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VOL. LXIV

MILWAUKEE, WISCONSIN, JANUARY 15, 1921

NO. 11

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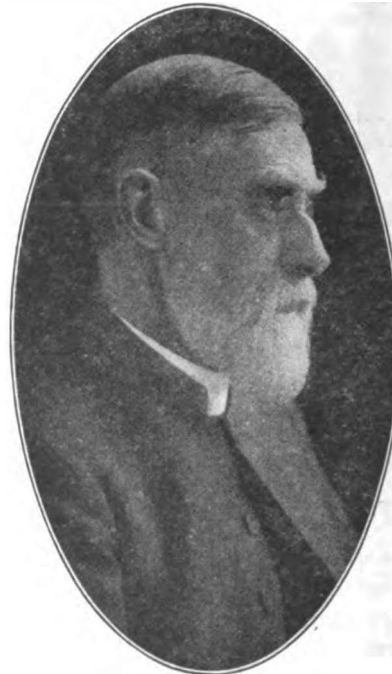
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PRINCIPAL CONTENTS

CONFRONTING CIVILIZATION'S CRISIS. An Appeal.	339
EDITORIALS AND COMMENTS.	340
Three Congregationalists on the Lambeth Appeal—Death of Bishop Israel—Acknowledgments	
ANSWERS TO CORRESPONDENTS.	342
DAILY BIBLE STUDIES.	343
A NEW SUPPLEMENT TO THE HYMNAL. By the Rev. Winfred Douglas.	344
A SUNSET WATCH. By Mrs. Roland Ringwalt. (Poetry.)	344
BLUE MONDAY MUSINGS. By Presbyterian Ignotus.	345
THE PROPOSALS OF THE EASTERN ORTHODOX CHURCHES AT GENEVA.	346
PUBLICITY FOR THE CHURCH. By James M. Bennett.	347
A VOCATIONAL CONFERENCE. By the Rev. Thomas Jenkins.	348
DEATH OF THE BISHOP OF ERIE. (Illus.)	349
DEATH OF REV. JOHN CHAMBERLAIN, D.D.	349
THE MISSION OF THE MANGER.	349
WHAT ELEVEN COLLEGE CHURCH SOCIETIES ARE DOING. By the Rev. Paul Micou.	350
JUSTICE AND THE POOR. By Clinton Rogers Woodruff. II.	352
CORRESPONDENCE.	354
Wish and Pray Your Sons Into the Ministry of Christ (The Bishop of Southern Virginia)—The Church Building Fund Commission (John W. Wood, D.C.L.)—Needs in Central America (The Rev. Floyd Appleton, Ph.D.)—In Addressing the Orthodox East (The Rev. B. Talbot Rogers, D.D., the Rev. Arthur W. Jenks, D.D.)—Revision of the Baptismal Office (The Rev. William J. Willson)— <i>The Call to Unity</i> (The Rev. Latta Griswold)	
LITERARY	356
PERSONAL MENTION, ETC.	357
LONDON VIEW OF A PROSPECT PROMISING CHURCH UNITY. The London Letter. By George Parsons.	359
MONTREAL TO HAVE A CHURCH HOSTEL FOR BUSINESS GIRLS. The Canadian Letter.	360
MULTI-LINGUAL SERVICE IN THE NEW YORK CATHEDRAL. The New York Letter.	360
MASSACHUSETTS COUNCIL OF THE CHURCH SERVICE LEAGUE. The Boston Letter. By the Rev. Ralph M. Harper.	361
SPIRIT OF CATHOLIC UNITY IN PHILADELPHIA GATHERINGS. The Philadelphia Letter. By the Rev. Thomas S. Cline.	362
MR. BABSON'S CHICAGO TALKS ON RELIGION AND BUSINESS. The Chicago Letter. By the Rev. H. B. Gwyn.	364

The Living Church

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Confronting Civilization's Crisis A NEW YEAR APPEAL BY LAYMEN FOR PRAYER

THESE are troubled times. Every thoughtful person faces the New Year with deep concern. The world outlook is deemed gravest by those who best know international conditions.

Our own favored America fronts many-sided problems that will tax our every resource. We are surely in the midst of days of destiny.

In the realm of individual life the times are testing our soul-stuff. Business men are carrying burdens that fairly break hearts. Many workmen and their families are already experiencing bitter pinch of real want. The weight of the world's woe is pressing heavily upon us all. Human spirits everywhere are hungry for comfort and guidance.

What shall we do about it all? For do something we must: the hour is too critical for drifting.

The laymen who sign and issue this paper so do because of a deep conviction that only by spiritual forces may our civilization be saved from the unprecedented perils that beset it. The only way out is the way up.

Holding no ecclesiastical positions, and representing, quite unofficially, various branches of the Christian Church, we take this unusual step of appealing directly, through the public press, to men and women of all faiths, who believe in an Omnipotent God and in the power of prayer, to join us in a common and concerted and continuous exercise of intercession, to the end that humanity everywhere, torn as it is by dissension, and suffering many kinds of ill effects of the world-war, may turn to the patient Father in Heaven for new motives and guidance and succor.

Our world will never get right with itself until it gets right with God. Only spiritual remedies can cure the present ills of mankind.

Therefore we call upon all who believe that the living God hears and answers prayer to offer daily petitions in behalf of our troubled world—with all its international strife and jealousies and self-seeking; with its industrial unrest, its social unrest, and its political unrest—that the Lord Almighty may suffuse the hearts of all people

everywhere with a consuming desire to seek first the Kingdom of God and His righteousness. Then all other things needful may be added unto us, as promised by our Lord Jesus Christ.

We crave for ourselves and for our time a revival of the sense of the reality of God, and of our dependence upon Him, and of a spirit of loyalty to Him.

Because of the extraordinary part He must take in the affairs of our nation and of the world at this most difficult time, we also ask that daily prayer be made for the President-elect of the United States, that he may be illumined and sustained for his trying tasks by the very power of the Highest.

As says the Apostle: "I exhort, therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity."

Nor can we forget our stricken President, for whom we would also tenderly pray.

By way of the throne of a prayer-answering God, even the least of us may wield a power for patriotism and for universal good will beyond all human calculation.

"Pray for my soul. More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God."

Se we entreat all spiritually-minded persons, in whatever ways and at whatever times individual judgment may suggest, to engage, privately or publicly, in daily prayer, that the very gravity of present world conditions may drive us all to the Eternal God who is our refuge, and who is the only Light in our darkness. In Him we shall find peace and good will, and power for the task of remaking the world.

"All things, whatever ye shall ask in prayer, believing, ye shall receive."

[The above is signed by Roger W. Babson (Mass.), John Willis Bear (Calif.), Nolan Rice Best (N. J.), Edward H. Bonsall (Pa.), George W. Coleman (Mass.), E. T. Colton (N. J.), John J. Eagan (Ga.), William T. Ellis (Penna.), John H. Finley (N. Y.), Robert H. Gardner (Me.), Fred S. Goodman (N. Y.), S. D. Gordon (N. Y.), Elijah W. Halford (N. Y.), Charles E. Hires (Pa.), A. A. Hyde (Kansas), George Innes (Iowa), Charles H. Ireland (N. C.), Marion M. Jackson (Ga.), Rufus M. Jones (Penna.), C. R. Joy (Iowa), Howard A. Kelley (Md.), Marion Lawrence (Ill.), John B. Lennon (Ill.), Robert A. Long (Mo.), Henry B. F. Macfarland (D. C.), Charles N. Norfleet (N. C.), Frank W. Ober (N. Y.), John R. Pepper (Tenn.), Delavan L. Pierson (N. Y.), William Shaw (Mass.), E. L. Shuey (Ohio), James M. Speers (N. J.), Fleming H. Revell (N. Y.), Charles A. Rowland (Ga.), Elbert Russell (Penna.), Corwin S. Shank (Wash.), Joseph W. Steele (Penna.), William E. Sweet (Colo.), C. V. Vickrey (N. Y.), Frederick A. Wallis (N. Y.), Amos R. Wells (Mass.)]

EDITORIALS AND COMMENTS

Three Congregationalists on the Lambeth Appeal

THREE of the most distinguished of English Congregationalists discuss The Lambeth Appeal in the *Constructive Quarterly* for December. Both as indicating their interpretation and their criticism of the document, and also as showing the existing issue between Churchmen and Congregationalists—a question especially important to us in this country because of the joint sessions of commissions from the two communions now in progress—these articles are of particular importance.

The writers are the Rev. Dr. W. B. Selbie, principal of Mansfield College and ex-president of the Congregational Union of England; Rev. Dr. Alfred E. Garvie, principal of New College, London, and chairman of the Congregational Union; and Rev. Dr. W. E. Orchard, president of the "Society of Free Catholics", minister of the King's Weigh House Church, London, a Congregationalist, formerly a Presbyterian, minister. Dr. Selbie and Dr. Garvie were members of the Mansfield Conferences between Churchmen and Free Churchmen which resulted in certain proposals respecting a possible basis of unity, and both were signers of the Second Interim Report drafted by a similar group in connection with the proposed World Conference on Faith and Order; a report that probably constitutes the longest single step yet taken toward eventual unity. Thus they are among those far-seeing men who have been consistently seeking a basis for unity during several years past.

Dr. Orchard is the chief exponent of that curious and exceedingly hopeful movement, the Society of Free Catholics. That society is a frankly avowed effort to catholicize the "Free Churches"; not in the vague and insipid sense of making them "comprehensive", but in the more accurate sense of infusing into them the spirit of Catholic worship and practice. Dr. Orchard's recent book, *The Order of Divine Service*, which was reviewed at length and very favorably in THE LIVING CHURCH some months ago, is a remarkable compilation, showing the best liturgical appreciation and learning. His "Order for the Celebration of the Eucharist or the Sacrament of Holy Communion", providing for "a Low Celebration without music", a "Festal Celebration with Choral Setting," and a "Solemn Celebration for Penitential Seasons or for a Requiem", is well worthy of the study of our own Prayer Book revisers. It provides for Introit, the preparation (as in McGarvey's *Ceremonies*), the confession and absolution with (curiously) the *Kyrie* between them (to be sung in English or in Greek), the *Gloria in Excelsis*, the Epistle, Gradual, Gospel, Nicene Creed (or *Te Deum* as an alternative), Hymn, Bidding Prayer, Address, Offertory, oblation of the elements, including "the mixing of the chalice", with the private prayers in the McGarvey book, versicles, an Offertory prayer, collect for the day, *Sursum Corda*, Proper Preface (in the usual special seasons), *Sanctus*, *Benedictus Qui Venit*, an excellent Canon of consecration including the invocation of the Holy Spirit, followed by "silent adoration", the Prayer of Oblation, the Lord's Prayer, the *Agnus Dei* (with provision for the alternative endings, "Give them rest", "Give them rest eternal", at requiems), the Communion, for which there are two forms according as to whether the communicants "partake together" or "come to the Holy Table"; the "Commemoration of the Living, the Saints, and the Departed", the Post-Communion Prayer to be chosen from a considerable number, the *Nunc Dimittis*, and the Benediction or the *Ite missa est*. Except for occasional details, all of these are expressed in the customary language and very satisfactorily; the commemoration of the saints enumerating "particularly" "the glorious and ever-blessed Virgin Mary, mother

of thy Son, Jesus Christ our Lord and our God"; the prayers for the departed are admirable, and the collects for the day include all our own Sundays and holy days together with certain others, as Corpus Christi, St. Mary Magdalene, and All Souls' Day, with a common of saints and a common of martyrs. Certainly the view of a Congregationalist who occupies this position is one that deserves the most careful consideration from Churchmen.

DR. SELBIE'S PAPER is fairly non-committal and requires no particular comment. Dr. Garvie's is much more definite. Our own critics of the Lambeth Appeal will be interested in Dr. Garvie's statement that "we shall only deceive ourselves if we do not recognize that *it is the Catholic conception of the Church, which exalts sacraments, that runs through the whole of this Appeal*. On the practical matters of Christian fellowship the proposals of the Mansfield College Conference, at least as understood by the Nonconformist signatories, have thus been set aside."

He welcomes the Lambeth recognition that all who believe and have been baptized are in the Church, but questions whether any Congregationalist would accept the limitation of membership to the baptized. Our own Concordat commission should take cognizance of this significant admission, which is very germane in connection with any negotiations. Dr. Garvie "refuses to admit" that "it is the kind of ministry" that "determines the value" of the "sacrament of the Lord's Supper". "Christ offers Himself—nothing else and less—to the faith of the recipient; and in the measure in which faith is exercised is grace received." He observes that "the proposal as to ordination" "is by no means an absolute reciprocity". To accept the ordination proposed by the bishops "would be the abandonment of a principle for which, if need be, I should be ready to die". This is a disappointing conclusion from one who signed the acceptance of the principle of episcopacy in the Second Interim Report. He cannot agree that the Nicene Creed must be accepted, and asks, "How many men, not ecclesiastically minded, not in bondage to the past. . . would ever think of that creed as the intellectual goal to which a reunited Church must travel!" Here he appears to be in disagreement with Dr. Newman Smyth's group, who, in the Concordat, accepted the Nicene Creed as a condition of ordination. Moreover Dr. Garvie believes "there are greater theological divergencies in the Church of England than there are among the Congregational Churches". He does not believe in the "adequacy" of that symbol "as a statement of Christian belief" and rejects its Christology, "because it leads to a view of grace, sacraments, and the ministry, which is to me altogether repugnant". We presume that it does.

No, Dr. Garvie rejects the Lambeth Appeal. The bishops, he says, "have felt as Christians", "but they have thought as Catholics". Certainly he is under no illusions as to what their Appeal implies. "It is another conception of God and Christ and His Church, as well as of the ministry and the sacraments, that is involved in this proposal than any my reason and conscience allow me to hold." We suspect that he is right; and since, in spite of this, he signed the two Interim Reports and the Mansfield College resolutions, which some fairly strong English Churchmen believed to present a real basis for unity, one realizes the grave danger, in connection with all such schemes, that men use words in totally different senses, not understanding one another, and that such agreements vanish into thin air

when they are re-stated, unless there is an actual and not an apparent unity behind them. This, again, must suggest the greatest caution to our conferees.

ONE TURNS to Dr. Orchard's paper with more hope. Surely if any one can find common ground between Churchmen and Congregationalists, the author of *The Divine Service* should be the man.

No one could state the need for unity more forcibly. "If our Lord is unable to unite His own followers, He is inevitably regarded by men as a failure." "The sundered Churches produce the impression upon the more thoughtful outsider that *Christ* is not a unity, at least not an intelligible and reconciling unity." He also believes it a mistake "to under-estimate the real difference in principle which underlies the Catholic and the Protestant conceptions of Christianity and the Church". "It is a different conception of religion; it is almost a different conception of God."

His discussion of what is involved in unity is admirable. "To talk of Reunion and to leave Rome out of the question is simply to play with the subject"; and as "Protestants are ceasing to have children and Catholics are still mad on unhindered prolificacy, the mere incidence of the birth-rate makes for the supremacy of Catholicism." His chief hope for unity is in the fact that there "is room in [Rome's] officially promulgated doctrines for an interpretation which is infinitely kinder and wider than the one which one unfortunately hears most often from her pulpits." "The ultimate problem of reunion is a problem of what Rome will do."

Dr. Orchard shows, as one would expect, a real appreciation of the Catholic system. "Form and freedom is really a false antithesis." "What we want is the preservation of continuity; but that alongside of a willingness to recognize and to make room for new movements." "The beginning point for most of us is the catholicizing of the Free Churches; and undoubtedly the starting point there is the taking up of Catholic forms of worship." "All the experimentation in the world will eventually only discover that in the Divine Presence ministered through the Sacrament is the swiftest and surest and simplest way, not psychological only, but of Divine appointment, designed to bring us face to face with God in His redeeming love." "The traditional celebration and the developing honor paid to the Sacramental Presence is the best way of bringing men into the presence of God and leaving them there." "Nothing can stop Benediction coming in the Church of England, just as nothing has been able to stop the movement to turn its Communion Service into the Mass; and, however much slower, the Nonconformist celebration must change or the whole thing be relegated to oblivion."

He presents a thoughtful view as to ordination, though he does not accept the necessity for episcopal ordination. He believes that with an "individual intention" to receive the Body and Blood of Christ there will be "the actual impartation of what His passion was meant to give us". But he grants that this is not enough; "the whole meaning of the Sacrament is to partake with others". He believes that under certain conditions the principle of episcopal ordination might be conceded.

But there must, he believes, be a "concession from the Catholic side" "over the question of Creeds". Men misunderstand and so reject the "one conciliar Creed". "The rigid and impatient application of the Creed only brings in a lot of tame persons who will say yes to anything."

There is then a really pathetic plea for an "open altar". He understands, too, what this involves. He is "not satisfied with the ready response for a free invitation which some Anglican Churchmen will give, for I suspect they are so ready with their concessions simply because they do not believe they will be giving anything away. *I want these altars open where it is held that it is the veritable Body and Blood of the Lord that is given.*" And as to the objection that "even if the confirmation condition were waived", "the unbaptized might present themselves", he recalls the Catholic teaching "that the unbaptized would not receive our Lord," which seems to him "to involve a curious view of the Real Presence." He believes that "the baptism of

desire might be taken to cover such cases", and that "the result would be an almost immediate desire for baptism on the part of such".

He earnestly pleads that *Anglo-Catholics* will take this up; "the answer must rest with them". We shall hope to deal further with this challenge in a future issue.

THESE, THEN, are the views that perhaps the three most hopeful Congregationalists in England take concerning the Lambeth Appeal. On the one hand they show that the fear that the instrument would be interpreted as a weakening of the Catholic position is unfounded; with THE LIVING CHURCH each of them sees in it a veritable Catholic pronouncement, intelligible on no other interpretation. But though two of them had each previously signed three separate papers jointly with Churchmen involving serious attempts to find a basis for unity—the two Interim reports and the Mansfield College manifesto—and in two of these had accepted the principle of episcopacy, while Dr. Orchard has carried the principle of Catholic worship farther than it is carried in any modern Anglican Prayer Book, no one of them is ready to say that he can accept the plan offered at Lambeth.

To some, who look for unity earlier than we are able to do, this is a disappointing outcome. We do not so view it. We are not looking for "comprehensive" language that shall simply cover up differences that, of themselves, stand in the way of unity. Rather do we feel that such an understanding of the Church's position as results in its rejection by those who do not accept it is better than a misunderstanding of it such as might lead to a verbal acceptance while yet it was not really accepted. Unity does not involve uniformity but it does require intelligent assent to fundamental principles and cannot be based upon mere vagueness of expression.

Dr. Orchard contributes, among many other wise observations, this one which we deem especially timely: "I am not sure," he says, "that we should not do better and get to unity quicker if we worked the other way round, striving to get isolated individuals to recover the apostolic attitude and take up the apostolic life, persuade our separatist denominations to strive for catholicity of thought, worship, and world interest, pursue personal holiness through renunciation, prayers, and tears, and then find unity as a natural consequence of the attainment of these things."

Herein we find ourselves in agreement with Dr. Orchard.

WE are shocked at learning of the death of the Bishop of Erie early on Tuesday morning. Bishop Israel was a most lovable character. Being apparently on the verge of nervous prostration at the outbreak of the war, heart-broken at the death of his wife, his physicians ordered him to drop his work at once and take a rest of at least six months. With the consent of his diocese he proceeded to do this; and his idea of "rest" was to volunteer for chaplain service in France, which he did at once. The Red Cross gave him an appointment and he sailed for France and gave the most earnest ministrations among the American soldiers for something like a year. Then, returning to his diocese after his period of "rest", he declared himself cured and went back to hard work. No tidings of his illness had come to us and the telegram telling of his death comes as a sudden shock.

Death of Bishop Israel

God grant him light and the fulness of life, and bless him evermore!

ACKNOWLEDGMENTS

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St. Peter's Church, Rome, Ga.*	59.60
Junior Auxillary, St. Luke's Church, Cleveland, Ohio	10.00
Church of the Good Shepherd, Norwood, Ohio	25.00
Ascension Sunday school, Davis Co., N. C.	10.00
Hope Church, Mount Hope, Penna.	37.56
Brent Cycle of St. John's Church, Clifton Springs, N. Y.	10.00
In memory of H. S. B., from a Daughter of the King, Washington, D. C.	5.00
Christ Church, Monticello, Fla.	35.55
Christ School, Arden, North Carolina*	8.40
St. Paul's Church, Jackson, Mich.	54.44
J. W. S. Shreveport, La.	15.00
M. L. S., Shreveport, La.	10.00
Grace Church School, Winfield, Kans.*	23.05
Trinity Church School, Mobile, Ala.	20.50
Rev. Lucius Waterman, Tilton, N. H.	5.00
A member of St. Paul's parish, Springfield, Ill.*	3.00
Christ Church School, San Antonio, Texas	45.50
Mrs. Mary E. Sturtevant, Racine, Wis.	5.00
Christ Church School, Glendale, Ohio *	63.34
Church of the Ascension, Middletown, Ohio	148.00
St. Paul's Church, Columbus, Miss.	30.90
St. Paul's Church School, Columbus, Miss.	8.58
St. John's Church School, Montclair, N. J.	190.00
A communicant of St. George's Church, Louisville, Ky.*	5.00
In memory of Billy	2.00
St. Anne's Church and Sunday school, Smithburg, Md.	20.00
St. John's Church, Richfield Springs, N. Y.	1.10
St. Mark's Church, Toledo, Ohio	56.41
Trinity Sunday school, Jersey Shore, Penna.	5.00
Holy Trinity Church, Tiverton, R. I.	10.25
Calvary Church School, Syracuse, N. Y.*	2.00
Christ Church School, Norfolk, Va.*	71.97
In memory of Rev. Charles M. Armstrong *	20.00
Mrs. Roger N. Kimball, Kenosha, Wis.	40.00
F. H. P., Hastings, Minn.*	5.00
F. W. G., Astoria, Ore.	5.00
Cathedral Branch, Girls' Friendly Society, All Saints' Cathed- ral, Milwaukee, Wis.	10.00
	\$ 1,807.43

* For the relief of children.

EUROPEAN CHILDREN'S FUND

C. A. C.	8.00
In memory of Rev. Charles A. Poole of Seabury Divinity School, from an old parishioner, Duluth, Minn.	10.00
St. Mary's Sunday school, Daytona, Fla.	25.00
Mrs. George H. Drake, Pontiac, Mich.	10.00
Eugene M. Breslin, New York City	10.00
Trinity Church, Natchez, Miss.	288.72
Trinity Sunday school, Natchez, Miss.	43.02
St. Agnes' Church School, St. Mary's, Penna.	10.00
Christ Church, Kingman, Kansas	13.95
Grace Church, Anthony, Kansas	12.95
St. Mark's Church, Medicine Lodge, Kansas	10.50
For a little invisible guest at the Christmas feast	5.00
Harold N. Renfew, West Haven, Conn.	5.80
Rev. W. H. Bamford, Manchester Centre, Vt.	5.00
R. W. Berthold, Brooklyn, N. Y.	10.00
E. K. C., Upper Montclair, N. J.	10.00
Mrs. S. Fred Cummings, Dwight, Ill.	5.00
Mrs. H. A. Alden, Arlington Heights, Mass.	10.00
A friend	1.00
Prof. J. S. Moore, Cleveland, Ohio	10.00
F. H. S.	2.00
A member of Ascension parish, East End Pittsburgh, Penna.	10.00
Calvary Church School, Pittsburgh, Penna.	8.08
In memory of Martha Lewis Balrd	10.00
A communicant of St. Paul's Church, Washington, D. C.	6.00
Rev. Carl I. Shoemaker, Sidney, N. Y.	5.00
Mrs. C. N. Crouse, Minneapolis, Minn.	5.00
St. Paul's Church, Manhelm, Penna.	33.18
E. L. Wyman, M.D., Manchester Center, Vt.	5.00
Mrs. A. P. McWethy, Bloomer, Wis.	10.00
In memory of Mary Ashley	5.00
Trinity Church Children's Festival Service Offering, Winooski, Vermont	8.60
A. L. W., Cambridge, Mass.	5.00
Friends of Children from Girls' Friendly Society, Branch of St. Paul's, Burlington, Vt.	15.00
From two communicants and three little children of All Saints' Cathedral, Albany, N. Y.	20.35
Trinity Church, Torrington, Conn.	21.52
Masons of Clayton, N. Y.	10.00
Anonymous	5.00
Christ Church Cathedral School, St. Louis, Mo.	230.00
Mrs. Wm. A. Gayle, Montgomery, Ala.	5.00

M. R. G.	10.00
St. Andrew's Mission, Las Cruces, N. Mex.	4.75
Miss Alice W. Hosking, Philadelphia, Penna.	1.00
Miss Anne Wilson, Washington, D. C.	5.00
C. M. C. A. S., Washington, D. C.	1.00
St. John's Church, Passaic, N. J.	161.58
In memoriam	2.00
Christ Church School, Raleigh, N. C.	30.00
Church of the Good Shepherd, Norwood, Ohio	25.00
Trinity Memorial Church, Binghamton, N. Y.	140.00
Ascension Sunday school, Davis Co., N. C.	10.00
Christ Church, Cincinnati, Ohio	1,631.05
St. Andrew's Mission Sunday school, Las Cruces, N. M.	2.50
Ga.	10.00
St. Augustine's Sunday school, Wilmette, Ill.	56.00
Helen Louise Crossman, New York City	10.00
Mary Newman, Greensboro, N. C.	1.00
Nell Thurman, Greensboro, N. C.	1.00
Mrs. H. J. Thurman, Greensboro, N. C.	5.00
Miss E. A. Rowe, Banning, Calif.	8.00
In memory of L. H. C.	10.00
Trinity Church School, Mobile, Ala.	20.95
Miss Cora M. Hall, Bryn Mawr, Penna.	10.00
Mrs. Richard Peabody Kent, Pelham, N. Y., Epiphany Gift	10.00
Rev. Lucius Waterman, Tilton, N. H.	5.00
L. B. Long Branch, N. J.	5.00
Bennett E. Seymour, Central City, Colo.	5.00
Georgia Matthews, Anniston, Ala.	2.00
St. Thomas' Mission to the Deaf, St. Louis, Mo.	10.00
Church of Ascension, Chicago, Ill.	100.00
A. B. Bradford	5.00
In memory of C. H. H., Paynesville, Minn.	35.00
	\$ 3,256.50

BELGIAN RELIEF FUND

Calvary Church School, Pittsburgh, Penna.	\$ 9.45
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POLISH RELIEF FUND

Zion Church School, Oconomowoc, Wis.	\$ 13.00
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SERBIAN RELIEF FUND

Zion Church School, Oconomowoc, Wis.	\$ 15.00
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FRENCH RELIEF FUND

Calvary Church School, Pittsburgh, Penna.*	\$ 10.82
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* For relief of children.

FUND FOR CHINESE RELIEF

Calvary Church School, Pittsburgh, Penna.	\$ 29.35
E. M. R., Cantonville, Md.	5.00
Christ Church Cathedral School, St. Louis, Mo.	45.00
M. R. G.	10.00
S. E. B.	10.00
M. B., Church of Good Shepherd, Augusta, Ga.	10.00
Anonymous	5.00
Church of Holy Comforter, Charlotte, N. C.	107.29
St. Paul's parish, Centreville, Md.	75.00
	\$ 296.64

ITALIAN RELIEF FUND

Calvary Church School, Pittsburgh, Penna.	\$ 3.33
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FUND FOR FEEDING AUSTRIAN WOMEN AND CHILDREN

W. B. Popham, Norristown, Pa.	\$ 5.00
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RELIEF FUND FOR RUSSIAN REFUGEES

Joint Services of Episcopal Churches and Holy Orthodox Churches, Grand Rapids, Mich.	\$ 64.88
Holy Trinity Church, Swanton, Vt.	8.90
	\$ 73.78

LIVING CHURCH SUBSCRIPTION FUND

Miss E. A. Rowe, Banning, Calif.	\$ 11.00
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BISHOP ROWE FOUNDATION FUND

In memory of Archdeacon Stuck	\$ 5.00
Junior Auxillary, St. Luke's Church, Cleveland, Ohio	15.00
Ascension Sunday school, Davis Co., N. C.	5.00
Miss E. A. Rowe, Banning, Calif.	11.00
	\$ 36.00

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

ANSWERS TO CORRESPONDENTS

QUERY.—A man of Roman Catholic baptism and traditions, married by an Episcopal priest, occasionally attending our services, occasionally communicating at our altar, and regularly contributing toward parish support, though having never formally repudiated Roman error and never formally been received into communion, would be eligible to serve as vestryman if he were accounted a member of the parish and were so enrolled. Formal admission into communion is desirable but not essential to establish his parochial status.

