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The State Historical Society X



## Christmas 1921

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### Why Liest Thou so Low?

Why liest Thou so low  
And in so rude a bed,  
Thou who art Lord above the day and night  
And very Light of Light?  
Now on a little straw Thou layest Thy head  
Within a Cavern 'midst the winter's snow,  
Where the poor beasts are fed;  
Why liest Thou so low,  
Most Holy Jesus?

And dost Thou thus forego  
The glory of Thy throne,  
Thy Heaven forsaking for a world of pain,  
Even that I in vain  
Should no more tread therein my way alone?  
Ah see! Thou stoopest here to share my woe  
That I Thy life might gain,  
For me all to forego,  
Most Holy Jesus.

—Anne G. Morse.

## Christmas, 1921

Over a world, war-spent and worn,  
Again upon the ear is borne  
The angel-echoes, clear as when  
Was sung, "On earth, Good Will to men."

Once more, men come from lands afar,  
Seeking the guidance of the Star;  
Oh Star of Peace, arise and shine,  
To lead us to the Love Divine!

We may not go to Bethlehem,  
To hail the Branch of Jesse's Stem,  
Yet, on our knees we humbly call  
Him Prince of Peace and Lord of all.

MARY A. ROLLIT.

## Shelter for the Night

He came to this world as a little child,  
Who needed a mother's care,  
While He took of a mother's sacrifice,  
He heeded a mother's prayer:  
No mansion rare offered home so fair  
As her tender love's embrace,  
Nor had costly bed for His tiny Head,  
Like those arms, fit resting-place.

And so must He ever enter in,  
The Baby of Bethlehem,  
Else had meagre heart never room for Him,  
The Lord of a boundless realm:  
And the King of Kings seeks no better things  
Than the "child of thy love's" sure part,  
Who cradles this Babe hath His throne-room made,  
For His kingdom is Thy heart.

LILLA VASS SHEPHERD



## His Peace

Christ of the Ages, have we then forgot  
The magic of Thy voice  
To make the heart rejoice?  
And in our haste, our madness of unrest,  
Thy sheltering breast?  
These strange, new gods with whom we cast our lot,  
Of whom our hearts implored  
The victory by air, and sea, and sward;  
Shall these lead home  
Our pilgrim feet,  
In days to come?  
Make plain the street,  
In stress of living bring relief?

O Man of Sorrows and acquaint with grief,  
Who took upon Thee this our human form  
That in the storm  
Of life mankind might feel  
A Pilot and a Brother at the wheel;  
Who for our sake the winepress trod alone;  
In our last agony  
Shall these atone  
For Thee?

Christ of the Ages, Thine Eternal Star  
Fades not from out our sky,  
Yet angels from on high  
Unfurl their wings and compass us around  
To keep the sound  
Of strife, of battle, and the hate of war  
From heart of all mankind.  
O Infant Christ, O gentle heart and kind,  
Make us to see  
This Christmas Day  
Humanity;  
To find the Way,  
The street that leads to Brotherhood,  
That means for all the world Eternal Good!  
Draw us, Thy children, to Thy holy shrine!  
O Love Divine;  
On life's unresting tide  
Spread Thou Thy hands in blessing far and wide;  
So we remember, so in unity  
We make all war to cease;  
And find in Thee  
Our Peace.

ERENE E. ANGLEMAN.

# The Living Church

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

VOL LXVI

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NO. 8

## Editorial

### Christmas and Criticism

THE pressure of disparagement," writes Miss Repplier in the December *Atlantic*, "which is one result of the cooling of our blood after the fever-heat of war, is lowering our enthusiasms, thinning our sympathies, and giving us nothing very dazzling in the way of enlightenment".

Humanity is spiritually ill, and the world, like a fretful child, does not exactly know what is the matter. Perhaps the best index of this peevish petulance and irritable dissatisfaction with everything may be seen in the recent literary output of the past year. We are deluged with sharp and unhappy books—from Strachey's *Some Eminent Victorians* to the rather warped *Mirrors of Downing Street* and *Washington* respectively. These books would not have so large a reading public if there were not in each of us something which this incisive carping, this biting and mordant word-etching, would satisfy and appease. Unhappily, the reaction from the wave of a great ideal leaves us stranded on the shoals of our weaker selves, and our weaker side, which would rejoice to see ourselves great, derives some consolation from seeing the great become weak.

The spirit of carping criticism is much alive nowadays. It is fun to criticize. Next to being great, a lot which falls to few of us (and only to those who never realize their greatness), one may feed his starved self-love, satiate his repressed sense of non-appreciation, by finding flaws in those whom the world has accorded what, blindly and stupidly, it has withheld from us; praise, honor, and reverence. Chesterton says of the "candid friend" that he is lacking in the great essential candor, of acknowledging how much malicious pleasure he gets from criticizing us. There are many of him abroad to-day. The Church has its "candid friends" galore; every statesman has his—witness the plethora of books of this type; each individual has his. The curious part of the experience of being a candid friend is this, that while we indulge ourselves in criticism, we like it, but afterwards it leaves us with a bitter taste in our mouths. If we happen to be of an introspective turn of mind, we can hardly count the performance a happy one. We speak in all "candor", to relieve and express our minds; but the craving is not one whit abated after we have spoken.

So we may conclude that this sort of criticism does not contribute much that is "dazzling in the way of en-

lightenment". We may try again, to find ourselves again in the same condition. It may at last come to us that our whole method and instinct are all wrong, that we have gravitated into some facile and slippery slide down which we go, only to be compelled to climb up again at the end. No, the candor which is inspired by anything save love and appreciation is sure to be futile, for it starts out from the wrong point of departure and brings up at the wrong terminus.

ACROSS THE WINTER of our thoughts comes the dear Feast of the year, the Festival of our Blessed Lord's Nativity. The Word comes again to us, in our own guise, to tell us what is wrong. He found something good in the worst of us, and came to deliver us from the bad in the best of us. His very Coming means that the poorer part of us needs God; His Birth among us means that He can find something to appreciate in all of us. He, the Babe of Bethlehem, is the Great Critic—for "Judge" and "Critic" mean the same. He did not come to condemn, while still He is to be the criterion of our condemnation. He came to appreciate; to save what is "lost", what is without value to other eyes than His. He came to put Himself at the mercy of mankind—a reckless self-disposal for any save God in the flesh. He put himself in the place of everyone whom we criticize; in judging each other we judge Him, whose interests are completely identified with the object of our criticism. His very presence with us is the comment of the ages, and the Word made flesh, by coming, spoke in silence to all mankind.

Our jaded appetite needs to be refreshed and sweetened, and Christmas is the great antidote. Our Lord never exposed any individual to the sharpness of His criticism; He left the individual free to do his own criticizing of himself. This is the wholesome way after all. A great and holy ideal may become for us a purging force burning out in us all that is unworthy, if only we accept the ideal. Another person's ideal may not help us in the least; what is more futile than to measure up another to the standard we impose on him? If *he* had the ideal he would have done his own criticizing; our work is gratuitous. If we would help others to estimate defects, we must use the method of the Incarnation; our Lord brings us to self-criticism by appreciating us.

Nothing is quite so enlightening as true appreciation. It casts living beams of light into dark corners; it illuminates and warms; its heat melts us within, and makes us glow in the giving of it. We come to life in all sorts of new ways, just so soon as we can open flood-gates within us of sincere and genuine admiration. As this stream goes from us, it carries part of us forth—the living, vital, real part of us—and fructifies and quickens stifled instincts, chilled hopes, dormant ideals. It only in the issue leaves us better; it only leaves us satisfied. It is creative in its going-forth, and vitalizing in its action. It is the great gift we may give each other at Christmas.

It is so paltry and futile an employment, beside the Manger of Bethlehem, to see men only to look down upon them. If God could so put Himself at our feet—the lowly, weak Child in the stall—can we possibly become like Him by putting ourselves over each other in judgment? God lay Himself at the feet of mankind—and there is something divine in the very attitude. God put Himself there—and we have no right to try to put others so low before us. If the great among us will to place themselves in such a position, then they liken themselves to Him. What is divine about the act is that it is voluntary and self-determined. There is the gulf of heaven and hell between humility and humiliation.

Some things are so great that they must be studied from below. "Over-looking" a person may be more than a social blunder—it may be a mortal sin. Appreciation and sympathy are the two means whereby we may come at the knowledge of the most real part of our fellows; this is part of the divine wisdom of the Incarnation. In the mind of God there is no knowledge which is not creative, so our Lord's method of human knowledge, by the way of appreciation, sympathy, and understanding, gave Him the means of stimulation, of creative impact of His Personality on others, and of eliciting in act and fact what, as man, He could see only potentially. His is the right method, and Christmas comes again with its silent witness to this great truth.

Criticism of the acidulated and corroding type is neither creative nor peace-producing. It is like a baneful narcotic, which lulls to an artificial sleep, only to call the jangled faculties into a state of more intense and overwrought wakefulness, which provokes recourse again to the opiate. No peace can come to the discontented soul through the discredited methods of destructive criticism. There is no solid up-building on such foundations; it is not "edifying".

There is a true peace, the peace of the Holy Night. That peace comes from God, as the preferable version has it, "to men of good will"—the Angels' message to men on the Night of nights.

The pressure of disparagement is upon all of us. It is a symptom of the old age of the modern world. Its cure is for us to renew our youth and our sweetness in adoration of the Christ-Child, to go back to the Childhood where things are wholesome, and to learn to find that which we may discover to admire and to wonder at. "The Word was made flesh" to utter the eternal judgment of God upon a world grown disillusioned, gray, tired, spiteful, selfish, and to say to it that even where man can find no value God discerns something beyond price; to speak in silence of the wondrous love which may transform life; and to assert eternally that appreciation and sympathy are the great means of understanding man, and the only right way for man to treat his brother.

IF "Gentle Reader" resides within a few hundred miles of New York, let him, or her, make it a point to run into the city and see *Thank You* at the Longacre Theater. It is a play that illustrates why there are churches in which the Nation-wide Campaign—and everything else—is a failure. Two vestry meetings are held on the stage,

**A Good Play**

and the mingled tragedy and comedy presented by the vestry cause tears and laughter to struggle with one another throughout the audience. There are whole vestries that might profitably attend in a body, and it might be a good investment if the Nation-wide Campaign department would arrange for some of them to attend at the expense of the national Church. With it all a pretty love-story is interwoven, and with sparkling wit and bright episodes there is enjoyment enough to cause the "moral" to be thoroughly sugar-coated. As drama quite as truly as a commentary upon much of the religion in the ecclesiastical *Main Streets* of the country, the play is abundantly worth while. And that there are obvious exaggerations, and that the outcome is not wholly satisfactory, are not factors that demand serious criticism.

Mr. John Golden, who presents the play, is trying to provide clean drama for clean people. A series of plays, of which *Turn to the Right* is perhaps the best known, have been the result of his experiment. Far better than passing resolutions against the exploitation of the sex appeal in the theater is the patronage of good plays by those who would reclaim the drama for decency and proper relaxation. Mr. Golden's name may be taken as a guarantee of the decency of a production and of the preservation of the self-respect of the players. But in addition to this it is a pleasure to see the character of a clergyman on the stage presented as a strong, virile man, as we have it in this play, in marked contrast to the mawkish sentimentalist and the libel upon the episcopate that are given in *The Inside of the Cup* or the contemptible cads in clerical clothing that we find in so many other plays.

We earnestly hope that *Thank You* may be witnessed by the church-going people in a wide area adjacent to New York.

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(Continued on page 242)



### NOTES ON THE NEW HYMNAL SECOND SERIES—III

BY THE REV. WINFRED DOUGLAS

**T**HE selection of hymns for Saints' days where, perhaps, but a single one is listed, must necessarily rest upon the principle of allusion (in one or more stanzas) to the teaching of the day. Not uncommonly this principle is disregarded; and the hymns chosen for such a service have but little relationship to the service. For the three Feasts directly after Christmas the following suggestions, founded on this principle, are made.

#### ST. STEPHEN'S DAY

Introit 267—From all thy saints in warfare

Stanzas 1, 4, 19, 20.

Sequence 413—Asleep in Jesus

Three, possibly four stanzas. The exquisite beauty of these lines, sung after the words "He fell asleep," needs no comment. The second tune is preferable, when it has been thoroughly learned.

Offertory 85—The Son of God goes forth to war

Communion 331—O saving Victim

Jesus, "opening wide the gate of heaven," to us, as to St. Stephen.

Final, 511—Jerusalem the golden

Other hymns which might be useful are:

515—There is a blessed home

Omit the second stanza.

386—Art thou weary, art thou languid

#### ST. JOHN EVANGELIST'S DAY.

Introit 267—Stanzas 1, 5, 19, 20.

Sequence 139—Just as I am

Note the relationship to the Epistle.

Offertory 86—O thou who gav'st thy servant grace

Communion 226—Love divine, all loves excelling

Two stanzas.

Final 288—Come, pure hearts, in sweetest measures

A hymn of the four Evangelists.

#### HOLY INNOCENTS' DAY

Introit 267—Stanzas 1, 6, 19, 20

Sequence 302—How bright these glorious spirits shine

Offertory 87—O Lord, the Holy Innocents

Communion 277—Blest are the pure in heart

Final 363—There's a Friend for little children

Sing only the appropriate stanzas, 2, 3, and 5.

An informal Watch-night service on the night of December thirty-first is held in many parishes, and for this, or any other commemoration of the closing and opening secular year, we have the following Hymns.

443—A few more years shall roll

444—Ring out wild bells

445—O God, our help in ages past

446—O God of Bethel, by whose hand

447—For thy mercy and thy grace

448—Father let me dedicate

449—Jesus, still lead on

483—God is working his purpose out

Of these, three are new, 444, 448, and 483. Tennyson's song, 444, should be used only on an informal occasion: the other two are of general serviceability. 445 makes an admirable Introit for the first Sunday of the new year, and 449, especially if sung to the first tune, would effectively close the evening Service on the same day.

#### THE CIRCUMCISION OF CHRIST

But the Eucharistic Scriptures for January first, the Name day of our blessed Lord, indicate the normal choice of hymns for that day; and with the more potency, since we have not, at present, the ancient Feast of the Holy Name.

Introit 316—Jesus, the very thought of thee

Sequence 88—The ancient law departs

Offertory 89—to the Name of our salvation

Communion 223—Jesus, Lover of my soul

The first and last stanzas.

Final 90—Jesus, Name of wondrous love

At Evening Prayer on this day the choir Processional might well be

528—At the Name of Jesus.

The beginning of patient suffering in the human life of the Son of God suggests

108—How beautiful were the marks divine.

And the surrender of His human will to the Divine Will is brought out by

394—Thy way, not mine, O Lord

395—My Jesus, as thou wilt

Another appropriate hymn, either at the Eucharist or at Evening Prayer is

91—Conquering kings their titles take

One of the special features of the New Hymnal is its inclusion of a small number of hymns of great musical beauty, which may be sung with devotional effect by the choir alone; in whole or in part. Two such hymns suggest themselves for the Feast of the Circumcision; and either one will be found of greater musical beauty than the average showy but cheap anthem. The first is:

550—Dost thou in a manger lie

The exquisite tenderness of Mr. Noble's music well brings out the sacrificial aspect of the Holy Infancy, so appropriate on the Feast of the Circumcision. Let the choir, *if it be good*, sing the first stanza unaccompanied. Let a solo boy sing the second, with organ; the congregation might well join in the third. This is a very real treasure.

The second is *the third stanza only of*

345—"O let the children come to me"

The music is that of a famous and beautiful English Christmas Carol; and it has been arranged with a special view to unaccompanied singing by a good and well-balanced choir: the words of this third stanza bring home to us with poignant effect the lesson of the Circumcision, the resolves of the New Year.

"O soul of man, remember well

The holy Name thou bearest:

Of everything that tongue can tell

That name is still the dearest.

O child of God, His voice attend,

Live worthy of his choosing;

For he is thy eternal friend:

Beware lest thou be losing

His grace so freely thine."

#### O WORD OF GOD'S DIVINITY

The Same Forever and To-day!

Teach us anew with faith to pray

That in Thy birth mankind may see

Good-Will on Earth,—Thy Love its stay—

Till Peace redeems the world for Thee.

ALICE CRARY SUTCLIFFE



## DAILY BIBLE STUDIES

[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.]

## December 26—Christmas Message

**R**EAD St. Luke 2:1-14. Text for the day: "Glory to God in the highest, peace on earth, good will toward men".

Facts to be noted:

1. The word "tax" here means "enroll".
2. The Gospel message is summed up in verses 10 to 14.
3. "Good will toward men"; a better translation of this reads "Among men in whom He is well pleased".

Our text for the day is the keynote of the Christmas message. Yesterday throughout the length and breadth of the world there was great rejoicing; churches were decorated, hymns of praise and carols of joy were sung, children were happy in the return of Santa Claus, and all the world was happy because once again we celebrated the birth of the Saviour of the world. To-day let us ask ourselves just what the words of the text mean to you and to me. Notice the real meaning of the words: "Peace on earth to men in whom He is well pleased. Peace on earth to those in whom God Almighty is well pleased. You remember that in another place in the Bible we are told "There is no peace unto the wicked, saith my God". Where greed and selfishness, evil thoughts and evil deeds are found, where men find pleasure solely in the things of the world, there can be no true peace whether we are thinking of individuals or nations. The Christmas message to each one of us means that we shall have peace if our lives are such that God is well pleased with us.

## December 27—A New Birth

Read St. John 3:1-14. Text for the day: "Ye must be born again".

Facts to be noted:

1. A number of the leading men of the Jews were secretly attracted by Jesus Christ. Nicodemus was one of these.
2. Christ emphasizes the absolute necessity of a new birth, regeneration.
3. The new birth, regeneration, must come through Christ Himself.

Jeremy Taylor once said in a comic but frantic way: "You cannot cure the colic by brushing a man's clothes". If men are to be blessed actually and effectually the very fountainhead of their lives must be touched, the thought, the imagination, the heart. There is no bettering of the life of the individual except as the spirit is touched and made sweet, contented, and pure. By careful training you can tame a wild animal but you dare not trust him off the chain. He may even live for a while in apparent harmony with domesticated animals but there is sure to come a day when his wild instincts will assert themselves and he will show his real spirit. For a man's life to be in harmony with the life of God that life must be touched by the spirit of God. Environment, culture, education all have their place but there is but one thing needful, the Spirit of the living God. "Ye must be born again". Christmas to the Christian means something more than a holiday.

## December 28—A New Creature

Read II Corinthians 5:17-21. Text for the day. "Therefore if any man be in Christ, he is a new creature".

Facts to be noted:

1. St. Paul's relation to our Lord is a definitely spiritual relationship.
2. Since his conversion St. Paul recognizes that his whole attitude of life has been changed. In Christ he has literally become a new creature.
3. His urgent plea with the people of Corinth.

St. Paul is speaking of his regeneration, his new birth in Jesus Christ. In another place he says: "I live, not I, but Christ lives in me". And one writer some years ago says: "Regeneration is never without some effect; if we have not the properties, we have not the nature. If the air be dark and pitchy, that a man

cannot see his way, it is a sign the sun is not up to enlighten that hemisphere. A thick darkness cannot remain with the sun's rising. The works of darkness, with their power, cannot remain with a new creature state. The old rubbish cannot wholly remain with a new building. Look well, therefore, whether old principles, aims, customs, company, affections are passed away, and whether new affections, principles, ends, be settled in the room". Christianity is a life to be lived, and the motive power of that life is the spirit of our Lord.

## December 29—A Difference

Read I Samuel 16:1-13. Text for the day: "For a man looketh on the outward appearance, but God looketh on the heart".

Facts to be noted:

1. Samuel commanded by God to choose a successor for Saul.
2. If Samuel had been allowed to follow his own inclinations he would have made his decision on outward appearances.
3. At God's command David is anointed.

"An apple may look very fair to the eye—quite ripe and red, and yet it may be full of rottenness within; so on the other hand, the fruit may be brown, and flecked with spots, and burrowed into by wasps in search of its sweetness. But if we cut it open, and find it sweet in its substance and sound to the core, we say that it is good. It is just the same with man in relation to his God. He may look very fair on the outside, he may be respected and honored by his fellow men; but if his heart has not been renewed by divine grace, there is nothing but rottenness and corruption in the sight of God. While, in contrast with this, he who has come to his Heavenly Father, believing in Jesus Christ, and repenting of his dead works and his idle words, cannot but be, by God's grace, sound and pure, however humble and despised he may be". (Hooper).

## December 30—Supplies

Read II Corinthians 3. Text for the day: "But our sufficiency is of God.

Facts to be noted:

1. The best evidence that St. Paul can present for the power of the Gospel is the body of Christians at Corinth.
2. He has power inherent in himself. It is the power that God alone has given him by which he works.
3. True happiness, peace, and liberty can come only through the indwelling of the spirit of Christ.

"All our power for sacred performances is wholly from another". Not that we are sufficient of ourselves to think anything as of ourselves. "To think, we suppose, is an easy thing: but unless God helps, it is too hard for us. God gave Israel their manna every day, or they could not have subsisted. God must give us fresh supplies of His Spirit in every duty, or they cannot be rightly performed. The greatest fulness of a Christian is not the fulness of a fountain, but of a vessel, which, because always letting out, must be always taking in. The conduit, which is continually running, must be always receiving from the river. The Christian's disbursements are great and constant; therefore such must his incomes from God be, or he will quickly prove a bankrupt". (Swinnock).

## December 31—Another Year

Read Psalm 63. Text for the day: "O God, Thou art my God; early will I seek Thee".

Facts to be noted:

1. This Psalm teaches us what is meant by a "personal" God.
2. The Psalmist recalls the glorious visions of God that he has enjoyed in the sanctuary.
3. The writer is not a recluse but one who is fighting a battle with flesh and blood.

"The objects of human desire and ambition are very fair, and at a distance promise very well to him who can come up with them. But their pursuit is like the countryman's chase after the rainbow. He thought that one limb of the bright arch rested in the field close to him but when he cleared the hedge and came





up to the spot on which it seemed to rest, the rainbow had gone to another field. Even so the various earthly objects of desire and ambition, one after another they disappoint those who seek them. Must it be ever so? Is there really no satisfactory object in which the soul of man may find a full and perfect contentment. Assuredly there is. Our Creator does not mock and baffle us by implanting strong instincts in our nature, and great yearnings after happiness without providing for their satisfaction. In the knowledge of God, in the appreciation of God, in the enjoyment of God, in communion with God, and in nothing short of this, man can find rest" (Goulburn). And the Incarnation of the Son of God has made this possible for you and me. What of "our pursuit of happiness" in the year 1922?

