



The Living Church

(Entered as Second Class Matter at the Post Office, Milwaukee, Wis.)

LXVI

MILWAUKEE, WISCONSIN, JANUARY 21, 1922

NO. 12

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So let us, abiding in the old confidence, stand upright at Thy Door, O Lord and Lover of our souls, looking for the Face long desired, the Face of Uttermost Love.—From *Thoughts of a Tertiary*.

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VOL. LXVI

MILWAUKEE, WISCONSIN, JANUARY 21, 1922

NO. 12

EDITORIALS AND COMMENTS

The Year That Has Passed

Being the Year's Statistics and Editorial from the Living Church Annual, 1922

SUMMARY OF STATISTICS FOR 1921
AS COMPARED WITH THOSE OF 1920
Including the United States and Foreign Missions

	1921	1920	INCREASE
Clergy	6,011	5,987	24
Candidates for Orders....	344	310	34
Postulants	405	388	17
Lay Readers	3,263	3,139	124
Parishes and Missions....	8,324	8,365	—41
Baptisms—Infant	55,270	50,315	4,955
Baptisms—Adult	10,911	10,025	886
Baptisms—Not specified..	6,065	5,257	808
Baptisms—Total	72,246	65,597	6,649
Confirmations	61,881	50,779	11,102
Communicants †.....	1,104,029	1,096,895	7,134
Marriages	33,588	28,485	5,103
Burials	49,356	47,788	1,568
Sunday School Teachers..	48,970	48,656	315
Sunday School Scholars..	444,242	417,695	26,547
Contributions	\$34,873,221.20	\$24,392,091.64	\$10,481,129.56
† Increase as shown on page 455.....			16,912
Less Adjustments on figures for last year			9,778
			7,134

did not exceed 36 pages, and the information given is very meagre indeed. Some items, however, are interesting. It appears that in 1835 the annual expense for a student at the General Theological Seminary, with no charge for room rent or tuition, was \$75, which was increased to \$106 in 1838. In 1835 the Domestic and Foreign Missionary Society rejoiced in 49 "annual subscribers," 117 "life members," and 135 "patrons." This was just prior to the momentous declaration that all baptized persons shall be considered members of the society. The Protestant Episcopal Press, a Church society, appears as publisher of a number of theological works, among which are Leslie on Deism, Sumner on Apostolic Preaching, and other serious works, with some of a more popular character for "parish and religious family libraries", such as Jebb's *Piety without Asceticism, or the Protestant Kempis*. When the Tract Society became publisher of the Almanac, in 1841, the price is given as \$4.00 per hundred or 6¼ cents single. We learn that the sale of the volume for 1834 was between eight and nine thousand and for 1837 was 11,500. The size was increased to 48 pages in 1846, and several pages were devoted to teaching, one topic being The Church Catholic a Center of Unity. Churchmen appear to have supported their own literature in those days for in 1846 we find the names of ten weekly and seven monthly Church periodicals, of which only the names of *The Churchman* and the *Spirit of Missions* survive to the present time. In later years for a long period the almanac was edited by the Rev. W. G. Farrington, D.D., and afterwards by the Rev. Arthur Lowndes, D.D.

The *Churchman's Almanac*, long known as *Whittaker's*, was established in 1853 and was intended to represent the Low Church wing of the Church, beginning at a time when party strife ran high. It was in 1882 that the first issue of the LIVING CHURCH ANNUAL appeared, the editors being the Rev. Charles W. Leffingwell, D.D., and Mr. Arthur Seymour, editors of THE LIVING CHURCH. That publication came under the present management in 1884 and has since been published at its present office. Whittaker's *Churchman's Almanac* was consolidated with it in 1908 and the old *Church Almanac* is united to it with the present issue. The expansion from 36 pages to more than 400 is an indication of the growth of the activities of the Church in the ninety-odd years since the first almanac was published.

THE SUMMARY OF STATISTICS for the year just completed shows growth very generally, the only item of decrease being that of parishes and missions, which are 41 less than a year previous, and which can mean scarcely more

THE LIVING CHURCH ANNUAL comes this year as the residuum of what for many years were three distinct Church almanacs. The *Churchman's Year Book* and *American Church Almanac* maintained a separate existence until the present year. It is the oldest of the three. Founded in 1830 as *The Churchman's Almanac*, the first three issues were under the editorship of Bishop Stone, of Maryland, assisted by the Rev. Dr. Van Ingen. No almanac was issued for 1833 by reason of the epidemic of Asiatic cholera in New York. The publication was resumed in 1834 under the editorship of the Rev. J. F. Schroeder, who was succeeded in 1839 by the Rev. John W. Brown of Astoria, L. I. Until 1840 the publisher's imprint was: "New York: Protestant Episcopal Press, No. 46 Lumber St., in the rear of Trinity Church," and afterward at 28 Ann St. In 1841 the name was changed to *The Church Almanac*, a name that continued unchanged through many years. From that year, for a long term, it was published by the Protestant Episcopal Tract Society, and the editor's signatures, B. I. H. and J. D. C., probably designate the Rev. Dr. Haight, rector of All Saints' Church, New York, and the Rev. J. D. Carder, secretary for domestic missions. For the most part, however, the information given is simply that the publication is edited by a committee of the society. Until 1846 the almanac

*The Living Church Annual: The Churchman's Year Book and American Church Almanac for 1922. Milwaukee: Morehouse Publishing Co. Paper, \$1.00. Cloth, \$1.25.

than a difference in terminology. Whether 41 actual places for holding Church services have been discontinued, or whether consolidations have affected the decrease, we are unable to say. The increase in baptisms and confirmations is fairly satisfactory, while the gain in communicants, nominally 16,912, is reduced by certain adjustments on the figures for last year to a net increase of 7,134 above figures corrected for 1920. These excellent results on the spiritual side are accompanied by an increase of more than ten million dollars in contributions during the year, which would seem impossible if the figures had not been very carefully scrutinized and verified. Both on the spiritual and on the material side it cannot be doubted that the Nation-wide Campaign is primarily responsible under God for a remarkable showing. The increase of 24 in the clergy, of 34 in candidates for orders, and of 17 in postulants, is also in excess of the gains of recent years.

We continue to try, year by year, to correct official figures that are submitted to us, by obtaining and adding reasonable estimates for communicants in non-reporting parishes, yet since the other elements in the statistics, baptisms, burials, Sunday school teachers and pupils, and the like, have no such estimated additions, it is obvious that the net totals should be very considerably beyond those actually printed. Some of the discouragements noted by the editor in the compilation of the statistics are worthy of notice.

Of the first fifty diocesan journals received, two had no table of statistics (Alabama and Southern Florida). Alabama reported 97 parishes and missions, but had reports from only 78. Southern Florida reported 91 parishes and missions and had reports from 83. Of the 48 remaining journals, in 28 of the tables of statistics there were blanks caused by non-reporting churches, and the secretary had made no reasonable estimate from the previous year's report. These tables varied, having from 1 to 17 (Colorado) non-reporting churches, and a total of 180 without report—many small, some large, as in the case of important parishes in New Jersey.

Kentucky reported in its journal 4,629 confirmed persons, but has 5,683 "present number of communicants".

Dallas made an error of over \$500,000 in the total of one column of contributions.

The secretary of North Carolina reported the following: "Reports are in from every parish and mission in this diocese." This is unusual, but it shows what can be done when a secretary means that his work shall be one hundred per cent efficient.

Nevada made up the decrease of communicants last year, 48, and also shows an increase of 103; yet there are only two priests now in the district who were there last year.

Where a decrease in communicants is reported, the explanations are similar to those of previous years.

In Albany the decrease is said to be only apparent. One rector removed 300 names from his list, giving no reason.

Atlanta states that the decrease is due, in part, to the fact that last year one parish reported "through a mistake" 200 more communicants than it had.

Duluth explains the decrease as due to "much needed revision in certain places".

Georgia reports loss of communicants because of a large negro exodus during the year, resulting in the abandonment of one negro mission and the transfer of the few remaining communicants to another. Mills have been shut down and people have removed from the state.

Marquette figures are reduced by a large emigration to automobile centers and other places, and it is stated that last year's figures were probably too large. The Bishop is now arranging for a card index of the whole diocese and hopes to have a more accurate record next year.

Massachusetts explains that decrease is due to the pruning of the rolls in some of the larger parishes and indicates no real slump in numerical strength.

Montana reports many removals from the state; in one parish a loss of 98 communicants from that cause.

Washington figures appear to be in chaos. The number of communicants reported this year is less by several

thousand than last year, and the authorities believe that the number was overstated last year through a mistake in transmission of a telegram.

These are the explanations that come to us with relation to decrease in various dioceses. They are not wholly satisfactory. If people remove from one diocese they must move into another, and yet the Church frequently loses all touch with them. The Nation-wide Campaign is doing something to reach the isolated communicants throughout the Church and to revivify those who are lapsed and lapsing. It is the first serious movement to deal with this condition, which we have presented year by year in these pages. But the science of compiling figures appears to stand at a low ebb with many of those who are charged with keeping the statistics of the Church.

Yet with all these and other discouragements the Church appears to have made really remarkable advance during the past year; for all of which may God be praised!

IN the *New York Tribune* of January 8th we find an extended article relating to the split in the Greek Church and adorned with such head lines as "A Tremendous Split Shakes the Foundations of the Greek Church; Episcopalian Stand Aligns Pope on the Opposite Side; Elevation of Metaxakis Draws Religious World into Conflict".