G. F.—White is the color for the Epiphany and its octave. After that the following Sundays until Septuagesima, being "after" and not "in" the festival season, take green, the color for ordinary Sundays that are neither in festival nor fast seasons.

J. S.—(1) We cannot say what saint was baptized on Christmas Day. All the great national Churches throughout the world are episcopal in government except the national Church of Scotland and the Lutheran Churches of Germany, Norway, and Denmark. Non-episcopal Churches represent only a small minority of Christian people.

DAILY BIBLE STUDIES

January 17—Blessed Are the Penitent

READ Psalm 32. Text: "Blessed is he whose transgression is forgiven, whose sin is covered." (Verse 1.)

Facts to be noted:

1. God permits sin.
2. God forgives sin.
3. Penitence sanctifies the forgiven sinner.

If there were no sin, there would be innocence but not virtue. Righteousness could be given but never achieved. So God permits sin.

When sin has been committed, the Christian first experiences sorrow, then confession, then penitence, and finally forgiveness. Sorrow or remorse are not enough. Confession alone will not suffice. There must be a penitent heart that labors to make amends and achieve humility. Then God grants forgiveness.

Humility is far removed from humiliation. Penitence has nothing of degradation about it. God's forgiveness is exhilarating, not depressing. True penitence is lasting and carries a benediction with it.

There are other compensations which true penitence holds forth beside relief from a burden of sin. One is a deeper knowledge of Christ as Saviour. Another is attempted reparation or restitution. Innocence such as that of the angels must be a blessed thing, but far more blessed is the lot of mortals, who alone can know Christ as Saviour.

January 18—Blessed Are They Who Walk in the Way of the Lord

Read Jeremiah 7:21-28. Text: "Obey my voice and I will be your God, and ye shall be my people; and walk ye in all the ways that I have commanded you, that it may be well with you."

Facts to be noted:

1. God made no covenant with Israel concerning sacrifices.
2. The covenant was based upon obedience.
3. Success and achievement depended upon their walking in the way of the Lord.

It was something more than chance that necessitated a forty years' journey through the wilderness on the way to the promised land. The lessons for Israel and for us are innumerable.

How often does the Old Testament refer to the idea of a road or a way as illustrating righteousness and the ultimate destiny of mankind!

Then comes John the Baptist with the figure of the road over mountains and plains.

Finally Christ, who proclaims, "I am the Way!"

Whence do we come; whither do we go; what shall we find at the end of the road?

How many millions have speculated on these great problems, without concerning themselves with the far more important question, and the only one capable of solution—Am I on the right road?

Blessed are they who walk in the way of the Lord.

January 19—Blessed Are Those Who Serve

Read St. John 13:1-17. Text: "If ye know these things, happy are ye if ye do them."

Facts to be noted:

1. Christ had just given a demonstration of humble service.
2. He teaches that such service is honorable.
3. He pronounces them happy if they both know and do these things.

The time will never come, while the old order lasts, when humble service of every description will be no longer needed.

There must always be "hewers of wood and drawers of water", and menial tasks will never cease.

The time has come, however, when any man who seeks to merit the approbation, or even the toleration, of his fellow men, must demonstrate his ability to serve.

Somebody has said, "No man is 'worth' a million dollars. That is what he costs the community." The best antidote to socialism that can ever be invented is the example of men of great wealth giving "service" of a real nature in return for the money they have accumulated or inherited. By the same token it can be said that the laborer can make his best plea for the consideration of the general public by rendering maximum "service" to the public both in the realm of labor and of community life.

Service ennobles and never degrades. Blessed are those who serve.

January 20—Blessed Are They Whose Hope Is in the Lord

Read Psalm 146. Text: "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God."

Facts to be noted:

1. Hope is necessary to contentment.
2. Many hope for things which have no worth.
3. Things perish. Only God endures. In Him is realization.

It is inherent in man to hope. We hope for many things. All of them seem to us desirable. It is doubtless this hoping for something which may or may not be realized that makes life desirable and attractive, even apart from God.

But what folly is there in setting our affections on things below and putting no fervent hope in God!

Hope is mentioned among the three Great Christian Virtues: it becomes a virtue when God is made hope's great objective.

Let us continue to hope for all things desirable, even though they pass with the passing years or are so far removed as to be unattainable, but let all other hoping teach us, above all, to place our hope in God. Blessed are they whose hope is in the Lord.

January 21—Blessed Are They Who Find and Retain Wisdom

Read Proverbs 3:13-20. Text: "Happy is the man that findeth wisdom."

Facts to be noted:

1. He who would find wisdom must seek.
2. Wisdom is more valuable than silver, gold, or jewels.
3. God uses wisdom in performing His works.

The wisdom here spoken of is not the wisdom of books, letters, or theories, but rather the wisdom which finds out God, His will, His way, His plan, and then surrenders, follows, and coöperates. Now such wisdom does not come naturally or without effort. It must be sought, and "He that seeketh findeth." The writer of Proverbs searches the realm of material things to find some object that can be compared to wisdom. He mentions gold, silver, and precious stones, and, finding them entirely inadequate, he calls for any object that desire or imagination can produce, but determines that nothing can compare with wisdom. The fact that such emphasis is placed on wisdom does not mean that nothing else has value. There are many desirable and valuable things in the world. What is needed is that our scale of values shall put the proper price on each. St. Paul took stock of all his natural privileges and possessions, estimated them at their full value, and then counted them as less than nothing, that he might win Christ. Knock. Seek. Ask.

January 22—Blessed Are They Who Are Charitable to the Poor and Afflicted

Read Deut. 15: 7-11. Text: "Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him."

Facts to be noted:

1. A needy man is the signal for your help.
2. Whether he has a legal claim on you matters not.
3. The poor and needy are called thy poor—thy needy.

In this tenth verse is the command to give and the assurance that we shall not be grieved when we give. Take the case of a man giving away a dollar, in the name and for the sake of Christ. Look at the elements which constitute that act and give it value. The man made the dollar honestly; it is his in point of fair service, by what is called right. If he keeps that dollar he will break no law in commerce; if he will it away to his family he will violate no law in social equity; if he spend it upon himself society will not condemn him. Yet that man deliberately gives that money away to some poor stranger, to some needy child, or to a Christian society. See what lies behind the deed. The man says, "The money may be mine but I myself am not mine own. How then can anything be mine, except temporarily, and under laws of stewardship and responsibility? The strength, the skill, the knowledge by which I gained it are the gifts of God."

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

A NEW SUPPLEMENT TO THE HYMNAL

BY THE REV. WINFRED DOUGLAS

THE next edition of the Hymnal will contain, in place of the Hymns for Men's Voices, a Supplement containing the new morning canticle *Benedictus es, Domine*, as authorized by General Convention; and twenty-nine pages of music for the Holy Communion. This Supplement has already been printed in pamphlet form, and will be furnished free of charge to churches which have already installed earlier editions of the Hymnal through the Church Pension Fund. Sufficient copies of the Second Edition will be held in reserve to supply the needs of any churches which may hereafter require the Hymns for Men's Voices.

In the new Supplement, the canticle *Benedictus es, Domine*, is set, like the other canticles, to single and double Anglican chants, and to a plainsong tone, with varying harmonies. As the placing of the new canticle in its proper position after the *Benedicite* would have involved alteration of forty-two plates at great expense, it will be printed at the close of the Additional Chants.

The music provided for Holy Communion includes one complete setting of the whole office, and abundant provision, both in chant and in anthem form, for the individual portions customarily sung, either by the choir or by the congregation.

The complete setting is that by John Merbecke, taken from his famous work published in 1550 under the title, *The Boke of Common Praier noted*. This was not the first attempt at providing a musical setting for the new vernacular Liturgy of the first Prayer Book of Edward VI. An earlier but inferior version had been sung at St. Paul's Cathedral the previous year. But Merbecke, who received his Oxford doctorate in music just at this time, brought a thorough schooling in the older music and a real artistic ability to the task, and produced a service which remains vital music to-day. Considerable variations in the text of the American Prayer Book from that of 1549 involved a careful reëditing of the music. An examination of the dozen or more existing editions, including those by Sir John Stainer, Sir George Martin, Sir Charles Stanford, Dr. Pearce, Dr. Basil Harwood, Dr. Madeley Richardson, Mr. E. G. P. Wyatt, Mr. Royle Shore, and Mr. Francis Burgess, convinced the Commission that a still more practical version could be produced, which should at the same time be faithful to the original in the highest degree. This music is designed for the use of the congregation and choir together, or for the congregation alone when there is no choir.

The *Kyrie eleison* is given in two forms: one the original melody of Merbecke, the other with an added phrase for the responses after the Commandments, as sung in St. Paul's Cathedral, London. This is more tuneful than the familiar addition by Dyce. In the Prayer Book of 1549, the *Kyrie* was nine-fold; and Merbecke's melody may be so sung by the triple repetition of each part. The *Credo* and the *Gloria in Excelsis* were his own original compositions; the other portions of the service were arranged from older melodies. It is greatly to be desired that the Nicene Creed, when sung, should always be sung by the whole company of the faithful, since it is the solemn profession of their faith. Merbecke's *Credo* makes this perfectly possible. Both in the *Credo*, the *Sanctus*, the Lord's Prayer, and the *Gloria in Excelsis*, musical phrases involved in changes of text from the older Prayer Book have been brought into closer conformity to Merbecke's musical intentions than in other editions. In the *Gloria in Excelsis* an arrangement is suggested for optional use which retains the ancient tradition of singing the various phrases antiphonally. In a mixed choir or a general congregation desirous of keeping up this highly effective tradition, the women's voices would take the part assigned to boys. Besides the Merbecke, there is copious provision for the individual parts of the service in music both modern and ancient.

The response to the Commandments is given in the exceedingly simple chant of Tallis, and in modern settings by S. S. Wesley, Arnold, Hodges, Tours, and Stainer.

The Three-fold *Kyrie* has a simple arrangement of Tallis, by Barnby, and a very melodious new setting by Tertius Noble.

The Nine-fold *Kyrie* is the eleventh century *Kyrie Deus Genitor alme*, which has been sung for 900 years in Advent, Lent, and Rogation-tide, and is already favorably known in the American Church.

As *Gloria tibi* is merely a response, it should never be sung to elaborate music. Four simple chants are provided for it.

In a larger publication, it would have been fitting to provide for the singing of the offertory sentences: here it seemed better to give only the customary chants used in many places at the presentation of the alms.

The venerable melody of the *Sursum Corda*, which has been in continuous use since the early Christian centuries, is given in a fresh adaptation endorsed by distinguished American and English scholars.

Sanctus is provided with modern settings by S. S. Wesley, Cooper, Cruickshank, and a very beautiful new unison melody of extreme simplicity by Peter Lutkin. There is also the fourteenth century melody which was sung with such superb success at the recent Gregorian Festival in New York, and which is already familiar in leading churches.

The Lord's Prayer, in addition to the Merbecke arrangement of the ferial chant, is supplied with a version of the ancient festal chant already very widely in use among our parishes.

Gloria in Excelsis is printed with popular anthem setting in F by Berthold Tours, and also with two chants. The first of these is the familiar chant in F which was Thomas Tallis' arrangement of the Gregorian First Tone, Fourth Ending. It has been supplied with effectively varied vocal harmonies by Tertius Noble. The second is the famous "Old Chant", which seems to have been imported into New England from Scotland at an early date—perhaps by Bishop Seabury. The strong feeling in many quarters against this piece is not due to any fault in the melodies, which are excellent: but to the arbitrary way in which the words of the *Gloria* were divided into four portions, regardless of their sense; and to the unreasonable and unmusical pointing of the syllables. These faults have been corrected, and it is hoped that the version now presented will prove acceptable to all.

The Supplement concludes with the "Dresden" *Amen*, and with Stainer's *Seven-fold Amen*.

A SUNSET WATCH

With patient, folded hands upon his breast,
How often did he sit with quiet gaze
Watching the setting sun's last dying rays,
From out the window looking toward the West.
"To-night," he said, "behind the cedar's crest
It sets, a week hence 'twill have reached the oak;
A month"—but ere the month's last morning broke
His soul had passed to its eternal rest.

And still the sun its westward journey takes
And sinks behind the tree-tops as before,
And every morning in new splendor wakes,
Unmindful of the eyes that watch no more,
But where he dwells, on his clear vision breaks
The Sun that goes not down upon that shore.

MARY W. RINGWALT.

THIS WORLD is in God's keeping; despite the travail of soul in many parts of it, the clash of races and the struggle of class with class, despite the machinations of selfish men, a new earth is slowly being fashioned, wherein every child shall have its rightful measure of laughter, every man and woman a chance to do, and the proper reward for doing, a faithful day's work, every race and nation due consideration from its sister nations, rendering in return its full contribution to the happiness and welfare of all.—*Congregationalist and Advance*.

HEAVENLY LOVE centres no lower than heaven itself. If love is a beam, it is only as it stands in reference to the sun; if it love the creature, it is only as it is a step to advance nearer to God. Lord, I would not care for heaven were it not for Thee: neither would I love myself were I not in Thee.—*Divine Breathings*.

BLUE MONDAY MUSINGS
By Presbyterian Ignatius

ONE of the books really worth reading is *The Americanization of Edward Bok*. And of all the utterances of famous men quoted therein, not one is better worth considering than this from Gen. Sherman, in answer to a request for an autograph. I commend it to

the attention of my pacifist friends:

"I prefer not to make scraps of sentimental writing. When I write anything, I want it to be real and connected in form, as, for instance, in your quotation from Lord Lytton's play of *Richelieu*, 'The pen is mightier than the sword'. Lord Lytton would never have put his signature to so naked a sentiment. Surely, I will not. In the text there was a prefix or qualification:

"Beneath the rule of men entirely great
The pen is mightier than the sword."

"Now, this world does not often present the condition of facts herein described. Men entirely great are very rare indeed; and even Washington, who approached greatness as near as any mortal, found good use for the sword and the pen, each in its proper sphere. You and I have seen the day when a great and good man ruled this country (Lincoln) who wielded a powerful and prolific pen, and yet had to call to his assistance a million flaming swords. No, I can not subscribe to your sentiment, 'The pen is mightier than the sword', which you ask me to write, because it is not true.

"Rather, in the providence of God, there is a time for all things; a time when the sword may cut the Gordian knot, and set free the principles of right and justice, bound up in the meshes of hatred, revenge, and tyranny, that the pens of mighty men like Clay, Webster, Crittenden, and Lincoln were unable to disentangle."

FROM THE *Irish Times* of October 13th, I cut two articles, placing them here together. The first is an open letter from one of the Irish Roman ecclesiastics who have not forgotten their Christianity in their hatred of England. Dr. Morrisroe is 51 years old, a Maynooth graduate, and was for nine years a dean of faculty there. Would that some of our Irish-American prelates had his sense! The second explains itself. I wish the *Pilot*, the *Gaelic-American*, and *America* would copy both.

"A letter from the Most Rev. Dr. Morrisroe, Roman Catholic Bishop of Achonry, addressed to the Very Rev. Canon Gunning, P.P., was read in the parish church, Tubbercurry, on Sunday last. It states:

"May I ask you to convey to your stricken people, on the first available opportunity, the deep sorrow with which I have heard of the frightful horrors to which they have been subjected by the burning of their homes and property. So we here also, who have just come through the fiery ordeal, can realize all the more what the inhabitants of Tubbercurry have suffered. What is the cause of all this wanton destruction, and where is it going to end? That bad government is primarily responsible is, unhappily, only too true. But no matter how evil the system is under which we are ruled, there can be no excuse for the commission of crimes which are against all the laws of God and man. Each bishop in whose diocese these outrages have taken place has felt it to be his duty, as the official guardian and teacher of morals, to denounce them not only as grave violations of the commandments of God, but also as most hurtful to the cause they are designed to serve. In face of all those explicit declarations and official pronouncements, it passes comprehension how any thoughtful person can find a pretext for justifying these shocking atrocities. For myself and for my priests, who know our young men so well, and admire them for their sobriety, their virtue, and their sensitiveness to honor's reproach, the bitterest ingredient in the cup of sorrow which is ours is the thought that these fine fellows, so stainless and pure in most ways, will, under the delusion that they are doing a service to their country, imbue their hands in the blood of a brother, and speed the bullet that leaves wife without husband, the child without father, and that will, perhaps—most awful reflection of all—send a soul,

for which Christ died, into the presence of its Maker without a moment's time for preparation.

"These boys allege that 'they must obey orders'. What does that mean? It must mean that they are in the grip of some secret organization, which arrogates the authority to impose its will, no matter whether the thing proposed is right or wrong. Any prudent priest will at once tell you that such a society places its dupes beyond the pale of practical Catholicity."

"Letter from his Father

"Canon Gunning, parish priest, Tubbercurry, read the following letter from Mr. Louis Brady, father of District Inspector Brady, who was shot at Chaffpool ten days ago, in the Roman Catholic Church there on Sunday:

"As regards the death of my beloved son, writing on his mother's behalf and my own, I want to tell you that neither of us entertains the least feeling of ill-will towards anyone in connection with the tragedy. God's holy will be done: it was His way of bringing Jim to heaven. We forgive from our hearts whoever was responsible for this deed, wherever they came from. My wife and I were deeply grieved to learn of the reprisals that have taken place in your parish. No useful purpose is served by such conduct, and, if anything could now make my poor boy unhappy, it would be to know that he was the innocent cause of injury to anyone."

A. C. M. S. PRIEST has written well of the heathen folk among whom his work is set, in *Among the Ibos of Nigeria* (Lippincott). On p. 206 I find an account of one of the secret societies which are such powers for evil on the West African coast. This is the Ekumeku:

"For a period the society was wont to remain quiescent; its members disbanded and pursued the ordinary vocations of normal citizens. The oath of allegiance was not necessarily life-long, but was repeated with every revival of activity. These outbreaks of violence were not governed by any fixed rule, but were quite spontaneous. When the spirit moved any one member, he would communicate with eight or ten other members, and they met together and conferred in some secluded spot in the forest. They laid their guns crosswise in a pile on the ground, and over these the men clasped hands and took a solemn oath of loyalty and secrecy. The oath stipulated that any member revealing the watchwords or plans of the society should be shot, the executioner to be chosen by the leader of the particular band of which the traitor was a member. After the first meeting the members separated and forthwith took steps to augment their forces. A sufficient number having been recruited, they proceeded to waylay travellers and market-women, and entered upon a course of systematic pillage, inspiring such fear that none dared report his losses openly. Their main movements were carried on during the hours of darkness, wild, wet, and intensely dark nights being usually chosen for their nefarious purposes. Should the men of any town refuse to join in the movement, the members made it their special business to persecute the inhabitants of it."

How much it sounds like Sinn Fein methods!

How GOOD these two sayings are, which I find in *The Modern Readers' Kalendar*:

"It is one thing to wish to have truth on our side, and another to wish sincerely to be on the side of truth."—*Richard Whately*.

"The love of liberty is the love of others; the love of power is the love of ourselves."—*William Hazlitt*.

IT IS DIFFICULT to credit: but in the new edition of the *Irish Church Hymnal*, published by authority, "Onward Christian Soldiers" appears with this refrain:

"Looking unto Jesus,
Who is gone before."

The Irish Church is not yet ready to glory in the Cross!

WE NEVER pray alone, but encircled by those whose wants are dear to us, and our prayers are buoyed up by the wants and aspirations of those who mingle in them.—*C. T. Collins*.

The Proposals of the Eastern Orthodox Churches at Geneva

NO official programme had been prepared beforehand for the meeting at Geneva in August 1920, in preparation for the World Conference on Faith and Order, the Commission of the American Episcopal Church considering that its only function was to convene the meeting which should make its own programme. The delegates from the Eastern Orthodox Churches urged very strongly the need of establishing true Christian solidarity as the first step toward reunion, and submitted in English, through Professor Alivisatos of Athens, the following programme:

"LEAGUE OF CHURCHES."

"1. To stop proselyting between the Christian Churches, and to promote mutual understanding between them for Christian missions among non-Christian peoples.

"2. Help and mutual love of the Christian Churches.

"3. Association and collaboration of the Churches for the purpose of establishing Christian principles and collaboration against every system working against those principles.

"4. Knowledge and study by the Churches of one another.

"5. Reunion of the smaller related Christian communions.

"6. Abdication by the Churches of all political questions.

"7. Examination of differences of faith and order in a friendly spirit.

"8. Union of all the Churches in faith and order as the final purpose of the League of Churches."

Professor Alivisatos explained that by the Greek Orthodox Church is meant the totality of the several distinct Orthodox Churches, of which there were represented at Geneva the Ecumenical Patriarchate, the Patriarchates of Alexandria, Antioch, Jerusalem, and Russia, the Archbishoprics and Metropolitanates of Cyprus, Greece, Serbia, Croatia, and Slavonia, Roumania, Georgia in the Caucasus, and also the Church of Bulgaria. Members of the Greek Orthodox Church are found not only in the above countries but in many parts of western Europe and America and the other continents, and number in all about one hundred and thirty million souls. All these local Churches make together the one Holy Catholic and Apostolic Orthodox Church. Each of them has its own organization and is fully autonomous, but all of them together, like a confederation, form one undivided Church, which keeps the unity of the Christian Church of the first centuries.

This one Church is founded on the faith given to the Church by our Lord, the Apostles, and their successors. Its doctrines rest on the Holy Scriptures and apostolic tradition, and are preserved as they were developed and explained by the great Fathers and Doctors of the Church in the Ecumenical Synods. Its order and organization is based on the democratic principles of the Church at the time of the Apostles. Its worship remains, in its most important parts, the same as it was during the golden century of the Christian Church, for it still uses the liturgies of St. John Chrysostom and St. Basil. It uses the New Testament in its original language, but has not only permitted the various nations to which it has given Christianity to use their own languages in their worship, but also, whenever it was necessary, has developed written languages for the nation which it converted to Christianity, and translated into those written languages all its treasures, as in the case of the Slavs.

Students of history know well what the Greek Orthodox Church has done to spread and develop the Christian faith, and the struggles it has made against Mohammedanism and other enemies of the Christian faith, and every one must know of the blood that has been shed and is still being shed in Orthodox countries for this purpose.

The speaker begged that the Greek Orthodox might be allowed to boast a little, in the spirit of St. Paul, that they have been able, in spite of the most dreadful oppression for centuries, to keep the Christian faith immaculate and perfect.

Up to the ninth century the Western Church was united to the Eastern in one autocephalous Church, but by her innovations the Western Church caused the lamentable breaking up of the one undivided Church. Nevertheless the Greek

Orthodox Church has never ceased to work and pray for union with the Western Church, that is to say, the Roman Catholic Church and the Churches which have separated from her. This spirit of unity which dominates the Greek Orthodox Church is clearly manifested in its sincere efforts for union with the Old Catholic Churches of Europe and especially the Anglican Communion in England and America.

"For this reason the Greek Orthodox Church greeted the movement for a World Conference with great and special joy, and at once accepted the invitation to this preliminary meeting. The Greek Orthodox Church understands the goal to be a real unity in faith and order, but on account of the preliminary character of the present conference, at which non-dogmatic questions are to be discussed, because dogmatic differences would lead to long and perhaps fruitless discussions, the representatives of the Greek Orthodox Church put before the conference a programme, by which it will be possible to determine the road to the desired unity. We do not think that our programme is the only one possible, and would like to hear some others of the same kind, so that one can be adopted by the conference which will lead us, under the guidance of God the Holy Spirit, to the unity desired.

"We talk of the union of the Churches, but we forget that the spirit of the relations of the Churches has hitherto been not only indifference, but in many cases real hostility. We cannot reach unity unless we put away this spirit of indifference and are willing to know, to understand, and to appreciate one another. For the most part we have been in complete ignorance of one another. I have even been asked whether in our Church we believe in our Lord!

"The programme I have the honor to present has as its principal idea the foundation of a friendly understanding between the several Christian denominations on the basis of our Lord's law of love. Our programme has as its object, for the present, the formation of a League of Churches, after the analogy of the League of Nations. In the hope that it will help to remove not only our mutual indifference, hostility, and ignorance, but also the opinionated conviction of each Church that it alone manifests the true Christian spirit, we put as the first point of our programme the abandonment of proselyting among the Christian Churches. Some Churches, in the conviction that they alone hold the true faith, and acting as if they considered the members of other Churches as lost from the Kingdom of God, have tried to convert them. I would like to ask these Churches, as St. Paul asked the Corinthians, whether Christ is divided. I do not wish to press this point further, but I can say to all the Churches, and this officially on behalf of the Eastern Orthodox Church, that it promises never to proselyte among other Churches, but to help in every way possible to spread the Gospel among non-Christian peoples. Could not the other Churches make the same promise to one another? If that could be accomplished, would not the World Conference have made a great step forward toward unity?

"With regard to the second point, as to the mutual help and love of Christians, the Churches of to-day are too indifferent to one another. Would it not help to establish the Kingdom of God, for which we pray every day, if Christians of every Church would love the members of the other Churches, and behave to them as the Christians of the first centuries did to one another?

"With regard to the association and collaboration of the Churches to establish Christian principles, many times in the past whole Christian nations have been persecuted and destroyed by other Christian and non-Christian nations without a word of protest from other Churches. I am speaking of the dreadful massacres of the Armenians and Greeks by the Turks, without even a word of sympathy from the majority of the Christian Churches. Would not a real association of all the Churches prevent similar crimes in the future? Would it not help in various social questions, such as alcoholism, bolshevism, etc.?

"Fourthly, the Churches need to know one another. Let

us use every occasion in the future, through friendly relations, through correspondence between individuals and between the Churches, and through sending representatives to one another, to establish a thorough acquaintance.

"Fifthly, would it not be a great help if in the next World Conference instead of sixteen denominations there were only six? We promise to do our best to secure the reunion with us of those Christian communions which are related closely to us. If we will examine our dogmatical differences in a friendly spirit, and refrain from taking sides on political questions which may well be left to the secular authorities, we shall shortly come to the eighth and last point of our programme, the unity of all the Churches in faith and order as the final purpose of the League of Churches.

"For the organization of that League we suggest:

"1. The appointment of a central permanent committee.

"2. The appointment of special committees in each Church to promote mutual understanding and cooperation with the central committee.

"3. A special central magazine.

"4. The convening of several conferences to carry out the above purposes, at times and places to be fixed by the central committee.

"5. Fixing of time and place of the first World Conference.

"We hope that, by the adoption of some such programme as this, our conference here will lead to great results, and make at least a beginning of the solution of the great problem of the unity of the Churches."

This programme was referred to the business committee of the Geneva meeting, which brought in a report approving its principles. After cordial speeches in support of the report by the Bishop of St. Andrews of the Episcopal Church of Scotland, the Rev. Dr. Ramsay of the Presbyterian Church of England, and Professor Kay of the Church of Scotland, the Conference approved the report and referred it to the continuation committee to communicate with the various commissions.

Publicity for the Church

By James M. Bennett

Director of Publicity for the Diocese of Pennsylvania

PUBLICITY! A word fraught with wonderful opportunities for the Church!

From early youth to the time of closing the eyes in the last sleep, publicity is a potent factor in our existence.

The printed word is, I believe, the most important method of publicity for the Church, with the exception of the spoken word from the pulpit.