## THE STORY OF THE CHRISTMAS CARD

By J. A. STEWART

**Y**EARS ago (it was about the middle of the nineteenth century) school boys and girls were seen busily producing amazing pen-and-ink scrawlings on sheets of paper. It was the fashion then to add a great many flourishes to hand writing. Penmanship teachers instructed their pupils in the fine art of forming bird-shapes, intricate scrolls, and floral designs with their pens. Sheets of writing paper were bordered with this wonderful penwork and were used by the school children in preparing the Christmas letters which they proudly carried home to their parents and relatives as evidences of their educational progress along this line.

It is said that these academic productions were the first Christmas cards. The "Christmas pieces" with their varied specimens of elaborate penmanship made by school children at holiday time to test their proficiency, were the foundation of a Christmas custom which became grafted so happily on the Christmas tree and Christmas practice generally, that it has flourished with greater or less luxuriance ever since.

It is often thought that along with the idea of the Christmas tree, the custom of sending Christmas cards was first conceived by the Germans. This is not so. The Christmas card had its origin in London, England. It owes its vogue to British artists and publishers, to the great Queen Victoria and other members of the British nobility who made the sending of Christmas card greetings the general fashion and a permanent practice.

Joseph Dobson (who afterwards became an R. A.) was the inventor of the real Christmas card. He was a London artist. And he was the designer in 1844 of the first pictured symbol of Christmas ever sent out as a Christmas greeting to a friend. It was a very dear friend, to whom Mr. Dobson wanted to send an appropriate gift. Trying to think of something novel, the idea came to him to make a drawing symbolic of Christmas in its social as well as its religious aspects. He made a design about 6 inches by 12 inches, in three panels. The center showed a happy family group within a wreath of holly and mistletoe; and the smaller sketches suggested charity and good will. The sides were folded over to meet in the center.

The next year, to meet the requests of the friends who had admired his Christmas greeting, he drew another design and had it lithographed, in order that he might send similar greetings to all his friends.

Other artists followed this lead. One of them, Joseph Cundall, issued in 1846 the first commercial Christmas

card. It was about one by two inches in size, printed in lithography and colored by hand.

There were very pretty pictures on those early Christmas cards produced by the British artists. But the cards became rather cheap when they were turned out in larger quantities to supply popular demand. A card of 1860 is described as "a crude affair," with a spray of crudely-colored holly wreathing, a snow-covered church, and a scene showing a chill, wintry road, bordered by gaunt, snow-laden trees, with the figure of an aged, bent man under a heavy burden of fagots in the foreground.

Up to 1862 most of the Christmas cards were small, containing merely the season's greetings. They were very simple as compared with some of our more elaborate Christmas cards of the present day.

Publishers have done much to put Christmas cards into popularity. Next to the British stand the American, led by young Louis Prang, exiled from Germany, who made his home in 1848 in Boston. He is the artistic genius who invented chromo-lithography—producing the chromos which did so much to cultivate the art tastes of the general public in America, and founding the Prang Educational Company to promote the teaching of the fine arts to young children. He was the first producer of Christmas cards in the United States, where ingenuity and art have been highly exercised in the production of great quantities of Christmas cards, postcards, and those of the highest novelty and popularity.

Just before the World War the growth of the twentieth century custom of sending to one's friends at Christmas cards on which are engraved the sender's name and address and the words of greeting selected by each, had reached great vogue. In Bradford, England (which had become the chief center of production for these cards), it was estimated in 1913 that over thirty million such cards were made each year, giving employment to large numbers of compositors, aerographers, hand painters, bookbinders, stitchers, folders, tiers, etc., using millions of silk tassels, thousands of yards of ribbon, hundreds of reams of parchment, colored boards, and celluloid.

Nobody knows how many millions of such cards and of other Christmas cards and postcards are made and utilized in the United States each year. The War has not destroyed the popularity of the Christmas card. No satisfactory substitute for it can be found. And on each succeeding Christmas day, it is inevitable that millions of hearts are cheered by these inexpensive, pretty, and kindly exponents of friendliness and good cheer.

But the Christmas card has degenerated. Most of those that are offered for sale are a parody on the true Christmas spirit and bear witness to nothing so much as to the worldliness that has overcome the Christ-festival. Here and there are publishers—scarcely any in this country—who make truly devotional mementoes of a true Christmas in their cards, and here and there are people who will send out nothing else; but they are exceptions.

Yet the Christmas card, when worthy, is the most fitting of all Christmas gifts.

DEPART (saith Nature) out of this world, even as you came into it. The same way you came from death to life, return without passion or amazement, from life to death: your death is but a piece of the world's order, and but a parcel of the world's life.—*Michel, Sieur de Montaigne.*



CHRISTMAS RECOLLECTIONS OF AN  
UKRAINIAN EXILE.

BY LIEUT. OMELAN TARNAVSKY

ALL the universe rejoices." This song seems to me to be the echo of some dream. I recall the conditions when the music of the carols echoed from every home of our village. It seems to me that I see the table covered with white linen, that I see the hay under the linen, and the sheaf of wheat in the corner; then the first star in Heaven, and supper in the family circle: then the singing of the carols. It seems to me that I see all those carol singers—long forgotten faces. They stand like a picture before my eyes: all the family gathered together, then all the servants coming in; dear old Kowalski, my father's faithful attendant, and Stakoponecki in his shepherd's coat, even they, though long dead, come now before my mind. It seems to me 'twas yesterday, but. . . . Much blood has flowed since then, and many tears separate that time from the present, so it seems only a dream, not a reality. Is it true that it was once so nice and beautiful and pleasant?

"Now come good tidings." It seems to me that all nature has dressed herself to greet this happy time. The moon shines brightly and the snow sparkles like millions of brilliants; and the frost has embroidered with crystal thread beautiful flowers on the window; the snow creaks.

"Eternal God is born," I seem to hear outside the window, and the frosty air carries the silvery voices through endless space. . . .

"The three kings came with gifts," and the carol singers step into the room noisily, shaking the snow from their feet and beating their hands together to warm them. I see the rainbow-hued star and the manger, the three bearded kings with crowns, and the traditional Jew, and the goat; then the most influential farmers coming in with greetings and gifts of chickens, ducks, apples, and long braided beads. Joy for the children: They peek about the Christmas tree and there is no limit to their happiness. It seems to me that I smell the fruits on the tree, the apples, and the oranges, and that I hear the cracking of the nuts. But this is all a dream. . . .

"All the universe rejoices." These recollections touched my memory like a gentle zephyr blowing across the eyes, and passed, leaving only sad reality. But I am grateful to fate for even the recollection. In the future I hope the reality may return, but I cannot expect it. But at least I would wish that everything should be better than it is now. So I can send far over the seas only these recollections of beautiful past days, and in my heart I give myself the traditional greeting, "Jesus Christ is born."

Liberec, Czechoslovakia, Dec. 13, 1920.

THE Church of JESUS CHRIST has only one faith. We welcome light on it from every quarter: fresh knowledge only shows the brightness and the clearness and the depth of it every day; but there is only one faith—JESUS CHRIST Incarnate, born of a pure Virgin, very GOD as well as very Man, living, dying, risen, ascended, and the same yesterday, to-day, and for ever.—*The Bishop of London.*



CHRISTMAS

To Thee, the Lord of Life,  
Who came, a Child to earth  
On Christmas Day,  
We lift a joyful lay!  
The angels sang Thy birth,—  
"Peace, and good will to men,  
"Peace, and the end of strife,  
"Peace over all the earth!"  
And Heaven replied, "Amen, Amen!"  
For Heaven itself did fill  
With joyfulness and mirth,  
That Thou, the Prince of Peace,  
Shouldst come to reign  
Where wars and strife and hate  
All peace had slain,  
And made earth desolate;  
That Thou shouldst bid men's strife be still,  
And all their hatreds cease.

We, too, Thy Birthday greet  
With carols sweet,  
And festal song;  
We at Thine infant feet  
Our choicest gifts would lay,—  
Of loyalty and love,  
Devotion true and strong,  
Hearts ready to obey,  
To follow Thee always,  
To fight with Thee against the wrong;  
Till Thou all wrong remove  
And bring the Perfect Day.

But oh! dear Christ, we see,  
This Thy Nativity,  
Earth in confusion lie,  
Nations in agony!  
The dawn of peace  
Lies far away;  
The man of strife  
Is here always;  
We pray Thee haste, O haste the day  
For which Thou cam'st to earth.  
Bid wars and tumults cease,  
And with Thy quickening Life  
Bring righteousness to birth—  
The sway of truth and love  
'Twixt nations, races, classes, all,  
Till mankind at Thy feet shall fall,  
Shall own Thee Lord, and on Thee call;  
And God's blest will be done on earth  
As 'tis in heaven above!

LAIRD WINGATE SNELL.

ACKNOWLEDGMENTS

NEAR EAST RELIEF FUND

(Continued from page 238)

|                                       |          |
|---------------------------------------|----------|
| Charlotte M. Alston, Morganton, N. C. | 50.00    |
| E. B. C.                              | 25.00    |
|                                       | \$136.30 |

- \*For Serbian children.
- \*\*For Armenian children.
- †For children.

POLISH RELIEF FUND

|                                         |         |
|-----------------------------------------|---------|
| M. E. and M. Payne, Springfield, Mass.* | \$12.00 |
| * For children.                         |         |

**HOW TO FIND GOD**

**T**HERE are times in the lives of most of us when God is only an idea to us. There are times, too, when He is remote and far removed. Again, there are times when He seems utterly gone from our consciousness; when it seems that He has abandoned us, forgotten us.

What is the trouble? Is it that God has withdrawn His presence, His love, His providence? Not so. It is our own fault.

At such times we should never doubt the goodness of God. Doubt anything but God! Doubt yourself, even, God, never!

It helps one to find God, and to make Him more real to us, not to try to picture Him as a Supreme Potentate, far off in the heavens, in some mysterious and incomprehensible existence; not to imagine Him—first, possibly, as a Great Personality, but simply as Love, for example, or as Goodness.

“God is love”, says the Apostle of Love, St. John. Whenever you come in contact with love, try to realize that that LOVE is God—an expression of God—an evidence of God. Else, where did it originate?

The word “God” is the same as the old Anglo-Saxon word “GOOD”. Whenever you come in contact with anything “Good”, try to realize that it represents GOD! All goodness, as a principle of good, originates in God, and not in man.

Where love is there God is, whether it be the love of a friend, of child, of husband, or wife! The more there is of love in the heart, the more there is of God there. The more there is of goodness in the life, the more there is of God. At least these two things cannot be scientifically accounted for, but that they come from God, and that they express and represent God.

The way, then, to find God is to find that which is “good”, and that which is expressed in the word “love”. Find these. Live these. Be these. Exemplify “love”, and God cannot be far from you. You will soon be definitely conscious of Him. Practise and disseminate goodness, and you will find God and feel Him definitely to be present in your consciousness.

May Christmas bring to thee  
 From Heav'n above  
 Blessings abundantly,  
 God's Peace and Love,  
 May His Sweet Peace Divine  
 Refresh thy road,  
 May the pathway shine  
 With Light from God;  
 May His great Love, I pray,  
 So full and free,  
 Speak to thy heart to-day  
 And comfort thee.

A. R. G.



SIXTH SYNOD OF THE PROVINCE OF WASHINGTON

## Two Forward Steps in New Mexico District

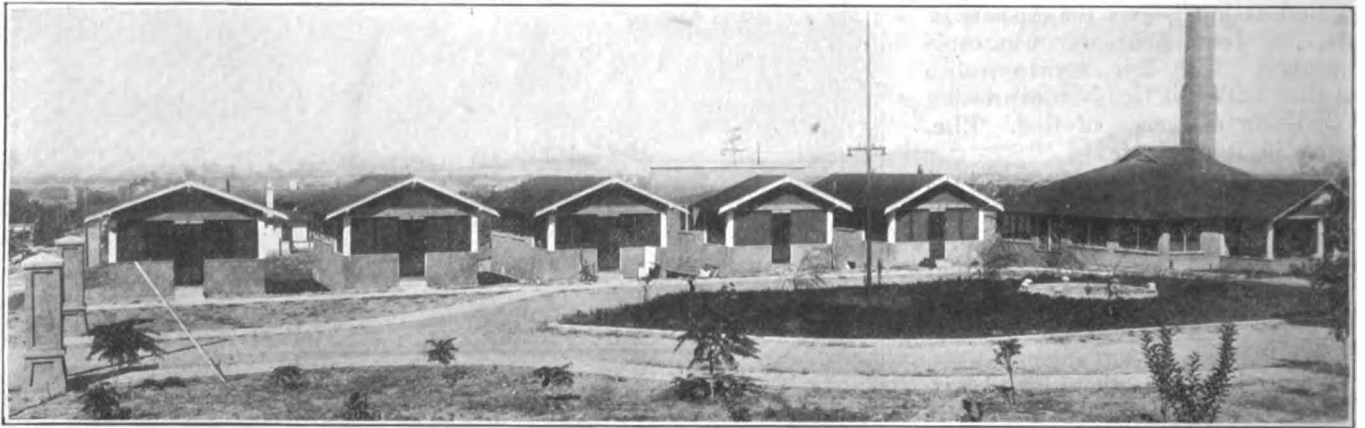
THE hopes and aspirations of the people in the Missionary District of New Mexico, including Texas west of the Pecos river, are about to be satisfied in two directions. In the first place the Church in this district is launching its initial missionary work among Spanish-Americans and Mexicans living in the United States by the purchase of a large piece of property on a prominent corner of Piedras St., El Paso, Texas. This thoroughfare is now one of the great avenues of this very rapidly growing city, and the proposed new International bridge across the Rio Grande to Ciudad Jaurez, Mexico, is a continuation of Piedras St. There is a substantial pebble-dash house on the property and plans are being prepared for the erection of a church-in-a-day. Under the direction of the rector of St. Clement's parish, the Rev. Dr. Fuller Swift, material will be on the ground, and various contractors have agreed to lend a large force of carpenters, cement-workers, and finishers, who, together with volunteers from the parish and neighborhood, finish the church in one day.

The funds necessary for the purchase of property and material are being furnished by the Foreign-Born American

times more than that number are received. Every room has running hot and cold water and is steam heated. Every cottage has bath and toilet, and in the main buildings every room has private bath. The laboratories and treatment rooms are equipped with every modern appliance, including the finest X-ray equipment.

The purchase by the Church of this great Sanatorium for tuberculars was made possible only by the splendid act of Dr. Murphey in creating a trust by which his equity of \$50,000 will become the property of the Church, and the interest will be for the use and benefit of the trustees in the maintenance of the institution. The remaining financial obligation to the District of New Mexico is \$40,000, payment upon this to be made from time to time. The book value of the property as it stands is in excess of \$107,000.

The whole Church—every diocese—contributes patients to New Mexico's pitiable colony of tuberculars, and to some extent forgets those sent to live or die in the "Well Country" of the Southwest. Sanitoria do a fine work for those who come within their influence, by extending education in self-care, by exercising restraints over weakened



ROW OF BUNGALOWS, ST JOHN'S SANITORIUM, ALBUQUERQUE, NEW MEXICO

Division, Department of Missions and Church Extension, St. Clement's parish; and the missionary district. Provision has been made for the employment of a head mission worker, and other Spanish speaking workers are to be supplied by St. Clement's.

The large "Mexican" and Spanish-American population of El Paso and New Mexico has long appealed to bishop, clergy, and lay people of the district of New Mexico as a neglected field for our Church's earnest attention, and all are happy in the knowledge that now this work, so important to the Church and nation, is to be started.

Larger in its beginnings, and not second in importance, is the securing by purchase of the Murphey Sanatorium of Albuquerque, New Mexico, by the Church. It is only after many and long conferences at which Dr. W. T. Murphey, Bishop Howden, George S. Downer, A. C. Stares, treasurer of St. John's Cathedral, and others interested were present, that the sale and purchase of this splendid and successful institution was agreed upon. The Very Rev. Winfred H. Ziegler, Dean of St. John's Cathedral, Albuquerque, was sent to New York City to gain the approval of the Presiding Bishop and Council. This endorsement he secured at the October meetings and upon his return the agreement was entered into. A small initial payment was made, the instruments of transfer completed, and the property is now known as St. John's Sanatorium.

The site of the Sanatorium is a splendid one; one whole city block on an elevation giving a magnificent view of the New Mexico Rockies, the Rio Grande and Valley, and surrounding mesa. There are twenty-one cottages and buildings, all erected in the past six years, thirteen of these being of frame construction and eight of cement. There

is normal accommodation for seventy patients, though at bodies over-driven by excited minds, by encouraging hope and anticipation of returning health to those inclined to be despondent. Other Christian bodies have sanitoria in Albuquerque, and they are doing a fine Christian work. No longer will the Episcopal Church have even the appearance of "passing by on the other side," but with the co-operation and gifts of the people of the whole Church will now do the Master's work in this great field of Christian Service, giving comfort to the troubled, and making possible the care and cure of thousands.

### CHRISTMAS

Lord, Thou didst come unto a world undone,  
Born as a little child in Bethlehem;  
And men knew not what Thou hadst done for them,  
That night, when Heaven and Bethlehem were one.

And still Thou comest unto us undone,  
And with Thy Presence drivest out our fear,  
And Thy pure Light proclaims that Thou art here,  
That Heaven and Earth within our hearts are one.

Lord, give Thyself through us to souls undone  
That we may bear Thy love and tenderness,  
Thy many wandering ones to heal and bless,  
That they may know that Heaven and Earth are one.

FREDERICK W. NEVE.

## Finding the Faith that Satisfies

### A Series of Five Papers

By the Rev. Herbert P. Houghton, Ph.D., LL.D.

#### I. The Faith of a Boy

EDUCATORS agree that in order to study, with satisfactory results, the development of a particular movement or reaction among a group of the human family, they must begin with the child. For example, in the realm of literary imagination, where the mind is led to traverse pleasant and restful paths, we find that development of such enjoyment is the natural result of child experience. Who has not seen the eyes light up and the faces become eager and intent when a group of children are listening to a teacher or parent relating a story filled with vivid description, of daring deeds, of travel in distant lands, or of mysterious happenings? The love of stories and the imagination may be found in the opening mind of the two-year old, while a strong book of fiction which portrays life and adds a stimulus to the imagination satisfies the mature mind as well.

The psychologist and student of pedagogy decides, after observation of child tendencies, to formulate plans and methods for the further leading of the child itself based on the natural reactions of the child to certain stimuli, and its adaptation to its environment. In all such study, the imagination is granted free play. The pictured world of the little child, who is at some stage of his progress a veritable "creator" whose vast created domain may be only his own back yard, is permitted to stand for a time. Cruelty only could prompt its destruction.

In the realm of religious imagination, we are far from being shocked or disturbed by the child's naive understanding of his universe, his God, and his soul. It comes as a surprise occasionally to find that the little people in our homes live in quite a different world from ours, one which can be put aside at will, but reproduced again in a moment when the interruption is past. We find in the child mind, usually, complete satisfaction as to the way things are; for if they really are not thoroughly ideal, the child with his ready imagination makes them so. Many a lesson may be taught to those of us who have moved far away from childhood, by the unquestioned acceptance of apparent mysteries, and the ingenious, and on the whole, logical explanations of supposed anomalies. "Unless ye become as a little child," said our Lord, "ye cannot enter into the kingdom of God." And assuredly something of the faith of a child comes into every human heart when bowed low with grief or trouble; and, with the same confidence with which the trusting child feels sure that his father is the greatest hero and can conquer all difficulties and ward off all disaster from his loving child, we cry, "Abba, Father."

There are several influences that make for faith in the heart of a boy. There is, first of all, that very complicated matter which we call ancestry, which grows more intricate with each succeeding line. For the boy is not only the heir of all the ages; he is the offspring of countless generations; truly he is surrounded by a multitude of witnesses, and the traits of his great grandfather, whose blood boasts a strain of Huguenot, are seen reborn in the brave struggle to know and to do and to believe the right. Such a lad does not know why he gropes for further light, dissatisfied, after the clear flame of child-imagination begins to dim. He does not understand those lurking yearnings of the heart which drive him to study hard and to formulate judgments, and to question procedures, educational, political, and religious; until one day he learns by chance that there was a great struggle for religious liberty, and that men of his clan were active in this crisis, which led to schism, because of a difference of interpretation, or of method, or of doctrine. And then he understands himself better; he begins to fathom his own thoughts; he comprehends himself; he has learned to think for himself; and he says: "My fathers

fought for certain principles, because they knew that they were right and that God was with them. I, too, will stand by principle, and fight if need be." Thus his ancestry gives him the obligation to uphold the right.

But his ancestry also has given him the privilege of free resolve, and if he is now led in one direction or the other, his judgment, still plastic though forming, may carry him to the very opposite view from that held by his fathers. He would not abrogate the Reformation; he stands with those who were willing to withdraw and stand outside. But here steps in a second strong influence in the decision of faith in the heart of a boy. This is environment. Biologists tell us that heredity is stronger than environment, and this may be true in the physical conformation of animals, but in the development of the human mind and soul, while we are to a large extent what our fathers were, we are moulded, tempered, and seasoned by our contacts with men and matters. And if the boy of Huguenot ancestry finds that his religious environment is such that he cannot conscientiously become conformable to it, a struggle ensues. The influence of home and parents may be serene; the teachings of pastors and Sunday school leaders may be freighted with good intentions. But the contest between the old ancestral characteristics and the ever-present contrasts must eventually follow.

What has been the direct cause of this? Before answering the query we must admit that the same dissatisfaction which comes to this thinking boy in the matters of his beliefs and of his soul might not become nascent in the heart of many another; such questionings might remain dormant; they might be passed over as foolish, put down as unessential, or hastily subdued lest they should lead to mental torment. But we must remember that this boy of whom we are speaking has inherited a strong desire for study, and he has progressed in his schooling, secular and religious; he is of such a type that, if he were standing on the coping of the Capitoline hill in Rome, overlooking the Forum, he would be eager to go down quickly into that majestic grave of buried pomp and leave no one of its myriad stones unturned. And so, naturally, he is a seeker after more satisfying objects of his faith, more intimate relation with a Divine Father, and, above all, a richer and fuller realization of the meaning of the central act of Christian worship.

What has been the direct cause, then, of a lack of supreme satisfaction in his religious environment? He has not been able to connect it up with that beautiful imaginary world of religion and faith and hope which he enjoyed in early childhood. He has wished to remain as a little child in his faith, but he has not found those things that would foster such faith. He has come to feel that the Church is mainly concerned with organizations, and with endeavoring to make people passably good instead of deeply spiritual and worthy to move in the presence of God. He has begun to wonder if the Church is the house of God or merely the minister's lecture hall. He has started to think it through for himself, whether the Holy Spirit dwells in the people of the Church, or if they are like some whom the apostles found, who had not heard yet if there be a Holy Spirit. All along, his childhood imagination has missed something in the worship of the Church. He remembers how he created for himself an ideal church, with beauty and with splendor, with choir and altar.