The Election of Meletios

The article bears the name of Edward Marshall as author but for the most part consists of a purported interview with the Greek Bishop Germanos, who represents the Greek Holy Synod in this country, and therefore the rival faction to that represented by the newly elected Patriarch of Constantinople. We say "purported" interview advisedly, for frankly, in spite of Mr. Marshall's quotation marks, we do not believe that any Greek prelate—much less one of the reactionary type—has really said, as Bishop Germanos is here quoted as saying: "All religious thought must cease its creedish propaganda. We must make people good, not make them Catholics, or Baptists, or members of the Greek Church, the Episcopalian Church, or any other. Morality is not denominational. Moslemism! Why not, if it elevates the people?" Whatever may or may not be said for this proposition we should require very strong evidence to believe that it was the view of a Greek bishop. And if Mr. Marshall did not correctly interpret the Bishop—who probably was not speaking in English—we may not be very sure that the remainder of the interview is entirely authentic.

But let us suppose it is. Its substance is that Meletios Metaxakis was not legally elected Patriarch and was not the lawful Metropolitan of Athens at the time of his purported election: that his recognition as Patriarch-elect by the American Episcopal Church has gravely complicated affairs in the orient and has led the Sultan to say that he will no longer recognize anyone as Orthodox Patriarch of Constantinople: that the Pope has recognized the opposing faction—"for the first time in history the Roman Catholic Church actually is aligned beside the Turks"—and that this action of the Pope was indeed "induced by the procedure of the American Protestant Episcopal Church".

Now all this reads like a political novel. The Episcopal Church does not judge between factions of foreign Churches and has not judged in this case.

On the face of the returns, as we say in this country, Meletios has undoubtedly been elected Patriarch of Constantinople. He was sojourning in America at the time. If the American Church had not embraced the opportunity to extend its felicitations to him, it would have been guilty of grave discourtesy, not to him, but to the Patriarchate itself. The Russian Church in America not only did the same but went further and held that between two conflicting claimants to represent the Greek Church in America, Meletios, and not Germanos, should be recognized. It was no part of the duty of the American Church to make a like decision and it has not done so. The Patriarchate itself must determine whether the elec-

tion was a valid one, using its own machinery for the purpose. Until it does so, Meletios is at least *de facto* Patriarch-elect, and so the American Church has been scrupulously correct in its attitude in honoring him accordingly. That the Sultan and the Pope have each prejudged the case against him is not of the slightest consequence to American Churchmen. We do not recognize the right of either or both of these allies to determine the question of the validity of an election to the Ecumenical Patriarchate, and in honoring the *de facto* Patriarch-elect we do not pass upon a canonical question in which it would be an impertinence for us to pronounce judgment—just as it is an impertinence for the Pope to do so.

We do not deny that it has also been a signal pleasure to extend the tribute of our congratulations to a Patriarch who has proven himself the friend of Anglican Churchmanship, of the cause of the Allies, of Western learning, and of the American people, as well as a representative of the best Greek culture, nor that it will be a special gratification to us if one possessing these happy and unusual qualifications shall finally be seated on the patriarchal throne. But this natural hope on our part does not induce us to make a formal determination of a canonical question in which the facts are not before us and we are entirely without jurisdiction to pronounce.

Churchmen need not be misled, therefore, by the *Tribune* article, into believing that any false step has been taken in a delicate matter of foreign relations by the representatives of this Church. Their attitude has been wholly correct.

VERY gladly has the editor accepted appointment on the national committee of the Woodrow Wilson Foundation—Very gladly does he commend that unique movement.

Republics are ungrateful. We learned that as children. We have seen it more than once as adults.

A Vision Splendid

But they do not need to be. And they will not be when the perfect democracy is built.

They can begin here and now to be a little less ungrateful. That is why some people who remember have established the Woodrow Wilson Foundation.

Him whom they would honor once carried the hopes of the world on his shoulders. He seemed to see afar off that civilization could be rebuilt as the City of God. He saw justice, and unselfishness, and honor the motive of the new civilization. He saw the nations coming together in great peace councils that they might learn how to live together. He saw great wars banished from the globe. He heard angels singing of peace and good will and he sought to write their message into international agreement.

All this, we know now, was only a mirage. Wise men said it could not be. Men who are not wise said it should not be.

It was only a mirage; but a mirage is a distant sight of what really is; a vision of what looks to be near but really is afar off. Every mirage is a real scene; but it must be reflected against heaven's skies to be visible. And not many are able to see that far.

Woodrow Wilson saw. He tried to make the world see.

Because he saw, we seek to honor him.

There are many Americans who wish to participate. Some, we are glad to know, are men who did not think as he thought. All would honor him for the vision to which he pointed. Some men and all angels still believe that that vision can be attained.

And they would have Republics cease to be ungrateful.

The Woodrow Wilson Foundation is the meeting place of those who would strain their eyes again, if haply the world might see the mirage that he saw.

Honor to him who saw!

THE majority of the United States senate holds the junior senator from Michigan to have been elected by means of the most dangerous methods, but to be "not responsible"—how familiar it sounds!—for

what had been done, and thus, by his sweet innocence and complete lack of knowledge of what was notorious in Michigan and throughout the country, worthy of a place in the senate of the nation. Thus he is seated among his

peers.

For all of which the best ecclesiastical precedent can be cited.

Yet forty-one senators voted against this reward of irresponsibility. And there can be no doubt that the acceptance of this sort of defense for wrongs that one could and ought to have prevented but did not, is certain to be fraught with vast evil some day, alike in Church and in State. We need in high places men whose sense of responsibility is thoroughly developed.

There was a time when evangelical religion stood strongly for the doctrine of personal responsibility. Its decline is a real menace.

Thank God for the minorities that realize that personal responsibility is a reality upon which God insists, and for which He demands an accounting, however contrary to the lax spirit of these days it may be.

THE death of Miss Emery is the translation of one of the real saints of the Church. Energetic yet exceedingly retiring, loaded with information on every detail of missions yet very modest, possessed of a rather considerable income yet giving most of it away and living very simply, she amply deserved the preëminence among the women workers of the Church that she obtained. How self-effacing she was was shown when, last summer, THE LIVING CHURCH tried to obtain a photograph of her for publication in connection with the anniversary of the Woman's Auxiliary, and learned that literally no such photograph seemed to be in existence. Her recently published volume of missionary history shows the great extent of her information and her wide appreciation of missionary problems, yet those with whom she consulted in writing the book know how unconscious of her own position in that history she was, and how sincerely she questioned her ability to write it. Her character was a remarkable combination of ability and humility—qualities so seldom found together.

A Real Saint

May God give her rest and peace, and crown her with His own beatific vision!

ACKNOWLEDGMENTS

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NOTES ON THE NEW HYMNAL SECOND SERIES—VII

BY THE REV. WINFRED DOUGLAS

IN the discussion of suitable hymns for the Third Sunday after Epiphany, there should have been mentioned, for the Introit,

102—O very God of very God

Its penitential character, its expectancy of the coming of Christ "with healing in his wings" mark it for this place and this Sunday.

THE FOURTH SUNDAY AFTER THE EPIPHANY

On the previous Sunday, our hymns were chosen to express God's relation to our physical infirmities, needs, and dangers. To-day, the Eucharistic lesson is that of His help in our moral necessities. In the Collect we postulate the "frailty of our nature" amid grave spiritual dangers, and beg God's protection and strength in all our temptations. The Epistle shows God as the supreme moral power, and source of righteous rule in this world; sustaining the good, punishing the evil. The Gospel exhibits divine power in Jesus Christ, both over the physical danger of the stormy sea, and then, immediately, over the graver spiritual danger of possession by forces of evil: He is our "Captain in the wars" which beset us on every side.

Introit, 118—My soul, be on thy guard

Sequence, 416—Fierce was the wild billow

or

223—Jesus, Lover of my soul

Offertory, 213—A mighty Fortress is our God

or

212—How firm a foundation, ye saints of the Lord

Communion, 331—O saving Victim, opening wide

or

390—Jesus, my Saviour, look on me

Final, 107—O North, with all thy vales of green

This list would be impracticable, should more than one of the hymns be new to the congregation; but from the alternates suggested, the difficulty may be readily avoided. If 416 be preferred for the Sequence, choice must be made between two admirable tunes, of which the first should only be used where there is a good organ and choir, which can adequately present its stormily rolling bass, its powerful melody, and the calm gleam of light at its close. Prof. Hall's tune, like Mr. Noble's, is beautifully faithful to the spirit of the words; and it is better suited to congregational use. 213 cannot be too soon made familiar to our people. The pace should be dignified, but not too slow; perhaps about 72 half-notes to the minute, in a church of moderate size: it must be sung with massive energy and power. The familiar 331, with its allusive "Our foes press on from every side", is a suitable Communion hymn; but equally so are the first four stanzas of 390, every one of which corresponds with the teaching of the day. 107, with its bright and effective tune, sounds the Epiphany note in its second stanza, and in its third and fourth parallels Epistle and Gospel.

At Evensong, choice might be made among the following numbers, in addition to those remaining unused in the morning list.

