



The Living Church

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VOL. XLVI

MILWAUKEE, WISCONSIN, DECEMBER 3, 1921

NO. 5

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include all those consecrated within the year. The

GENERAL, DIOCESAN, and PAROCHIAL

information is carefully corrected. The

LECTIONARY

is that set forth by the Joint Commission for use during 1922.

Owing to delays caused by the Printers' Strike, publication is deferred to

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St. Stephen's College, Annandale-on-Hudson, N. Y.

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BE CONSTANT, O happy soul, be constant and of good courage; for however intolerable thou art to thyself, yet thou wilt be protected, enriched, and beloved by that greatest Good, as if He had nothing else to do than to lead thee to perfection by the highest steps of love; and if thou dost not turn away, but perseverest constantly, without leaving off thy undertaking, know that thou offerest to God the most acceptable sacrifice; so that if this Lord were capable of pain He would find no ease till He has completed this loving union with thy soul.—*Miguel Molinos.*



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EDITORIALS AND COMMENTS

Convictions and Broad-mindedness

THAT'S very important", the King said, turning to the jury. They were just beginning to write this down on their slates, when the White Rabbit interrupted: "Unimportant, your majesty means, of course," he said in a very respectful tone, but frowning and making faces at him as he spoke.

"Unimportant, of course, I meant," the King hastily said (as in original text of *Alice in Wonderland*), and went on to himself in an undertone, "important—unimportant—unimportant—important"—as if he were trying which word sounded best.

THIS IS EXACTLY what a lot of us are doing now-a-days, and then we glow inwardly with warm satisfaction because we are "broad-minded." There is scarcely any virtue so largely cultivated, scarcely any cult so slavishly followed as the great worship of this illusive quality. The highest praise a tolerant and benevolent onlooker can give to a pet parson is the indulgent judgment, "He's so broad-minded." Within the depth of our beings we all hanker for this verdict. As the one powerful deterrent for most of us is the fear of being laughed at, so the great incentive is the questionable crown of this distinction. So universal and so all-powerful is this juggernaut of general judgment, so object is the worship we pay to it, that it is the part of a modern heretic to look it over carefully, and perhaps the duty of a modern sceptic to question it.

A shrewd Vermonter once made the canny and oft-times quoted observation, at a time when being a Republican and a Methodist were the pillar and ground of loyalty to God and man, that he rather preferred the Episcopal Church: "it hasn't anything to do with either politics or religion." Most of us do not relish the compliment. But there have been times and occasions when its main contention has had some force.

WHAT DO WE MEAN by being "broad-minded"? Cer- being broad-minded does not mean that we can contemplate with complacent satisfaction the statement that the earth is flat. Nor is it generally considered narrow-minded to rise up and deny the imputation out of loyalty to facts. So we may rule out one class of things: broad-mindedness does not refer to proven facts. None of us would like our children taught by a teacher who is so broad-minded as to pass unchallenged with imperturbable calm, the statement that two and two make five.

The province of broad-mindedness, then, extends into a region not covered by demonstration. It is a virtue cherished by those who, like Sir Roger, can say, "There is much to be said on both sides." So we may boil down

the general essence of broad-mindedness into several possible attitudes, if we carefully study the symptoms of the complaint.

Perhaps the best laboratory for the isolation and observation of the examples of broad-mindedness is a Pullman smoker. There the virtue issues forth, luxuriously preening itself. There whatever each person possesses is brought out for the admiration of the rest. Here are some typical cases culled from one single study in the aforementioned laboratory:

(a) "After all, it doesn't matter what you believe, I say, if your heart's all right."—the travelling salesman.

(b) "We're all aiming at the same place after all," says the gentleman behind the fattest cigar.

(c) "People don't want dogmas now-a-days" says the brisk little doctor on the way to a rich consultation.

(d) "Creedless Christianity is the thing for the modern world," says the nose-glassed teacher.

LET US LOOK at these statements and try to discover from what roots these flowers of speech have blossomed. They are all hardy perennials. They are the common or garden variety, so our research has yielded nothing very uncommon or extraordinary. Broad-mindedness is based on one of several possible basic attitudes regarding debated religious truths: (a) they don't matter, so I can easily afford to be broad-minded; (b) they would matter if anyone could ever know about them, but this isn't possible, so you can't be dogmatic; (c) they do matter intensely, and you may be right in what you say, but I don't believe you are. "Yet you've a right to your view." This is real broad-mindedness, a rare plant never to be passed over without special recognition. It is so rare that we need not give it any special notice, as the first two attitudes are ever-present. They beget the types of broad-mindedness usually brought forth for our admiration and, if need be, for our confusion. If we look at them clearly, with our vision undazzled by the glitter of their seductive charm, we discover an astonishing fact. Both of them are utterly dogmatic! The first says "These things don't matter," and the second, "You can't know anything about them." Both say in unison with vociferous assertion: "You're wrong if you dare to have any convictions!" Let anyone who has had to combat these two all but universal types of militant broad-mindedness say whether or not their upholders are gentle and tolerant! These are ungentle cudgels of arguments; they are not stuffed clubs!

It is just as well not to have too many illusions, especially if benevolent society continually swathes our minds with an over-abundant supply. Any illusions we

have ought to be our own, and not second-hand. What about this popular illusion of broad-mindedness?

Most of us, with the blind faith of the most utterly credulous and superstitious idol worshipper, submit to the acceptance of this dogma. It is only Catholics by conviction who can be heretics. Is it true that "it doesn't matter what you believe so long as your heart is all right"? As this is not a physical diagnosis of cardiac conditions it naturally means, "You can hold any sentiments or beliefs you want, so long as you are sincere." This is muddle-headed, if anything ever was. Does sincerity of conviction absolve a burglar? Does conscientious belief in the theory that all property is common give the thief a claim to our sympathies and indulgence? In general, does any amount of sincerity excuse wrong-headedness? Society does not think so. The community does not think so. Actual sincerity (a very rare quality, by the way) is not, after all, the paramount consideration in any of the difficulties of our ordinary life. One's convictions and opinions are of the utmost consequence. One's sincerity determines, in the rare case of possible choices, whether or not he will follow his convictions. One's convictions form his habits and these determine the normal course of life. In actual practice it is more of consequence to know *what* a man will do in a given circumstance, than to know how much fervor he may put into it. And a man's opinions, not the sincerity with which he may hold them, are the touchstone whereby he is known and weighed. In short, much truer than the foregoing statement is its contrary: "It does not matter so much how sincere a man is, so long as his convictions and opinions are all all right."

THE WORDS of one of the songs of the day, very popular a year ago, might easily describe the devotees and cult of the great deity, Broad-mindedness. They are "always blowing bubbles". Here is another one: "We're all aiming at the same place."

No, because so many of the bubble-blowers (the officiants in the characteristic rite of the cult) are not aiming at all. In a muddled kind of way, they prefer, when they do think about it, to imagine that they will somehow or other blunder in at this vague Place to which every one seems to be going. But as they are not sure of the road and are quite certain that no one else is, and since many of them are not sure that there is such a "Place," they are all furiously and dogmatically indefinite. Whatever be the road, they say, and whether there be a Place, they tell us, at any rate, you've no right to claim that you know the way and the Place.

Another bubble much cherished in the worship of this idol is the superstition of a "creedless Christianity." Of course there never has been such a thing; though no one can prophesy that there may not be the attempt to assemble such a religion. (It could hardly be called "making" such a religion, since if Christianity have any claim to be a religion, it must have been made and constituted already by our Lord; but we might say "assemble," of such a *melange*, as it would be a kind of patching together of diverse elements from all sorts of sources.) Yet in practical matters one confines himself to facts. Is there a "creedless Christianity"?

Now we seem to have put our feet on something solid: our Lord was wrong and they are right in rejecting Him. They, of course, are tolerant enough to admit that they may not be infallible, except in one province: they are *certain* that believing Christians are wrong!

The final production and great high sacrifice is this iridescent and spherical jewel: "whatever we are,—we're not hypocrites." That is a fundamental principle, and, like all essential and axiomatic dogmas, is the basis of all others, is accepted as proven, and is seldom brought to light. Only when one of the creedless credulous is hard pressed, and turns sharply to attack, does he bring forth this last weapon. He is confident of its strength and power; it is so certain that he has never taken the trouble to examine it. "Whatever we are, we're not hypocrites," means very plainly that the other man is. This is its first dogmatic statement, but this is only its negative content. If we scrutinize it closely, we can extract its real positive meaning: "We are

not trying to live up to an ideal beyond us." This, in practice, is what this axiom implies. In syllogistic form: A hypocrite is a person who professes one thing and does another. Christians profess to live by Christ's commands, and neither can nor do achieve this feat. Therefore they are hypocrites.

SO WE ARE. We must all plead guilty. All true Christians are under indictment by the high court of broad-mindedness: the truer Christians we are, the more truly do we feel the indictment. We do not live up to the teachings of our Lord. The saints have all told us by example and conviction that they only knew how far away they were from the Ideal, the closer they strained to follow it. Let us all plead guilty. What then? "Well," says the chief bubble-blower, "that's just what we're not!" . . . After all, it does not much matter, ideals or no ideals, truths or no truths; they may be important, but again they may be unimportant. . . . important, unimportant, unimportant, important" . . . "it doesn't matter a bit."

There is a good deal of spurious broad-mindedness, is so universal that it envelopes us like a fog. We need to be on our guard. It is both infectious and contagious. The only antitoxin is conviction—plain, clear, definite, sure, fixed conviction. We need carefully to sterilize any affected parts and cleanse away any infection which may have attached itself. It is a corrupting and corroding poison, this whole poison-gas atmosphere distilled so widely by those who falsely call themselves "broad-minded." It wet-blankets ideals. It inhibits good endeavors. It saps his courage. It questions good motives. It damns with faint praise. It dogmatizes in negations. It preaches infallibly the gospel of agnosticism. It pervades everything. It eats into the political, social, and moral foundations. It rots away all principles of activity. It exacts no energy, but merely checks it. It accomplishes no results, but merely prevents them. It goes nowhere, but calls all aside to join in the contemplation of its own self-satisfaction. It instills no ideals, but is a power combatting them. It is denunciatory, but preaches no creed but agnosticism. It humbly refuses to assert anything except the colossal pride of its own self-existence.

OUR FAITH is a matter of vast and colossal importance. We may not be broad-minded about that. It is true, and we are convinced of it. We may not minimize it nor play traitor to our trust. Christian convictions may be narrow-minded. We may be hypocrites. But our narrow-mindedness is dynamic, our hypocrisy the potential power of a new life in Christ. The dogmas of the Faith make definite assertions and we are committed to them. Never may we betray our Lord's faith in us. What is ours is not of our making, nor of our contrivance. It is God's, whose witnesses we are. And "witness" may again mean "martyr."

Now the devotee of the Great Idol will not hear of our going back to the New Testament for evidence as to the dogmatic and credal character of primitive Christianity. Why? Because that type of Christianity is not necessarily the highest, or the best, or the most authoritative. So we discern certain limits to Broad-mindedness. It has certain crochets as to such facts and such appeals. What would it have us do? "The ideal Christianity," says the indulgent priest of the cult, "has not appeared in the world." "We realize that Jesus did much good in His generation, *very* much indeed. Only our times are different. He was mistaken in all sorts of ways; thought that He would be rescued at the last moment on the Cross, and died of a broken heart; taught a kind of ethics nobody could ever live up to, and believed in forgiveness, which is a very dangerous doctrine. This kind of forgiveness is not safe, as it only whitewashes sin. Anyway, the Church has misconceived His teaching, and the Church is as far from Jesus as were the Pharisees. There's as much hypocrisy in the Church as there ever was in Pharisaism. "Whatever we Broad-minded people are," continues the devotee, putting his pipe into the soap-suds, inhaling a comfortable long breath and then exhaling, blowing the beautiful bubble: "whatever we are . . . we're not hypocrites!"

A MONTH ago appeared the first number of a most attractive and well-written weekly journal, 'Εκκλησιαστικὸς Κήρυξ' published under the oversight of the Metropolitan of Athens, Meletios. It is a publication of which our Orthodox brethren may be proud. We wish it all success and offer them our congratulations. The

An Orthodox Journal

"Church Herald", which is devoted to the interests of the Greek Orthodox in this country, serves as the organ for the

official promulgation of decrees and rulings regarding the Greek Orthodox on this continent, and acts as the bond of communication between them. Two items in these four issues of the many interesting matters, are of especial interest to us: Dean Farrar's *Dawn of Christianity*, which appears in a Greek translation as a serial, and the proceedings of the recent council, held September 13th and following days, in New York.

The canonical Metropolitan of Greece, Meletios, was extruded from his see by the political change in Greece which occurred last November, and despite his recognition by the Patriarchates, the deposed ex-Metropolitan, Theoklytos, is now *de facto* head of the Church of Hellas. The Greek Orthodox in America, numbering close on a half million, had been under the spiritual oversight of the Holy Synod of Athens, but since the arbitrary and uncanonical action of the present Greek government in extruding the rightful members of that Synod and the canonical Archbishop and Metropolitan, Meletios, they have organized themselves as an autocephalous Church under the immediate jurisdiction of the Patriarchate of Constantinople. More than two-thirds of all the Greek clerics of America and Canada took part in the convention, the resolutions of which are, briefly, as follows:

The organization of the Greek Orthodox in America and the incorporation of their Church under American law, into two bodies, (a) a house of clerics, consisting of all the clergy rightfully belonging to the Church, and laymen, one from each incorporated parish church, and (b) a Council of four clerics and four laymen, under the presidency of the Bishop; the organization of a theological school for the training of Greek priests; the appointment of a Committee on Religious Education by the Bishop; the formation of the necessary organizations to take care of the poor and the orphans; and the organization and oversight of all communities of Greeks in America in order that they may have spiritual ministrations. The Seminary was to open on October 10th, under a competent faculty, and Bishop Alexander Rhodostlou issued an announcement regarding conditions of admission.

The problem of holding foreign-born Americans to their allegiance to Orthodoxy is one which the Orthodox are facing with insight and wisdom. To them all, and to this new publication especially, we wish every blessing and success. In all matters in which we can be of help, the Episcopal Church, following her invariable custom, will do all in her power.

ANSWERS TO CORRESPONDENTS

ALBANESE.—(1) We have no knowledge of any Orthodox Eastern organization in Italy.—(2) The Albanians are one of the Balkan peoples, between Montenegro and Greece. They are chiefly Eastern but partly Roman Catholic.—(3) The Waldensians are an Italian reformed people whose organization dates from the twelfth century, and who accepted the position of the Continental Reformation.—(4) Gallican is the ancient title for the Church in France, now entirely under Roman domination.—(5) There is little or nothing left of the Old Catholic movement in France so far as we know.—(6) Vilatte's orders are not accepted as valid by the American Church. We are not informed as to the report mentioned.

ACKNOWLEDGMENTS

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NOTES ON THE NEW HYMNAL SECOND SERIES—I.

BY THE REV. WINFRED DOUGLAS

THIS new series of Notes on the New Hymnal will contain certain practical suggestions for each Sunday and Holy Day in the Christian Year, as calendared in the Book of Common Prayer, besides some consideration of the use of hymns which do not fit into that particular classification. The writer is less concerned with advocating his own personal choices than with exhibiting the rich supply of available material, some of which might readily be overlooked by the busy parish priest; who will thus be aided, from his own particular viewpoint, to provide for the special needs of his own congregation.

And in beginning, let us remember how alien to the spirit of praise is the type of discussion which might be better termed acrimonious dissension. Of course we cannot all agree as to the precise details of praising God; our needs, our environments, our personalities differ exceedingly. And that difference may be used for mutual enrichment instead of mutual estrangement, if we but remember that we can all agree in the *spirit* of praising God, which is that of *loving* God, and therefore loving each other. God will not hear our praises, however "correct" they may be, if they are not the incense of loving hearts. Therefore, let us each say,

"God be in my heart.

And in my thinking"—about His praise.

The following stanza from an ancient hymn for Maundy Thursday will therefore fittingly head our discussion:

"Ubi caritas et amor, Deus ibi est.
Simul ergo cum in unum congregamur,
Ne nos mente dividamur, caveamus:
Cessent jurgia maligna, cessent lites,
Et in medio nostri sit Christus Deus."

Which may be rendered:

Wheresoever love abideth, there our God is found.
Therefore, brethren, when in unity we gather,
Let us watch lest we in spirit be divid'd:
Make an end to fruitless discords and dissensions!
And may Christ our God be in the midst among us.

This is a prevailing thought as we begin the study with provision for the holy night of our Saviour's birth: may the underlying spirit of our conference remain "peace on earth to men of good will".

For the purpose of these Notes, it will be assumed that provision is to be made for the normal services of an ordinary parish: the Eucharist, which in every case gives us the keynote of devotion for the day; the Church School; and Evening Prayer. At the Eucharist, a hymn may if necessary be substituted for the more normal psalm at the Introit. Another may fill the place anciently taken by the elaborate psalmody of the Gradual, with the Alleluia Re-

spond and occasional Sequence. As the Sequence was a popular hymn, in effect, that name will be retained in the Notes. Then at the Offertory and at the Communion, where ancient psalmody again occurred, hymns are fitting to-day. One may be sung in place of *Gloria in excelsis* at certain times; and another after the completion of the Ablutions. The most serious fault of the New Hymnal is its failure to provide for use the ancient Office Hymns: but no discussion is necessary as to the placing of other hymns at Morning or Evening Prayer. While the writer is no friend of the common sung procession, he will not refrain from mentioning hymns suitable for that strictly American rite. And he will be grateful for any suggestions or criticism which may be offered by his readers.

The accepted principle that the first service of a feast is Evensong the night before renders available a rich supply of hymns for Evening Prayer on Christmas Eve; but the two following are specially appropriate:

70 The King shall come when morning dawns.

106 Watchman, tell us of the night.

The first, new to our Hymnal, voices not only the joy of the Incarnation, but the final triumph of the Prince of Peace, under the symbol of morning, dear to the Eastern Church, whence the hymn derives; the second, Sir John Bowring's famous Advent hymn, is never so telling as on Christmas Eve; and in the final stanza, Mr. Noble's glorification of Lowell Mason's tune is thrillingly effective. Three of the carols might be used at this service:

545 All my heart this night rejoices.

546 Silent night, holy night.

548 Like silver lamps in a distant shrine.

The beautiful first tune of 515 may be highly recommended both for adults and children.

For the Midnight Mass, the following suggestions may be helpful:

Introit, 71 While shepherds watched their flocks by night. Other familiar tunes which some will prefer for these words are *Carol*, No. 79, and *Bethlehem*, No. 499.

Sequence, 78 O little town of Bethlehem.

Offertory 339 Let all mortal flesh keep silence.

This paraphrase of the Prayer at the Great Entrance in the Syriac Liturgy of St. James is fittingly set to an old French Noel. It is never so fittingly placed as here at the Midnight Mass.

Communion, 322 Jesus, gentlest Saviour.

Final hymn, either 79 It came upon the midnight clear, or 81 Hark! what mean those holy voices.

These suggestions are not intended as a programme; but as showing a fitting use of material in the Hymnal which may effectively widen the scope of choice.

SERBIAN STATEMENT AS TO THE CZECHOSLOVAK CHURCH

Letter of the Serbian Counsellor of that Church

TRANSLATED BY THE REV. ROBERT KEATING SMITH

RETURNING from Moravia, where I have been permitted to talk with the people face to face in Chudobin, Cholin, and Litovle, and in Olomouc with the delegates of the Moravian parishes of the Czechoslovak Church, in which conferences I have had an opportunity to explain any lack of clearness and to dispel some doubts concerning the question of the relations between the Czechoslovak Church and the Orthodox Serbian Church, I would like also to offer to the adherents of the Czechoslovak Church in Bohemia a similar explanation through the press.

First of all, I wish to emphasize the fact that I am making this declaration officially as the interpreter of the Holy Synod of the Orthodox Serbian Church which has sent me on this mission at the request of the Central Committee of the Czechoslovak Church.

In regard to some reports that have been circulated, I declare that this is no foundation for the assertion that the Holy Synod of the Orthodox Serbian Church demands

as a condition of our union that the adherents of the Czechoslovak Church should leave that Church and join the Orthodox Church. Further, there is no foundation for the assertion that a consolidation of the Czechoslovak Church with the Orthodox Church is demanded, nor for the assertion that the Orthodox Church demands that the Czechoslovak Church must accept the forms of religion demanded in Serbia or in Russia.

I came to Bohemia not for the purpose of working for the consolidation of the two Churches, but to be a helper in organizing the Czechoslovak Church as you have requested us. From our most tender youth this tradition of our entire Church has been inculcated, that in all religious as well as in all other matters of inner culture all nations go their own way in conformity with their individuality and their historical evolution. At the same time, however, it is clear to us that all Christian nations must have a common basis of the teachings of Christ whose name they bear, and that individual nations must, in Church matters, direct themselves according to the general constitution developed in the first days of Christ's Church. It is clear to us, as it should be to anyone familiar with the history of Christendom, that the West digressed from this original design, while Eastern Churches retained it. That is to say, Christian nations may differ in their individuality and yet arrange their own details in harmony with the general plan, just as sons of one and the same mother differ mutually in their character and nevertheless form one Christian family. So, into this family of democratic, national, and Christian Churches, we desired to be the first to invite the Czechoslovak Church as a sister indeed whom we love (we, the Serbs, as the nearest and closest related Orthodox Slavs; and after the Russian Church the most numerical Eastern Slavic Church), by recognizing it as a Church at a time when by certain others it was being called a sect and heretical. Therefore we intend to give the Czechoslovak Church the greatest possible support, and in all points of the Memorandum we went as far as any Church legally bound could go. What was not in our power we could not give, but even then we declared our readiness to endeavor to change our own practice by some proper understanding as between democratic Churches.

The Czechoslovak Church in the framework of the great Christian family of Christ's Church we consider absolutely independent, autocephalic, carrying out its own independent forms in the Christian religion in conformity with its traditions and national history, faithful to the principles of the One, Holy, Catholic, and Apostolic Church. Our only aim has been to help in the attainment of actual independence in the shortest possible time, and to accomplish this our intention is to assist them by our own experience and advice, as we ourselves once received just such help from the great Moravian Empire by disciples of Saints Cyril and Methodius. We hope by this to bring the Czechoslovak nation into religious connection with the Slavic East, where the Bohemians, in culture the most forward nation among Slavic brethren, may fulfil the enormous task of bringing about the fraternization of all the Slavs, not only in politics but in a cultural and spiritual respect as well. We also hope that, for our part, we may give to the Bohemian people something great in a religious way, for among us as among other Slavic nations there exists still a living religion, a rich fountain nourishing all who approach it, a religion deeply felt by the heart and deeply lived by a moral life, the religion of Christ not yet infected by the influence of rationalism.

Our endeavors and aims are supremely clear, rising from human, Christian, and fraternal Slavic hearts. For more we have not looked, and we do not look, and in this sincere aim we fully intrust our work into the hands of our Lord.

DOSITEJ, BISHOP OF NISH.

Delegate of the Holy Synod of the Orthodox Serbian Church as interpreter of the Orthodox Church and counsellor in matters of the organization of the Czechoslovak Church.

Prague, May 8, 1921.

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 5—Search

READ St. John 5:39-47. Text for the day: "Search the Scriptures".

Facts to be noted:

1. A better translation of verse 39: "Ye search the Scriptures", and join verse 40 to verse 39.
2. Although Christ came in His Father's name, the Jews, as a nation, would not receive him.
3. Had the Jews really believed their own Scriptures, they would have known Christ as the Messiah.

The way to become acquainted with the Bible, and to know its contents, is to read it. It would be an easy matter to spend a long time in pointing out the absolutely sublime ignorance of the average person of the contents of the Bible. A student in one of our great universities was asked this question, "Who was Pontius Pilate?" His answer was this, "A character in one of Shakespeare's plays." Read the Bible. Don't confine yourself just to the small lesson suggested in these readings for each day, but make it a rule to read carefully a much larger part for each day. For instance, read one Gospel through at one reading. In the Bible before me, there are just twenty-two pages, or sixteen chapters in the Gospel of St. Mark. Read it in this way, and it will give you a comprehensive knowledge of the life of Christ, as portrayed by St. Mark. Avoid reading the Bible as if it were a charm, or a fetish. Read it with far greater care than you would read your favorite book of fiction. But read it, and become thoroughly acquainted with its contents.

December 6—Our Guide.

Read Psalm 48. Text for the day: "He will be our guide even unto death".

Facts to be noted:

1. The theme of this psalm is the greatness of God and glory of His city.
2. In the crisis of her peril God has proved Himself the protector of Zion.
3. The citizens of Zion are bidden to deepen their sense of God's mercy by reflecting on the marvelousness of their deliverance.

The Assyrians had besieged Jerusalem. The Jews were in a terrible state. There seemed to be but little hope of deliverance, but in the very midst of their terrible anxiety and fear it is God Himself who comes to their rescue and they are delivered. The people are told after the siege had been raised to look at their city, to study it, to mark the glory of its strength, and to hand on the story of God's goodness to their children and their children's children. There comes into your life a great problem, a great difficulty, a great sorrow. As you read your Bible you find the very passage that you need to sustain and guide you. You live by that passage. You use it as a God given guide, and the day comes when you rejoice because of your deliverance. Mark that passage in your Bible. Commit it to memory. Store it up for future use. Tell it to your children. Doubtless you have found many such passages. Mark them all. Make a list of them. They will prove to be God's means of guiding you even unto death itself.

December 7—Learn

Read II Timothy 3:14-17. Text for the day: "But continue thou in the things which thou hast learned".

Facts to be noted.

1. In the earlier part of the chapter, St. Paul warns St. Timothy of difficulties and problems ahead.
2. Notice carefully the twelfth verse of this chapter.
3. The use that we are to make of Scripture.