One day he ventures into a church more to his liking. He knows nothing of the service, but some one kindly offers him a Prayer Book open at the proper place. The lad enters into the spirit of worship which he finds prevailing in that House of God. He comes away uplifted by

the music, by the service, by the Communion ritual which he has tried to understand, and by the glorious light streaming through a stained glass window, depicting a scene from the life of our Lord while on earth. He returns to his home to find that his puritanical parents are ready to frown on his wandering away from their Church, and, much to his astonishment, they are inclined to ridicule the forms and "mummery" which, they assert, are practised in the church he has just attended. It is not so many years ago that the forms of worship employed in our Church were scorned and ridiculed by those of evangelical denominations. A surpliced choir was "popery" not a generation ago, though now it has been adopted, with choir stalls as well, in many a Church not at unity with our communion.

But what of the lad and his search for a satisfying faith? Ridiculed by his friends, the Church of his choice appeals to his plastic mind as still something not destined for him as yet. He must wait in patience. He will not sit in the seat of the scornful nor will he desert the Church of his fathers. Perhaps they were right after all. And so he goes on his way, not satisfied, but patient; not convinced wholly, yet longing for a closer, more tangible means of reaching God, a more quickening faith, a joyousness in his religion, and less of the sombre; a high faith and a breadth of vision which his enforced environment failed to present to him.

But though a boy, he is growing into young manhood, and "The thoughts of youth are long, long thoughts." He resolves that he will continue to seek, but he will remain a little longer in the Church of his fathers, in the hope that yet a gleam of that more satisfying light may be granted to him. His decision rests upon these three things; ancestry, environment, and home influence, the three strongest factors that unite in fashioning the fabric of a boy's development in his early years.

But at length there comes the time for the breaking away from the old environment and the home ties. College days have come; the youth sets his face in the direction of the student and scholar. He goes with the firm belief in God which he has ever had; he lives by prayer; his inner life is hid with God. Thither let us follow him, at a later date, and see what progress he has made in his search for a more satisfying faith, and a closer walk with God.

[To be continued]

### CHRISTMAS MYSTERIES

Sing ho! for the Babe, and sing ho! for the Virgin, the Mother of Him!—

But the how and the why, it is God's mystery,  
His secret that none can describe or descry.

You may drink of the cup to its depths, but 'tis vain to peer  
over the brim.

Oh, marvellous night, with its glorious song of the bright  
seraphim!—

But how could the rude, though simple and good,  
Receive and perceive what no scribe or priest could?

You may drink of the cup to its depths, but 'tis vain to peer  
over the brim.

The intellect reels and confesses the how and the why to be  
dim,

But the faith of the heart is a clear enough chart  
To the secrets of God that He wills to impart.

You may drink of the cup to its depths, but 'tis vain to peer  
over the brim.

Fort Worth, Texas.

EDWARD HENRY ECKEL.

### LAST WORDS OF SAN PEDRO DE ALCANTARA

PEDRO DIED in the Convent of Mount Areno. It is said that the hour of his death was revealed to him so that he was able to announce it to those around him.

He received the Holy Sacraments of the Church, and breathed his last devoutly kneeling, and repeating with holy joy the words of the Psalmist:

"I was glad when they said unto me, We will go into the house of the Lord."—*Spanish Mystics.*

### INTROITS FOR CHRISTMAS

*At the first celebration on Christmas Day.*

Psalm xix. 5, 6.

He cometh forth as a Bridegroom out of His chamber  
and rejoiceth as a giant to run His course. He goeth forth  
from the uttermost part of heaven.

Psalm xix. 1.

The heavens declare the glory of God: and the firmament  
sheweth His handy-work.

Glory be to the FATHER, etc. He cometh forth, etc.

*At the second celebration on  
Christmas Day.*

Isaiah ix. 2.

The people that walked in darkness have seen a great  
Light: they that dwell in the land of the shadow of death,  
upon them hath the Light shined.

Psalm LXXXV. 1.

Lord, Thou art become gracious unto Thy land: Thou  
hast turned away the captivity of Jacob.

Glory be to the FATHER, etc. The people that walked  
in darkness, etc.

*At the third celebration on Christmas  
Day and till the Epiphany.*

Isaiah ix. 6.

Unto us a Child is born, unto us a Son is given; and  
the government shall be upon His shoulder; and His name  
shall be called Wonderful, Counsellor, The Mighty God,  
the Everlasting FATHER, The Prince of Peace.

Psalm xcvi. 1.

O sing unto the LORD a new song: for He hath done  
marvellous things.

Glory be to the FATHER, etc. Unto us a Child is born,  
etc.

### THE TAVERN OF PLENTY.

In the Tavern of Plenty all things abound;

The wind whistles round

With a mystic sound,

But the shutters are stout and the doors are tight,

And it's warm and light,

And cozy and bright

In the glittering Tavern of Plenty.

The Tavern of Plenty is gay withal;

The bleak snows fall

On the outer wall,

But through never a chink can they drift inside

To quench or hide

The glowing pride

Of the confident Tavern of Plenty.

In the Tavern of Plenty all pleasures are;

Outside from afar

Shines many a star,

But the roof is close; 'mid its well matched beams

Are no warps or seams

To admit star-gleams

To the satisfied Tavern of Plenty.

In the Tavern of Plenty was song and mirth,

When there came to earth

In humble birth

The Saviour of man and the Lord of Heaven;

But there was not even

An answer given

To His knock at the Tavern of Plenty.

The Tavern of Plenty knows not my face;

I take my place

In the outer space

With the winds and the snows and the stars and the Christ,

And live sufficed

With things unpriced

Outside the Tavern of Plenty.

FREDERICK A. WRIGHT

## Church Settlements

By Clinton Rogers Woodruff

ON All Saints' Day, St. Martha's House, Philadelphia, celebrated the twentieth anniversary of its founding. Very appropriately, the day was opened with a celebration of the Eucharist, and equally appropriately, closed with a reception to Deaconess Colesberry, who has been its devoted and consecrated directress during all this period.

I believe an epitome of its history will be suggestive and helpful. So here it is.

On All Saints' Day, 1901, Bishop Whitaker, of revered memory, opened the house (which had been bought and given to the Diocese of Pennsylvania by Samuel F. Houston) with a service of consecration. He said he hoped it would become "a beehive" and there is no question but that his wish has been more than fulfilled. Deaconess Colesberry and Deaconess Sanford chose the site (at 8th and Snyder Avenue) in what the Bishop considered was a forgotten section of Philadelphia. Deaconess Colesberry was placed in charge and has continued the headworker and chief "doer" ever since. Bishop Whitaker delegated her to overlook the workmen in necessary changes and in furnishing the house, from August to October 9th, 1901, when the staff of two and a lame servant moved in.

Their first activity was conducting a small library. Other clubs and classes followed. In 1907, a new building was added by St. Martha's Auxiliary. In 1910, a house was bought for dispensary work, through the Auxiliary and Miss Cleeman. In 1910, the library was made a deposit station of the Free Library of Philadelphia, and has remained so ever since, being one of the most popular in the city. Indeed one of the problems is to keep books on the shelves, so great is the demand for them.

In 1915, Mr. and Mrs. Houston had the four houses torn down, and a handsome building erected on them, as a memorial to Mrs. Sallie Houston. It is furnished with a small chapel, a roof garden, gymnasium, and other modern conveniences.

In 1916, the Church Dispensary of Southwark gave up its separate work, and has since held its clinics at St. Martha's House, its yearly income enlarging the scope of the work previously done, and furnishing a splendid and striking illustration of helpful coöperation.

St. Martha's Auxiliary and its active chairwomen have ever been a great help to the incorporators and to the deaconess-in-charge, affording a nexus between the voluntary Church workers and this particular Church work, for St. Martha's House is a Church institution, governed by and in the name of the Church.

There have 136 resident workers and hundreds of volunteers, who have done a work of far reaching importance in a difficult section of Philadelphia, coöperating with sundry Church societies and with the Welfare Federation.

St. Martha's activities include kindergarten, working girls' clubs, singing, dancing, probation work, Junior Auxiliary, Little Helpers, Girl Scouts, Boy Scouts, gymnasium, twelve boys' clubs (Jewish and Christian), work among Italians, citizenship classes, cooking, piano lessons, manual work, home-making classes, resident visiting nurse, dispensary (general clinics, corrective clinic, nutrition clinic, health clinic), foreign women's clubs, American mothers' clubs, Jewish service leagues, story hour, library, Christmas parties, summer school, summer home, roofgarden parties, plays, reunions, anniversaries, with exhibits of work done.

While speaking of St. Martha's, mention must be made of St. Agnes' House, which in a way is an outgrowth of the older institution. It is located at 258 East Ontario Street, in a neighborhood house maintained in the Kensington mill district, the "workshop of the world", by the Diocese of Pennsylvania, "where opportunities can be furnished to the people of the community for education and recreation, and for the advancement of their moral, spiritual, and physical welfare."

Deaconess Morris and Deaconess Kaighn are in charge of the work. In the two and a half years of its existence, the House has amply justified the Bishop's venture in planting such a centre in that district, as the following figures will show: From November to April, the number passing over the threshold was 13,519. In three years' time there has been a 332 per cent increase in maximum monthly attendance, with only eighty-seven per cent increase in operating expenses. There is every reason to believe that St. Agnes' House will grow and develop, as has St. Martha's, and show to the world what applied Christianity means.

In an address before the National Municipal League, several years ago, Mrs. V. G. Simkhovitch, herself a devout Churchwoman, said, speaking of Greenwich House, over which she has so faithfully and effectively presided:

"Community houses, such as this, are all over the country; we have a national convention of them. The other day in Chicago we had registered, in connection with our national association, 174 houses of this type in the country. These houses really mean that we are trying to organize all the different interests in these little local communities; that we stand for the idea that it is folly for us to try to build up a national life unless we know how to build up a neighborhood life; that we think it is very silly for the people to try to be national leaders, or to try to understand national problems, until a thorough-going study of neighborhood problems is made. We go on the idea that the neighborhood is really the unit of the nation; and that we must endeavor to make a careful study of the whole life of these small communities, in order to endeavor to connect all that together with our understanding of our national life. We do anything that comes up relating to the development of our community life.

"Mr. Woodruff asked me to say just a word in regard to this house, and how it came about. About sixteen years ago, a number of us who were interested in community life, and wanted very much to live in an industrial quarter in New York City, decided that we would live here in this neighborhood. We went to live on Jones Street, around the corner; we got together a little band of people whom we interested; we rented one little house; after a while, enough interest, both in and out of this neighborhood, developed, so that we acquired two or three other houses; and today, here we are, in this really very commodious and useful community house; we still retain our old property on Jones Street, on the neighboring block, which we are now using for an apartment house for our married workers, and also as a place for women residents; those houses are self-supporting, and are not a charge on the society.

"The residents who live here, we have about thirty-five who either live here in our houses or nearby, all have their common dining room. Those residents have a little corporate life themselves which has nothing at all to do with the society. We go on the principle that our board of managers ought not to have to worry about the price of salad, and how much bottled milk we should have, and all that sort of thing; we are a group inside of the big group, which owns the house. The residents look after their affairs; and the clubs look after their affairs, with a council of delegates of their own, which leaves the board of managers free to look after the larger aspects of the situation. We are not in the uplift business; we don't believe in doing things for people, but in having an active effort made all the time to get the people of this neighborhood to come into their own, to do their own work, do their own thinking, do their own planning. We know that it is impossible for all of that to come true with the present industrial system; but we still do believe that we can do something toward popularizing government, and making people feel more responsible than they have been."

In writing about the work of the Neighborhood House in Rochester, maintained by Trinity parish in that city, a prominent business man, who has contributed towards the support of the work, said: "I consider that the Neighborhood House in Trinity parish has greater possibilities than any other similar institution in the city. You are attempting to better the conditions of a neighborhood, and are not trying to reach out over the whole of Rochester. And then too, the boys who come to you are not obliged to pass through the main streets of the city. You are not pauperizing the people by giving them something for nothing."

Some idea of the work which this House is doing may be gathered from these figures.

(1) 200 boys and young men, not taken from good homes, but from pool rooms and street corners, every week this winter. (2) 75 girls and young women taught in the ways of right living. (3) Over 300 friendly visits made. (4) A doctor and nurse provided whenever necessary. (5) Every child reported by the truant officers properly clothed, and returned to school. Starting out with the motto "Not Alms but a Friend", the parish feels that something of permanent value has been accomplished.

Wells Memorial House, Minneapolis (named after the Rev. Thomas B. Wells, D. D., one time rector of St. Mark's Minneapolis), was established by St. Mark's when its Sixth Street church property was sold. It is very complete in its appointments for the furtherance of a social settlement to promote the physical, mental, and spiritual development of the community. The activity of the work has been most gratifying. The (free) kindergarten, industrial school, gymnasium, and reading room offer a most attractive opportunity for the young people to enjoy healthful entertainment, both physical and moral; the day nursery provides a place where the working mother may daily leave her young babe, with a feeling of perfect comfort and security for its welfare; and the free dispensary, in charge of a complete staff of eminent specialists and operatives, ministers to the needy in physical distress (daily relieving pain and suffering). This is, in brief, an outline of what Wells Memorial House stands for in the community; a place where a good, clean, healthful, Christian spirit is constantly flowing out to those who choose to avail themselves of it; a rendezvous or club house for the young folks, where social intercourse may be enjoyed in helpful surroundings, to which a most cordial invitation is extended. This is the work to which Wells Memorial House stands committed. While the industrial work is entirely separated from any Church influences at Wells Memorial House, by reason of its endowment, it occupies the position of being the only institution of its kind in Minneapolis that is representative of the Church.

Some time since, *Community Center*, a publication devoted to promoting sound community life, declared that millions of dollars are being expended by various religious bodies in the construction of remodelling of special buildings, for social uses. The newspapers report that eighteen such instances totalled \$1,435,000 or an average of \$80,000. The amounts range from \$300,000 down to \$18,000. A classification of fifty-five clippings showed that the Roman Catholics, the Jews, and the Methodists were in the lead in this movement. Our own Church and the Baptists came next, with the Presbyterians and Congregationalists close behind. These figures are of course not to be considered as comprehensive, but merely as straws which indicate the existence and the direction of what is evidently a very considerable movement.

Existing structures are often utilized. The Knights of Columbus in one case transferred a former welfare hut in sections to a new site. The hut was painted inside and out, and newly furnished. Sometimes a church basement is remodelled and fitted especially for athletic and club purposes. One church found an old post office building, which was for sale, and moved it to a new location. Practically all of these Church social centers provide an auditorium and gymnasium, oftentimes combined. A large number of the halls are equipped with stages adapted for amateur dramatics. Many of the buildings have swimming pools, and some of them bowling alleys and billiard rooms. Baby clinics, sewing rooms, and other domestic science features, show welfare and public health purposes. Some of the buildings are

provided with housekeeping apartments for the care-takers, while kitchens and cafeterias are common adjuncts.

Naturally the programmes of activities in these centers vary in accordance with the motives back of the enterprise. In some instances the center is regarded as the place in which the members of the congregation themselves will have their enjoyment, and receive educational and cultural benefits. In other cases, the activities are entirely designed for the education and improvement of the classes in the neighborhood of the center, who are not yet in the fold of the Church itself. In the latter case, one finds on the programme such things as citizenship classes, and courses in sewing, cooking, and millinery. A baby dispensary, health centers, and classes in general household management are also provided. When the social center is chiefly for the benefit of the constituency of the congregation itself, then greater emphasis is placed upon social affairs, and one finds dances and entertainment programmes, basketball tournaments, musical and dramatic clubs, motion pictures, lectures, or community sings.

Generally speaking, the management of the centers, according to *Community Center*, is entirely in the hands of the Church. Occasionally, as in Forest Hills, Long Island, the management is placed in the hands of a representative community board, of which only six out of the nineteen members are from the fostering Church. In some instances the new building is frankly no more than a parish house, whose benefits are open only to the members of the parish organization. In other cases, a trained director is employed, and the building managed much like a Y. M. C. A. There are memberships of various classes, providing gymnasium and bath privileges, and access to certain rooms and entertainments.

Purposes to be accomplished naturally vary from a purely religious character to broad, non-sectarian community uplift. The Federated Churches of Cleveland announced, as one of their plans, the establishment of "large community Church centers in the foreign-speaking section of the city," thus revealing distinctly a social amelioration motive. The West Side Community House of that city has a baby dispensary, and runs classes for mothers and wives in household management. The work is supervised by twenty Methodist deaconesses. In a Jewish center it was said that a varied programme of activities had been arranged in which "special emphasis is being laid upon the study of Hebrew history, science, and literature." In the case of a Butte, Mont., neighborhood house it is said that "it is Christian, but not sectarian. While the national board of Home Missions of the Presbyterian Church is standing back of it, the board has no other purpose but to help along an American Christian life in Butte." An illustration of the more liberal viewpoint is shown in the following statement regarding a community hall in Wisconsin, which is backed by the Baptist Church: "The hall will be managed by a board of directors and will be in fact, what the name implies, a 'community' center, where loyal organizations can hold their sessions, and meetings of all sorts will find a welcome."

The broad general purpose back of this movement has probably been pretty well expressed in the following statement by the promoter of a new Hebrew temple in Boston: "But the function of the modern synagogue must not be limited to prayer and study. It must once again become the center of community life, in all its various forms and aspects, and must be brought into contact with the daily life of the people. Only in this way can it regain the position of influence and prestige which it held in former times. Whatever tends to promote the physical, moral, and social advancement of the people; whatever helps to enlarge, sweeten, and refine human life, must be included within its programme."

While similar in purpose and programme, the names given to these institutions vary. Most of the reports speak of community house or community center, but one does also find the following names: community hall, neighborhood house, community church, recreation center, social hall, and social center.



## DR. REIFSNIDER ON JAPAN

THE hope for world peace lies in the wiping away of misunderstanding between nations and the engendering of a spirit of trust in one's fellowmen," said the Rev. Dr. Charles S. Reifsnider, president of St. Paul's College, Tokio, at the annual service of the Church Periodical Club, held in the Cathedral of St. John the Divine, New York City, Sunday, November 13th.

Dr. Reifsnider has lived in Japan as a missionary for twenty years, and spoke particularly on the Japanese viewpoint, urging on his hearers that they should believe that the majority in Japan, the democratic liberal party, were wholeheartedly in favor of the spirit of friendliness and the limitation of armaments as opposed to armed strife.

"The American People," he said, "have been laboring under a great misunderstanding, have camouflaged the issue, and have taken the attitude of the minority military in Japan as applying to the whole, and have thus discredited the Japanese people." "This same mistrust has been emphasized by the military party," he said, "to stir up in Japan a like fear of and hatred for the United States with the result that distrust has bred distrust, suspicion has bred suspicion until there is an invidious circle of fear and hatred that leads to armed warfare."

Dr. Reifsnider showed how the military party had attained prestige by taking credit for the fact that Japan, a score of years ago a second or third rate power, has become one of the five big nations of the world. "The military propaganda," he said, "was aimed to stir up the people into believing that the military spirit had won the China and Russian wars, and had given Japan a prominent place in the World War, thereby causing her rise to her present position, and offering the argument that only by militaristic methods could she hope to retain the prominence she now holds.

"The avowed aim of the militarists was to make Japan powerful and insure her influence as a nation. If the rights of other nations were infringed or sacrificed in bringing this to pass it was unavoidable, they claimed.

"To this policy the large majority of the Japanese are opposed, and there is an increasingly vehement movement in Japan to break this up. In the present cabinet, and among a large majority of the people, there is a strong and emphatically pronounced opposition to it.

"The voice of the liberals in Japan, a large majority of the nation, realizing the economic waste of the militaristic policy of the past, the loss of friendship and resulting isolation and suspicion in which the nation as a whole is held, and taking advantage of the discredit the militarists have brought upon themselves by their recent failures in world politics,—for these many reasons the voice of the liberals in Japan has become articulate. They have, under the leadership of the late Premier Hara, risen to the call of the Washington Conference in the most liberal spirit of co-operation, frankness, and friendship, with a determination that the many misunderstandings of the past, due in large part to policies often misinterpreted and misunderstood, and not representative of the nation as a whole, shall be freely and frankly discussed.

"That in the most democratic and liberal spirit of co-operation and compromise our mutual interests may be safeguarded and the peace of the Orient assured.

"In this spirit of conciliation and liberalism they have carefully chosen their delegates to the conference, that through them the real voice of the real Japan may be made known to the world. They have every confidence that the United States will meet them in the same spirit, and that their economic needs and national necessities will be given a fair hearing, and justice done them."

In dealing with the relations between China and Japan Dr. Reifsnider said:—

"Japan is no longer a self-supporting agricultural country. She can no longer raise her own food. Last year twenty-five million bushels of rice were imported, and Japan must pay for this and other imports by manufactured articles. Her population is increasing at the rate of 300,000 a year. People are flocking from the country to the cities, because the fields can no longer support them. Japan

must become an industrial country, and as her natural resources are small she must turn for them elsewhere.

"There is, therefore, an absolute necessity that Japan should be able to depend for her food stuffs and raw materials for manufactures upon the extensive territory of the mainland, China and Siberia, and that dependence should be sure, and not subject to interruptions of even a temporary character. The normal course would be for Japan to obtain what she needs from the mainland by the ordinary methods of peaceful exchange of her own products, principally manufactured articles, for food and raw materials, and no necessarily troublesome questions would arise if this exchange could be counted upon, for it must be remembered that since the economic life of Japan depends upon the continuous flow of her products to the mainland, and raw materials to her from the mainland, it is vital that the flow be not interrupted, even for a short time.

"Even a month's interruption might spell untold suffering and hardship for the Japanese people. But the continuity of production and access to markets and raw materials require conditions of order and stability which can only be insured by a strong central government in China and Siberia; without this, transportation facilities, trade, industry, and commerce are subject to continual interruptions.

"To insure this, good government in China and Siberia is a partial explanation of the militarists' policy of the 21 demands on China, and of the expedition of a large force into Siberia.

"Japan's necessity for a ready and continual access to the markets and raw materials of the mainland is vital, and although the coercive method adopted has proven a mistake: *vide*, loss of friendship in China, as expressed by the boycott of Japanese goods, and the great economic waste of the Siberian expedition, the justification of the demand of Japan that her economic needs be given due consideration, and that conditions compatible with ordinary and continuous business opportunities and industrial development shall be assured.