105—Thy kingdom come, O God

262—Praise the Lord through every nation

403—Thou art my hiding place, O Lord

535—Go forward, Christian soldier

The first and last of these are suitable for processional use. 403 presents a very personal and subdued hymn on Christ's help in temptation: 262 a noble paean of triumph addressed to

"Jesus, Lord, our Captain glorious,
O'er sin, and death, and hell victorious".

THE PURIFICATION OF ST. MARY THE VIRGIN

Introit, 277—Blest are the pure in heart

Sequence, 274—Hail to the Lord who comes

Offertory, 273—In his temple now behold him

Communion, 226—Love divine, all loves excelling

Two stanzas only.

Final, 472—Triumphant Sion, lift thy head

The second stanza of 226, with its definite reference to the mystery of the day,

"Suddenly return, and never,
Nevermore thy temples leave".

is obviously the best possible choice at the Communion. Philip Doddridge's hymn "Triumphant Sion" was given by him a sub-title, "The Church Purified and Guarded". It well commemorates the day of fulfilled prophecy in the olden temple

"which his infant eyes beheld as the old priest blessed him,
And Mary offered the doves, and the house had the greater glory".

THE GIFTS

He gave me His Cross, and He said, "Bear it high!"
I was proud for the challenge of love in His eye.

So I shouldered it well: but it hampered my feet
That were eager to run where the pleasures were sweet.

He gave me His Crown, and He said, "Wear it well!"
And I tasted the sting of the Thorns for a spell.

But I laid it aside for a chaplet of gold
That shone like a flame, but was heavy and cold.

He gave me His Life, and He said, "'Tis for you!"
Of its sorrow and shame I despairingly knew.

But I shrank from the Cup, and I thrust it away
For the nectar of joy that was drained in a day.

Dear Lord! Lay the Cross on my shoulders again:
Tis sweeter to bear than the bondage of men.

Set the Crown on my brow, once rejected in scorn:
For the chill of a gem give the warmth of a thorn!

And the Life that I loathed when my chalice was red:
Let me drink of its wine, let me eat of its bread!

ELWOOD LINDSAY HAINES.

TEMPTATION

TEMPTATION is surely an assault to be withstood, but at the same time it is an opportunity to be seized. Viewed in this light, life becomes inspiring, not in spite, but because of its struggles, and we are able to greet the unseen with a cheer, counting it unmixed joy when we fall into the many temptations, which, varied in form, dog our steps from the cradle to the grave. The soldier who is called to the front is stimulated, not depressed; the officer who is bidden by his general to a post of great responsibility, and so of hardship and peril, is thrilled with the joy of his task. An opportunity has been given him to prove himself worthy of great trust, which can be done only at the cost of great trouble. This is a true picture of temptation. And the result of it all is a nature invigorated and refined, a character made capable of close friendship with God, to say nothing of the unmeasured joy that is the attendant of nobility of soul and stalwart Christian manhood.—*Bishop Brent.*

GOD the FATHER knows every one by name without one being left out; GOD the SON died for every one as if there was not a single one to die for except that one; and GOD the HOLY SPIRIT who has never gone back after He came down at Pentecost with the mighty rushing wind and tongues of fire, is trying by every means to sanctify and make holy every one.—*The Bishop of London.*

DAILY BIBLE READINGS

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January 23

READ St. Matthew 3: 13-17. Text for the day: "This is my beloved Son, in whom I am well pleased".

Facts to be noted:

1. Although Son of God, Jesus lived as man.
2. As man He needed power from God.
3. "At His baptism He became fully conscious of the indwelling of the Holy Spirit of God".

Dwell on this fact: As man Jesus needed power from God, and it was by the Spirit of God, the power of God in the world, that He did His work. It is this same power that He gives to His followers. Also dwell carefully on the following: It was a fixed habit of Jesus Christ to spend hours in some quiet place in communion with God. There He received fresh supplies of power. It will be the same with us. The daily communion with God in silence will result in undreamed of power in our lives. Actual experience alone will teach us the truth of this statement.

January 24

Take time to-day to review the lessons of the past week. Read the passages over very carefully. If necessary compel yourself to do this. There may be some disinclination to do so. Read the passages carefully and try to make the teaching more and more yours. It will be more than worth while if you will go to some quiet place where you will not be disturbed and just contemplate and meditate on our Lord's life as far as we have gone. We must get possession of the eternal fact that it is only by knowing Him and making Him our companion and friend that we shall know God and receive power from God.

If you have failed in the daily effort to spend the time in quiet meditation, begin over again and persevere. Attend the Church services to-morrow, especially the Holy Communion, with the definite intention of asking God to give you the strength to persevere. Life is, after all, a series of new starts and yesterday's failure must be forgotten in to-day's effort.

January 25

Read St. Matthew 4: 1-12. Text for the day: "Then was Jesus led up of the spirit into the wilderness to be tempted of the devil".

Facts to be noted:

1. Jesus was tempted all through His life.
2. The account given in the passage for to-day is just one episode in His life.
3. These three temptations are typical of all temptations.

Every one is tempted. It is one thing to be tempted, another thing to sin. By resisting temptation and overcoming difficulties we develop character. Our Lord was tempted at every turn of His life and His method of resisting must be our method. Notice in your reading of the New Testament the frequency with which we are told that He went into some quiet place. In those quiet places He received the power He needed. Read the passage over carefully. It will be our lesson for the next three days, and also the references as shown in your Bible. Our object is to learn that our Saviour passed through every day just what we have to pass through. It is this fact that makes Him our perfect Guide.

January 26

Read St. Matthew 4: 1-4. Text for the day: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God".

Facts to be noted:

1. This temptation came to our Lord when He was physically weak.
2. Temptations usually attack us where we are the weakest.
3. One of the commonest temptations to-day is to estimate everything in terms of physical comfort, pleasure, and profit.

"The Son of Man came eating and drinking", we are told in another place in the N. T. Our Lord, as man, lived a normal life but He always put first things first. He was in the wilderness to subject the physical to the spiritual. To have sought physical comfort at this time would have been to fail in his purpose. We, too, are tempted to put physical comfort and personal pleasure first. We need these but if we are going to accomplish our purpose, i. e., to deepen our spiritual lives and so build a Christian character, they must not come first. A daily effort to deepen the spiritual life by some act of self denial will mean that our home life will be the happier, our daily work will be more pleasant, and

our physical comforts and pleasures will be all the more appreciated, and above all we shall be of greater help and service to others.

January 27

Read St. Matthew 4: 5-7. Text for the day: "Thou shalt not tempt the Lord thy God".

Facts to be noted:

1. Our Lord was tempted to do something that would have brought Him temporary popularity and notoriety.
2. By this means He might have won favor and temporary success.
3. If He had yielded He would have despised Himself.

The second temptation was a temptation to strive for greatness rather than goodness. Our Lord knew that He had no right to expect the protection of His Father in any course but the highest. It must be the same with us. In everything we do we must strive for goodness. The temptation to strive for personal popularity and even "greatness" is at times very strong but if we yield we have no right to look for true success or even God's protection. Further we have no right to do what we know to be wrong, or even doubtful, or to run foolish risks and expect God's love and care. The book of Proverbs says: "In all thy ways acknowledge Him and He shall direct thy paths".

January 28

Read St. Matthew 4: 8-11. "Thou shalt worship the Lord thy God, and Him only shalt thou serve".

Facts to be noted:

1. "Our Lord came from God, to found the kingdom of God, to bring men home to God".
2. The temptation to found an earthly kingdom was very strong.
3. Every temptation resisted brings its own reward (verse 11).

To live by the standard of life set by the world is to admit defeat; to make a daily effort to follow the standard of Christ is to declare war on what we know to be wrong and this means ultimate victory even though we are defeated many times in the contest. "Everybody does it", is a very subtle temptation. It is the temptation recorded in to-day's lesson. Don't lower your standard. Note carefully verse 11, and remember the positive joy that always comes when even the slightest temptation is resisted. Say the text over and over again throughout the day.

THE CLERGY OF THE FUTURE

WE MUST look to the mothers for their help in providing the Church with its ministers. You all know how the work of the Church is hindered because of the lack of a sufficient number of ordained men. The difficulty is in the home, where the old feeling of the blessedness of sending a son into the ministry has been lost, where the greatness of a life of unselfish service is obscured by the emphasis put upon material success. The course of a man's life is usually determined in boyhood and youth, in the home. If the influence there leads him to think that the main thing for him is to make a great place for himself in the world, to accumulate wealth, to get ahead of other boys and men, and exploit them for his own advantage, that is the kind of life which will attract him and very likely lead to disappointment, and the feeling some day that he has not made the noblest use of himself. But if there be instilled into his mind the feeling that largeness in service, the consecration of his powers, his education, whatever means or influence may come to him, measure the worth of his life, and that the ministry of the Church gives place and opportunity to fill out this ideal as no other calling does, our homes will give to the Church the ministers it so greatly needs. No undue pressure ought to be put upon the boys, no decision made, until they have reached the age when they can think for themselves and reasonably act. It is fine to make the tone of the home favorable for high and fine choices in life, to bring up boys in unselfishness disposed to hear and heed that great call which comes out of the world distracted and depressed through hard conditions, and in want of a sympathetic leadership into the true inheritance of the children of God. There may be boys in other families than your own to whom you may open this vision of service to their fellow men, making them feel that the Saviour of the world is calling men to minister with Him and for Him, as truly as when He walked beside the Sea of Galilee in the old time.—*The Bishop of Newark.*

NOT TO priests only is this said, but to every one of us also, who are also entrusted with a little flock. For do not despise it, because it is a little flock. For "My Father", He saith, "hath pleasure in them". Each of us hath a sheep, let him lead that to the proper pastures.—*St. Chrysostom.*

BLUE MONDAY MUSINGS

By Presbyterian Ignobus



I WONDER how many people are left, who make New Year's resolutions, and begin diaries! Not as many as used to, probably, because of the batteries of scorn aimed at both practices. (Americans are far too easily affected by ridicule, and cease to reason in the presence of

laughter, however thorn-crackling.)