Timothy was the son of a Greek-speaking father and a Jewish mother. He had received a strictly religious Jewish training from his mother Eunice, and his grandmother Lois. He was converted by St. Paul on his first missionary journey. From the very beginning it was prophesied of Timothy that he would rise rapidly as a leader among the Christians, and this prophecy was fulfilled. What was the basis of his education and to what did he owe his splendid character? His knowledge of the Scriptures. From his very earliest childhood he had been carefully instructed in the Scriptures. He knew his Old Testament almost by heart. His character was moulded by the Scriptures. If you haven't already made it a practice, begin now to learn a few verses of your Bible by heart. This may be considered old fashioned, but do it, and as the days go on, you will find these passages coming back to you just when you need

them, and you will find yourself living by their teaching. Learn the Scriptures.

December 8—Meditate

Read Philippians 4:1-7. Text for the day: "Think on these things."

Facts to be noted.

1. St. Paul exhorts the members of the Church at Philippi to true Christian fellowship.
2. Notice his basis for true happiness (4).
3. Read carefully verse 8.

To know the contents of the Bible, we must read the Bible, and as we read, we shall find it helpful to mark the passages that make a strong and helpful appeal to us; and then we are to commit passages of the Bible to memory, but this is not enough. Each day we must meditate upon some portion of the Bible. The word "meditate" means "to fix the mind upon continuously". Take verse 8 of today's lesson and just think about that verse, let your mind dwell upon it, and let it take possession of you even for a few minutes, and then throughout the day when, for instance, a thought that isn't lovely comes to your mind, replace it instantly with a thought or an idea that is lovely. Or if the slightest temptation to be unjust or unfair comes to you, remember "Whatsoever things are just" and so for the whole verse. "Think on these things".

December 9—A Lesson From the Farmer

Read St. James 5:7-11. Text for the day: "Be ye also patient".

Facts to be noted:

1. The early Christians looked with absolute certainty for the coming of Christ to judge the world.
- 1 The fact that they knew He would come inspired them to endure suffering with patience.
3. All the saints of God have endured with the greatest patience.

When the farmer has labored in his field and sown his seed, he cannot at once raise bread. He may fret because the frost sets in; he may fret because there seems to be too much rain; but how will his fretting benefit him? Will his impatience altar the state of the ground? Will it change the weather? Will it forward the harvest? His impatience can do no good, but his patience can; his trusting of God and quieting of himself to wait the appointed seasons, while the corn is growing. Thus the farmer waiteth for the precious fruit of the earth, and hath long patience for it, until he receives the early and the latter rain, that is, he comes into the order of God. He has patience with God. He goes on trusting that in God's way he shall obtain the promised harvest. Now, therefore, look at him. You must hope for success in the same way. Does he use means? So must you; and you must hope for success in the same way". (Cecil.)

December 10—Comfort

Read Romans 15:1-7. Text for the day: "That we through patience and comfort of the Scriptures might have hope."

Facts to be noted:

1. The duty of the strong towards the weak.
2. The purpose of the Scriptures.
3. St. Paul prays that Christians may have a Christlike spirit one toward the other.

Comfort may come from a number of sources, but true comfort can come only from faith in God. The difficulty with so many of us is, that we feel that we have so little faith, but here is where our Bible comes to help us. From it we learn that (1) a little faith is faith even as a spark of fire is faith; (2) a weak faith may lay hold on a strong Christ; (3) the promises are not made to strong faith, but to true faith. The promise does not say, "He who hath a giant faith shall be saved", but "Whosoever believes, be his faith ever so small". "A bruised reed will he not break". (4) A weak faith may be fruitful. It is the small weak things that multiply most. The vine is not strong, but it is fruitful. (5) The weakest believer is a member of Christ, as well as the strongest. (Adapted.) Read your Bible with a view to receiving actual comfort and strength. When the doctor tells the patient that he is better, it is the source of great joy and comfort. Read your Bible, and believe just what God tells you there. Then you will know something more of the meaning of the text for the day.

Prayer For the Week

O Lord Jesus Christ who at Thy first coming didst send Thy messenger to prepare Thy way before Thee: grant that the ministers and stewards of Thy mysteries may likewise so prepare and make ready Thy way, by turning the hearts of the disobedient to the wisdom of the just, that at Thy second coming to judge the world we may be found an acceptable people in Thy sight, who livest and reignest with the Father and the Holy Spirit ever, one God, world without end. Amen.

The Catholic Faith and the Seminary

An address at the Western Theological Seminary

By The Very Rev. W. C. De Witt, D.D., Dean

THE purpose for which the Western Theological Seminary was founded, and for which it still exists, is thus written in its paper of incorporation: "For the education of fit persons in the Catholic Faith, in its purity and integrity, as taught in the Holy Scriptures, held by the Primitive Church, summed up in the Creeds, and affirmed by the undisputed General Councils".

We have in these words three major implications:

1. There is a definite body of Faith which is entitled to the term Catholic, and which is discoverable in the authoritative documents of the Church.
2. There shall be a faculty, competent and pledged to teach that Faith in its purity and integrity.
3. The student body shall be composed of fit persons to serve in the Sacred Ministry of the Church.

The proposition upon which this seminary stands is therefore, that there is a Catholic Faith which was complete and entire at least as early as the seventh century A. D. The authorities for that Faith will not, therefore, be looked for primarily after that period; but will be sought in the agreement of four sources: Holy Scripture, the Primitive Church, the Creeds, the undisputed General Councils. It is a legitimate expectation that all doctrines taught in the seminary as a part of the Catholic Faith, in its purity and integrity, shall be capable of this four-fold certification. And that all doctrines capable of such certification shall be taught here.

It is especially important that we should remind ourselves of these facts; for we are living in a time in which foundations are being shaken throughout Christendom, when the most destructive heresies are unrebuked in the Church; when individualism, caprice, novelty, both in doctrine and tradition, masquerade as revealed Truth, and often assume an importance in inverse proportion to their merits; when the term Catholic is made to stand for caprice and anarchy on the right hand and on the left; when the Church's imprimatur is sought for various forms of socialistic propaganda and therapeutic systems, political platforms and Church-unity concessions.

There is reason to fear that there is a strong tendency in all theological seminaries to obscure the fundamental verities of the Christian Faith, those great verities which Holy Scripture, the Primitive Church, Creeds, and Councils were divinely directed to witness and to expound, by over-emphasizing details and remote deductions. It is easy to become more interested in the leaf, the twig, or the branch than in the tree which bears them. Many an artist who paints the tree in foliage does not know the law of the flow of the sap; may hang his hammock by a wire that in time will strangle the tree and lay it low. In a theological seminary it is quite possible so to arrange a curriculum, and so to emphasize details of departmental instruction, that the foundation facts of the Christian Faith, and the laws of spiritual life, shall be given little consideration, and elicit little interest on the part of the student body; while matters of very minor concern to the salvation of souls are exploited with microscopic precision.

On the other hand, it is a poor tree that puts forth neither branches, nor twigs, nor leaves. Its character, its final purpose, is made manifest in the minute forms of its ultimate development. The tree is known by its fruit. The leaves of the tree are for the healing of the nations. The Catholic Faith, as taught in the Holy Scriptures, held by the Primitive Church, summed up in the Creeds, and affirmed by the undisputed General Councils, is a vital organism of outward form and inward life. It has a history as old as God, and a realm as wide as the universe, a future in eternity. Divine in its origin, it has telescopic majesties and microscopic beauties. The Faith once for all delivered unto the saints was like a seed. Its character

was fixed and unchangeable; but its form was, and is, unperfected. It has unfolded with the intellectual and social development of the human race. It is yet unfolding. To know the Catholic Faith, as it was known in its outward form by the Apostles of our Lord, was a much simpler matter than to know it as it appears to-day. Far more is now known of God the Father Almighty than was known at the dawn of the Christian era. Far more is known of Jesus Christ, the power of His enduring Personality, the truth of His teachings, far more is known of that Church which was the subject of so much of His instruction; far more of the operation of the Holy Spirit, whose guidance of that Church through the tempests of nineteen hundred years is evident in what she is to-day.

And this increase of knowledge is no more than commensurate with the world's demand for it. There was a day when it was a very simple matter to prove a religious tenet by a citation from the Old Testament, as our Lord did. It was sufficient for the time. But to-day, to produce the same degree of conviction, a large store of knowledge, now common to all mankind, is necessary. Since Nicaea, the battle front for the maintenance of the Catholic Faith in its purity and integrity has changed in frequent periods. Many of the evidences for Christianity which were held conclusive thirty years ago are unimportant now. Nicaea was a great landmark; but it is a long way back. The comparison between the Church's tenets then, and now, is much the same as the comparison between a young tree in bud and the same tree in relative maturity and in leaf. The History of Doctrine, Church History, the History of Liturgics, must tell the story of the transition, and determine the identity of the Catholic Church's Faith in 325 A. D., and in 1921.

A blight which has threatened the pine forests of America is being studied, in Washington, by experiments upon infected pine needles taken from a twig. In the first General Council the question of fundamental orthodoxy centered upon a single letter in a text. It is not to be wondered at, that to-day the lower and higher criticism, which scrutinize letters and texts with reference to original readings, sources, and authorship, should be regarded as essential to a right conception of revealed truth. To know the process and results of such criticism is essential for the theological scholar who is called upon to defend the Catholic Faith in its present development. The minute examination of small portions of Old and New Testament is essential, not only to the equipment of the modern scholar, but to that of the preacher.

As the years pass, as the world's store of knowledge multiplies, as human interests change, and the strata of social and political foundations shift, the problem of how to reach souls with the great message of Salvation through Christ, with the converting power of His grace, is ever a new one. True, the old, old story never changes. The Catholic Faith of the Primitive Church, of the Creeds and Councils, is intact, and Jesus Christ is the same yesterday, to-day, and forever; the human heart is unchanged; birth, life, and death are the same; so are joy and sorrow, hope and despair. But the pulse of life is faster, the stress of life is harder, the temptations of life are more numerous: the compact masses in our cities are more dense; the individual man counts for less; seething discontent is more commonly organized; the same voices that acclaim Jesus Christ as the ideal Man, curse His Church; religion, as it presents itself to most Americans to-day, is too expensive, costs more than they are willing to pay, even if they want it. Never were there so many men in our universities, never so much agnostic philosophy in the minds of all classes, from the socialist laborer to the eminent lawyer and scientist; never so many wandering sheep in the Master's flock.

Under such conditions, what time and place shall be given in the seminary's curriculum to Homiletics and Pastoral Care, to Christian Sociology, to Pedagogics?

Is it not evident to anyone that the task of a theological faculty in attempting to arrange a balanced curriculum, so that the result shall be a proper division of the Word of Truth into portions fit for the demands of the times, is too great to justify the hope of satisfaction? To arrange such a curriculum, to be traversed with any degree of thoroughness in the brief period of 450 days, is impossible. It is impossible (1) because the content of material is too great for the time allowed; (2) no faculty is competent to cover such a range of material, much less to do so proportionately; (3) no student body is sufficiently homogeneous in preparatory knowledge, or in intellectual and spiritual acumen, to follow advantageously more than a small part of such a curriculum.

What then? Shall we make an attempt which is certain to be a failure? Shall we arrange a theological curriculum, which would have been called adequate in the fourth century, or the fifteenth, or the seventeenth, or the nineteenth, and let it go at that? Shall we assume that the students are all to become expert scholars in some subject of the curriculum? Or shall we assume that none of them has such a vocation? Upon what principle shall the class-room lectures and dormitory studies be based? It goes without saying, that there cannot be a separate faculty for each student, desirable, theoretically, as that might be, and pedagogically, is. The recent canons have attempted to meet the difficulty by arranging a normal curriculum for Holy Orders, and then by providing simpler curricula for students who cannot meet the norm, and by arranging a considerable number of alternate and elective courses. They thus witness to the riddle which they do not solve. There is no theological seminary, no faculty, no student body, capable of approximating to the ideal demand of the Church of to-day.

What then? There are three answers which may be made to the problem by our theological seminaries: (1) Teach the rudiments of the Faith as held at all times, everywhere, and by all Churches, avoiding questions, deductions, developments of later history; (2) Assume that the Church of to-day holds the Catholic Faith, and depict it in its present aspect, without much reference to sources, but detailing developments with reference to modern conditions; (3) Make a sketch, a bare outline, of the Catholic Faith and of its history in all lines of its developments, dwelling so far as possible upon the matters of outstanding importance in the past and present, pointing out reading which should be done by students now and in later years, to fill lacunae.

The third method is that of this seminary. It assumes a body of professors and instructors, expert in their various departments, each conscious of the grave responsibility which rests upon him as standing towards the future rulers of the Church, in the same capacity in which the Master Himself stood towards His embryonic Apostles in that first theological seminary of twelve men. It is only that sense of responsibility which makes a professor more valuable than a book or a phonograph, and which sometimes enables a man of inferior learning to be an immeasurably better and more valuable teacher than a profound scholar. Interest in the subject, interest in the opportunity of the coming hour, interest in the students, their individual difficulties, capacities, right and wrong tendencies, interest in the revision of his previous year's course of lectures and appointed reading, interest in making his department attractive to earnest men seeking the truth as it is in Jesus; such interest on the part of every professor and instructor is the rightful expectation of the seminary. It is the only possible condition of making a sketchy curriculum in any sense a fair preparation for the responsibilities of Holy Orders. It is an enormous demand.

I have spoken of the Faith to be taught and of the teachers of that Faith: let me now speak of the learners. The paper of incorporation refers to them as "fit persons." The fitness of a man to become a candidate for Holy Orders is determined under the canons by the bishop, examin-

ing chaplains, and standing committee. But no educational institution can take the word of any persons other than its own authorities, concerning the fitness of a man to enter upon its curriculum or to remain within its walls. These matters must be determined under its own rules. To secure any degree of homogeneity in its classes, it is necessary to decline many applications each year, and it is unhappily true that sometimes candidates for Holy Orders are dismissed for causes which may, or may not, hinder their ordination. There are several criteria for fitness to enter and to remain in the Western Theological Seminary. The first is such presumption of moral integrity on the part of a student as is furnished by ecclesiastical and other authorities; (2) the fact that he has been made a candidate for Holy Orders; (3) that he has had sufficient academic training to undertake the courses for which he registers; (4) that he conducts himself as a gentleman in all of his relations with the faculty, fellow students, and others with whom he is brought into contact; (5) that he shows diligence in his academic duties and reverence in sacred matters; (6) that he is honest in all his dealings; (7) that he accomplishes, with a fair degree of success, the work of the class-rooms.

One of the lessons learned in a fairly long life is that high ideals are rarely realized. The ideal seminary, the ideal faculty, the ideal body of students does not exist. The power of adapting oneself to the conditions under which one lives, so as to make the best use of opportunities, varies greatly among students. It takes far less ability and character to find fault than to approve, to be unhappy than to be content. The seminary life presents opportunities for both pessimists and optimists. The man with a chronic grouch and large conceit can find hourly occupation in applying his critical faculty to the absurdities of the curriculum, to the deficiencies of professors, to the uncongeniality of his class-mates, to the food and service of the refectory, to the unspiritual atmosphere of the whole institution, particularly of the Chapel services from which he had hoped so much. On the other hand, the student of broader experience and more generous disposition, whatever his disappointments, will find so much room for gratitude, for commendation, so much opportunity for advantageous use of his time, so much incentive to intellectual and spiritual development, that he will be not only content himself, but will be a source of helpful inspiration both to the faculty and students. There are always representatives of these two classes of men in every educational institution—indeed in every community. The reason is that dissatisfaction and contentment are psychological conditions, which spring far less from environment, than from the inner nature of the man concerned. Save by some power of conversion, the disposition which makes one happy or unhappy in his home, in college, in the seminary, and in his parish, will prevail throughout all relations in life. And, therefore, the very deficiencies and asperities of the seminary's regimen may, if one will, be made valuable disciplinary opportunities.

I want, now, to call your attention to a peculiar fact which is mere commonplace to the faculty: Ordinarily, the best students never have time enough for their work; while the poorest ones have enough to do only in spasmodic periods when they are crushed by "unreasonable demands". The fundamental reason for this difference is that one student has a deep sense of the importance of theological learning to the work of the ministry. The other man has not. The one is not satisfied without the consciousness of a thorough grasp upon every fact brought to his attention in the curriculum. He is interested in the subject in hand, and he pursues it far beyond the assignment for a given hour, whenever possible. The other man looks upon the curriculum as a series of hurdles to be jumped. He is contented to take them one at a time, and is satisfied to clear six out of ten. His first interests are elsewhere, or nowhere. The first man regards Monday as an opportunity for consecutive study or writing; the second man welcomes it as a holiday. Because the first man loves his work, he finds little need of more than an hour a day for active physical exercise, and of perhaps an evening or two a month

for intellectual or social diversion. The other man, not being interested in his studies, has little power of application, is easily wearied with work, and falls a victim, gladly, to the idea that the culture furnished by the theatre, opera, movie, and social relations contracted in his Sunday work, are really more important to his success in the ministry than the knowledge and self-discipline he is here to acquire. Make your choice between these types.

Finally, a few words on the subject of the atmosphere of the institution. It is a common criticism of all seminaries that whatever they may do for the intellectual equipment of students for the work of the ministry, they do not send forth men strong in the Lord and in the power of His might. That is to say they are not men of such spiritual power that other men take knowledge of them that they have been with Jesus. Some of them are utterly selfish, controlled by considerations of their own prerogatives and comfort, having the form of godliness, but denying the power thereof. There is much truth in this criticism. Looking back to my own seminary days, and drawing upon my official experience here, I doubt if there ever was a seminary student whose greatest disappointment has not been his consciousness of the fact that the intellectual activities of the seminary overcome, and crowd out of their rightful predominance, those influences which should tend towards the clarification of the vision of Faith and the practice of the Presence of God.

What are the causes of this disappointment? (1) The work in a theological seminary is, of necessity, intensively intellectual; and when the mind is engaged in storing up knowledge of facts and in logical processes, the spiritual forces of the soul are in abeyance. When the brain is weary, it is hard to pray. The attainment of knowledge is necessary for efficiency in the Sacred Ministry. It is the *raison d'être* of the Seminary.

(2) It is assumed that every member of the faculty, will have constantly in mind the spiritual relation and value of the knowledge which he imparts. He is a Minister of Christ, a steward of the mysteries of God. There is no sentence uttered in the class-room which, conceivably, may not be from the lips of Jesus Christ, and to have a direct or indirect bearing upon the interests of His kingdom, in the salvation of men. This is the ideal. It is needless to say that it is far from realized by any professor. Perhaps it is sufficient that there shall be evidence of the effort to attain to that ideal.

(3) It is assumed that candidates for Holy Orders have arrived at a stage of spiritual development, which, in a true sense, will enable them to stand alone during a period of intellectual rocking. Being desirous of consecrating their lives to the service of God, it is assumed that they will bear in mind that every hour is an opportunity for getting something which will contribute to His honor. It is assumed that they will ever strive to maintain and to develop, for themselves, those spiritual relations with their Lord which brought them here. The practices which make for saintliness, for strength in God, depend upon no environment. Self-examination, meditation, private prayer, resolution, self-discipline in the acknowledgement and correction of faults and of wrongs toward others, diligence in seeking sacramental grace, the cultivation of love in its various forms, sympathy, gratitude, helpfulness, patience, hopefulness, these are activities which mark the Christian man in every walk of life; they are assumed to be those of every candidate for Holy Orders. If they were, theological seminaries would not be faulted for graduating unspiritual men.

And now to the work of the year. God help each one of us, instructors and students, in his own capacity, not only to grow in knowledge and in grace, but to do all within his power to enable this Institution of the Church to realize more fully than ever before the Divine purpose of her being in "the education of fit persons in the Catholic Faith in its purity and integrity," that when, in a few short months the students go forth from these walls, they may be veritable "Messengers, Watchmen, and Stewards, of the Lord; to teach and to premonish, to feed and to provide for the Lord's family; to seek for Christ's sheep that are dis-

persed abroad, and for His Children who are in the midst of this naughty World, that they may be saved through Christ forever".

THE THEOLOGY OF 16 TO 1

Q R. BRYAN is now trying to make the spiritual life as simple as his economic 16 to 1," was the comment made by the rector of St. John's Church, Winthrop, Mass., the Rev. Ralph M. Harper, in his teaching-addresses on *The Modern View of the Bible*.

Mr. Harper said in part as follows:

"In the political campaign of 1896, Mr. Bryan, in a speech at Chicago, which secured him the nomination for presidency, gave a wonderful peroration, which voiced the indignant heart of the American people. 'Thou shalt not press down upon the brow of labor this crown of thorns: Thou shalt not crucify mankind upon this cross of gold.' The economic crisis of 1893 had created the profoundest dissatisfaction among the American people, and the country was ripe for almost any change. But the country was hardly ready for some economic novelty which was not backed by at least some sound business experience, and so it decisively rejected the economic prescription of 16 to 1 as the cure for all its ills.

"Instead of his economic theory of 16 to 1, and his sweeping condemnation of the capitalists, Mr. Bryan is now campaigning throughout the country with the prescription, Back to Genesis and down with the scholars and scientists who, with the wise men of all ages, are somewhat humble in assuming that they understand all the mysteries of the past, present, and future. The American people today appreciate the sinister meaning of the materialistic reaction, which, true to form, follows in the wake of a great war. Some of us are not ready to believe that the reckless condemnation of the best scholarship in our leading American educational institutions is honestly helping to meet this materialistic reaction.

"On Friday evening, at the Winthrop Theatre, Mr. Bryan held up as atheists many of the leading scholars and scientists of our country, mentioning the president of the University of Wisconsin, and professors in Yale, Bryn Mawr, and the University of Michigan, intimating that such men in their teaching are undermining the faith of our American youth. (This was the charge which the men of old effectively made against so good and so great a teacher as Socrates, effective in the sense that they condemned him to death!)

"It has been my privilege of personally visiting over 100 of our leading American colleges and universities, and through many of the ten-day summer conferences in the west, the south, the east, and in New England, to come in personal touch with the students and faculty of about 200 additional educational institutions of the United States and Canada. I have yet to find an instance where the study of modern science, I mean thorough study, has permanently undermined the faith of a single young man or woman. Certainly real study and real experience, as we grow older, raise tremendous questions and problems which often baffle the best of our endeavor to understand. Certainly thorough study and thorough experience change our faith, so that we become more open minded in trying to know as we are known. But I do not see how we can make any permanent gain by retreating to some such simple solution as is found in the prescription of 16 to 1."

To TRUST God with all one is, or hopes for for ever, this is True Faith. To trust God with Body, Soul, Spirit: with His Promises, with His Covenant of Grace, with His Christ, with anything whereby I might secure myself from being subject to His pleasure; this is Faith in good earnest, this is Faith founded upon true knowledge: He knoweth God indeed, who dareth thus trust Him. Let others trust God for Salvation, but my spirit can never rest, till it dares trust God *with Salvation*.—Isaac Penington.

The Sagada Mission in the Philippine Islands

By the Rev. A. E. Frost

ANY hundreds of years ago, the people who lived in the plains of Central Luzon were gradually driven back to the mountains by repeated waves of invasion from the mainland of Asia. Unable to hold their own, these lowlanders retreated into the wild, precipitous, pine clad, cloud covered, hill country. Year after year, they pressed farther north up the river valleys, settling here and there in groups where sufficient water could be found for their rice-fields, building their peaked, grass-covered huts, sometimes high up under a mountain ridge, sometimes in a narrow valley, but always in places difficult of access. Thus they found peace from their enemies, at the expense of complete isolation, strenuous labor to raise sufficient food, and the growth of deadly feuds between town and town. Few, if any, of them ever trav-

of the victors and continuous dancing until, overcome with *tapui*, a drunken sleep fell upon the town. Every such raid, of course, provoked reprisals, so that a reign of suspicion and fear dominated the land. Fear, too, was the dominant note of such religion as they possessed. They believed in a Supreme Spirit, but paid little attention to him, and the real gods were the *Amitos*, or spirits of the dead, who must be continually propitiated lest they should vent their malice upon the living.

So for hundreds of years these people lived untouched by the coming of the Spanish, who were busy civilizing and Christianizing the lowland Filipinos. Here and there in the mountains, the Spaniards established a military post, and built trails, over which a few hardier spirits, bent on trade, penetrated into the fastnesses of



VIEWS OF SAGADA

Native village (in part) in the foreground. Numbered references are as follows:

- | | | |
|-------------------------------------|---------------------------|------------------------------------------|
| 1. The new Church. | 6. The old Church. | 11. [Post Office]. |
| 2. High school; hospital behind it. | 7. The Igorot Press. | 12. The Great Cross. Elevation 5,000 ft. |
| 3. Fr. Frost's house. | 8. The school for girls. | 13. The Campo Santo. |
| 4. Fr. Staunton's house. | 9. [Secretary's house]. | |
| 5. Igorot Exchange. | 10. [Municipal building]. | |

Titles in brackets designate buildings not connected with the mission.

elled beyond the immediate confines of their own town; even as they worked in their rice and camote fields, the head-axe by their side and the spear stuck in the mud close at hand proclaimed the constant fear of a raid from some neighboring enemy town. Thus each town or nearby group of towns evolved its own dialect and customs and lived its own life in a world which, to these people, was bounded by the mountain peaks which overhung them.

The only relief to the almost endless labor of food production were the *cañaos* or religious feasts, with which every important event, birth, marriage, death, etc., was celebrated; the only recreation that of head-hunting. The craving for sport and adventure, latent in every human heart, found its only vent when, with blackened and painted faces, and armed with spears and head-axes, the men of one *ili* stole forth and ambushed a neighboring town, returning in triumph with the ghastly trophies of the heads of their enemies, which were deposited in the *ato*, or town meeting place, amidst the clanging of *ganzas*, the wild songs

this wild region. But it was ever with their lives in their hands. A few brave friars attempted some missionary work, but met with so little success, that upon the American occupation, those who had not been driven out by *insurrectos* left in despair. "We can do nothing with these people", they said to one of the first of our missionaries who came into the country.