The Church, in its progressive and triumphant march, has adopted publicity, through its own publications, the daily and weekly newspapers, and the magazines, as one of its chief aides in the cause of the Gospel.

Newspaper men and women of years of training are stepping out of their profession and devoting themselves to publicity work for the Church. I am among the number who have decided that publicity for the Church is a fertile and very necessary field of endeavor. Perhaps some of my experiences will be of value to others and emphasize the need of more publicity workers in many dioceses.

Let us call the balance of this article a confession; for it is the story of a man who labored twenty-seven years in daily newspaper work before he realized that the Church needed publicity men and women who had served in the editorial and news departments of daily papers. Let us begin the confession by admitting very frankly that there was a time when I thought news of the Church and of Church people had little value for publication. Many and many a time I have said when I was "making up" a newspaper, "Oh, that is Church stuff, throw it away."

I thought I was a good newspaper man. I was not. I did not know the value of Church news. I did not stop to think of the good people to whom it was of interest. I did not even pause to think of the information and pleasure that piece of news might give to someone, or, perhaps, to many. I did not realize that the type I had thrown away was the Master's business, not mine. I edited and printed, of course, thousands of items of Church news, but when it came to a pinch for space the Church news often gave way and the copy went into the waste basket or the type was thrown into the melting pot.

This condition continued for years. The Nation-wide Campaign came along. I did not have much money to give to the Campaign. What newspaper man ever has much to give? I did feel, however, that I could give some of my time, and I volunteered my services to Bishop Rhinclander for the publicity work during the Campaign. The Bishop gave me a trial. It has been said that the work was a success.

When the preliminary work of the Campaign ended I knew that the Church in this diocese needed more publicity. I was sure the foundation that had been laid during the

Campaign meant the building of a real structure of publicity that would make much for the diocese. The position of director of publicity for the diocese was offered to me. I hesitated. I had been in newspaper work all my active life. Was I, at fifty-one years, to undertake a new and untried line of work? Then, too, came the question, could I do the work in a manner acceptable to the Bishop and the people of the diocese? After much prayer and thought, I accepted the place.

For the first few days after I opened my office in the Church House in Philadelphia, I saw nothing but a blank wall so far as news was concerned. I knew very few of the clergy and not many active laymen and women workers for the Church. Soon, however, the news began to come in. Then it grew in volume. Later it became heavy and, strange as it may seem, I did not send all of it to the newspapers. I began to cull it. I sent only the more important stories. I knew there was a shortage of paper and space. The newspapers printed almost all I sent them. Some of the city editors now send men and women to me every day in search of news of the Church and "tips" for special articles and Sunday stories.

I believe the newspaper editors are printing more news of the Church these days because their own thoughts are on higher and better things and because they are convinced that their subscribers want to read of events in Church work. I have a scrap book in which I have pasted more than 1,400 clippings about the Church since January 1st. These were printed in Philadelphia newspapers. About 80 per cent. of the clippings are matter supplied by the Department of Publicity.

When we opened our Department of Publicity I sent letters to editors of all the papers in the small communities in the diocese. One editor returned my letter with this comment: "We enclose our advertising rates. Why not buy what you are asking us to give you?" That good man was on the wrong tack. The Church was not asking him to give it anything. The Church was offering to give him something. We were offering him the news of our Church. In a word, we were ready to send him free of charge something that he, as a maker of a newspaper, sold to his subscribers; and that thing was news of the Church and its people in the second largest diocese in the country with two hundred churches and missions.

I have encountered some newspaper men who seem to take pride in digging up what they call "rows in the Episcopal Church". They call such stories first page "stuff". They are mistaken. It is waste basket "stuff", for there is where such matter belongs because the publishing of it does not

benefit the newspaper. It offends the readers who are endeavoring to build up the Church, not tear it down as such stories have a tendency to do.

I meet another class of newspaper men known as the careless ones. They get an inkling of a story about the Church and then dash off, "beat out" an article on the typewriter. Into the paper it goes, nearly all wrong, giving a false impression to the reader, and supplying an opportunity for the "knockers" to get out their whole pack and cry: "There you are, see what those Church people are doing!"

I frequently see the careful and conscientious reporters; the men and women who listen and try to get their stories correct and fair in all particulars. I am glad I can say that the careful reporters are in the majority. I like to see that kind, but when the careless ones call I want to be out of the office.

The Church has established departments of publicity in several dioceses. The diocese of Massachusetts has an accomplished woman at the helm of its news. The diocese of Georgia also has a woman in charge of its publicity. The diocese of Michigan is planning such a department, according to an inquiry I received from a friend in Detroit. The diocese of Maryland has for its director of publicity Mr. G. Warfield Hobbs, Sunday editor of the *Baltimore Sun*. Mr. Hobbs formerly was managing editor of the *Public Ledger*, Philadelphia.

I am sure there are departments of publicity in many other dioceses. I hope there will be more. The call is strong. The need is great. Who's next? I believe the departments of publicity in the various dioceses should be listed, a record of them and their directors kept at the headquarters of the Church in New York. I also advance the idea that these workers for publicity should meet once a year for the exchange of ideas and plans for the future of their work.

The position of managing editor of the *Church News*, the official publication of the diocese of Pennsylvania, is another part of my work in the line of publicity. Since I went at the job last January the circulation of the *Church News* has doubled. We receive letters from dioceses all over the country for sample copies to be used as guides for their work of publication.

The publishing of the diocesan paper is a wonderful experience. I feel I have my fingers on the pulse of the whole diocese. News rolls in from many sources. Sometimes we have difficulty in finding space for it. Yet, it is with real joy that we place it before the people of the diocese in the firm belief that much good is being accomplished, and thousands of our friends are being pleased.

I've never regretted the day I stepped out of the newspaper shop into the service of the Church. My prayer is that I may be spared for many years to help in my small way to spread the news of the Church.

A Vocational Conference

By the Rev. Thomas Jenkins

President of the Board of Education, Diocese of Oregon

PURSUANT to a resolution adopted by the diocesan Board of Religious Education eighteen months ago, there gathered from several parishes at the Pro-Cathedral in Portland, Oregon, in the summer of 1920, some sixty or more boys under leadership to talk over the engaging subject of Vocation. So impressed was the Board by this first undertaking with the possibilities of such gatherings that it suggested their being held whenever possible in the diocese.

The second one has just been held, and I am writing this short account of it on the train as I return home. It differed from the first in that the boys all came from one parish.

Marshfield, where it was held, is a small, prosperous town on Coos Bay in southwestern Oregon—a town reached by the railway only three years ago. The rector, the Rev. J. C. Black, deserves high credit for his readiness in preparing for the conference and laboring for its success. One feature deserves special record. There are twenty-two boys in the parish over eleven years of age, all of whom were invited. Twenty-one came. And they came as with a purpose.

Bishop Sumner was to visit the place for Confirmation on December 12th, so we set the conference for Saturday afternoon, the 11th, that he might participate in it and give it the blessing and approval of the diocese.

We followed the same order in both conferences and used the same questions. The rector, having opened the conference with fitting devotions, explained to the boys what a conference was and what the word "vocation" meant. Then three boys read five-minute papers on the subject of Vocation. They were good.

Following these interesting essays, the chairman introduced me to speak on the subject of Vocation and to take charge of the conference. I tried to make clear that God has a purpose for everything He has made, that His purpose may be different for different people, and different for the same people at different ages; that while God did not intend all boys to seek the priesthood He certainly did intend some to do so. I then tried to impress upon them the duty of thinking of vocation in the light of their abilities to respond to a need, rather than that of finding an occupation to make a living; and of the great danger to society in an undermanned ministry.

Following this, Father Black divided the boys into four

groups, each under the leadership of one man, to discuss and answer a questionnaire. The questions were as follows:

1. Have you ever thought of serving God in the ministry of the Church?
2. Have you made up your mind what you wish to be? If so, what?
3. How can you best serve God and your fellow men in your chosen calling?

After fifteen minutes of this, there followed a discussion on some aspects brought out in the fore part of the meeting—such as: What is a call? How can we recognize a call? How far does a need constitute a call? and the sacredness of every kind of vocation. At the close of the meeting, the Bishop gathered together the threads in an earnest presentation of the importance of thinking early of what one was to do in life, urging the boys to remember that the road to highest attainment was by way of service, and, in thinking of vocations, not to omit the Church's ministry.

The women of the parish then served a bountiful supper in the parish house, to which, beside the boys and their leaders, were invited Judge Cole, of the Circuit Court, Mr. Lewis, a vestryman, and Mr. Swanton, a vestryman and right-hand helper in the Church school. These men made brief addresses, urging the boys to look upon this occasion as an opportunity of learning how to go forward into the young manhood just before them.

With a few parting words by the Bishop and myself, the second vocational conference came to a close.

One may ask, What about results? It is too soon to look for them. Years must elapse before a harvest can be reaped. This, however, may be safely concluded: twenty-one boys have a fuller and clearer notion of the difference between a job and a vocation, and of the importance of thinking of their life work as an opportunity for service. And I am sure these boys will look back in days to come with happiest recollection of the occasion. And who can tell what our seed-sowing shall result in? But, as I told the Bishop, that is not our business. Our next step is to water what we have sown. The increase will be of God.

THE BLESSING of sonship is for those who, quickened by God's Spirit, help to realize on earth that inward brotherhood of which He has given the foundation and the pledge.—*Westcott*.

DEATH OF REV. JOHN CHAMBERLAIN, D.D.

A LATE telegram announces the death of the Rev. Dr. John Chamberlain, on January 10th, in his 52nd year. Dr. Chamberlain was vicar of St. Ann's Chapel for deaf mutes, in St. Matthew's parish, New York City.

Funeral arrangements were incomplete.

DEATH OF THE BISHOP OF ERIE

A TELEGRAPHIC message on Tuesday reports the death of Bishop Israel at 1 o'clock in the morning at Hamot Hospital, Erie, Pa. The message also states that the funeral will occur on Friday afternoon, January 14th. The Bishop would soon have completed ten years in the see of Erie.

Rogers Israel was born in Baltimore, Md., in 1854, the son of Thomas Beale and Elizabeth Rogers (Hiss) Israel. He was educated at private schools and by tutors and was grad-

THE MISSION OF THE MANGER

A YEAR ago an interested parishioner presented to Trinity Church, Williamsport, Pa., a large Creche which was placed in the baptistry at the head of the south aisle. This year it was placed in a vestibule fronting on the main street, behind glass, and literally thousands have made their pilgrimage to a pretty bit of imagery and effective evangelist of the season. In Christmas week, all day long and far into the nights, groups of people continually stood before it in evident admiration and worshipful reverence. A big electric star glittered in the Gothic arch over the door, frankly as much to attract attention as to carry out the symbolism; it doesn't pay not to advertise. After two thousand years men still followed the Star and came even unto Bethlehem.

Many an interesting tale could be told of the way people viewed that little artificial manger. To the credit of human nature, not one was heard to mock. One person did complain that the lights were left on all night for the patrons of night trains: "Rank extravagance!" An Irishwoman said that they couldn't get people into this church so they had to put the Manger outside. Many were seen to cross themselves. None loved it more than the good Methodists, Baptists, Presbyterians, and others. Children by the hundred stood as if glued to the window. Fastidious folk voiced their approval; one even remarked that its arrangement was according to one of the famous masterpieces of the Nativity, though in fact it was the unpretentious work of the rector and his wife and some of the boys of the parish, among them the sons of the donor.

That was Christmas week. The day after Christmas something was added—a gilded two-inch pipe with a sign over it,

"Tens of thousands are starving in the Near East.
You had a Merry Christmas;
Give these a Happy New Year.
Drop your gift for them here
Before the Holy Child in the manger."

And they did. They still are at this writing.

The first persons who saw the money drop were a band of ragged little urchins and one of the wealthiest men in the city. The leader of the little lads said: "Gee, I wisht I had a cent. Who's gotta cent? This is a — of a crowd, nobody ain't gotta cent." One of them fished up his last copper, but insisted on depositing it himself.

The rich man looked at the coin-slot, read the sign above it, and pased by on the other side. The rector vouches for this; it is not just a good story; he saw it; and he saw also a hazy vision of camels, and needles with ridiculously small eyes.

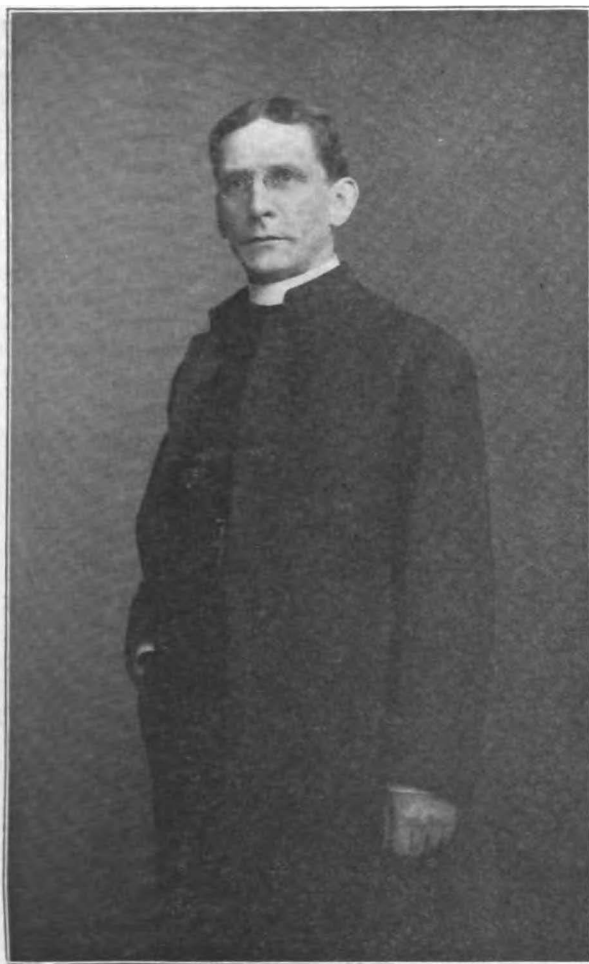
Women were more generous than men; they are, for religion. Perhaps as they looked at Mary, some kind of a sword pierced through their own souls also. Children loved to give. Men often went away giftless, but never if they had their children with them; they feared losing their respect ("Out of the mouths of babes and sucklings hast Thou ordained strength"), and they did not want them to grow up stingy. Most of the coins were pennies; there were hosts of nickels and dimes, many of them new ones that glittered; some quarters and halves; a few dollar bills; one two and one five; one person and his wife gave ten.

One man said to the rector on the corner, "Here's a dollar; put it in." "Put it in yourself; make your own offering." He said he would right away and walked up to the Crib. The rector went away and came back in an hour and found 18 cents in the box. "Take heed that ye do not your alms before men, to be seen of them."

When the scene was being arranged one little fellow said he wished he had a gift to give with the Wise Men. Then he thought and added, "Do you think little Jesus would like my tiny rubber ball to play with?" The rector's wife placed it there, and there it is still. You can see it at the feet of the Wise Man who wears the gold crown.

All the money will be sent for Near East Relief, "in the name of those who visited the Manger in Trinity Church, Williamsport, Pa."

THEY WHO best commune with Him can best commune in love with each other.—H. R. Hawsis.



RT. REV. ROGERS ISRAEL, D.D.,
Late Bishop of Erie

uated from Dickinson College, Carlisle, Pa., from which he received the degree of B.A. in 1881, M.A. in 1884, and D.D. in 1900. He was ordained deacon in 1885 by Bishop Bedell and began his diaconate as assistant at Trinity Church, Cleveland. Shortly afterward he became rector of Christ Church, Meadville, Pa., where in 1886 he was advanced to the priesthood by the Bishop of Pittsburgh. In 1892 he became rector of St. Luke's Church, Scranton, Pa., where he continued until his elevation to the episcopate. He sat in the House of Deputies during a number of General Conventions and was a member of several of the national commissions of the Church. He was consecrated on St. Matthias' day, February 24, 1911, as first Bishop of Erie, at St. Luke's Church, Scranton, the Bishop of Pittsburgh being his consecrator. Bishop Israel's work in Erie has been blessed with much success and he was greatly beloved by all his people.

THE STATESMANSHIP that is needed to-day is the statesmanship of the Golden Rule. The Church is the only institution that can furnish it.—Rev. James I. Vance.

What Eleven College Church Societies Are Doing

By the Rev. Paul Micou

President of the National Student Council

WORD has begun to come in to the offices of the National Student Council of interesting happenings among the Units, or constituent college Church organizations of the Council. Only about one third of the publicity committees have sent in the fall reports, but no doubt the rest could tell stories fully as interesting.

The *Cranmer Club of Rice Institute, Texas*, because of our Emmanuel Community House, has the greatest variety of activities to report. "At your service" seems to be its motto; for in the rough shack (soon, we hope, to be replaced by a permanent building) there is a cafeteria, a canteen for candy, tobacco, etc., a hall for meetings and dances, a piano and a victrola, a barber shop, a pressing shop, a typewriter, a public washing machine, a gracious hostess, and a genial clergyman. It would be too long a story to show why this social ministry is necessary, but in thus meeting conditions our Church has rendered the most timely service to be seen in the student world. The community house has become "the fireside of Rice Institute". Here the Cranmer Club entertained the newsboys of Houston; or perhaps it should be put the other way around, for after being shown over the Institute the boys staged their own entertainment for the students, thus "warming up" for refreshments. When the Texas-Rice game was played something was done which could well be imitated by other Church societies; the Cranmer Club entertained the Church people in the Texas delegation with a supper and a dance until their special train pulled out that night. As there is a very live Sunday Club at the University of Texas the sense of fellowship thus engendered between the two Units is very great. It will be further cemented in January when the student convention is held, parallel to the diocesan council. The Cranmer Club will have most to do with this gathering, since it is to be held in Houston. Other affairs at the Community House this fall have been a "college nite" and a reception to new Church students.

But it would be wrong to suppose that either the Club or the Community House is wholly given over to social events. Here every Sunday are held morning prayer with sermon and veseers, and once a month a corporate Communion service, followed by breakfast with a speaker invited by the Cranmer Club Bible class. On other Sundays this Bible class for men is held before the morning service, and there is also a Bible class for women. Special classes are arranged in Advent and in Lent, and in the latter season services are held with speakers.

Even at the risk of partiality to the Lone Star State we must continue our tale of new and successful doings by an account of the *Sunday Club of the University of Texas*. Here Gregg Hall, the parish house of our chapel, furnishes a much appreciated meeting place, as is shown by one of the four illustrated posters prepared by the publicity committee, which has as its caption, "Come to the Sunday Club where you can be at home with your friends on Sunday afternoon". Another poster reading "The Sunday Club, eventually—why not now?", seems to have had its effect, for membership in the Club and attendance at its meetings has steadily increased. Much of this is due to the faithful work of a committee of five which during the summer was kept busy writing personal letters to prospective Church students whose names were obtained through a canvass of all the clergy in the state. The usual fall reception to new Church students was very well attended, and at each weekly meeting of the Club a talk has been given by some university professor or other well-known person. There are 275 Church students at the University of Texas this year.

The publicity committee seems to be the brains—or perhaps we had better say the motive force—of the Sunday Club. It holds weekly meetings and hatches up many schemes. Among the many to its credit is a Christmas play

which is to enlist the activities of every member of the Club. The proceeds are to be the nest egg for the new rectory. One committee man is on the staff of the *Texan* and much fine publicity has been obtained in this way.

The really big idea which the Club has contributed this year to the common cause can best be described in the words of the letter from the publicity committee:

"But the climax was reached this past Sunday (November 12th) when we had three of our Texas bishops with us. They came especially for the purpose of meeting the students of their respective dioceses. Sunday morning there was a corporate Communion service, after which we served breakfast at the parish house. At this breakfast only one of the bishops was present—Bishop Quin, Coadjutor of the diocese of Texas—but at the morning service Bishop Capers of the diocese of West Texas preached a splendid sermon to students especially. At the Sunday Club meeting, in the afternoon, we had all three of our bishops, and they all were greeted most enthusiastically by about seventy-five students, and thirty-five members of the parish. Monday and Tuesday were conference days, at which time the bishops met their own diocesan students, and conferred with them on any subject which the student wanted to select. Tuesday night was a final rally night, and at this time we found that the bishops were so interested that they had decided to help our student work by visiting us again on the 5th, 6th, and 7th of April. The President of the University attended this last meeting and gave us a most helpful and encouraging talk."

It is not surprising to read in the letter:

"We hope to make our Unit a strong, lively, and growing nucleus, around which the religious side of our student life can be centered."

The letter comments also:

"Just to show that we have an active part in the Church, we would like the other Units to know that we have a student on the vestry. We feel that through him we are really upholding the business side of the Church."

We cannot leave Texas without commenting on the fine impression a student from Rice and one from the University made at the Synod of the Southwest, when each had a place on the programme to plead the cause of students. We are sure no more effective appeals were ever made, and no doubt the rest of the Southwest will now grapple with its student problems in the same spirit as the diocese of Texas, where a diocesan student council surrounds Bishop Quin and aids him in all plans and work for students.

It is a far cry from Texas to the Pacific Coast, but the Units from these most distant regions were quicker in getting their reports in to the Council office in New York than were others.

Imagine the task of reaching eleven hundred Church students in one University! The *St. Mark's Club of the University of California* has unquestionably the greatest task of any Unit. No wonder the Bishop is making every effort to secure a student chaplain. He will have a larger field than many a city rector. The *St. Mark's Club* has so far 120 members. The following quotations from the report will show how the Club is working this year:

"We have had weekly meetings this year on Sundays, from 6:30 to 7:30. At these meetings we have a few prayers and hymns followed by a short talk by some interesting speaker, usually a clergyman or a university professor. The fourth Sunday of every month is given over to a very informal tea in honor of the speaker of the evening, who later addresses the Club members in church. This plan was substituted for that of last year when we had all of the *St. Mark's Club* sermons during Lent. . . . We have had three dances this year for our Club members, the last one being for the benefit of *St. Dorothy's Rest*. . . . Members of *St. Mark's Club* conduct a Sunday school in West Berkeley. It has been our custom to give ten dollars to this Sunday school towards a Christmas tree, and we shall do this again this year. Our Christmas plans also include sending a number of boxes to the Seamen's Institute in San Francisco. Members of the Club gave a skit at an Interchurch party. Club

members are working very well together and the spirit of fellowship is very evident this year."

The luncheon plan developed by the *Patton Club* of the *University of Washington* is largely due to the fact that fifty per cent. of the five thousand students are residents of Seattle, so the way to reach our Churchmen is at mid-day when they are all on the campus. They write:

"Our meetings are held the second and fourth Tuesdays of each month at noon. We meet at a specially prepared lunch in the banquet room of the commons on the campus. After a social time over our lunch we talk about club affairs. It is our plan to have different members of the faculty give us short talks on religious subjects. The meetings thus far have been very encouraging, with an increasing attendance. Our first corporate Communion of the year was held last Sunday morning (November 12th) at 8 A. M. We had eighteen present at this—not such a good showing, but the first ones are generally the least attended. We had a breakfast afterwards so as to make it more attractive and permit of an opportunity to become better acquainted. We are planning a set of lectures for the coming Advent season."

It is a pleasure to read of one professor who backs the *Patton Club*: "It is inspiring the way he has taken hold of the work and lent his assistance in every manner possible." May his tribe increase!

Moving eastward in our survey the next reporting Unit is the *Episcopalian Club* of the *University of Nebraska*. It is hard to know whether the letter is a report or a Macedonian cry for help. The *Episcopalian Club* has 175 Church students among whom to work.

"Our work has been mainly confined to getting in touch with new students and helping them to become acquainted with each other and with the Church people of Holy Trinity. We have our corporate celebration of the Holy Communion once a month; we have a business meeting of the Club once a month; and we have had several little affairs of a social nature. During the Advent season, we are planning to take up a short study of Church history. I should like to add that, personally, I am not satisfied that our Club has any real definite purpose. There should be some particular justification for its existence. I should appreciate it very much if you could give us some ideas or suggestions as to what we might do. It should be something which would be really worth while, yet not require too much time and labor for the few dependable ones."

Next eastward is the *University of Illinois* where the *Sherwood League* is a Unit of the Council, representing the Church to her 307 students. The work had a good start in a reception and dance for the Church students and parish people, at which the Bishop was the guest of honor. The general theme of the weekly meetings has been the way in which students can help other people when they have left the university. The League has two places of meeting, Osborne Hall, our Church dormitory for girls, and the Law building, where on Sundays services are held in the moot-court room, for our Church has as yet no building at the University. Every first and third Sunday the League serves supper at Osborne Hall for twenty-five cents, after which the meeting is held. On other Sundays the law building is used for a meeting only. After the corporate Communion on the first Sunday of each month breakfast is served in Osborne Hall. By these meals and meetings much friendship is promoted among the members. The League has assumed responsibility for the choir, and occasionally the choir goes to the mission at Rantoul, where their efforts to make the service attractive are rewarded by a supper. Discussion groups for men and women separately are held on Sunday mornings before service under the auspices of the League.

At *Ohio State University*, the *Episcopal Club* is composed only of women students, but all the three hundred Church students come under its good auspices at times, as when socials are held. There was an opening reception in St. Hilda's Hall, our Church dormitory for women students. Interesting meetings are under way on a series of ever expanding topics—the parish, the community, the diocese, the nation, and the world. The Club will also give a Christmas pageant. During Advent the Club is sponsoring special afternoon services in the Chapel of the Holy Spirit, thus fulfilling the religious education portion of the minimum programme.

One new feature of the Club will be of interest to other Units, which may wish to write the secretary for further

information; namely, an initiation service for new members. Nothing as elaborate has as yet been attempted elsewhere; and the Club is experimenting to see whether this increases the interest.

The *Episcopal Club* of *Smith College* next claims our attention. During the summer letters were sent to all Church students asking greater interest in and coöperation with the Club, especially in the corporate Communion. They were also asked to take freshmen to church on each of the first three Sundays of the college year. Results have been very gratifying. The first meeting of the year was an informal supper in the boat house, when the faculty advisor and the club officers discussed with the members their plans and hopes for the year. Two other monthly meetings have been held with great success, and now an Advent study class is busy with the report of the Lambeth Conference, using the resolutions as the basis for discussion and steered by a committee familiar with the entire report of the commission under discussion. These discussion groups meet on Sunday afternoons. Similar ones are held during Lent, at which season also half hour intercession services are conducted by the girls themselves. The Club shares largely in the altar guild work of the church and plans again to furnish a special choir at some of the Lenten services. The rector of the church in Northampton wrote to all the parents of the Church girls after college opened with very gratifying results. This is, we believe, a new idea in student work.

The *College Branch* of the *Woman's Auxiliary* of *Florida State College for Women* looks for a most promising year. Sixty-two Church students are on the campus, thirty-five of whom are members of the Auxiliary.

"First, let us tell you about Olive Rigdon. Who is she? A dear little nine-year-old orphan girl whom the Auxiliary girls have clothed for five years. Every fall and spring we send her boxes of clothing, much of which we make ourselves. We have a Vocational Fund for her when she is old enough to prepare for some vocation. The Episcopal girls are asked to pledge something to the fund when they graduate. The second Sunday of each month has been set for our corporate Communion. We go to church at 7:30 and then the ladies of the parish take us to their homes for breakfast. We enjoy those Sunday mornings as only college girls can."

The remaining Unit which reported is the *St. Hilda's Guild* of the *University of Vermont*. They have adopted a new rule for their members, namely, that no one can be considered a member of the Guild until she has expressed her intention of attending at least four meetings during the year. Of the twenty-eight Church girls at the University fifteen have enrolled in the Guild. Meetings are held on one Sunday each month, but the other three Sundays are given up to a Bible class, so the Guild is practically together each week.

The president of the National Student Council has so far this year visited the Units at Pennsylvania, Smith, Florida State College for Women, and the Chinese Episcopal Club. Miss Helen Hendricks has visited those at Chicago, Ohio State, and Vermont. The Rev. C. N. Lathrop, Executive Secretary of the Social Service Department, has visited the University of Virginia.