Doubtless the old days of intimate self-revelation on the pages of a book with lock and key are passed forever; nor need we grieve. There is always something morbid about such introspection pen in hand; the unconscious posing before possible future readers destroys any value that sincere self-expression might have.

But the record of daily doings, clearly put down for one's future reference, is useful in many ways. It is a sort of a receipt taken from time, to show that we have not spent our days and weeks to no purpose. Quite possibly they may never be re-opened, once closed and filed away. But their value sometimes, when it is desirable or necessary to recall events, is incalculable. And the act of making such a record helps the memory and quickens one's own sense of responsibility. I knew a boy, more than commonly devoted to his parents, who in all his years at school and college wrote home a daily diary letter, putting down anything he thought might interest them or help them to share his life, and that habit continued whenever he was separated from them, until the last separation came. It made the daily round far more enjoyable, like a kind of drama with oneself as chief actor.

The practice helps one toward regularity, too: a blank dated page stares at one so reproachfully that in self-defense it is necessary to leave no more. This particular stimulus is valuable to the clergy, some of whom are altogether too heedless about completing records in the parish register. Dates, Christian names, facts requisite, are too often omitted, with an intention to "put them in later", that goes where so many good intentions go!

AND THEN, AS to the New Year's resolutions. Since time is a necessity of our thinking, the commencement of a fresh unit seems appropriate for such fresh formulating of good purposes; and he must be a hopeless cynic who finds only matter for ridicule in the practice. That they are broken, alas! is not to be disputed: one recalls the toper who came to take the pledge, and on being asked for how long he wished to bind himself, said, "I usually take it for life!" But he will never progress who is afraid to set himself deliberately to the task of amendment; and many a man whose aspirations evaporate altogether into vagueness has found that, if he confines them within a piston-shaft by a definite undertaking with himself, they prove real driving forces.

There is one resolution which I wish every American could be induced to make and keep. We are not, as a nation, lovers of falsehood; on the contrary, we discourse edifyingly (if somewhat pharisaically) upon the disregard of truth we profess to find among "lesser breeds without the law". But there is an increasing growth of unreliability among our people; a carelessness about fulfilling our own undertakings, keeping engagements, performing tasks we have promised to do. The clergy encounter it altogether too frequently. Honorable people definitely assume a burden, and think no more of it; they accept offices, and lay them down on a moment's whim; they are

unreliable. "Yes, I will come in during the week"; "I want to make you a sweater; what color shall it be?" "Don't worry, I'll look after the meeting"; "My car will call for you at 7:30"; "The magazines shall be sent regularly to the given address"; "Of course I shall come to the Corporate Communion Thursday morning". And then—the rest is silence!

How can we bring home to people that "the short and ugly word" is the only characterization for the failure to keep a pledge of any sort, be it volunteered or required, trivial or important? It is an insult to any right-thinking person that one should expect to bind him by a written engagement, duly attested; and yet one knows scores of people who give their word gaily and excuse its violation because it was not a written promise.

The old-fashioned education taught boys and girls that nothing short of a broken leg justified a broken engagement, and that to be found untrustworthy was as disgraceful as to prove dishonest. Let us resolve, as 1922 begins, to go back to that old-fashioned standard, nor hesitate (as we expect reproof ourselves) to reprove others who in that particular fall short.

I WISH WE could get rid of certain tedious falsehoods which crop up continually, no matter how often disproved or exploded. For instance, I read in a new novel (which is advertised as a brilliant satire in Swift's best vein) that the narrator has encountered multitudes of religious teachers who know the falsity of the old creeds but go on teaching them for fear of losing their jobs or shocking their congregations! Speaking with respect, I believe that is a lie. Whatever may have been the case in the days of Leo X, or the Savoyard Vicar, or Bishop Hoadley, it is blazingly certain in our generation and in our country that if a man ceases to believe the old Faith he can advance himself far more surely by publishing abroad his unbelief. If he does so while still sworn to teach the old Gospel, he will be all the more acclaimed as a prophet, a brave man, a courageous thinker; and if he is put out of the pulpit which he entered only after having taken the vow he has broken, he will become instantly a martyr of modernism. That priests and ministers do sometimes lose their faith is true; but that they conceal the loss and go on blasphemously pretending is too absurd even to contradict.

Another absurdity, which crops up daily in conversation and in the newspapers—nay, which was recently featured in an organ of anarchy as the utterance of one of our bishops!—is that something was "put over" on the American people, or on the soldiers, when the XVIII Amendment was adopted. What an overwhelming majority of the states accepted in strictest constitutional procedure, after nearly a century of discussion and agitation and experiment, and when already the larger part of the states and of the area of the republic were already under state-wide Prohibition, was not "put over", nor did the absence of the A. E. F. make any difference, since the Congress that submitted it, and most of the Legislatures that ratified it, had been elected before the A. E. F. sailed. It is quite right for men to want to bring back saloons, breweries, and distilleries to agitate for the repeal of the Prohibition amendment; but it is wrong for them to utter falsehoods about its adoption.

So also I wish that our Christian brethren of the Papal obedience would cease implying that our clergy are usurping the title when they call themselves priests. A single reference to the Book of Common Prayer would save them from that error, even as it might correct the Unitarian reviewer of the new *Life of Edwin Abbey*, the artist, when he says that the boy Abbey "thought of studying for the Episcopalian ministry".

Labor in Business for Itself

By the Rt. Rev. Chas. D. Williams, D.D.

Bishop of Michigan

I HAVE written of Labor in organization for the defense of its rights, the maintenance of its standards of living, and the establishment of its claims. This is the familiar social phenomenon of labor unionism as it is called in the United States or Trade Unionism as it is called in England. It is a movement characterized by many evils in its abuses; many of them supposed to be necessitated by the tactics and strategy of the prevailing state of industrial warfare. These latter will disappear as warfare is slowly but surely displaced by negotiations in the realm of industrial relations. For collective bargaining is sure to prevail in the end and then an increase of industrial democracy will take the place of the present industrial autocracy on the part of employers. The tide is surely and steadily setting in that direction. To attempt to repress or suppress the movement, to try to dam the tide, can only result in a tidal wave which will inundate our industrial world with destructive radicalism; which catastrophe may God and the good sense of our industrial leaders avert!

I now turn to Labor in Business for itself or Labor employing capital as its instrument of production instead of being used passively by capital as is the case in our present system—men using and dominating the thing (capital) instead of the thing using and dominating men.

Here is a crucial test of a widely prevalent social theory—indeed the orthodox doctrine of our successful business men, our capitalists, our conventional professors of economics and business administration, indeed of the American public generally.

It is almost universally and most stoutly maintained that the few (comparatively the very few) can handle capital and rise to positions of dominance in the commercial and industrial world because only these few are fitted by nature or training for such functions; that the vast majority of men, in fact all we call the masses, are only fit to be used as beasts of burden, hands, or even tools, by this small superior class. It is further maintained that only the motive of private profit, individual greed, can develop the energy and inspire the patience and application necessary to the acquirement of the skill, discipline, and capacity necessary for such wise administration and efficient use of capital, particularly on a large scale and for the large production which the world needs.

On the coöperative movement in Great Britain that orthodox theory goes to wreck absolutely.

It is a movement inaugurated and managed entirely by working men—ordinary representatives of the masses. The motive of private gain is utterly eliminated from it, and it is inspired entirely by the motive of common service. It has called out the devoted loyalty and surpassing enthusiasm of millions of men; there are four million members of the Coöperative Society to-day with probably three times as many dependents in their families. The movement has stood the test of seventy-five years of opposition, persecution, bad times, and good times, and yet to-day it is probably one of the strongest commercial organizations in the world and does perhaps as large a business as any other corporation in the world.

Two motives called this movement into being—one a material or economic motive, the other a spiritual or religious motive in the largest and truest sense of these adjectives.

The material or economic motive was this: "The destruction of the poor is his poverty". It makes him absolutely the victim of his circumstances. The rich can buy their supplies of food, clothing, fuel, shelter, in large quantities at low prices—wholesale if they please—and can insist on genuine goods of the best quality. The poor are forced to buy their necessities in small quantities—coal by the bucket-full, tea by the quarter of a pound—generally at exorbitant prices, and shoddy and adulterated goods

are forced upon them. They are the natural and chosen victims of all kinds of quackery, chicanery, cheating, and trickery.