Soon after Bishop Brent had been sent by the American Church to the Philippines, he made a trip through the mountains, and saw that there was a great work waiting to be done. Nowhere else under the American flag was there such a magnificent opportunity, a wide stretch of pagan country absolutely untouched by any Christian influence. He saw visions of a chain of mission stations running right through the Mountain Province, manned by enthusiastic American missionaries. Alas! even his clear vision and unbounded faith met with but little response from the Church at home. Whilst America could and did send a willing band of educationalists to the

Islands, missionaries to the most fruitful field America had were wanting. Two only responded to the Bishop's call, the Rev. Walter C. Clapp, who began work in Bontoc, and the Rev. John A. Staunton, Jr., who came to Sagada. Those who know what has been done in these missions must ever regret that the work was not multiplied ten-fold all over the province, as it might have been, if the American Church had really been in earnest about the salvation of the Igorot people. Our pride in what has been accomplished amidst tremendous difficulties is tempered by the shame we must feel, as we contemplate what has been left undone, and still waits to be done, though the opportunity once all our own is gradually slipping away from us.

I. 1904. SAGADA AND ITS BEGINNINGS

In 1904, when Fr. Staunton came alone to Sagada, he found a ready friend in a Spaniard, Señor Jaime Masferré, who had been an officer in the Spanish army, and, having received an honorable discharge, was engaged in raising coffee on a plantation close to Sagada. For some months Fr. Staunton stayed in his house, looking over the country, and deciding on a plan of campaign. Everything had to be begun from the beginning. There were no workers, no buildings, no money. The first house that Fr. Staunton and his wife, who had now joined him, occupied, had previously been a shelter for goats, and was of the palatial size of twelve feet square. Here, for some eight months, they lived, taught school, conducted a dispensary, celebrated Divine service, and baptized more than one hundred converts.

It soon became obvious that mission buildings must be erected, and that nothing, that was to be in any way efficient and permanent, could be put together with native hewn lumber or on the native scale. Good lumber became the dream of the missionary, and to get good lumber a saw-mill was necessary. But to get it was another matter. A fine head of water was discovered in a cañon, about six miles from Sagada, in the midst of magnificent timber. But the erection of a mill involved the getting of every part from the United States to Manila; then by steamer, two days up the coast; then the carrying on men's shoulders, a four days' journey over two mountain ranges, with several ascents and descents of some 5,000 ft.; the opening of a trail to the bottom of the cañon, and its subsequent widening into a cart road; the bringing up of the first carts seen in the district, and the training of carabaos to pull them, and natives to look after the carabaos. Four years of unremitting work of constant delay and disappointment followed. Sometimes there were no *cargadores* to be had, every one was busy in the fields; sometimes there was no money to pay them; sometimes a typhoon would prevent the landing of cargo at Candon, the nearest port, and it would be carried up and down the coast until the storm ceased; meanwhile work already done had been washed away; there was always some new difficulty, which would have daunted any but the most optimistic faith and courage. During this time, stone being needed for foundations, four quarries were opened and lime kilns set up. At last the mill began to run and ever since has been cutting the best lumber outside of the city of Manila.

All this time the influence of the missionary was extending itself in the district, not only through the teaching and dispensary work that went on steadily, but by the fact that the various industries, which were forced upon the mission by the necessities of the situation, brought the natives into constant touch with the missionary. They were employed as *cargadores*, in logging on the mountain sides, in working in the mill and quarries, and soon found that they were being treated in a way new to their experience. The missionary's word held good, they were paid fairly and regularly, treated as human beings, not as mere beasts of burden. Thus a bond of sympathetic relationship grew up which remains to this day. The work was always slow, nothing ever seemed to be going to materialize, projects hung fire for one reason or another for years, and yet, as one looked round at the end of each year there was "Something accomplished, something done" which had not been there before. A *camarine* for storing lumber in

Sagada was erected, and promptly turned into a boarding school for boys and girls; a wooden church became the center of Christian devotion; the site for a hospital began to be excavated, as also the site for a great church, which would not only hold the crowds of worshippers, who began to overflow the existing building, but would be safe in the midst of the worst typhoon. Workers came one by one, and left for one reason or another. The success of the mission has been due to the few who "stuck to their job"; his failures to the constant changes of personnel. But not even the strenuous faith of a Bishop Brent and a Fr. Staunton could have visualized the Sagada of to-day as they walked around the Sagada of seventeen years ago.

[Concluded next week]

TURKISH PERSECUTIONS CONTINUE

WHILE the nations are agreeing to scrap their armaments and have peace evermore, the Turk continues to slay, and the world looks on, apparently without the slightest sense of responsibility. The following is the translation of a cablegram sent by the Locum Tenens of the Ecumenical Patriarchate of Constantinople to the headquarters of the League of Nations; the copy being transmitted to the Bishop of Harrisburg for publication in America.

"Ecumenical Patriarchate.

"General Secretariat of the Society of Nations, Geneva.

"Since the conclusion of the Armistice, the Ecumenical Patriarchate has not ceased to denounce to the Great Powers and to the Free peoples the atrocities to which the Christian population submitted (placed under the yoke of Turkey) have suffered during and after the war. It has in vain called for help and relief of these unfortunates. The threats, the deportations, the confiscations continue. On the littoral of the Black Sea, the former prosperous localities such as Kerassunde, Bafra, Samsoun, and others of which the protection nevertheless was easy, are depopulated to the point that there remain only women and children who tomorrow may be exterminated in their turn.

"That it should not be thought that we are exaggerating the gravity of the situation, we bring here the acknowledgement of the Turks themselves. The Turkish newspapers *Ehal* and *Hital* of Samsoun in their numbers (issues) of the 18th, 19th, and 27th of September, published lists containing the names of three Armenians and 108 Greeks, of which two were Protestant Greeks, one a missionary, the other a professor of the American College of Mersifoun, who had been condemned to death. With the exception of seventeen, including the Archbishop of Amassis, absent, and condemned by default, all the others were executed. All the nobles and prelates of the religion are counted amongst the victims. In bringing these new crimes to the knowledge of the Society of Nations, the Ecumenical Patriarchate ventures to hope that it will urgently decree measures, which will put an end to this state of things, so contrary to the humanitarian aims that it upholds and the high institution from whom the oppressed await the alleviation of their misery, will not fail solemnly to manifest its indignation for such barbarous acts following a war, which should be the last.

"The Locum Tenens of the Ecumenical Patriarchate,

"NICOLAS, Archbishop of Cesarea."

THE FLIGHT

With mighty rush of force and noise,

That wondrous thing that man hath wrought
Sweeps upward in a curving poise

O'er gaping throngs in wonder caught.

Far, far it winds its steadfast flight

Up the blue solitudes to dare,

And hangs a speck—amazing sight!

A human life afloat in air!

On noiseless wing, with trembling might,

That wondrous thing that God hath wrought
Sweeps upward, in impassioned flight,

A path that only death hath taught.

With urge of love it cleaves its way

Far onward into realms untrod,

And, radiant, through the opening day,

A human soul ascends to God!

ELIZABETH M. REDFERN.

The Holy Cross Liberian Mission

THE Order of the Holy Cross announced last spring that it had decided, if God should open the way, to enter the foreign mission field. It has now the happiness of giving notice that, in further dependence upon the will and blessing of God, it will next October send a Mission to assist, under Bishop Overs, in opening up work in the heretofore practically untouched hinterland of the diocese of Liberia.

After making the announcement last April, the Father Superior wrote to the missionary bishops who are engaged in work among the heathen, inquiring what opening might be available for the Order in their fields. Counsel was taken with them, and with others who were competent to advise us as to our course, and after several interviews with the Bishop of Liberia, who has given us warm encouragement, we have felt that we could make no mistake in lending our efforts to evangelize the Dark Continent under his direction.

We have no clear plan as yet concerning the personnel of the Mission. During the next twelve months this and many other problems will be worked out. What lies before us in Africa we are not even trying to divine. When we get there, things will be found as God wills them to be.

In offering our services to Bishop Overs we have made but one request of him, namely, that we be permitted to work among the heathen peoples. It will be recalled that the coast country of Liberia was settled a little more than a century ago by Christian freedmen from America. Of these Americo-Liberians there are about 20,000 in the coast district. Behind the coast lies a vast unexplored country, containing some two and a half million natives. These are either pagans, or tribes professing a debased form of Mohamedanism.

But with all their age-long lack of advantages, they are among the finest people to be found on the African continent, great of stature, quick to learn, and eager to receive all that Christianity can bring to them.

Contrary to what most of us have thought of the African tribes, they are by no means all of them scattered forest-dwellers. Liberia contains native cities ranging anywhere from twenty to eighty, or even a hundred thousand inhabitants, besides numberless villages. Their attitude towards the Church is vividly illustrated by the account the Bishop gives of one of his newest stations. A Mohamedan chief applied for a missionary, saying that his Moslem priest was doing nothing for his people, and that the children were growing up in vice and ignorance. A missionary was sent. In nine months a church, erected on the site of the discarded mosque, was built and consecrated, and a boarding school of forty-four boys was in operation. The school question was settled out of hand, by the chief ordering his subordinate chiefs in the outlying "half-towns" to send each a certain quota of boys, and to pay for them.

Thus is Ethiopia stretching out her hands unto God. On the Bishop's visitation to thirteen tribes, something over a year ago, every chief asked for a teacher, many offering to build a house for him; but there was not a teacher to send. Here lies the infinite pity of it, a people longing for God, crying out of the darkness for help, and they cry until their voices are stifled in death; and no one rises up to say, "Here am I, send me."

Strange sight it is in these days of intense and turbulent activity and organization along a hundred lines of Christian work. In Liberia two tribes practise cannibalism, every native tribe practises polygamy, in every tribe slavery reigns. Until the latter can be stamped out, polygamy is inevitable. A wife is a man's personal property like his dog or his bullock. "I shook hands with a chief not long since," says Bishop Overs, "who had 850 wives. Five hundred of them were of his own taking, and 350 had been willed him by his father as his personal chattels." The land that is afflicted with these moral plagues is pleading with us to give it that which (though they know it not), will work their cure. Is there any man who loves the Lord Jesus whose heart does not leap within him at the thought of such an opportunity?

The Bishop purposes giving us a station on the elevated plateau about a hundred miles inland. Just where the exact location will be cannot be determined until we are on the ground. For many reasons, it matters little to what territory the Bishop assigns us. The one important thing is to get into the midst of the heathen people, and begin to tell them at the earliest possible moment of the one true God and His Son, Jesus Christ, whom He hath sent.

How we shall live, what houses we shall have to erect, what methods the Mission will employ, are questions that cannot be answered now. The general plan, however, which has the approval of the Bishop, is to settle near some center of population, erect a small mission station with a little hospital on one side and a school on the other, gather in the sick, the destitute, and the ignorant as opportunity is given us, and let the work grow as God may direct.

Nor do we intend to undertake this work with a limited staff. We purpose gathering with us into this adventure for God a multitude of our fellow-countrymen, old and young, men and women. We intend to claim souls from every walk of life to be co-workers with us in this campaign for the furtherance of the Kingdom. Not that we mean to take all these out to Africa with us. That would indeed be a project devoid of the Christian virtue of prudence. But let us not forget that often the missionary who exercises the greatest power for the conversion of lost and wandering souls is one who never moved from his home town, who never looked upon the face of a heathen, whose ministry had its center in the commonplace surroundings of home or shop, but which embraced the wide world in a far-flung circumference of devout prayer and almsgiving, and by these agencies snatched souls from the prison-house of the enemy and delivered them into the hands of the Lord to be built as living stones, elect and precious, into the walls of the heavenly Jerusalem.

We must have your prayers and your alms. A little later we shall have some suggestions to make to you as to practical methods of giving these, but in the meantime fail not to secure for us by your intercessions the guidance we must have in order to put on foot this great work.

But all are not to remain at home. Some must be at the front, however many may be behind the lines taking care that the supplies get through. Our plan, so far as the actual force in the field is concerned, is to take out to Africa a band of seven men,—three Fathers of the Order, two secular priests, a doctor, and a good all-round mechanic. This is what we purpose to start with. We do not see how we can do with less.

Every member of this staff is to be a practical missionary. The doctor will use his medical skill and knowledge as a means to an end, and that end will be to draw the souls of men and women to Him who alone can recover them from the mortal sickness of their souls. As he exercises his healing art he must be ready to point his patients to the Great Physician.

A mechanic will be an invaluable adjunct to the Mission, in a land where men build houses and employ implements no better than their fathers used two thousand years ago. Whoever volunteers to go with us in this capacity will have a rare opportunity to develop the material side of the Christian communities we hope to be able to create; but as he draws his plans and plies his tools he must be ready also to speak to all with whom he comes in contact concerning the house not made with hands, eternal in the heavens, whose builder and maker is God.

Every member of the staff, whatever his external contribution to the daily work, must regard himself as first and foremost a teacher of the Catholic Faith of Jesus Christ and prepare himself accordingly. Only men whose hearts are on fire with love of our Lord, and full of an abounding sympathy for those who know Him not, can measure up to the demands that will be made upon them.

Who will go forth with us to the help of the Lord?

—Holy Cross Magazine.



CORRESPONDENCE

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

THE CHURCH'S TRIBUTE

To the Editor of *The Living Church*:

AS the former Secretary of the Army and Navy Commission, I send to you the following account of the participation of representatives of the Army and Navy Commission in a service at the casket of the unknown soldier:

On Thursday, November 10th, the Bishop of Washington delegated Bishop Perry of Rhode Island, Dean Bratenahl of the Army and Navy Commission, and Dean Washburn of the Episcopal Theological School at Cambridge, to lay a wreath in the name of the Church on the casket of the unknown soldier. The delegates were met at the foot of the Capitol steps by an officer of the United States Army, and were conducted through the corridors of the Senate to the rotunda. They then advanced into the middle of the rotunda and stood by the side of the casket. While Bishop Perry placed the wreath on the catafalque, he said the words that follow:

"The Army and Navy Commission of the Episcopal Church offers to the unknown soldier and to those who like him laid down their lives for home and for country this tribute of grateful and sacred remembrance. With it we place the Church War Cross inscribed with the words 'Christ died for thee', conferred upon many of his comrades as a token and sign of their faith and devotion.

"Almighty God, we yield unto Thee high praise and hearty thanks for those thy servants who in the defense of liberty and justice have laid down their lives for their country. Grant that they, faithful unto death, may receive the crown of everlasting life, and that the good work which Thou hast begun in them shall be performed until the day of Jesus Christ, our Lord. Amen.

"The Lord bless thee and keep thee. The Lord make His face to shine upon thee and be gracious unto thee. The Lord lift up His countenance upon thee and give thee peace, both now and evermore. Amen".

During this brief service a constant stream of men, women, and children was passing through the rotunda to pay their last tribute of respect to the unknown soldier and those whom he represented.

Cambridge, Mass., Nov. 12, 1921.

Faithfully yours,
HENRY B. WASHBURN.

JAZZ OR MUSIC

To the Editor of *The Living Church*:

W AY I suggest to the St. Louis Clericus and to other ministerial bodies who have passed resolutions against "jazz" music that their resolutions are of little use unless they back them up by a constructive programme?

The National Education Association, through its Music Supervisors' Department, has chosen fifty good pieces of music. The Associated Press of Cleveland, Ohio, has prepared biographical sketches of the composers and stories about these fifty classics. In Cedar Rapids, Iowa, the newspapers are running two of these stories a week. The church organists, the movie organists, and orchestras are playing these pieces. The pianola, victrola, and music dealers have stocked these fifty pieces. The public schools are using fifty pieces for study and practice, and will give a public exhibition of some of the pieces, and prizes will be awarded. The landlords will no doubt join the coal dealers and hum them, and the tenants who are whistling anyway might just as well whistle these fifty pieces. The entire community, through the clubs, the press, the Churches, and the schools and movie houses, in cooperating not to condemn jazz, but to instil the love and appreciation of real music.

This plan with adaptations could be carried out with good results in every town and city in America. This is a day for constructive cooperation and every town where there is a parish of this Church ought to offer some such programme, because one of our distinctive marks as a Church is our high standard in music.

Cedar Rapids, Iowa.

A. L. MURRAY.

PROPORTIONATE GIVING AND ASSESSMENT

To the Editor of *The Living Church*:

WHEN the General Convention meets next autumn and takes up the subject of Nation-wide Campaign, it will do well to consider recommending throughout the Church, Proportionate Giving, on the basis of George Wharton Pepper's reasonable pamphlet. Tithing is gloriously commendable in all who do it, and it is to be doubted if any one has ever been worse off for the practice. I have heard that there is a considerable sum of money on deposit in a bank in one of our states to be paid to the first person who has practiced tithing and found his personal accounts seriously injured thereby.

However, it must be admitted that tithing was not the same matter when much of it could be paid in produce as it is under our highly developed system of monetary exchange and credit. To go through a field of wheat and set to one side one sheaf out of ten for the Lord, to drive every tenth sheep into a special herd before selling, made less inroads on the means of a population's sustenance in primitive society than giving the same proportion of dollars does in our trademark era. Proportionate Giving, like the income tax, takes into account the varying amounts of income, the unequal responsibilities of individuals and families, and advises a sliding scale of percentage. This should be studied before the next General Convention and taught and advocated broadcast.

The same system should be studied to determine parochial and diocesan quotas in the Nation-wide Campaign for the Church's Mission. Basing the apportionment upon fundamental parochial expenses, items 1, 3 and 4 of parochial reports, the percentage should vary from perhaps as low as 10 per cent for poor parishes and missions up to 200 per cent or even more for the wealthiest parishes. The same can be made applicable to dioceses, and is in effect in the Diocese of Harrisburg. Furthermore, peculiar responsibilities, such as missions, institutional work, eleemosynary institutions, charitable demands, etc., should be taken into account. Just as a man with a large family cannot give the same proportion of the same income as a bachelor, so missionary dioceses and parishes in poor quarters cannot give the same as those in well favored sections.

The chief objection to this is that proportionate giving might produce proportionate thinking, and make wealthy individuals, churches, and dioceses flame with missionary zeal, while the poor might become parochially minded. This should be guarded against. Nevertheless, if the Church's Mission were considered one thing instead of two or more, people would think of the whole, and remain Catholic minded under any condition. Perhaps duplex envelopes are not the ideal. I say, perhaps.

Another matter the next Nation-wide campaign should advise for most parishes is an increase in the new budgets for parochial advance. If every year parishes that need it made provision for some advance either in staff, equipment, insurance, or adequate salaries, the producing power of the Church would grow.

The Church has a head to-day and he is using his head. That fact is inspiring men with confidence in the business administration of the Church. The next General Convention should make constructive and sane advance.

Trinity Rectory, Williamsport, Pa.

D. WILMOT GATESON.

Thanksgiving Day, 1921.

DATE FOR THANKSGIVING DAY

To the Editor of *The Living Church*:

THE Prayer Book contains "A Form of Prayer and Thanksgiving to Almighty God for the fruits of the earth, and all the other blessings of His merciful Providence; to be used yearly on the first Thursday in November, or on such other day as shall be appointed by the Civil Authority".

When this service was adopted, the first Thursday in November seemed to General Convention the most appropriate date for the feast, but of late years the civil authorities have been appointing the last Thursday in November, for what reason I know not.

If there is no especial reason for selecting either the first or the last Thursday, would not the first Thursday in October be a better date? The harvest will then have ended; the weather is

usually delightful, in marked contrast to that common to the latter part of November. Further, Armistice Day bids fair to become an annual holiday, and that is fixed to November 11th., bringing two national holidays in one fortnight.

If Thanksgiving Day were assigned to the first Thursday in October, the four generally observed holidays, Easter, the Fourth of July, Thanksgiving, and Christmas, would provide a festival for each of the four seasons, spring, summer, autumn, and winter at sufficient intervals not to interfere the one with the other.

If this suggestion should commend itself to our people, and if the several religious bodies would make petition to the President, doubtless he will be glad to appoint the first Thursday in October as the day of Thanksgiving.

I commend the suggestion to the consideration of Churchmen, and hope General Convention may be moved to petition the President accordingly.

I write this while storm-bound on Thanksgiving Day, the last Thursday in November, 1921.

M. M. BENTON.

LECTIONARY OF 1921

To the Editor of *The Living Church*:

THE Lectionary for this year, is, in my judgment, the best we have ever had, and it is to be hoped that the General Convention will adopt it. The Lessons, for the most part, are apropos of the days and seasons and are of a fair length, save in one or two instances, in which case the permission to read as much as the lector thinks advisable meets all objections. I have but one criticism to make, and it is of the Ash Wednesday first lesson, Genesis 25:19. Not only does it not convey to my mind any teaching pertaining to the first day of Lent or to Lent itself, but it is a most objectionable lesson for public reading, and most surely should be changed. I may be slow of perception as to the teaching of this lesson, but I am free to confess that I think it a very unhappy choice.

With this exception, I have nothing but praise for this Lectionary.

Birdsboro, Pa.
Advent, 1921.

HARRY HOWE BOGERT.

NEEDS OF FRANCISCAN ORDER

To the Editor of *The Living Church*:

WE who belong to the youngest Religious Community in the Church are deeply impressed by the stirring appeal in these columns written by the Reverend Father Superior of the Order of the Holy Cross. Children are expected to be seen not heard, yet they are permitted to make known their needs. The older Religious Communities have first claim on the Church's interest and affection because they have stood the test of time. They appeal for men. We have not the numbers or equipment of these older Communities, but by some strange Providence we have been given more men than we have expected and we must needs find the means to house, clothe, and feed them during their period of training. Five men have come to us in the past two months, making us now a family of nine. We had expected to grow very slowly, in which case our finances would probably have kept pace with our growth, but this sudden increase in numbers and the prospect of several more make necessary an enlargement in housing and expenditures quite beyond our means.

Are there any who can send offerings in money or in kind to help house and feed our growing family? We have several men studying for the priesthood. It costs us about fifteen dollars a month each for living expenses. Are there any who will adopt a junior student for Holy Orders for a year? Our library is scant. Are there any who have commentaries, biographies, English classics, or other books to spare?

To those who do not know our Community it might be well to say that we follow the "Gospel Rule" of St. Francis of Assisi; that we have been in existence as a real Religious Community for over two years, although the beginnings of our corporate life go back further than that; that the present head of our Community was trained for us by the Cowley Fathers; that we have the blessing and supervision of our Diocesan, Bishop Weller; that we have the honor to be the first Community of men among the existing Communities to attempt mission work in the Mid-West or in poor, small-town missions.

We make known these needs that press so heavily upon us in hope that there are some who can respond without prejudice to previous claims. For unless some help is given us at once by the Church at large, we shall be obliged to turn away men who have offered themselves to us, and this would be a tragedy.

The Church is everywhere crying out for priests and consecrated workers, and whenever any men offer themselves they should be given a chance to test and develop their vocation. Since

God has blessed us with this unexpected increase in numbers, as humble children of Mother Church we confidently present our needs to her attention.

The Order of St. Francis,

212 Pier St.
Merrill, Wis.

Through JOSEPH, O. S. F.

November 19, 1921.

"THIS IS A CHRISTIAN NATION"

To the Editor of *The Living Church*:

A CONVERSATION in which the Rev. John Keller was the leader, at a dinner of the American Guild of Organists last February in New York, is brought to mind by the sad notice of his death. After having chatted reminiscently of the organists of a past generation whom he had known, he happened to mention the old Church of the Holy Trinity, Forty-second Street, and then said that that church was the means of causing the Supreme Court of the United States to declare that the United States was a Christian nation.

Very briefly, the story was that the vestry of the church called a rector from England and he accepted the call. After he had settled in the parish, the United States District Attorney brought suit against the church for a violation of the contract labor law. The case was finally carried to the Supreme Court which decided in favor of the church. (The church had carried the case up to the Supreme Court after a lower court had imposed a fine). Any of your readers who may be interested may read the full decision in the records of the decisions of the Supreme Court in any law library. The case is indexed under the heading "Church of the Holy Trinity versus the United States. Opinion delivered by Justice Brewer, February 29, 1892". There are a few striking sentences which I take the liberty of quoting: "Beyond all these matters no purpose of action against religion can be imputed to any legislation, state or national, because this is a religious people" "The case assumes that we are a Christian people, and the morality of the country is deeply engrafted upon Christianity". . . . "If we pass beyond these matters to a view of American life as expressed by its laws, its business, its customs, and its society, we find everywhere a clear recognition of the same truth" These, and many other matters which might be noticed, form a volume of unofficial declarations to the mass of organic utterances that this is a Christian Nation".

I feel sure that in some local disputes in which it may be necessary for Christian people to engage, the knowledge of this decision of the Supreme Court may be of value. I merely pass it on to the readers of *THE LIVING CHURCH* as a message from Mr. Keller.

19 Washington Avenue,
Albany, New York,
November 18, 1921.

RUSSELL CARTER.

"FOR A SICK PERSON"

To the Editor of *The Living Church*:

AS proposed alterations in the Book of Common Prayer still appear in your columns, allow me to suggest rubrics permitting the minister, at his discretion, to omit the words beginning with "Or else give him grace" and ending with "life everlasting", in the prayer "For a Sick Person", on page 42; as well as in the second collect of the office for the Visitation of the Sick, on page 282; and in the prayer "For a Sick Child", at the top of page 43; as well as in "A Prayer for a Sick Child", in the office for the Visitation of the Sick, omitting the words beginning with "or else receive him" and ending with "rest and felicity," on page 237.

At present the only rubrical way that the "Or else" may be avoided in a prayer for a sick person is to use the first collect in the office for the Visitation of the Sick, beginning with "O Lord, look down", on page 282.

Rubrical permission to omit the "Or else" would prove much easier legislation than trying to expunge the alternatives entirely—"Or else, give *him* grace so to take thy visitation", etc., and "Or else receive *him* into those heavenly habitations", etc.—coming down to us, as they do, from the present (1662) English Prayer Book's office for the Visitation of the Sick.

In the House of Deputies of the 1833 General Convention, held in Philadelphia, there arose a discussion over that very "Or else". So, should the matter come up in the 1922 General Convention, to be held in Portland, Oregon, it will not be the first time.