An application for recognition as a Unit is in from the *St. Hilda's Guild* of Wellesley College.

December 1, 1920.

THE CROWDED inn at Bethlehem is a symbol of the relation of the world in general to the approach of Christ. The world is filled up with its own petty lumber—its wares and its chattels, its dresses and its playthings, its luxuries and its theatrical paraphernalia—and there seems to be in it little room for new things, especially if they be unseen offerings and spiritual values. Where everything is in the way of everything else, where is the room for religion? Religion is obliged to fight its way in—or betake itself to a stable for shelter. But though Christianity originally entered a stable it did not stay there, and the best values, even in a crowded world, will eventually beg—or beat—their way into notice and social recognition. Religion has ever had to meet competition, and sometimes we think it thrives on it. Christ will finally crowd out the crowds—or create out of them a congregation. God made the world, and He will sooner or later see to it that His Son rules over it.—*Zion's Herald*.

Justice and the Poor.—II.

By Clinton Rogers Woodruff

EXPENSE of counsel is presented by Mr. Smith* in his study of this subject as the third defect in the administration of justice. It is, in his judgment, both fundamental and far-reaching. He estimates that thirty-five million persons in the United States are unable to pay attorney's fees in any appreciable amount. No single expedient will serve to obviate this difficulty. In fact, the remedy lies in establishing, encouraging, and developing a considerable number of methods and agencies—some, like the small claims courts already discussed in an earlier article, having an official and statutory foundation, whereas others, like the legal aid societies, are strictly voluntary in character. These receive extended discussion at Mr. Smith's hands, as they certainly deserve.

Philadelphia's experience may be cited as pointing the way. As the Bureau of Municipal Research said a few weeks ago, "it seems quite probable that years to come will appraise the organization in Philadelphia of a municipal bureau of legal aid and a small claims court as events of the deepest significance."

A bureau of legal aid was established by the new city council in the city's newly created department of public welfare "for the purpose of providing legal aid and assistance for those who are in need thereof and who for financial reasons are unable to retain private counsel". Philadelphia can now boast of being the largest city in the United States with a municipally supported legal aid agency. The bureau began work August 1st. That the institution has already won the confidence of those it was designed to benefit is attested by the fact that about 250 applications for assistance are now being received each week—a rate of more than 12,500 a year.

Aid in negligence and divorce cases—divorce cases for ethical reasons, and negligence cases because attorneys can readily be found who will handle them on a contingent fee basis—will not, according to the present policy of the bureau, be given. In criminal cases the bureau has offered to act as "public defender". Our Civil Service Commission has been requested to hold open competitive examinations for the attorneys who will serve the city, just as internes at the city hospitals are now chosen.

Many of the small claims courts apply the principle of conciliation. The procedure is simple. Before a case comes to trial the judge brings both parties together, either with or without attorneys and witnesses, and tries to induce them to settle their differences. He hears both sides briefly, explains the law bearing on the case, points out the chances of victory on each side, if necessary refers to the expense of lawyers and witnesses, and by every legitimate means strives to bring about a settlement. If he succeeds, he issues a certificate to that effect which has the force of a judgment. If he does not succeed, the case goes to trial, and no reference whatever is made to the attempt at conciliation. There are no costs whatever. This form of procedure has been adopted in a number of the larger cities, and wherever tried it has met with marked success.

An attempt at conciliation is likewise the first step taken by the Philadelphia bureau of legal aid, on the principle that most disputes can be amicably adjusted, if a disinterested third party will go to the trouble of bringing the disputants face to face with each other and with the legal situation which confronts them. The bureau of legal aid is just such a third party. The results of its work are not such as can be reduced to a dollars and cents basis, but the benefits which it can confer in the way of reduced pressure on the courts and satisfied citizenship should certainly far outweigh the \$17,500 which is being spent for the work this

year. If conciliation fails the bureau furnishes attorneys to represent its clients in the courts. At present four attorneys, two assigned by the city solicitor from his office, and two volunteers, are doing the strictly legal work. The client is asked to pay nothing but court costs, but, if he is so destitute as to be unable to pay these, funds to meet them are available in the bureau's appropriation.

As the bureau, which has been a persistent advocate of the establishment of the court of claims and the bureau of legal aid, has pointed out, their real usefulness probably lies not so much in what they are to-day as in what they may become in the future. It has been the tendency of institutions which have their origins in the needs of less fortunate members of society to expand into agencies which serve all of us. Consider, it points out, our public school system as an example: The constitution of 1838 directed the legislature to establish schools "in such manner that the poor may be taught gratis". Within a third of a century the conception of public schools had undergone a remarkable change. The constitution of 1873 directed the legislature to provide for a system of schools "wherein all the children of this commonwealth above the age of six years may be educated."

Are "poor men's courts", it asks, to run the same course? Certainly it is difficult to justify making any man, rich or poor, pay for what the state defines as his right; and now that the tendency is to give "free justice" to the poor it will be more difficult than ever to find reasons for denying it to those who are not so poor. We need not be surprised, therefore, if, as the years roll on, we see a gradual extension, both in the kinds of cases handled by the small claims court—and the bureau of legal aid—and in the classes of people who may take advantage of their services.

In a striking address before the American Bar Association at its St. Louis meeting, Director Ernest L. Tustin of Philadelphia's department of public welfare, who perhaps more than any other one man in the city is responsible for establishment of the bureau, said:

"The duty of the municipality to conduct a proper legal aid department is just as much a civic duty as cleaning streets or providing water. A bureau to investigate and defend impositions upon the poor, the ignorant, and the foreigner, and to provide a proper and rational defense for men, women, and little children without means, is just as much an obligation as to fill the office of district attorney for the prosecution of crimes, or to provide a city solicitor to enforce health mandates and building restrictions."

He pointed out that the work of a legal aid bureau can better be accomplished as a municipal function than through an agency under private control or through judicial direction. He adduced many convincing reasons:

The municipal bureau is superior to the private organization in the psychological results produced. The poor and the ignorant applying to a private association and receiving assistance have a feeling of gratitude to the private agency which obtains for them relief or redress. The very fact, however, that they have been compelled to go to an organization to obtain aid against injustice and oppression is often an additional reason to the undeveloped mind why the municipality and the justice-dispensing authorities are a great menacing force.

A municipal bureau, however, located in the city hall or the very center of the justice-dispensing agencies, brings them to the very portals of the force which they dread. They go very unwillingly to the municipal court building or the "Hall", where is represented all that is hostile, unknown, and untried, and to their surprise they find a department that patiently hears the case and defends the cause. At first they are moved with wonder that what they feared as a menace, and as a forum where justice could only be purchased by the rich, proves a place of sympathy and help. Their minds gradually receive the astonishing impression

* *Justice and the Poor: A Study of the Present Denial of Justice to the Poor and of the Agencies making more equal their position before the law, with particular reference to Legal Aid Work in the United States.* By Reginald Heber Smith, of the Boston Bar. Published for the Carnegie Foundation for the Advancement of Teaching by Charles Scribner's Sons, New York, 1919.

that the government is not wholly represented by the police, the jail, and a hostile judiciary, but that it possesses a cooperating agency, and that they themselves are in some way a part of the very government itself.

In this way the municipal legal aid bureau is becoming one of the greatest organized influences ever presented to our people for the Americanization of the ignorant and the foreigner. It is the connecting link between them and the government which they have been taught to fear and avoid. The psychology of the whole situation is best displayed in the story of an Italian immigrant somewhat similar to the one related by Mr. Smith:

Into a municipal legal aid department of a city not far removed comes a stalwart policeman, introducing a diminutive Italian crying and sobbing in two languages at the same time. A young lawyer, at whose table he is unceremoniously deposited, sends for an Italian interpreter and gets from him the story. He finds the prisoner, Dominick Rividi, has been in America for upwards of a year; is married, possesses a wife and four little girls; has good steady employment at \$23 a week; and until the happening of the great misfortune which has just come into his life he was a happy, prosperous product of sunny Italy.

A little over two weeks previous an enterprising salesman had presented him with a book filled with many beautiful instruments for producing music. After some negotiations Dominick buys what he believes to be a graphophone, with six records, for \$31, paying \$5 on account and agreeing to pay \$1 a week for twenty-six weeks. When questioned as to why he bought the instrument, he shrugged his shoulders in the Italian style and said: "My wife she loves the muse, and the girls they love the dance." In fact, he was buying a Christmas present that might be enjoyed by his entire family. The salesman showed him where to sign the agreement for the purchase of the instrument and the order for the payment of the installments, and Dominick goes back to work happy in the thoughts of Christmas joys. The week following he joins the line of workmen to receive his pay, and much to his surprise and consternation he receives an envelope containing a dollar. He remonstrates, but is waved away by the paymaster, who unceremoniously tells him that there are hundreds more to pay and that the envelope contains all that is coming to him. He is shoved out of line, and after wandering around goes home to his wife, who comforts him with the assurance that some mistake has been made and that next week it will be all right. The following week he goes for his pay, much needed by reason of the severe weather and high cost of provisions in this new and strange country, but when he opens his envelope he again finds only a dollar. This time he refuses to leave the window; he grasps the bars and insists to the paymaster that there is \$42 coming to him. The paymaster, anxious to get through and conscious of the large number of men yet to be paid, tells him to see the pay clerk on the following day; that he must get out of line and allow the other men a chance. Dominick, remembering his wife and children and their need of food, refuses and becomes boisterous and loud in his demands. The paymaster calls a policeman and tells him to commit the persistent claimant until the next day, when he will appear against him on the charge of disorderly conduct. On the way to the patrol box Dominick, with thoughts of those at home, bursts into tears and attempts to relate his story to the policeman, who, with sympathy for the little Italian, says: "You don't need the police station, you want the Legal Aid."

At once the wires grow hot, and the story is soon straightened out; the enterprising salesman had written a contract for a Victrola costing \$100 and six records at \$15 and had taken an order upon Dominick's employers to collect \$22 a week, instead of a graphophone for \$31. The music firm is at once communicated with, the contract is cancelled, and the head of the bureau says:

"At 4 o'clock we sent Dominick home the happiest Italian in America. He had \$42 which represented two weeks' pay, or \$46 less \$2 he had received and the \$2 deducted to carry out his graphophone contract. He said: 'America, she is the greatest country in the world. She takes the poor man and gives him wages for the support of himself and his children. . . . She is the greatest city in America,

because the poor man can come direct to the city hall, tell his troubles, and get relief.' 'Mister,' said he, 'if you ever need anybody to fight for you, send for Dominick Rividi, and he and his friends come and fight for your city.'

"If that policeman," Director Tustin asks, "had locked up the Italian and his wife or one of his children should have been taken sick and died by reason of hunger, cold, and exposure, is there not reason to believe that, suffering under the injustice of what he did not understand, he might have become one of those most implacable of all the enemies to the government, an Italian Red? Instead, we have a man who says, 'Mister, if your city needs anyone to fight for it, send for Dominick Rividi and his friends.'

It is highly encouraging and significant that this whole question of Justice and the Poor—or Justice for the Poor, if you wish—should be receiving the attention of that august body, the American Bar Association, one of the most distinguished professional bodies in the country. It is equally encouraging and significant that the principal address on the subject should have been made by Charles E. Hughes, a former justice of the Supreme Court of the United States, and one-time candidate for the presidency. Judge Hughes, in his telling address, pointed out, as has Mr. Smith in his report, that the question is largely one of administration. Here, he says: "The outstanding fact is the improvement that has been made in recent years. Not only has the substantive law been strengthened in order to protect the poor from being victimized—the 'land-shark' laws are a leading illustration—but procedure in the minor courts, or 'poor man's courts', has been greatly simplified in the interest of speed, directness, and cheapness. Improvement in the agencies of administration is shown by special provision in a number of important communities for the swift and inexpensive disposition of small claims with the simplest sort of proceedings. Domestic troubles are receiving special consideration in domestic relations courts and children's courts, while workmen's compensation acts provide machinery for redress, with a minimum of delay and expense, in a class of cases which formerly presented a travesty of justice."

The problem of justice to the poor is peculiarly an urban one, as the Judge points out, and hence very largely a local one. "It is hazardous to generalize with respect to the entire country," he says, "and while I understand there are most regrettable defects in the administration of justice in the minor courts, in many places, due credit must be given to those communities in which earnest and successful efforts have been made to remove obstacles in the path of the poor. Without disparaging what has been accomplished elsewhere, I may call attention to achievements in New York City, which has approximately one-eighteenth of the population of the entire country and about one-fifth of the total population of cities having upwards of 10,000 inhabitants. In the year 1910, after a thorough investigation by a legislative committee, the magistrate's courts were reorganized. Under the act of that year and later amendments there has been centralization of authority with appropriate specialization in its exercise; measures have been provided to prevent procedure from being abused for the exploitation of the ignorant and the poor. Doubtless, there is still room for improvement, but the notable thing is the excellent work done. It was with justification and natural pride that Chief Magistrate McAdoo recently said: 'Under present conditions the poor man or woman gets the same justice as the rich man. If there are any exceptions to this rule they are rare and not known to me. I do say that tremendous strides have been made in connection with the administration of laws in these courts, and all inuring to the great benefit of the great masses of people who are without wealth or political influence.'

"When we turn to the civil courts which chiefly concern the poor, we find another advance in recent years due especially to the intelligent interest of lawyers and judges. To the poor," as the Judge sagely observes, "justice delayed is usually justice denied; and it is a vain thing to have courts for his protection if he cannot pay the price of admission. In the New York municipal courts, delays have been greatly reduced. Speaking broadly, it may be said that there is no

(Continued on page 355)



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.

WISH AND PRAY YOUR SONS INTO THE MINISTRY OF CHRIST

To the Editor of *The Living Church*:

I CANNOT help putting in a mild and affectionate remonstrance to the letter of my good friend, Dr. Ernest Smith. I remember his brilliant lectures on the history of the Church of which he is a faithful son and an honored clergyman. I do not understand how he could bring himself to write: "I am unable conscientiously to urge persons to send their sons into the ministry, or to bid my people to prayer that God would supply our need of clergy."

I think that, as Bishop of a large rural diocese, I understand, as few men can, something of the hardships and self-denial which our faithful clergy have to face. And yet, I think—nay, I know—I speak for them when I say that these are not to be compared to the honor, the privilege, the joy of service in the ministry of Christ.

I never lay my hands in confirmation on boys and young men without trying to put before them not only the duty but the attractions of this high calling, and without making my prayer to God that He may choose them.

I try to urge fathers and mothers to covet for their sons this great privilege. If we "know how to give good gifts to our children" why should we not seek for them this highest gift of service in Christ's Church?

I know how meagre the support often is, shame to the Church that it should be so. And yet there is no other calling where a man, in the beginning, gets so generous a support—a rectory, twelve or fifteen hundred dollars, and the love and sympathy of his people. As the years go by, and the needs of the parson increase, there does come to the majority of our clergy a certain amount of struggle, and of what the world counts sacrifice. But, by that time, the man whose heart is in his work has found so much joy and happiness in doing it that nothing could compensate him if he had to give it up, not merely to have a place in the "Navy Department", but to be the Secretary himself. It is a question not of dollars (cents do not count much now-a-days) but of relative values.

What are the things which add most to life, which make it full and rich and satisfying? It is not necessarily great wealth, or position, or honor. I have seen men with these whose life was empty of all true content, millionaires, like the Laodiceans, poor and wretched and blind, if they have missed the wealth of love, the joy of service, the rewarding smile of Christ, as He says, "Well done, good and faithful servant. Enter thou into the joy of thy Lord".

May I take an illustration from my own experience, from the lower to the higher? My thoughts go back to the time when I was a Confederate soldier, a boy of sixteen. Just before the battle of Brandy Station, at which I was not present, I rode with the cavalry in review before General J. E. B. Stuart, a chivalric soldier and a loyal servant of Christ. The song that the troopers sang as they rode on by was a favorite of the General and his men. One of his couriers accompanied on the banjo to the tune,

"Old grey horse, come out of the wilderness."

The song ran thus:

"If you want to have a good time,
Jine the cavalry!
If you want to have a good time,
Jine the cavalry!
Bully, boys, oh!"

It was contagious. But if an outsider was to make an analysis of "the good time", he would not understand. The men slept on the bare ground, in ice and snow and rain. The food was coarse corn meal, with now and then a piece of Nassau pork or a few black eyed peas. There were long marches and lonely vigils and the clash and rush, the smoke, the din, and the danger of battle. But, on the other hand, there was the feeling of the high privilege of doing one's duty, the love of country, the fire of patriotism, the beauty of sacrifice, the lure of honor. These outweighed the strain and the hardship, and so, as they rode on by, they sang from the heart,

"If you want to have a good time,
Jine the cavalry!"

It seems to me that the good soldier of Christ, as he goes

forth under the banner of the Cross, can feel the thrill and the joy of His service.

There are so many compensations, that there comes to every man whose heart is in his ministry not only the far off vision of life eternal, but verification of the Master's promise: "Manifold more in the present time".

If fathers and mothers could realize this, they would wish and pray their sons into the ministry of Christ. Hannah prayed and Mary, the Blessed Virgin, and Zacharias and Elisabeth, and Eunice and Lois, and God gave to them and their sons an answer of love.

I feel that the article of Dr. Smith is a great challenge to our faith in God's promises. Because it must be answered, I hope I may be pardoned for speaking of my personal experience. God has honored my wife and myself by calling six of my sons to serve in His Church, four in the ministry of preaching the Gospel of Christ, one in the ministry of healing, another in the ministry of teaching in the far off land of China.

I suppose they all might have more money, more luxuries, more ease, in some other calling, but, as they themselves would affirm, not more happiness or content. They are not conscious of sacrifice. They have learned the joy of Christ's service, of being fellow workers with Him.

They came, not conscripted, but led by the Spirit of God and drawn by a mother's prayers. They themselves, and those who love them, would wish for them no higher calling, no fuller life, no richer reward, than that which comes from Christ to those whom He calls to minister to His Church.

If fathers and mothers could see the honor and privilege, the joy and the happiness, which come with this service, they would give to it gladly the sons God has given them.

If this could only be, if Christian men and women would wish and pray their sons into the glorious ministry of the Church, Christ would not have to say, after two thousand years: "The harvest truly is plenteous, but the laborers are few."

It is not *The House of Bishops only*, but the Lord Himself who has asked His people "to pray to God to send more clergy into the Church".

"Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest."

And St. Paul asks: "How shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things."

Norfolk, Va., January 6th.

BEVERLEY D. TUCKER.

THE CHURCH BUILDING FUND COMMISSION

To the Editor of *The Living Church*:

UNDER its present management the Church Building Fund Commission is rendering invaluable aid in providing the Church with necessary equipment for its work. Through its system of grants and gifts help is given to Church building enterprises in all parts of the world, as well as in the United States.

The year 1920 has been most active in the Commission's history. Nearly all of its permanent fund has been loaned in accordance with the purpose and terms of the trust. The income fund is nearly used up. Still the requests for loans and gifts come crowding in. Surely the Church desires that this effective agent should move forward steadily to more extended tasks rather than that it should merely mark time.

Frequently in recent years it has been my privilege to ask the aid of the Commission on behalf of our missionary bishops. Never once has the needed aid been refused.

Is it any wonder that as Secretary of the Department of Missions I hope that our Church people will give generously in 1921 to enlarge the work of the Commission? They can do it through parish offerings, individual gifts, the creation of memorial funds and legacies.

The American Church Building Fund Commission is the only general agency of the Church in addition to the Council and its departments having an office in the Church Missions House. The intimate relation between the work of the Council and the Commission is further indicated by the fact that the Assistant Treas-

urer of the Council, Mr. Charles A. Tompkins, is the Treasurer of the Commission.

It is but right to say that its work is not included in the Nation-wide Campaign. Help can therefore be given only through specially designated gifts.

JOHN W. WOOD.

Executive Secretary, Department of Missions.

NEEDS IN CENTRAL AMERICA

To the Editor of The Living Church:

THE opening year brings to the attention of your many readers the claims of a multitude of serious needs at home and abroad. The unparalleled prosperity of our country, however, makes us the people to whom the world must look for such enterprises as are truly worthy.

Many of your readers have had their interest in the past enlisted in the cause of Church work in Central America, where thousands of American citizens are in serious need of those spiritual and other privileges which the Church alone can supply. In the recent past the work was hardly considered worthy of the active oversight of a bishop. Now we have two bishops there and next month a third much needed apostle is to be consecrated.

The chief need of every mission field is men. Central America has found and is finding them. Bishop Dunn (Honduras) reports that when he came to this country, in 1919, the response enabled him to put more of the needed workers in the field. During 1920, appeals from a distance realized less than one-sixteenth of the previous year. He writes: "You will see at once how seriously handicapped we shall be next year, even though I have husbanded some of the funds."

Cannot the splendid faith of this apostolic missionary, whose exceptional success has won the appointment of a coadjutor to be consecrated on St. Matthias' Day, command the more active endorsement of American Churchmen who know something of the work he is doing among our fellow-citizens who sojourn in the diocese of British Honduras and Central America?

Send offerings to E. H. Bonsall, Land Title Building, Philadelphia.

FLOYD APPLETON,

Harrisburg, Pa., January 1st. *American Commissary.*

IN ADDRESSING THE ORTHODOX EAST

To the Editor of The Living Church:

AS Secretary of the Commission appointed by the General Convention of 1913 to confer with the authorities of the Eastern Orthodox and Old Catholic Churches, it seems to be my privilege to answer Judge Henry's criticisms.

As Secretary I am very glad to assume full responsibility and liability for the use of the name American Episcopal Church in addressing the Eastern Orthodox Church authorities. I am sure the Judge would have written differently had he been more fully informed. We did not originate the title. For many years the Eastern Church authorities have addressed us by that title and other commissions have used it in addressing them. The late Presiding Bishop Clark in addressing them used his legal and canonical title as "Bishop of the Episcopal Church of Rhode Island". The American Church Missionary Society is also familiar to all. But the subject has a larger aspect.

The Eastern Church authorities know us as a part of the great Anglican Communion—probably less than one-twentieth. They know also that we are the only portion that calls itself Protestant Episcopal, and that the name was adopted more than two hundred years after the Reformation, in which Americans took no part. They know also that the Anglican Communion is everywhere episcopal; that, though generally given its geographical name alone, in America it is generally called the Episcopal Church. They would smile at the Judge's unkind accusation that we are "endeavoring to deceive the Greeks". It is untrue as well as unkind.

When our Commission sent congratulations to the Greek Church, it used the terms with which they are most familiar, and that designated us as part of the Anglican Communion with which they have been in correspondence for a very long time. It is useless for us to treat with them as though we were in schism from the rest of the Anglican Communion with which they have been in correspondence for a very long time. It is useless for us to treat with them as though we were in schism from the rest of the Anglican Communion by insisting on the use of a local and sectarian name. We have a great advantage over the Church of England in having no connection with English politics, and our Liturgy satisfies their point of view as regards the importance of the *epiklesis*. They address us as the American Episcopal Church with full knowledge of our geographical, historical, and theological position.

The Metropolitan of the Apostolic diocese of Smyrna surprised us last year by exclaiming in the midst of our conference, "But you know the Thirty-nine Articles are capable of a Catholic interpretation". On the other hand, the literal, Teutonic mind of

the Rhine valley and of Holland insisted that High Church and Low Church were two organizations, though in communion. It took all day conferences to disabuse their minds and prove to them our unity and loyalty.

Our inter-Church conferences and prayers for unity can make little progress without the unity of loving loyalty at home. I would recommend to Judge Henry and all your readers Dr. Manning's *The Call to Unity*.

Thank you.

B. TALBOT ROGERS.

To the Editor of The Living Church:

PROPOS of the letter from your correspondent in THE LIVING CHURCH for January 1st on The Name of the Church, it is interesting to point out that in the report of the preliminary meeting at Geneva, in August 1920, of the World Conference on Faith and Order, the names of both of our accredited delegates, Bishop Brent and Mr. Robert Gardiner, are published as representing the "American Episcopal Church". As the delegates at that meeting "represented about forty nations and seventy autonomous Churches, including all the great families or groups of Trinitarian Churches, except the Church of Rome", this characterization of our own communion in this country is of no small significance.

ARTHUR W. JENKS.

REVISION OF THE BAPTISMAL OFFICE

To the Editor of The Living Church:

THE Baptismal Office as revised by our Commission is of course admirable as a whole, but I believe the most of us will be very much displeased if the opening exhortation be adopted as they have fixed it. It evidently must be changed somewhat but the less it is changed the better.

Suppose the opening sentence be as follows:

"Dearly beloved, forasmuch as all men who are in a state of nature only are in a state of sin".

Let the remainder of the exhortation stand as it is in the present office. This would surely be doctrinally correct, and by changing nothing further in the exhortation we shall not sacrifice the beauty and strength of the language in the statement as it now stands.

Aberdeen, Miss., January 6th.

WM. J. WILLSON.

"THE CALL TO UNITY"

To the Editor of The Living Church:

W AY I urge all our Church people who are interested in the question of Christian unity (and one trusts that all Church people are) to read Dr. Manning's recent book *The Call to Unity*? To my mind it is the most important, well-reasoned, and persuasive statement we have had on the subject in its present-day aspects. It deserves wide reading and thorough consideration. And the reader will be well repaid. I am certain that it will for many, as it has for me, clear the mind of certain apprehensions with regard to the aims and principles of the Churchmen who have been most conspicuous in advocating definite schemes of unity in recent years.

Lenox, Mass., January 5th.

LATTA GRISWOLD.

JUSTICE AND THE POOR—II

(Continued from page 353)

delay. As the committee of municipal court justices report, it is a common occurrence for cases to be tried within two weeks from the commencement of the action. Wage cases are preferred on the day calendar, and a preference is also given to small claims, that is, for an amount not exceeding \$50. Disposition is made of such cases ordinarily without adjournment on the day on which they are first placed on the calendar, which is within five days, and not more than eight days after the defendant has appeared, if the case is contested; in this way, they are usually determined within an hour or two after the call of the calendar on that day. The total court fees cannot exceed two dollars, or, if there is no defence, one dollar. In an action for wages less than \$50, even that fee is not required, and whenever a party is too poor to pay court fees the clerk of the court may take his affidavit and may certify that he has a good cause of action or defense so that he may litigate as a poor person. Machinery for conciliation, and also for judicial arbitration without costs, with pleading in the briefest statement, and in which rules of evidence do not govern, have been set up by rules adopted by the Municipal Court Justices in 1917."

[Correspondence concerning the department of Social Service should be addressed to the editor of that department, Clinton Rogers Woodruff, 121 S. Broad St., Philadelphia.]



The Call to Unity. By William T. Manning, Rector of Trinity Church, New York City. Macmillan Co., \$2.00.

This consists of the Bedell Lectures delivered at Kenyon College in May 1920. In his preface the distinguished author reminds his readers that the Lambeth Conference was still in the future at the time of their preparation and delivery, but he deems it "reassuring to find that what had been written is wholly in accord with this latest pronouncement by those entitled to speak for the Anglican Communion". For the most part he is justified in this belief, and his book is an admirable presentation of the Anglican position on the subject of unity, the Anglican call to the Christian world, and the Anglican programmes that have been officially set forth in the Quadrilateral and the recent Lambeth Appeal. We speak for it a wide reading both within and without the Church.

Dr. Manning evidently feels that it does not come within the scope of this work to discuss the difficulties of applying principles to concrete conditions. Thus, in repeatedly recalling the unity already existing, in that all the baptized are alike members of the Catholic Church, Dr. Manning makes the common mistake of assuming (without saying) that it follows logically that all those individuals whom the various Protestant denominations reckon as their members are therefore included in the unity of the Church. Of course the real fact is that great numbers of these are unbaptized, and that of those who have undergone a process called baptism, many have received it in a manner that the Church could not possibly accept as valid. So also the recognition of all the properly baptized as members of the Catholic Church sounds well, but it is exactly what runs counter to the teaching of most of those denominations, who do not recognize Baptism as conferring such membership at all. Thus, instead of being a unifying proposition, such as it is assumed to be by Dr. Manning and such as we could wish it to be, it is exactly the reverse. It is one of the exclusively Church doctrines that we hold, and that Protestants deny. When, therefore, we place on paper our belief that all duly baptized persons are members of the Catholic Church, as Dr. Manning several times does in this book, we must not delude ourselves into thinking that we are proposing what they will accept as a basis of unity. We are stating a difficulty instead of solving one.

