

He later served as chaplain to Bishop Lyman, and came to St. Clement's in 1896.

The funeral was held on Monday, Jan. 29th, with Solemn Requiem Mass at 11 o'clock, the Rev. Franklin Joiner, rector of the church, officiated.

DEATH OF THE REV. GEORGE G. PERRINE

THE REV. GEORGE G. PERRINE, one of the oldest clergymen in the Diocese of Central New York in point of years, and the second in residence, died in Manlius, N. Y., on Jan. 24th. Mr. Perrine was born in 1838, ordained to the diaconate in 1865 and to the priesthood in 1866. All of his active ministry was spent in Central New York, in charge of the parishes at Aurora, Oneida, Cape Vincent, Theresa, Redwood, Guilford, and Manlius. At the time of his death he was rector emeritus of Christ Church, Manlius.

DEATH OF THE REV. H. W. R. STAFFORD

THE REV. HENRY W. R. STAFFORD, a retired priest of the Diocese of Long Island, died at his home, at Queens, L. I., on Jan. 24th, after a brief illness.

After a special course at St. Stephen's College, he was graduated from the Episcopal Theological School, at Cambridge, in the class of 1886. He was made deacon in 1886 and priest in 1888, by Bishop Littlejohn.

He served at the altar of the Church at Grace, Hampden, Conn., St. Timothy's, Brooklyn, and Grace, Bath, Maine—being for a time a member of the Standing Committee of the Diocese of Maine—and

the Good Shepherd, Barre, Vt. He then returned to the Diocese of Long Island, and was successively assistant at the Incarnation, Brooklyn, priest in charge of St. John's, Center Moriches, and of St.

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GIFTS AND MEMORIALS

ALL SAINTS' CHURCH, Pontiac, R. I., has recently been enriched by the gift of a pair of Eucharistic candlesticks in memory of Mildred Anderson, given by her mother, Mrs. Stafford.

A PAIR of eucharistic candlesticks were blessed and used for the first time on the Feast of the Purification in St. Peter's Church, Neligh, Neb. They were presented by the rector, the Rev. Jas. Noble, in loving remembrance of the late Rt. Rev. A. L. Williams, D.D.

ON THURSDAY, Jan. 25th, in the chapel of the Blessed Sacrament, Trinity Church, New Castle, Pa., the Rt. Rev. John C. Ward, Bishop of Erie, blessed the very handsome oak and brass memorial tablet erected by St. Vincent's Guild in memory of Cornelia Elizabeth Reynolds, the mother of the rector, the Rev. William F. Reynolds.

ON SUNDAY, Jan. 28th, the Rt. Rev. B. D. Tucker, D.D., Bishop of Southern Virginia, visited St. Andrew's Church, Norfolk, Va., and dedicated a tablet placed upon the wall of the church in memory of Mrs. Louisa Taylor Letcher. The tablet bears the following inscription:

"This organ is a loving memorial to the glory of God and in memory of Louisa Taylor Letcher, one of the charter members of this church; the organizer of the Woman's Auxiliary in the Diocese of Southern Virginia, and its president for over thirty years.

"Her Master's service was her greatest joy."

The organ was given by her husband, Mr. John D. Letcher, a devoted and loyal churchman.

NEWS IN BRIEF

ATLANTA.—On the Sunday after Christmas, Bishop Mikell instituted the Rev. Charles H. Bascom as rector of Trinity Church, Decatur. The Bishop preached a masterful sermon on the sacerdotal powers of a parish priest and the relations that should exist between rector and people.—The rector of Trinity Church, Columbus, Ga., the Rev. S. A. Wragg, has become a dramatic producer. At the annual parish meeting on Jan. 22d, the vestry of the parish and the rector presented, in dramatic form the Rev. Louis Tucker's *Minutes of the Vestry Meeting, All Souls Church, Elsewhere*, that appeared in a recent number of THE LIVING CHURCH. A really remarkable part of the presentation was the fact that the actual vestry of the parish enacted their parts for the congregation. Trinity parish, is looking forward eagerly to the coming of the Rev. Dr. van Allen, rector of the Church of the Advent, Boston, Mass., to conduct a Teaching Mission for eight days, beginning Sunday, Jan. 28th.—Forty-two churches of the diocese have pledged so far \$41,653.80 on the Nationwide Campaign for 1923. Five parishes have not so far made their pledges and four churches have not yet completed their canvasses. The total apportionment of the diocese was \$67,238.50.