The spiritual or religious motive was this: We live in a nominally Christian world. We are taught on Sundays in our Sunday schools and churches to "love our neighbors as ourselves", "to deal justly, love mercy, and walk humbly with our God", to practise honesty and straight dealing, "to do unto others as we would that others should do unto us". But on week-days in the business world we are taught to put self-interest first always, "to look out for number one", primarily and always, that selfishness and greed are the only sufficient motives for successful careers, that private profit and individual good alone can inspire business energy and industrial achievement. Yes, we are frequently taught to admire and emulate shrewdness, cunning, sharp practice, overreaching, and dishonesty as the height of cleverness. Here is a flat contradiction in terms, an irreconcilable antagonism between the ethics of our religion and the common practice of our commercial and business world. Every clear thinking, honest man realizes that contradiction and antagonism, and it is the conviction of multitudes that they cannot possibly be reconciled in our present system of society; that business and industry on the one side and Christianity on the other cannot be made to work together under our present methods.

It was these two motives which gave birth to the English co-operative movement.

There were preliminary essays at such a movement in the '30s—that darkest period in the history of English labor, when factory hours were often from 6:30 A. M. to 8:30 or 9 P. M., and wages were as small as hours were long.

The originator of those first attempts was that dreamer and visionary, that noble hearted but unpractical man, Robert Dale Owen, a wealthy Scotch manufacturer, who started so many social experiments on both sides of the ocean. Those first attempts failed because they were too visionary and not soundly based. The movement had to come from below—from the masses—and not from above—from the classes. All really great and enduring movements find their birth in the hearts of the masses. It was in 1844 or 1845 that seven simple but shrewd-minded cotton weavers got together in a little "general store" in Rochdale, a suburb of Manchester, to consider the hard estate of the poor and the cruel heathenism of the prevailing methods of business.

They resolved to work together for the mitigation of both these intolerable evils. It was to be done by a change of motives and of methods. For the motive of individual greed or personal profit was to be substituted the motive of common service, and for the method of mutual competition the method of mutual coöperation. In these two things, its motive and its method, are to be found the whole secret of this wonderful movement, its marvellous spirit, its unsurpassed enthusiasm, and its unparalleled success.

But how practically to apply that motive and method was the next question, and here is where the practical common sense, the "horse sense", of these plain, simple men, trained and disciplined in the school of hard experience, succeeded where the dreams of the great Scotch visionary failed. As one has put it, "It was a sprig of Owenite idealism grafted into a stock of common sense".

These seven weavers resolved to start a coöperative society, with a coöperative store where genuine and wholesome goods could be purchased at wholesale prices and supplied to all members without any private profit to any individual. The little shop was extremely modest in its beginnings; its whole capital at the start was only one pound; less than five dollars. But the principles laid down and the rules established are practically those which govern the vast organization of to-day. They were these:

Any one could become a member of the society who would invest a shilling (less than a quarter in our money). No one might invest more than £200 (less than a thousand dollars). Each should receive from the business the current rate of interest on his investment. *But*—and here comes *the* determining and constitutive element of the whole organization—each member should have one and an equal vote in the affairs of the society whether he invested one shilling or two hundred pounds. No one could acquire control by buying up shares.

And lastly, when the books were made up periodically, each should receive a rebate according to the amount of his trade with the store.

Little coöperative stores sprang up all over England, until the map was dotted with them; sometimes they were engrafted on surviving remnants of the old Owenite movement.

Then in 1863 another group of working men got together in a little farm house near Rochdale to consider why the coöperative stores should buy their supplies from the common markets still dominated by the competitive system with all its temptations to profiteering, graft, trickery, and dishonesty. There was formed the Co-operative Wholesale Society—now known familiarly as the C. W. S. They proceeded to purchase farms for the supply of grain, vegetables, and live stock, plantations for the supply of tea, rubber, cocoanut oil, cocoa, etc., even a coal mine in recent days; to set up factories for the manufacture of every conceivable necessity and supply for the needs of their people.

I have not time or space to go into the further history of the movement. It was antagonized and persecuted by the prevailing commercial system—by big business. Every effort was made to crush and suppress it. It was laughed at and denounced. It had its crises and trials. But nevertheless it grew in strength and volume until to-day it is one of the greatest business enterprises and organizations in the world.

A map of the world published by the society is daubed red from one end to the other with the possessions of the society—tea plantations in Ceylon, India, Assam (for tea is the foundation of English existence); cocoanut plantations in Africa for the supply of soap oils; wheat farms in Canada, stock farms in Australia, and many farms in England; a coal mine in Wales, etc., etc. Two-thirds of the meat and wool output of New Zealand are taken by the society. Factories and mills are to be found everywhere turning out boots, shoes, clothing, furniture, soap (a thousand tons a week! Enough to keep England clean!), food stuffs, etc., etc.

They have their banking system, their insurance system—fire, life, health, etc.—and other enterprises innumerable. You will find whole blocks in English cities taken up with their vast warehouses, stores, banks, factories, etc. Sometimes these are the dominating buildings of the city. Last year they did one billion dollars' worth of business over their retail counters and five hundred millions' worth in their wholesale department—and *no one man or one set of men* is making any private fortune out of that business, but millions are finding life easier, more comfortable and wholesome, more livable, because of it. To-day the C. W. S. probably feeds and clothes from 15 to 20 per cent of the population of England. And when in the dire distress of the war the government of England looked for some means to clothe and feed her people, the machinery of the C. W. S. was freely offered, accepted, and successfully accomplished the stupendous task and a co-operator, a common laborer, J. H. Clynes, was made the food controller of Great Britain and a member of the war cabinet.

One other interesting aspect of this movement I must mention. Here we have labor employing labor and employing it on a wholesale scale. There are thousands of employees of the C. W. S. and labor is getting a taste of its own medicine. It is getting wholesome discipline and experience out of that medicine. Trade unions in England are universally craft unions, that is, organizations of workers in a certain trade. But all the employees of the

C. W. S., of whatever craft, united in one union to "buck" the society, and that union was and is just as ugly and unreasonable as any labor union can be. Tom, Dick, and Harry, a carpenter, a blacksmith, and truck man respectively, each a member of his own craft union, doff their smocks and overalls, put on their Sunday-go-to-meeting clothes, and go down to the C. W. S. directors' room to sit around a mahogany table—and, behold, they are transformed! They are no longer working men, employees, or even trade unionists; they become those hated and execrable monsters, *capitalists* and *employers*; and they are up against the prejudice and passion, perhaps an actual strike, of the union of their own employees!

We heard many bitter accusations from the members of this union against the tyranny and injustice of their fellow workers, the directors of the society, and some, though less, complaint from the society directors of the unreasonableness of the employees. But careful inquiry and investigation seem to show that the C. W. S. is, on the whole, a most fair and even considerate employer. It pays the union wages and often more. It employs universally collective bargaining. During the war it continued the wages of every employee who enlisted or was drafted and took back every returned man, even though he were crippled or maimed. That is a record, I think, unparalleled.

I wish I could describe the spirit of this movement as I saw it in the members of the society, the enthusiasm, the devotion, the idealism, the religious passion, that characterize them. They have schools to instruct their members in the history, art, methods, and even the spirit and ideals of the movement. Their meetings are often like prayer meetings in their fervor, and yet their business is carried on with all the cool common sense, the acumen, the skill, of the "best" business men in our competitive system. Their motto might be, "Not slothful in business, fervent in spirit, serving the Lord".

I wish I had space to describe another venture of labor into the business world, and that is the National Building Guild. It is a coöperative society of producers as the C. W. S. is a coöperative society of consumers. It is an organization of working men in the building trades to erect houses at cost, without the profiteering or even the profit of private contractors. It is headed and guided by expert economists and industrialists, and, though only a year or so old, has thirty-five branches and already some fifteen or twenty million dollars' worth of contracts. Perhaps it will grow to the proportion of the C. W. S.

All of which goes to prove that there is enormous collective ability in the masses as well as transcendent individual ability in a few supermen, that the motive of common service can be as mighty as the motive of private greed; that the method of coöperation for mutual good can be as effective as the method of mutual competition for selfish advancement; and that idealistic, unselfish, and Christian principles *will work* in industry and business.

THE FEAST OF LIFE

While voices are merry,
And hearts are light,
And eyes are shining,
And hopes are bright;
I'll sit and feast,
Where the firelight blends
The visions of life
With the forms of friends.

When the songs are sung,
And the tales are told,
And the light is out,
And the hearth is cold,
And the cups are dry,
And the guests are gone,
I'll go to my rest;
But I'll wake with the dawn

FREDERICK A. WRIGHT

Finding the Faith that Satisfies

A series of five papers

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

IV Recalled to Faith

FOR some half-score years after finishing my university career (in this and the concluding paper of the series I will assume the personal narrative style), it was my ambition to reach the highest possible pinnacle of scholastic fame. To this end every effort was devoted.

The life of a college professor and administrative official is one of routine tempered with variety; there is the daily round of classroom lectures, conferences, meetings of committees, and attendance upon the social functions of faculty and students. The man in this profession, however, who aims to reach a superiority in his special subject, must have the courage to allot a definite portion of each business day to the continuing of research methods gained in university days; he must bear in mind that in the highest educational circles in America, as in Europe, a scholar is judged by what he has published rather than by a satisfactory rendering of teaching service. In order to meet this requirement, the active scholar must devote considerable time to keeping abreast of the literature of his subject—that is, the published works and papers of the great scholars at home and abroad—and he must, above all, have ever on hand a definite piece of investigation, the results of which he hopes may be found worthy of a place in one of the learned journals of his field.

Such a program was arduously followed. It was my purpose and endeavor to present some new problem at recurrent meetings of philological associations, to see in print the results of some special study each year, and perhaps at length to bring out an epoch-making edition of a Greek classic, or to present in a new light some troublesome point of a text criticism or archaeological discovery.