Again, Dr. Manning's name has been so intimately associated with the Concordat that we could wish that his references to that instrument might have included some discussion of the objections that have been raised to it. It seems incredible that Dr. Manning does not himself recognize the validity of many of these objections and we have long been hoping for a careful review of them from his pen.

No such opportunity is seized in connection with this volume; possibly because Dr. Manning preferred rather to deal with general principles than with details. But since he incorporates in an appendix the text of the Concordat and the resolutions of General Convention, with several other unofficial group proposals looking toward unity, it would have helped to give a balanced impression of the real attitude of the Church toward the subject if he had also printed the report presented to the House of Bishops by its committee that considered it at the recent General Convention.

In thus expressing regret that Dr. Manning did not carry his subject into the concrete issue that he was himself so large a factor in raising before the Church, it must not be supposed that we under-estimate the value of the book itself. In general it is a most admirable discussion of the general principles involved, and an intelligent plea to the whole Christian world to do everything within the range of possibility to terminate the present condition of disrupted unity. We commend it with much pleasure.

Is America Worth Saving? By Nicholas Murray Butler. New York: Charles Scribners' Sons.

President Butler has done well to bring together into one volume these stimulating addresses. Of course America is worth saving; and, while his assurance may not have been necessary, it is well to have the reasons of one who stands so high in educational and political work. Although writing from a Republican point of view, and usually as a partisan, there is in these

addresses a spirit and a tone that reminds one of English statesmen and publicists. They have a quality which unfortunately is lacking in the utterances of many of our men of equal rank and place. In this connection reference may be made to his discussion of What is Progress in Politics, the spirit of which is that famous saying of Robert Lowe that the ideal of a liberal party consists in a view of things undisturbed and undistorted by the promptings of interest or prejudice, in a complete independence of all class interests, and in relying for its success on the better feelings and higher intelligence of mankind.

President Butler analyzes the temper and tendencies of these distressful times with an eye alike to the historical background and to the future. His sane and sagacious observations should prove illuminating to the solution of present and rising problems. He discusses the real labor problem, the high cost of living, the road to durable peace, and a league of nations, problems of peace and after peace, the present duty and opportunity of the republican party, the higher education, where he is so completely at home, colleges and the nation, and education since the war. He does not close his eyes to the dangers of the present day, but he is not overwhelmed by them as some appear to be. "The Fathers of the country," Dr. Butler says, "would have been amazed at the notion that within a century and a half there would arise in America those who would find it easy and convenient either to deny or to attempt to explain away the underlying moral and political principles upon which America is based. He points out that although the application of these principles must alter with the changing years, yet the principles themselves do not and cannot alter unless civilization is to revert to the chaos out of which it came."

This book represents a substantial contribution to the discussion of our present day problems and situations. In some aspects it is a controversial book because it deals with controverted questions, but its spirit, while not one of detachment exactly, discloses a real purpose to help. That an educator should be so free from the dogmatic and didactic is in itself a commendation of the volume. CLINTON ROGERS WOODRUFF.

The Spirit of Selective Service. By Major General E. H. Crowder, New York: The Century Co. \$2.00.

General Crowder was the Provost Marshal General of the U. S. Army during the great war, and as such was in charge of the creation of America's great army of 4,000,000 men, whose selection, equipment, and transportation turned the tide of war and established new records in army raising. It was certainly a feat of unparalleled size and success and was made possible by a spirit and extent of civilian coöperation equally without parallel. Certainly of all the many war time departments in Washington the Provost Marshal General's office was easily the most efficient. The men of the country were registered, numbered, physically examined, selected, and sent to training camps with scarcely a single hitch, and due credit must be given to the presiding genius of the whole service who also gives us a history of compulsory military training abroad as well as a detailed account of the formation and operation of our own system. He describes the function of every part of the highly intricate but carefully worked out machine, with its local boards established in every section of the country, and he points out the immense value of this machine and the great possibilities for its usefulness in peace-time as well as in war times. General Crowder believes that this machinery can, and should, be used for the purpose of furthering education, settling labor disputes, and aiding activities of nation-wide scope. He points out how the local and district boards created a partnership between the individual, the state, and the nation, which gave birth to the coöperative enthusiasm that made possible the accomplishment of a tremendous national undertaking. He then outlines his plan, whereby the same unity of purpose and sympathetic understanding that was attained during the war among all the elements of the American people can be brought to bear upon the efforts to solve the social, industrial, economic, and political problems of peace. C. R. W.

Is THE Lord Christ who is the resurrection and the life standing before us now with His blessing at the gate of the new year? With His greeting—which is a glad Voice beyond time, and death—ah! if we hear that, then our hearts are lifted above the flood of years here.—*Newman Smyth.*

Church Calendar



- Jan. 1—Saturday. Circumcision. New Year's Day.
- " 2—Second Sunday after Christmas.
- " 6—Thursday. Epiphany.
- " 9—First Sunday after Epiphany.
- " 16—Second Sunday after Epiphany.
- " 23—Septuagesima Sunday.
- " 25—Tuesday. Conversion of S. Paul.
- " 30—Sexagesima Sunday.
- " 31—Monday.

CALENDAR OF COMING EVENTS

- Jan. 19—Alabama Diocesan Conv., St. John's Church, Montgomery.
- " —Consecration Bishop-elect of Salina. Grace Cathedral, Topeka, Kansas.
- " —Quincy Dioc. Conv., Grace Church, Galesburg, Ill.
- " —Tennessee Dioc. Conv., Calvary Church, Memphis.
- " —West Texas Dioc. Conv., Trinity Church, Victoria.
- " 20—Consecration Bishop Conadjutor-elect of South Carolina, Trinity Church, Columbia.
- " —Wyoming Dist. Conv., St. Thomas' Church, Rawlins.
- " 21—Texas Dioc. Conv., Christ Church, Houston.
- " 23—Dallas Dioc. Conv., Holy Cross Church, Paris, Texas.
- " —Nevada Dist. Conv., Reno.
- " —North Texas Dist. Conv., St. Andrew's Church, Amarillo.
- " 25—Southern Virginia Dioc. Conv., St. Paul's Church, Newport News.
- " 25—Milwaukee Dioc. Conv., All Saints' Cathedral, Milwaukee.
- " —Chicago Dioc. Conv., Cathedral SS. Peter and Paul, Chicago.
- " —Fond du Lac Dioc. Conv., St. Paul's Cathedral, Fond du Lac, Wis.
- " —Missouri Dioc. Conv., Christ Church Cathedral, St. Louis.
- " —Pittsburgh Dioc. Conv., Christ Church (Allegheny), Pittsburgh, Pa.
- " —Southern Ohio Dioc. Conv., Trinity Church, Columbus.
- " —Idaho Dist. Conv.
- " —San Joaquin Dist. Conv., Church of the Saviour, Hanford, Cal.
- " 26—Arkansas Dioc. Conv., St. John's Church, Fort Smith.
- " —Indianapolis Dioc. Conv.
- " —Los Angeles Dioc. Conv., St. Paul's Pro-Cathedral, Los Angeles.
- " —Louisiana Dioc. Conv., Christ Church Cathedral, New Orleans.
- " —Marquette Dioc. Conv.
- Undated January Conventions
- " —Erie Dioc. Conv., St. Paul's Cathedral, Erie, Pa.
- Feb. 1—California Dioc. Conv., Grace Cathedral, San Francisco.
- " —Lexington Dioc. Conv., Christ Church Cathedral, Lexington, Ky.
- " —Olympia Dioc. Conv.
- " —New Mexico Dist. Conv., Church of the Good Shepherd, Silver City.
- " 2—Oregon Dioc. Conv., Portland.
- " —Northern Indiana Dioc. Conv., Trinity Church, Logansport.
- " —Washington Dioc. Conv., St. Stephen's Church, Wash.
- Undated February Conventions
- " —Colorado Dioc. Conv., St. John's Church, Denver.
- " —Sacramento Dioc. Conv., Santa Rosa, Cal.

Personal Mention

THE REV. GEORGE WEED BARHYDT is priest in charge of Christ Church, Guilford, Conn., during the absence of the rector.

THE REV. CHARLES GLENN BAIRD is now at the Church of the Ascension, Twin Falls, Idaho, and also in charge of Trinity Church, Buhl.

AFTER January 12th the address of the Rev. C. E. BEACH will be 6017 Michigan avenue, St. Louis, Mo. For the past four months Mr. Beach has been living at Brittain Hall, a home for boys, and acting as chaplain in connection with his work as rector of St. Paul's Church. Owing to the growth of parish work it has become necessary for him to devote his entire time to it.

THE REV. JOHN HENRY BROWN, recently of Christ Church, Pensacola, Florida, preached his first sermon as rector of St. Mary's Church, Louisville, Ky., on Christmas Day.

ON retirement as assistant at Grace Church, Utica, N. Y., the Rev. WILLIAM COOKE was presented with resolutions and a check for \$300. He continues to act as secretary to Bishop Olmsted.

CAPTAIN SYDNEY K. EVANS, Corps of Chaplains, U. S. Navy, formerly of U. S. S. *Utah*, has been ordered to duty as aid on the staff of the commander in chief, Admiral Henry B. Wilson, U. S. N., and fleet chaplain U. S. Atlantic fleet. Chaplain Evans began his new duties January 1st and his address is U. S. S. *Pennsylvania*, care of Postmaster, New York.

THE REV. STEPHEN H. GRANBERRY, rector emeritus of St. Barnabas' Church, Newark, N. J., may still be addressed at Newark.

THE REV. FREDERICK L. GRATIOT became rector of the Church of Our Saviour, Chicago, on January 1st. His address is 532 Fullerton parkway.

THE REV. W. EVERETT JOHNSON has resigned the rectorship of Christ Church, La Crosse, Wis., after a term of nine years, and has accepted the position of secretary of Religious Education in the diocese of West Texas. He enters upon his new duties January 20th, his address after that date being San Benito, Texas. For the present he will have charge of All Saints' Church at San Benito.

THE REV. L. H. KIRKBY has again been appointed to charge of St. John's Church, Kissimmee, Fla.

ALL communications for the secretary of the missionary district of Spokane should be addressed to the Rev. JOHN G. LARSEN at 2303 W. First avenue, Spokane, Wash.

THE REV. CLARENCE STUART McCLELLAN, Jr., formerly missionary of the "Big Bend" of West Texas, has been recently appointed to charge of St. John's parish at Salisbury, Connecticut. During December Mr. McClellan has been giving a series of Advent addresses at St. Stephen's Church, New York City.

THE REV. H. H. MITCHELL resigns charge of Colfax, Wash., to accept a call to Moscow, Idaho.

THE REV. HARRY B. OLMSTEAD, rector of Christ Church, Guilford, Conn., has been granted leave of absence on account of ill health.

THE REV. W. M. PARCHMENT should be addressed at Holy Cross Rectory, 630 Forster street, Harrisburg, Pa.

THE REV. H. LANDON PRICE should still be addressed at 403 Ninth avenue, Belmar, N. J.

THE REV. HERBERT W. PRINCE should be addressed at 201 South Ashland boulevard, Chicago, Ill.

THE REV. CHARLES A. STROMBOM has resigned as curate of Trinity Church, New York, and has accepted work as assistant at St. Michael's (St. Mark's parish), Philadelphia. Address, St. Mark's Clergy House, 1625 Locust street, Philadelphia.

THE REV. LINDEN H. WHITE on February 1st becomes rector of St. Martin's Church, New Bedford, Mass.

ORDINATIONS

DEACONS

MINNESOTA.—On January 2nd in the Cathedral of Our Merciful Saviour at Faribault, the Bishop of Minnesota ordained Mr. HAROLD BEACH ADAMS as deacon. The candidate was presented by the Rev. Dr. F. F. Kramer and the sermon was preached by the Rev. H. M. Ramsey.

NEW YORK.—On January 1st, in St. James' Chapel of the Cathedral of St. John the Divine, New York, Bishop Lloyd ordained to the diaconate Mr. WALLACE EDMONDS CONKLIN, on behalf of the ecclesiastical authority of the diocese.

PRIEST

WASHINGTON.—In the Bethlehem Chapel of the National Cathedral on St. Thomas' Day, the Rev. PHILIP AYRES DALES was advanced to the priesthood by the Bishop of the diocese. In the announcement of this event in THE LIVING CHURCH of January 1st, two of the three names of the ordinand were incorrectly spelled.

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.*

THE LIVING CHURCH

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

NEW YORK:

E. S. Gorham, 9 and 11 West 45th St.
Sunday School Commission, 73 Fifth avenue.
Brentano's, Fifth Ave. and East 27th St.

BUFFALO:

Otto Ulbrich, 386 Main St.
St. Andrew's Church, 166 Goodell St.

BALTIMORE:

Lycett, 317 N. Charles St.

WASHINGTON, D. C.:

Woodward & Lothrop.

BOSTON:

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

PROVIDENCE:

T. F. & T. J. Hayden, 92 Weybossett St.

PHILADELPHIA:

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

CHICAGO:

The Cathedral, 117 Peoria St.
A. C. McClurg & Co., S. Wabash Ave.
Church of the Holy Communion, Maywood.

LOUISVILLE:

Grace Church.

MILWAUKEE:

Morehouse Publishing Co., 1801 Fond du Lac Ave.

CEDAR RAPIDS, IOWA:

Grace Church.

PORTLAND, OREGON:

St. David's Church.

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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. Memorial matter 3 cents per word. Marriage or Birth notices, \$1.00 each. Other classified advertisements, including wants, opportunities, business notices, etc., 3 cents per word, including name and numbers, initials, 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.

DIED

GATES.—Entered into rest on Sunday, January 2nd, **SIBYL LOUISE OLMSTED**, beloved wife of the Rev. Horatio GATES, Milwaukee, Wis.

TOWNSEND.—**MINNA CHAPIN**, in the eighth year of her age, daughter of the Rev. and Mrs. Charles TOWNSEND, rectory of the Church of the Good Shepherd, Rosemont, Pa. R. I. P.

"And Jesus called a little child unto Him."

WARNER.—Entered into life eternal at her home in Racine, Wisconsin, on December 28th, **FRANCES E. WARNER**, in her 83rd year.

May she rest in peace!

MEMORIALS

AUGUSTINE HUGO WELLS ANDERSON

Entered into life eternal, January 17, 1919, **AUGUSTINE HUGO WELLS ANDERSON**, priest.

"Faithful unto death, I will give thee a crown of life."

CHARLES SUMNER BURCH

With one swift stride our brother, **CHARLES SUMNER BURCH**, has moved from active service on earth to be forever with the Lord. His death came at a moment when his vigor seemed at its height. He knew no trying period of pain and weakness, or the discipline of falling powers. He went from strength to strength.

We, his brother Bishops, loved him for his simplicity of soul, his generous sympathies, and loyal nature. He had the pastoral instinct which made him a true Father in God. His task of administration in the great diocese of New York weighed heavily on a man of his temperament, but he met his duty with good courage.

Little more than a year ago we greeted with gladness and hope his election from Suffragan to Diocesan. Now, as we stand by his open grave, we thank God for the inheritance of character and faithfulness he has bequeathed to us, sympathizing with his beloved wife and family for whom we beg God's comfort, and with his diocese for which we pray God's continued guidance and blessing.

EDWIN S. LINES,

Bishop of Newark;

PHILIP M. RHINELANDER,

Bishop of Pennsylvania;

CHARLES HENRY BRENT,

Bishop of Western New York;

CHAUNCEY B. BREWSTER,

Bishop of Connecticut;

Committee.

ALLEN KENDALL SMITH

In ever loving memory of my dear husband, **ALLEN KENDALL SMITH**, priest, who entered into life eternal January 17, 1913.

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

POSITIONS OFFERED

CLERICAL

THE RECTOR OF A CITY CHURCH solicits correspondence with a married deacon or priest, with a view to sharing with him the arduous duties of a large parish. Correspondents need not be young but must be competent and active. The certainty of a progressive work and the prospect of a good rectory home is offered. Write, giving all particulars. B-304, care LIVING CHURCH, Milwaukee, Wis.

UNMARRIED PRIEST TO ACT AS assistant and choirmaster in parish in large city in the Mid-West where Catholic Faith is taught and practised in its entirety. Must also have musical ability to take complete charge of the training of a boy choir and the direction of an organist who will be furnished. Attractive salary. Reply to S-275, care LIVING CHURCH, Milwaukee, Wis.

UNMARRIED PRIEST FOR CURACY IN Southern port city. Must have a good voice and ability to do successful work among boys. Salary \$1,500. Address S-618, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

YOUNG WOMEN FROM REFINED CHURCH families can generally find congenial employment as clerks, stenographers, etc., or in bindery work, under best working conditions, with plenty of light and air, and with proper remuneration, at MOREHOUSE PUBLISHING Co., 1801-1811 Fond du Lac avenue, Milwaukee, Wis.

Get on our waiting list!

ASSISTANT AND SOCIAL WORKER among young people to aid the rector of a large and growing parish in the immediate vicinity of New York City. An exceptional opportunity for service to a man of experience. A large parish house, extended privileges, good salary. Address H-305, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIR MASTER WANTED in moderately large and active parish near New York; also to take charge of boy choir, Boy Scouts, and kindred organizations, where an earnest social worker will have great opportunities for increasing the work now in fine condition. Address Box No. 308, care LIVING CHURCH, Milwaukee, Wis.

TRAINED CHURCH WORKER FOR Parish work, with talent and tact for work among girls and women. Address S-618, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

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MISCELLANEOUS

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CHURCH SERVICES

CATHEDRAL OF ST. JOHN THE DIVINE

Amsterdam avenue and 111th street, New York. Sundays: 8, 10, 11 A. M., 4 P. M. Week-days: 7:30 A. M., 5 P. M. (choral).

CATHEDRAL SS. PETER AND PAUL

Washington Blvd. and Peoria St., Chicago. (Five minutes from the Loop via Madison St. cars.) Sunday, Holy Communion 7:30, 8:30, and 11:00. Week-days, Holy Communion, 7:00 A. M. Preacher, Jan. 16th, Rev. C. L. Street. Preacher, Jan. 23rd, Rev. E. F. Sabin.

ST. CHRYSOSTOM'S CHURCH

1424 North Dearborn street, Chicago. The Rev. **NORMAN HUTTON, S.T.D.,** rector. Sunday Services: 8:00 A. M., Holy Communion. 11:00 A. M., Morning Prayer. 4:30 P. M., Choral Evensong. Special Preacher: The Rev. **Robert B. Kimber.**

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65th street and Woodlawn avenue. Sundays, 7:30, 9:30, 11 A. M. Choral evensong 7:45 P. M. Work-days, 7:30 A. M., Thursdays, 6:30 A. M.

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Key West, Florida. Only City in U. S. which has never seen frost. Sundays: 8 and 11 A. M., 7:30 P. M. Rev. **C. R. D. CRITENTON,** rector.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service. The newer features of the Brotherhood's service to the Church include the intensive training of parish groups of men in stated forms of parish work, rehabilitation of the Junior Department, the adoption of a plan of Individual Associate Membership and such an adaptation of the old principles of the Brotherhood to the new needs of the Church as shall increase its usefulness to the Church. On request a copy of the Brotherhood's official magazine, *St. Andrew's Cross*, and samples of other general literature of the Brotherhood, will be forwarded. **THE BROTHERHOOD OF ST. ANDREW,** Church House, Twelfth and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of the **AMERICAN CHURCH BUILDING FUND COMMISSION.** Address its **CORRESPONDING SECRETARY,** 281 Fourth avenue, New York.

SISTERS OF THE HOLY NATIVITY

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

CHURCH WOMAN'S LEAGUE FOR PATRIOTIC SERVICE

8 West Forty-seventh street, New York: Student group at home Saturday afternoons, 4 to 6 o'clock. All students and strangers welcome.

CHURCH LITERATURE PRESS, INC.

Stock sold to Schulte's Book Store. We have purchased at Assignee's Sale the remainder of the stock and good will of the Church Literature Press, Inc., formerly of the Bible House, New York, and beg to inform their former patrons that we are ready to receive orders for their publications. **SCHULTE'S BOOK STORE,** 80 and 82 Fourth avenue, New York.

LONDON VIEW OF A PROSPECT PROMISING CHURCH UNITY

Almost Every Christian Body Desires It - Miracle Plays—Clergy Support — "Life and Liberty Movement" Behind Lambeth Report

The Living Church News Bureau } London, December 24, 1920 }

ON the Eve of the great Festival of the Nativity of our Lord—with its message of peace and goodwill—it is not unfitting to make a brief survey of the outlook as it more particularly concerns religious peace. The prospect, it may truly be said, appears more hopeful than it has been for a considerable period. Not only do we witness an earnest desire for peace in almost every Christian body, but there is also an anxiety to find acceptable terms of peace. So much may be gathered from the discussions and correspondence on Reunion which have of late been so prominent a feature in the columns of the religious press. On all sides, men are carefully abstaining from provocative language; even the most extreme Protestant has little that is unkind or uncharitable to say of Catholicism (Roman or Anglican). Those who had become accustomed to the old order of things seem bewildered at the new friendships that are being formed; and, indeed, it does appear almost inconceivable that former bitter opponents should now be working amicably and enthusiastically together for the furtherance of a common end. It only shows what is possible when a spirit of goodwill exists; when men are prepared to look at things from the point of view of other people; and when they are keen to find points of agreement rather than points of difference.

A welcome example of this friendly spirit is shown in the reply recently issued by the executive council of the Society of Free Catholics to the Lambeth Appeal. The president of the society is Dr. W. E. Orchard (Minister of the King's Weigh House Chapel in West London), so well known for his earnest efforts on behalf of Christian Reunion. The council, in its reply, "welcomes with deep thanksgiving the Lambeth Conference Report", and urges its Free Church brethren, especially members of the Society, to enter into any conferences to which they may be invited, notwithstanding difficulties or objections that may present themselves in the Report. Mr. Lloyd-Thomas, the chairman of the society, sent a copy of this statement to the Archbishop of York, who was the chairman of the Lambeth Reunion Committee, and has received the following acknowledgment:

"Pray let me thank you very warmly for your kindness in sending me a copy of the reply of the Society of Free Catholics to the Lambeth Appeal to all Christian people. I am greatly pleased and encouraged by the cordiality with which the society welcomes the Appeal, and I trust that its members may take an influential part in the conduct of any conference which may be initiated."

CHRISTMAS MIRACLE PLAYS AND TABLEAUX

A striking feature of Christmas-tide observances this year is to be found in the increasing number of Miracle Plays and Bethlehem Tableaux which are to be presented. Canon Durell, who last Christmas produced his Nativity Play for the first

time in Rotherhithe parish church, will repeat it on three occasions during the octave of the Nativity. At St. John the Divine, Kennington, the Bethlehem Tableaux are far-famed for the reverent and devotional manner in which in past years they have been presented. These will be given this season on no fewer than eight occasions, extending well into Epiphany-tide. Many other churches in London and the provinces announce similar productions, wish the high purpose of giving a fuller realization of the meaning of the Christmas message, and as acts of devotion to the Holy Child.

FOR SUPPORT OF THE CLERGY

A statement just issued by the Additional Curates Society indicates that their policy during the past two years has been to encourage the wage-earners in the aided parishes to contribute more out of their earnings to the support of their own clergy. The form of the society's encouragement has been a larger amount of grant, equal in the majority of cases to the additional sum thus locally supplied. In 1919, we learn, the A. C. S. paid out £33,000 towards the stipends of assistant priests, as against £28,000 in 1918. The payments for 1920 will, by the end of this month, be over £43,000, and the whole of this large amount will be forthcoming if the £4,000 in Christmas gifts, for which an appeal is made, can be supplied. Judging by the response of Churchpeople to a similar appeal last Christmas, there should be no misgivings on this score.

As a set-off to this encouraging state of affairs it is sad to be obliged to record that the Central Board of Finance can only distribute £30,000 this Christmas, as against £120,000 last year.

Towards the assistance of poor clergymen in the Metropolis, the Bishop of London's appeal through the Lord Mayor has met with a generous response, the sum at present subscribed being just on £5,000, while other sums are coming in daily. Many an anxious heart will thus be gladdened by receipt of a helpful cheque from the Bishop during the Christmas season.

NEW "LIFE AND LIBERTY CAMPAIGN"

The meeting of clergymen, convened by the Life and Liberty Movement (to which I called attention in my last letter), was held last Monday, when Canon William Temple (the Bishop-designate of Manchester) outlined a new campaign which is to be held in London and throughout the country early in February.

Canon Temple said that in its early history the Life and Liberty Movement concentrated upon support of the Enabling Act. Now that the act was passed, and had secured some measure of effective liberty of action for the Church, and relative independence of Parliament, the question arose whether, as some had suggested, the Movement should close down or should continue to work for further reforms. He thought there was no need, for the present at any rate, to "ginger" the Assembly, which was showing itself active in pressing on specific reforms in the Church.

They had decided to open a new chapter in the Movement in the direction of supporting the Lambeth Report, which was a fulfilment of the ideals the Movement had already adumbrated. The aim was to make an effort to realize the spirit of the bishop's report, which was a fine example of what

they meant by "Life". The series of meetings in February would be concerned, not with ecclesiastical questions, but with the broad spirit of fellowship in all its applications—among Christians, in industry, and between nations. There would be a meeting for penitents, for broken fellowship in all departments of life—a meeting for Confessions and for declarations of amendment. They hoped this would be the beginning of a mobilization of the Church forces with a view to further effort.

"One can hardly read a newspaper," con-

cluded Canon Temple, "without seeing that what we want is the spirit of fellowship—to get away from sectional selfishness. The great question before the world is, How are we to get the change? We believe that we have the power in the Gospel that can accomplish the necessary transformation. No one believes that this group of meetings is going to effect a spiritual transformation, but we shall begin by fastening attention on those sections of human life as a field for the operation of the spirit of the Gospel."

GEORGE PARSONS.

and I trust it may become a centre of much that is good in the years to come. It stands as a memorial to the loyalty of the heroes who have fought and bled for King and country. And I venture to think it stands for a loyalty transcending all earthly allegiance—even for loyalty to God and His righteousness."

Priest Travels to Christmas Service by Aeroplane

The Rev. Edgar B. Taylor, rector of Allandale, made a new record for Camp Borden when he journeyed thither on Christmas Day. Having been asked by the aviators to hold service there that morning he said he was unable to do so, having service at St. George's, Allandale, at 8 and 11 A. M. However, the flyers would not be denied and sent a plane for him. Mr. Taylor promptly accepted and flew to and from the Camp, returning in ample time for his 11 o'clock service. He is the first clergyman to arrive in Camp Borden by aeroplane.

Miscellaneous Items of Church News

The Primate's appeal on behalf of the sufferers by famine in China is to be read at all our churches next Sunday and the offerings of the people taken.

A brass tablet forming the base and support of a new sounding board over the pulpit has been unveiled in St. James' Church, London, Ont., to the memory of 17 members of the congregation who made the great sacrifice, and to 124 members who served overseas. The names of the 141 members were all engraved on the tablet. The tablet was unveiled by the two churchwardens. Archdeacon Richardson conducted the dedication service and the Rev. Canon Arthur Carlisle of Windsor preached the sermon.

Dr. Paterson-Smyth's *St. Paul* has just been translated into Russian. Some of his other books are already circulating in several European and Eastern languages.