CONNECTICUT—A Quiet Day conducted by the Rev. Arthur Gammack, rector of

Christ Church, Fitchburg, Mass., was held in Christ Church Cathedral, Hartford, on the Feast of the Purification. The several parishes in the Diocese were approached during the week of Jan. 28th with a view of securing contributions towards the jubilee fund of Trinity College. Bishop Brewster issued a pastoral letter in the interest of the fund, which was generally read in the churches of the diocese on Sunday, Jan. 28th.—The annual convention of the Knights of Washington will be held on Feb. 22d, in St. Marks parish, New Britain.—The Rev. Raymond Cunningham, rector of Christ Church, Redding, has acceded to the request of the Committee of the Federated Churches of Redding Center—Methodist and Congregationalist—to serve as acting pastor of the federation throughout the winter and spring. He has the approval of his vestry in this move.—The January number of the *Connecticut Churchman*, by request of the Bishop, was a special Trinity College issue. It is well illustrated and contains an unusual amount of matter germane to the furtherance of the plan undertaken to widen the scope and usefulness of the college as a distinct factor in the training of men for the ministry.—A Diocesan House so long desired has become a reality. It is located at 28 Garden Street, Hartford, and is in every way a building well adapted for office work. There is a dignity about it well becoming the Church in Connecticut.—The United Lenten Services of the New Haven churches will be held this year in St. Thomas' Church in that city (the Rev. William Agur Beardsley, D.D., rector). The list of the special preachers is as follows: February 14th, Rev. T. W. Pym, D.S., of Cambridge House, London; February 21st, Rev. Hughell E. W. Fosbroke, D.D., Dean of the General Theological Seminary; February 28th, Rev. C. Rockford

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Stetson, D.D., rector of Trinity Church, New York City; March 7th, Rev. Richard T. Henshaw, rector of Christ Church, Rye, N. Y.; March 14th, Rev. Samuel McComb, D.D., Professor in the Episcopal Theological School, Cambridge, Mass.; March 21st, Rev. Harry V. B. Darlington, rector of the Church of the Heavenly Rest, New York City.—It has been announced that the residuary bequest of the late George Hoadley of Hartford to Trinity College will amount to \$100,000 instead of \$50,000 as was hitherto supposed. This amount will be added to the Centennial Fund.—The Rev. Chauncey Clark Kennedy, Secretary of the Diocesan Department of Social Service, is giving a course of lectures on Social Problems to the Junior Class of Berkeley Divinity School.—Announcement has been made that the Diocesan Social Service Department will hold a winter conference, open to all Church people, immediately following the Federation of Churches Annual Conference, Feb. 27th, so that those who wish to attend may hear many prominent speakers.—Trinity College has just received an interesting gift from Mrs. Richard Brooks, of Paris, widow of the late Richard E. Brooks, sculptor, some of whose work appears among the statues of the facade of the State Capitol at Hartford. The gift is a bust of Oliver Wendell Holmes, done by Mr. Brooks. Mrs. Brooks made the gift to Trinity through Professor Henry A. Perkins, of the Trinity faculty.

DALLAS—At a meeting of the professional social service workers of the city and county of Dallas, Texas, last year, it was decided that the sacramental grace of the Church was especially necessary for the work which they were undertaking, and that they should have corporate Communion at least two or three times a year. Acting upon this, there is to be a corporate Communion at the Church of the Incarnation, Dallas, Tuesday, Feb. 16th, the Ven. H. L. Virden, secretary of the diocesan Social Service Commission being the celebrant.—The Rev. Dr. H. R. Freeman, of St. John's, Troy, N. Y., is visiting his daughter, Mrs. Brant Holmes, at Thurber, and while there is taking the services at this mission station. Dr. Freeman and his congregation have given the church here many articles of equipment.

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HARRISBURG—At the meeting for the permanent organization of the Chamber of Commerce for Danville, Pa., held at the County Court House on Jan. 23d, the Rev. Floyd Appleton, Ph.D., was selected to serve on the Board of Directors. He has also been serving on the Membership Committee.

LONG ISLAND—The February meeting of the Brooklyn Clerical League will be addressed by the Police Commissioner of New York City, the Hon. Richard Enright.

LOS ANGELES—St. Clement's Mission, Huntington Park, has purchased a site for a new church, and will start construction on a parish house in the near future. Under the leadership of the Rev. Harry Gray, the mission is looking forward to parochial status later in the year.—On the evening of Jan. 17th, Bishop Stevens dedicated the new parish house of the Church of the Ascension, Sierra Madre, the Rev. W. C. Shaw, rector. It is very complete.