"This demand does not seem to me to be incompatible with the best interests of the comity of nations. Our access to the markets and raw materials of Mexico is desirable, but Japan's with Asia is vital. To the United States the trade of Asia is an added source of wealth (we can live within ourselves) but to Japan it is a necessity of existence. Japan only asks the application of the principle of 'LIVE AND LET LIVE,' said Baron Shidehara recently.

"The sending of 70,000 troops into Siberia to bring out the Czechs has to date cost 125 million dollars, and five thousand lives, which is a dead loss, because no indemnity nor return can be gotten from the irresponsible Bolsheviki government."

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THE SENSE of duty, the love of truth, the desire to do good to all men, are not inseparably connected with the habit of going to church. Yet a man may also make a noble use of the opportunities of public worship. They may deepen his nature and character; they may strengthen and steady him. They may draw him towards others and prevent his becoming isolated. They may enable him to resist the temptations of evil, to get rid of levity and egotism. They may teach him to know himself, they may lead him to think seriously of life; they may enable him to preserve consistency, when other men are going backwards and forwards from one pole of religious belief to another; they are the natural balance of the amusements and excitements of youth, when the pulse beats quickly and the heart is eager, and the sorrows of life have not yet been felt. There is nothing in this which is necessarily formal or unreal or constrained. He who does not under some hasty misconception lay aside the habits of religion, as many in the present day seem apt to do, will find that they are in no way inconsistent with the love of truth. And he will learn, as years go on, that truth does not consist in a series of abstract propositions, or in systems of philosophy, or discoveries about facts of science or history, but that of truth too there is a higher and more living image in the perfection of human nature, the likeness of God in Christ.

BENJAMIN JOWETT.

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THE MAN of perfect knowledge should not unsettle the foolish whose knowledge is imperfect.—*Bhagavad Gita*.

### SCRAPS FROM A BUSY WOMAN'S WORK BASKET

By L. L. R.

**I**T was the first day of the week on which God gave His first gift to the world—the priceless gift of Light. It was the first day of the week on which the Sun of Righteousness arose with the priceless gift of Life. It was the first day of the week, the world's Sun-day, which still remains a "light-giver" to mankind, sending afar through countless channels and ministries its beneficent rays with an influence and power for good that cannot be estimated. Truly, one day in seven, the day of rest and worship, was "made for man", to be a covenant and "sign" between him and his Creator, throughout all generations. Unhappy indeed that nation, or that individual, by whom the gift is ignored, and its untold blessings neglected.

"AND THE BOOKS WERE OPENED IN HEAVEN", writes St. John in his wonderful Revelation.

The brief statement awakens dreamy conjecture. Will there, indeed, be books in Heaven? One, we know, is there, the Book transcending all others in value and beauty. "The Book of Life", "The Lamb's Book", it is entitled, wherein are enscrolled in letters of gold, the names of those who, having heard His call in this life, have risen and followed Him into life eternal. But may there be other books in Heaven, books penned, perchance, by archangels filled with the wisdom of countless ages; books, perhaps, so rich in knowledge and understanding that, in comparison, earth's volumes shall seem like the unlearned books of little children.

Imagination leads us wonderingly through this dream-library of Heaven, and we linger wistfully conjecturing the nature of the volumes thus possibly gathered there through passing ages. History?—Yes, surely, history will be written there; history reaching back afar into those ages veiled, preceding the foundation of the world. Poetry?—Yes, poetry, such as the world has never dreamed; not the, oft-time vapid, inane verse called poetry here but beauteous gems and rays of truth, flowing in rhythmic measure from the crystal river proceeding from the Throne of God, set to the music of the circling spheres. Fiction?—No. To this world only does fiction belong; its mission ends as we enter the realms of eternal verities.

After all, may we not believe that the fullest enrollment of the celestial Library will be that of Biography? The record of beautiful, pure, heroic lives, wholly unknown, it may be, as among the life-histories "written up" in this world, life stories embodying golden deeds, noble self-sacrifice, true and glorious service, noted and penned only by Him to whom all life is but an open page, from whom nothing is hid, and by whom nothing forgotten.

Ah, yes; may it not be that for those who have so loved books in this world, books strong, true, and beautiful, this may be another of the joys which await us there, wonderful volumes penned by angels in all ages, and preserved within the archives of Heaven?

A RECENT WRITER has said: "The life of the artist always begins tomorrow." True; for Art ever stands a tip-toe, lured by dreams and led by hopes of attainment always beyond. The Christian also "follows after", not as already having attained, but pressing onward toward the high mark of his calling. But the life of the Christian must begin to-day.

PATIENCE is the pulse of Perseverance. A weak, fluctuating pulse indicates a weakening of the life force, a waning vitality. Paraphrase St. Paul's rule of life and service, and aspiration can find no safer or surer guide: Fervent in hope; patient under disappointment; continuing instant in prayer, and a prayerful purpose.

THE MASTER ARCHITECT planned a glorious Temple, beautiful in proportions, perfect in symmetry, a noble, harmonious whole. The design was entrusted to builders chosen and instructed. Discussion arose; questions and conjecture concerning its parts, its plan, and purpose. The

workers elected to build separately, or in squads. The Temple remains unfinished; the sections erected are ill fitted, out of line, disproportioned, and unharmonious. How great must be the sorrow and disappointment of the great Designer!

COUNT THAT DAY LOST which may not show at eventide,  
Some answering deed to earth's sore need,  
A word to stay some downward way—  
Thine own self nearer God.

#### PEACE IN THE CENTENNIAL YEAR?

THE summoning of the great nations, England, France, Italy, and Japan, to a Disarmament Congress by the President of the United States recalls the interesting fact that it was an American war ship, commanded by a communicant of the Church, Commodore Perry, which carried Christianity to Japan. The first Christian service in Japanese waters was celebrated on Perry's flagship; and five years later, 1858, in the home of Townsend Harris, first American minister to Japan—a house which had formerly been a Buddhist temple—the first Christian service was celebrated on the mainland by Rev. Henry Wood, chaplain of the war ship *Powhatan*, of Commodore Perry's fleet. Within a year from that time the Rev. J. Liggins and the Rev. C. M. Williams, later Bishop of Yedo, arrived to represent in Japan the Missionary Society of the Church in the United States. They were the first Christian missionaries to enter Japan following the opening of the kingdom to the world. Since then sixty-three years have elapsed. Will it not be a glorious working out of destiny if, in this Centennial Year of the Missionary Society, the nations shall agree on a basis of lasting peace?

#### BETHLEHEM'S FIELDS

*The Shepherd Boy Speaks*

It's lonely here in the fields  
With the men all gone away;  
I'm hoping they'll soon come back,  
Or else that 'twill soon be day.

I can see the breath of the sheep  
Like a spindling, drifting cloud  
Float over them, as they sleep  
All warm in a huddled crowd.

Well, I saw the angels too,  
And I heard the song they sung,  
And I'm left behind on guard  
Only because I'm young.

I jumped to my feet with the rest,—  
I could have run faster than they,—  
Said one, "Who will stay with the flocks?"  
"Oh, David, the boy, will stay!"

So being a boy I must watch;  
I'd far rather be with the men!  
Yet perhaps it would scare the sheep  
If the Angel should come again.

I'll try to remember the tune  
Of "Glory to God on high"  
I may whistle it to the Child  
When I find Him, bye and bye.

JOHN MILLS GILBERT.



## Holy Night

Hail! Holy Night, when Heaven's gracious Son  
 Descended to this earth in mortal frame  
 To suffer sorrow, anguish, death of shame,  
 That man from sin and ruin might be won;  
 With honor, praise, and worship sweetly done  
 By shepherds, kings, and angels who then came  
 To Bethlehem's manger; so to-day the same  
 Glad hymn of peace and mercy mild, with one  
 Accord we raise at altars gleaming bright  
 With radiance divine. The sinless dove  
 Of sacramental peace and gladdening light  
 Proclaims with gentle joy the hopeful love  
 That crushes darkness, swift dispels the night.  
 And, as of old, directs our souls above.



Madonna of the Pomegranate—Botticelli





*Madonna—Mazzoni*



*The Holy Family—Maratta*



*The Mystery of the Incarnation—Raphael*

# Church Calendar



## DECEMBER

- 1. Thursday.
- 4. Second Sunday in Advent.
- 11. Third Sunday in Advent.
- 14. Wednesday. Ember Day.
- 18. Friday. Ember Day.
- 17. Saturday. Ember Day.
- 21. Fourth Sunday in Advent.
- 21. Wednesday. St. Thomas.
- 25. Sunday. Christmas Day.
- 26. Monday. St. Stephen.
- 27. St. John, Evangelist.
- 28. Wednesday. Holy Innocents.
- 31. Saturday. Eve of Circumcision.

## CALENDAR OF COMING EVENTS

January 25, 1922—Bishop Whitehead's Fortieth Anniversary.

# Personal Mention

THE Rev. R. E. BOYKIN, of St. Luke's Church, Denison, Texas, has accepted a call to St. John's Church, Tallahassee, Florida.

THE Rev. W. E. DAW, for the past four years in charge of Trinity Church, Sharon Springs, N. Y., has accepted a call to the rectorship of Holy Cross Church, Fort Plain, N. Y., with the charge of the Church of the Good Shepherd, Canajoharie, both incorporated parishes in the Diocese of Albany. He will enter upon his new duties on February first.

THE Rev. GEO. T. GRUMAN was recently in an automobile accident and will probably be unable to conduct a mission at Pulaski, N. Y., as planned.

THE Rev. C. H. JORDAN, rector of the Church of the Holy Comforter, Crescent City, Florida, has been elected the president of the chamber of commerce in that city.

THE Rev. ARTHUR S. LEWIS, formerly assistant at the Church of the Ascension, Atlantic City, N. J., has accepted a call to Christ Church, Riverton, N. J.

THE Rev. E. F. H. J. MASSE is now priest in charge of St. Ambrose's Church, Groton, N. Y.

THE Rev. EDWARD E. MATTHEWS has resigned as assistant minister in the Church of the Heavenly Rest, New York City. The vestry of Christ Church, Greenwich, Conn., having granted the rector a leave of absence for six months, Mr. Matthews will have charge of the parish during that time.

THE Rev. OSCAR MYER, Jr., has been appointed Chenango Co., N. Y., missionary.

THE Rev. HARRY PERKS (formerly of Trinity Church, Hayward, and All Saints', Elmhurst), Diocese of California, not having sufficiently recovered to be able to resume active service, asks that all correspondents continue to address him at Mt. Eden, California.

THE Rev. D. A. SANFORD may now be addressed at 3405 Main St., Houston, Texas.

THE Rev. THOMAS J. SHANNON, priest-in-charge of St. John the Divine, Tompkins Cove, in the Diocese of New York, has accepted appointment as priest-in-charge of Emmanuel, Sheepshead Bay, Brooklyn, and takes charge on January 1st.

THE Rev. G. H. S. SOMERVILLE, LL.D., has accepted a call to All Saints' Church, Western Springs, Diocese of Chicago. His address remains the same, 1401 W. Adams St., Chicago, Ill.

THE Rev. HENRY TATLOCK, D.D., rector-emeritus of St. Andrew's Church, Ann Arbor, Michigan, and president of the standing committee of the Diocese of Michigan, now resides at 108 Lawrence street, Ann Arbor.

THE Rev. ROBERT T. WALKER has accepted appointment as priest-in-charge of St. Alban's Church, Carnaroe, Brooklyn, and should be addressed at 9408 Farragut Road.

THE Rev. RALPH A. WEATHERLY began his rectorship at St. Paul's Church, Montrose, Pa., on December 11th.

THE new address of THE Rev. JOHN M. WITZYCOMB is 1060 Lakeland Ave., Lakewood, Ohio.

## ORDINATIONS

### DEACONS

WEST TEXAS.—On St. Andrew's day in St. Peter's Church at Rockport, Texas, E. DAVIS WILLIAMS was ordered deacon by Bishop Capers. He was presented by Archdeacon McKenzie. The Rev. Francis A. Brown preached. The Rev. G. Smith was the Bishop's chaplain, and the Rev. C. E. Parkeson, crucifier.

Mr. Williams came to the diocese as one of the war secretaries for the Brotherhood of St. Andrew to Camp Travis, and served as a lay-reader at Aransas Pass, Beeville, Karnes City, Kenedy, Runge, and Rockport for more than a year.

Mr. Williams, who has belonged to the Brotherhood from its beginning, served as war secretary in Camp Fremont at Palo Alto, Calif., also at Camp Travis, San Antonio, Texas, and was selected as one of twenty men to take up some special work for the War Commission of the Church. He has served thirty years or more as layreader.

WESTERN NEW YORK.—On December 1st, at St. Stephen's Church, Olean, N. Y., Bishop Brent ordained to the diaconate ARTHUR LOUIS GAYLORD, of St. Stephen's Church, Olean, and HERBERT E. RODWELL, of St. Paul's Church, Holley. The Rev. Dr. G. S. Burrows celebrated the Holy Communion at 8 o'clock, assisted by the Rev. Messrs. S. Schofield and C. C. Bentley. Morning Prayers were said by the Rev. Paul Hoffman, the Rev. Dr. Agate, and Mr. C. Burton, layreader. Mr. Gaylord was presented by the Rev. C. C. Bentley, and Mr. Rodwell by the Rev. Dr. Burrows; the Rev. Dr. Ashton read the epistle and the Rev. Mr. Schofield the Gospel: the Rev. H. de W. du Mauriac was Bishop's chaplain. Other clergy present were: the Rev. Messrs. H. L. Lynds, R. E. Langton, Paul Hoffman, and the Rev. Dr. Agate. Mr. Gaylord becomes assistant at St. Stephen's, Olean, with charge of the Church of Our Saviour, Bolivar, and St. Barnabas' mission, Franklinville, and Mr. Rockwell will remain at St. Paul's Church, Holley, N. Y., where he has been layreader since entering the Church from the Methodist ministry.

### PRIEST

ANKING.—On November 6th the Rev. VINCENT H. GOWEN was advanced to the priesthood at the Cathedral of the Holy Saviour, Anking, China, by the Rt. Rev. D. T. Huntington, D.D. The service was conducted in Chinese. The new priest will return to take charge of the mission at Nanchang, the capital of Kiangsi Province.

## MARRIED

MICOU-CHILDS.—On December 5th, in Old Christ Church, Philadelphia, the Rev. PAUL MICOU and Miss JANET SAYCE CHILDS, by the rector, the Rev. Dr. Louis C. Washburn, and the Rev. Dr. William E. Gardner. Mr. Micou is one of the secretaries of the Department of Religious Education of the Presiding Bishop and Council, and has charge of our Church's work for college and university students. Mrs. Micou is the daughter of Mr. Allen Childs, member of various diocesan boards in Philadelphia, and a vestryman of Christ Church.

## DIED

LA MOTHE.—Entered into Life, on Thursday, December 1st, at the Bishop's House, Honolulu, JEAN MONTGOMERY LA MOTHE, aged 21 years, daughter of the Rt. Rev., and Mrs. John L. LA MOTHE.

RANDALL.—OTIS DANIEL RANDALL, born March 14, 1830, Ames, N. Y., died Nov. 22, 1921, at Oak Park, Ill. Father of Charles P. Randall and Mrs. Annie E. Pither, of Oak Park, and the Rev. Edwin J. Randall, Chicago.

"I have fought the good fight,  
"I have finished my course,  
"I have kept the faith."

## MEMORIAL

### ANNIE CAISSON

In loving memory of ANNIE CAISSON, who entered into Life Eternal on St. John the Divine's day, 1909.

"Numbered with Thy Saints in glory everlasting".

## TRAVEL

STEAMSHIP TICKETS, TOURS AND CRUISES, EDGAR C. THOMPSON, Alpena, Michigan.

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

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## POSITIONS OFFERED

### CLERICAL

CURATE DESIRED FOR SUBURBAN Church near New York City. One able to work with boys and direct Sunday school work preferred. State experience and give full information as to education, etc. Send Photograph if possible. Address W. W. W-480 "THE LIVING CHURCH, Milwaukee, Wis.

### MISCELLANEOUS

WANTED—ORGANIST AND CHOIRMASTER at St. John's Cathedral, Quincy, Illinois. Young unmarried Catholic. State experience and salary required. Address The DEAN.

WANTED AN ORGANIST AT A BOYS' school. A young man desirous of entering a boarding school and willing to serve for board and tuition. Apply to H-470, care of LIVING CHURCH, Milwaukee, Wisconsin.

ORGANIST - CHOIRMASTER WANTED about February 1. Must be of highest musical ability and thorough Churchman. Large male choir, considered the finest in the state. Fine new pipe organ, three manual and thirty speaking stops. Church located in one of the largest cities of the Middle West. Address ABC-468 care of LIVING CHURCH, Milwaukee, Wisconsin.

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WANTED A WOMAN, REFINED AND cultured, to serve as house mother for twenty boys, 10, to 12 years of age. Must be some one who loves children and willing to make the house a home instead of an institution. Apply to H-469, care of LIVING CHURCH, Milwaukee, Wisconsin.

YOUNG WOMAN WITH ORGANIZING Ability, who has worked with the Girls' Friendly Society, for Diocesan Field Secretary for some salary. Reply to MRS. CHARLES FORSYTH, 356 Juneau Ave., Milwaukee, Wis.

## POSITIONS WANTED

### CLERICAL

PRIEST, UNIVERSITY GRADUATE, FORCEFUL preacher, experienced in educational work, now curate in large Western parish, desires parish in East or South. Excellent references. Address H-481, LIVING CHURCH, Milwaukee, Wis.

YOUNG UNMARRIED CLERGYMAN AS assistant in a large Eastern city parish. Plenty of hard work. Write P. E-482, care THE LIVING CHURCH, Milwaukee, Wis.

**P**RIEST, THOROUGHLY EXPERIENCED and with excellent testimonials, desires rectorship, or locum tenency. University and seminary graduate. Unmarried. Address R. 471, care LIVING CHURCH, Milwaukee, Wis.

## MISCELLANEOUS

**O**RGANIST-CHOIRMASTER DESIRES immediate appointment, American. Boy-choir specialist, Churchman, thorough musician, highest credentials. Address MASTER 446, care LIVING CHURCH, Milwaukee, Wis.

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## PARISH AND CHURCH

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

**A**USTIN ORGANS. WHEN A REPAIR MAN in a large eastern city was asked why he did not recommend Austin Organs, since he admired them so much, he replied: "Austin Organs behave too well and require too little work. They would put me out of business." Another repair man 35 years in the work says: "In all my experience, Austin Organs have no equal for steady performance and low maintenance expense." AUSTIN ORGAN CO., Woodland Street, Hartford, Conn.

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**C**HURCH EMBROIDERIES, A L T A R Hangings, Vestments, Altar Linens, Surplices, etc. Only the best materials used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major Street, Toronto, Canada. Orders also taken for painting of miniature portraits from photographs.

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**S**OUTHLAND REMOVED TO 111 SO. BOSTON AVE. Lovely ocean view. Bright rooms, Table unique. Managed by SOUTHERN CHURCH WOMAN.

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An organization in the Church for the spread of Christ's Kingdom among Men and Boys by means of Personal Prayer and Personal Service. Convinced that Chapters of the Brotherhood can only attain their maximum effectiveness by having a carefully laid out program covering at least a one-year period, the Brotherhood is suggesting the following minimum Program as the basis of the Chapter's Corporate Work for 1922:

- A Monthly Men's Corporate Communion.
- Ushering and Hospitality at Church Door.
- A Church Attendance Campaign during the year.

- House to House Canvass to uncover additional opportunities for personal work.
- Hotel-Boarding House Work.
- Round Table Conferences or Periodic Bible Class.

- Organize Junior Chapter if there be none in the Parish.

- Arrange two visits to other Chapters or Churches to increase interest in the Brotherhood.

- A Delegate to the National Convention.
- Co-operate with the Nation-wide Campaign.
- Two or more men or boys with the consent of the Rector can organize a Chapter.

For additional information address F. H. SPENCER, Executive Secretary, Church House, 202 South 19th Street, Philadelphia, Pa.

## APPEALS

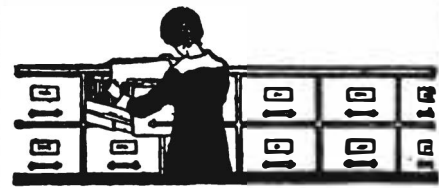
## ALL NIGHT MISSION AND BOWERY HAVING COMPLETED

ten years of continuous service, (never has closed night or day), reports feeding 182,000, sheltering 365,000, led to a new life through Christ 35,000. Services held 3,650. Hundreds of visits made hospitals and prisons. Many wandering men and boys sent back to their homes. Many homeless men on the Bowery who must be cared for.

Mission needs funds—Please help. Contributions may be sent to THE LIVING CHURCH or to DUNLEY TYNG UPJOHN, Treasurer, City Hall Station, Box 81, New York City.

This work is endorsed by many Bishops and clergymen.

## 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, not 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.

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CATHEDRAL OF ST. JOHN THE DIVINE  
NEW YORK

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

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Sixty-ninth street, near Broadway  
REV. NATHAN A. SEAGLE, D.D., rector,  
Sunday Services: 8, 11 A. M., 4 P. M.

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SPIRITUAL HEALING SERVICES  
Thursdays, 10:30 A. M.

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REV. ROBERT B. KIMBER, B.D., associate rector  
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## ST. PETER'S CHURCH, CHICAGO

Belmont Avenue at Broadway  
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Week days: 8, 9:00, 9:00 A. M., 5:30 P. M.

## ST. JAMES' CHURCH, CLEVELAND

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Daily Mass, 7:00 A. M.

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Sundays, 8, 9:30, 11 A. M.; 4:30 P. M.  
Week days 7:30 A. M., Daily.



BOOKS RECEIVED

T. & T. Clark. 38 George St., Edinburgh, Scotland.

New York, American Agents.  
Charles Scribner's Sons, 597 Fifth Avenue.

*Recent Theistic Discussion.* The Twentieth Series of Croall Lectures. By William L. Davidson, M.A., LL.D., Professor of Logic and Metaphysics in the University of Aberdeen. Price \$2.25.

*The Educational Division.* Church Missions House, 281 Fourth Ave, New York.

*How Can We Know the Way?* (Short Talks with Seekers After the Kingdom). Sequel to *The Mystical Companionship of Jesus*. By a Layman (W. H. Jefferys, M.A., M.D.) Price 75 cts. Cloth bound; 60 cts. paper covers. Suggestions to Leaders 25 cts.

Harvard University Press. Cambridge, Mass.  
London: Humphrey Milford, Oxford University Press.