MONTREAL TO HAVE A CHURCH HOSTEL FOR BUSINESS GIRLS

Bishop Farthing Heads Movement—Anglo-Catholic Union Archbishop Thorneloe Dedicates Veterans' Hall

The Living Church News Bureau (January 7, 1921)

AN important piece of social service work in the interest of business women and girls is being launched in Montreal under the leadership of Bishop Farthing, ably supported by the Churchwomen of the city. A hostel for business girls is to be established as the "Julia Drummond Hostel for Business Girls", named after Lady Drummond, a Montreal Churchwoman ever active in every form of good work. The housing situation is acute and it is next to impossible for business girls to obtain rooms. A case is mentioned of three sisters who, finding it impossible to get accommodation in any boarding house in Montreal, are compelled to travel ninety miles a day to and from their home, leaving before daylight and returning after dark. The aim of the hostel is to provide accommodation for girls and women where they may enjoy the comfort and security of home life, the first consideration being the young and inexperienced girl with a small salary who especially needs home surroundings. After its establishment the hostel should be self-supporting.

Inauguration of the Anglo-Catholic Union

The inauguration of the recently formed Anglo-Catholic Union of Canada occurred on New Year's day, at the Church of St. Mary Magdalene, Toronto, with a solemn celebration of the Holy Eucharist, at which the Bishop of Fond du Lac pontificated and preached.

The Holy Eucharist was celebrated by the Rev. R. Thomas, curate of St. Mary Magdalene, assisted by the Rev. J. Stewart as deacon and the Rev. C. F. Pashier as sub-deacon. Archdeacon Ingles officiated as deacon of the throne, with the Rev. R. Melville as sub-deacon. The assisting priests were the Rev. H. G. Hiscocks, vicar of St. Mary Magdalene, and the Rev. F. H. Hartley. The church was crowded, the service solemn and impressive. Incense was used both at the solemn procession and during the service. Bishop Weller preached from the text, "Jesus of Nazareth passeth by", pointing out that the passing and the sacred incarnation of the Christ at Christmas meant the putting on of flesh for all time, so that the sacred and human Christ exists for all time in heaven and in His body the Church.

On Sunday morning the Bishop was the preacher at the high celebration at St. Matthias'.

Father Frere to Conduct a Retreat for Clergy

The Rev. Dr. W. H. Frere, head of the Society of the Resurrection, Mirfield, is to conduct a retreat for the clergy of the diocese of Montreal, to begin on the evening of January 31st and last three days, closing with an early celebration on February 4th.

Veterans' Hall Dedicated by the Archbishop of Algoma

A splendid three-story brick hall erected by the Great War Veterans' Association of Sault Ste. Marie was at the request of the veterans dedicated by the Archbishop of Algoma, Dr. Thorneloe. Before pronouncing the dedicatory prayers the Archbishop said: "I have longed to come into closer touch with the Great War Veterans' Association, because I venerate the men who have fought and suffered for the world's freedom and appreciate the work they have done for the upbuilding of our Empire.

"In this splendid hall much may be done to promote the spirit of true comradeship,

MULTI-LINGUAL SERVICE IN THE NEW YORK CATHEDRAL

With Addresses in Six Tongues—Renumbering the Bishops of the Diocese—Dr. Gates Remains in New York—High Honor for Navy Chaplain

New York Office of The Living Church (11 West 45th Street, New York, January 10, 1921)

SEVERAL thousand worshippers attended an impressive service of the Episcopal and Eastern Orthodox Churches, in the Cathedral of St. John the Divine, Sunday afternoon, January 2nd. The service was arranged under the auspices of the Commission to Confer with the Eastern Orthodox and Old Catholic Churches, appointed by the last General Convention.

The Very Rev. Howard C. Robbins, D.D., Dean of the Cathedral, briefly told of the authorization for the service and asked that the people pray for a healing grace that will promote unity. He told of the interest Bishop Burch had taken in the preliminary arrangements for this service.

The Bishop of Harrisburg made an address and introduced the speakers.

There were addresses in Hungarian, Greek, Arabic, Russian, Serbian, and English.

Each clergyman repeated his speech in English.

Bishop Stephan, his suffragan, represented Archbishop Alexander Nemoloski, of the Russian Orthodox Church of America and the Aleutian Islands. The Bishop, dressed in a gorgeous vestment of many colors, embroidered in gold, spoke first in Hungarian.

The second speaker, the Rev. Father Callimachos, pastor of St. Constantine's Greek Church, Brooklyn, spoke in Greek and read a letter from the Most Rev. Alexander Rodostolou, Bishop of the Greek Church in America, regretting absence.

Bishop Darlington read a 100-word telegram and a letter from the Russian Archbishop sent from Winnipeg, Manitoba, Canada, expressing regret that ecclesiastical visitations in that far-off part of his vast diocese made his presence impossible.

The Very Rev. Basil Kerbawi, Dean of St. Nicholas' Syrian Cathedral, Brooklyn, spoke in Arabic.

"I represent the mother Church," he said. "I come from the Holy Land. I pray earnestly that all the Churches represented here may be united in one God, one faith, and one baptism."

The Rev. John Kromalny of Brooklyn spoke in Russian.

Archimandrite Sebastian Dabovitch, of the

Serbian Church in America, spoke in Serbian. He asked for help for his suffering people.

The last address was by Dean Leonid Terkevich of the Holy Russian Orthodox Cathedral in East Ninety-seventh street.

RENUMBERING NEW YORK BISHOPS

The marble slab over the tomb of Bishop David H. Greer, in the crypt of the Cathedral of St. John the Divine, is labelled "Seventh Bishop of New York", and it had been expected to inscribe over the tomb of Bishop Burch the words "Eighth Bishop of New York". But this is to be changed.

An order has been given to make the inscription on the Greer tomb read "Eighth Bishop of New York", and to chisel on the slab over the grave of Bishop Burch "Ninth Bishop of New York". This is in accordance with a ruling by the Standing Committee of the diocese, under which the numbers of the bishops of the diocese for the last sixty-eight years are changed.

This will give a status to the Right Rev. Jonathan Mayhew Wainwright, until now unnumbered, who will be designated as the "Fifth Bishop of New York".

The body of Bishop Horatio Potter will soon be brought from the cemetery at Poughkeepsie, N. Y., and reinterred at the Cathedral, with the new numerical designation. A monument costing more than \$10,000 is being made for the Bishop, who was an uncle of Henry C. Potter.

Bishop Wainwright had been designated only as "Provisional Bishop". At that time there was no provision for a suffragan or a coadjutor. He was brought into the diocese to perform the functions of a bishop when Bishop B. T. Onderdonk was inhibited. But "once a bishop, always a bishop," and no one could take away his consecration. Bishop Onderdonk was consecrated November 26, 1830, and died April 30, 1861. Bishop Wainwright was consecrated November 10, 1852. He died September 21, 1854. As Bishop Wainwright died before Bishop Onderdonk, the Rev. Horatio Potter was consecrated two months after the death of Bishop Wainwright.

DR. GATES TO REMAIN IN NEW YORK

The congregation at the Chapel of the Intercession of Trinity parish, on January 2nd, heard with great delight that their vicar, the Rev. Dr. Milo H. Gates, had decided to remain with them, and had declined the Deanship of the Denver Cathedral. Expressions of congratulation were heard from many religious, fraternal, and learned societies in the city and diocese, and beyond.

Dr. Gates has just completed eighteen years of service at this post. Recent statistics show that the congregation of the Chapel of the Intercession in point of numbers is the second largest in the diocese.

CHURCHMAN ASSUMES HIGHEST CHAPLAIN'S POSITION AFLOAT

The Navy Department announces the selection of Captain Sydney K. Evans, Corps of Chaplains, U. S. Navy, as aid on the staff of the commander-in-chief, Admiral Henry B. Wilson, U. S. N., and fleet chaplain of the U. S. Atlantic fleet.

Chaplain Evans has had a remarkably successful career. In four years he passed from the grade of lieutenant (junior) to lieutenant, lieutenant-commander, and commander, and on July 1, 1918, reached his present rank of captain. For his splendid work as chaplain of the Naval Academy for nearly five years, including the period of the war, he received a special letter of commendation from the Board of Naval Awards. Last June the degree of doctor of divinity

was conferred on him by St. John's College, Annapolis, Md.

Chaplain Evans was graduated from Trinity College in 1895 and from the General Theological Seminary in 1898. Before entering the Navy he was rector of St. Paul's Church, Manheim, Pa., and of Hope Church, Mt. Hope, Pa.; later, assistant at St. Michael's Church, New York City, and at the Church of the Heavenly Rest, New York, from which he entered the Navy in 1907. He was chaplain of the U. S. S. *Minnesota* during the famous trip of the battleship fleet around the world.

BERKELEY ALUMNI

The New York Alumni Association of the Berkeley Divinity School held its annual meeting on January 5th. The Rev. Melville K. Bailey, for many years president, presided at the opening. At the election, the Rev. Karl Reiland, D.D., was chosen president, the Rev. Theodore E. Sedgwick, D.D., vice-president, and the Rev. John H. Fitzgerald secretary and treasurer.

Dean Ladd spoke inspiringly of the prospects of the school. Afterward he discussed the enormous drop in the number of candidates for the ministry, because the ministry is not considered a big enough job. To make the ministry a big enough job, we should emphasize the teaching mission of the Church. The people need to be taught the essentials of life: to be taught how to live. With the cooperation of friends, money, and students, the Dean felt that the future of the school was assured.

The next speaker, Bishop Lines, spoke optimistically of conditions in the world to-day. There was a general craving for spiritual things. The clergy of to-day ought to be interpreters. Leadership is looked for on every hand, and with the proper leadership we are sure to find response; and so it is essential that the clergy of to-day should get the proper training.

The Rev. Gilbert E. Pember brought the greetings of the alumni of Philadelphia, and particularly urged developing a Loyalty Day at the school; an idea received with real enthusiasm. It was voted that New York cooperate with Philadelphia in ar-

ranging such a day for some time after Easter.

The Rev. Theodore E. Sedgwick, D.D., raised the question, "How are we to get men for the ministry?" In his own parish he had appointed a committee of parents, and suggested that such a committee be formed in every parish. Dr. Sedgwick felt that Berkeley stands for certain definite principles, and these were sufficient to attract men.

The Rev. Francis B. Barnett of Philadelphia reported on his work in raising the contingent fund. He was particularly encouraged by many of the letters that came to him.

Professor Lauderburn and Professor Norwood, guests from the school, spoke a few words of greeting.

CHURCH MISSION OF HELP

The Church Mission of Help of this diocese will hold its annual meeting on January 17th at 3 p. m. in the guild hall of St. Thomas' Church. The president, the Rev. W. T. Manning, D.D., the secretary, Mrs. L. Frederic Pease, and the Rev. Charles N. Lathrop, Executive Secretary of the Department of Social Service, are expected to address this meeting.

JUNIOR AUXILIARY TO THE NEW YORK ALTAR GUILD

On Sunday afternoon, January 23rd, at 3 o'clock, at the Church Club, 53 East Fifty-sixth street, the first meeting of the Junior Auxiliary to the New York Altar Guild will be held. This new organization, to be composed of boys and girls, active and associate members, will meet twice yearly. The object is to give young people opportunity to help in the work of the senior guild, and through helping the parishes of the poor to learn to love their own altars more.

At the first meeting the Rev. Dr. Sunderland will speak on the work of the New York City Mission; the chairman will give a short instruction on the symbolism of the Church building, and the children will themselves organize their auxiliary, making their own rules and regulations. Clergy and parents are asked to encourage the young people to come to this meeting.

MASSACHUSETTS COUNCIL OF THE CHURCH SERVICE LEAGUE

Holds Vital Conference - Quiet Hour - Reception - Death of Francis I. Amory

The Living Church New Bureau Boston, January 10, 1921

I DO not commit myself whether I am for or against women actively participating in the counsels of the Church and deliberating and legislating. But I must admit that the most vital conference I have ever attended in the diocese of Massachusetts was that of the Massachusetts Council of the Church Service League in the Cathedral Rooms last Wednesday. About 175 women and 25 men were present. The conference in the rooms was preceded by the celebration of the Holy Communion, Bishop Lawrence officiating.

The chairman of the Massachusetts Council is Miss Eva D. Corey. She certainly has the art of presiding. I had lots of foolish questions that I wanted to ask but I didn't dare, and I did not note any other members of the conference taking much of the time for irrelevant questions. As I listened to

the discussions, led by Mrs. Whittemore, of Emmanuel Church, Boston, and the Rev. Henry K. Sherrill, I was profoundly impressed with this fact, that the average parish in Massachusetts is to-day undergoing a radical transformation in the coordination and extension of its work: the average vestry is not to-day in vital touch with the various activities of the parish. It seems to me that the Church Service League is creating another parish vestry, composed of the heads and representatives from the organizations of the parish. The distinction that was made at the conference, between the executive committee or council of the League and the regular vestry of the parish, is that the former is deliberative and the latter legislative. I am unable to make such a clear distinction, and wonder if the distinction can be kept clear. But in the midst of my wondering, I am profoundly impressed with the fact that something is happening to vitalize the parish as a whole, so that every member is constantly given the chance for active service. All honor to Massachusetts women for this new leadership in the diocese. They are ushering

in a new day of more effective service in the Church.

BISHOP GAILOR CONDUCTS QUIET HOUR

Last Monday Bishop Gailor conducted a quiet hour for the clergy of the diocese in the Cathedral just before the noon hour. The clergy were thereafter the guests of Dean Rousmaniere at luncheon in the Cathedral Rooms immediately following the quiet hour. After luncheon Bishop Gailor gave a delightfully clear explanation and interpretation of the purpose and work of the national Council of the Church, particularly some of the problems which he personally meets.

BISHOP LAWRENCE MEETS THE CLERGY

Bishop and Mrs. Lawrence gave a New Year's reception to the clergy and their wives last Monday afternoon at their beautiful home on Commonwealth avenue. The test of the large and accurate range of Bishop Lawrence's mind is refreshingly seen at a large gathering where he personally speaks to several hundred. He does not have the conventional type of mind for such a reception—the type which is asking about somebody else's kiddies while he is shaking your hand. As he greets each man he often uses the occasion for more than a formal greeting: it is sort of a business as well as social conference that he holds with each man. It is really marvellous how accurate is his mind with the slightest details.

DEATH OF FRANCIS I. AMORY

Francis I Amory, a member of the Corporation of the Church of the Advent, died last week in New York City, where he was visiting his son-in-law and daughter, Mr. and Mrs. Fulton Cutting, the latter formerly Miss Mary Josephine Amory. Mr. Amory, who was ill only about four days, went to New York about a fortnight ago to spend the holiday season with his daughter and her husband. About two years ago Mr. Amory suffered a shock, since which he had relinquished his former business responsibilities.

Mr. Amory was born in Boston on June 5, 1850, the son of the late William and Anna P. G. (Sears) Amory. He was graduated from Harvard in the class of 1871 and from the Harvard Law School in 1876. Ten years later he married Miss Grace J. Minot. Mrs. Amory died many years ago.

Mr. Amory did not actively practise law in the courts, but his knowledge of law he applied to the conduct of his trusteeships. In addition to these, he had numerous business interests.

Surviving Mr. Amory, who was the last of his generation of his family, are his daughter, Mrs. Cutting of New York, and two sons, Charles Minot and Francis I. Amory, Jr.

Bishop Lawrence and the Rev. William Harman van Allen, D.D., officiated at the funeral services yesterday afternoon in the Church of the Advent.

"NOT TOO FINE AND GOOD"

The Rev. G. G. Cogan, rector of Emmanuel Church, Wakefield, wrote the following paragraph in his parish calendar: "Episcopalians are no worse than human-nature generally, yet we are to guard against too much 'good taste'. The Romanists can teach us much because of their practical welcome to the poor. Puritanism has its lesson for us in its deep personal piety. Unitarianism can give us its regard for ideas and love of knowledge. Maybe Dr. J. N. Figgis is correct when he says: 'If St. Francis of Assisi were to appear to-day he would be locked up and St. Mary Magdalene would be turned out of the G. F. S.'"

FREED FOR CONSECRATION

At a watch night service at 11 P. M., Grace Church, Everett, burnt its mortgage. Three years ago the debt was \$10,500. The church will be consecrated by Bishop Lawrence on May 1st. While laboring to become free of debt members of the parish have contributed \$3,000 for memorials. Last Sunday three young men took charge of the evening service, reading the lessons, prayers, etc. Seven other young men made three-minute addresses, these taking the place of the sermon.

THE OPENING YEAR

The new year finds the Church of Massachusetts in a most hopeful condition. In spite of the fact that so many men are unfortunately out of work, the average parish is increasing the amounts both for its own expenses and also for the Church at large. This is a reassuring fact. The conclusion which to me seems inevitable is that this outward financial condition is the sign of inner spiritual reality. The net result of the Church's Call, which was a part of the Nation-wide Campaign, is that the increased giving is causing the Church to go forward. This by no means suggests that the diocese is inflated with any sense of its self-importance, for the personal problems are ever with us for strenuous wrestling. As the rector of the Church of the Advent said yesterday:

"This is the first Sunday in the secular year, 1921. Thank God, we can make new

beginnings any time we will; but it seems easier at seasons like this, when so much conspires to remind us that old things are passing away. I beg you, make good New Year's resolutions, to the glory of God and the welfare of your own being; and then by God's help, keep them. Let us wrestle with our besetting sins; let us cultivate the virtues and the habits we most need; let us make more friends by showing ourselves more friendly. So, with a good hope, because of God's Word Incarnate, we shall make 1921 a Wonderful Year."

BISHOP LAWRENCE VISITS OREGON

Bishop and Mrs. Lawrence will leave Boston on Tuesday for a visit to Portland, Ore., where they will be the guests of their son-in-law and daughter, Mr. and Mrs. Lewis H. Mills (Elinor Lawrence). Mr. and Mrs. Mills are the parents of three children, one of whom Bishop and Mrs. Lawrence have not seen, as it was born since their last visit West, about two years ago. The bishop and his wife plan to be away six weeks.

PARISH SENDS MISSIONARY VISITOR

The Church of Our Saviour, Longwood, has added \$1,000 to its parochial budget to pay a parish worker and visitor for St. John's Church, Roxbury Crossing. Miss Elsie Row, an Englishwoman who holds a certificate from the Bishop of Manchester as a licensed lay worker, occupies the position.

RALPH M. HARPER.

SPIRIT OF CATHOLIC UNITY IN PHILADELPHIA GATHERINGS

Of the Anglican and Eastern Association — Death of Rev. Dr. Rodgers—Bishop Rhinelander's Message — Debate on Sunday Question

The Living Church News Bureau
Philadelphia, January 10, 1921

REUNION with the great Orthodox Communion of the East has been the dominant note in Church life in Philadelphia this week. Picturesque and significant services, in which Anglicans joined with Greeks and Russians, attracted the attention of the public. Stirring messages from prominent prelates turned the thoughts of the people toward problems of reunion. The whole subject is of intense interest to all Christians. Reports of the Church's emissaries returning from intercourse with Eastern prelates arouse new hopes.

At the Eucharistic service in Grace Church, Mt. Airy, Sunday morning, January 2nd, the Greek Orthodox Church was represented by the Rev. Constantinos Douropoulos of New York, whose address, delivered in Greek, was interpreted by his son. Father Douropoulos also read the gospel and recited the Nicene Creed in Greek.

The celebrant and preacher was the Bishop of New Hampshire. His text was three Greek words imprinted on each loaf of sacramental bread used in the Greek Church, which being translated are: "Jesus Christ Conquers." The Bishop said: "We Americans of the Anglican and Orthodox Communion have a better opportunity to work for the reunion of the East and West than any Christians have had since the papal delegates put the sentence of excom-

munication upon the altar of Santa Sophia."

Both Bishop Parker and Father Douropoulos made addresses at evensong at St. Mark's Church on the same day.

Another joint service of great beauty and impressiveness was that held in the Russian church at Seventh and Brown streets on Tuesday evening.

The service in the Slavic language was conducted by the Rev. B. P. Kurdiunoff, the rector. The Bishop of New Hampshire made an address through an interpreter. In his response the Russian priest said he and his people were deeply moved by the fraternal message which the Bishop brought to them from the great Anglican Church, especially at this time when the Church was being so persecuted in Russia and one was almost ashamed of being called a Russian.

A number of Anglican priests participated in the service.

The congregation was composed of both Russians and Americans. The service was deeply devotional and the music rendered without accompaniment was most effective. The Bishop gave the people his blessing and after the service they formed a long line, reverently kissing his pectoral cross as they passed.

On Wednesday morning Bishop Parker pontificated in St. Mark's Church, when the Bishop of Milwaukee was the preacher. The Rev. Frank Williamson of St. Mark's was celebrant, the Rev. Frederick Ward of St. Elisabeth's was deacon, and the Rev. Victor Anderson of St. Clement's was sub-deacon. Gounod's Mass of the Sacred Heart was beautifully rendered by St. Mark's choir.

The annual meeting of the Anglican and Eastern Association was held in St. Mark's

parish house on Wednesday afternoon. The Rev. Wm. C. Emhardt, secretary of the association, reported on the progress made toward reunion during the year, referring specially to the Geneva Conference which he attended.

The Bishop of Harrisburg reported on his trip to eastern Europe last summer as chairman of the General Convention's Commission on Relations with the Orthodox Eastern Churches and with the Old Catholics. Everywhere he had found the leaders of the Eastern Churches ready for reunion. "The Easterners really want reunion," declared Bishop Darlington. "Some of us are for it and some against it. They are all for it, whatever the cost." The Bishop said the Eastern Churchmen were more cordial to the American than to the English Church. This was partly due, he added, to the fact that our liturgy is more acceptable because of the invocation of the Holy Ghost and partly due to the fact that in the Crimean war the British allied themselves with the Turks. The Rev. Dr. B. Talbot Rogers, secretary of Bishop Darlington's commission, said that the time was ripe for exchange of pulpits and cited several instances of intercommunion.

The Bishop of New Hampshire, who, as president of the association presided at the meeting, urged that Churchmen cultivate closer personal relations with Eastern Christians in this country. He stated that while the heads of the two Churches were ready for reunion the rank and file needed education.

In response to this Dr. C. W. Dubin-Alexandroff, a representative of the Russian Orthodox Church, emphasized the need of publicity. He said the Russian people living in this country haven't the slightest conception of the work being accomplished in the direction of reunion.

In an interview during his visit in Philadelphia Bishop Parker said:

"Fifty years ago, when I was a boy, there seemed to be little desire for reunion and little prospect of it. Now Christians of all names have come to recognize and to deplore the spiritual as well as the economic losses of our separations and to think and to plan in small or large ways for their ending.

"The separations of many centuries are not remedied in a few months or a few years, but negotiations and conferences between eastern and western Christians and between the Anglican and the Protestant Churches point to a removal of causes of separation and a drawing together of the followers of Jesus Christ all over the world, which shall level the apparently impassable mountains of differences and unite all Christians not in a dead uniformity of agreement in all details of methods of worship and life, but in a vital and visible union of fellowship, belief, and intercommunion.

"It is hard to see how this will be done, but the lessening of prejudice and the longing for union which the last fifty years have brought about gives me high hopes for the result of Christian effort in the coming half century."

The following is a translation of the address made by the Rev. Constantinos Douroupoulos of the Greek Orthodox Church at the service in Grace Church, Mt. Airy, on Sunday, January 2nd:

"Rt. Rev. Bishop Parker, Reverend Clergymen, Ladies and Gentlemen:

"I am very sorry that I cannot speak the English language, so that, coming into a closer communion with you, I may express the profound thanks of the Greek Orthodox Church and the Greek nation to each one of you and to our dearest sister the Episco-

pal Church, for the solicitude that you have always shown in words and in practice for the welfare of our Church and our nation. We know that this interest does not emanate from any selfish motives, but from the pure love that the Episcopal Church is always nourishing towards our Church and our nation. And we in turn have always been taught even from our childhood in our schools to love and reverence your Church.

"This mutual love and reverence is quite natural as it is based upon ideals and upon an organization common to both Churches.

"It is this love that has prompted the Episcopal Church to hold prayers to-day for the restoration of St. Sophia to its rightful owner, the Greek Patriarchate. No action could be nobler than this, no proof of your concern for our Church could be more appreciated. For St. Sophia is bone of our bones and flesh of our flesh. It symbolizes the very soul of the Greek Church and the Greek nation and it embodies our most sacred traditions.

"St. Sophia was built by our forefathers, who being, like those of the times of Pericles, ardent lovers of the Divine, erected in the new center of their religious and national life a new Parthenon that was destined to be the Acropolis of the Eastern Christian world. Under and around this edifice the most significant events in the history of the Greek Church and of the Byzantine Empire took place. There the great fathers of the Church held councils and fought for the preservation of Christian doctrines. There St. John Chrysostom preached, in unparalleled style and fluency, the Gospel of God. There, the great Patriarch Photius denounced the Papal autocracy and saved the liberty of the Church. To this holy shrine the Greek masses came in moments of anxiety to get the strength derived from prayer, as also in moments of jubilation to give praise to God. And around the walls of St. Sophia and in its defence the Greeks of Byzantium fought their last battle against the barbarous Greek; and lastly it was within the walls of St. Sophia that thousands of Greek men, women, and children washed out with their blood the sins of the Greek nation.

"Ever since the fall of Constantinople St. Sophia has not ceased to be the beacon of the whole Eastern Christian world, guiding its course towards redemption and freedom. It is almost five hundred years now since the bells of St. Sophia ceased to ring, but its voice has never ceased to call all Christians of all denominations, Orthodox and Protestants and Roman Catholics, to forget our differences and remember only our common God and common religion, to put aside our selfish interests, and think only of the right or even of decency and to help restore to the worship of our God His Holy House. And this voice has been calling, calling, for so long and so often that St. Sophia now is not any more merely a church. It has become an ideal, the ideal of right against wrong, of civilization against barbarism, of love against selfishness, of brotherly spirit against petty jealousies unworthy of Christians. It is not strange, therefore, that the first non-Eastern Church to respond to this voice is the Episcopal Church; for she has always been inspired by these lofty ideals, and she has always been a true and loving sister to the Greek Church.

"May our common prayers be heard and granted by our Lord in His great mercy, that St. Sophia become again a shrine of Christianity, where, let us further pray, Greek Orthodox and Anglican alike will worship God, in our mouth and our heart, as one united Church.

"Closing, I pray to God to bless and strengthen and guide the Episcopal Church, her bishops and clergymen, and all her members, through our Lord and Saviour, Jesus Christ. Amen."

ITALIAN-ENGLISH SERVICE AT
DIOCESAN CHURCH

While speaking of joint or bi-lingual religious services I might mention an interesting service announced for the Diocesan Church of St. Mary Sunday evening, January 9th, in the interest of the Italian work.

Some of the hymns, prayers, and addresses will be in Italian, the rest in English. Both English and Italian choirs will sing. The Italian consul and other prominent Italian citizens will attend.

Among the speakers will be the vicar, the Rev. Dr. Richardson, the Rev. Thomas E. della Cioppa, and the Rev. Silvio Biagini.

DEATH OF REV. DR. RODGERS

On the morning of January 8th the Bishop and clergy gathered at the historic Church of Radnor to say the burial rites over the body of William Cunningham Rodgers, doctor of divinity, late rector of old St. David's.

Of this quaint old church, which recently celebrated its two hundred and fifth anniversary, Longfellow wrote:

"What an image of peace and rest
Is this little church among its graves!
All is so quiet: the troubled breast,
The wounded spirit, the heart oppressed,
Here may find the rest it craves."

Here, after an active life as priest and educator, Dr. Rodgers was laid to rest. His death of apoplexy came suddenly on Wednesday last at his home in Devon. Dr. Rodgers was editor-in-chief of the *Church News* of the diocese, and a member of the board of examining chaplains. He was born in Lowestoft, England, in 1856. He received B.A. and M.A. degrees from Christ College, Cambridge, England. He was ordained to the diaconate in 1884 and to the priesthood the following year. His first work in the ministry was as assistant at St. Peter's Church, Streatham, England, 1884-1888. He was connected with St. Paul's Church, Sandgate, Kent, in 1889.