256 S. 38th St., W. Philadelphia, Pa. WM. STANTON MACOMB.
Thanksgiving Day, 1921.



HOLIDAY BOOKS

It is a wonderful thing to be a young American in these days when the best artists and authors are devoting their time and skill to the production of books that instruct and entertain. So attractive are those offered this year with their colored plates, clear type, and picturesque jackets that Santa Claus, who, let us hope, did his shopping early, must have laid in a prodigious store.

Little Friends in Feathers. By Inez N. McFee. Barse & Hopkins, New York. Price \$2.50.

This is a wonderful book to place in the hands of the boy or girl who loves nature and is beginning to ask questions about the little feathered friends encountered on the way to school. Few parents or teachers have at their tongue's end the wealth of information about birds and their ways of living which Miss McFee has compiled so carefully. The excellent illustrations, there are eight full-color plates from the National Association of Audubon Societies together with numerous drawings in half tone, add greatly to the interest of the book.

Heroines of History and Legend. Selected by Elva S. Smith. Lothrop, Lee & Shepard Co. Price \$2.00.

Between the covers of this dainty blue and gold book Miss Smith of the Carnegie library, Pittsburgh, has assembled a glorious company of girls of the olden days who did brave deeds for king or country. Joan the Maid of France is here, of course, together with Flora Macdonald and many another down to Edith Cavell. Every girl who loves heroic deeds will be glad to have it for her very own.

Fireside Stories for Girls in Their Teens. By Margaret Eggleston. George H. Doran Co.

Although this book is intended primarily for teachers and others whose work with girls demands that they be able at times to tell stories, so fine and true are the ideals implanted in the tales that it is an excellent gift for a birthday or Christmas.

Grace Harlow with the American Army on the Rhine. By Jessie Graham Flower. Henry Altemus Company.

Girls who have followed the series thus far will find the usual number of thrills in this book which follows the advance of the American army into Germany.

The Pony Rider Boys with the Texas Rangers. By Frank G. Patchin. Henry Altemus Co.

Boys who like excitement will find plenty of it in this series.

Stories Always New. Brought together by Cora Morris. Lothrop Lee & Shepard Co. Price \$1.75.

The old, old tales which children have listened to and loved for generations are here retold in Miss Morris' own charming fashion. The clear print and the illustrations in color add to the delights of the book.

Shaggo, The Mighty Buffalo. By Richard Barnum. Barse & Hopkins. Price 75 cents.

Shaggo was a buffalo calf in one of the national parks. The story of his adventures after he made his escape is one that will amuse little folks from four to nine years.

The Silver Bear. By Edna A. Brown. Lothrop, Lee & Shepard Co. Price \$1.50.

A pretty little tale is this of two little girls in a small town. Although they lived the lives of natural children there is a mystery about one of them which is only solved when the last chapter is reached. Girls of six and over will enjoy it.

Betty Barker, a Little Girl with a Big Heart. By Janet Thomas Van Osdel. Lothrop, Lee & Shepard Co. Price \$1.50.

A dear little girl is Betty as she trips through these pages, loyal and lovable; other small maids will profit through making her acquaintance. For girls from six to eight.

The Boy Apprenticed to an Enchanter. By Padraic Colum. The Macmillan Co. Price \$2.50.

Such a prince of story-tellers is Padraic Colum that no boy or girl who loves fairy tales will put this book down until he has followed Ean, the fisherman's son, through his many adventures to the palace of King Manus.

The Corner House Girls Among the Gypsies. Barse & Hopkins. Price \$1.00.

Grace Brooks Hill has this year written the tenth in her interesting series about the four sisters who lived in the corner house. Through the purchase of an innocent looking basket from two Gypsy women they became involved in a plot which concerns a silver bracelet. A story that the "between" girls will enjoy.

Adele Doring at Boarding School. By Grace May North. Lothrop, Lee & Shepard Co. Price \$1.75.

A charming story of wholesome girl life in a home-like school.

The Boy with the U. S. Inventors. By Dr. Francis Rolt-Wheeler. Lothrop, Lee & Shepard Co. Price \$1.75.

Boys whose spare hours are spent over a work bench and who dream of one day startling the world with a great invention will find this book of unusual interest. All the mechanical devices which have helped in the development of the country and advanced civilization are traced from their beginnings.

The Book of Cowboys. By Dr. Francis Rolt-Wheeler. Lothrop, Lee & Shepard Co. Price \$2.00.

The old picturesque period when Indians roamed the western plains, and the pioneer territories leaped from savagery to statehood may not have been a comfortable time in which to live, but it is certainly interesting to read about it, especially in Dr. Rolt-Wheeler's vivid pages. The book abounds in stirring incidents, but they are of a wholesome kind.

American Red Cross Work among the French People. By Fisher Ames, Jr. The Macmillan Co.

In these after the war days it is interesting to be reminded by Mr. Ames that in the space of seven days we raised one hundred million dollars and gave it to the Red Cross in France that it might begin at once its work of mercy, but it is still more interesting to trace the expenditure of it, to see it transforming hospitals, fighting the white plague, and bringing hope and cheer into regions that had known only want and desolation. If you would learn the real worth of the little Red Cross on your lapel, read this book.

My Beloved and My Friend. By Gertrude Hollis. The S. P. C. K. The Macmillan Co., American Agents.

There are many excellent books of devotion following the cycle of the Church year on the lists of the S. P. C. K., but this latest one by Gertrude Hollis is so admirably adapted to the "quiet hour" that we commend it unreservedly. The keynote is, as the author explains in the first meditation, to make clear to her readers how Christ longs to be to each one of us, "My Beloved and My Friend". While not a holiday book it makes an excellent gift.

The Feast of Lanterns. By Louise Jordan Miln. Frederick A. Stokes Co.

Chinese life in its most fascinating and interesting phases is portrayed in this book of Mrs. Miln's, which holds the reader's attention to its very last page.

The Jubilee Girl. By Arthur Preston Hankins. Dodd, Mead & Co.

Mr. Hankins has evidently spent considerable time himself on the road to give such a vivid and intimate picture of tramp life as he has done in *The Jubilee Girl*. The story deals with one York Farrel, who, tiring of the confinement of office work, abandons his social life and starts out to become a real tramp. How he succeeds, and how he finally meets the "Jubilee Girl" is amusingly told. While there is no particularly strong plot running through the story, those who are interested in tramp life and construction camps will find this book highly entertaining.

Church Calendar



DECEMBER

- 1. Thursday.
- 4. Second Sunday in Advent.
- 11. Third Sunday in Advent.
- 14. Wednesday. Ember Day.
- 16. Friday. Ember Day.
- 17. Saturday. Ember Day.
- 18. 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

- November 30—Quiet Day—Diocesan Church Service League—Church Incarnation, New York.
- December 15—Churchmen's League for Patriotic Service, luncheon for Bishop Manning, Hotel Biltmore, New York.
- January 25, 1922—Bishop Whitehead's Fortieth Anniversary.

Personal Mention

THE REV. ANGUS E. CLEPHAN did not accept the call to Washington, but is still at St. John's Church, Columbus, Ohio.

THE REV. ROY DE PRIEST has accepted a call to Trinity Cathedral, Newark, N. J., as assistant to the Dean.

THE REV. ALFRED EVAN JOHNSON, assistant at All Saints' Memorial Church, Providence, R. I., may be addressed until Eastertide at the Cathedral School, Orlando, Florida.

THE REV. R. AUGUSTUS FORDE has accepted the rectorship of St. Paul's Church, Fort Fairfield, Maine, made vacant by the resignation of the Rev. Robert J. Evans, to accept work at All Saints' Cathedral, Albany, N. Y.

THE REV. H. A. GRANTHAM has resigned the rectorship of Christ Church, East Haven, Conn., and retired from the active ministry.

THE REV. F. G. HARKNESS has resigned as rector of St. Luke's Church, Cleveland, Ohio, and on November 20th, entered upon his duties as rector of Grace parish, Mansfield, Ohio. His address is 21-Bowman St., Mansfield, Ohio.

THE REV. HARRY B. HEALD, of Port Chester, New York, has accepted a call to the rectorship of St. Andrew's Church, Pittsburgh, to take effect on December 18th.

THE REV. NILES W. HEERMANS, JR., rector of Grace Church, Stafford Springs, Conn., succeeds the Rev. H. A. Grantham, retired, as rector of Christ Church, East Haven, Conn.

THE REV. CULBERT MCGAY, who resigned the rectorship of Grace Church, Bath, Maine, on Sept. 1st to accept charge of St. James' Church, Port Deposit, Md., and St. Mark's Church, Aikin, in the Diocese of Easton, has returned to the Diocese of Maine, and is in charge of St. Mary's-by-the-Sea, Northeast Harbor, and St. Jude's, Seal Harbor, Mt. Desert Island, Maine.

THE REV. E. M. PARKMAN, who for several years has been rector of the Church of the Holy Cross, Aurora, N. C., has accepted a call to become assistant to the rector of Christ Church, Augusta, Ga.

THE REV. B. TALBOT ROGERS, D.D., of St. Luke's Church, Brockport, Western New York, has accepted a call to the rectorship of St. Matthew's Church, Sunbury, Pa., effective Dec. 1st.

THE REV. E. LESLIE ROLLS, formerly rector of Christ Church, Puyallup, Wash., has commenced his ministry at Grace Church, Ellensburg.

ORDINATIONS

DEACONS

MILWAUKEE.—On Sunday, November 27th, in St. James' Church, the Rt. Rev. William Walter Webb, D.D., ordained to the diaconate THOMAS RICHARD HARRIS, WALTER GEORGE HORN, CASSIUS GEORGE HUNT, all members of

the senior class at Nashotah House, the presenter being the Rev. Arthur H. Lord. Dean Ivins of Nashotah preached the sermon, and the Rev. John E. Bailey read the Litany. Mr. Harris, who is a member of St. James' Church, Milwaukee, will be in charge of St. Peter's Church, West Allis; Mr. Horn, from Trinity Church, Mineral Point, will be in charge of St. Stephen's Church, Waterloo; and Mr. Hunt, from the Church of the Advent, Boston, will be in charge of St. Mary's Church, Waterville.

DIED

DELANY.—EVELYN SELDEN, 74 years, widow of the late Edmund DELANY and mother of the Rev. Selden Peabody Delany, D.D., associate rector of the Church of St. Mary the Virgin, New York City, Thursday afternoon, November 17th. There was a requiem mass on Saturday morning. Interment will be in St. Michael's cemetery, Astoria, L. I.

DIGGLES.—"Fell asleep" on Nov. 3rd in St. Margaret Memorial Hospital, Pittsburgh. ROSA LANGE DIGGLES, wife of the Rev. John Edmondson Diggles. Interment Northwood Philadelphia, Pa.

FENNACY.—On St. Luke's day, Oct. 18th., at her late home, Ashland, Kentucky, Mrs. HERB G. FENNACY, widow of the late A. R. Fennacy, fell asleep in Jesus. Mrs. Fennacy was the daughter of Robert and Sophia Berkely Carter, formerly of Virginia. Gentle, sympathetic, and unassuming; ready always with a word of cheer or deed of love, her influence and memory will be ever cherished in the hearts of those who knew and loved her. The burial took place on the 21st. "For all the saints, who from their labors rest, Who Thee by faith before the world confessed, Thy Name, O Jesus, be forever blest. Alleluia."

JACOT.—At her late residence, 33 West 130th St., New York City, on Tuesday, November 15th., entered into rest, ISABEL, eldest daughter of the late Edward Henry and Christina Isabella JACOT. Funeral private. Interment in Trinity cemetery.

"Lord, now lettest Thou Thy servant depart in peace, according to Thy word."

KELLOGG.—At rest, in Weston, Conn., Nov. 14th., ADELE SPAULDING, daughter of G. BERR KELLOGG, Esq., and only living child of the Rev. Alexander Hamilton.

ROBINSON.—Entered into Life Eternal on November 19th, in Philadelphia, Pa., WILLIAM SYLVANUS, eldest son of the late William (Jr.) and Sarah J. ROBINSON. Funeral services were held at Epiphany Church, 57th and Baltimore Ave., Tuesday, November 22nd.

SIMONDS.—Peacefully entered into rest, at Berkeley, California, on Monday, November 14th, ANNA HILL (FRASER), beloved wife of the Rev. James SIMONDS, aged 59 years. Faithful wife and mother. Holy Eucharist at St. Peter's Church, Oakland, Nov. 18th. Burial, Mountain View Cemetery.

"May she rest in peace."

SKINNER.—Died suddenly in an automobile accident, in October, HAROLD MANNING SKINNER, only child of Emille Williams Devoe, and Elwood M. Skinner, in his 19th year, at Oak Park, Ill.

UNLEAVENED BREAD—INCENSE

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

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

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

TRAVEL

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

CLERICAL OUTFITS

OXFORD" extra light weight Cassock and Surplice for traveling; one quarter usual weight. Set of Vestments from five Guineas. SUITS, HOODS, GOWNS, etc. Write for full particulars and self-measurement forms. Mowbray's, Clerical Tailoring Dept., 29 Margaret Street, London, W. 1, England and at Oxford.

MAKE YOUR WANTS KNOWN THROUGH THE CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

Rates for advertising in this department as follows:

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

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

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

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

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

POSITIONS OFFERED

CLERICAL

CHAPLAIN DESIRED FOR COMMUNITY life on farm, near New York. A Mother House, providing congenial employment for spiritually-minded people facing self-support, 11-465 LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

AN EXPERIENCED PRACTICAL NURSE TO CARE for an invalid lady in a good home. Dr. N. A. PENNOYER, Kenosha, Wis.

WANTED—ORGANIST AND CHOIR MASTER at St. John's P. E. Church, York, Pa. Address MUSIC COMMITTEE, 10 S. Water St., York.

WANTED. A CONSECRATED WOMAN, who loves girls and young women, and who presents demonstrated experience, in a city parish which affords excellent home, and living conditions, and compensation. Address A. B. C-463 care of LIVING CHURCH, Milwaukee, Wisconsin.

POSITIONS WANTED

CLERICAL

PRIEST DESIRES POSITION as organist and rector's assistant. Address P. O.-462, care LIVING CHURCH, Milwaukee, Wis.

TEACHER, A.M., PH.D., SEEKS TO ENTER the ministry of the Church. His desire is to secure an engagement as assistant with a view especially to do pastoral work among the sick and needy, assisting in the services, and preaching at the request of the Rector. He could be admitted as speedily as possible to the Diaconate, or he could act as professor in a Church school and read for orders while teaching. He is, and has been for some years, professor of English in a recognized college. He has a charming personality, and is a sincere Christian man. Address Ph. D. 464, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

BY A MALE GRADUATE TRAINED NURSE. Expert masseur. References if desired. WILLIAM W. CHURCH, 142 Paul Ave., Syracuse, N. Y.

COMPANION-HOUSEKEEPER. A BUSY ELDERLY lady living in New York City, wishes an active middle-aged lady as companion-housekeeper. Must be very neat, systematic, and accustomed to managing servants. References required. Address N. Y. C., 460, care LIVING CHURCH, Milwaukee, Wis.

DEACONESS, TRAINED AND EXPERIENCED in parish work, desires appointment. Best recommendation from clergy. Address P-461 care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER DESIRES IMMEDIATE appointment, American. Boy-choir specialist, Churchman, thorough musician, highest credentials. Address MASTER 446, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

CHRISTMAS CRIB FIGURES designed by **ROBERT ROBBINS**, small set \$5.00, seven inches high. Large set, two feet high, \$50.00. Orders should be given in good time. Also other statues of devotion. Address 5 Grove Court, 10½ Grove St., New York. Telephone 4457 Spring.

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

AUSTIN 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 85 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.

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

ALTAR AND PROCESSIONAL CROSSES: Aims Basins, Vases, Candlesticks, etc.; solid brass, hand-finished, and richly chased, 20 to 40 per cent less than elsewhere. Address **REV. WALTER E. BENTLY**, Port Washington, N.Y.

CHURCH 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.

FLORENTINE CHRISTMAS CARDS, 100 dozen assorted calendars, etc. **M. ZARA**, Box 4248, Germantown, Pa.

TRAINING SCHOOL FOR ORGANISTS AND choirmasters. Send for booklet and list of professional pupils. **DR. G. EDWARD STUBBS**, St. Agnes' Chapel, 121 West Ninety-first street, New York.

WE MAKE SURPLICES, CASSOCKS, COT- tas, and Clerical Vests. Also do repair work. Samples and estimates furnished on request. Work guaranteed. **SAINTE GEORGE'S GUILD**, 508 Peoples Nat'l Bank Building, Wayneburg, Pennsylvania.

BOARDING—ATLANTIC CITY

THE AIMAN, 3605 PACIFIC AVENUE, attractive beach front cottage, comfortable rooms, complete ocean view, enjoyable surroundings, Chelsea section, excellent accommodations winter season.

SOUTHLAND REMOVED TO 111 SO. BOS- TON AVE. Lovely ocean view. Bright rooms, Table unique. Managed by **SOUTHERN CHURCH WOMAN**

BOARDING—NEW YORK

HOLY CROSS HOUSE, 800 EAST FOURTH street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting-room, gymnasium, roof garden. Terms, \$6 per week, including meals. Apply to the **SISTERS IN CHARGE**.

HOSPITAL—NEW YORK

ST. ANDREW'S CONVALESCENT HOSPI- tal, 237 E. 17th St., N. Y. City. **SISTERS OF ST. JOHN BAPTIST**. For Women recovering from acute illness and for rest. Age limit 60. Private rooms, \$10 to \$20 a week. Ward beds \$7 a week.

RETREATS

ALL SAINTS' CHURCH, ORANGE, N. J. The Advent Retreat for the Clergy will be given on Tuesday, December 6th, beginning at 11 A. M., and ending at 4 P. M. Notification should be sent to the **REV. FATHER DUNHAM**, No. 438 Valley St., Orange, N. J.

MISCELLANEOUS

BILLARD OR POOL TABLE, FOLDING. Wanted for mission boys' club, cheap for cash. Write Box 42, Alpine, New Jersey.

GRAPEFRUIT—"KIDGLOVE" AND "HON- eysweets", the finest fruit grown. Direct from Grove to purchaser. \$4.00 per box. \$2.25 per ½ box. **F. O. B. Coconut Grove, Florida. Benj. W. SOPER.**

SISTERS OF THE HOLY NATIVITY

House of Retreat and Rest. Bay Shore, Long Island, N. Y. Open all the year.

LOANS, GIFTS, AND GRANTS

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

THE BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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 **DUDLEY TYNG UPJOHN**, Treasurer, City Hall Station, Box 81, New York City.

This work is endorsed by many Bishops and clergymen.

MISSION CHURCH IN UTAH

Appeals for miscellaneous articles for second-hand booth at sale of work to be held Christmas week. Funds of sale go towards erection of parish hall, badly needed in mining camp area. Send anything of any value to **REV. T. OWEN-JONES**, Eureka, Utah. Acknowledgments made.

INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and read-

ers 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.

Church Services

CATHEDRAL OF ST. JOHN THE DIVINE
NEW YORK

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

ST. STEPHEN'S CHURCH, NEW YORK

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

SAINT LUKE'S CHURCH, NEW YORK

Convent avenue at West 141st street
REV. WILLIAM T. WALSH, rector
SPIRITUAL HEALING SERVICES
Thursdays, 10:30 A. M.

ST. CHRYSOSTOM'S CHURCH, CHICAGO
1424 North Dearborn street

REV. NORMAN HUTTON, S.T.D., rector
Rev. ROBERT B. KIMBER, B.D., associate rector
Sunday Services: 8 and 11 A. M.

ST. PETER'S CHURCH, CHICAGO

Belmont Avenue at Broadway
Sundays: 7:30, 11 A. M., 7:45 P. M.
Week days: 7:00 A. M., 9:00 A. M.,
5:30 P. M.

ST. JAMES' CHURCH, CLEVELAND

East 55th Street at Payne Avenue
Sundays: High Mass, 10:30 A. M.
Daily Mass, 7:00 A. M.

ST. MATTHEW'S CATHEDRAL, DALLAS

Ervey and Canton Streets
THE VEBY REV. RANDOLPH RAY, Dean.
Sundays, 8, 9:30, 11 A. M.; 4:30 P. M.
Week days 7:30 A. M., Daily.

BOOKS RECEIVED

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

D. Appleton & Co., New York.

The Social History of the Western World.
By Harry Elmer Barnes.

The Department of Missions. 281 Fourth Ave., New York.

A Century of Endeavor, 1821-1921. A record of the first hundred years of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America. By **Julius C. Emery**, secretary of the Woman's Auxilliary to the Board of Missions, 1876-1916.

George H. Doran Co. New York.

Peking—A Social Survey. Conducted under the auspices of the Princeton University

Center, in China, and the Peking Young Men's Christian Association, by Sidney D. Gamble, M.A., assisted by John Stewart Burgess, M.A. Foreword by G. Sherwood Eddy and Robert A. Woods.

Macmillan Co. New York.
Friends in Bookland. By Winifred Ayres Hope.

Princeton University Press. Princeton, N. J.
Timely Topics. By Theodore W. Hunt.

Tipografia Francescana, Missione Cattolica, Asmara.

Nella Terra degli Schiavi. By Virginio Prinzivalli, with preface by P.G.D.
Book containing Pictures of Natives and Views of Eritrea, Asmara.

BULLETINS

The Arthur H. Crist Co. Cooperstown, N. Y.
The Cruelty of Divorce Legislation. By Rev. Walker Gwynne, D.D. *Marriage and Divorce Bulletin of the Association for the Sanctity of Marriage.* No. 3, August, 1921.

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

Bulletin No. 15. *Missionary Problems and Policies in Japan.* By Rt. Rev. H. St. George Tucker, D.D., Bishop of Kyoto. Being the Reinecke Lectures delivered at the Virginia Theological Seminary, 1921. Issued by the Department of Missions and Church Extension. Bulletins of the Presiding Bishop and Council of the Protestant Episcopal Church. Series of 1921.

PAMPHLETS

American Federation of Labor. Washington, D. C.

Labor and the War. American Federation of Labor and the Labor Movements of Europe and Latin America.

From the Author.

Cathedral Chapters of the Past and Future. By Floyd Appleton, Ph.D., Columbia. rector Christ Church, Danville, Pa., commissary, Bishop of Honduras.

From the Author.

Christian Science From the Christian Point of View. By Rev. Geo. L. Barnes. Being an Address delivered in St. John's Episcopal Church, Helena, Arkansas, Nov. 13, 1921.

The Tract Commission. 62 Duttonhofer Bldg., Cincinnati.

Jew and Non-Jew. By Martin A. Meyer, Ph.D., Rabbi of Temple Emanu El, San Francisco, Calif. Jewish tracts issued by The Union of American Hebrew Congregations and The Central Conference of American Rabbis. No 3.

GOLDEN JUBILEE OF WOMAN'S AUXILIARY IN CALIFORNIA

MORE THAN five hundred persons helped to make the Woman's Auxiliary fiftieth anniversary a great success in Grace Church, St. Helena, Cal. At the opening Eucharist the rector, the Rev. I. E. Baxter, was the celebrant.

The luncheon called together over 150 delegates from nearby towns and a notable group of visitors. A long procession entered the dining hall, preceded by a giant birthday cake ablaze with fifty candles, borne by four golden haired little maids. Mrs. Louis F. Monteagle, provincial president, reported that the quota assigned to every diocese in the province for the Emery Fund had been surpassed. Bishop Moreland made the principal address.

In the afternoon a missionary pageant was staged in the St. Helena theatre. This pageant was written, staged, and directed by Mrs. I. E. Baxter. The Spirit of Christianity presided. The Mission Fields were represented, also Education, Race Prejudice, Ignorance, and Poverty. At the close of the pageant the Bishop led Mrs. Baxter before the curtain, thanking her, and the great audience gave her a deserved ovation.

Disestablishment Talk Renewed

Church Fettered—Fellowship of Servants of Christ—King and Queen Present.

The Living Church News Bureau }
London, November 11, 1921 }

THE Rev. Arnold Pinchard, in the *Church Union Gazette* for November, comments as follows on Bishop Gore's significant declaration at the E. C. U. meeting on the eve of the Church Congress:

"Bishop Gore's unhesitating pronouncement in favour of Disestablishment as being, apparently, the only way out of our present difficulties, has caused some flutter in the dovecots of the Catholic party. I wonder whether his argument has been sufficiently considered. Certain things were said at the Cambridge Conference of Modern Churchmen touching the Deity of our Lord Jesus Christ. These things were said, not by obscure and negligible persons, but by accredited teachers holding in some cases high positions. What is to be done in such a case? In the present circumstances it appears that we are, from the practical point of view, helpless. We may protest, but we can get no official condemnation of what seems to us false and heretical doctrine. It would seem, then, that in some sense the Church of England is committed to, or compromised, by this kind of thing. But in fact, we are in the position of persons who are coerced, and it is not therefore fair to say that those who hold the orthodox and traditional faith of the Creeds are really compromised by such utterances. But we must not be content with that. If the bishops will not unite to drive away false doctrine, we are bound to ask ourselves if there is any remedy, and if a remedy be suggested, to give it our grave and serious attention.

"If you would find a remedy for any disease of the body you must seek diligently for the causes and conditions which lie behind the overt symptoms of disease. There is no need to labor the point. It stares us in the eyes. It is because of the position (anomalous in the circumstances of the present day) of Establishment that we seem to be compromised, and are in fact, coerced.

"It would seem, therefore, failing any other suggestion, that the remedy may very likely be found in some measure of Disestablishment. That is, what I understand Bishop Gore to mean, and however distasteful the thought of Disestablishment may and must necessarily be to many of us, his pronouncement must at least deserve our serious attention and cannot be lightly set aside."