There is no intention here to belittle or decry such an ambition or the efforts exerted for its attainment, but as intimated in a previous paper, scholarship of this kind lacks universality. It does not lead to the greatest end. If the average scholar of today were half as much in earnest to discover the *summum bonum* as was Thales of Miletus, there would be at least twice as many men of high attainment in the field of theology—a province unparalleled in its appeal to the universal; for surely the study of religion, and especially Christianity, will extend and widen infinitely the scholar's vision. Moreover, I would not imply that the scholar may not have deep faith; he may and should; in fact he must have faith in himself, in his form of educational service, in the greater minds whose lucubrations he reviews, and in the special province to which he devotes his labors. But he may find that he is missing something; that his very faith in his ideals, in himself, and in his colleagues shows him the need of a higher faith, which sometimes apparently begins to slip away. Many an investigating scholar becomes unwittingly a second Lucretius and sees

"The flaring atom-streams
Running along the illimitable Inane,
Fly on to clash together again, and make
Another and another frame of things;"

and at last he is, like that sincere devotee of Epicurus, a materialist. Why? Because he is dealing with material problems in preference to things spiritual.

As I pursued my studies and perfunctorily carried through the duties of classroom teaching—for the investigating scholar may come to regard his daily teaching as an interruption to his researches—I grew further and further away from the beliefs of my early boyhood. We were "nominal Christians," if the question were put to us by the census enumerator. We attended church, but found little in the meetings sufficiently uplifting or instructive. The hidden longing for a satisfying form of worship was not met. My studies took me further along the way of ambition, and with the first flush of success and recognition there came unfortunately, instead of reliance on God and

gratitude for gifts bestowed by a Loving Father, only self-sufficiency. Many a man starts out in life to make a name. He says in effect: Go to, I will become famous and successful; all barriers and doors in the way of my ambition shall swing wide at the open sesame of my self-sufficiency. He may assume as his motto: "I am the master of my fate; I am the captain of my soul", failing to hear the solemn warning of our Lord: "Without Me ye can do nothing". The ephemeral brilliance of a career well started seems to intoxicate him with self-esteem; from egotism it is but a "king's move" to arrogance and obduracy.

It is only heart-rendings, trials and failures that can bring such a man back to his latent better self; can recall his soul to the faith that satisfies. I shall ever be grateful to God that trials were given to bring me down from a coveted prize of the high calling of pure scholarship, with its accompanying ingratitude to my Heavenly Father, to a humble realization of my dependence on Him, and a recalling to Faith. For I had, for several years, relied wholly on my own mental powers to accomplish my will. There had been but little real trust in a higher power; this was due to environment, to indifference, and, most of all, to self-esteem. Too long had I lived a life without prayer and without more than a mere passing recognition of my Maker. When trials and errors followed attempts to rise higher and ever higher in worldly ambition, I was at last brought to my knees in prayer to a forgiving God, that he would take me back in answer to my confession, "Father, I have sinned against Thee, and am no more worthy to be called Thy son." The closest and dearest friends helped me to find again the lost faith; a consecrated priest who to-day reads these pages drew me closer to the receiving of the Holy Spirit. The joy that came to a heart which long had shut out God is known only to those who have passed through a similar experience. In the midst of trials this staying Power was ever at hand. He is now and from henceforth Companion and Friend.

To a man who has found various kinds of religious meetings cold and unsatisfying the form of the Holy Communion of our own Church makes, I believe, the strongest appeal. To one who has been led away, by various circumstances, from a real sense of God's presence, I am convinced to-day that our altar offers the satisfying means of reestablishing a relationship temporarily abandoned.

It was this form of communion which made the deepest appeal to the soldiers at the front in France; they found something tangible which they recognized as necessary to their souls' wants. The constantly increasing band of those who seek to be worthy to receive at this altar is but an additional proof that the Church is appealing to the thoughtful, the perplexed, the dissatisfied, as never before. Men turn this way and that to find a faith that satisfies. Men and women seeking in erring directions some spiritistic or scientific method or interpretation turn again to the Lord their God. No system fostered by charlatanry can serve as a satisfying faith or religion. Those who turn away from God will be brought low in humility to a recognition of His power; it may be in the flush of success; it may be in early or middle life, after the cruel truth of failure is palpable; it may not come until the hour of death; but a man shall go to meet his Maker surely with some opportunity having been given for reconciliation. If this generous offer of a loving Father is rejected, it may come again, through the infinite mercy of God, but there comes a time when the perversity of a man is obdurate, and the last chance passes. If the call to faith and service is answered, he who accepts the vocation will find its concomitant gifts to be joy, peace, and holy zeal. And one of the greatest proofs of the truth and real efficacy of the Christian faith is that the recipient of this gift which God is eager to

pour into our hearts, cannot patiently wait until he has transmuted faith into action, through the power of the Holy Spirit. The recall to faith is a call to new service.

From those who have been given advantages of birth and education much is demanded. *Noblesse oblige*. In the Kingdom of God the more thorough the background of education and experience, the more pressing the call to service; the more insistent the appeal to opportunity. Coupled with an unchanging faith must be a desire for holy living. The accompanying of faith with service is inevitable to the holy life. Each one of us whose faith in our Lord is constant can find some grateful service to perform in return for His gifts to us. Our faith need not be proclaimed except by the quietness, confidence, and humility which are the qualities of the truly faithful.

The house of my personal ambition, then, had toppled and fallen. I was not sorry; on the contrary, I was happy; a burden was taken from my shoulders, the burden of myself whom I was striving to carry alone. Now I should yield my burden to my Saviour. Error and wandering had brought me from the heights of self-esteem to the humility of complete subjection to the will of God. Much had been given to me of which I could yet make consecrated use in the service of God. The recall to Faith offered unusual opportunities to one to whom some unusual advantages had been given, and on whom many gifts for the help of mankind had apparently been bestowed. What use should I make of whatever talents God had graciously and freely given? These gifts I had thought were mine; no longer could they be mine for my own personal gain and ambition. I must yield them all to Him.

One day I wrote on a small card, which I still carry in my pocketbook: "Thou hast laid Thy hand on me". We shall see in the closing number of this series the import of these words.

THE ISOLATED

By THE REV. WARREN R. YEAKEL

NOW that the time for "the turning over of a new leaf" in the history of the Church is nigh should not many more of the faithful be concerned about those who are isolated?

No method has yet been discovered which seeks with definite aim to keep in touch with all those who are yet in the flesh who have received "the Sacrament of Strength and Courage." Bishops report hundreds and thousands of Confirmations each year. Statistics show the loss of hundreds and thousands each year.

An efficient method would be for each bishop, not solely to have a list of those confirmed, but to aim to keep in touch with such souls from year to year. But modern bishops are, like Martha, "busy about many things", and are apt to do big things, and to delegate little things to others. Yet no one else can get that sort of general list. Indeed, it would be something big enough for the biggest, if the Presiding Bishop and Council had such a list of all the communicants in these United States. All business men will see the high value of this suggestion, and some of them might wish to buy a list like that. Many are not yet aware of "the stuff that the Episcopal Church is made of".

Then, if priests could stand the test, bishops might write a more or less personal letter to recent candidates suggesting that they meet him at the coming visitation and have a roll call and a conference. What heart searching there then might be! If some have "passed away", then "pray for their souls". If some are lukewarm, ask the reason why. If some are missing, inquire concerning them. Thus the Chief Shepherd might prove, in a doubting age, that he "cares for the sheep", and wonders come to pass in communicants and clergy.

Obviously, because there is not much *esprit de corps* among us, it is difficult to get lists of the isolated. However, any bishop could begin such a crusade as will awaken the whole American Church. Yet others may be busy. Suppose each ardent communicant would try to get in touch with an isolated communicant, whose name on application might be given by the bishop. Surely if one is a convinced Churchman, one ought to be able and to aim to convince

others. In the cities, as in the country, there are lonely communicants. For instance, a man in a hospital, whose wife visited him daily, asked another for a Prayer Book:

"Why not ask your wife to bring it?"

"She and my children are Roman Catholics."

Here was pathetic loneliness.

Is it not needful, therefore, in this centennial year to try to be more thoughtful missionaries and cease to be as were the communicants of the Church at Laodicea? See Revelation 3:14-22.

It was reported at a rural conference that a list containing hundreds of names had been gathered by a missionary who subsequently left the diocese. It was asked:

"What use was made of that list?"

The startling reply was:

"No use."

Possibly this proves that we do not "work together", and that there are theories about the isolated, but no programme.

What can the lone communicant do for the more lonely? He or she may seek and find at least one of the same sex. There is a woman in the Diocese of Bethlehem who sends THE LIVING CHURCH to a woman in the Diocese of Albany. The sender may never know what her long-distance thoughtfulness has done for the isolated.

Then city communicants could afford to buy and to send, once a year, a big-typed Book of Common Prayer to some man or some woman in the rural parts. Only the largest cities have Church book shops. Country folk are apt to be "at sea" as to such shops. In the long winter days and nights they read a surprising lot of strange stuff. Why not more helpful literature? Oil lamps cause eyes to grow weary. Big type is best for older eyes. It is amazing how few Prayer Books one finds in the country. Consider that Bishop Philander Chase was converted to the Church by a Book of Common Prayer, also one of the early presidents of Yale University. Then some helpful booklet might be sent or suggested as *The Prayer Book Reason Why*, or *the Prayer Book Commentary*, published by the S. P. C. K.