Dr. Rodgers came to this country in 1889 to become rector of St. Stephen's Church, Wilkinsburg, Pa., where he remained two years. He was canon of the Cathedral at Davenport, Iowa, from 1891 to 1895, and then rector of Christ Church, Gloversville, N. Y., in 1895-6. He served as rector of St. Mark's Church, Hoosick Falls, N. Y., from 1896 to 1899. Dr. Rodgers was a man of scholarly mind and his desire for academic work led him to accept the position of headmaster of St. John's School, Montreal, in 1900. After a few years as rector of Grace Church, Mill brook, N. Y., and later as assistant at St. Agnes' Chapel, Trinity parish, New York, he returned again to academic life in 1910, when he became President of St. Stephen's College, which gave him the degree of doctor of divinity.

Only eighteen months ago he became rector of St. David's. Dr. Rodgers is survived by a widow and one daughter, Mrs. E. S. Hale, and five grandchildren. Mrs. Hale is the widow of the Rev. Edward S. Hale, who died during the "flu" epidemic in 1918.

THE BISHOP'S NEW YEAR MESSAGE

"On all sides one hears sighs of relief going up that the ill-omened year of 1920 is over," says Bishop Rhineland in a New Year message issued to the people of the diocese. "Many things are laid to its charge with a vehemence almost suggesting that the year had in it a malevolent spirit set on doing hurt and harm to mankind

generally. There are a long list of counts: political agitation and unrest, financial difficulty and stringency, economic and industrial upheaval, famine, pestilence, and sword. So everybody is prepared to welcome the disappearing of the old year and to speed it on its way into oblivion.

"And yet we must remember that real growth and progress consist not in 'leaving things behind as on a road, but drawing life from them, as from a root.' It is quite sure that what 1921 will do for us of bad or good will depend upon what we have made of 1920. 'Sweet are the uses of adversity,' not because adversity is sweet to the taste while we are tasting it, but because if we meet it as we should it will bear fruits in our lives which will be rich and rare and lasting. We have no right to look hopefully ahead unless we are prepared to make our own hopes good. We have no right to expect 'good times' to come out of a clear sky or to wait quietly for prosperity to fall into our laps. There is real danger that in our present mood we forget these elementary facts and think that times are good or bad quite apart from the use we make of them.

"The true idea and ideal rests not in idle hope but in strong resolution. If the New Year is really to be good for us, as it may be for everyone, we must resolve to make it so. All good things which we desire for the world, such as peace and stability and brotherhood and active business of every kind, must be the very good which each of us is prepared to work for in his or her own life from day to day. If the year is to be really new, its newness must come from inside and not from outside. The 'badness' of 1920 did not come from any inscrutable or unfriendly fate. It came out of the badness of human hearts and the weakness of human wills. If the lessons of 1920 have been learned so that we face the New Year with pure hearts and strong wills set earnestly on righteousness, we may go on with high courage and we shall give thanks not more for the promise of the coming year than for the discipline and revelation of the year just ended."

CHURCHMEN DEBATE SUNDAY QUESTION

Mr. George Wharton Pepper and the Rev. Dr. Floyd W. Tomkins met in public debate in the Inasmuch Mission, under the auspices of the Church Club on Wednesday evening, January 5th. The subject was Sunday—How Should its Observance Be Regulated by Law?

Mr. Pepper advocated a new Sunday law for Pennsylvania which would be understood by all and possible of enforcement.

He said the new law should emphasize four things:

"First, protection to religious opportunity; second, prohibition of unnecessary business or industry on the Sabbath; third, restriction of every amusement not readily pursued in harmony with the religious observances of the day; fourth, uniformity in the regulation, both as it affects rich and poor.

"The gravest reproach of the present law is that the poor and unprivileged feel the greatest pressure of its restraints, because there are a thousand ways in which the rich may evade the code."

Dr. Tomkins said that some of Mr. Pepper's arguments "might be used in South Africa, if men do not believe in God," but that America was a Christian country. He took the position that it was nonsense to talk about keeping other commandments, if Christians deemed it wise to set aside the commandment relative to the Sabbath day.

"You can't say one commandment is more important than the others," Dr. Tomkins

said. "If you weaken one you weaken all."

"It is wonderful how the devil gets good people to pull his chestnuts out of the fire. Dr. Wilbur Crafts wanted a law to prohibit movies on Sunday in the District of Columbia. The movie men saw their chance and started a nation-wide campaign, telling people that the Sabbatarians want to deny mankind everything on Sunday. Newspapers and even ministers took it up, and played their game for them. That's the inner history of this discussion of a federal blue law. They accuse Dr. Crafts of wanting to make every man a slave. It is utter nonsense."

WILL CHURCH MOVIES BE OFFICIALLY ENDORSED?

It has been announced that the Executive Council of the diocese will consider at its meeting on January 13th the advisability of the widespread use of motion pictures by the Church. Several films will be exhibited to give the Council an idea of the religious films available. These will include a "clean" comedy, a short drama, a Biblical story, and an educational film.

We hear that the use of films in Church

work has been officially endorsed by the Presiding Bishop and Council. It remains to be seen whether conservative Pennsylvania will be the first to take up this proposition on a large scale. Some diocesan leaders think it should be done in a large and impressive way or not at all.

MEMORIAL SERVICE AT DEACONESS HOUSE

The Feast of the Epiphany marked the thirtieth anniversary of the opening of the Church Training and Deaconess House, Philadelphia.

The late Miss Mary Coles was one of the founders of the institution and continued as president of its board of managers until her death. A memorial service was held in her honor on the Feast of the Epiphany. The Bishop of Pennsylvania presided. The warden, the Rev. J. deWolf Perry, D.D., celebrant, made a memorial address. The acting chaplain, the Rev. L. M. Robinson, D.D., assisted in the service. A letter was read from Deaconess Caroline H. Sanford, one of the founders of the institution, and for many years head deaconess and house mother.

MR. BABSON'S CHICAGO TALKS ON RELIGION AND BUSINESS

"The World Can Be Redeemed Industrially Only Through Religion"—The Reopening of Trinity Church—Baptists Protest Newspaper Exploitation of Crime

The Living Church News Bureau
Chicago, January 10, 1921

R. ROGER W. BABSON, president of the Babson Statistical Organization, an expert in the science of business, and author of *Religion and Business*, in which he emphasizes "the fact that the world can be redeemed socially and industrially only through religion", has been giving a series of talks this week in Chicago, and will address a mass meeting at the Coliseum on Sunday evening next for which tickets have been distributed generally to all Chicago congregations. Mr. Babson addressed the members of the Advertising Council of the Chicago Association of Commerce on Friday, January 7th, at the La Salle Hotel, and told them that the cause for the present business slump was not lack of "salesmen or foremen or more technical men," but lack of religion.

"The need of the hour," he asserted, according to the press, "is to get employers and wage earners to give their hearts to God. Business depression can be avoided, but only by redirecting the minds of your people to the need of integrity, honesty, and thrift.

"Business conditions are due to a man's attitude toward life. Business conditions can be changed for the better only as man's attitude toward life changes."

Mr. Babson then analyzed the reasons which led him to this conclusion.

"Business," he said, "runs in cycles—a period of prosperity and then a period of depression. When studying these business changes, it was necessary to resort to certain statistics.

"In endeavoring to ascertain what causes the statistics, it was found:

"That a period of depression is the result of the unrighteousness, dishonesty, extrava-

gance, and inefficiency which develop in the latter half of a period of prosperity, and "That a period of prosperity is the reaction from the righteousness, industry, integrity, and thrift which develop in the latter half of a period of depression.

"The meaning of this is plain," he continued. "It is not railroads, steamships, or factories which cause our prosperity: it is not bank clearings, foreign trade, or commodity prices which give us good business. All these things are like the thermometers that register the temperature of the room.

"Prosperity is based on those fundamental qualities of faith, temperance, service, and thrift, which are the products of religion. The fundamentals of prosperity are the Ten Commandments."

THE OLD AND THE NEW TRINITY

Twice within fifty years old Trinity was destroyed by fire. The second fire took place just a year ago, and since then the loyal and courageous members of this well known Chicago church have been hard at work rebuilding on the old site at twenty-sixth street and Michigan avenue, not yielding to the temptation to move the parish to a "more desirable neighborhood". The Rev. F. C. Grant, formerly assistant at St. Luke's, Evanston, a young priest of unusual ability, only thirty years old, a leader in religious education, author of *The Life and Trials of Jesus*, a text book used in our week-day schools, and one who has served his ministry so far in this diocese, was called to be rector of Trinity, and began his work there on December 1st last. The remodeling of the new church was completed in time for services on Christmas Day. Mr. Grant in describing the new church says:

"One would scarcely guess that the new church was once the chapel. It is commodious; it will seat about three hundred; it is well lighted; the walls, vestibule, and chancel-floor are new. As the climax to all is the new altar, a beautiful marble mosaic, with its reredos of carved oak and brightly colored symbolic shields. The design and drawings for the restored church are the work of Mr. Thomas Tallmadge of the firm

of Tallmudge and Watson, architects. The choir-stalls, sedilia, and pews are new; and the organ is a new three-manual Austin.

"Several treasures from the old church which were preserved from the fire have their place, including the beautiful lectern, which stood in the Gorham Chapel and received the first prize at the World's Columbian Exposition, nearly thirty years ago. The old memorial tablets were preserved, and have been placed on the walls; and the font, altar cross, communion rail, and sacred vessels are from the former church.

"Mrs. Edward P. Bailey has just presented a set of Eucharistic lights, in memory of her mother, who was baptized and confirmed in Trinity. They harmonize perfectly with the altar cross, and will be used at celebrations of the Holy Communion, where the lighted candles symbolize Christ the Light of the World—who comes there in sacred trust with His disciples."

The first services in the new church were two celebrations of the Holy Communion. The members of the vestry have presented Mr. Grant with a Buick sedan car for his parochial work.

NEWSPAPER EXPLOITATION OF CRIME

The Baptist ministers of Chicago at their meeting on December 27th considered the alarming situation in this country as regards the development of crime. There is also, they said, a certain type of journalism which delights to exploit all sorts of crime. One newspaper in our city, within ten days, published over fifty feet of solid column, story and pictures, of a recent crime committed in the Southland, playing up this matter in all the arts of modern journalism, and inferentially glorifying crimes of sex irregularity.

The ministers passed resolutions earnestly protesting to the newspaper men of Chicago against this "unnecessary and perilous depicting of crime", and called upon "all right minded, home loving, virtuous newspaper men" to cleanse the press of this sordid matter. They also warned the parents to scan with care the newspapers brought into the home, "that our children may be spared this frightful, damning, and often false record".

Finally they called upon the religious press "to take cognizance of this situation and keep up a constant warning against this type of secular journalism", and they brought up the question of "whether it would not be possible to secure legislation prohibiting the exploitation of crime in the newspapers of the country without interfering with the freedom of the press in the expression of opinion."

JANUARY MEETING OF WOMAN'S AUXILIARY

Nearly 150 women attended the January meeting of the Woman's Auxiliary held in Washington Hall in the morning of the Feast of the Epiphany. Miss Helen Hendricks, recruiting vocational secretary of the Department of Religious Education, was the speaker. The programme was in charge of Mrs. Charles W. Scott, who has succeeded the late Miss Clara C. Griswold as secretary of the Educational Department of the Woman's Auxiliary in this diocese. Mrs. Scott emphasized the need of a study class in each parish. The special topic for this year is to be the recently completed "Survey". A prize of \$20 for the best scrap book on this subject has been offered by Mrs. R. B. Gregory.

The Rev. L. B. Hastings, headmaster of St. Alban's School, Sycamore, gave a splendid account of the work being done in the school, and stated its plans and ideals. The offering was sent to the Bishop Rowe Anniversary Fund.

H. B. GWYN.

A LIBERIAN CATHEDRAL PARISH

OCTOBER 16th marked the tenth anniversary of the Rev. Samuel David Ferguson as rector of St. Mark's Church, Cape Palmas, Liberia. In commemoration of the event the Sunday school held appreciative services on Sunday the 17th. A thanksgiving sermon preached by the rector told of successes and nonsuccesses during the decade. At the regular Sunday school exercises, a four-inch solid African gold pectoral cross and a chain were presented to the rector. At an evening continuation service there were more addresses and congratulations. The pastor, officials, and members of all the Methodist and Baptist Churches were present, and many high officials of the state.

St. Mark's Sunday school is now the leading school in the district. It has founded and supported its own station in the interior, which has produced one of the present candidates for holy orders. It has already raised considerable money for the proposed Bishop Ferguson Memorial Hospital, and

few. Each Sunday night and during the Lenten and Passion Week services these illustrated sermons reach many who, owing to circumstances, are unable to attend during the day. Would it be out of place for me to appeal through this paper for Scriptural and other slides that will assist us? Even if not new. Those can be readily sent through post if properly fixed up to prevent breakage."

Bishop Overs held his first general convocation in this district at St. Mark's Church, in May 1920. Besides being one of the most important convocations held in the district, at its meetings two deacons were advanced to the priesthood; five candidates were ordained to the diaconate, one lady was made deaconess of the parish (the second in the history of this district), and sixty-nine persons were confirmed. It is interesting to note that the deaconess had been confirmed by the late Bishop Auer, but since had connected herself with the Methodist Episcopal Church, and then with the A. M. E. Church, where she was or-



ST. MARK'S CATHEDRAL, CAPE PALMAS, LIBERIA

has memorialized our Bishop and the Council of the Church for permission to carry the project out in keeping with the policy outlined by Bishop Overs

The walls of the new St. Mark's Cathedral, begun in 1907 under the rectorship of the Rev. Dr. G. W. Gibson, have been completed under the present administration and are ready for the roof. Over \$8,000 has been raised on the spot for this building, besides \$600 so kindly contributed through Bishop Lloyd. The tower on the right of the Cathedral in the accompanying illustration is a remnant of the old St. Mark's. The building at the extreme right is the parish house, where services are held pending completion of the new Cathedral. The Rev. Mr. Ferguson himself designed the new Cathedral, made the concrete blocks, and has himself directed the construction.

Ten years ago hundreds of Krus and Bassas living in the city as laborers on the ships coming and going were deprived of the gospel except for the ministrations of the faithful women of the Auxiliary who each Sunday afternoon made their gospel visitations to the homes. The Bishop was petitioned for a chapel for these people, "which we got built within a year." Since then regular services have been conducted: 221 baptized and 143 confirmed.

"We have tried to improve the night services by having illustrated sermons. We have with our personal means purchased a lantern and some slides for the purpose, but what we have on hand have been used so often that we desire other pictures. The Life of Jesus Christ and holy men and women of the Old and New Testament would add very much. We have some of these, but

daigned an evangelist before coming back to the Church. Another accession at this convocation was a gentleman whose father was a deacon in the Church and mother was the first deaconess. This gentleman had left the Church and joined the A. M. E. Church and as an ordained elder presided over the Cape Palmas district. But he tendered his resignation and came back to the first Church of his choice, in which he is now a candidate for holy orders. His wife who accompanied him was confirmed, as well as three others who came over from the M. E. Church.

THE PHILIPPINE MISSION

THERE HAS appeared the first number of the *Diocesan Chronicle*, representing the Church's Mission in the Philippine Islands. "Three thousand islands scattered about in the Southern Seas—tribes unknown to each other, speaking dialects not mutually understood—trails winding about in the mountains, requiring hours to reach a place plainly visible all the journey and only a short distance away if one could go direct—typhoons of wind and rain, washing down the hillsides and obliterating the trails, swelling small streams into raging torrents that cannot be forded for days at a time, driving steamers into the nearest harbors to lie idle until the elements are at peace again, breaking cables and wires, thus stopping inter-island and inter-urban communication for long periods of time"—this constitutes the problem of the missionary district of the Philippine Islands. In the midst of all this we have a mission, with

stations in the far north of the island of Luzon, at Bontoc, Sagada, and Baguio; in the far south on the islands of Mindanao, Zamboanga, and Jolo; and a connecting link in the center, at Manila.

The chief item of news in this first issue of the paper relates to the great loss sustained through the death of Mrs. Julia Ludlow Young, with the account of her funeral at Sagada.

From Bontoc it is reported that twenty-five boys are in residence at the school and that twenty-one boys not in residence also attend the sessions, while there are twenty-two girls living in the girls' dormitory and a number of day pupils in addition.

At Tanulong the roof of the school suffered through a recent storm.

An interesting report from Zamboanga states that on the occasion of the first visitation by Bishop Mosher, in July, the Rt. Rev. Logie Danson, Bishop of Labuan and Sarawak, came to Zamboanga to consult with Bishop Mosher regarding the proposal to form a province of the Anglican Communion composed of these two dioceses with Singapore, Rangoon, and perhaps Ceylon. Bishop Danson's father was for many years rector of the church in which Bishop Seabury was consecrated, at which time the latter agreed to use the Scottish Communion office. In Zamboanga Bishop Danson was able to satisfy a long-felt desire to celebrate the Holy Communion according to the American use.

Bishop Mosher and Father McCutchen spent ten days in Cotabato Province, investigating the possibility of opening a mission to the Tiruray tribe, at the foot of Mt. Blit. A request for us to do so had been received from the Deputy Governor, Capt. I. B. Edwards, who spared no effort to show the possibilities for good that would result from such a mission. The Bishop has asked the Church at home to make an appropriation for beginning such a work, but alas, there were no funds available in the treasury, and the work could not be commenced.

Father McCutchen has had to undergo a serious operation in St. Luke's Hospital, Manila. He has recently returned, and there is every evidence of improved health.

A congregation of several Chinese, a few Filipinos, and two Moro women who are married to Chinese Christian men has been organized at Jolo and will be known as St. Paul's mission. The Bishop has undertaken to find the fares for Father McCutchen to make a monthly visit. Five were baptized, several are preparing for confirmation. Two lay readers are to be appointed, one of them an Amoy Christian, baptized in Malacca by the Bishop of Singapore, married to a Moro woman, who was regular in her attendance at all services and who manifests a lively interest.

Dr. William C. Sturgis, educational secretary of the Department of Missions, who is spending some months in travel in the East, is giving December and January to the study of conditions in the Philippine Islands.

TWO CLERGYMEN RECALL THEIR 1870 ORDINATION

TWO MEMBERS of the class of 1870, General Theological Seminary, observed the fiftieth anniversary of their ordination on the Fourth Sunday in Advent. The Rev. Randall C. Hall, D.D., celebrated Holy Communion in the Church of St. Mary the Virgin, New York City; the Rev. C. Alexander Hamilton in the Church of the Transfiguration. In the latter church the two priests were ordained by Bishop Horatio Potter,

two others receiving holy orders at the same time. All four celebrated their twenty-fifth anniversary together. Dr. Hall is now professor emeritus of the General Theological Seminary; the Rev. Mr. Hamilton, rector emeritus of Christ Church, Westport, Conn.

DEATH OF REV. H. C. DUNCAN, D.D.

THE REV. H. C. DUNCAN, D.D., for almost fifty years secretary of the diocese of Louisiana, died in Alexandria, La., on December 20th. He had been rector of St. James' parish, Alexandria, from 1880 until two or three years ago he was succeeded by the Rev. W. S. Slack. Dr. Duncan, however, retaining his residence in the same parish.

Herman Cope Duncan was graduated from the University of Pennsylvania in 1867, and received holy orders at the hands of Bishop J. P. B. Wilmer in 1868 and 1871. He received his doctor's degree from Hobart College in 1893. Following his priesting in 1871, he was missionary in Tammany parish, Louisiana, and afterward served in St. Mark's and St. George's Churches, New Orleans, Bishop Whitehouse Memorial Church, Chicago, and Grace Church, Kansas City, before going to his work in Alexandria.

Dr. Duncan was author of a *History of the Diocese of Louisiana* and of numerous masonic treatises, and had received many honors at the hands of the Church. He served as Archdeacon of Central Louisiana, secretary of the diocese, member of the executive committee of the diocese; and was recorder of ordinations for the General Convention for several years following the creation of that office.

PAROCHIAL MISSIONS

THE VERY REV. FRANCIS S. WHITE, D.D., conducted a mission in Christ Church parish, St. Joseph, Mo., from the First Sunday in Advent until December 3rd. His coming was unexpected, arranged by telegrams late in the week preceding. Crowded into these few days were over twenty addresses, instructions, and meditations. On Thursday evening the Men's Club entertained the Dean at dinner, one hundred men being present to hear their guest's stirring address. The club in a body attended the service following. On Friday, lunch was served by the Woman's Auxiliary to some two hundred men and women, when the Dean cleverly outlined the missionary work of the Church. It can hardly be said that a mission was held, inasmuch as there had been no preparation, but much has been gained, and it is not intended that the inspiration of those few days shall be lost.

MISSIONS WERE recently held at St. Stephen's Church and St. Thomas' Mission, Louisville, St. James' Church, Pewee Valley, St. Luke's Church, Anchorage, and other churches in the west of the diocese of Kentucky.

AT THE end of November and beginning of December conferences were held by the Rev. Louis G. Wood at Lakeland, at New Smyrna, and at Miami, in Southern Florida. In response to earnest requests Mr. Wood later returned and visited other points.

ORDER FOR CONSECRATION

THE PRESIDING BISHOP has taken order for the ordination and consecration of the Rev. Kirkman George Finlay, Bishop Coadjutor-elect of the diocese of South Carolina, as follows:

Time: Thursday, January 20th.

Place: Trinity Church, Columbia, S. C.

Consecrators: The Bishop of South Carolina (presiding), the Bishop of North Carolina, the Bishop of Georgia.

Preacher: The Bishop of Atlanta.

Presenters: The Bishop of West Texas, the Bishop of East Carolina.

Attending Presbyters: The Rev. Walter Mitchell, the Rev. O. T. Porcher.

Master of Ceremonies: The Rev. T. T. Walsh.

Deputy Registrar: The Rev. A. S. Thomas.

SERBIAN BISHOP EXPECTED

THE SERBIAN BISHOP whose name is so well known to Anglican Churchmen, Nikolai Velimirovich, consecrated a year or more ago with the title of Bishop of Ochride, is expected in this country in February. He is a member of the Holy Synod of the United Serbian Church and a warm advocate of closer relations between Anglican and Eastern Orthodox Churches. Bishop Velimirovich speaks very acceptably in English. We are asked to say that any applications for addresses from the distinguished bishop, in February or March, should be sent to the Very Rev. Archimandrite Sebastian Dabovitch care Rev. Dr. Roche, 346 West Twentieth street, New York. It is asked also that any persons willing to assist by contributions toward the Bishop's expenses in this country be good enough to send checks to Mr. S. F. Houston, treasurer of Bishop Darlington's Serbian committee, 509 Real Estate Trust Building, Philadelphia.

LIGHTS IN WORLD MISSIONS

A CHURCH OF ENGLAND missionary in Palestine describes the ceremony in Jerusalem at which the Rt. Hon. Sir Herbert Samuel, recently appointed by King George as High Commissioner, took over the government of Palestine. "The scene was Government House, a German-built edifice on the western slope of the Mount of Olives. Its tower catches the eye and marks Jerusalem from the vantage points in the Jordan Valley, from hill-tops in Gilead farther east, as well as from the high plateau of Lower Gilead and the country southwards towards Arron and Moab. The ceremony was attended by guests from the various government districts of Jerusalem, Hebron, Beersheba, Gaza, and Jaffa, officers in their khaki uniforms; priests, Greek, Latin, Abyssinian, Jacobite, in their various attires; turbaned Moslems; Jewish rabbis; government officials; members of town councils; consuls and civilians; natives of the land, town-folk and village-folk; residents and sojourners in Palestine from 'the Isles of the Gentiles'. The Greek patriarch was there. The Mohammedan mufti was there. Franciscan monks were there. The military governors of Jaffa, Gaza, and Bethlehem were there. Dr. Glazebrook—the American consul, perhaps, and deservedly, the most popular man in Jerusalem—and Mrs. Glazebrook were there, and others." Dr. Glazebrook is rector emeritus of St. John's Church, Elizabeth, N. J.

The Rev. S. Harrington Littell of the district of Hankow, writing from Peking, where he had gone in connection with famine relief, writes of great progress through using money contributed for relief to employ large numbers of the sufferers in useful work, such as road building, dyke, wall, and canal construction; and river dredging—all aimed at the prevention of famine from drought.

The Department of Missions, at 281 Fourth avenue, New York City, is receiving contributions in reply to Bishop Graves' request for authority to give at least \$1,000

Mexican to Anglican missionaries in North China to relieve Chinese Churchmen.

The World Sunday School convention, held in Tokyo in October, has, according to one of our Japan missionaries, "made a deep impression upon the Japanese. For instance, in the last number of the *Taiyo*, the leading magazine of the country, I find three articles: one entitled Christianity in Japan, another The Present Condition of Christianity, a third, The Missionary in Japan."

Bishop Tucker, of Kyoto, writing about the importance of beginning at once the erection of new buildings for St. Luke's Hospital, says: "I have just been for a week with Dr. Teusler in Tokyo. To my mind it will be a calamity if the Department of Missions fails to let him go ahead with the new hospital. It seems to me that the Church should make every sacrifice to carry this plan forward. St. Luke's Hospital has aroused tremendous interest among the Japanese. If we can make good our promises to them it will be of invaluable aid to future evangelistic work; if we do not make good our promises our prestige will receive a serious blow."

The new buildings of St. Agnes' School, Kyoto, erected through the gifts of the Woman's Auxiliary, have enabled the school to re-establish its position of leadership in Kyoto. Bishop Tucker says: "Not only have we had more applicants for entrance than we could accommodate, but we have had unmistakable evidences of renewed confidence on the part of city officials and the people generally." Mr. Hayakawa, the principal, is taking a prominent place in educational conferences to discuss various questions. The connection between religion and education is now receiving great attention, and Mr. Hayakawa is on the committee which has charge of this subject, another member being the head of one of the big Buddhist schools.

Dr. F. L. Hawks Pott, president of St. John's University, Shanghai, now in New York, expects to return to China early in February. He recently remarked that, "the value of an educational institution may be judged from the services rendered to nation and community by its alumni." With this test in mind. Dr. Pott continued: St. John's men are filling important positions in the ministry of the Christian Church, in the government, in law, medicine, commerce, industry, education, engineering, and banking, and are doing notable service in the reconstruction of China. St. John's stands in need of further development."

Just at present the thing Dr. Pott most desires is \$75,000 to complete the building fund for St. Mary's Hall, so that this admirable girls' school can be transferred to the new site purchased four years ago. This would leave the ground and buildings now occupied by St. Mary's Hall for the use of St. John's, and would provide additional dormitory and class room space for the next five years.

W. V. K. Koo, formerly Chinese ambassador to the United States, and now ambassador to Great Britain, has added another to his diplomatic triumphs by securing a place for China in the Council of the League of Nations. Dr. Koo, a graduate of St. John's, University, is one of three former students to have recently filled important American and European ambassadorships.

"The Christian colleges in the Far East," says the Hon. Paul S. Reinsch, late minister to China, "are high voltage contact points and through the student spiritual and intellectual current is converted into enlightenment, service, progress, liberty, and hope for individual, home, community, and nation. These power centres must be prop-

erly developed, for they are of immeasurable importance in promoting the world progress of Christianity."

STATE SOCIAL SERVICE COMMISSIONS CO-OPERATE

A DISTINCT DEPARTURE in matters relating to social service commissions was inaugurated by the five commissions in Pennsylvania at a meeting in Harrisburg on January 7th. The legislature of the state is in session, and much legislation of a social character is expected. The Church's commissions believed that they should be alive to all legislation affecting the community and the general welfare. Hence this meeting. A steering committee was created, headed by the Rev. Paul S. Atkins, with the Rev. F. T. Cady of Tyrone as secretary, with one representative from each of the diocesan commissions, to scrutinize carefully proposed legislation and resist all attacks upon social advances of other years. An advisory committee of lawyers was also created. To cover expenses of the steering committee appropriations were made averaging \$50 from each diocese.