FELLOWSHIP OF SERVANTS OF CHRIST

The Rev. M. E. Atlay, Secretary of the Fellowship of the Servants of Christ, founded twelve months ago as one part of the outcome of the first Anglo-Catholic Congress, has issued the following statement:

"For various reasons (into which it is perhaps, unprofitable to enquire) the project of the Fellowship failed to commend itself to Anglo-Catholics as a whole. At the same time, it is not perhaps too much to say that all were agreed as to the excellence of its aims, aims concerned, indeed, almost entirely with evangelization. To the task of the evangelization of this country, the 1,200 clergy present at the Oxford Convention have pledged themselves,

and to that supreme objective the energies of all Anglo-Catholics must now be directed. With this end in view the General Council of F. S. C., consisting of clerical and lay representatives from all parts of the United Kingdom, have passed the following resolution:—

"That in view of the decisions arrived at by the first Anglo-Catholic Priests' Convention, the General Council of the F. S. C., have determined that the Fellowship shall cease to exist as an administrative organization, and shall become a roll-call of persons in sympathy with the aims of the Oxford Convention Committee.

"This means, of course, that the Fellowship, as originally planned by its promoters, ceases to exist, but it does not and cannot mean that there is no sphere of usefulness for the 4,000 existing members. A roll of sympathizers with the evangelistic aims of the Oxford Convention Committee, consisting of men and women who are prepared to pray, to work, and according to their ability, to give of their alms for this purpose, is no small asset.

"In conclusion, I would express the hope that all who joined the Fellowship will feel able to endorse the action of the Council, in order that this step, taken in the cause of unity, may indeed result in a true unity of purpose and action, and that all may give themselves with true singleness of heart for the work of conversion of souls to the Person of our Lord, by setting forth with courage and simplicity the Catholic Faith."

Fr. Atlay's statement will be read with regret by many who associated themselves in the F. S. C., and entertained high hopes of its work. At the same time, they cannot but respect a decision which has been taken with the sole desire to promote unity among Catholics, and one which involves a real sacrifice on the part of those who were keenly interested. That the General Council of the F. S. C. are willing to subordinate means to an end, and their own predilections to the general good of the Catholic cause, will have the effect of strengthening their position, and will give increased confidence in their leadership.

KING AND QUEEN PRESENT

The King and Queen were present at last Sunday afternoon's service at St. Martin-in-the-Fields, as a mark of sympathy with the effort now being made to raise £12,500 for restoration purposes in connection with the two-hundredth anniversary of the foundation of this well-known church.

The service opened with a performance by the band of the Welsh Guards. The vicar, the Rev. H. R. L. Sheppard, relies very greatly on the elevating power of good music, and for this special service he was content to substitute it for the Liturgy. The congregation sang with great fervor the hymns, Fight the good fight, Eternal Father, strong to save, Lead, kindly Light, and Onward, Christian soldiers.

There was no lesson, and, apart from the Lord's Prayer, no formal prayers. The vicar just asked his congregation to pray silently, and the only sound heard was his voice directing their petitions. He specially mentioned the Royal Family, the Conference at Washington, the women and children of the unemployed, and invited his hearers to pray earnestly that a just peace might be concluded in Ireland.

ST. MARTIN'S "PAGEANT"

One of the chief events in this week's commemoration was the first performance

on Monday of the St. Martin's "Pageant," which had been specially written by Mr. Laurence Housman, and was produced by Mrs. Sheppard and the Rev. Eric Southam. It was played in the Great Hall of the Church House, Westminster, and a crowded audience was moved and impressed by a presentation which was as beautiful as it was reverent. Drama and the Church, which in past days were linked in the performance of mystery plays, have in the minds of many men been separated by a great gulf in modern times. The St. Martin's pageant brings them together again. The beauty and power of the pageant were greatly helped by the music, which had been arranged by Mr. Gustav Holst, who conducted a choir and orchestra provided by members of Morley's College. The pageant was repeated four times during the week.

It only remains to record that the celebrations in connection with St. Martin-in-the-Fields anniversary have been highly successful. The Rev. "Dick" Sheppard has been the recipient of very many letters, from all parts of the kingdom, from the United States, and the Dominions overseas, couched in terms of gratitude and expressing warm appreciation of his work. In the majority of cases these letters were accompanied by donations, so that there is a reasonable hope that the £12,500 asked for will eventually visualize. The money will be devoted to necessary repairs to the church and an extensive scheme of improvement.

DR. CAMPBELL RESIGNS

The Rev. R. J. Campbell, vicar of Christ Church, Westminster, has made known his decision to relinquish the incumbency at the end of this month. Preaching to a crowded congregation last Sunday, Dr. Campbell said that, living in that busy quarter of London, he found it almost impossible to get the necessary time for the work which he regarded as peculiarly his own. With a constant stream of callers from north, south, east, and west, one had no peace, and to retire from that spot and still carry on his work there was out of the question. He felt that he was not physically strong enough to go on, and that he must give up parish work altogether and confine himself to what, he thought, God had made clear was his vocation in life. He was not going out of London. Dr. Campbell added that he proposed to relinquish his responsibility for the parish on November 20th, the anniversary of his institution there four years ago.

WAKEFORD CASE

It is thought by a writer in the *Nation* that we have not yet heard the last of the Wakeford case, and that the growing desire for a re-hearing cannot be denied much longer. There is, without doubt, much uneasiness still existing, both in Church circles and in lay-minds, regarding the judgment pronounced. Among the clergy there were many who were never convinced of the Archdeacon's guilt, and were greatly shaken as the trial went on and revealed point after point of weakness in the evidence for the prosecution. The mere lapse of time has served, apart from Mr. Wakeford's own remarkable comments on the case, to strengthen these doubts. New evidence, it is stated, has been discovered, and, although judgments of the Judicial Committee of the Privy Council rank with those of the House of Lords as final decrees, it is thought possible that special leave to appeal may be obtained through the King, the Archbishop of Canterbury, or Parliament.

OLD CHURCH TO GO

Last Sunday service was held for the

last time in the city church of St. Katherine Coleman, a quiet building in a quiet churchyard, but within hail of noisy, bustling Fenchurch-street. St. Katherine Coleman, viewed from a purely architectural standpoint, may not be particularly interesting or valuable. It was built about the beginning of the nineteenth century, and its design is not noteworthy. But it possesses dignity, and it represents a period of sound building and principles worthy of respect. Now the church is to be demolished, and the churchyard is apparently, to fall into line with the rest of the shadowy open spaces which Dickens described with melancholy pen in *The Uncommercial Traveller*. It would be base ingratitude not to express thanksgiving for the preservation of this churchyard, but to those who have a true reverence for all that exists within the world's most famous "square mile," the passing of the church itself must be a matter for regret.

APPOINTMENT TO WINDSOR CANONRY

The Rt. Rev. S. M. Taylor, Bishop-Suffragan of Kingston-on-Thames, has been appointed by the King to the Canonry of St. George's, Windsor, vacant by the death of Canon Edgar Sheppard.

Dr. Taylor, after taking an Honours degree at the University of London, spent a year at Leeds Clergy School, and was ordained in 1884 to the curacy of St. John the Evangelist, Leeds. After two years as rector of St. Aidan's, Leeds, he was brought to London by Bishop Talbot, on his appointment to the new see of Southwark, as Canon and Precentor of Southwark Cathedral, and rector of St. Saviour's. He has been Archdeacon of Southwark since 1904, and Bishop-Suffragan of Kingston since 1915, and if his appointment means a severance with South London it will be to the great regret of Churchmen in the diocese.

GEORGE PARSONS.

ONE HUNDRED AND FIFTIETH ANNIVERSARY

ON ALL SAINTS' DAY the 150th anniversary of the founding of Old Trinity Church, Brooklyn, Conn., was observed with a service such as is held annually on that day, the church no longer being in actual use and having been supplanted as a parish church by the present Trinity Church, which was erected in 1866. On All Saints' day of every year, however, a service is held in the old church, and in connection with the anniversary mentioned, just celebrated, Bishop Brewster preached the sermon. There was unveiled at this service a bronze memorial tablet bearing the names of the families that founded the parish. Miss Emily Sophie Browne, in the name of those who had provided the tablet, presented it to the rector, wardens, and vestrymen and it was accepted for the church by the Rev. Albert Jepson, by whose side stood Judge Oscar F. Atwood, of Brooklyn. The tablet was unveiled by Miss Mary Putnam Fogg, a descendant of the Rev. Daniel Fogg, A.M., a Harvard graduate and first rector—1772-1815. Old Trinity Church is rich in historical traditions. It was built by Colonel Godfrey Malbone "here in this manor of Kingswood" in 1771, and modeled after Trinity Church, Newport, where Colonel Malbone's father was rector. The pews have recently been marked with the names of the original pewholders, descendants of many of whom have attained high places in state and nation. General Israel Putnam's

family were associated with the church. It is interesting to learn that the church contains a slaves' gallery, somewhat after the order of that at All Saints' Church in lower New York, recently described in THE LIVING CHURCH.

DEATH OF REV. WILLIAM R. BUSHBY

THE REV. WM. R. BUSHBY, L.L.M., rector of St. Philip's parish, Prince George County, Maryland, entered into life eternal, at the rectory, Laurel, Maryland, early Saturday morning, November 12th.

The Rev. Mr. Bushby was well known in Washington and vicinity, having been attached at various times to St. Stephen's, St. Columba's, Grace Church, and St. John's, Georgetown. Before entering the ministry Mr. Bushby was connected with the Civil Service commission for many years.

He was born at Alexandria, Va., on December 6, 1852, and received his higher education at Columbia University, now George Washington, from which he graduated in 1882. He was ordered deacon in 1901, and was ordained priest in 1907. He was assistant at St. Stephen's, Washington, where he served faithfully with no remuneration from 1901 to 1908, at which latter date he became vicar of St. Columba's, Tenleytown. He remained at St. Columba's until the latter part of 1910, then became rector of Grace Church, Washington, and later had charge of two parishes, one at Poolesville, and one at Barnesville, Montgomery County, Maryland, until October, 1912, when he was called to become curate of St. John's, Georgetown. During that year and the year following he was a member of the faculty of the National Cathedral School for Girls, Washington, D.C. On August 6, 1912, he married Miss Martha Weaning of Martinsburg, West Virginia, who survives him.

He was the author of a number of articles and was well known as a writer of various subjects. He was a Knight Templar and a thirty-second degree Mason.

In 1914, Mr. Bushby was called to St. Philip's parish, Laurel, Maryland, and he has done a splendid work not only in his own parish but through the whole community.

The funeral services were held at St. Philip's Church at 10 a. m., Monday, November 14th. Rt. Rev. Alfred Harding, Bishop of Washington, officiating assisted by the Rev. Wm. T. Snyder, of the Church of the Incarnation, the Rev. W. Curtis White, of Christ Church, and the Rev. James W. Clark, of St. James' Church, Washington. The pall bearers were the Rev. George F. Dudley, of St. Stephen's; the Rev. Charles T. Warner, of St. Alban's; the Rev. C. S. Abbott, of the Church of the Good Shepherd; the Rev. David R. Covell, of Trinity; the Rev. Edward S. Dunlap, of St. John's, and the Rev. J. J. Dimon, of St. Andrew's, Washington. The interment was in Rock Creek Cemetery, Washington.

MISSION IN ST. LOUIS PARISH

THE RT. REV. EDWARD FAWCETT, D.D., Bishop of Quincy, opened a two weeks' mission on Sunday evening, Nov. 27th, at St. George's Church, St. Louis. The mission is the first one held in many years in St. Louis and was arranged by the Rev. Robert Hall Atchison, rector of St. George's, with the permission of Bishop Tuttle. There is also a mission for children conducted every afternoon during the two-week period, by the Rev. Howard Lewis Smith.

Great Church Parade in Toronto

Over 6,000 Troops—Money Campaign Successful—Mr. Hickson in Japan.

The Living Church News Bureau
Toronto, November 23 1921

CANON Scott, the poet and padre *par excellence* of the Canadian Church, delivered two notable sermons in Toronto, one at the University service; and the other to the Church parade service of the Queen's Own Rifles.

Speaking at Convocation Hall, Canon Scott uttered a call and a challenge to service, based on the vision of Isaiah. Speaking of Washington Conference he said, "Not since the birth of Christ has such a thing as that which is taking place to the south of the line been thought of. All nations wish to be united in peace and happiness in one big family. The great world is calling for men to give to human life sympathy and brotherly love, to right economic wrongs, to alleviate pain, and to preach the living God."

At the sixty-first anniversary service of the Queen's Own Rifles, nearly six thousand troops attended, including veterans of the Fenian Raid, the North-west Rebellion, and the South African War. First in the march came the men of the old brigade, under Major General Sir William Otter, the oldest surviving commander of the Queen's Own, then the men who served from 1906 and those who served in battalions drafted during the Great War from Toronto's crack rifle regiment, and lastly the newly organized battalions. Preaching from the text, "Every man that hath this hope in him purifieth himself even as he is pure". Canon Scott said, "We stand at the beginning of a new era, which sees a serious effort to make the family of God a reality, and not a sham." "The men who lie in lonely graves will know that the torch of victory which they carried has kindled a new day; Jesus Christ will link the nations in one great brotherhood."

MONEY CAMPAIGN SUCCESSFUL

A four days' campaign, in which sixty-five canvassers took part, and the objective was \$15,000, to raise money for Church extension purposes in the parish of St. Barnabas, Toronto, met with conspicuous success.

MR. HICKSON IN JAPAN

Mr. James Moore Hickson has been holding healing missions in the Diocese of Mid-Japan, the field of the Canadian Church. Christians and heathens flocked to the meetings, and a number of healings and conversions are reported.

SCHOOL OF MISSIONS

The Canadian School of Missions, in Toronto, is now well under way under the directorship of Dr. Lovell Murray. The council of the school is composed of two representatives from each of the mission boards of the co-operating Communions (of which the Church of England in Canada is one), and of two from each of the theological colleges or Church universities in Toronto.

WAR MEMORIAL FUND

The Sunday School War Memorial Fund has reached a total of \$58,292. After deducting the cost of the oak memorial shields, bearing silver maple leaves presented to the contributing Sunday schools, \$6,657, the balance, forms part of the Indian and Eskimo Endowment Fund.

NEW VICAR

The Rev. A. H. Brooke, vicar of Christ Church, D. er Park, has been appointed rector of St. Matthew's, Toronto, in succession to Provost Seager, of Trinity College.

LOAN EXHIBITION

A missionary loan Exhibition has just been held in Vancouver, under the auspices of the missionary committee of Christ Church and the Anglican missions to the Chinese and Japanese, in that city. The patrons included the Hon. K. Sarto, the Japanese Consul, and Mr. Chen See Yen, president of the Chinese Nationalist League of Canada, formerly secretary to Dr. Sun Yet Sen.

VARIOUS ITEMS

Canon Vernon, general secretary of the Council for Social Service, has been delivering courses of lectures on Social Service at the eastern Church universities, King's College, Windsor, and Bishop's College, Lennoxville.

Lieutenant Burd, general secretary of the Brotherhood of St. Andrew, has been holding a series of successful meetings in the Maritime Provinces.

The Rev. T. Abbott Winfield has been elected the first rector of the new parish of Berwick, Nova Scotia.

The corner-stone of the new Church of St. John the Evangelist, at Bay du Vin, New Brunswick, was laid by Archdeacon Forsythe.

Archdeacon Watson has been appointed rector of Granville Ferry, N. S.

Boston Cathedral New Experiment

Children's Church—Shopping and Advent—Appeal for Sailors.

The Living Church News Bureau }
Boston, November 28, 1921 }

THE Cathedral Church of St. Paul is making a hopeful experiment for Boston's downtown boys and girls. Each Sunday afternoon at 4:00 o'clock, the secretary of the diocesan Board of Religious Education, the Rev. John W. Suter, Jr., will attempt to reach the many boys and girls who as a rule come to no service, children sixteen years and under.

A special form of service has been arranged and there is much music in it. The hymns will be illustrated as they are sung, and instead of a sermon Mr. Suter will tell a story.

It has long been felt that many growing boys and girls do not attend any religious service on Sunday, even though they are children of Churchgoing parents. One reason for this seems to be that such large congregations of "grown-ups" attend the morning services of the downtown churches, that there is hardly room for the little folks to attend with their parents, and so they have been left at home with their nurses, and gradually there has come to be, as Mr. Suter puts it, a "generation of cultured pagans." In order to overcome this growing tendency to omit the religious instruction of the boys and girls of some of the Churchgoing families, this new work is being undertaken at the Cathedral.

In speaking of the experiment to a reporter of the *Transcript*, Mr. Suter said: "We hear talk about the Cathedral being the church of the people, but there are all these boys and girls for whom no provision has been made, for whom there is really no accommodation, and we of the Cathedral staff have long felt that it was not a fair division, and so we are going to give the boys and girls this opportunity, and we hope these young people will come to love the Church through it.

"This church is not only for those children whose parents attend the Cathedral services, but for the children of any family which cares to avail itself of the opportunity.

"Of course we do not wish to take children from any other church. It is just for those who do not go elsewhere, and it is for all of them," is Mr. Suter's decision about it. "We have no hard and fixed rules as to what we are going to do, but as the children express their own interest, we shall try

to follow their wishes in giving them the things they want in their own Church service. It is not in any sense a Sunday school, or a Church school, as they call it now-a-days. It is just what we call it, the Children's Church, and we want the children themselves to have as large a share as possible in the service."

SHOPPING AND ADVENT

The Rev. Henry Mc F. G. Ogilby, rector of the Church of the Good Shepherd, Watertown, in his calendar this week makes the following suggestive parallel between the preparation for holiday happiness and for soul satisfaction. "The only people who appreciated the first Christmas message were those few shepherds who had been looking forward to it and preparing for it in their hearts. Shopping preparations promote holiday happiness. Religious preparation promotes soul satisfaction. Advent is the Church's season of preparation for an understanding of Christ. Advent is the beginning of the Church's year. Advent means coming. Let's try to appreciate better what Christ's coming meant, means, and always will mean."

APPEAL FOR SAILORS

Stanton H. King, of the Sailor's Haven, is sending out his annual picturesque appeal for Christmas cooperation. Here are some of the typical paragraphs in his form letter:

"Our old ship is foaming at the bow with full speed ahead, and there can be no banking of our fires, especially as she nears the Christmas port, with warmth and cheer for many a sailorman, who this year will be in sore distress.

"We have always given the men of the sea a good broad gangplank to come aboard the Haven at Christmas time, and we have always given them a good time when there.

"Last year we gave a Christmas dinner to many merchantmen and bluejackets sitting at crowded tables at the Haven and in the Navy Yard. It is our desire to do this again, and as you helped last year, you will be eager to assist again in our Christmas plans."

Dean Wallace Goodrich, of the New England Conservatory of Music, also one of the editors of the *New Hymnal*, has kindly given me the following notice:

"Through the courtesy of the librarian of the Boston Public Library, an 'open shelf' of books relating to the music of the Church has been provided in the Allen A. Brown (music) library. The collection

comprises a few carefully chosen standard works on Church and Prayer Book History, on the History of Church Music, Hymnology, Gregorian Music, Anglican Chanting, Service-Music, Choir Administration, etc. While the books may be used only for reference and reading, some of them are duplicated in the general catalogue of books in the library, and may be taken home under the usual conditions. If sufficient interest is shown, it is hoped to enlarge the scope of the plan by adding works relating to the music of other Churches, especially on hymnology and music for congregational singing.

"It is hoped that the reverend clergy will call the attention of their organists and choirmasters to the opportunity hereby provided to obtain a wider knowledge of the

theory and practice of music in our churches, than is ordinarily afforded them."

The Rev. Kirsopp Lake, professor in the Harvard Divinity School, will speak at the monthly meeting of the Massachusetts Clerical Association on Monday, December 5th. The association will be the guest of the Rev. Simon Blinn Blunt, rector of All Saints' Church, Ashmont.

Prof. Lake's topic is The Acts of the Apostles.

The meeting and address will be at twelve o'clock. Luncheon at 1:15.

Take subway at Park Street or South Station for Andrew Square: at Andrew take car marked Ashmont-Milton, and leave car at Peabody Square—a run of about twenty minutes from Andrew Square.

RALPH M. HARPER.

Bishops Back Agencies in New York

Place Church Behind Them—New York Federation—Birth Control Discussed.

The Living Church News Bureau
New York, November 26, 1921

WE want the fullest information, and in return we pledge the utmost coöperation with any plan which will command the confidence of the whole community". With these words, Bishop Manning put the Church squarely behind the recognized social service agencies of New York, in their efforts to solve the problems incident to the present economic depression, of which unemployment is but one symptom.

The Bishop made this statement at a conference of the clergy held on Monday, Nov. 21st., at the Bowery Y.M.C.A., under the auspices of the diocesan Social Service commission. About 100 clergy attended the luncheon and remained to hear the addresses of the social service experts who were the guests of the conference.

Miss Mary Van Kleek, of the Russell Sage Foundation, deprecated the recent spectacular appearance of Urbain Ledoux at one of our churches on the previous Sunday, on the ground that it was an exhibition of that type of sporadic emotional zeal without knowledge which accomplishes no permanent betterment. She defended the expert as one whose knowledge was founded on experience in studying the "fever chart" of unemployment, and who sought a solution rather than a sensation.

Mr. Bailey G. Burritt, of the Association for the Improvement of the Condition of the Poor, spoke on the problems of social rehabilitation as they affected the family, and Mr. Lloyd B. Gates, of the Charity Organization Society, treated the same subject in its relation to the unmarried man. Both urged the clergy to adopt a closer and more sympathetic relationship with existing social service organizations, and promised the fullest coöperation on their part. The Rev. Dr. Mansfield, of the Seamen's Church Institute, related the part it was taking in the work among the unemployed seamen of the merchant marine. Many questions were asked and answered in the discussion that followed, and closer association between the clergy and the civic welfare workers was promised by those present.

The Rev. Dr. Stires, of St. Thomas' Church, voiced the sentiments of the clergy, when he declared, amid applause, that their expectations of the leadership of their Bishop were being more than fulfilled by his ready and courageous action in attacking the perplexing problems of the day.

NEW YORK FEDERATION

The New York Federation of Churches is likewise dealing with the problem of unemployment. Its committee of thirty-five is at work on a constructive programme of relief, which will soon be made public, and which will include provision for a public discussion of the subject on a Sunday to be designated later. The diocesan Social Service commission is coöperating with the Federation through its executive secretary, the Rev. C. K. Gilbert.

BIRTH CONTROL

The subject of birth control received much publicity recently from the action of the police in prohibiting a public meeting in the Town Hall at the instance, it is said, of Archbishop Hayes. Mrs. Margaret Sanger was arrested after the meeting. The Archbishop has since issued a strong protest against the movement as impudent, indecent, immoral, and illegal.

Canon Chase, of Christ Church, Brooklyn, preached against the movement last Sunday morning. In the course of his sermon he said, in part: "The tremendous error of the birth control movement is that it does not seek to remedy the evils to which it calls attention by movements for industrial justice, economic betterment, and the education of men and women in the ennobling truths of life. It seeks to remedy these evils by appealing to the lower passions."

To all of which the birth control advocates reply that "in Holland, where birth control has been scientifically practised for the last forty years, and where there are over fifty birth control clinics, the infant mortality rate has fallen, until it is the lowest in Europe, and that there has been a marked increase in the health, wealth, stature, and longevity of the people, as well as an increase in population. Birth control advocates early marriages and the proper spacing of children according to the health of the mother and the economic status of the father. It aims at preserving the health of the mother and child, at making home life happier, at safeguarding the economic security of the father and the family, and at preventing feeble-minded children from being born into the world, to be a burden, not only to themselves, but to the state and nation."

DR. HOUGHTON'S QUESTIONNAIRE ON MARRIAGE

The *New York Tribune*, one of our leading and most influential dailies, has just paid the venerated rector of "the Little Church Around the Corner" (the Transfig-

uration) the unusual but deserved compliment of a highly eulogistic editorial, commending most warmly the care which he exercises in solemnizing holy matrimony in his parish. The *Tribune* says: "On the 'marry in haste, repent at leisure' theme, the Rev. Dr. George Clark Houghton speaks as an expert, and he sadly reports that in his judgment 85 per cent of runaway marriages are failures.

"From the 'Little Church Around the Corner' to which, remembering the pretty legend associated with it, romantic couples speeding to wedlock instinctively turn, Dr. Houghton turns away fifty every month. Like Edison, he has a questionnaire. It includes this question: 'Do your parents know you are to be married on this day, in this city, and at this hour?' If the answer is 'No', Dr. Houghton asks the lovers to wait until he has heard from the parents, and if the latter disapprove, then the couple must go elsewhere.

"Dr. Houghton has taken this course because in his observation less than fifteen out of one hundred secret or hasty marriages turn out happily. What percentage of felicity results from weddings in the usual course he cannot say, but is confident it is many times greater than from elopements. The cruel parent exists oftener in fiction than in fact, in this country at any rate. So Dr. Houghton takes the case to the family court first, lest it go to the divorce court later.

"New York has a warm place in its heart for the 'Little Church Around the Corner' and will rejoice with its wise and kindly rector, that those who are joined in wedlock there are likely as any to have a fair voyage".

C. A. I. L.

The annual meeting of the Church Association for the Advancement of the Interests of Labor held its dinner at the Hotel Endicott, on the evening of Nov. 22nd. Suffragan Bishop Lloyd presided. There were about seventy-five persons in attendance.

Among the many useful things done during the year by C.A.I.L. was the distribution of the Lambeth Declaration on Labor to the Labor Unions of the country. It is also kept a close watch on labor legislation in the various states, and suggested many constructive amendments to existing and prospective statutes, especially those dealing with the employment of women and children in industry.

The subject of Prevention of Strikes was dealt with by Bishop Lloyd, the Rev. C. K. Gilbert, Miss Harriette Keyser, and Mr. Charles Sinniken, secretary of the Union Label Council.