*Immortality and Theism.* By William Wallace Fenn. Bussey Professor of Theology. The Ingersoll Lecture, 1921. Price \$1.00 net.

Longmans, Green & Co., New York. Columbia University, Sales Agents.

*State Taxation of Personal Income.* By Alzada Comstock.

The Macmillan Co. New York City.

*The Secret Way.* By Zona Gale. Price \$1.50.

*The New Testament To-day.* By Ernest Findlay Scott, D.D., Professor of Biblical Theology in Union Theological Seminary, New York. Price \$1.00.

*The Golden Fleece and the Heroes Who Lived Before Achilles.* By Padraic Colum. Illustrations by Willy Pogany. Price \$2.00.

Lthrop, Lee & Shepard Co. Boston, Mass.

*The Joyous Guests.* By Maud Lindsay and Emille Poulsson. Illustrated by W. M. Berger. Price \$2.00.

The Cornhill Publishing Co. Boston, Mass.

*The Hope of the Future.* By Edward E. Eagle. Price \$2.00.

S. P. C. K. London, England.

The Macmillan Co., New York City, American Agents.

*The Patriarchs.* By E. B. Trist (Mrs. Wm. C. Piercy.) Illustrated in colors.

*David.* By E. B. Trist (Mrs. Wm. C. Piercy.) Illustrated in colors.

PAPER-COVERED BOOKS

The American Society of Church Literature. 45 Church St., Hartford, Conn.

*The Spiritual House.* A first Lesson in Architecture. By William R. Huntington, D.D.

From the Author.

*Church of S. Botolph, Boston.* A Guide, with Notes on the History and Antiquities of Boston and Skirbeck. By George Jebb, A.M. Illustrated.

BULLETINS

Department of Publicity. 281 Fourth Ave., New York.

Bulletin No. 16. *The Church and the Foreign-Born.* Policies adopted and work accomplished. Issued by the Department of Missions and Church Extension Foreign-Born Americans Division. Bulletins of the Presiding Bishop and Council of the Protestant Episcopal Church. Series of 1921.

PAMPHLETS

The Church Peace Union. (Founded by Andrew Carnegie). 70 Fifth Ave., New York.

*Do We Want War in the Far East?* By Harry Emerson Fosdick, D.D. A sermon preached at the First Presbyterian Church, New York, October 9, 1921. Stenographically reported by Margaret Benton.

From the Author.

*An Anniversary Missionary Sermon.* Preached in Christ Church, Houston, St. David's Church, Austin, and Christ Church, Tyler, in the Diocese of Texas, by the Right Reverend George Herbert Kinsolving, D.D., Bishop of Texas. (Printed by Request).

*The Attitude of the Jew Towards the Non-Jew.* By Jacob Z. Lauterbach. Reprinted from Yearbook. Vol. XXXI, Central Conference of American Rabbis, 1921.

*Near East Relief.* 151 Fifth Avenue, New York City.

*Lord Bryce Says*—An address delivered at a luncheon given in his honor at the Hotel Astor, New York City, September 30, 1921.

The Society of SS. Peter & Paul. 32 George St., Hanover Sq., London, W. 1.

*Dislocation of the Canon.* Address delivered by Viscount Halifax at the Annual Meeting of The Confraternity of The Blessed Sacrament, Tuesday June 27, 1916.

The Temple Tours. 65 Franklin St., Boston, Mass.

Temple Tours. Europe 1922.

Intercollegiate Tours. 65 Franklin St., Boston, Mass.

Europe and the Near East. Tours planned for cultural values, 1922.

MAY CREATE A PROVINCE OF LONDON

Two Bishops Opposed—National Assembly—Dr. A. H. Mann.

The Living Church News Bureau }  
London, December 2, 1921 }

AT the London Diocesan Conference on Monday last, the Bishop of London presiding, the question of the division of the diocese was again considered. Two committees had been appointed to deal with the matter—the first of these was a diocesan committee appointed by the Bishop, in accordance with a resolution passed by the London Diocesan Conference in June, 1920, generally approving of the principle of division, if shown to be feasible; it was asked to report what division or divisions should be suggested, and further to consider whether, in view of the present poverty of the clergy, an immediate appeal for the large sum required was judicious. The second committee was appointed by the National Assembly, to consider the whole question of the advisability of the creation of new sees, and, if necessary, of provinces. In the draft report of this New Sees Committee, which necessarily is framed on broad lines, there were only two references to the special case of the Diocese of London. The committee expressed the opinion that this particular problem cannot properly be solved without consideration of the complete Metropolitan area, and they recommended that the Dioceses of Southwark and Chelmsford should be dealt with as part of a comprehensive scheme for the whole. This view is strongly endorsed in the report of the London Diocesan Committee, which was presented to the conference on Monday. Until the draft report of the New Sees Committee came into their hands the only corporate conclusion at which they had arrived was the London diocese was in need of some form of episcopal reorganization, and that the problem should be grappled with at once. When, however, they had seen, and had found themselves in agreement with, the recommendations of the other body, they decided to offer no definite suggestions of their own, or any detailed report on the questions submitted to them. They propose instead that the New Sees Committee should be pressed to include in their final report a strong recommendation to the National Assembly, asking them to appoint a further committee charged with the investigation of the problem of the London diocese as part of the Metropolitan area.

A resolution embodying these views was supported by the Bishop of London, and carried by a large majority. It may be assumed therefore that the National Assembly will duly appoint the special committee

asked for, and that the division of the Diocese of London will be considered in connection with the larger question of the Metropolitan area.

The Bishop of Southwark, criticising the suggested episcopal reorganization, so far as it relates to his own diocese, says: "Under the scheme, Southwark might be asked to go into a new Province of London. I am not convinced that the creation of a new province would be the wisest step for the Church to take. It has been hard enough to do the business of the Church in this country as rapidly as is desirable with two Convocations, and I should dread the effect which a third Convocation might have upon progress. If Southwark agreed to inclusion in a Province of London it might be said that the Southwark diocese should be divided. That is not practical politics at present. This diocese has been in existence for only sixteen years. Its boundaries were decided upon after long preparation and very careful thought, and it would be premature to alter them now. There is no demand in the diocese for any such change at present. We need longer experience of the results of the existing arrangements—so far those results have been most encouraging. A great advance has been made in Church life in the diocese. I have been here only two years, and I have been impressed by the strength of the corporate life of the diocese and the vigour and enthusiasm of people working under great difficulties arising from the lack of funds. For financial reasons Southwark would welcome a re-arrangement of the Metropolitan area which would tend towards the equalization of resources. But in view of the unsatisfactory financial position of many of the clergy in this diocese there would be grave objection to incurring at this time the expenditure which an additional bishopric must involve.

"Whether a division of the diocese may be necessary in future years is a question upon which I have an open mind. We in Southwark would be ready to consider a useful and reasoned scheme, which would bring the dioceses in the Metropolitan area into closer relationship, without destroying their autonomy or severing them from the Province of Canterbury; but we certainly do not feel that the experiment which was made when the Diocese of Southwark was created has been a failure, or that the results are discouraging."

The Bishop of Chelmsford agrees with his brother of Southwark, in so far that he is at present disinclined to participate in the proposed scheme. Without the co-operation of these two prelates, the new Province will undoubtedly be difficult to form. The fact remains that the present Diocese of London

is far too large to be adequately overlooked by one bishop, however strong, physically and spiritually, he may be. The best solution would therefore appear to be found in a simultaneous division of the diocese and the creation of a Province of London.

#### NATIONAL ASSEMBLY

Although the National Assembly of the Church of England sat for five days last week, and will not meet again till February, many subjects on the agenda were not reached. They include payment by the Ecclesiastical Commissioners of costs of proceedings under the Clergy Discipline Act (this stood in the name of Lord Phillimore); reform of Ecclesiastical Courts (Bishop of Chelmsford); tithe rent-charge; canonical legislation and nominated and co-opted members; pew rents; resolutions of the Lambeth Conference; model form of accounts for Parochial Church Councils; new method of electing the House of Laity; reading the Thirty-Nine Articles; Cathedral choir schools (Dean of Exeter); expenditure on education (Bishop of Manchester); and prayers for the Washington Conference.

On the resumption of business last Friday, the Bishop of London moved the appointment of a committee to consider the question of organizing, as a department of the Assembly's work, a Social Service Committee to deal with the Church's relation to social work generally, especially with reference to moral and temperance work. He said that they had up to now been mainly arranging their domestic affairs. Unless they had something which really touched the social and moral conditions of the country, they would fail as a National Assembly. It was not right to allow the women not only to go out into the streets to rescue young girls, but to find the money for rescue work as well. He knew many people did not agree with the line taken by the Church of England Temperance Society. Well—then give them another line! "For God's sake," added the Bishop, "say something and do something." They wanted to harness all the splendid social work now going on to the National Assembly of the Church of England.

The Bishop's resolution was unanimously carried.

Other business was the consideration of the report of the Committee on Ecclesiastical Dilapidations, and on the motion of the Bishop of Manchester the Assembly instructed the Committee to provide, by any measure they present, that a diocese which has already passed a dilapidations scheme, whereby benefits greater than those proposed in the measure are secured for the clergy in that diocese, shall not lose such benefits by the passage of the measure.

The Assembly also recommended Parochial Church Councils, in framing their annual budgets for the next year, to afford substantial relief to incumbents by providing for the contribution of the whole or part of the cost of annual repairs out of Church funds.

#### DR. A. H. MANN

Dr. Arthur Henry Mann, organist of King's College, Cambridge, since 1876, and University organist since 1897, has been elected to a Fellowship at King's College. Dr. Mann is well known for his profound knowledge of Handel's works and of English Church music and musicians; his work of arranging and cataloguing the musical sketch-books of Handel (preserved in the Fitzwilliam Museum at Cambridge) is a monument of patient research and erudition. Dr. Mann has also exerted a wide influence on the musical life in East Anglia.

#### DEATH OF CANON HORSLEY

The Church of England has lost a noble figure, and the poor a great friend, by the passing away on Friday last of Canon J. W. Horsley, aged 76. Only last May he resigned, through ill-health—he had an incurable internal malady—the vicarage of Detling, near Maidstone, to which he had retired in 1911. The late Canon was ordained in 1870 by Bishop Mackarness, of Oxford, and licensed to Witney. He came to London in 1874, and worked as a curate of St. Michael's, Shoreditch, where his friend, the Rev. H. D. Nihill, was vicar. There he began his long acquaintance with the poorer side of London life.

Canon Horsley was the last chaplain of Clerkenwell Prison, which was closed in 1886. In 1910, while rector of St. Peter's, Walworth, he was elected Mayor of Southwark. For the twenty-seventh year he took a party of visitors to Switzerland last June. He knew it would be his last trip; the doctors told him he might live six months longer. He spent twenty-six of his birthdays at Meyringen, and wanted to spend his last one there.

Canon Horsley was an ardent temperance reformer, and a prominent worker for the Church of England Temperance Society. For a series of years he contributed to the National Temperance League an annual review of the country's criminal statistics. He was always a decided "High" Church-

man, but he knew how to work whole-heartedly with people of any creed in the cause of social reform. A Freemason of high standing, he attained the rank of Grand Chaplain in 1906. One of his hobbies was natural history, and the other social reform. His books included one entitled "Jottings from Gaol." It was said that no clergyman was so proficient in London slang.

One who knew him intimately writes to the "Church Times" as follows:

"Some may think that Canon Horsley was more concerned in poor law than in his Church, but his membership of the E.C.U. for fifty-five years and of the C.B.S. for fifty years is proof that he was in every way a true Catholic. He preached in 897 different churches, was the first in the Diocese of Oxford to preach the Three Hours, and the first to organize Bethlehem Tableaux, taking a part in them as well."

#### SIGNAL HONOR TO PRIEST

The Patriarch and Holy Synod of the Orthodox Church of Serbia (Jugo-Slavia) have conferred the insignia of the highest grade of Archpriest upon the Rev. H. J. Fynes-Clinton, rector of St. Magnus-the-Martyr, in the City of London, and general secretary of the Eastern Churches Committee, and the Archbishop of Canterbury has granted permission for their acceptance. This is the first time that this honour has been given to a non-Eastern Orthodox priest.

GEORGE PARSONS

## BISHOP ELECTED IN CANADA

### Knows Prairie Problems—Governor General Unveils Memorials—War Memorial.

The Living Church News Bureau  
Toronto, December 1, 1921

THE Synod of the Diocese of Saskatchewan has elected Dr. George Exton Lloyd as Bishop of the Diocese in succession to the Rt. Rev. Dr. A. J. Newnham, who has retired and taken up parochial work in England. Dr. Lloyd's election took place on the second ballot. He obtained a majority of the clergy on the first ballot, and on the second 38 out of 59 clerical, and 41 out of 78 lay votes. Dr. Lloyd, who is now in England, where he has been directing the work of the League of the Maple Leaf, formed to send British teachers to the foreign settlements in the Canadian West, served as a private in the Queen's Own in the Northwest at the time of the second Riel rebellion, was educated for the ministry at Wycliffe College, Toronto, became, in 1885, incumbent at Sunderland, Ont.; from 1886-1890 he was chaplain at the reformatory for boys at Penetanguishene, Ont.; from 1890-1898 he was rector at Rothesay, New Brunswick, where he was interested in establishing the Rothesay Collegiate School for Boys (now the property of the Diocese of Fredericton) and served as its first principal. From 1898-1903 he served in England on deputation work for the Colonial and Continental Church Society, and in 1903 came to Canada as chaplain to the Barr Colony, in Saskatchewan. From 1905-1909, he served as archdeacon and superintendent of the mission work among the white settlers of the Diocese of Saskatchewan, visiting England to secure young men as lay readers and candidates for orders. To train them he founded Emmanuel College, Saskatchewan, and served for eight years as its first principal. Dr. Lloyd is a man of vision and

initiative and knows well the diocese over which he has been called upon to preside, and as Principal of Emmanuel College trained many of the younger clergy. He knows the problems of the prairies both in Church and state, and Lloydminster was named after him in honor of his services to the Barr colony.

#### GOVERNOR GENERAL UNVEILS MEMORIAL WINDOWS AT TORONTO

The chancel windows of St. Paul's Church, Toronto, were unveiled by the Governor-General, Baron Byng of Vimy, who had himself been the hero of many of the men whose memory he was honoring. The congregation stood in solemn silence while the rector read the names of the seventy-two commemorated. Morning prayer with Martin's *Te Deum* in A had been said. The bagpipes raised their mournful plaint in "The flowers of the forest" lament. Then Baron Byng unveiled the windows: "To the Glory of God and in honored memory of the men of this congregation, who in the Great War of 1914-1918 gave their lives for God; for King and country; for loved ones, home and Empire; for the sacred cause of justice and the freedom of the world."

After the Dead March in Saul, the Last Post was sounded by the buglers of the Queen's Own rifles. The choir sang: "Blessed are the dead which die in the Lord," and then Dr. Cody dedicated the windows.

After special prayers of thanksgiving and for comfort of those who mourn, the buglers sounded the reveille and the congregations joined in "Abide with me."

#### WAR MEMORIAL ARCH IN CANADA'S OLDEST ANGLICAN CHURCH

The unveiling of the War Memorial Arch in St. Paul's Church, Halifax, Canada's Oldest Anglican Church, took place on December 1st, and was performed by Lieut-Governor Grant. Archbishop Worrell

offered the dedicatory prayer and gave a short address.

The triumphal memorial arch is designed after ancient models and has been erected over the central door, in the main vestibule of St. Paul's, in memory of the sons of St. Paul's who fell in the Great War. It is of solid cast bronze, nearly fourteen feet high and nine and one-half feet wide, and contains the names of St. Paul's men who paid the great sacrifice.

MISCELLANEOUS ITEMS

The Canadian Air Force flag was consecrated and officially unfurled at Camp Borden, Ont., on St. Andrew's day, Nov. 30th. The Rev. J. H. Tupper, the chap-

lain of the camp, officiated at the former ceremony.

Admiral Beatty attended Divine Service at Christ Church Cathedral, Montreal, P. Q., on November 27th, when the sermon was preached by Dr. Farthing, the Bishop of Montreal.

Mr. John Lowe, M.A., of Trinity College, has been unanimously selected as the Ontario Rhodes Scholar for 1922.

Dr. Healey William was presented with a silver tea service by the choir of St. Paul's, Toronto, on the termination of his duties as organist there. He goes to be organist at St. Mary Magdalene's, Toronto. He is assistant musical director at the Conservatory of Music. C. W. VERNON.

but such warfare must be kept up everlastingly to improve the much improved, but vastly improvable state of affairs.

COLORED PARISH HOUSE DEDICATED

On Thursday afternoon, Dec. 15th, Bishop Manning dedicated the new parish house of St. Cyprian, at 160 West 63rd St., the Rev. J. W. Johnson, rector. This parish, now sixteen years old, is a monument to the zeal and devotion of Mr. Johnson and his wife, with the aid of the New York City Mission behind them. It is situated in one of New York's most crowded negro sections, known as the "San Juan District," but which prefers now to be called the "Columbus District." The district has a population of about 20,000, chiefly colored, and its housing conditions, so Mr. Johnson declares, are among the very worst in the city. But St. Cyprian's has made and is making for better things there.

The new parish house is a commodious structure and adjoins the church. It consists of three remodeled tenements, and contains an assembly room, a laundry, a printing plant, and other facilities for every kind of institutional work.

A CHRISTIAN FOUNDATION FOR NEW YORK

New York has several splendid educational, medical, and musical foundations for the promotion of these worthy objects. But it has no distinctively Christian Foundation for the extension of the most important work in the world—that of the Christian religion. The Rev. Dr. Walter Laidlaw, the founder and for twenty-six years executive secretary of the New York Federation of Churches, has formulated an extensive plan for such a foundation and has suggested a method for realizing its manifold programme.

This Christian Foundation would function in many ways, but always constructively and co-operatively. It is designed to meet the present pressing and perplexing religious problems of the greatest city in the world and to prevent the repetition of the many mistakes of the past. The foundation would function through several main departments, which would include the promotion of clerical conferences; a laity league; research into religious, racial, and social problems; church distribution; church efficiency; responsibility areas; clerical and laity leagues; community welfare work of all kinds; publicity; evangelism; law enactment and enforcement; it would be a clearing-house for the city's religious activities and for the exchange of ideas and plans a common meeting place for mutual counsel and expert advice.

The foundation has the endorsement of Bishop Manning, who says "it is not only important, it is indispensable."

All the foundation needs to immediately function is an adequate endowment. Dr. Laidlaw places this at \$10,000,000, but would be content to start with \$2,000,000, which would provide the necessary working capital to establish the foundation and enable it to demonstrate its essential usefulness and indispensability. There is also a provision in the plans of the foundation for the establishment of thirty fellowships for advanced and practical post-graduate study in selected universities, colleges, and theological seminaries, and the opportunity for intensive training in social service under the guidance of proved experts in such work.

CHANGES AT THE TRANSFIGURATION

The Rev. Dr. G. C. Houghton, rector of the Church of the Transfiguration, is leaving almost immediately to spend the winter in Florida. Several changes are reported to have been made in the vestry, and in the clerical staff, at the recent parish meeting.

SOCIAL SERVICE IN NEW YORK

Remarkable Work — Induction of Rector—Tenement Conditions.

New York Office of The Living Church }  
11 West 45th Street }  
December 19, 1921 }

WHAT the Woman's Auxiliary does for missions, the Women's League for Patriotic Service does for social service—generates and distributes light, heat, and power to its various and valuable welfare work. This was abundantly demonstrated on Thursday afternoon, Dec. 15th, when from 500 to 600 women filled the ballroom of the Biltmore at a complimentary luncheon to Bishop Manning. Mrs. Henry Gansevoort Sanford, diocesan president, presided. At the speakers' table were Bishops Manning, Lloyd, and Shipman, and the officers of the League. Reports of the work were presented and recorded its multitudinous and useful operations for the year.

The League is a national organization, the creation of the Church, and works "under two flags"—Old Glory and the Church flag—which were both displayed on the balcony. Among the many activities of the League are work among and for disabled ex-service men, helping their vocational rehabilitation; among college students of both sexes; working boys and girls; families of prisoners; colored people; it makes bandages and collects supplies for the city hospitals and institutions, and looks after the better feeding of working people, and in every possible way openly asserts and assists the Church's interest and influence among every needy class, endeavoring to see that all who can be reached are brought up in "the faith of their fathers."

The League maintains a house at 316 West End Avenue for disabled soldiers; has operated "Greer House", named after the late Bishop, at 123 East 28th St., for girls, and hopes to open another similar house near Columbia University; it has "revolutionized Christmas" on Blackwell's Island, and hopes to do the same in the other city hospital, charitable, and penal institutions; it is aiding in the work of "Americanization" and is inaugurating a system of better and cheaper lunches for working men and women.

Bishop Manning warmly commended the work of the League and made a strong plea for its enlargement and enrichment. He stressed the importance of personal religion and of a more intelligent devotion to the doctrine and discipline of the Church as most urgently needed in this age. He also sought its co-operation in the great work of finishing the nave of the Cathedral, and of removing the reproach of New York's unfulfilled pledges to the Nation-wide Campaign.

INDUCTION OF TRINITY'S NEW RECTOR

The secular ceremony for the induction of the rector of Trinity parish, one that is peculiar to Trinity, took place on Wednesday afternoon, Dec. 21st, at 2 o'clock. At that hour the senior warden of the parish, Mr. Henry Cammann, escorted the rector-elect, the Rev. C. R. Stetson, formerly rector of St. Mark's Church, Washington, D. C., to the front door of the old church that faces Wall Street. In the procession were the other members of the vestry and the sextons of the parish, ten in number, bearing the keys of their respective church buildings. These they presented to Mr. Stetson, in token of their obedience to his office and as open sesame to the church and chapels of which they are the guardians.

The rector-elect selected the key of the parish church and inserted it in the lock of the front door. While he held it in place, the senior warden placed his hand over that of the rector and repeated the legal formula that inducted him into all the rights and privileges and emoluments of his office. The rector then opened the door and after returning the keys to the sextons, proceeded up the center aisle, followed by the vestry and guests, and after reaching the sacristy, dismissed the gathering with the blessing.

It is expected that Mr. Stetson will preach his first sermon as rector on Christmas Day morning. The service of institution and installation will be held early in the New Year.