As the Church year is about to begin, copies of the *Desk Kalendar with Lectionary for 1922* might be mentioned. Lectionaries are not solely for the clergy and lay readers. Suppose some could afford to send to a shut-in or a shut-out communicant a proper Bible with Apocrypha, as used in the Church. The result might be amazing. This might lead on to "Helps." Possibly a condensed Smith's *Dictionary of the Bible*, or, if one can afford it, a commentary such as the *Cambridge Bible* series or the *New Century Bible*.

This might inspire further quest and then worth while booklets might be suggested: *The Church of the New Testament*, by Bishop Grafton, with all references to Holy Scripture carefully noted, printed by the Morehouse Publishing Company, Milwaukee. Or *The Gospel of the Kingdom*, by Bishop Rhinelander. Or *The Faith by Which We Live*, by Bishop Fiske. On loaning a copy of this book to a perplexed communicant, she read and was helped and wanted another book, yet had not returned the first.

Thus, by a more general pursuit of such a programme as this, the whole Church might come to be more and more missionary and more and more spiritually efficient, and much of the loneliness of city and country be done away, and we come to be, indeed, the American Church for all sorts and conditions of men.

THE TRAINING of the child is the noblest and most important work there is in this world, and it is within the range of every woman's life, whether there be children in her own home or not. The manner and aims of a woman's life must be high and fine, if she would command the respect of the child. God has ordered human life with a long childhood and youth, a long period of helplessness and immaturity, to teach us the supreme need of patience, self-sacrifice, kindness, and pity, and to give the place of the highest influence in the world to women. The Holy Child at Bethlehem and Nazareth and His Virgin Mother grip the world still, and there is something wrong with man or woman who responds not to the lesson there taught. The mother's work seems hard and often of the nature of drudgery, but it is the real work which counts, as nothing else, in the making of this world what it ought to be.—*The Bishop of Newark*.

Oberammergau and Bavaria

By the Ven. W. E. Nies

I THINK it in the public interest to make a few comments on the short article, *The Passion Play of 1922*, in *THE LIVING CHURCH* of October 22nd.

The writer of the information on which the article is based seemed plainly to intend to keep away as many Americans from Oberammergau next summer as possible, by intimating that they will be exploited, or badly treated, if they come. That is how I, and several others who have read the article, understand it.

As the *Passion Play*, as given at Oberammergau, is a great world feature, and a most impressive and uplifting event in itself, I do not like to see any of my countrymen unnecessarily frightened away from so great a privilege and pleasure.

I beg, therefore, in order to allay apprehension, to state that the tourist agency in Munich referred to, but not named, in the article, but described as having an undue monopoly of arrangements, making dates, receiving applications for accommodations, and fixing prices of seats and of living in Oberammergau (which monopoly, all the rest of the article intimates, will be misused to exploit tourists) is the Bavarian State Tourists' Office; before the war, the old firm of Schenkers, as well-known and esteemed in Central Europe as the firm of Thos. Cook and Son, in England. All contracts for Oberammergau tours made by Thos. Cook and Son are simply turned over by them to the Bavarian State Tourists' Office, who are the central managers of the whole business.

The writer of the information on which the article is based is innocently mistaken in asserting that this tourists' agency in Munich "fixes the prices of seats and living in Oberammergau". The Oberammergau people themselves fix the prices of seats and living for the tourist agency, just as do the steamships, railroads, automobile companies, and others. As the Bavarian State Tourists' Office does not pretend to be a philanthropic concern, I presume it intends to make a profit on the prices made for it. One thing is certain, the agency is an old firm of high standing, and by making contracts on the enormous scale required by such a feature as the Oberammergau *Passion Play* can do far better, as regards price to the individual, than the individual could do for himself.

This is proved by the information contained in the circular issued by the firm, which, for a forty days' tour, including twenty days' sight-seeing in Berlin, Munich, the Bavarian Alps and castles, Nuremberg, Frankfurt, Wiesbaden, Cologne, Coblenz, Amsterdam, and the Hague, besides Oberammergau and the *Passion Play*, charges the fixed price of \$500 for everything, including steamship, railroads, living, and even automobiles. When one, in these days of expensive and troublesome travelling, can be relieved of all personal arrangements, and do all described in the circular for \$12.50 a day, what foundation can there be for any intimation of exploitation?

Now about the intimation of bad treatment in Bavaria. "Any one going there", says the writer of the information, "should consider conditions in this country. Bavaria is the least agreeable part of Germany, and the people the least cordial". The general travelling public have always, and rightly, been under the impression that Bavaria and all the southern part of Germany contrasts most favorably, in the matter of agreeableness and cordiality, with the Prussian North. A good deal depends, however, on the traveller himself as to what kind of treatment he receives. If he comes with a hostile mind, as many do, he is not apt to be over agreeable himself, and can easily provoke bad treatment, in Bavaria, or anywhere else.

As for the complaints about police control and restrictions on strangers, passport, *visas*, etc., the peculiar situation in which the German cities, especially great railway change centers like Munich, find themselves, should, in fairness, be taken into consideration. The in-

land food and wares in the shops, because coming from the labor of the country itself, are much cheaper than outside of the country. But if they are bought up, what is left becomes dearer, and outside supplies have to be brought in. This raises the price of everything to the natives, who have only their depreciated money to buy with. The authorities have a problem to settle; a restless population, ready to make trouble on account of the increasing difficulty of living on the one hand, and on the other, the hotel and business interests who need the money and patronage of the foreigners. Both sides must be kept satisfied. The problem is, in a way, solved, or at least a solution attempted, by letting foreigners in, but keeping them moving after they have remained a while. It is the measures adopted to keep them moving that arouse much resentment among the foreigners. There is no room here to detail these methods, but they would make humorous reading. The simplest of all ways to keep down too large a foreign population, or at least prevent it from doing too much damage, would be to find some way of fixing a scale of higher prices for them. But this is just what they would resent most, and is, in fact, the burden of most of the complaints written to the newspapers by tourists.

There would be a humorous side to the whole matter if there were not so many tragic consequences bound up with it. Considering the intrinsic value of the goods bought it is almost impossible to be really cheated, if one is buying with foreign money, even if several times the German price were to be charged. This is seldom the case; it is usually doubled. It is not the thing itself that raises the resentment so much as the way it is done. In France, where they have as keen an eye for an easy American as anywhere in the world, the shopkeeper will be as safe and amiable as a kitten when it sees some one with a saucer of milk, which there is a prospect of coaxing into its warm, furry little stomach. A purchaser almost feels that it would be ungracious to question the price. He only knows afterwards that it was too much. But here, with characteristic German directness, you will be given the price, and the information added that for you it is twice as much! Like a good American, you feel that you cannot possibly stand it, and indignantly leave, though the goods, considering their intrinsic value, are still remarkably cheap.

A striking example of the difficulty of being really cheated is the very complaint which the writer of the information to *THE LIVING CHURCH* has made about his linseed flour. "For linseed flour", he says, "I had to pay five times the price." I took the trouble, after reading the article, to inquire at a large and reliable chemist's shop what the price of 100 grams (1-5 of a pound) of linseed flour was. "Two marks," I was told. With exchange at 200 marks for a dollar (which it was about the time the letter was written) that would be one cent. If the writer were charged five times as much, it would be five cents. He was swindled, then, out of four cents. (I don't know what linseed flour costs in America, but I presume it is much more than five cents for 100 grams.) Surely this is not a great enough grievance to justify publication, with a warning to Americans to keep away from Bavaria and Oberammergau and the monopolizing tourist agency.

Will it be too much to give another example of the practical impossibility of any one with American money being really overcharged? An American friend of mine had occasion, recently, to entertain four people at a popular restaurant of a good class and well-known for its cooking. The supper ordered was: I—Eggs with mayonnaise. II—Half a broiled chicken each, with salad. III—Ice cream; and a half pint of fair claret to each guest. The bill, with tip, was 200 marks; in American money, about eighty cents, for five people. The pathetic side of this is that 200 marks to the average German is the better

part of a week's salary, out of which he must find the onerous taxes, and support a family. The suppers are not for him, but for the rich manufacturer, banker, trader, or foreigner. "What is one man's meat is another man's poison" certainly has its application to the great cheapness of everything to the man of foreign money. It means poverty to the German outside of a limited class.

The readers of *THE LIVING CHURCH* may remember the list of beneficiaries of one of the food distributions the American Church Relief Committee held, and which I published in *THE LIVING CHURCH* on October 22nd. Among this same class of families, where there are two or more children, we are to have a Christmas distribution of 400 packages of food with 100 marks' worth of food in each package. The amount will be about what we could have given them at 33 marks a package last Christmas, as food has gone up about three times. They will take the food with thankfulness, and, in many cases, with tears. Our relief work gives us a real indication of the poverty among this defeated people, and the reality of the glaring fact of this poverty, and it does seem to me that Christian travellers should try to realize the real situation, and have some mercy, instead of writing press letters to stir up feeling because some shopkeepers have yielded to the temptation of raising the prices of goods to them when the goods, considering their intrinsic value, are still absurdly cheap.

"Blessed are the peacemakers, for they shall be called the children of God."