C.A.I.L. deserves better treatment from the Church at large than it apparently receives, to judge from the treasurers' report. When labor was inarticulate in the Church, C.A.I.L. voiced its needs and aspirations, and forced the Church to heed them. It is the parent of the commissions that are now arousing the social consciousness of the Church throughout the land. It possesses an unusual quartette of high-minded officers in Miss Harriette Keyser, Miss Margaret Schuyler Lawrence, Miss Leonora Stoeppler and Dr. Daniel. They have maintained the high ideals of the association for these many years in the face of much indifference and neglect.

While it may be true, as Bishop Lloyd humorously observed, that labor in these days may not need much "advancement", it is nevertheless true that the Church needs C.A.I.L. to remind it of its duty.

The following officers were elected for the current year: president, Bishop Manning; first vice-president, Bishop Lloyd; second vice-president and executive secretary, Harriette Keyser; recording secretary, Margaret Schuyler Lawrence; treasurer, Mr. H. B. Livingston; executive committee: the Rev. Joseph Reynolds, Burlington, Vt.; the Rev. Dr. Floyd W. Tomkins, Philadelphia; the Rev. Leighton Williams, Marlboro, New York; the Rev. Floyd Leach, New York; Mr. John B. Day, New York, and Miss Louisa Richards, New York.

Father Huntington, Superior O. H. C., preached the annual sermon for C.A.I.L. at the Cathedral on Sunday, Nov. 20th., taking the story of Telemachus as his theme.

NEAR EAST CONDITIONS

A mass meeting of protest against Turkish atrocities perpetrated upon the Greeks and Armenians of Asia Minor was held in Old Synod hall last week. Addresses were made by Dr. Blanche Norton, Mr. D. Christoforides, Frank Jackson, Samuel P. Goldman, and Frank E. Hipple. The Franco-Kemalist treaty was severely criticized and strongly condemned.

BRIEF MENTION

Bishop Manning consecrated St. John's Church, Larchmont, on Sunday morning, Nov. 27th.

Dean Robbins of the Cathedral preached in the chapel of Union Seminary last Sunday morning, Nov. 20th, and made a strong appeal for the restoration of the spiritual morale, that was so potent a feature of war-time days, and is so much more urgently needed in these days of peaceful but moral relaxation.

The Rev. George Farrand Taylor, vicar of the Chapel of the Incarnation (East 31st St.) took the theme of Hutchinson's latest novel, *If Winter Comes*, as a text for his sermon last Sunday morning, Nov. 20th, basing his remarks on I Cor. 13. Mr. Taylor proposes to share his future literary "finds" with his congregation, which was much interested in his first address of this kind.

The many friends here and in Milwaukee of the Rev. Dr. Selden P. Delany, associate rector of the Church of St. Mary the Virgin (West 46th St.), will deeply sympathize with him in his recent bereavement through the death of his mother, Mrs. Evelyn Selden Delany, who passed away on Thursday, Nov. 17th, in her 74th year. A solemn requiem was celebrated at St. Mary's, on Saturday last, at 10 A.M.

St. Ignatius' Church (West End Ave. and 87th St.), the Rev. W. P. McCune, rector), will celebrate its semi-centennial during the first week of Advent. A full report will appear next week.

All arrangements have been completed for the consecration of the Rev. Herbert Shipman, D.D., as a suffragan bishop for the diocese. The service will be held in the Cathedral on Wednesday morning, Nov. 30th, St. Andrew's day. Bishop Lloyd will be formally instituted on the same occasion.

Thanksgiving day was widely observed throughout the diocese with appropriate services, special mention being made of the Washington Conference as a cause for devout thankfulness vouchsafed to the nation and to the world during the year just ending. Bishop Manning preached in the Cathedral in the morning.

The Nation-wide Campaign is in full swing in the diocese under the general direction of the Rev. Canon H. A. Prichard.

The death is reported of Mr. William Corcoran Eustis, whose wife was Miss Edith L. Morton, a daughter of the late Hon. Levi P. Morton, a former vice-president of the

United States and a generous benefactor of the Cathedral. Mr. Eustis was in his 60th year. He served under Hon. Joseph H. Choate as secretary of Legation, in London, and was a captain on Gen. Pershing's staff during the war.

WOMAN'S AUXILIARY

The announcements of the Woman's Auxiliary of the diocese include an Advent meeting to be held on Tuesday, December

6th, at the Cathedral, when the Bishop will celebrate and preach, and there will be various missionary speakers in the afternoon, and a quiet day under the auspices of the Church Service League on Thursday, December 1st, at the Church of the Incarnation, to be conducted by Bishop Stearly. On two Friday afternoons Miss Boyer, from the Missions House, will lead normal classes at the Church Club rooms.

F. B. HODGINS.

Thanksgiving Day in Philadelphia

Poor Attendance—Rosebud meeting—Patronal Festival.

The Living Church News Bureau }
Philadelphia, November 26, 1921 }

RAINY weather prevailed during Thanksgiving day, affecting attendance at Church, but a goodly number of the faithful braved the elements and "assembled in their respective places of public worship and rendered thanks to Almighty God" in accordance with the President's Proclamation, and from their own sense of gratitude.

A note of cheerfulness, confidence, and courage resounded in the messages from the pulpits, echoing in effect the thought in the address made at a luncheon of the Rotary Club last Wednesday by the Rev. Philip J. Steinmetz, D.D., formerly headmaster of the Episcopal Academy, and now rector of St. Paul's Church, Cheltenham. "Gratitude to God" said Dr. Steinmetz, "is not a commandment, but the welling up of real, spontaneous feeling, which is deep, profound, and lasting. The list of things to be thankful for this year is so long that no one could possibly make it complete." International relations, and the opportunity before America at this time are real causes for thanksgiving. Referring to the speech of Secretary Hughes at the opening of the Washington Conference, Dr. Steinmetz said, "Let us be thankful and glad to be citizens of this great nation, where, at last, after centuries of lies and pretenses, diplomats amongst us can be so outspoken."

ROSEBUD MEETING

Last Saturday, some 145 children assembled in Holy Trinity Church, at a service for the presentation of Christmas gifts for the Indians on the Rosebud Reservation, in South Dakota. These gifts, numbering over 1,500, were made by members of the Church School Service League and Junior Auxiliary in the diocese. The Rev. S. W. Creasy, of the Pro-Cathedral, formerly a missionary amongst the Indians, was the speaker.

PATRONAL FESTIVAL

St. Clement's Church, Philadelphia, celebrated its patronal festival on St. Clement's day, November 23rd. On the eve of St. Clement's day, the first vespers of St. Clement, Bishop and Martyr, and Patron Saint of the parish of which the Rev. Franklin Joiner is rector, were said in St. John's Chapel. Seven masses preceded the solemn High Mass on the Festival beginning at 6 a. m., and continuing until 9:30. The High Mass at 11 o'clock was preceded by solemn procession. The Rev. Frederick S. Penfold, rector of St. Stephen's Church, Providence, R. I., was the preacher. The music of the mass was Gounod's *Sacred Heart*, which was sung by a choir of fifty men and boys, under the direction of Henry S. Fry, president of the American Guild of Organists. The celebrant was the Rev. Charles C. Quin, senior curate of the parish, who has re-

cently celebrated his twenty-fifth anniversary as priest in St. Clement's. The deacon was the Rev. Alfred M. Smith, and the sub-deacon, the Rev. Victor O. Anderson.

MEMORIAL PULPIT IN ST. CLEMENT'S

A fine carved oak pulpit has just been installed in St. Clement's Church, being the gift of Mrs. George Henry Lea, in memory of her husband. Mrs. Lea died a few weeks ago, never having seen her gift. The pulpit was designed by Horace Wells Sellers, and is ten feet in height. Eight steps lead up to the platform, from the rear. The pedestal is plain, and the pulpit is octagonal. On the sides facing the congregation are carved the figures of St. George, St. Clement, St. Paul, and St. Denys, each holding appropriate symbols.

The architectural motif of the pulpit carries out the modified Gothic theme of the balance of the Church, the interior of which is undergoing extensive remodeling, which will not be completed for several years.

RECTOR TWENTY YEARS

On the Sunday next before Advent, the Rev. A. J. Arkin, celebrated his twentieth anniversary as rector of St. George's Church, Indiana Ave., and Livingston Street, Philadelphia. Special services were held on Monday evening, when the Bishop was present. Major A. J. Drexel Biddle headed a delegation of Drexel Biddle Bible classes, Mr. Arkin being a vice-president of that movement. The closing festival of the anniversary took place on Friday, under the auspices of the Athletic Association, when Bishop and Mrs. Garland were present. Mr. Arkin has been remarkably successful in building up this parish, which has exerted great influence in bettering the living conditions in that community.

HISTORICAL ADDRESSES

Two events dealing with the history of the Church occurred last week. On Monday, The Founding of the Church in New Jersey was the subject of an address at the autumn meeting of the Church Historical Society, held in the Church House, the speaker being the Ven. R. Bowden Shepherd, Archdeacon of the Diocese of New Jersey.

On the following day, also in the Church House, the Rev. Lewellyn N. Caley, D.D., rector of St. Martin's Church, Oak Lane, delivered an illustrated address before the Churchwoman's Club on The History of the American Church.

BISHOP WHITE PRAYER BOOK SOCIETY

The Bishop White Prayer Book Society's annual service was held last Sunday evening, in Calvary Church, Germantown (the Rev. A. R. Van Meter, rector). The preacher was the Rev. Dr. Henry R. Gummey, rector of St. James' Church, East Downingtown, and member of the commission on Revision of the Prayer Book.

During the past year, the society, which recently celebrated its 80th anniversary, distributed 15,232 prayer books and hymnals to Churches and Missions, in 55 Dioceses and Districts, sending some as far as Liberia, Italy, and Brazil.

N. W. C. CANVASS

The annual canvass in connection with the Nation-wide Campaign will take place in this diocese on December 4th.

FREDERICK E. SEYMOUR.

NATION-WIDE SERVICE AT ST. LOUIS CATHEDRAL

A GREAT SERVICE of intercession for the opening of the winter programme of the Nation-wide Campaign was held at Christ Church Cathedral, St. Louis, Tuesday evening, November 22nd, with Bishop Tuttle, Bishop Johnson, the Rev. Dr. Wilkins, acting Dean of the Cathedral, and all the clergy of St. Louis and St. Louis county in the opening procession. In the procession also were the members of the vestries of the various parishes to the number of 200, making one of the most impressive services the Cathedral has ever had in the many years of its existence.

The service was arranged by R. L. Orcutt, chairman of the Missouri Committee of the Nation-wide Campaign, and the Rev. J. Boyd Cox, and the Cathedral was crowded with representatives of every parish. The speaker of the evening was the Rev. B. T. Kemerer, who gave an inspiring address on the aims of the campaign, saying the keynote was "the whole Church united in a common task". The method he declared was "prayerful and its end was stewardship. The call is made to every diocese to come forward and lend a hand, every parish to attempt its appointed part every individual to do his share, that the whole Church may mobilize her whole power upon the task to which God calls her", he said in conclusion.

MEMORIALS AND GIFTS

ON ALL SAINTS' day, the rector of Christ Church, Savannah, Ga., the Rev. John D. Wing, D.D., dedicated two seven branch candlesticks given by the members of the altar guild in memory of those members who have passed beyond. On the twenty-fourth Sunday after Trinity at the Church school centennial celebration of this same parish, the rector dedicated two small Eucharistic candlesticks, given by Mrs. H. D. Pollard, in memory of her little son, Jack, who was a pupil of the school. The candlesticks will be placed on the altar of the chapel in the school room.

At the Church of the Redeemer, Brooklyn, N. Y., a Madonna window, in memory of Sarah Birkbeck McCoy, was unveiled on Sunday, Nov. 20th. It is the work of the Locke Decorative Company, of Brooklyn.

BEQUESTS

ST. JOHN'S CHURCH, Marion, N. C., received by bequest of Mrs. Charlotte Walker Blanton, a memorial window, in memory of her husband, Albert Blanton, and herself.

BY THE will of the late Woodbury Langdon, of Portsmouth, N. H., and New York, several Portsmouth institutions received bequests of \$25,000, among them St. John's Church. The bequests are subject to a life interest of Mrs. Langdon.

"Armageddon" Staged in Chicago

Centres on Bishop Tuttle—St. Paul's, Kankakee—Church Improvements.

The Living Church News Bureau }
Chicago, November 26, 1921 }

THE Rt. Rev. Daniel S. Tuttle, D.D., Presiding Bishop of the Church, will be the "star" in a pageant written around his life commemorative of the 100th anniversary of the Missionary Society. The pageant, *The Battle of Armageddon*, will be presented at the Church of Our Saviour, 530 Fullerton Parkway, Chicago, on the evening of Thursday, December 15th. It was written by the rector of the church, the Rev. Frederick L. Gratiot, who was ordained to the priesthood by Bishop Tuttle.

The pageant is partly symbolical and partly historical, and includes the scenes of the announcement to Bishop Tuttle of his election as missionary bishop fifty-four years ago, a scene in the far west when Bishop Tuttle first went there, and finally a review of the 100 years of missionary work presented to Bishop Tuttle as Commander-in-Chief of the American Church Militant, by the general Missionary Society.

Bishop Tuttle himself will appear in the last part to bear the report of the 100 years work, given by representatives of each mission field, and at the conclusion will give his charge for the future.

ST. PAUL'S, KANKAKEE

St. Paul's Church, Kankakee (the Rev. R. E. Carr, rector), has a Good Churchmanship Committee working with the group leaders of the parish with evident results.

The committee has been organized along the lines recommended by the Presiding Bishop and Council of the Church. When the Rev. B. T. Kemerer visited St. Paul's last May, he outlined the plan which the committee, in the main, is following. Some idea of the enthusiasm which animates this group may be gained from the fact that of the thirty committee members and group leaders, twenty-seven were in attendance at the conference.

Increased attendance, both at the Church services, and at the sessions of the Church school, constitutes the first objective of the committee. Since the appointment of the committee, there has been a notable improvement in this direction; further gains are expected as the organization increases in effectiveness.

CHURCH IMPROVEMENTS

At a recent meeting of the directors of the Woman's Guild of St. Luke's Church, Evanston, it was voted to undertake at once the laying of a new tile floor for the church at a cost of five or six thousand dollars. In the last sixteen years St. Luke's people have invested over a half million dollars in their parish buildings and equipment.

The same spirit of generosity which is animating the faithful people of the larger parishes, to add to and to improve their fabric, animates the faithful people of many of our missions. We have heard of several missions where extensive alterations and building are going on, despite the excessive expense and the unfavorable building conditions. The Rev. E. V. Griswold has charge of the missions of St. Elizabeth's (62nd St. and St. Louis Ave), and of St. Matthew's (1738 Marquette Road). At St. Elizabeth's, plans for the raising of the church and the constructing of a well-lighted, commodious basement have pro-

gressed to the point where it is expected that the actual work will be commenced within a few days. The plan is to raise the church six feet, and excavate three feet, thus making a nine-foot basement under the whole building, where a large assembly room, stage, check room, kitchen, furnace room, and dressing rooms will provide ample facilities for the growing activities of the various organizations of St. Elizabeth's. This improvement will supply a need long felt among us, where the boys and girls may gather together for social recreation and amusement, under proper environment.

At St. Matthew's work has already commenced on the steam heating plant, recently authorized by the finance committee. The entire building at 1738 W. Marquette Road will be provided with steam heat. The cost will approximate \$600, all of which is either in hand or fully subscribed.

A UNIQUE SCHOOL

The Wilmette School of Religious Education which is being held in Central School, Wilmette, began on October 17th. Six sessions are being held during the remainder of this year, and six more sessions will be held in January and February of 1922. The rector of St. Augustine's (Dr. Carleton) writes that the school fills a real need. The school is for adults of all congregations and the total registration to date is 136, seven congregations co-operating. The registration from St. Augustine's is considerably above the average of the seven. The fee for the lectures is nominal, three dollars. Speaking of the lectures already given Dr. Carleton says:

"One lecture alone, of the different ones already heard by the rector, would be of inestimable benefit to any father and mother in this parish, in the way of opening their eyes with regard to the religious education of their children. The lecture was mainly constructive, in that it was filled with valuable suggestions. There is many a man and his wife in this parish who could spend a few Monday evenings to no better advantage than by going to these lectures."

Dr. Carleton has instituted an attractive series of moving picture entertainments for the children of Wilmette. The installation of the machine and equipment cost about \$800. The plan is to make anyone contributing ten dollars to the operating fund the host for one entertainment of the children who attend.

WORK AMONG STUDENTS

A committee of twenty young men from St. Paul's (Kenwood), are calling on students on the campus of the University of Chicago, and elsewhere, asking them to attend the services at St. Paul's, and at the two other churches within walking distance of the University, Christ Church, Woodlawn, and the Church of the Redeemer, Hyde Park. The rector of St. Paul's, the Rev. George H. Thomas, has mailed letters to the 367 listed Churchmen at the University, bidding the students a hearty welcome to the Church services.

In the University of Chicago there are more Churchmen than Baptists. The Church is third in student membership. The Diocese of Chicago provides no college pastor.

THE ROUND TABLE

The Round Table met at the Church of the Atonement, Edgewater (the Rev. F. S. Fleming, rector), on Monday, November 21st. About fifty of the clergy, including

the Bishop Suffragan, were there. There was a celebration of the Holy Communion by Dean Edwards. The Dean, at luncheon, told of his meeting in California this summer with the Rev. Charles H. Bixby, D.D., rector-emeritus of St. Paul's Church, Kenwood, and resolutions were made to send a message of love and greeting from the Chicago clergy to their dear brother. Interesting papers were given by Rev. George H. Thomas on missionary conditions in Utah, and by Dr. Mercer, of the Western Theological Seminary, on recent archeological excavations. At the afternoon session there was a lively discussion among the clergy on the present deplorable publication of undesirable matter in our city papers. So emphatic was the opinion of those present that evil and salacious stuff was being freely published by the press of Chicago, that a committee was appointed to frame an appeal to the next diocesan convention that it protests against the conditions to the city press.

QUIET DAY

A quiet day for the women of the Diocese of Chicago will be held at the Church of the Epiphany, on Saturday, December 10, 1921. Conductor, the Rev. H. L. Bowen, rector of St. Peter's Church Chicago. Write or telephone to Deaconess Fuller, Chase House, 211 South Ashland Boulevard, Chicago. Tel. Haymarket 818.

H. B. GWYN.

OMAHA RECTOR FIRST SCOUTMASTER

OMAHA NOT ONLY bears the distinction of having as fine a representative body of Boy Scouts as there is in the United States, but it also can boast of the first American Scoutmaster of the first American Boy Scout troop in the country. The Rev. Lloyd B. Holsapple, rector of St. Barnabas' Church, is the man to whom this distinction is due. It was back in Salina, Kansas, in the spring of 1911, that the Rev. Mr. Holsapple, then an assistant to the Dean of the Salina Cathedral, became Scoutmaster of the three first American patrols formed in this country. These patrols, about thirty boys in all, were established in 1908 by F. J. Romanes, an Englishman, and friend of the Rev. Mr. Holsapple, while the former gentleman was visiting his clerical friend at Salina. Upon Mr. Romanes' return to England, Mr. Holsapple assumed charge of the troop, and served as their Scoutmaster during his residence in Salina. Mr. Holsapple became at that time and continues to be an enthusiastic supporter of the Boy Scout movement. In the great World War, Mr. Holsapple served as chaplain with the Nebraska boys at Camp Cody, and then went overseas in the same capacity. Mr. Holsapple is now chaplain of the Douglas County post of the American Legion. When he succeeded Dr. John Williams as rector of St. Barnabas' in 1914, he startled the city of Omaha with the announcement that he would marry couples only upon the presentation of certificates from reputable physicians certifying to their physical and mental fitness for marriage.

CONVOCATION OF SANTA BARBARA

THE EIGHTH ANNUAL meeting of the Convocation of Santa Barbara was held at All Saints' Church, Montecito, California, on November 17th, Bishop Stevens celebrant. After reports from missionaries and the rural dean, Mr. C. W. Lee, diocesan organizer for the Nation-wide Campaign,

outlined the local plans. At the end of the morning the convocation divided, the women meeting for a Conference with Miss Emily C. Tillotson, national educational secretary of the Woman's Auxiliary, and the men with Mr. Lee for a conference on Parish Organization. The Rev. Charles B. Scovil, the new diocesan secretary for religious education, spoke on The Church and the Children. Three sectional conferences then followed, the subjects being The Nation-wide Campaign, by Mr. Lee; Christian Education and the Church School Teacher, by the Rev. Mr. Scovil; and The Women of the Church and Their Responsibility, by Miss Tillotson.

SIXTH SYNOD OF WASHINGTON

"WHAT WOULD you call the high lights of the synod?" asked the scribe of Dean Bratenahl. Glancing from the curb to his approaching trolley two blocks away, the Dean knitted his brow in deep thought, but the seconds passed and the scribe beheld him dive into the car murmuring something about invidious comparisons, with the query still unanswered.

As in preceding synods the high lights were lacking because of the absence of shadows—except in two cases, one when word came from Bishop Gailor, who was to preach the opening sermon, that serious illness in his family would prevent his attendance. With a return message of cheer and hope the synod was bidden to prayer commending the afflicted ones to the sustaining love of God. The other shadow was cast by the absence of the Rev. Dr. Alban Richey, rector of St. John's Church, Wilmington, Del., a deputy to the synod, who, after an illness of several weeks, is happily recovering.

From the rainy Monday night, when a "capacity house" greeted Bishop and Mrs. Cook and the Church Club at the reception given by them at historic Bishopstead, on through following days of ideal weather to the last great mass meeting on Thursday, the session was a continuous success.

Those mass meetings, three huge ones, on three evenings in St. John's, Immanuel, and St. Andrew's were a triple tribute to the speakers, the Bishop, and the rectors. The Rev. S. Harrington Littell, in St. John's, very much at home in his father's old parish, told the astonishing story of the success of the Anglican Communion in establishing a national Church in China.

"A national self-governing Church, which directs its own work, forms its own policies, and begins to take responsibility, as the newest and youngest branch of the world-wide Anglican Communion, has been organized in China within the life-time of the Board of Missions of our own American Church.

"Go to China and you will find that the only native, fully-organized, and self-governing Church that has yet appeared is ours. Our success in China is due to the fact that almost from the start our Church has emphasized the educational side of missions, with a view to building up a well-trained Chinese ministry and an intelligent laity.

"Our schools can point to famous men they have trained; one of them is Dr. W. W. Yen, minister of foreign affairs, who leads the Chinese representatives in the Conference on the Limitation of Armament; Dr. Alfred Sze, minister of the United States from China, and his predecessor, Dr. H. Wellington Koo, are St. John's men. The number of trained Chinese workers today, ordained and lay, has reached the total of 2,482, which is wonderful proof of

the success of our method of producing a native Chinese Church by training leaders.

"The Chinese Holy Catholic Church has twelve bishops; one of whom is Chinese. The mission work in the province of Shensi in China is being financed by the Church of China; several of the larger churches, such as the Church of Our Saviour, of Shanghai, and St. Peter's Church, of Shanghai, are self-supporting.

"The Christian Church alone has the key to the situation in China. It alone can be counted on to serve China without suspicion of selfish or ulterior motives. The volunteer for Church work in China to-day will find the opportunity for adventure for God, which he may enter in a spirit of abandon, sure that his task will not be easy, but that there can be no deeper joy or satisfaction in life than just being a missionary of the Cross of Christ in China."

Dr. James E. Freeman, rector of the Church of the Epiphany, Washington, D. C., said, "As a member of the executive council, Presiding Bishop and Council, the name of which I earnestly hope may soon be changed to The General Council, wish to say briefly that the Nation-wide Campaign has accomplished three things: It has accentuated the solidarity of the Church so that we can never again think of ourselves as a part of any section, but as a part of the whole; it has taught us to do business in a business way; and it has, by knitting us more closely together, ushered in for us what Carlyle termed a 'new splendor of God.' The present conference in Washington is a manifestation of the power of the Lord. A similar conference should be held by the forces of the Church."

On Wednesday night, in Immanuel Church, the Rev. Gardiner L. Tucker, field secretary of the Board of Religious Education of the Province of Sewanee, gave in a word picture the idea of Christian Nurture; and the Rev. John W. Suter, Jr., educational secretary of the Diocese of Massachusetts, covered many points on Teacher Training, including a suggested plan for registering trained teachers for Church schools in connection with the work of the examining chaplains. At the close of the addresses, Bishop Jett, who presided, emphasized the fact that religious education must begin with the influence of the Christian mother, and that Christ is the supreme subject of Christian teaching.

On Thursday night, in St. Andrew's Church, the Rev. Clifford G. Twombly, rector of St. James' Church, Lancaster, Pa., urged the ethical character of the Church's new task.

The synod was opened with the Holy Communion. The Rt. Rev. William Cabell Brown, president of the synod, celebrant, was assisted by Bishops Murray, Tucker, Talbot, and Cook. Dr. Freeman, with only a few hours' notice, was asked to preach the opening sermon in the absence of Bishop Gailor. He took for a text Rev. 11:1, "Rise, and measure the temple of God, and the altar, and them that worship therein." Alluding to the proposal to scrap armament, the preacher made a plea for the scrapping of those methods and ideas which delay the progress of the Church.

The roll call showed the presence of fifteen bishops, fifty-one clerical and thirty-one lay delegates. The Rev. Thomas J. Bingham was elected secretary of the synod. The luncheons served each day in the Hotel du Pont were marked by two interesting events. On Tuesday addresses of welcome were made by Bishop Cook, Governor Denney, and Mayor Harvey. The governor and mayor are vestrymen. Bishop

Brown, president of the synod, responded. On Thursday the synod was serenaded at luncheon by the Rotary Club which was having its weekly luncheon in the same building.

Among the important points covered in reports was the need of suitable schools for boys. Said Bishop Jett, "A recent survey in Virginia revealed 120 boys in our own schools, and over 200 of our own boys in schools of other communions." The synod favored the election of a secretary for schools and colleges in the province.