Two lots have just been purchased for the erection of a church at Ocean Beach, a suburb of San Diego. There is no mission organization as yet, but regular services are being held there by the Rev. George Wallace, D.D.—Following the morning service on Jan. 21st, the Rev. George Davidson, D.D., broke ground for the new St. John's Church, Los Angeles. About 1,000 persons were present for the ceremony. Something over a year will be required for the completion of the church.—Services have just been started at Somis, in Ventura County, by the Rev. Allan Burleson, priest in charge of All Saints' mission, Oxnard.—St. Peter's mission, Santa Maria, has purchased a well located lot upon which to build a rectory.

MILWAUKEE—William S. Pirie, for many years a member of the diocesan council and of its finance committee, died suddenly on the night of Feb. 1st, his wife having preceded him a few months previous. Mr. Pirie was secretary of Forest Home Cemetery, owned by St. Paul's Church, and president of the National Cemetery Superintendents' Association. He was sixty-one years of age.

MINNESOTA—On Jan. 23d, the Church Club of the Diocese of Minnesota held its annual meeting and Epiphany dinner in Minneapolis. Mr. J. H. Boyd, the president, presided. The old officers were re-elected. A splendid address on Christian Optimism was made by President Bess, of Macalester College, St. Paul, and Bishop McIlwain spoke briefly about the forthcoming Council.—On Septuagesima Sunday, Jan. 28th, a splendid new organ in St. John the Evangelist's Church, St. Paul, was dedicated by Bishop McIlwain. The organ is the gift of Mr. A. G. Rice and is a memorial to his wife, Kate Ward Rice.

MISSOURI—Mr. George Castleman Mackay, an attorney, has been elected president of the Associated Vestries of St. Louis. The Associated Vestries has been in existence only one year, but has proven to be a power in the Diocese of Missouri in urging the laymen on to closer participation in the Program of the Church, and in arousing interest among the many who had been indifferent. The organization is the first of its kind in the country, but a number of other organizations have since been formed, using the St. Louis Associated Vestries' plan as a model.

NEW YORK—Members of Grace Church, Nyack, gave a farewell banquet, Jan. 26th,

to the Rev. Albert L. Longley, who goes to the Church of the Advent, Indianapolis. A gold watch and chain and a fountain pen were presented him as a memento of his rectorate.

SPRINGFIELD—Bishop Sherwood conducted a very helpful Quiet Day for the Woman's Auxiliary at Trinity Church, Jacksonville, on Jan. 11th. In the evening, he confirmed three who were not able to be present at his former visitation. Trinity parish had a very successful and happy year in 1922.—Both the large parishes in Springfield, Christ Church and St. Paul's, seem, by their parochial reports, to have had the best years financially in their history.—Carbondale is appreciating the new rectory recently built by the diocese for the priest in charge. It is a very comfortable home, of colonial style, and has been the subject of much favorable comment by the townsfolk. This is the second rectory the diocese has bought, or secured, in the past year, the other being at Mattoon.—Services have been resumed at Marion and arrangements have been made for a proper place to conduct them.

SPOKANE—St. James' Church and St. Peter's Church, Spokane, Wash., have gone over the top in the recent campaign for the Program of the Church, and much credit is due to their respective clergy, the Rev. Messrs. Leonard K. Smith and Lindley H. Miller. The churches of the District are becoming more and more awakened to the consciousness of the purposes of the Forward Movement, and the work is growing slowly but surely, owing to the faithful efforts of a devoted band of clergy and laity.—The Rev. Luther A. Cook, formerly of the Methodist Episcopal Church, is making his headquarters at Yakima, and is preparing for ordination under the direction of the Rev. Floyd J. Mynard, of St. Michael's.—The Rev. M. J. Stevens reports growth at St. John's, Spokane. He devotes his evenings to the work as vicar of St. Thomas' colored Church, the only one of its kind in the District.

WESTERN MASSACHUSETTS—Bishop Davies will hold his twelfth annual conference of the clergy of the Diocese at the Bishop's oratory and house, Springfield, Thursday, March 8th.—The diocesan endowment fund showed a substantial increase this last year, the present amount of the fund now being \$135,338. Important additions were also made to parochial endowment funds locally held.—The Rev. George Burgess, on Jan. 15th, became rector of Trinity Church, Milford. For the last five years, Mr. Burgess has been in charge of Grace Church, Chicopee. During this time the church was extensively repaired, a parish house was purchased, and almost the entire debt of the parish was paid. Mr. Burgess also gathered a congregation at Chicopee Falls and organized it as Holy Trinity mission.—Mr. W. M. Sachse, who last year served as lay helper in the Franklin County missions, while attending Mount Hermon School, is now studying for the ministry at the DuBose Memorial Training School, Monteagle, Tenn.

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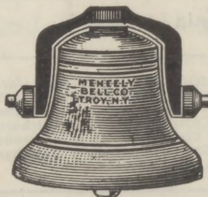
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