TENEMENT HOUSE CONDITIONS

Dr. Daniel, C. A. I. L.'s indefatigable tenement house visitor, in her annual report, says that tenements in New York's East Side are "more crowded, more out of repair, and dirtier" than before the war. Tenants are also more careless. Even necessary repairs mean increased rentals, and this coupled with decreased incomes and unemployment has created most impossible conditions among the poor, and a lower morality in consequence. One might imagine that a lower mortality would be noted also, but Dr. Daniel reports to the contrary. In fact, the reverse is the rule. The abolition of the corner saloon has meant much to the tenement house dwellers, especially the women and children, in these slack times. But child labor is still rampant and the sweatshop is not altogether absent. C. A. I. L. repeats its emphatic protest against all tenement house manufacturing as the only solution for this problem. The tenement house vote in the last municipal election went largely to Hylan and Tammany on the ground that both "kept us out of a 10-cent fare," but it is a unit for disarmament. It is many years since Jacob Riis waged his manful fight for the poor of the East Side,

It is probable that the Rev. Dwight F. Cameron, rector of St. Michael and All Angels', Anniston, Alabama, will come North to act as vicar in Dr. Houghton's absence, and that the present assistants, the Rev. W. W. Davis and the Rev. E. C. Cleland, may shortly leave the parish. Two of the present vestry have retired after years of faithful service. The names of their successors have not been announced.

## BRIEF MENTION

The Clergy Club of New York and Neighborhood, of which the Rev. Milo H. Gates, D.D., vicar of the Chapel of the Intercession, Trinity parish, is president, hopes to entertain Bishop Manning and Archbishop Meletios Metakis, of Athens and Patriarch-elect of Constantinople, in the near future. Such gatherings have exerted a very marked influence in promoting a better understanding among Churchmen of different schools of thought, not only in the city, but far beyond its corporate limits.

All Angels' Church, West End Ave. and

81st St., Rev. S. DeLancy Townsend, D.D., rector, has added a later evensong to its Sunday services at 8. The Rev. Dr. Percy Silver, rector of the Church of the Incarnation, is special preacher.

The Rev. Stuart L. Tyson, of Princeton, N. J., is acting as *locum tenens* of the Church of the Heavenly Rest, Bishop Shipman's former parish, Fifth Avenue.

Thursday, December 8th, was the fifty-third anniversary of the foundation of the parish of St. Mary the Virgin, 139 West 46th St., the Rev. J. G. H. Barry, D.D., rector. The Rev. F. S. Penfold, D.D., rector of St. Stephen's Church, Providence, R. I., was the special preacher at the anniversary service, at which a large congregation was present.

The Rev. Ernest M. Stires, D.D., rector of St. Thomas' Church, Fifth Ave. and 53rd St., has accepted the chairmanship of the Executive Committee of the new "Grand Central Responsibility Area" of the New York Federation of Churches.

FREDERICK B. HODGINS.

red-blooded men with any such religion as that. Religion must appeal to the whole of manhood. The Religion of Jesus Christ does so appeal. What we need today is far more intelligent thought on the part of the rank and file about Jesus Christ—Who is He? What is His relation to us? Why does He hold supreme place in the minds of men as He does? Why do we hold it right to worship and pray to Him, and know He can and does answer prayer? It is the answer to these questions of personal, vital religion which is contained in the glorious words of the ancient Creeds of the Church."

## THE TEACHING MISSION

The second "Advent Teaching Mission" held at the Pro-Cathedral of St. Mary, from St. Andrew's day, through the Third Sunday in Advent, demonstrated again most strikingly the value of this intensive method of teaching. Bishop Rhinelander took the first part of the Mission, giving profound and illuminating instructions on Jesus Christ as the Way, the Truth, and the Life.

President Bernard I. Bell of St. Stephen's College then continued with a course of six addresses. The average attendance at these evening classes was something over eighty.

## RURAL CHURCH PROBLEM

Problems of the rural churches will be discussed at a conference called by Bishop Rhinelander for Monday afternoon at 1 o'clock in the Church House of the Diocese of Pennsylvania, 202 So. 19th street, to which all clergy of the rural parishes and missions of the Church have been invited.

## MEMORIAL FONT

Bishop Rhinelander will officiate this (Saturday) afternoon at the dedication of a baptismal font presented to All Saints' Church, Eleventh street and Snyder avenue, by Congressman William S. Vare, in memory of his daughter, Ida May Vare. Miss Vare died in China last year while on a visit to the Orient in company with members of Congress and their families.

Although the Vares have been identified with the Methodist denomination for years, the congressman's daughter was a communicant of the Church in All Saints' parish, and at the time of her death was a teacher in the Sunday school.

The font is of polished white marble. The bowl is about two feet deep and is supported by nine columns resting on an octagon base, the whole mounted on a marble platform about seven feet in diameter.

## CITY TROOP AT CHURCH

Solemn and impressive memorial services, which were given an added military character, when trumpets and drums sounded with organ music and choral singing, were held last Sunday, in St. James' Church, in commemoration of the death of General George Washington. Following their annual custom, the troopers in full dress uniform marched on foot to the Church, where they filed in at the head of the procession.

In his sermon, the rector, the Rev. John Mockridge, spoke of Washington as a sterling American exemplification of the man with a single purpose, that of Right, which he carried on to success in the face of all obstacles.

The services not only commemorated the death of Washington, but served to maintain the proud tradition of the First City Troop, which acted as Washington's body-guard during the Revolutionary war. For the past thirty years the services have been held in St. James' Church—one of the three Churches existing in Philadelphia during the Revolutionary days, and which Washington attended.

FREDERICK E. SEYMOUR

## PHILADELPHIA CHURCH CLUB

## Bishop Manning a Guest—The Teaching Mission—Rural Church Problems.

The Living Church News Bureau  
Philadelphia, December 19 1921

THE Church Club of the Diocese held its Annual Dinner on December 13th, at which a large number of laity and clergy were present. The first speaker, the Rev. John Knight Shryock, was presented as "at one time champion swimmer amongst the colleges in the Eastern part of the United States, now instructor and chaplain at the American College in Anking." Mr. Shryock said in part: "Policies of national governments greatly affect missionary work in foreign fields. American missionaries are at present popular in China because of the American policy in regard to Shantung, and the return of the Boxer indemnity. As Churchmen, we must bear in mind that our duty to the missionary work of the Church does not cease when we have supported that work financially, but only when we have done all in our power to insure that the policy of our government embodies the principles laid down for all of us by our Lord Jesus Christ."

"Ten years ago," said Mr. Bonsall, the president of the club, "a man, known only by name and reputation, came to Pennsylvania. As the years have passed, he has grown into our hearts and lives until we honor and love him not only as our Bishop and spiritual leader, but as a Friend and Pastor of his people." Thus "introduced," Bishop Rhinelander spoke of the missionary centennial. "Our history can be roughly divided into two parts:" he said, "a century of self-sustaining selfishness, which was hardly to be avoided under the circumstances of colonial life, which had, up to the second decade of the 19th century, led to shrinkage and drying-up, almost to hopelessness. The history of that time is not pleasant reading. The change came, due largely to Hobart, of New York, and to Griswold, of New England. (Hobart was the last rector of Trinity Church, New York, to be chosen Bishop of the Diocese, until the present one, who was chosen for much the same reason, an intense conviction of the mission of the Church for the welfare of the nation and the world.) Then began a

century of missionary leaven working in the lump. Only a little leaven, but what brings a sense of gratitude and conviction of the reality of our mission is the great results God has accomplished through that little leaven. We are now on the edge of missionary need and opportunity second to none short of the Apostolic Age. All leaders of American life, economic and political, are bearing witness to the fact that the salvation of our institutions, the stability of economics, the future of education, depend upon a revival of spiritual faith."

Bishop Manning was introduced as having close connections with the diocese, having been rector of St. John's Church, Lansdowne. He stated that he had never known happier years than those he spent in this diocese, in association with that man of God, Bishop Whitaker, and that lion-hearted man and editor, John Fulton. Bishop Manning continued, "We are living in days of extraordinary interest in religion. We see it every day, everywhere. We are also living in a time when we need fine, clear, guiding principles. We are all of us faced with questions on every aspect of life. It is a time when the Church must be awake, aroused, and prepared as never before, if she is to fulfill her mission and hold the people near to God.

"The Church must now ask more of her laity, men and women, a larger share of their thought, time, ability, in the daily work of the Church. The time has gone by for the laity to travel in the Church like passengers in Pullman cars, only showing their tickets occasionally for their final destination.

"There is common talk these days of the unimportance of belief, an effort to escape creeds and dogmas. That sort of talk is just about as unintelligent as unchristian. We Churchmen must be ready to meet such talk. Jesus Christ brings us revelation of truth from above—truth about God and our relation to Him. Will any one deny a Christian the right to think? Doctrine is only a name for authoritative statements of that which is worthy of our thought and belief. Opposition to it is drivelling nonsense which cannot stand the test of real thought. A religion with no message to heed, no doctrine to teach! Such would be a religion of vague feeling and sentimentality.

"You cannot interest, help, redeem virile,

## BISHOP TUTTLE PAGEANT IN CHICAGO A GREAT SUCCESS

### "Carry On" Message.

The Living Church News Bureau }  
Chicago, December 19, 1921 }

WITH the Presiding Bishop as "star," Isaiah, Goliath, and David, as co-stars, the Missionary Pageant, the battle of Armageddon, was presented Tuesday and Wednesday, December 13th and 14th,

offering incense at a brilliantly lighted altar), his rendition of the "comfortable words"—was superb. His enactment of the scene in which the priest touched his lips with the burning coal was filled with reality and striking dramatic action.

"David and Goliath" were enacted by two members of the Church—the giant, tall, burly, all that a giant should be: David, by a fair-haired, ruddy-cheeked lad who bravely

the title of Episode 3, divided into two parts—the call as a boy, and at twenty-nine years of age when he was elected missionary bishop. The material for this episode, as well as the other "Tuttle" parts was taken from Bishop Tuttle's "Reminiscences of a Missionary Bishop." The part of Bishop Tuttle as a boy was taken by Robert Barkley; as a young man, by Robert W. Kassell.

Part II. was "The Need of the World—the Enemy's Challenge" and opened with the David and Goliath Episode, representing the world-old struggle between good and evil.

Episode 2 in this part was "The Camp of the Philistines Today—a Western Mining Town in the '60's." The lawlessness of the times was first shown by the conversation of the miners, "road agents," and others; then the stage arrives bearing "Dan" Tuttle, who was known and loved as a "real man" in all the west.

The third Episode was the "Cry of the World." Representatives of the various peoples and nations in which the Church has missions, blindfolded, and with hands shackled, holding an unlighted candle, groped their way up the aisle of the darkened church to the tune of "From Greenland's Icy Mountains," toward the altar, on which burned a candle with the flame at the intersection of the cross, representing the light of the Gospel. As each "Nation" reached the chancel steps he spoke of the need in his land for the light of Christianity. After all had spoken, all lights were turned on, and the hymn "From Greenland's Icy Mountains" was sung.

The final scene was entitled "The Church's Response—the Army Arrayed." In the solemn procession marched first the "Nations," and then the players in their costumes, the choir, the reverend clergy, and the Rt. Rev. the Presiding Bishop. On Tuesday evening, Bishop Rowe of Alaska, who happened to be in Chicago, and Bishop Griswold, Suffragan Bishop of Chicago, also marched in the procession. On Wednesday evening Father Demetry of the Greek Orthodox Church was in the procession. The players took their place in the chancel (cleared of pews), the clergy in the sanctuary, with the Presiding Bishop on a throne, as at ordinations. "General" Missionary Society first made his report of the past hundred years' progress. Under his direction "Convention of 1835," Woman's Auxiliary, a Church school pupil reported, a candle being lighted on the altar as each reported. Then the nations reported their progress in the field of battle to the "Commander-in-chief." After the Doxology was sung (during which the incense was offered by the clergy) Bishop Tuttle delivered his "Carry On" message (reprinted below). The prayer for missions was then said in unison, the Bishop leading. He said the prayer on thanksgiving issued by the committee for the centennial and gave the benediction. "O Zion Haste" was the recessional hymn.

Most of the pageant was in verse, the prologues before each episode being especially good, and well rendered by Miss Leona Beutel, as St. Michael.

The whole pageant was a striking example of the power of the acted word, and its effect in the proper setting.

A proposition to make motion picture films of the pageant had to be turned down because the Church was not ready to finance it. It would have been well worth while to have gotten a picture of Bishop Tuttle in the setting of a pageant based on his life. More and more churches are using motion picture machines, and are finding that lack of proper material to show is their only handicap.



BISHOP TUTTLE AT THE AGE OF THIRTY

at the Church of Our Saviour, Chicago, to a "full house" each night.

The pageant was written by the Rev. Frederick L. Gratiot, rector of the church, and formerly one of Bishop Tuttle's "boys." It brought in a scene of the "Call of Bishop Tuttle" as a boy, and when, at twenty-nine, he was notified of his election as "Missionary Bishop of Montana with jurisdiction in Idaho and Utah"—a district of nearly 400,000 square miles. There was also a scene in a western mining town in the '60's, when Bishop Tuttle went there.

The two outstanding episodes were "The Call of Isaiah" and "David and Goliath." The Rev. Irving St. John Tucker was a most natural and powerful Isaiah: his reading of the "woes" and later, after his vision (represented by clergy in full vestments,

championed the cause of Jehovah. Even though the pageant was in church, the audience could not refrain from applause when little David triumphed over the giant.

The pageant was divided into three parts, the first two of which had three episodes, the last, consisting of one.

Part I. was entitled "The Call of God and the Response of Man." Episode 1 represented "The Call of Isaiah"—Chapter VI. enacted, preceded, and followed by selections from the book. Tour's *Sanctus* was sung as the curtain went up, revealing the clergy offering incense before the altar.

Episode 2 was the "Call of the Apostles"—the "Voice of Jesus" coming from the sacristy, following a discussion by the apostles concerning the "new teacher."

"The Call of Daniel Sylvester Tuttle" was

It is a pageant that, with minor adaptations (e. g. have "Mother Church" in militant garb receive the reports in place of the Presiding Bishop), could and should be reproduced in every Church community.

#### THE "CARRY ON" MESSAGE OF BISHOP TUTTLE

Prophets, priests, and kings proclaimed God's truth in the olden days of the Jewish dispensation. Since Christ came, pastors and preachers and teachers and missionaries have continued to proclaim His grace and truth to "all nations" and to "every creature."

By God's truth and Christ's grace our own past and present have been wonderfully uplifted, brightened, and blest.

We owe it to the world, and to our own better selves, and to our God, that we continue to "Carry on" the expressing and the extending of that Grace and Truth.

That means that we be loyal and loving to the missionary work of the Church. God spake to the children of Israel through Moses to "go forward." His Son, our Master, the Lord Christ, speaks to us to go forward, to teach and preach, and do and win and save, through Him and for Him, the souls of men.

#### A VALUABLE CONFERENCE

"It is the sentiment of this conference that the principle of proportionate giving should be generally accepted and adopted by our Church members, and that this opinion should be expressed to our vestries and finance committees as soon as possible." In some such words a resolution was passed at a remarkable conference of the Ways and Means Committee of the Bishop and Council held at the City Club, on December 12th. The Bishop presided, and about one hundred clergy and laymen were there. The object of the meeting, the Bishop said, speaking for himself and his council, was to take stock; to have a financial outlook; to give suggestions to the representatives, and to receive suggestions from them in the undertaking of the different kinds of work in the diocese for the coming year. The meeting was thrown open to all present for suggestions as to methods for use in parish and council, and to frank criticism. The outstanding feature of the conference was the opinion, backed by the practice of several parishes and missions, that only by the adoption generally of the principle of proportionate giving could the Church's work be done. St. Matthew's, Evanston (Rev. J. J. Steffens, rector), is one of the parishes which is definitely making use of the principle. The members of the vestry there are pledging five per cent of their incomes for Church and missions. Twenty-five others in the parish have also accepted the principle. It was found that the vestry had pledged by this five per cent rule more than the whole congregation had pledged last year.

#### BISHOP ROWE'S VISIT

Bishop Rowe is the ever welcome guest in Chicago this week. Speaking at a gathering of the clergy on Monday afternoon, December 12th, Bishop Rowe warmly commended Mr. Randall for his interest and recent aid. The Bishop preached at Grace Church, Chicago, on Sunday morning, December 11th, and at St. Luke's, Evanston, in the afternoon. On Thursday he was the guest of the Woman's Auxiliary in the morning, and preached at the Church of the Epiphany in the evening. On Friday night he preached at St. Barnabas'. On Sunday next he is to be at the Church of the Redeemer, in the morning, and at Grace Church, Oak Park, in the evening. On Mon-

day, December 19th, he will speak at a luncheon at St. Mark's, Evanston..

#### MISSION PROGRESS

The Bishop visited St. Lawrence, Libertyville (the Rev. E. J. Batty, priest-in-charge) on the third Sunday in Advent, and confirmed a class of six persons, and at the same time received two Roman Catholic young men into the communion of our Church.

#### BROOKFIELD, ST. CATHARINE'S

Two lots with a total frontage of one hundred feet have been purchased for St. Catharine's mission, Brookfield, which was a year old in October last. \$1,000 for the lots was given by a generous friend of the diocese, and the balance—\$600—was assumed by the mission, half of which has already been paid.

#### MISSION AT ST. PAUL'S, LA SALLE

A most successful Advent mission was held at St. Paul's Church, La Salle, Ill., from December 4th to 9th. The Rev. A. D. Kolkebeck is in charge of St. Paul's, and has been very successful during the short time of his ministry. The Rev. Walter S. Pond conducted the mission, and was ably assisted by Sister Mary Angela of the Order of the Incarnation, Quincy, Illinois.

H. B. GWYN.

#### NO DOUBT AS TO ELECTION TO CONSTANTINOPLE PATRIARCHATE

SOME QUESTION having been raised by New York papers as to the election of the Metropolitan Meletios as Patriarch of Constantinople, the question is set at rest by the following cablegram (translated) which was received by His Holiness on the 16th.

"Constantinople, December 16, 1921.

"His Holiness Ecumenical Patriarch Meletios "140 East 72nd, New York.

"By unanimous vote of the clergy and laity you are called to the Apostolic Ecumenical throne. In announcing the glad news of the election, the two bodies submit their respectful congratulations, invoking your blessings, and respectfully await news of your coming.

"THE HOLY SYNOD,  
"THE JOINT COUNCIL."

The newly elected Patriarch expected to sail about the 21st, stopping en route in England.

#### PROGRESS AT DU BOSE TRAINING SCHOOL

MUCH SUCCESS has attended the work of the DuBose Memorial Church Training School at Monteagle, Tenn., which was opened in the fall. It was intended for the preparation of men from thirty-two years of age and over for the ministry, and seven such students have been entered. However, there are also eight students in the preparatory department from nineteen to twenty-six years of age, and both classes of men are together being prepared for eventual work in the ministry. It is anticipated that there will be further additions in January.

#### MISSIONARY CENTENNIAL AT SHANGHAI

AT THE request of the Bishop the hundredth anniversary of the founding of the Domestic and Foreign Missionary Society of our American Church was observed in every parish of the Diocese of Shanghai. The Holy Eucharist was everywhere offered with

special intention for the Board and the offertory taken for the same object. All together about \$150 was contributed; besides the vestry of the Church of our Saviour freely gave to the mission a plot of ground at Yung-ziang-kaung, an outlying district of Shanghai, which is worth some \$3,000, both as slight tokens of the gratitude felt by the Chinese Church in this diocese for the Gospel which has come here by means of the board. In the afternoon a special service was held in the Church of our Saviour (the Rev. P. N. Tsu, rector). About 500 Chinese Christians filled the body of the church and in the chancel were seated most of the city clergy, Chinese and foreign. Addresses were made by the Rev. F. L. H. Pott, D.D., and the Rev. T. H. Tai, outlining the history of the Church's mission in China and emphasizing the responsibility on the Chinese Church to carry on the work thus begun.

#### NEWS CLEARING BUREAU

A DIOCESAN NEWS BUREAU has been established in the Diocese of Western Massachusetts, under the direction of the publicity director. A correspondent in each parish will send news from time to time of the work of the Church that is of general interest. The bureau will put the news into shape and send it out to the Church and secular press. It will, therefore, be in the nature of a clearing house for all news of the diocese and its work.

#### NORTHWESTERN PROVINCIAL SYNOD

THE PRESIDENT and Council of the Province of the Northwest met at All Saints' Church, Omaha, on November 30th, Bishop Longley, president, presiding.

A resolution calling upon the chairmen of the departments to organize their departments and to begin active work, was adopted. The Department of Religious Education was requested to formulate ways and means to introduce to the parishes and missions a new educational programme.

Bishop Johnson, of Colorado, who is also chairman of the Nation-wide Preaching Commission, announced that a school to promote better preaching would be held at Evergreen, Colorado, during August. A strong faculty has already been secured.

The subject of the "peripatetic" clergy, who are moving with great frequency, came up for discussion. A committee was appointed to inquire into the causes which lead to such frequent changes, and which involve so great a charge upon the dioceses and districts.

The chairman of the committee on Summer Conferences was authorized to prepare a letter, together with folders and registration blanks, stating the times and places at which such conferences would be held. A copy of this letter, together with descriptive literature, will be sent to all the clergy.

The relation of the province to the Church, and to the Presiding Bishop and Council, was discussed at great length. A resolution was adopted, naming a committee composed of Bishop Longley, Bishop Johnson, and Mr. J. H. Pershing, the representative of the Province on the Presiding Bishop and Council, to prepare amendments to the existing Canon, number 53, on Provinces. The committee was authorized to communicate with the executive committees of other Provinces in the Church.

A telegram was sent to President Harding commending him for calling a Conference on the Limitation of Armaments, and

assuring him of the interest and prayers of the President and Council for the ultimate consummation of his great vision of peace.

A desire was expressed for more efficiency in the matter of Publicity in the Province. A resolution was finally adopted requesting the Presiding Bishop and Council to appropriate \$5,000, this sum to be expended by the Provincial Department of Publicity in bringing the Church problem home to the people.

The following members of the council were in attendance:

The Rt. Rev. H. S. Longley, D.D., the Rt. Rev. H. L. Burleson, D.D., the Rt. Rev. I. P. Johnson, D.D., the Rev. A. W. Ryan, D.D., the Rev. A. E. Knicherbocker, and Mr. H. R. Drummond.

The members of the President and Council were entertained most hospitably by the Rev. and Mrs. Thomas Casady, of All Saints' Church.

### CHURCHWOMAN'S CLUB

THE FIRST organization meeting of the Churchwoman's Club was held at the home of Mrs. Richard Aldrich, 317 W. 74th St., New York City, at three o'clock on November 29th. Over forty members were present and regrets expressing interest in the plans for the club were received from fifty more.