Dean Bartlett of the Philadelphia Divinity School, in submitting his report on the provincial fund for candidates for the ministry, took occasion to attack what he called the wastefulness of the synod. Last year, in Norfolk, fifty-seven resolutions were adopted, many of which were useless, while the synod heard but one sermon. He reported that eight candidates for the ministry in the province were receiving assistance ranging from \$100 to \$400.

Canon De Vries reported for the examining chaplains. The synod endorsed the action of the conference of chaplains, recently held in Washington, recommending that older men applying for ordination should be required to meet all the conditions for deacons' orders. The conference, he said, felt that older men entering the ministry should give proof that they had been successful in other business. The Rev. R. Bland Mitchell urged the recruiting of clergy from the ranks of the Church. The synod endorsed the establishment of a training school for colored deaconesses and social workers.

Mr. Frederick Bringham gave an encouraging report on the increasing membership and influence of the Brotherhood of St. Andrew, and especially on the good work among older boys.

Dr. William E. Gardner, executive secretary of the Department of Religious Education, gave what he called an account of his stewardship in his ten years of service in that office. Religion, he said, must come out of the skies into the laboratory. Laboratories are expensive but necessary. In all branches of the department's work the effort has consistently been made from the beginning to discover the essential facts upon which a scientific and enduring work can be built. There can be no democracy without religion. Kings, emperors, and even congresses are declining in power. Only one thing is commanding allegiance to-day, and that is the will of God. And that can only be realized through religion. The Nation-wide Campaign increased the budget for the Department of Religious Education from \$40,000 to \$100,000. "Was the increase justified?" he asked. No one who heard Dr. Gardner's statement of the plans of the department could doubt the answer. He especially dwelt upon the seven "inquiry stations", maintained at college and university centers, from which information is being gathered and plans tested for following up the 25,000 boys and girls who annually leave our Church homes for institutions of learning.

The Rev. Thomas Burgess, secretary of the Department of Missions for work among the foreign born, said there is a great field almost unexplored lying among the foreign born. These people, he said, need not so much Americanization as religion. In this the Church should not be Anglican but American. In most cases, he said, it is necessary only to provide a mission for the different nationalities where they may attend and conduct religious services after the style with which they have been familiar in their own country. Their services often

differ but slightly from those of the American Church. One of the difficulties with our foreign population is that they are not able to meet the best sort of Americans.

Bishop Gravatt presented the report of the commission on work among the deaf. Four deaf mute clergy are now at work in the province and another deaf mute of great ability is studying for Holy Orders. These five men were presented to the synod by Bishop Garland. Barely a third of the 10,000 deaf mutes in the province are receiving religious ministrations.

Mr. Ira W. Stratton secured the approval of the synod for a laymen's organization to promote lay activity.

Upon the motion of Bishop Darlington the synod recommended to the clergy and laity the continuance of kindly cooperation with Orthodox and Old Catholic Churches, and pledged to the present occupant of the Patriarchal Throne of Constantinople, Nicholas, Archbishop of Caesarea, our prayers, sympathy, and earnest efforts to relieve the grievous situation under which he and his people are existing.

Bishop Garland expressed the hope that the Presiding Bishop and Council would inaugurate some missionary work among the Jews as a part of our national organization.

The synod approved of the movement to adopt for the organization of the Church a more simple, accurate, and consistent nomenclature.

Unanimous approval was expressed of President Harding's programme for the Limitation of Armament.

Bishop Harding read the report of the commission on social service. The Rev. Paul S. Atkins gave his impressions of the conference of social workers, in Milwaukee. Deaconess Maria P. Williams gave a thrilling story of Christian work in a coal camp. The Rev. R. P. Kreidler described the proposed programme of the Department of Christian Social Service for the diocese and parish.

At a joint session of the synod and the Woman's section Mrs. Marcellin O. Adams spoke for the Woman's Auxiliary; Miss Margaret Lukins for the Girls' Friendly Society; Mrs. A. A. Birney for the Daughters of the King; Mrs. Arthur Van Harlingen for the Guild of St. Barnabas for Nurses; Mrs. Albert Sioussat for the Church Mission of Help; Mrs. Delaware Clark for the Church Periodical Club; and Bishop Thomson reported for the committee on the Church Service League.

The synod by resolution disapproved of any move to merge the Woman's Auxiliary, the Daughters of the King, and similar organizations into one society in which they would be departments.

At the time of the synod a meeting of the Bishops of the Province of Washington was held, at which the following resolution was passed: "The Bishops of the Province of Washington express their gratification and pleasure at the application of the ministers of the Reformed Hungarian Church, and will gladly welcome them, under the conditions of section 2 of the concordat." Section 2 provides that "the clergy of said parishes and missions (of the Hungarian Church) without repudiating their existing orders, agree to accept additional ordination at the hands of the Protestant Episcopal Church, having met the requirements of said Church." Bishop Matthews, of New Jersey, and Dean Nanassy, of the Hungarian Reformed Church, were presented to the synod and expressed their pleasure in the proposed action of the Hungarian Church.

NEW CHURCH PLANT IN HOLLYWOOD, CALIF.

THOUGH THE community of Hollywood is known nationally as the center of the motion picture industry, Churchmen will be glad to learn of the rapid progress being made toward the erection of a complete new church plant for St. Stephen's parish. After selling the old church property a year ago, the vestry purchased a commanding site measuring 181 by 195 feet, one block from the main thoroughfare.

Plans were then drawn for a church in Fourteenth Century Gothic, with parish house and rectory to harmonize, by Walker and Eisen of Los Angeles, with Hubert Frohman of Boston as consulting architect. The rectory was completed early in November, and is now occupied by the Rev. Philip A. Easley, rector. It is an attractive, commodious home, costing \$14,000.

The parish house, the most complete in the Diocese of Los Angeles, was occupied on November 13th. Like the rectory, it is finished in stucco, with tile roof. The assembly room is large and airy, with a high beamed ceiling. Its walls have a high wainscot, with a Caen stone plaster finish above. Lighting, both for day and night use, has been exceptionally well worked out. This assembly room accommodates 325 persons, more than the old church building, and will be used for divine service until the completion of the new church. For this reason the eventual stage now serves as a sanctuary, and the organ has been completely installed. Adjoining this hall is an attractive guild room.

At this writing the entire property represents an investment of \$66,000, without any incumbrance.

It is expected that ground for the church will be broken in the spring. The edifice will occupy the corner of the property, and will be 154 feet long and 46 feet wide inside. A morning chapel will be included in the north transept. The seating capacity will be 650. The structure is to cost \$125,000, exclusive of the altar and furnishings.

The history of St. Stephen's parish is unique in that it never existed as a mission. Otherwise its development is typical of the growth of the diocese. Being organized as a parish in September 1903, it reported 60 communicants the next spring. Its first rector was the Rev. Angus M. Porter. He was followed by the Rev. J. Arthur Evans, who laid the strong foundation of parish life in the years 1904 to 1919. In 1911 the number of communicants was 160. In 1916 it was 275, and it is now 550. Furthermore within the last five years a new parish has been developed in West Hollywood, and a mission in East Hollywood.

SYNOD OF SECOND PROVINCE

THE OPENING service of the Synod of the Second Province was held in the Cathedral of the Incarnation, Garden City, L. I., on the evening of Nov. 15th. All the Bishops of the province were present, except the Bishops of Albany, Central New York, and the Coadjutor of Newark. There was a large attendance, both official delegates and Church people generally, which completely filled the Cathedral.

The Bishop of Long Island extended a warm welcome on behalf of the diocese. The sermon was by Bishop Manning of New York. Before the sermon, an address was made by Bishop Brent. Both these were printed in last week's issue.

The synod opened its sessions on Nov. 16th. The Bishops nominated Bishop

Brent, of Western New York, as president, and the House of Deputies concurring, the synod met in joint session thereafter. The Ven. Roy Farrell Duffield was unanimously re-elected secretary and nominated as his assistant the Rev. Charles Henry Webb, chaplain of the Cathedral schools, Garden City. The Hon. William J. Tully was re-elected chairman of the House of Deputies.

The commission on religious education reported through the Rev. Prof. Boynton that a coördinated programme, which has the endorsement of the Presiding Bishop and Council, has been prepared for the teaching, in the various parishes of the Province of Missions, Church Extension, Religious Education, and Christian Social Service. This is in accordance with the action of the last synod. A speakers' bureau, to assist the parishes in this work, has been organized. The report of St. Stephen's College was approved and its work commended. Noting that there is evident a very wide-spread desire among the young people of the Church for an organization of fellowship, the synod recorded its conviction that the time is ripe for such an organization, and authorized the commission on religious education to proceed further with its plans in that direction.

The synod recognized the necessity of supplementing instruction in religion, now given in the Church Sunday School, approved of the movement for week day religious education and coöperation with the public schools.

The synod listened to the report of the Church Service League, presented by Mrs. Stephen V. B. Brewster, of East Orange, N. J. The Emery Fund was over-subscribed in the Province and the Triennial Offering of the Woman's Auxiliary is larger than usual at this time from the next General Convention. The work of the Church Mission of Help is growing all the time—both as to numbers reached and results secured. The Girls' Friendly Society is coöperating more and more with other societies working among young women.

Canon Pritchard presented the following memorial to the late Bishop Burch:

"The Synod of the Province of New York and New Jersey, with deep appreciation of the blessings given them by God in the guidance and counsel of the leaders of His flock, wish to record their grateful thanks for the life and example of the late Rt. Rev. Charles Sumner Burch, D.D., Bishop of New York. Bishop Burch was a martyr to his zeal for the spread of Christ's Kingdom. Always patient, always humble, always hopeful, he spared himself no pains nor time nor energy that he might carry to others the message he himself received. In his enthusiasm for that message he placed upon his health a strain too heavy to be borne: and he died in the very heat of his labours for the strengthening of the Kingdom.

"We, of the Province of New York and New Jersey, have profited for many years by his helpful presence. He brought to bear on every problem a deep fund of common sense, a glow of genuine enthusiasm, and a wealth of consecrated love. In our deliberations, as in our individual intercourse, we shall mourn the loss of one who was, in mind and soul and spirit, a Christian.

"Be it resolved, therefore, that the secretary be instructed to spread upon the minutes these words of profound and genuine sorrow for the loss to this world of Bishop Burch, and of hope that his example may stimulate his brothers to work ceaselessly and untiringly, even as he did".

The synod adopted this memorial by a

rising vote and stood for a moment in silence: after which Bishop Brent offered prayers for the soul of the late Bishop.

A resolution of congratulation to President Harding for the calling of the Conference for Limitation of Armament was adopted.

Two addresses were made by the Rev. Canon Lewis, of Trenton, upon the need for week day religious education, and by the Rev. E. S. Pearse upon societies for the older adolescents.

Bishop Brent presented the report of the Delancey Divinity School and asked for recognition of the school by the province. On motion the report was received and the matter referred to the commission on Religious Education, to report at the next synod.

Bishop Stearly reported for the summer schools of the Province 630 students enrolled at Princeton and Geneva. He stressed need for the development of these schools and emphasized the need for them. He expressed most grateful thanks to the authorities of the Princeton Theological Seminary and Hobart College for the hospitality extended to the summer schools and to all those who have given so freely of their time and ability to teach in them.

The Bishop of Porto Rico asked the synod for advice in regard to the possible reception into the American Church of a religious body in Porto Rico, calling itself the Church of Jesus, which has, through its leader, a former Roman priest, made overtures to Bishop Colemore. This leader, Ferrando by name, received from the Reformed Episcopal body, through their Bishop Cheney, consecration as a bishop to enable him to perform episcopal acts among his people. Bishop Ferrando had ordained three presbyters. The property is considerable. Of course there are most important questions involved: and the synod decided to ask the appointment of a committee by the president of the synod, which should meet and report the following day.

Bishop Ferris, for the provincial board of examining chaplains, requested that throughout the province the Sacred Ministry be the subject of sermons or addresses upon the Third Sunday in Advent.

The synod adopted the report of the joint commission on Church Architecture, but referred the proposed provincial canon to the commission on ordinances.

A new ordinance was adopted relating to examining chaplains, which will provide for a provincial board, to consist of one bishop of the province to be appointed by the president of the synod, and one Presbyter from each diocese and missionary district of the province, to be appointed by the bishop of such diocese or district, who shall prepare a syllabus and questions which may be adopted by diocesan boards of examining chaplains in the province, subject to the approval of the bishop. Bishop Burgess reported a considerable increase in the salaries of the clergy as determined from the reports of the Church Pension Fund.

On motion of Bishop Burgess, himself a member of the joint commission on Prayer Book Revision, the synod voted to memorialize the General Convention that because of the delay already arising in regard to the revision of the Prayer Book, to consider the report of the commission as then presented, and to direct the commission to suggest no further changes and so to legislate that an authoritative Prayer Book may be finally adopted in 1925.

Bishop Matthews, for the commission on the extension of the Powers and Duties of

the Province, presented a report which embraced several matters of importance:

1. Control by the province of the distribution of the missionary and other apportionment laid upon the province by the Presiding Bishop and Council.

2. The right to elect missionary bishops within their own borders.

3. Submission to the provinces of all proposed changes in the Prayer Book that assent or dissent thereto may be obtained prior to the meeting of General Convention.

4. Reference to one or more of the synods, rather than to special commission of the General Church, of such matters as do not affect the whole Church. The commission on Ordinances reported a new ordinance for the creation of a commission on Architecture and Allied Arts, which was adopted. The synod refused to define its concept of what constitutes a "communicant".

Mr. Donald G. Ross, of the Diocese of New York, was elected treasurer.

The Rev. Charles K. Gilbert presented the report of the commission on Christian Social Service, which mentioned especially a full endorsement of the President's Washington Conference, the importance of the dependent child in our civilization, the need for a campaign of publicity against the drug menace, in which Bishop Brent most heartily joined, as having had experience in the Orient of what is involved, and a section on the value of the attendance of lay delegates from all walks of life, which the synod, feeling it to be unfortunately expressed, sent back for a modification of phraseology. The remainder of the report was adopted. Bishop Brent appointed a committee to prepare a memorial minute to the late Rev. John Keller, assistant secretary of the synod from the first session, in 1914.

Mr. William M. Baldwin was elected as the representative of the province to the Presiding Bishop and Council.

On Thursday, Bishop Brent addressed the members of the synod, briefly, in regard to the future of the provincial system in the Church. He considers the system of vital importance, but it must be taken more seriously by the Church. The Bishop suggested that there might be a great value in having the various commissions meet at future sessions of the synod prior to the opening service.

Bishop Burgess, for the committee appointed on the first day to consider the request for counsel of the Bishop of Porto Rico, offered the following resolution:

"Whereas, Bishop Ferrando, Bishop of the Church of Jesus, of Porto Rico, has requested the Bishop of Porto Rico to take over the work of the Church of Jesus in Porto Rico, and, whereas the matter has been referred by the Bishop of Porto Rico to this synod for friendly counsel and advice, be it resolved, that the Bishop of Porto Rico should accede to this request, with the understanding that all future confirmations and ordinations will be in his hands, and that, in the case of the three presbyters ordained by Bishop Ferrando, reordination would not be insisted upon as long as they minister to their own people, as they are ministering at the present time. And, be it resolved, that the Presiding Bishop be so memorialized, recommending that this action be ratified as soon as possible".

Considerable discussion followed. The Rev. Dr. Cummins desired to go on record as offering as a substitute resolution, that the synod accept the orders of the bishop and ministers of the Church of Jesus con

amore. No seconder appeared. But the resolution of the special committee was lost; and, on motion of Dr. Cummins the matter was referred back to the Bishop of Porto Rico, the synod taking the view that he must be the source from which definite proposals should proceed.

The commission on Christian Social Service presented a revised resolution, as a substitute for the one referred back to it on the previous day, relating to the attendance of so-called "working men" as delegates to General Convention. But the synod would not accept it and sent it back to the Commission. Bishop Burgess said that he deprecated any and all attacks upon the Church as being peculiarly the Church of the richer and more powerful elements in the community. He did not think it a just characterization. The Church stands ready to minister to all. We do not want a so-called class consciousness in the Church. Bishop Lloyd heartily concurred.

Bishop Matthews extended somewhat the thesis that he brought forward on the previous day, as to the enlargement of the duties of the Synods of the Provinces. Bishop Lloyd agreed that the synods must be given more power to relieve General Convention of much routine business, but did not think the time yet ripe for them to take over such matters as distribution of apportionments and confirmations of bishops. On motion of Bishop Fiske, the president of the synod was authorized to appoint a commission of five, which shall be authorized and directed to bring before the several Provincial Synods of the Church the whole subject of the relief of General Convention, by giving fuller powers to the Provinces, and is asked to arrange, if possible, for a meeting of representatives of the several Provincial Synods to plan a memorial to General Convention on the subject.

Bishop Lloyd delivered an address on the Nation-wide Campaign, outlining the history of the movement, and pleading for a deeper consecration. The Rev. Dr. Goodwin made a number of practical suggestions for the reduction of overhead expense. He advocated coordination of programmes of finance, publicity, and education. Also he desired a definitely graded budget. The Hon. W. J. Tully noted in a very well received paper three great benefits resulting from the N. W. C. to-wit: 1. Growth of a national consciousness in the Church. 2. Gains in personal service. 3. Increased offerings for both parochial and extra-parochial work. The layman can help by attending church regularly, beginning with the early Celebration. He quoted, as true, a vestryman who said it made him feel discouraged to see so few in church, so he stayed at home. Also he can contribute to the work of the Church with intelligence and sense of his responsibility, not as to an object of charity.

A telegram of affectionate greeting was ordered to be sent to the venerable Bishop of Central New York.

The commission on Christian Social Service came back again with their twice-revised resolution, which was adopted with no dissenting voice: Whereas, it is most desirable that the General Convention, as well as other Church gatherings, should have the full benefit of the thought of men of every occupation and sphere of work: Resolved, that the synod recommend to the several Dioceses of the Province that the expenses of lay, as well as clerical deputies to General Convention, be paid in full by the dioceses which they represent, to the end that there may be opportunity to bring to the Church the mind of the whole body

of the faithful of every social and industrial status.

The Church Club of the Diocese of Long Island entertained the Bishop and other members of the synod at a banquet, held in the Garden City Hotel. There were 240 persons present.

The president of the Church Club, Mr. Jacob C. Klinck, welcomed the guests, read a telegram of greeting from the Synod of the Third Province, and introduced Bishop Burgess as toast-master. The speakers were Bishop Gailor, former Chief Justice Jenks of the Appellate Division, Judge Crane of the Court of Appeals, and Bishop Burgess.

BIBLE FOR CONFERENCE

WHEN THE World Conference on Disarmament opened its history making deliberations on Armistice day, November 11, a Bible presented by the New York Bible Society was on the table available for use.

President Warren G. Harding had accepted the Bible in behalf of the Conference a fortnight or more before the session opened. It was presented to him by John C. West, president, and Dr. George William Carter, executive secretary of the New York Bible Society, by whom the Bible had been designed.

On its black morocco covers in gold lettering was the inscription:

"This Bible is presented to the Conference on the Limitation of Armament and dedicated to the Promotion of good will among the nations by the New York Bible Society, November 11, 1921".

FATHER AND SON HONORED

A FATHER and his son have recently been the recipients of gifts from the congregation of St. Paul's parish, Edenton, N. C. The father is the Rev. R. B. Drane, D.D., who is celebrating this year the forty-fifth anniversary of his rectorship of St. Paul's parish. The son is the Ven. Frederick B. Drane, Archdeacon of the Yukon, now at home on a year's leave. The congregation planned a joint reception for these two distinguished clergymen on the evening of All Saint's day, but it was not held on account of the death of two beloved members of the parish. Dr. Drane was presented with a set of resolutions signed by every member of the vestry, testifying to their great love and respect for him. Archdeacon Drane was presented with a watch, specially designed for the "winter trail," and other gifts. Dr. Drane's long ministry has been marked by an uprightness of life and by an effectiveness of service seldom equaled.

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**IOWA LOSES THREE
SAINTLY WARDENS**

THREE MEN, conspicuous in their parishes and in the Diocese of Iowa, were recently called to the rest that remaineth. Dr. Joseph S. Lowell, for many years senior warden of St. John's Church, Clinton, died on Oct. 28th. St. Paul's Church, Marshalltown, lost, in the passing of Mr. John C. Mitchem, a parishioner of over forty years of devout Christian service. Most of this time Mr. Mitchem was senior warden. Mr. Roger Swire, known to every clergyman who has ministered in Iowa for two generations, and for many years identified with his wisdom and gentleness with diocesan, as well as parish affairs, died in Iowa City, a few weeks ago. The Rev. R. J. Campbell gave the 'absolution of the body', at the Requiem Eucharist.

These three men will be greatly missed in their parishes, and each leaves an example that will become a tradition in his parish.

SOME SERIOUS STATISTICS

INVESTIGATION in one of our largest cities has revealed the fact that the city charities are supported by only two and a half per cent of the population. The *Southern Workman* for September gives the following figures for the amount spent per year per capita on the education of white and negro children respectively, by four Southern states:

White	\$9.64	\$5.27	\$9.58	\$13.73
Negro	2.74	2.02	1.76	1.31

The writer suggests that from this chasm between the \$10 child and the \$2 child come the racial difficulties of later years. The figures do not mean very much by themselves, but may serve as a point of departure for study.

Suicides to the number of 6,500 are reported in *The American Church Monthly* for the first six months of 1921, in the United States. This is more than one every hour, day and night.

**JOHN COLERIDGE PATTESON,
BISHOP AND MARTYR**

THIS is the year in which one may well make special effort to read or to re-read the life of Bishop Patteson, of Melanesia, for his martyrdom occurred just fifty years ago.

Melanesia is one of the three large groups of Pacific Ocean Islands, north of Australia and New Zealand, east of New Guinea. The mission there, formerly English, now looks chiefly to Australia and New Zealand for support. There is a staff of one bishop, thirty clergy (fourteen native), four laymen and fifteen women, with over six hundred native lay teachers. The mission has had a long period of abnormal demands, and is under a severe financial strain.

The September issue of the *Australian Board of Missions Review* commemorates the death of Bishop Patteson. Any missionary Library and many public libraries should be able to supply a biography of him; the best known was written by Charlotte Yonge. He was a famous oarsman in college before he was a bishop. His picture shows him a charming patrician English gentleman. It is impossible to imagine him struck down by a blow from a native club with five spear wounds in his breast.

A cross at the place where he fell has the inscription:

In Memory of

John Coleridge Patteson, D.D.

Whose life was here taken by men for whom he would gladly have given it.

FUTURE BISHOPS AT KENT

AMONG THE boys at Kent School, Connecticut, this year, are sons of the Bishops of Pennsylvania, Rhode Island, Maine, New Mexico, Porto Rico, and Hankow, and a nephew of the Bishop of Western New York. The son of the Bishop of Colorado has gone there as a master and naturally, by common consent, writes Father Allen, the title of archbishop fastens itself upon him.

THE WAR IN ALASKA

A FACT came to light recently which, although it would doubtless be considered comparatively unimportant by those most affected, still shows how little we realize what the effects of the war were in isolated places. The little Indian hospital and the "white" hospital in Ketchikan, Alaska, were without sheets from 1914 to 1921.

INSTITUTE IN ST. LOUIS

A CHURCH INSTITUTE of religious instruction has been opened by the Missouri Diocesan Board of Religious Education of which the Rev. Henry Watson Mizner, is chairman. It is held every Monday evening at the Church of the Redeemer, St. Louis, and has aroused most gratifying interest, resulting in a large attendance. At 8 o'clock each session, there is an address on child psychology by some prominent educator, followed by classes on the various courses of the Christian Nurture Series. The Rev. Mr. Mizner has been fortunate enough to secure the coöperation of a number of teachers in various schools of the

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city who are Churchwomen, and they are teaching the classes, each of which takes up the lesson for the Church schools of the coming Sunday. The institute was planned to give people not familiar with the Church schools an idea of the work being done in order to secure their interest.

GOES TO HEAR BISHOP TUTTLE

BISHOP TUTTLE preached at Christ Church Cathedral, in St. Louis, on Thanksgiving morning, as has been his custom for the past thirty years. "There is one thing I do every year", said a prominent Jew of St. Louis, who is well known in business and political circles, "I go to hear Bishop Tuttle either on Thanksgiving or some other great day."

EAST CAROLINA TO "MAKE GOOD"

THE ADOPTION of a proposed minimum programme for the year 1922, and the decision to make an effective and thorough-going preparation for the annual canvass on Nov. 20th., were the main features of an important meeting of the Bishop and Executive Council of the Diocese of East Carolina, held in diocesan headquarters, Wilmington, Nov. 3rd. The estimate of the diocesan needs, based upon the carefully ascertained needs of the five departments of the Church's Work, reached a total of \$82,641. Of this amount, \$27,341 is for the General Church quota.

Note was taken of the fact that East Carolina is behind in her payment on the quota of the General Church, and provided for the prompt payment of this. The suggestion that the diocese abandon diocesan projects until it has paid its full amount into the treasury of the general Church received warm support, but assurances from the clergy and laymen in the field appear to make this unnecessary.

NEWS IN BRIEF

ATLANTA.—The Rev. Henry B. Wilson, of Boonton, N. J., and founder of the Guild of the Nazarene, is holding a mission on the subject of Healing in St. Philip's Cathedral, Atlanta.—Bishop Mikell has been invited to address and hold conferences with the students of the Alabama Institute of Technology on the subject of the Ministry, from December 2nd to the 5th.—The three parishes in Macon are meeting in a series of conferences during this week preparatory to the Nation-wide Campaign canvass. They are employing the unique method of presenting the Stewardship Series, issued by the Presiding Bishop and Council, through speakers whose addresses bear on the subjects presented in the series.—The Rev. Cyril E. Bentley, executive secretary, is organizing a Layreaders' League in the diocese, in order that those missions, which cannot have the regular services of a clergyman, may be able to have more frequent services.—An effort was made to so feature the diocesan Thanksgiving day offering, which goes to the support of the Appleton Church Home in Macon, the diocesan orphanage, that it would be as large as the annual Easter offering. This effort was made with the idea that on Thanksgiving we are thankful for material blessings, while on Easter we show our gratitude for spiritual, and therefore the diocese should seriously consider its responsibility to support adequately its institutions at this time.