Dean Lathrop was present to confer with diocesan representatives upon his plans for the national conference at Milwaukee in June, also the proposed study courses to be published for next year, and the closer organization of the commissions to promote their common tasks. The conference agreed that for the present the state and not the Province was the best unit for concerted action.

NEAR EAST RELIEF

MR. CLEVELAND H. DODGE, treasurer of Near East Relief, recorded total receipts of \$14,697,379.91 for the year at the annual meeting of the board of trustees in New York City, on January 7th.

Including government flour, made available through Mr. Hoover and the American relief operations in the Near East during the year amounted to over \$30,000,000, and since the beginning of the organization to over \$55,000,000.

Mr. Charles V. Vickrey, the general secretary, recently returned from the Near East, reported that over 1,000,000 persons have during the year received assistance, without which most of them would have perished. At present 270 American relief workers are on the field, and about the same number of Americans engaged in educational work are voluntarily co-operating. Repeated massacres and deportations drive an ever-increasing number of refugees to the relief centers.

Recent successes of the bolshevists in Russian Armenia have had a negligible influence upon relief operations, since relief work has always been within the former Ottoman Empire rather than in Russia.

During the year Armenians in America have contributed more than \$1,000,000 through the committee for the assistance of their own people. \$506,832 has been sent by Armenians in America for traveling expenses of between 2,000 and 3,000 of their relatives whom they have brought to America.

CHRISTIAN UNITY CONFERENCE

THERE WILL BE HELD in St. Louis between February 2nd and 4th a "Christian Unity Conference", which, according to the preliminary announcement, is to be "the most comprehensive presentation of Christian unity that has ever been made." Its scope

will include both movements for Protestant unity and also for the unity of all Christians. Bishop Johnson, Coadjutor of Missouri, is chairman of the local committee of arrangements, while the conference itself is under the auspices of the Association for the Promotion of Christian Unity, headquarters of which is in Baltimore, the Rev. Dr. Peter Ainslie, president, and the Rev. Dr. H. C. Armstrong, secretary. Representative speakers from many religious bodies will answer the question, "What Does My Denomination

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Mean by 'The Church' and 'Church Unity'?" For ourselves the answer will be given by the Rev. John S. Bunting, rector of the Church of the Ascension, St. Louis.

On the evening of February 2nd, the Lambeth Appeal will be presented "by an Episcopal bishop", followed by conference. On February 3rd, in the morning session, the World Conference on Faith and Order will be presented by Mr. Robert H. Gardiner, secretary of the World Conference. That afternoon the American Council on Organic Union of Evangelical Protestants will be presented, while in the evening Christian Unity in the Mission Fields will be presented by the Rev. Dr. Arthur J. Brown, well-known author and traveler, and for twenty-five years secretary of the Presbyterian Board of Foreign Missions.

On the morning of February 4th the World Alliance for Promoting International Friendship through the Churches will be presented by the Rev. Dr. H. A. Atkinson, secretary of the Carnegie Peace Union and a member of the executive committee of the World Alliance. That afternoon the Christian Endeavor movement will be presented by its founder, the Rev. Dr. Francis E. Clark, of Boston; also that afternoon the Universal Conference of the Church of Christ on Life and Work will be presented by the Rev. Dr. Frederick Lynch, editor of *Christian Work*. On the last evening an address will be made in the interest of the Federal Council of the Churches of Christ in America by Prof. Herbert L. Willett of Chicago University.

MEMORIALS AND GIFTS

MRS. MARTHA JOHNSTON, donor of the new guild hall of Trinity parish, Oshkosh, Wis., has given as a Christmas gift three new bowling alleys to be installed in a room in the basement. The cost will be about \$5,000.

A PROCESSIONAL CROSS of Gorham manufacture, presented to St. Thomas' Church, Bath, N. Y. (Rev. C. E. Purdy, M.D., rector), by the senior warden, Mr. Augustus dePeyster, in memory of his little granddaughter Florence dePeyster, was blessed and used for the first time on Christmas Day.

A PAIR of Eucharistic candlesticks has been presented to St. John's Church, Idaho Falls, Idaho, by Mr. and Mrs. C. Hartell and their son, Edgar Sinclair, of Poughkeepsie, New York, in memory of Matilda Hales, mother of Mrs. Hertell. A pair of seven-branch candlesticks had already been presented by Mrs. William Luxton and members of the ladies' guild.

ON THE Second Sunday in Advent Eucharistic lights, the gift of the local company, Knights of Washington, of All Saints' Church, New Haven, Conn., in memory of W. George Tinker, Jr., a member of the company who made the supreme sacrifice in the late war, were blessed and used for the first time. The candles were lighted by the father of the boy whom they commemorated.

ON NEW YEAR'S NIGHT, at St. John's Church, Tampa, Fla. (Rev. L. I. Insley, rector), a new electric cross on the outside of the church building was blessed by the rector. Members of the American Legion, the Elks' Club, and other organizations attended, and the mayor of the city, Mr. H. C. Gordon, spoke. The cross is a memorial to those men who lost their lives last year by the sinking of the U. S. S. *Tampa*.

AT CHRIST CHURCH CATHEDRAL, Louisville, Ky., on Christmas Day, a volume, beautifully bound in purple morocco, was dedicated in memory of Mary Corlette

Ward. It contains the Litany and Suffrages in plain form and also with musical settings, and bears a gold cross marked with the I. H. S. The book is presented by Miss Helen S. Ward in addition to a set she is gradually giving in memory of her mother.

AT TRINITY CHURCH, Bristol, R. I. (Rev. Frank Damrosch, rector), Bishop Perry, on St. Stephen's Day, gave a memorial address and dedicated a window in memory of the Rev. William Ramsay Trotter, rector of the parish from 1884 to 1911. Given by friends and parishioners, including members of the Girls' Friendly Society, the window has as its subject St. Andrew and the Lad with the Two Small Fishes, chosen because Mr. Trotter was born on St. Andrew's Day, both his father and his son bore the name Andrew, and he desired it for himself.

A MEMORIAL recently placed in St. Andrew's Church, Princess Anne, Md., commemorating a former parishioner, Mrs. C. M. Dashiell, is a large mosaic panel representing the Adoration of the Magi. Five feet wide and ten feet high, directly above the altar, the picture is in rich and harmonious coloring blending well with the dignified tone of the old church. It is executed in Venetian marble, of innumerable small tessera without the use of applied color, and is the work of the Gorham studios.

CLOSED for two months for improvements, St. Paul's Church, Greensboro, Ala., was recently reopened with new hardwood floor, carpet runners in the aisles, pews and walls repainted, and new choir stalls, made by R. Geissler of New York City. The latter are, in part, a memorial to Lieutenant Richard Wells Murphy, U. S. Marine Corps, killed in action in France. Two tall brass electric lights placed in the choir are also to his memory. The other work is in memory of Mary Ellerbe Cobbs Jack, a daughter of the late Rev. Richard Hooper Cobbs, D.D., who served as rector for fifty years. Two silver basins, also a memorial to Mrs. Jack, were used at the reopening of the chapel.

A CHALICE and paten were dedicated at the Church of the Advent, Louisville, Ky., at the midnight Eucharist on Christmas Eve. The paten is plain except for the *Agnus Dei* on the under side. The chalice is of wrought gold; the base, hexagonal in shape, hand carved, contains on the front panel the Crucifixion, that and the accompanying figures of the Blessed Virgin and St. John being in relief. Each of the other five panels is set with jewels, large amethysts predominating, each of the jewels being uniquely set. The bell-shaped cup is perfectly plain except that where it joins the stem it is carved with conventionalized fleurs-de-lis; the stem is also carved in open-work design and about the knop at the middle are six amethysts of uniform size. On the base is the inscription:

"To the Glory of God
And in loving memory of
THOMAS UNDERWOOD DUDLEY, D.D., D.C.L.,
Bishop of Kentucky 1875-1904
and
KATHERINE DUDLEY RICHARDS."

The memorial was presented by George Sherman Richards, the latter's husband, and was intended for the golden jubilee of the parish last May, but was not completed in time.

ALBANY

RICHARD H. NELSON, D.D., Bishop
Bishop Morrison Officiates — Archdeaconry —
Brotherhood

BISHOP MORRISON of Duluth celebrated Holy Communion in St. John's Church,



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VOL. 8, No. 5

CONTENTS

EDITORIAL COMMENT

Vexation Under Authority—Aims and Methods
in The Church—The Monastic Revival—The
study of Comparative Religion—A New Re-
ligious Quarterly

THE LAMBETH CONFERENCE

Right Rev. A. C. Hall, D.D., LL.D.

THE MEANING OF WORSHIP

Rev. J. G. H. Barry, D.D.

THE SIN OF PROSELYTING

Rev. Marshall M. Day, D.B.

LIGHTER VEINS IN THE LITERATURE OF THE BIBLE

Rev. Hamilton Schuyler

THE GIFT OF KNOWLEDGE

Rev. Frank Hallock, D.D.

A TRINITY OF MISBELIEFS

Rev. William S. Bishop, D.D.

SOME THINGS CHURCHMEN BELIEVE

Rev. J. Russell Vaughan

OUR LESSER LADIES OF JANUARY

Caroline Smith

BOOK REVIEWS

EDWIN S. GORHAM, Business Manager,
11 West 45th St., New York City

Ogdensburg, on Christmas Day, and preached the Christmas sermon.

THE ARCHDEACONRY OF OGDENSBURG meets in St. John's Church, Massena (Rev. George C. Graham, rector), on January 25th and 26th. The sermon will be preached by the Bishop of Ottawa, who will also conduct a quiet day.

ONE OF THE duties of the junior members of the Brotherhood of St. Albany in the Cathedral of All Saints', Albany, is in connection with the Guild of St. Christopher, some ten of them assisting Dean Larned at all celebrations. At a recent corporate Communion Kenneth Smith was invested with the service cross.

CENTRAL NEW YORK

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

Christmas—Honor for Dr. Beauchamp—Building Extension at Clark Mills

IN ST. PAUL'S CHURCH, Holland Patent, a "community service" was held as a Christmas evensong. The lessons were read by a minister of one of the non-episcopal communions, and the prayers and benediction by another. After the service a luncheon was given to the children at the home of a member of the parish.

ST. PETER'S CHURCH, Auburn (Rev. N. T. Houser, rector), contributed about \$1,000 to the Hoover Fund during Christmastide.

AT A meeting of the Masonic Veterans' Association the Rev. Dr. W. M. Beauchamp, who is nearly 91, was elected vice-president and historian. Dr. Beauchamp is engaged in supply duty nearly every Sunday.

ST. MARK'S CHURCH, Clark Mills (Rev. H. Bruce, rector), has completed an extension of the guild room to form a parish house. At the east end a chapel can be screened off and used for week-day services. In this is the first altar used in the church. A set of altar lights, a cross, and a missal have been given as memorials, and the men of the parish have constructed a carved reredos.

CONNECTICUT

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

Conferences on Fundamentals—Reorganization of Junior Auxiliary

THE CONFERENCES on fundamentals arranged by the Priests' fellowship of the diocese and given by the Rev. Father Huntington, O.H.C., in Christ Church, New Haven, on the Wednesdays in January are also to be given on Thursday evenings of the same month in Trinity Church, Bridgeport, and on Friday evenings in Christ Church Cathedral, Hartford.

THE OFFICERS of the former Junior Auxiliary have been authorized by the Board of Religious Education to organize the junior department as the Church School Service League. In connection with this, introduction of the duplex envelope into the Church schools is advocated, the missionary side to be used to raise funds for the work of the League.

IDAHO

FRANK H. TOURET, Miss. Bp.

Men's Clubs—Children's Service

A MEN'S CLUB has been organized at Trinity Church, Buhl. The men meet with the rector, the Rev. Charles Glenn Baird, every Sunday, immediately after evening service. These meetings have had a good

effect on Church attendance, there being usually as many men as women in the congregation. A men's club has also been formed at St. John's Church, Idaho Falls, meeting monthly.

A CHILDREN'S SERVICE has been inaugurated at the Church of the Ascension, Twin Falls, for the fourth Sunday of each month, preceding the regular Sunday morning service.

ON DECEMBER 8TH a conference for the clergy was held at Boise by Bishop Tyler of North Dakota, who also preached at the Cathedral. On November 28th he preached at St. John's Church, Idaho Falls, and on the following two days visited each mission attached to the parish, accompanied by the rector, ending with a service at American Falls.

AT A parish party held at the Church of the Ascension, Twin Falls, fifty members pledged themselves to active service.

ST. PAUL'S CHURCH, Blackfoot, has already paid in full more than the 1920 quota of the Campaign fund, and has in hand part of the 1921 quota.

KENTUCKY

CHARLES E. WOODCOCK, D.D., Bishop

Bishop Morris in Louisville

BISHOP MORRIS spent a few days in his old home, Louisville, on his way back to the Canal Zone and gave several addresses. On a Friday noon he met with the Louisville clericus and that evening addressed a mass meeting in the Cathedral. Saturday afternoon, he held a mass meeting for negroes. Sunday morning he preached at the Cathedral and in the evening preached in St. Andrew's Church, throwing light upon many misunderstood questions in connection with his work.

LOS ANGELES

JOSEPH H. JOHNSON, D.D., Bishop
W. BERTRAND STEVENS, Ph.D., Bp. Coadj.

Brotherhood—Diocesan Convention and Related Gatherings

MR. JOHN ALEXANDER, field secretary of the Brotherhood, came to the diocese at Christmastide after a series of successful conferences in Oregon. Beginning in the middle of January Mr. Alexander conducts a number of group training classes in different parishes in and around Los Angeles, each class meeting once in two weeks for two months.

THE ANNUAL CONVENTION of the diocese meets in St. Paul's parish hall, Los Angeles, on January 26th. Preceding the convention the annual meeting of the Board of Religious Education will be held January 24th, at St. Paul's Pro-Cathedral, with sessions morning and afternoon. The annual meeting of the diocesan assembly of the Brotherhood occurs that evening, the principal speaker being Mr. John Alexander. The Woman's Auxiliary will hold sessions on January 25th, and on January 28th the Daughters of the King will have their annual meeting to be addressed by Bishop Johnson.

LOUISIANA

DAVIS SESSUMS, D.D., Bishop

Election Coincidences—Diocese Overpays Campaign Pledge—Diocesan Council

PECULIAR INTEREST was attached to the recent consent by the Standing Committee to the consecration of the Rev. John D. Lamothe to be Bishop of Honolulu. The

motion giving consent was made by the Rev. Alfred R. Berkeley, who succeeded Dr. Lamothe as rector of St. Paul's Church, New Orleans. The documents were signed by every member of the Standing Committee, including James D. Hayward, a vestryman of St. Paul's during Dr. Lamothe's rectorship, and the Rev. Dr. Coupland, a classmate of Dr. Lamothe at the Virginia Seminary. Dr. Coupland in 1911 left the Church of the Ascension, Baltimore, to accept the rectorship of Trinity Church, New Orleans; in 1917 Dr. Lamothe resigned as rector of St. Paul's to become rector of the Church of the Ascension.

AT THE END of the first year of the Nation-wide Campaign Louisiana has overpaid its pledge by several thousand dollars. One of the results of the Campaign has been the placing of a city missionary in New Orleans. The salaries of many of the clergy have also been increased.

THE DIOCESAN COUNCIL will meet at Christ Church Cathedral, Wednesday, January 26th. It was determined last year to meet in Shreveport, but the fire which nearly destroyed St. Mark's Church compelled the rector, the Rev. James M. Owens, to request the Bishop to make the change.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Missionary Mass Meeting—Bishop Murray Institutes Rector of St. Michael and All Angels, Baltimore

THE ANNUAL missionary mass meeting of the diocese was held on January 2nd, in the New Lyceum Theatre at Baltimore. Every year the Church people of Baltimore and vicinity give up their evening Sunday service and assemble as one congregation to welcome torch bearers of the Gospel and be inspired by them. This year the Rev. Wm. C. Emhardt, field director for work among foreign born Americans, spoke of the menace to this country of segregated foreigners untouched by American Christian life. Americanization includes a more thorough Christianizing of Americans. Bishop Henry St. George Tucker, always clear, masterful, and convincing, gripped all by his presentation of the influences at work in the Orient. If Japan aims to become a strong military power, it must be remembered that Western Christian nations have been her schoolmaster. The question is not whether Japan be kept from aiming at power, but how shall she use that power? Here lies the possibility for Christian teaching and practice. In preaching to the Japanese, we may not avoid the question. How is Christianity working out in general practice among peoples of the west?

Following Bishop Tucker, Bishop Overs gave an equally forceful address, spiced all through with delicious humor. A tribe of cannibals, he said, had asked him for a teacher! The Bishop told a sad story of negligence by this Church. The conclusion was evident, that the Church has the right man as apostle to Liberia, but must back him up with liberal hand. Bishop Murray said that the Nation-wide Campaign promise did not permit his asking for special funds, but did not prevent his receiving them. Neither Bishop Tucker nor Bishop Overs left empty handed.

THE REV. WYATT BROWN, Litt.D., rector of St. Michael and All Angels' Church, Baltimore, was instituted Sunday, January 2nd, by Bishop Murray. This was a unique occasion for Bishop Murray, the fourth service of institution in which he has participated in St. Michael and All Angels'

Church. About eighteen years ago he was instituted as rector himself. He instituted later two of his successors, both of them now bishops in the Church, Fiske of Central New York and Cook of Delaware. In the chancel, with Bishop Murray were, beside Dr. Wyatt Brown, his brother, the Rev. Bertram Brown, with whom Bishop Murray had been intimately associated twenty years ago, the Rev. D. P. Allison and the Rev. George J. G. Kromer, who were assistants to Bishop Murray eighteen years ago, and have been present at all the successive institutions.

NEW JERSEY

PAUL MATTHEWS, D.D., Bishop

Religious Education and the Public Schools

ST. VINCENT'S GUILD for Acolytes of Christ Church, Elizabeth, will hold a special service in honor of St. Vincent on Sunday, January 23rd, at 8 P. M., at which the guild office will be solemnly sung. No invitations are being sent, but rector and guild will cordially welcome any clergy and acolytes.

RELIGIOUS ORGANIZATIONS of Somerville are conducting a week-day school for religious instruction on Wednesdays between 11 and 11:45 A. M., the children being dismissed from the public schools for this purpose, unless the parents prefer them to receive no instruction of this character. Our parish of St. John's, which has a Church school with around 80 on the roll, using the Christian Nurture Course, and a children's Eucharist on the third Sunday in each month, has its week-day school, and divides up the weekly lesson between the two sessions. At present neither the very small children nor the high school children are included in the week-day school.

QUINCY

EDWARD FAWCETT, D.D., Bishop

Diocesan Synod and Nation-wide Campaign

AN ORDINATION to the diaconate will occur at the opening service when the diocesan synod meets in Grace Church, Galesburg, on January 9th. The Bishop's address follows in the afternoon, and in the evening the Rev. J. A. Schaad will address a meeting in the interest of the Nation-wide Campaign. The every-member canvass occurs on the following Sunday, and preparation is being made at meetings throughout the diocese, with addresses by clergy and laymen.

RHODE ISLAND

JAMES DE WOLF PERRY, JR., D.D., Bishop

Children of the Clergy Share Bishop Perry's Christmas Tree—Clerical Club—The Bishop's Anniversary—Institution

CHRISTMAS was celebrated with more than usual fervor throughout the diocese. There was enthusiasm everywhere gratifying to overworked rectors and missionaries. To Bishop's House on the afternoon of Christmas Day, Bishop and Mrs. Perry invited the younger children of the clergy of the diocese and their parents for the Christmas tree. Before it was lighted up, there was a short mystery play with a tableau in which some of the children had parts.

MEMBERS OF the Clerical Club were guests of the Rev. A. M. Aucock, D.D., at All Saints' parish house, Providence, on January 3rd. A well thought out paper on The Revival of Interest in Spiritualism, read by the Rev. C. M. Gallup, D.D., pastor of the Central Baptist Church, Providence, was

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greatly appreciated because of the thoroughness with which the subject was treated psychologically and theologically.

ON THE MORNING of the Epiphany, Bishop Perry marked the tenth anniversary of his consecration by a special celebration of the Holy Eucharist in St. John's Church, Providence, at which many of the clergy were present. The clergy contemplate commemorating the anniversary at a later day, and a special committee to consider the method was appointed at the meeting of the clerical club.

ON SEPTUAGESIMA SUNDAY Bishop Perry will at St. Paul's, Wickford, institute as rector of this ancient parish the Rev. Herbert J. Piper. Members of the parish guild will begin the fiftieth anniversary of the organization of the guild by a corporate communion this day; and on the afternoon of St. Paul's Day, will continue the anniversary by a public reception at which the Ven. Daniel Goodwin, D.D., a former rector of the parish, will be present and will speak on the early work of the guild. In the evening there will be a special service in the Church, at which the preacher will be the Rev. John F. Scott, rector of St. John's, Providence.

SOUTHERN FLORIDA

CAMERON MANN, D.D., Miss. Bp.

Cross Blessed at Tampa—Hospitals Amalgamate

THE AMALGAMATION of St. Luke's Hospital, Orlando, with the city hospital of DeLand is steadily progressing. St. Luke's, removed to DeLand, will still function as a Church institution.

TEXAS

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

Diocesan Council

THE ANNUAL diocesan council will be held in Christ Church, Houston, from January 21st to 25th. Preparations are being made to entertain a large number. Last year 1,462 attended. Over 2,000 are expected. A programme of conferences announces among its leaders Bishop Gailor, Dr. W. E. Gardner, the Rev. C. N. Lathrop, the Rev. Paul Micou.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Fiftieth Anniversary of Webster Church

THE SEMI-CENTENNIAL of the consecration of the Church of the Reconciliation, Webster (Rev. S. Wolcott Linsley, rector), included a memorial Eucharist on January 3rd, an evening service at which a former rector, Archdeacon Brown of Connecticut, preached, and an assembly in the parish house with addresses by Archdeacon Mott, former rector, by Mr. Spaulding Bartlett, senior warden, and by Dr. Louis N. Wilson of Clark University. The vestry voted the rector \$100 as a New Year's gift.

WEST MISSOURI

SIDNEY C. PARTRIDGE, D.D., Bishop

Christ Church, St. Joseph—Mrs. Biller

ON CHRISTMAS EVE an Overland sedan was delivered at the rectory of Christ Church, St. Joseph, in testimony of the love and esteem of fourteen parishioners. A check provided for license and insurance, and the vestry made provision for upkeep. At the midnight service a purse from the congregation was presented to the rector.

MRS. GEORGE BILLER was in the diocese recently for ten days of activity under the auspices of the Woman's Auxiliary. A meeting at Lexington was attended by visitors from Booneville; people from Nevada, Sedalia, and Marshall gathered at West Plains; and in Kansas City Mrs. Biller addressed the clericus, the young women of St. George's, the Auxiliary at St. Paul's, and a meeting at St. Andrew's. New branches were organized at Marshall and at St. Andrew's, Kansas City.

THE CHURCH'S LEADERSHIP

THE CHURCHMAN cannot but take pride in the position held by his Church in the crisis in the history of human liberty in spite of the fallibility of human leadership, for no other institution has contributed as much to turn the tide in the direction of progress.

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And when after the break of the Renaissance and the Reformation had opened the possibilities of liberty again, the Inquisition, the Council of Blood, the Curia, and all the power of the Empire rose to force the nations of Europe back into mediaeval slavery—when Freedom had been crushed in Italy and Spain; when the Huguenots of France were engaged in a bitter and losing struggle for freedom, terminating in the revocation of the Edict of Nantes; when

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Germany was split into hostile camps preparing for the deadly conflict of the Thirty Years' War, ended only by literal decimation of the population and utter exhaustion; when Holland was desperately, hopelessly, fighting on with the bloody hands of Alva at her very throat, and his Council of Blood pronouncing sentence of death on her population—in brief when everywhere the tide of human liberty was reversed and the Spanish Armada sailed northward to seal its doom, it was the refusal of England to submit again to foreign tyranny that sent the little fleet of Drake against the huge galleons of Spain—and first "made democracy safe".

And just one hundred years later when intrigues of foreigners again threatened the freedom of the Church, in 1688, the Bill of Rights laid the cornerstone of political liberty upon the foundation of the civil rights guaranteed by the Magna Charta.

Ninety years later across the Atlantic, when the Immortal Declaration pronounced that "all men are created free and equal", and when the Bell of Independence Hall "proclaimed liberty throughout the land", two-thirds of the signers of this memorable document were Churchmen, the chaplain was a clergyman, and the first institution to recognize the infant republic in its prayers was Christ Church, Philadelphia, and he who stood "first in war, first in peace, and first in the hearts of his countrymen", guiding, sometimes almost alone, the destinies of the frail republic to a successful end, was a devout Churchman.

And when in these later days a medieval tyranny sought to crush human liberty, when Russia's bulk and France's fire, when Italy's zeal and England's doggedness were losing, and the call came with imperative tones across the sea to the sons of 1776 to proclaim again that "all men are created free and equal", again it was the Church, though numbering but one per cent. of the population, that contributed the leaders to "make democracy safe". Pershing for the army, Sims for the navy, Brent for the religious forces, Davidson for the Red Cross, and Hoover for the relief of the suffering. Inquire their Churchmanship, will you? And then ask whether it is an accident that a body, relatively so small, should have been able to offer the leaders in this greatest and noblest struggle of history.

In the Magna Charta of civil liberty, or against the bloody tyranny of the Spanish Armada; in the Bill of Rights in 1688, or in Independence Hall in 1776; or in the last titanic struggle, your Church is found, and Churchmen furnish the leadership in the crisis in the history of human liberty.—*The Kalendar*, Church of the Redeemer, Chicago.

THE GERMAN REACTION TO OUR CHILD-FEEDING

ALL GERMANY knows about the Quakers' child-feeding operations. All Germany is grateful. A. F. S. C. workers compare the attitude of Germany toward America to that held by the Chinese after the boxer rebellion. The American government, it will be recalled, turned its share of the boxer indemnity back to the Chinese by utilizing the money for the higher education of Chinese students. China has regarded America as her one unselfish friend among the Great Powers ever since.

The Germans are in much the same attitude of mind. The Peace Treaty is crushing out their economic life and their late enemies keep adding to the pressure. America is a bright exception to this programme; instead of adding to Germany's burdens, she is feeding hundreds of thousands of

German children. The Teutons will never forget the aid that was given by America in their hour of tribulation.

Catherine Morris Cox, A. F. S. C. worker, who has just returned from Berlin, tells an amusing story in which Harold Evans, of Philadelphia, figures conspicuously. When Mr. Evans was visiting Berlin last August he delivered an address in one of the Prussian schools. Large portraits of the former Kaiser, Crown Prince, and Von Hindenburg, which adorned the walls, annoyed him. Mr. Evans protested to the teacher. Those portraits, he said, were reminiscent of the old military autocracy and out of place in a school-room of modern democratic Germany.

A woman councilor of Berlin—women are beginning to play a large part in German civic affairs—took prompt action when Mr. Evans' protest was brought to her attention. She had the three portraits taken down from the walls, but did not stop at that. This aggressive feminine exemplar of modern Germany consigned the visages of the war heroes to the stove.—*Friends' Intelligencer*.

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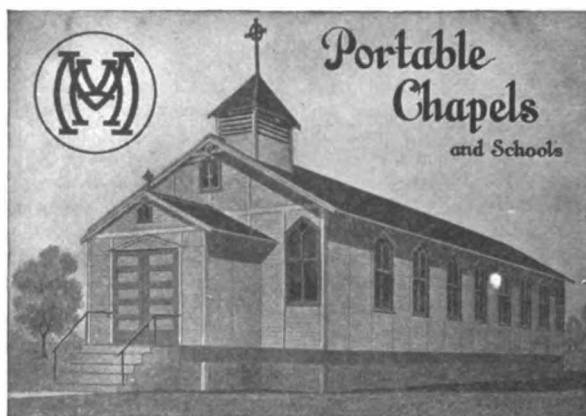
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