The following resolutions were passed:

1. Instructing Mrs. Aldrich to form an organization committee whose duties include finding quarters, and establishing sub-committees on finance, house, and entertainment.
2. Instructing the finance committee to follow the plan now customary with clubs, of issuing stock to the membership.
3. To hold luncheons for members and their friends on Wednesdays, December 7th, 14th and 28th. These luncheons to cost one dollar, and to be held at the Arm Chair, at 150 East 34th St., the former home of F. Hopkinson Smith.

Anyone who wishes to obtain further information about this club is asked to apply to Mrs. Malcolm Macfarlane, 8 West 47th St., New York City.

### ANOTHER IMPOSTOR

ANOTHER IMPOSTOR soliciting funds for the alleged relief of Christian victims of Turkish atrocities has been exposed.

Recently a man, claiming to be a native of Mesopotamia and a representative of an Eastern bishop, appeared at the Church Missions House, asking aid and requesting an interview with Bishop Gailor. As it had come to the knowledge of the Foreign-born Americans Division that a man answering this description was approaching clergy and was under suspicion, his credentials were demanded and carefully inspected. He displayed a letter purporting to be signed by "Bishop Neesan" of the "Diocese of Levanian." There is no such bishop in existence and no such diocese. The letter was manifestly printed and typed on paper of American manufacture. When accused of fraud the man promptly admitted the letter was a forgery. The Police Department was promptly notified.

Attached to this fraudulent letter were commendatory letters from a score or more of prominent Episcopal, Methodist, and Presbyterian clergymen in New York, Brooklyn, Boston, and Philadelphia. A notebook which he carried contained a record of gifts from other prominent divines and from several noted figures in the financial world.

The Foreign-born Americans Division will investigate all such cases if given an opportunity. The only way to avoid being victimized by impostors of this character is to refuse to make contributions or to give written endorsements unless the applicant's credentials have been *officially* investigated and certified.

### CHURCH SCHOOL SERVICE LEAGUE

A MEETING of the parish directors of the Church School Service League in the Diocese of Chicago was held on Nov. 26, 1921, at Diocesan Headquarters. The work of the League was centered on the preparation of Christmas gifts for children in the diocesan institutions. This work was assigned to the parishes through the district supervisors. The speakers at the meeting were Deaconess Fuller, who told of the work at the County Hospital, and Miss Noyes, who spoke on St. Mary's Home for Children.

A report from the Box secretary, Miss D. L. Smith, on the work just completed, showed that boxes have been sent from thirty-six parishes in the diocese to ten missions, the total number of gifts being 3,900.

### A CENTENNIAL GIFT

"THE SCHOOL of the Church of Our Saviour, which they have been building, is almost completed," writes Bishop Graves from Shanghai, "and they will move into the new quarters at the end of November, and remove all the buildings and material from the site at the corner of Boone Road and Broadway before December 31st. We are just concluding a lease for this piece of property, from January 1st, at Tael's 6,000 annually.

"The Church of Our Saviour has invited the Shanghai Christians to a special service on the afternoon of November 6th to commemorate the centennial of the Domestic and Foreign Missionary Society. In this connection there is a very pleasant piece of news which I am sure you will appreciate. Some time ago the Church of Our Saviour purchased a piece of property, of about a third of an acre, next to our land at Ying-ziang-kong for \$800, the land being adjacent to our Church property. They had some idea of putting their school there, but eventually placed it next to the church on Dixwell Road.

"I suggested to Mr. Throop, who is in charge at Ying-ziang-kong, that the Church of Our Saviour might be willing to sell us the piece of property, and he wrote to the vestry. In response the vestry decided to present this property to the mission free of cost as a gift on the centennial of the Board of Missions. The deed for this land has been turned over to Mr. Walker and is now filed with the other mission deed. Mr. Walker says that though the land was bought for Mexican \$800, it is probably worth between Tael's 2,000 and 2,500."

### JAPANESE MISSIONARY DEAD

BISHOP McKIM, in a letter to Dr. Wood, executive secretary of the Department of Missions, writes:

"You will regret to learn that Miss Ellen MacRae, who served the American mission in Japan so faithfully for more than fifteen years, has gone to her reward. She died in England in her sleep early in the morning of the 6th of September.

"Miss MacRae's first work for our mission was begun, with the assistance of Miss Bristowe, in Tokyo among the 'Eta,' the

former outcasts of Japan, more than thirty years ago, and was known as St. James' mission. This work has since been absorbed by St. John's Church, Tokyo. After that she was stationed at Sendai, Fukushima, and Maobashi.

"No woman missionary ever won to a greater degree the confidence, respect and affection of the Japanese. She was a woman of high culture and refinement, and had been principal of a Church of England High School for girls for a number of years before coming to Japan. She was very diffident and retiring, and was known to but few outside of the mission.

"She retired from active service about five years ago, but when I met her in England last year she expressed a strong desire to come out again this year, even though she was seventy-five years of age.

"She was more than generous with her small income, and several of our Churches, especially the one at Sendai, received their first financial encouragement from Miss MacRae.

"She rests from her labors, and her works follow her in many devoted lives given to God's service."

### CONNECTICUT CHURCH CLUB

THE WINTER meeting of the Church Club of the diocese was held at the Hotel Taft, New Haven, on the evening of December 6th. There was a goodly number in attendance, including both Bishops and nearly all the members of the diocesan council, and the rectors of the four larger city churches. Dinner was served at six-thirty, and the president of the club, Mr. Alfred Gildersleeve, was the host of the hour. After dinner the Bishop of the Diocese was presented to the gathering by the chairman, and on rising to speak was greeted in such a manner by the assembled guests as to assure him of the warm place that he holds in the hearts of the clergy and laity. Bishop Brewster spoke briefly, emphasizing the importance of this year's observance of the missionary centennial and in a humorous way introduced the speaker of the evening, the Rev. Dr. Remsen B. Ogilby, president of Trinity College.

Dr. Ogilby's address was on The Service to Education in New England Made by the Episcopal Church. He spoke of the Church in the early years of the founding of the New England Colonies and immediately after the days of the Revolution as "A feeble flock." He said that we are celebrating this year more than the centennial of the Church; we are celebrating the centennial of the "Social self-consciousness of our Church." He dated the beginning of the Educational Revival in Connecticut to the year 1816, when the legislature of Connecticut voted to distribute the money received from the Federal Government, after the war of 1812, for education in the state. The Episcopal Church received one-seventh of this distribution. Previous to this, education had been purely a local thing. Dr. Ogilby said that the greatest contribution of our Church to New England education was our Church boarding schools. He spoke of the great Churchmen who had each individually made his contribution to make this thing possible; Dr. Coit of St. Paul's School, Concord, New Hampshire, who gave the "In loco parentis" idea; Dr. Peabody of Groton, the ideal of breaking down the barrier between boy and master, who created the fellowship between teacher and taught; and Fr. Sill, of Kent School, who has brought in the element of democracy. He stressed our need of penitence for the

fact that we have not contributed much in the way of parochial education. Dr. Ogilby reminded his hearers that the original charter of Trinity College had in it the clause that no religious tenet shall ever be a bar to any student or professor. He wondered if this was the cause that led in the following year to the removal by Yale of what was known as "The Saybrook Platform." It was the glory of the Church that she had established thus early to education the principle of religious freedom; this was her contribution to the work of education in these New England States. In closing the speaker represented Trinity College as a sacrament; as being the outward and visible sign of the inward unity of religion and education.

#### A RIP VAN WINKLE BELL

TWENTY-ONE YEARS ago when the parish of the Good Shepherd, St. Louis, was moved to the new church building, 2838 Salina Street, the church bell disappeared. No accounting could be made, and the disappearance was the cause of much comment for many years, but the matter was gradually forgotten. Last week, when plans for the 50th anniversary were in preparation, the church was thoroughly renovated, and in the belfry, a little door was discovered. When the door was opened a closet was disclosed and under a pile of rubbish was the old bell. It was taken out and it rang in triumph after its Rip Van Winkle retreat, on Sunday night, December 11th, at the fiftieth anniversary celebration service. Bishop Tuttle preached at the service at which were present two former rectors—the Rev. George Lloyd, and the Rev. John W. Higson. The present rector, the Rev. Henry Watson Mizner, had charge of the celebration. The Rev. Mr. Mizner is rector of St. Stephen's Church, but when earlier in the winter the question of abandoning the Good Shepherd parish was discussed, he stepped in the breach as he has done in many other emergencies in St. Louis Church affairs in the past twenty-five years, and took charge of the Good Shepherd without compensation in addition to his own arduous duties as the head of a big parish in a thickly congested district.

#### AMERICAN CHOIR'S GIFT TO ST. PAUL'S, LONDON

DR. MILES FARROW, organist of the Cathedral of St. John the Divine, has received word from St. Paul's Cathedral, London, expressing great satisfaction over the gift of a memorial wreath of laurel, suitably inscribed, which was presented in the name of the Choir Boys and the Organist and Master of the Choristers of the Cathedral of St. John the Divine, New York, at the unveiling of an oak screen in the north choir aisle of St. Paul's, erected in memory of thirty "Old Boys," including two masters, of St. Paul's Choir School, who gave their lives during the Great War. This gift was stated to be quite characteristic of the great-heartedness of the American people.

#### DR BIRCKHEAD RECEIVES OVATION

BEFORE A GROUP of Delaware's most distinguished citizens, Dr. Hugh Birckhead, rector of Emmanuel Church, Baltimore, delivered on December 7th an address of extraordinary interest at the semi-annual dinner of the Church Club in the Dupont Hotel, Wilmington.

He told the story of a visit to the Holy Land made last summer in company with a

Jewish rabbi. Of profound interest was the account of the palace on the slopes of the Mount of Olives, presented to the Kaiser by the German nation on the occasion of his twenty-fifth wedding anniversary, and the plans for the Emperor, upon the victorious ending of a great war, to travel thither in triumph as the Prince of Peace, in fulfillment of an ancient prophecy. He contrasted that ambition with the actual journey of the Christ from the nearby garden of Gethsemane to the goal of His career on Calvary, and drew a lesson from the present state of the once-powerful war lord, whose nation, deserted by him, is left surrounded by foes.

The existing situation of the Jews in Palestine and of others who look forward to a return to their ancient heritage is explained, said Dr. Birckhead, by the story of a compact entered into by the English cabinet at a dark moment of the war whereby England received from a Jewish physician the secret of a gas more powerful than that in use by the Germans, in return for which England promised to make Palestine a future home for the Jewish people who desired to return thither.

Since the war the exodus of Jews from all parts, especially from southeastern Europe, to the Holy Land has been so great that the Zionist organization has been unable to provide for them. Only the United States has the available wealth for their relief. One hundred million dollars would be required to finance the return movement. The situation is complicated by the rash statements made by some Jews to the effect that they would expect to drive the Mohammedans from their homes in Palestine. Although the Mohammedans cannot develop a strong civilization, because of such factors as their attitude toward woman, yet any attempt of another people to gain possession of the site of the ancient temple would provoke a holy war in which 600,000 Mohammedans would gladly die.

Bishop Cook also addressed the club and alluded to the man power revealed by the recent canvass, and declared that the success of the canvass prepares the way for a drive for 10,000 communicants in the diocese. He announced that the Woman's Club of Trinity Church had just raised and contributed \$1,000 to the mayor's fund for the relief of the poor of Wilmington.

#### BURIAL OF REV. ROBERT BACHMAN

FUNERAL SERVICES for the Rev. Robert Bachman, rector of St. James' parish, Great Barrington, Mass., who died in New York, November 28th, were held in the church at Great Barrington, December first. A requiem was said at eleven o'clock. The Rev. Latta Griswold, of Lenox, was celebrant, assisted by the Rev. J. Mark Ericsson, of Sheffield. The Burial Office was said at 2:30 P.M., at which the Bishop of the Diocese officiated, assisted by the Rev. Latta Griswold, and the Rev. J. Mark Ericsson. Burial was in New Jersey. The vestry of St. James' Church served as body guard, in watches in the church on Wednesday night, and accompanied the body to the place of interment on Tuesday.

#### BISHOP DAVIES' ANNIVERSARY

ST. LUKE'S Day, October 18th, was the tenth anniversary of the consecration of Bishop Davies. The anniversary was celebrated separately in the three convocations of the diocese.

On St. Luke's day there was a celebration of the Holy Communion at Trinity Church,

Lenox, at which the Bishop officiated and preached the sermon. The clergy of Berkshire County presented the Bishop with a red chimere to be worn at confirmations. A reception was held in the Bishop's honor at Fairlawn, the summer home of Miss Adele Kneeland, in the evening, at which time a purse of \$2,500 was presented to the Bishop by citizens of Berkshire County and summer residents.

The clergy of the convocation of Springfield presented the Bishop with four beautiful silver candlesticks.

The convocation of Worcester gave the Bishop a dinner on the eve of All Saints' day, at which representatives of every parish and mission in the convocation were present. The Bishop was presented with a gift of \$2,000. Speeches were made by the Hon. Chas. G. Washburn, Mrs. Edgar A. Fisher, the Rev. William Smith, Prof. Z. W. Coombs, the Rev. S. W. Linsley, Dean of Convocation, and the Bishop.

The Bishop preached at the anniversary service in All Saints' Church on All Saints' day.

#### MEMORIAL TO SOLDIERS BLESSED

A REQUIEM celebration of the Holy Eucharist was held at St. Cyprian's Church, Lufkin, Texas, on Armistice day, for the soldiers from Angelina County, who gave their lives for the cause of truth and righteousness during the World War. The solemn prayers of the Church for the dead were said in their behalf, and the Holy Sacrifice of Christ on the Altar was offered, that the service which they rendered humanity might be counted unto them towards eternal life. After the service in the church, priest and people marched in procession to the church yard where seven trees were planted and blessed, in memory of the departed soldiers of Angelina County. Each tree was given by a member of the congregation who had been a leading worker in all war activities. This was the only congregation in Lufkin which held a public service to commemorate the departed soldiers, and to pray for God's blessing on the Disarmament Conference.

#### A NEW SISTERHOOD

IN ST. MARY'S CHURCH, Hot Springs, Ark., on Sunday, December 4th, the service at 4:00 P.M. was the receiving of Sister Mary Magdalene, and the beginning of what is to be a negro sisterhood, the Sisters of the Community of Saint Monica.

The sister was by Baptism and Confirmation a member of the Church; and not knowing that there were Sisterhoods in the Church, joined the Roman Communion several years ago, and entered the convent in Ottawa, Canada, and in due time was professed as Sister Mary Magdalene. Quite a year ago, while out on duty, she saw some sisters, and on investigation, learned they were of the Anglican Church, and from that day her one desire was to return to the Church; after great difficulty, after some months of correspondence with Bishop Demby, she was able to get to Arkansas. The sister was in special training under the bishop as to the significance of the sisterhoods in the Church, and of the teachings of the Church on the Essentials of the Christian Faith.

More than two hundred people attended the service from the denominations among the negroes of the city.

The Rev. C. F. Collins, the rector of St. Luke's Church, presented the sister. A



boarding school for children and a day school with twenty children has been started, and there is one teacher besides the sister, with a young woman helper. The Bishop needs funds to carry on this well begun work and would appreciate any assistance in this effort.

### ARMENIA AND THE PRESIDENT

PRESIDENT HARDING has been presented with an appeal to use his good offices in bringing to an end Turkish cruelties in Armenia, and has promised to give the subject his earnest consideration.

The Rt. Rev. Thomas J. Garland, Suffragan Bishop of the Diocese of Pennsylvania, returned to Philadelphia following a conference with the President in Washington, at which the subject of Turkish cruelties was brought to the attention of the Chief Executive of the nation.

Bishop Garland conferred with the President in the Bishop's capacity as chairman of a special committee of the Synod of Washington, which met recently in Wilmington, Del. At that meeting thirteen dioceses of the Church, comprising the Province of Washington, voiced their indignation at the continued Turkish atrocities in Armenia. The special committee to carry the appeal to President Harding included, besides Bishop Garland, the Rt. Rev. Alfred Harding, Bishop of Washington, and the Rev. Richard W. Trapnell, of Wilmington.

In the appeal the President is urged to use his good offices in recommending to Congress and to the Disarmaments Conference, now meeting in Washington, that immediate steps be taken to inform the authorities of the Turkish Empire that the cruelties must end and if necessary the governments of the United States and Great Britain take steps to permanently relieve the intolerable conditions in Armenia and secure Armenia's absolute freedom from Turkish control or influence.

In discussing the meeting with the President, Bishop Garland said:

"The committee appointed by the Synod of the Province of Washington, consisting of Bishop Harding and the Rev. R. W. Trapnell, and myself, presented the petition to the President on Wednesday morning.

"They were accompanied by Bishop Brent, representing the Synod of New York and New Jersey, who presented a similar petition, with special reference to the present conditions in Cilicia owing to the threatened withdrawal of the French Army.

"The President received us very cordially and assured us that he was doing everything in his power and would continue to do so.

"Owing to his membership in the Senate we soon ascertained that the President was thoroughly posted on the past and present conditions in Armenia and the Turkish Empire. We feel that he has a personal and sympathetic interest in the present situation, and in the future of that long-suffering land."

### WHAT WILL WE DO ABOUT IT?

SOME time ago, says the Rev. W. S. Claiborne, an article appeared in our Church papers with this caption. Its purpose was to appeal for men for the ministry.

But among all sections of the country, none so sorely need workers as the neglected rural districts. An urgent demand for an institution in the country, to receive men from the country, and to fit them for the work of the country, has been met this September by the foundation of the DuBose

Memorial Church Training School, situated on the Sewanee Plateau, at Monteagle, Tennessee. This institution is in no sense a rival to any existing Theological Seminary. Every pastor is but too well aware of men, of sterling character and splendid zeal, who, whether from maturity of years or insufficient intellectual training, can but ill fit themselves into the curriculum of our admirable schools of the prophets; and accordingly, because there is no place adapted to meet their special needs, and fit them simply for the rural work which by temperament and character they are so peculiarly fitted, they are lost to the ministry.

The DuBose School is a venture of faith designed to make use of these men, hitherto lost to the Church, and to recruit a ministry trained to care for the now tragically neglected rural districts of our land. Surely such a plan needs but to be known in order to commend itself to all who love the Church.

The board of trustees is composed of four bishops and five laymen from different parts of the country, and all profoundly interested in our rural problem, and all devoting sustained thought and time to the working out of our plan. A splendid group of buildings, in the midst of a farming tract of acres, has been bought and paid for, and the buildings thoroughly renovated. An admirable faculty has been secured and is in residence, and after less than three months of existence we have not only all the candidates for whom we can financially care, representing states as far apart as New Hampshire and Texas, but in addition enough applications to keep the institution full for two or three years to come. This fact definitely and tersely answers the question as to its need. And what kind of men are we getting? Well, the following case is fairly typical. Here is a man, 39 years of age, with a wife and four children, who for some years has been manager of a department store, at a salary of \$3,500 a year. From youth he desired to enter the ministry, but owing to responsibilities to others, which he could not shirk, it was wholly impossible for him to abandon his business and enter a seminary. These responsibilities continuing into maturity, the life of business appeared to be his duty, and he reluctantly settled down to it. But he had had the call, and following a Nation-wide Campaign service, the voice was clearer and more insistent. He heard of our institution, and he offered himself. Today he is our business manager, his wife is our matron, and three of his children are at St. Andrew's School, only four miles away. With the intensive work of the school, he will ere long be fitted to become pastor in some utterly neglected rural district. This is his dream. And what will the school have done? It will have saved a man for the ministry, and will have given to some community a Christian teacher, whose ideal is not to leave it for the city as soon as possible, but to stay on the land with his people.

In our work at the school, we believe that in principle we have thought out the right plan whereby in the intellectual, spiritual and physical proportion of labor, we can best train men to solve our rural problem. All take part in the work of the farm, all gain practical experience in the pastoral side of the ministry among the chain of missions about us, and all receive an intellectual training directed toward efficiency in rural problems.

What will we do about it? Upon your aid depends the future of this school. Our capital has been invested in the buildings and grounds. In order to pay the modest

salaries of the faculty, to care for the upkeep of the buildings and farm, and to house and board our students, we shall require \$20,000 per year. Will you not help this unique work of the Church, the inception of which has been so abundantly justified? Three hundred dollars will board a student for one year.

What will we do about it?

### REV. J. C. MCKIM ON FURLOUGH

THE REV. JOHN COLE MCKIM, who for the past eight years has been in charge of the missions at Wakamatsu, Japan, and many sub-stations, preached during November and December at the Cathedral and various other churches in the Diocese of Albany. Mr. McKim is the author of several theological works in the Japanese language as well as of articles in the *North American Review* and the *Atlantic Monthly* dealing with Far Eastern political and social questions. He expects to be in the United States for about six months and hopes for opportunities to speak of his work and of Japan in general.

### MEMORIALS AND GIFTS

A BEAUTIFUL Westminster peal of four bells is now being installed in the tower of St. John's Church, under the direction of a workman from the foundry of the Meneely Bell Co., of Troy, N. Y., and will be in readiness for the initial ringing on Christmas morning. All of the bells, as their inscriptions show, are in memory of Mrs. Edwin Gardner Weed, wife of Bishop Weed, and were secured through the efforts of St. John's guild, an organization of women who have on former occasions done much constructive work in this parish.

A MEMORIAL TABLET for the parish contingent in the late War has recently been unveiled at St. Mark's, Eastern Parkway, Brooklyn, the Rev. Arthur L. Charles, rector.

A REBEDOS and tabernacle have been placed in the chapel of the Sisters of St. Margaret, in Utica, in memory of Louise, wife of Mr. Robert Kernan, of Quebec, and daughter of the Hon. Samuel A. Beardsley, of New York. It is of quartered oak, Gothic in design, with a central canopy. It is all richly carved. The tabernacle front is of oak and lime wood, toned to old ivory. A chalice and host are in the center, guarded by the Archangels Gabriel and Uriel, and surrounded by a grape vine. Also a set of six vesper lights of oak, delicately carved, were presented by children of St. Margaret's classes in memory of three little friends, Alexander Doolittle, Daniel, and Watson Crouse. The lovely designs and beautiful work were done by Irving and Casson and Davenport, of Boston and New York. Bishop Fiske, assisted by the Rev. Jesse Higgins and the Rev. Warren Yeakel, officiated.