CENTRAL NEW YORK.—Trinity Church, Utica, celebrated "Stir-up Sunday" by the bringing of gifts of vegetables and groceries with which the chancel was decorated, the food being afterward distributed to needy families and local institutions.—Union services of the Congregational and Trinity Methodist Episcopal churches were held with the Church of the Evangelists, Oswego, on Thanksgiving day, the Congregationalist pastor preaching the sermon in the latter church. On the same day union services of Christ Church and Grace Presbyterian were held in the same city, in Christ Church, the Presbyterian pastor preaching. The announcement of these services included a statement that permission had been given by Bishop Fiske.—At the three day session of the New York State Indian Welfare Society, in Buffalo, the Rev. Dr. Beauchamp, of Syracuse, now 91 years of age, was one of the principal speakers.—Bishop Ferris, of Western New York, conducted a quiet day in Calvary Church, Utica, on November 29th.—The Church school of St. Peter's, Auburn, attended the Thanksgiving day service in a body, each member bringing a gift for the Auburn City Hospital.—The Rev. T. T. Butler of Trinity Church, Utica, recently lectured before the New Century Club on The Inspiration of the Bible.—Repairs upon the church and rectory of Grace Parish, Carthage, have been completed at an expense of \$3,000.—The women of Calvary Church, Utica, in one year have raised the sum of \$3,000 to pay for tiling the chancel and nave of the church, which was recently completed.

CONNECTICUT.—A number of successful conferences along the line of the Nation-wide Campaign have been held recently throughout the diocese by leaders who were trained for the purpose at the Cathedral last September.—The twenty-third annual Advent offering of the Church schools will be given this year for the new Italian mission, recently established in Bridgeport, under the direction of the Rev. Joseph A. Racioppi. The money will be used to help build a modest place of meeting for the social and religious activities of the mission.—St. Andrew's day has been set apart by the Bishops as a day when the Churchwomen of the diocese may offer their intercessions and devotions in a corporate capacity. The call is for corporate celebrations of the Holy Communion, the saying of the Litany, and the offering of such devotions and intercessions as may best meet the needs of individual parishes.—The rector of St. James' Church, Westville (the Rev. J. Frederick Sexton), has recently issued number one of the *Healing Messenger*, a monthly periodical published in the interests of the healing services conducted by St. James' parish.

ERIE.—At a recent visitation to Trinity Church, New Castle (the Rev. W. T. Reynolds, rector), Bishop Ward confirmed a class of forty-nine. This was the largest class ever presented in the diocese. The congregation of the Church of Our Saviour, Du Bois, showed its appreciation of the sixteen years of service rendered to the parish by its rector, the Rev. George F. Potter, and gave a banquet in his honor, the occasion being the twenty-fifth anniversary of his ordination to the priesthood, and his birthday. As a token of esteem, the congregation presented him with a purse of five hundred dollars.—The Meadville archdeaconry of the Woman's Auxiliary met in Trinity Church, New Castle, on November 9th and 10th. Reports were heard, and new plans given for the work of the coming year.

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EAST CAROLINA.—An address on The Joy of Service by the Ven. F. B. Drane, Archdeacon of the Yukon, featured the 179th session of the Convocation of Edenton, which met with Christ Church, Creswell, November 8th and 9th. Special emphasis was laid upon the missionary work of the Church. Sermons, addresses, and lectures all bore evidence of the interest in missions which the centennial observance has evoked. The convocation listened to an address by Mr. S. S. Nash, of the Diocese of North Carolina, who has been the moving spirit in the establishment of a number of mission churches.

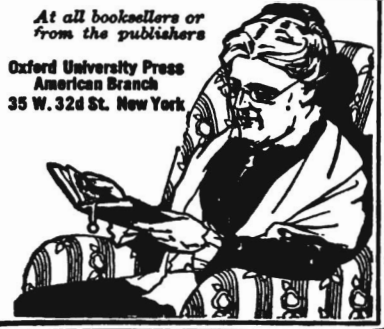
The Woman's Auxiliary of the convocation held its meetings in the Methodist Church, in Creswell, taking part with the men in the evening services.—The Rev. Dr. Wm. H. Milton, executive secretary of the department of the Nation-wide Campaign, and the Rev. C. A. Ashby, prominent leader of the Diocese of North Carolina, were the chief speakers at the fall meeting of the Convocation of Wilmington, which met with St. Matthew's Church, Maxton, November 15th and 16th. The Ohurch's Mission to the Negro was the subject of a most interesting address delivered by the Rev. E. H. Gould, rector of St. Augustine's School, Raleigh, N. C. The services and business meetings of this session of convocation were of a high order, and there was good attendance. The Rev. A. R. Parshley, rector of St. Paul's Church, Clinton, is Dean of the Convocation. The women's meetings, held at the same time, were presided over by Mrs. S. P. Adams, of Wilmington. The main topic of discussion at all of the meetings was the 1922 programme of the Church. On the evening of the 16th, an inspirational service was held in the Maxton Presbyterian Church, St. Matthew's chapel being too small to accommodate the congregation. Dr. Milton, Bishop Darst, and Archdeacon Alexander Miller were the speakers.—The centennial pageant, The Mission of the Church, was rendered with great effectiveness in three of the churches in Wilmington. Two of the Wilmington clergy, the Rev. Messrs. J. E. W. Cook and Alexander Miller, took two of the speaking parts. The three churches in which the pageant was given were St. John's, St. James', and the Church of the Good Shepherd. At each presentation people had to be turned away. The impression created by the pageant was distinctively and deeply spiritual.—The Rev. A. R. Parshley, rector of St. Paul's Church, Clinton, was appointed by Governor Morrison, of North Carolina, as one of the three veterans of the World war to represent the state at the funeral of the Unknown Soldier on Armistice day. Mr. Parshley, not having been priested when war was declared, enlisted as a private in the ranks, and went to France. His selection for this honor was greatly appreciated by his brother clergy.—A preaching mission was begun in St. Thomas' Church, Windsor, on Sunday, November 20th. The Rev. W. R. Noe, executive secretary of the diocese, is the preacher. Mr. Noe is a former rector of the parish.

HARRISBURG.—The Rev. Stephen Dows Thaw, was instituted as rector, in St. Paul's Church, Harrisburg, on November 8th, by the Bishop. The letter of institution was read by the Rev. Edward C. Chorley, D.D., of Garrison, N. Y. The sermon was by the Rev. W. N. Clapp, of the diocese of Pittsburgh.—On a recent visit of the Bishop to the Church of the Holy Cross (colored), Harrisburg, five were confirmed, thirteen men were organized into a chapter of the Brotherhood of St. Andrew, and a branch of the Woman's Auxiliary, with a dozen

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women, was also organized.—The congregation of St. John's Church, South Williamsport, Pa., gave a surprise reception to their rector, the Rev. Charles R. Barnes, on November 10th, this being the first anniversary of his ordination, and presented him with a sum of money.

KENTUCKY.—The anniversary of the founding of the Orphanage of the Good Shepherd, Louisville, was observed on the feast of St. Simon and St. Jude, by a celebration of the Holy Communion in the chapel of that institution, and in the afternoon a reception was held by the ladies of the orphanage guild, made up of representatives of all parishes. This is in lieu of the harvest home reception, held for many years on Thanksgiving Day. Various donations of money and provisions were received. Thanks to the Nation-wide Campaign, extensive repairs and improvements have been made in this and other institutions in the diocese.—On the same day was kept the 46th anniversary of the setting apart of Sister Susan Orr, the last surviving member of the Order of St. Martha (a local order), who had labored so many years as sister-in-charge of the boys of this institution, and with whose name the orphanage is most closely linked. While no longer in active service, her presence at the Church Home immediately adjoining is a living benediction.—The tenth anniversary of the founding of the G. F. S. Inn occurred on November 6th. The Inn is entirely free of its indebtedness. A service of thanksgiving and House Blessing was held by the Rev. Harry S. Musson. The Bishop made a brief address. The institution is entirely self-supporting and has also increased in value, so that it is now appraised at \$85,000, exclusive of its equipment, and is a real home for the sixty or more girls housed there.—A united service was held in Calvary Church on Armistice day, participated in by all of the Louisville Parishes. Bishop Woodcock was the preacher.

LEXINGTON.—Bishop's day was held on November 8th, at Trinity Church, Covington, for the Ohio Valley district of the diocese, and on the 9th, at the Church of the Good Shepherd, Lexington, for the Blue Grass. There was a good attendance at each place. The Bishop, instead of his usual charge or exhortation, gave a very instructive address upon the mountain work of the diocese. He gave the conditions as they existed in the mountains when the diocese was formed, then traced what had been accomplished through the years of our history as a diocese. With this as a setting, the address dealt with the actual conditions that now confront us, and with the plans that the Bishop has to meet these conditions. A report was made as to the Emery Fund. This diocese had been apportioned \$250, but the sum of \$290 has been received so far, with others to report. The sessions were the more interesting because Miss Martina Gordon, the first life-gift of this diocese to the missionary work of the Church, was present. Addresses upon the Church's work in Liberia were made by the Rev. and Mrs. W. H. Ramsaur, of the Liberian mission. It is to Liberia that Miss Gordon sails on December 3rd.—The Church of the Ascension, Frankfort, has just suffered a great loss in the death of Mrs. Wm. Saffell, on November 8th. Mrs. Saffell had been the president of the ladies' guild for more than twenty-five years, and always took a prominent part in the work of all the organizations of the parish.

LOS ANGELES.—The annual fall Church school rally of the convocation of San Bernardino was held at Trinity Church,

Redlands, on the afternoon of November 13th. Teachers and scholars to the number of 200 gathered from all over the convocation. The address was given by the Rev. Harlan Bailey. At All Saints' Church, Montecito, on November 17th, Bishop Stevens consecrated the fourth addition that has been made to the little church in eight years. Starting in 1914, with an edifice which seated 90, the church now has 300 sittings. In the case of each addition, the requests for them came from the congregations, and the expenses of the enlargements were offered before construction was started. The community to which the church ministers has large tourist colonies both summer and winter. The Rev. George F. Weld has been rector since 1914.—Parishes throughout the diocese united in observing Sunday, November 20th, as Ingathering day for the Church Home for Children, Garvanza, Los Angeles. Great quantities of provisions were added to the stores of this attractive Church charity, which is besieged as never before with applications.

MAINE.—St Paul's Church, Fort Fairfield, which is enriched by many beautiful memorials, has been further adorned by an illuminated cross, placed high above the south entrance.

MISSOURI.—The Rev. E. Duckworth, rector of the Church of the Redeemer, St. Louis, has opened a Tuesday morning Bible class for women, which was arranged by the educational department of the Woman's Auxiliary. He is taking as his subject for the series, The Portrait of Jesus as presented by St. Mark in his Gospel. Over 200 women attend the class every week.—The Churchwoman's Club of St. Louis held its annual bazaar on November 22nd, at the residence of Mrs. P. C. Maffit, and raised over \$1,200 which will be used for the work of the missions of St. Louis. Mrs. Fitzhugh Turner is president of the club, which was organized in 1904 by a number of St. Louis women and Miss Frances Allen of this city, who is now Mother Frances Katherine of the order of the Holy Name. The year previous, Miss Allen had organized a Churchwoman's Club at Smith College, which has grown to be national in its scope, with several foreign missionaries sent forth by the club.


NEBRASKA.—Through the efforts of the Rev. Lloyd B. Holsapple, rector of St. Barnabas' Church, Omaha, the Clericus has been revived, and meets monthly at St. Barnabas' Church for a celebration of the Holy Communion, and the consideration of theological and literary problems and books of interest.—Bishop Shayler has set Sunday morn-

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DECEMBER, 1921 Vol. X. No. 4

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ing, January 1st, as the occasion for the installation of the Rev. Stephen McGinley, rector of Christ Church, Suffern, N. Y., as rector of Trinity parish and Dean of Trinity Cathedral.—Bishop Shaylor will conduct a preaching mission at St. Martin's Church, Omaha, during the week of November 27th-December 2nd.

SACRAMENTO.—The Rev. H. V. Harris, of Grass Valley, made a trip through the Sacramento Valley in the interest of the Nation-wide Campaign. Successful conferences were held in Willows, Red Bluff, Corning, Colusa, and Marysville. —Archdeacon Lee made a trip to the parishes and missions in Humboldt County in behalf of the Nation-wide Campaign.—Mrs. I. E. Baxter and Bishop Moreland were the chief speakers at an all day meeting held in St. Peter's Church, Red Bluff, early in November.

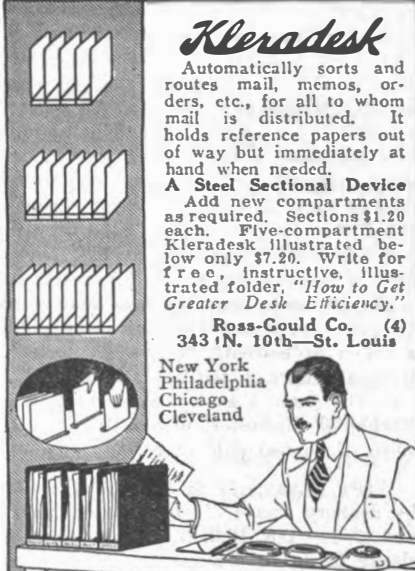
SOUTHERN OHIO.—Dropping the title, Hospital of the Protestant Episcopal Church in the Diocese of Southern Ohio, for that of the Children's Hospital, and abolishing the two separate governing bodies, the board of trustees, with twenty-seven members, nine to be clergymen, and the board of managers, composed of twenty-four women, marked the annual meeting and donation day of that thirty-eight year old Cincinnati charity.—A board of trustees of six men and six women was elected, eliminating all clerical members except the Bishop and the Bishop Coadjutor, who are members ex-officio, and with the addition of the president of the Coöperative Society. —Three beds were dedicated in memory of Helen Seeley Wilshire, William Alexander Sayers, and Edward O. Fitch, respectively. The expense of maintaining the hospital for one year was \$67,676. Several private rooms have been added for pay patients, but the larger part of the work is done absolutely free.—The annual service of the Girls' Friendly Society of the diocese was held at the Cathedral, in Cincinnati, with 500 members, representing nine branches, present. The sermon was preached by the Rev. Henry Jerome Simpson, of the staff of Christ Church, on Life with God. The beautiful G. F. S. hymn, by Mrs. A. L. Sessions, O Thou who Blessest Friendship, was sung kneeling, and made a deep impression. A large offering for the missionary work of the G. F. S. was taken.—Burton Mandeville, an actor, who through an acquaintance with Deaconess Drant became interested in the work of the Cincinnati City Mission, spent a week in that city recently, and added to his benefactions a visit to the city and county infirmaries, the Home for the Incurables, for the Friendless and the Blind, and the city's Tuberculosis Sanatorium. He gave a brief programme of readings in each. A very pleasant and fruitful combination of Church and Stage.

SPOKANE.—Roslyn and Cle Elum, mining towns, received a visit from Bishop Page who was accorded a reception at a dinner attended by the leading representatives of the vicinity, including men and women of other faiths than our own, thus showing the cordial spirit which exists between the Church and friends of other communions. During his visit the Bishop officiated at both places.—A pageant, The Light of the World, given under the direction of Mrs. J. Elmer West, and under the auspices of the Woman's Auxiliary of All Saints' Cathedral, Spokane, was presented at All Saints', St. James' and St. Matthew's, and proved to be a most valuable lesson in the work, aims, and objects of the Church. The cast was large, efficient, and most reverent in presentation.—On Saturday, November 5th, in Spokane, Washington, there de-

parted this life Mrs. Julia Sellman Watkins, who has been a resident of this city for the past six years, having come here from Baltimore, Maryland. The funeral service was held on Monday, November 7th, at St. Peter's Church, Spokane, the Rev. L. H. Miller, priest-in-charge, officiating. The interment service was at the cemetery of All Hallows' Church, South River, Anne Arundel County, Maryland. Mrs. Watkins, who was formerly Miss Julia Sellman, was married in 1864, at All Hallows' Church, to Thomas Hodges Watkins, captain of the Maryland Volunteers in the Civil War, and brother of Judge Benjamin Watkins of the Locust. Mrs. Watkins is survived by her daughter, Mrs. Howard N. Sockett, of St. Peter's Church, Spokane, and by six grandchildren, all communicants of the Church.

WASHINGTON.—The Rev. C. P. Sparling, rector of St. John's Church, Georgetown, and chaplain and lecturer in Sacred Studies at the Cathedral School for the past seven years, was the recipient of many gifts and a certificate of a handsome donation to the building fund of the National Cathedral on his departure for Baltimore, where he becomes rector of the Church of the Prince of Peace.

WESTERN NEW YORK.—The annual meeting of the Woman's Auxiliary was held




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in Christ Church, Rochester, Wednesday and Thursday, November 9th and 10th. The Rev. Charles S. Reifsnider, of St. Paul's, Tokyo, was the principal speaker at the Wednesday evening service. In answer to his appeal for a "movie" lantern two societies in St. Paul's parish immediately responded by pledging the necessary sum of \$300, and the Auxiliary throughout the diocese pledged another \$300 for a piano for his work. Mrs. Philip N. Nicholas, after a faithful service of 21 years as president, was made honorary president and was presented with a purse containing gold, as a token of esteem. A Prayer Book and Hymnal set was given to Mrs. Julius H. Potter, who retired as treasurer, and to Mrs. Nathaniel Rochester, who retired from the office of corresponding secretary.

WEST TEXAS.—A meeting of the Gonzales deanery was held at Cuero on Nov. 2nd and 3rd, the Bishop and seven other clergy being in attendance, in addition to a number of lay delegates. An address was given by the chaplain of the military school of San Antonio, the Rev. G. R. Fenner. Reports were made on the Nationwide Campaign. In spite of the failure of crops in many places, it was found that many pledges had been paid. There was also a conference on Recruiting for the Ministry, the Bishop and others being speakers. At Victoria, on Oct. 30th, there was an Indian mission pageant. This had been prepared by the Rev. D. A. Sanford, a former missionary among Indians. By him the choir had been taught to sing portions of hymns in the Sioux and Chipewewa languages. This pageant set forth the present prosperous conditions of our Indian missions, in contrast with the uncivilized conditions of former days. By charts and banners, such scenes as the Minnesota massacre of 1862, and the Custer massacre of 1876, made a very dark background to the bright picture of to-day, with thirty Indian clergy and five thousand communicants of the Church among the same Sioux Indian people, and thousands of dollars given by them for the work of the Church. The Indian wars of former days, which have cost millions of dollars and thousands of precious lives, had been stopped. This is one result of Indian missions. The love of God in Christ has been the power to change their lives.

MAGAZINES

THE CRYING NEED for better housing facilities and for more effective public opinion in regard to health, a need felt in this country almost as keenly as in England, are subjects dealt with in the latest number of the *Contemporary Review*. Dr. Addison, until lately Minister of Housing in Mr. Lloyd George's cabinet, under the title *The Redemption of Slums*, quotes some terrible facts (e. g., that in Scotland, "some two million people live in houses which do not contain more than two rooms") in his effort to awaken public opinion to the necessity for more houses, and for forcing the government to carry out the admirable housing scheme, which was adopted at the close of the war, and which has now, in a fit of false economy, been thrown overboard. Miss Fisher, writing of *Health and Economics*, asks the question "How many people feel that any one who becomes unwell through his or her own fault, through eating too much or eating the wrong things, or drinking too much, or persistent bad habits, or sexual indulgence, late hours, living in airtight rooms, is not only sowing trouble for himself and his belongings, but committing a grave social sin? One

of the first duties of a soldier is to become and to remain physically fit, and we have to teach our people that it is also one of the first duties of a civilian". Working-class education is ably discussed by Mr. Basil Yeaxlee, who points out that the "Intensely significant" report of the British Trade Union Education Enquiry Committee most strongly states the need of education for the adult worker of every type. What has already been done by the Workers' Educational Association is known to all. Mr. Yeaxlee also describes some interesting educational work carried on by settlements, and adduces that successful experiment tried at Bristol, which has now developed into the "Bristol Folk House". "A church in one of the more wealthy residential parts of the city had a fine three-story building in the heart of Bristol, and carried on there a mission programme of the ordinary type. It was not satisfied with the use it was making of the premises, and it learned that the Adult School Union for the district, comprising seventy schools, desired to develop central educational work. The two joined forces, and gained the ready cooperation of the University and of working-class educational bodies, and during last season a programme of work provided for practically every grade of student, from tutorial classes to physical education, was carried out". This would seem to be a more worthy use for our parish houses than a succession of dances and parties of various sorts. There are many other articles of deep interest to those who care for public affairs. "O. de L.", writes of Matthias Erzberger, "a journalist-politician of the Tardieu-Northcliffe type, and the mirror of his age". This being so, it is interesting to note that whereas in the early stage of the war he was a conservative and militarist, in 1921 he avowed himself a Christian Socialist. M. Emile Cammaerts discusses the forthcoming Belgian elections and the problems that confront that important little country. Sirdar Iqbal Ali Shah (a Mussulman, as his name denotes) warns England, that in order to offset the Bolshevik menace in the Middle East, she must produce a clear-cut policy towards the Turk. Italy's attitude towards the Triple Alliance until the break in 1915; Canada's growth and progress; and the fortunes of prohibition here at home (an excellent account written by Mr. S. K. Ratcliffe) are other subjects treated in this valuable review.

The *Nineteenth Century*, for October, contains a striking appeal for cooperation between England and America at the Washington Conference, from the pen of Mr. St. Loe Strachey, the editor of the *London Spectator*, and a well-known friend of the United States. There is an essential need, he writes, in the interests of humanity, that these two countries should feel for each other friendship, rather than rivalry. "To this all roads lead, for those who desire to see healed the wounds of a stricken world, and who believe that the English-speaking races are best fitted to be the healers, are, indeed, the only race able to accomplish a task so arduous and so magnificent", "But", he continues, "nothing can ever come in this world of a sleepy acquiescence. Unless action follows thought, aspirations soon grow cold. But what action? Make it clear to the American people that we will stand by them, back their proposals at the Conference. If they will lead, we will follow". And he concludes his appeal by rather humorously assuring his readers, that they are likely to find the lead too cautious, rather than too bold—"for the American, in external policy, is an extremely con-

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servative person". "We mean to show", he says elsewhere, "that we are prepared, in partnership with the United States, to undertake a trust which shall secure the freedom of the seas, shall safeguard white civilization, and, finally, shall free us from all fear of a Japanese domination founded on the jealousy of the component portions of the English-speaking kin".

Further friendly tribute is paid to America in Mr. Charles Dawbarn's Drink and a C3 Population. (It should be remembered, that under the Conscriptio Act in England, the male population was graded according to physical fitness, the grades ranging from A1 down to C3.) The overwhelming preponderance of men of the C3 type is due, says Mr. Dawbarn, to the drink evil. Really progressive communities such as the United States have set an example which Great Britain should follow, and he quotes tribute to the value of prohibition from most unexpected quarters. "One of the most surprising advocates of this regime was a hard-bitten prospector with whom I travelled in the Namib Desert. 'Why!' he said, as he put a brandy-bottle to his lips, 'I would vote for Prohibition tomorrow, 'That's pretty good', I adventured—after he had taken a long pull. 'I know, I know—I should feel it worse than anyone, but let's save the little 'uns, eh what? There's murder in this old bottle, and don't I know it!'"

In a thoughtful article entitled The Middle Ages Reconsidered, by Mr. E. R. Sterling Taylor, it is pointed out to what a striking extent the Middle Ages was a period, not of persons, but of social companies. Perhaps no other age has shown so many adaptations of the group form. In agriculture, there was the manor; in industry, the guild; in social life, the tything; and the greatest and most powerful group of all was the Church. The individual man was trained to place the welfare of the whole society, or at least the whole group, or town, before any advantage to himself as individual. Even commercial life was impregnated with the great ethical principle that it was immoral to exceed the "just price" or to take usury. "The world may yet come to realize that St. Thomas Aquinas and his fellow-ecclesiastics propounded in the "just price" a more fundamental economic law than most of the subtle distinctions of the modern professors of political economy". And yet "if enforced to-day, these principles would stand modern society on its head, and make our present economic system impossible". Mr. Taylor has much in his favor, when he claims that the mediaeval system was more democratic, more respectful of personal freedom, than modern government. And he makes one wonder whether the trend of modern progress is not away from the exaggerated and unrestricted individualism of the Protestant Reformation and towards this admirable communal spirit of the Middle Ages.

WHEN the state which the theologians call "Perfection" is attained, and life is from good to truth instead of from truth to good, the connection between truths ceases to be an intellectual necessity. Not only the "earth", or mass of related knowledge, but "the multitude of the isles is thine". Every discerned good is assured truth and safe land, whether its subaqueous connection with the main continent is demonstrable or not. "Love and do what you like". "Habitual grace" knows how to suck the baits off the hooks of the Devil, and can take up adders without being bitten.—Oceentry Patmore.

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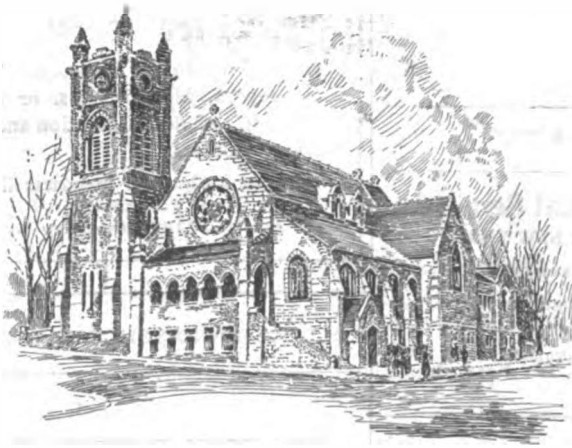
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