HOLY INNOCENTS' parish, Hoboken, N. J., recently presented to the mission of the Transfiguration, Woodcliff-on-Hudson, their old altar. Miss Amelia Beck, a communicant of the parish, gave a beautiful tabernacle in memory of her mother. Miss Anna Montanye presented the Eucharistic lights in memory of her nephew, Ernest Montanye, who was killed in action in the World War, and recently buried from the church. John Stevens was the donor of a missal-stand in memory of his father, the late Col. Edwin A. Stevens. Mr. and Mrs. Herbert Miller gave an altar service book in memory of a relative. Other parishioners, as

thank-offering, gave the office lights, together with a complete set of altar linens. These gifts were blessed by the rector, the Rev. George Ernest Magill, on the Sunday in the Octave of All Saints. There was also blessed at the same time a beautiful marble sculpture in relief of St. Elizabeth of Hungary, with a bronze lamp, the gift of Mrs. H. Otto Wittpenn, in memory of her niece, Elsie Stevens, who passed away last winter. The Holy Eucharist followed, and at its conclusion the choir, acolytes, and clergy proceeded to the churchyard, where the rector blessed an iron arch surmounted by a gilded cross, which had been erected over the gate of the main entrance by the Stevens Cadet Corps, in memory of the late Major Richard Stevens.

AT ST. JOHN'S CHURCH, St. Croix, Virgin Islands, on Advent Sunday, the rector dedicated a handsome silver-gilt ciborium, the gift of Mr. I. Behagen in memory of his wife, Emmeline Sophie, who died Nov. 15, 1920. It is used in connection with the Reserved Sacrament, and is kept in the tabernacle of the High Altar.

A HANDSOME service book has been placed on the Litany desk in Christ Church, Indianapolis, by Mary Armour Pratt, a member of the faculty of the University of Indiana, in memory of her father, the late William Dudley Pratt.

ON SUNDAY, December 11th, 1921, at St. Peter's Church, Tecumseh, Michigan (the Rev. J. J. Preston, rector), the Rt. Rev. Chas. D. Williams, D.D., Bishop of Michigan, dedicated a beautiful memorial altar in memory of the late Mrs. Lucinda Thorp. The altar, which is made of quartered oak, is handsomely hand-carved, was presented by Mrs. Thorp's grandchildren. The work was done by the Valley City Seating Co., Ltd., Dundas, Ontario, Canada.

UPON THE occasion of the Bishop's annual visitation to St. John's Church, Wilkesville, Mass., a new organ was dedicated, the gift of Mr. and Mrs. Arthur Merrill in memory of the father, mother, and sister of Mrs. Merrill. There were also dedicated a new white altar cloth, the gift of Mrs. L. E. Chase in memory of her son; and a new altar cross, the gift of the Rev. and Mrs. Preston Barr in memory of their eldest son. This ancient parish has had bequests of \$1,100 for its endowment fund during the past year. The roof of the church has been resingled, the chancel has been redecorated and extensive improvements have been made in the interior and the basement.

#### BEQUESTS

CALVARY CHURCH, Utica, will receive \$10,000 under the will of William Trimbe, for the purchase of a set of chimes. The Rev. Dr. E. H. Coley received \$200, and \$200 is set aside as a permanent fund, the interest of which is to be used to purchase annually at Christmas lilies, in memory of his first wife.

UNDER THE will of Wallace Burch, formerly of Waterville, the Rev. T. Raymond Jones will receive a legacy of \$1,000, together with a clock, books, and silver. Grace Church, Syracuse, is made residuary legatee of \$5,000.

#### NEWS IN BRIEF

CENTRAL NEW YORK.—A largely attended retreat for men and women was conducted in St. Mark's Church, Syracuse, Dec. 8, by the Rev. Spence Burton, S. S. J. E.—Com-

stock Hall, the new academic building of St. John's School, Manlius, replacing one that burned last year, was opened on December 10th. An address was delivered by the Rev. Dr. H. G. Coddington, of Grace Church, Syracuse.—The Rev. A. A. Jaynes of Trinity Church, Syracuse, represented the Church at the laying of the cornerstone of St. Sophia Hellenic Orthodox Church, Sunday, Dec. 4th, in Syracuse.—Near East Relief Field Day for funds for rescue and rehabilitation work was observed in the Church of the Evangelists, Oswego, the rector making the special plea.—Bishop Fiske recently addressed 400 members of Liberty Lodge, F. & A. M., Utica, on the Duties of a Mason. Col. Wm. Cary Sænger, formerly vestryman of Grace Church, Waterville, and assistant secretary of war during the presidency of McKinley, died recently in a Brooklyn hospital.—Fr. Anderson, O. H. C., preached in St. Paul's Church, Aurora, on Advent Sunday.—The Rev. H. C. Staunton is giving an Advent series of addresses to the Bible class of All Saints' Church, Syracuse, on Great Periods of Church History.—In spite of the opposition of the Associated Church Council, of which Zion Church is a part, the Common Council of Rome have authorized Sunday moving pictures between the hours of 2 and 11 P.M. The Council has petitioned the mayor to veto the ordinance.—Eleven teams of men conducted the every-member canvass of Trinity parish, Watertown, on Dec. 4th, and in three and a half hours received pledges of \$30,000.—A park is being constructed in Altmar adjoining the Church property which will greatly improve the appearance of the neighborhood and enhance the value of the site.

FOND DU LAC.—St. Paul's Cathedral congregation has been organized on the plan of the Church Service League and with the Dean and Council. Grace Church, Sheboygan, observed December 1st as a day of meditation and intercession. The programme of the Church Service League was followed, with the addition of a closing address on Service.

IOWA.—In September, 1920, when the Rev. W. M. Purce took charge of St. Mark's Church, Maquoketa, he found the rooms under the church in a most dilapidated condition. By constant effort he has succeeded in getting the outside walls pointed up with cement and the guild rooms, except one, cemented, both the floor and the side walls. Now these rooms are being used by the G. F. S. and a Boys' club, also by the Sunday school when the priest is away, to avoid heating the whole church. The Sunday school, in September, 1920, numbered three, and there are now over thirty enrolled with an average attendance of 20.—The Rev. R. J. Campbell, rector of Grace Church, Cedar Rapids, gave a three days' mission in this parish.—The G. F. S. was organized in the latter part of October, 1920, and now numbers thirty-five members.

LONG ISLAND.—Christ Church, Lynbrook, the Rev. John V. Cooper, rector, has been moved to a more suitable site: and a noteworthy feature of the operation is that the moving of the church building was accomplished without the omission of a single service.—The Rev. G. Ashton Oldham, rector of St. Ann's, Brooklyn Heights, has been called to the rectorship of Christ Church, Baltimore, Md. He has not reached a decision in the matter, but it is hoped that he will decide to stay in Brooklyn, where for the past four years he has done a great deal of work in a field that was regarded

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one of exceeding difficulty, owing to shifting of population from the older part of the city to the suburbs. But the old parish has been strengthened, the chancel altered and modernized, a lady-chapel almost ready to be consecrated, many changes made in the interest of enrichment of the services. Best of all, congregations and communions are much larger than for years past. St. Ann's has always done a great deal for the diocese and also for the general church: and new opportunities for service are constantly arising.

MISSOURI.—St. John's Church, St. Louis, has installed a new organ, but on Sunday, November 4th, a special musical programme was given on the old organ for its last day, in memory of over fifty years of faithful service. The Rev. K. A. Stimpson, rector of St. John's, announced that the old organ had been moved three times as the church moved westward, and that it had been part of the history and sentiment of the parish.

NEWARK.—On November 19th, Bishop Lines placed the cornerstone of the new parish hall at Clifton, which is to cost \$23,000. It stands beside the church (rector, the Rev. John G. Martin), which will in due time be enlarged by the use of the present parish hall. A few years ago, as a mission, it was receiving diocesan aid. On Nov. 20th, the Bishop preached at the twenty-fifth anniversary of the work, which was at first under the Rev. Wm. T. Evans, then rector of St. Mark's Church, Paterson, who was able to be present and to preach at one of the anniversary services.—On Advent Sunday, the tenth anniversary of the use of the present St. Mark's Church, Newark (the Rev. A. W. H. Thompson, rector) was held, and Bishop Lines preached. This parish has greatly prospered, having had its beginning with aid from the Diocesan Church Extension Fund, and now, through the National Campaign, has bought recently, the large house beside the church for parish purposes. The parish now has more than 100 families and 500 communicants. At a parish reception on November 29th, \$800 was presented by the parishioners to the rector.—St. Stephen's Church, Jersey City, held at the beginning of Advent its fifteenth anniversary, when Bishop Stearly preached. This church, originally a mission from St. John's Church, has now a communicant list of 416, with 300 Sunday School members. The rector is Rev. A. R. McWilliams.—The parish of Holy Cross, Paterson (the Rev. James A. McCleary, rector), celebrated its fifty-fifth anniversary on November 10th.

NEBRASKA.—During the past three years since the Rev. C. Edwin Brown has been vicar of St. Martin's Church, Omaha, the communicant membership has increased to such an extent that it was the unanimous decision of those attending the parish meeting held on October 26th, that beginning January 1st the status of the church be changed to that of a "self-supporting parish." A parish meeting for the election of officers was held in the church on November 14th, and the following were unanimously elected: rector, the Rev. C. Edwin Brown; senior warden, W. P. Adkins; junior warden, J. M. Abbott; clerk, Charles MacAdam; treasurer, Dr. F. O. Beck; vestrymen, W. A. Mitsche, C. W. Sears, J. B. Watkins, A. H. Rye, R. D. Weir, D. B. Malkson, Ray Miltlett, E. R. Knight, Roy Bernard and J. D. Lancy. D. Bradley Malkson was re-elected superintendent of the Sunday school.—The fifty-fifth annual Council of the Diocese of Nebraska will convene in Trinity Cathedral, Omaha, on Wednesday, Jan. 18th, at 10:30

A. M., opening with a celebration of the Holy Communion at which the Bishop will be the celebrant. In order that the vestrymen and committeemen of the several parishes and missions throughout the diocese may be intelligently informed concerning the legislation of the council, the Bishop requests that, so far as is possible, the same be elected delegates to the council. The Woman's Auxiliary will hold their annual meeting in Trinity Cathedral, on Tuesday, Jan. 17th. The Church Service League will convene in the

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Cathedral on Monday, Jan. 16th, at 10:30 A. M.—The late Charles H. Rudge, for thirty years senior warden of the Church of the Holy Trinity, Lincoln, Neb., bequeathed to his parish the sum of 5,000, and a portion of his estate.—Bishop Shaylor issues an official request through the *Crozier* that the clergy of the diocese repress all instrumental and vocal music at weddings not conforming with the requirements of the rubrics.

NEW JERSEY.—In Christ's Church, New Brunswick (the Rev. Herbert Parrish, rector), the Bishop Croes Society has been formed with the object of special work among the students of Rutgers College. Four men from each class constitute the executive committee. The society numbers at present ninety-three students, and meets Sunday morning in the parish house at ten o'clock.

OHIO.—The Department of Religious Education has planned definite teacher training in each region.—The Cleveland Church Normal School has been organized for the purpose of increasing the efficiency of the Sunday schools in helping teachers prepare their lessons in the Christian Nurture series, and by training new teachers. A new and important feature is a normal class for the training of those who have never taught, but would like to take an active part in Sunday school work. They will study the principles of the Christian Nurture series and Religious Pedagogy.—The annual convention of the Diocese of Ohio will be held, January 17th and 18th. The Woman's Auxiliary convention will immediately follow.

PENNSYLVANIA.—The Men's Bible Class at the Church of Our Saviour, Jenkintown, Pa., is holding the interest of more than the number of men whom it was originally expected to reach, namely fifty. At the session, on the First Sunday morning in Advent, sixty-four laymen were in attendance.—St. Andrew's chapel, McKinley, Pa., is entering the new Church year and its natal day, St. Andrew's Day, in good shape. Suffragan Bishop Garland came for confirmation on St. Andrew's Day, the second class this year, and the people have bought and paid for a new velvet carpet for the chancel and the center aisle. A piano has been presented to the chapel, and the men have put on a new ceiling in the basement; they are also busy making other improvements to this room, which will help considerably in furthering the work this winter.—Seventy-nine men of the Church of Our Saviour, Jenkintown, Pa., attended the Corporate Communion at the parish church on the morning of the First Sunday in Advent, following the suggestion of the national office of the Brotherhood of St. Andrew for a Corporate Communion on this morning throughout the Church.

PLACE OF THE PRESENT LANDMARK OF BISHOP KIP'S LABORS.—A motor pilgrimage was made by the rector and congregation of St. Peter's Church, Red Bluff, to Redding, on Sunday, November 20th. Bishop Moreland was in Redding that day, and the two congregations joined in the service.

QUINCY.—The Illinois Valley Church School Institute has been organized, with membership from the officers, teachers, and adult class members of the Church schools of the three Peoria parishes, and that of St. Paul's, Pekin. The Rev. F. C. St. Clair, rural Dean of Peoria, is president. Four sessions a year are contemplated, for discussion of subjects connected with religious education.—A new mission has been opened at Edwards, a mining town near Peoria, under the care of the Rev. H. L. Smith of St. Andrew's Church, Peoria. Services are held in a dance hall, above a pool room, Sun-

day afternoons, the keeper of the place closing up that he may attend. The room is filled at these services. Eight were baptized on a recent Sunday afternoon.

SACRAMENTO.—The pageant, The Mission of the Church, was given before a capacity

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gregation on Sunday night, Nov. 13th, in St. Mary's Church, Napa. By the erection of a temporary staging over the choir it became possible to put the pageant on in full, showing that under proper management and with little expense (the staging was donated) it is possible to give a small congregation the educational advantages ordinarily assumed as practicable only in our larger churches.

Under the splendid leadership of the Rev. Byron Holley this parish is making rapid strides toward the goal of an awakened interest on the part of every member.

SACRAMENTO.—The whole community of Red Bluff was plunged into deepest sorrow as the result of a terrible automobile accident Dec. 1st, at Proberta, ten miles below here. An automobile bus, carrying fifteen children, bound for the Red Bluff High School, was struck by a Southern Pacific passenger train. Fourteen lost their lives. The funeral of the children was held Saturday afternoon, Dec. 3rd, from the High School auditorium. Every church in Red Bluff was represented on the platform, and a part was assigned to each clergyman. The whole community turned out for the funeral services.

SOUTHERN FLORIDA.—The Rev. Stephen F. Reade recently observed the tenth anniversary of his coming to St. Andrew's Church, Fort Pierce. The Rev. Mr. Reade gave a review of the work accomplished during these ten years, in which the church property has increased in value from \$5,000 to \$20,500; the Sunday school Lenten offering has grown from \$20 in 1912, to \$157 in 1921, and the general offering for missions from \$10 to \$340. At a reception given to the Rev. Mr. and Mrs. Reade, a generous purse was presented in appreciation of Mr. Reade's labors.

NEBRASKA.—As the result of a great preaching mission recently conducted in St. Martin's Church, Omaha, by Bishop Shaylor, the spiritual life of the parish has been immeasurably deepened, the Churchmanship of the communicants improved, and many unconfirmed enlisted in a confirmation class to be presented to the Bishop on the evening of January 1st.

WESTERN MASSACHUSETTS.—The old town of Longmeadow, Mass., is a suburb of Springfield, and up to a short time ago, there has been but one church located there, a Congregational Church. A good many Church people are residents of the town, and it was thought wise to institute a definite work. A store has been hired and transformed into an acceptable chapel, and services are held regularly. Already there are seventy families on the list and a flourishing Sunday school. Prospects for the future of St. Andrew's Church, Longmeadow, are bright. The Rev. William E. Soule is minister-in-charge.

WESTERN NEW YORK.—December 13th.—Funeral services for the late Mr. Luton Wood, director of music, at Hobart College, who died on the eve of December 9th, were held on Sunday in the Hobart College chapel, President Bartlett and Rev. J. B. Huibs, D.D., chaplain of the College, officiating. Mr. Wood was widely known as a composer of songs for children. For some years past he had trained the Hobart and William Smith Glee Clubs, and brought them to a high state of efficiency. He had studied under well-known musicians.

number of *The Fortnightly Review*. One of these is from the pen of Mr. James Davenport Whelpley, who has become, one might almost say, the official interpreter of American opinion to this review, but whose sentiments would be disowned by a large number of his compatriots. His style is of the sort which obscures rather than clarifies meaning, but he appears to be strongly biased against Japan and to feel that not much was to be expected of the conference. The same pessimistic forecast is made by the well-known naval expert, Mr. Archibald Hurd. It is a satisfaction to know at this date that more has been accomplished than either of these writers thought possible. The magazine contains also the first instalment of the *American Diaries* of the first Lord Acton, written in 1853, which contain much interesting comment upon the New York of that time, "neither enthusiastic nor embittered, but conscientiously faithful, and, to any reader with a knowledge of American social history, arrestingly accurate." Little of it is quotable, but the description of Greeley is worth mentioning—"a very strange-looking man—something between Benjamin Franklin and Sir W. Molesworth. He looks half-cracked and half a rogue." "Unemployment: Its Cause and Only Remedy" is such a pretentious title as to attract by its very absurdity. The author, Mr. J. Ellis Barker, differs from all expert opinion in thinking the problem very simple and one to be easily solved. Unemployment is due, he thinks, to "the unreasonableness of labor," and he scatters the most amazing *obiter dicta*, e. g., that there is no unemployment in Germany, because the trade unions there are weak, a theory which betrays an extraordinary ignorance not only of the trade-union movement in Germany, but of the present economic situation in Central

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### MAGAZINES

THE WASHINGTON CONFERENCE is the subject of two articles in the November

Europe. It will be interesting to see whether the President's Committee on Unemployment confirms Mr. Barker's views.

Mr. Galsworthy contributes an address on "Castles in Spain" which one wishes could be widely read. It is a plea for Beauty—"a higher and wider conception of the dignity of human life, the teaching of what Beauty is, to all, not merely to the few, the cultivation of good will, so that we wish and work and dream that not only ourselves, but everybody, may be healthy and happy; and, above all, the fostering of the habit of doing things and making things well, for the joy of the work and the pleasure of achievement, rather than for the gain they will bring us."

SOME SHRINK from those outward and sacramental acts, which our Lord uses to reach the carnal and defiled, with the honest but mistaken notion that such forms are unworthy of the Lord, and a degradation to Him, if not also to those to whom He offers them. True souls yet err thus. Some things they think too low for Christ—too carnal for a spiritual Lord, and for disciples who are called by Him to be spiritual. So do even some of Christ's truest disciples stumble at the humiliation of the Eternal Word, when He yet comes in sacramental forms, which are perhaps His greatest humiliation. But the Lord's grace is not turned aside by His servants' mistake. He yet stoops to the rejected form saying, "What I do thou knowest not now, but thou shalt know hereafter". Let but His Spirit so fill us that we do His works—for it is only like that understands like, and then we too shall see how such stoopings to carnal men are not carnal, but most godlike, and therefore most spiritual.—*Andrew Jukes.*

ALL TRUTH is a shadow except the last—except the utmost, yet every Truth is true in its kind. It is substance in its own place, though it be but a shadow in another place, (for it is but a shadow from an intenser substance;) and the shadow is a true shadow, as the substance is a true substance.—*Isaac Penington.*

The way is one, Christ the truth of God; and he that is in the faith, and in the obedience to the Light which shines from His Spirit into the heart of believer, has a taste of the one heart, and of the one way; and knows that no variety of practices, which is of God, can make a breach of the true unity.—*Isaac Penington.*

NEITHER the commentator nor the student must forget that the materials of all religious thought and feeling lie in our own consciousness and moral reason, and that we are not warranted in adopting any theory of religion until we have succeeded in reconciling it with that light which God has placed within us.—*Thomas Erskine of Linlathen.*

WE MUST use special caution in speaking to others of those hidden consolations with which Almighty God hath been pleased to refresh our souls. Even as that mellifluous Doctor—St. Bernard—was wont to advise every one to have these words in large letters written in his room, "My Secret to Myself".—*San Pedro de Alcantara.*

"BEHOLD NOW how much He loved thee". Come hither and gaze into the heart of thy Lord. If thou hadst the eyes of an eagle, here is whereon to gaze; nay, even these could not enable thee to see in its intensity the burning flame of love which dwelt in

His most holy soul. They bound His hands with ropes, but understand thou that it was within that He was bound—bound by the meshes of mighty love, as immeasurably stronger than those ropes as chains of iron are beyond threads of flax.

If with quiet thinking of these things the Lord do give thee tears and compassion and other devout affections of mind, thou art to accept them under this condition . . . that no exterior signs, no outward show, is made of what thou hast felt within.—*Juan de Avila.*

OH! SIR, would you know the Blessing of all Blessings, it is this God of Love dwelling in your Soul, and killing every Root of Bitterness, which is the Pain and Torment of every earthly selfish Love. For all Wants are satisfied, all Disorders of Nature are removed, no Life is any longer a Burden, every Day is a day of Peace, everything you meet becomes a Help to you, because everything you see or do is all done in the sweet gentle element of Love. For as Love has no By-Ends, wills nothing but its own Increase, so everything is as Oil to its Flame; it must have that which it wills, and cannot be disappointed, because everything naturally helps it to live in its own Way, and to bring forth its own Work. For the Wrath of an Enemy, the Treachery of a Friend, and every other Evil, only helps the Spirit of Love to be more triumphant, to live its own Life and find its own Blessings in a higher degree.—*William Law.*

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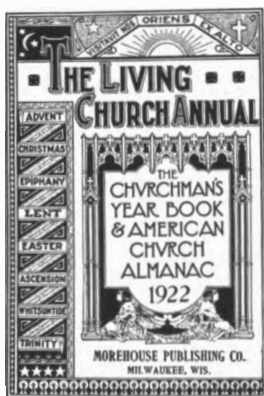
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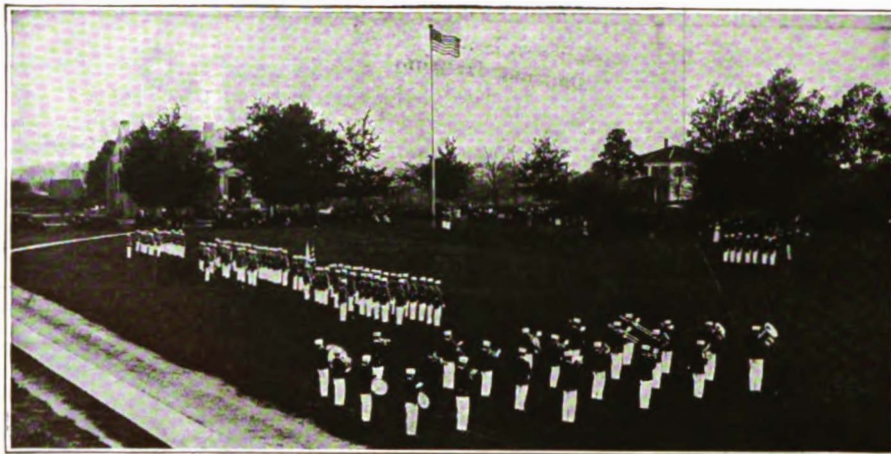
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