SINFUL SAINTS

By LOUIS TUCKER

AND as we deeply meditated on these things, we saw, in vision that was not altogether mere imagination, the ranked saints in glory; and a great downcast company of sinners; and Christ on the Cross, between; and He said:

"Is any drunken here?" And a great saint stepped forward, blazing in glory; and the whisper ran along the ranks, "Noah! It is Noah!"

"How came you among the saints?"

"I repented and reformed and asked for pardon and lived clean."

"Well done, good servant."

Then He upon the Cross turned His head toward the sinners and asked: "Are there any drunkards here?"

They hung back, but uselessly, for He can see all things. So, at last, there came forward many and knelt. "Show them the straight way," He said; and Noah came and stood with them.

Then Jesus questioned: "Are there any cowards here?" And a great company of sinners came, and knelt, and a saint came and stood among them, a very great one. "How came you here, Abraham?"

"I denied my wife for fear of death and believed not God; but I repented and amended and cast fear aside and lived clean."

"Well done. Take these and show them how to do the same. Are any here dishonest in business?"

Then many sinners came and knelt, and a great Prince of God stepped out and stood by them. "Jacob, how came you among the saints?"

"I repented and amended and wrestled with God for pardon and lived clean." "Well done. Show these My way. Are there among you any lustful?"

Then many came and knelt, and to them came a fighting man and king, blazing in glory. "David, how came you here among the saints?"

"I repented and confessed my sins and asked for pardon and amended and died clean." "Well done. Show these the way. Are any here of ungovernable temper?"

Then one came forward, of such majesty that men were abashed before him. Yet, as he stood, many, many sinners, under the eye of Christ, came and knelt near him. Then Jesus said, "Moses, how came you among My saints?"

"I slew a man, Lord, in my wrath; but I repented and confessed my sin and lived meekly and died clean."

"Faithfully done. By thine example, help these find the way. Are any here profane?"

Then there was a pause; and, at last, from among the saints, came voices, "Thou hast promised to us of the New Covenant that our sins shall not be so much as remembered any more."

"True. True, at the last. Yet, in the meantime, find it in your hearts, children, to lend of your example for love of these poor folk—and Me."

Then one rushed forward and flung himself at the foot of the Cross and said: "Master, I cursed and swore. I did deny Thee. I deserted Thee. I also repented, confessed, took pardon, and died clean."

"Well done. Feed these, My lambs. Are any here contaminated?"

"Must this be so, dear Lord?"

"Daughter, for love of these, My little ones, it must be so."

Then a woman came forward. She was ablaze with glory, exceeding glorious, but she was veiled.

"How came you here?"

"Rabboni, out of Thine exceeding mercy, Thou didst cleanse me, and I died clean."

The timidly, irresolutely, out from among the sinners, came many, veiled, and knelt around her, and the Lord said:

"Well done. By thine example, help these. Have any here forsaken a friend?"

Then came ten men together, and they shone, more than the great archangels who stood to right and left of the cross; but they were downcast. Then, out of the crowd came many, so many that it was pitiful; and knelt around them. Then the Lord said: "Brethren, how came you among the saints?" And they answered: "We hardly know, dear Lord, we hardly know. But we repented and took pardon and died clean."

"Good servants. Feed My sheep."

Now there were not so many of the crowd left after these were gone. Then He said: "In the long last, good work for God is not in vain; but sometimes for a time, it fails. Are there any failures here; any who have tried to do God's work and failed of full success?"

Then all that were left knelt down.

Now when all were kneeling, the Lord Himself came down from the Cross; for, in such company, He is no longer crucified. And He Himself went to them and stood among them. And for a time was silence. Then He said: "Lo, I Myself will teach you, for I too did My best and shall at last succeed; but with some, and for a time, I also fail."

LINCOLN'S APPEAL FOR LOYALTY TO ALL LAWS

LET EVERY American, every lover of liberty, every well wisher to his posterity, swear by the blood of the Revolution never to violate in the least particular the laws of the country, and never to tolerate their violation by others. As the patriots of seventy-six did to the support of the Declaration of Independence, so to the support of the Constitution and laws let every American pledge his life, his property, and his sacred honor. Let every man remember that to violate the law is to trample on the blood of his father, and to tear the charter of his own and his children's liberty. Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in schools, in seminaries, and in colleges; let it be written in primers, spelling books, and almanacs; let it be preached from the pulpit, proclaimed in the legislative halls, and enforced in courts of justice.

CHRIST IS the Rest of the Gospel (as He is also the Holy Land): believing is the entering into this rest; here is His Sabbath, and the keeping of it. Keep in the faith, the Gospel Rest is kept. I do not make void the law by faith, or through publishing the ministry of the Spirit, but establish it in its ministration in the Spirit to the disciples of Christ; who, keeping to the Spirit, cannot transgress the righteousness of it, though they may there learn not to esteem one day above another but to esteem every day, no days having ever had real holiness in them one above another; but only a figurative or representative, which the substance Christ and His Gospel swallows up; for as His day dawns, those things which were the shadow of it fly away.—Isaac Pennington.



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.

HISTORY IN THE PUBLIC SCHOOLS

To the Editor of *The Living Church*:

HERE is nothing surprising about the quotation from an examination paper with which you opened the discussion of the exceedingly important question of history in the public schools. All the text-books teach what you quoted, and every child in every public school in the United States is being taught it at this moment.

You have simply brought out what teachers of history have been up against for years. What is one to do? If you stop using one book, the others are all the same. The evil is much wider than you suggest in your editorial. It applies to many other fields of history beside the sixteenth century in England. I append a few examples taken from different books all in wide use in our public schools:

"We are now to survey the organization [of the Church] as it stood when the Church had won Western Europe." (Date not here given, but this would indicate about 700 A.D.) . . . "At the head of all this Church hierarchy stood the pope, the spiritual monarch of Christendom. He was *supreme lawgiver, supreme judge, supreme executive*. He issued new laws in the form of *bulls* (so called from the gold seal, or *bullo* on the documents)—and he set aside old laws by his *dispensations*—as when it seemed best to him to permit cousins to marry, a thing forbidden by the canon law. His court heard appeals from the courts of bishops and archbishops, and likewise from many of the temporal courts of Christendom. Now and then he set aside appointments of bishops and other clergy and himself filled the vacancies!" West, *Modern World*, pp. 135, 137, 138.

Any tyro in history can recognize the falsehood of this as a description of the papal power at the time "*when the Church had won Western Europe*".

Let us hear another:

"They believed that St. Paul and St. Peter had founded it [the Church in Rome], and that St. Peter was its first bishop. This idea brought the Roman bishop especial reverence; for it was understood that Christ had appointed St. Peter to be head of the Church, on one occasion declaring to him:

"And I say unto thee, that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven. And whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven."—Matt. xvi. 18ff."

Reference is also made to the circumstance that the word *Peter* means *rock* (*Sic!!*).

"The idea was that as the successors of Peter the bishops, or popes, of Rome also held the headship, and that, receiving the truth by tradition in an unbroken line from the chief apostle, the popes were better able than any others to teach it in its purity". Botsford, *A History of the Ancient World*, pp. 549.

Admirable statement of the papal claims! That footnote is especially delicious. *Petrus* does not mean *rock*, but *rocky*, a *stone*, something taken from the rock and possessing its nature. Peter was called *rocky* because he had confessed the *Living Rock*, S. Matt. xvi. 16; the *Rock* that was not called *Rocky* because Peter had confessed it!!

What does this author say on the other side? *Nothing!*

Let us quote another:

"When the Roman missionary, Augustine, was sent to Britain, and the Anglo-Saxons were converted to Christianity, the Church became organized on a Roman basis. . . .

"When we speak of the conversion of the Anglo-Saxons by Augustine, we must not forget that Christianity had already been established in Britain during the Roman period. When the island was invaded by the pagan Germans, the Celtic Christians took refuge in Scotland and Ireland. The early British, or Celtic, Church was thus preserved in these places, and had a strong seat in the island of Iona. The rivalry between the Christian Celts and the missionaries from Rome was finally settled by an agreement to unite under an archbishop appointed by the Pope. The man selected was Theodore of Tarsus, who organized the Anglo-Saxon Church upon a Roman model." Morey, *Ancient History*, pp. 494-5.

This author is evidently very fond of "a Roman model" as he speaks of it twice in one page. The exceedingly minor detail that the Roman missionaries converted only *Kent*, a small kingdom in the southeastern part of England, and that the Celtic missionaries converted nearly all the rest of England, would never be guessed from the above account. But there are so many other perversions of fact in these few sentences that it is not worth while lingering over them.

Let us take one final witness, an instance of what they all say on this unsavory subject:

"The actual separation from Rome came from the desire of Henry VIII. to have his marriage with Catherine of Aragon, with whom he had lived for eighteen years, declared void, in order that he might marry Anne Boleyn, with whom he was infatuated. When the Pope refused to grant the annulment of his marriage, Henry obtained his divorce from a court of the English Church, presided over by Cranmer, his Archbishop of Canterbury. In 1533 he proclaimed Anne queen, in defiance of the Pope". Harding, *Mediaeval and Modern History*, pp. 345.

Henry had married his brother's wife. This was against the laws of God and of the Church. Herod did the same. St. John the Baptist rebuked Herod and died a martyr for his rebuke.—St. Mark vi. 17:18. The fact that the Pope had given Henry a dispensation to marry his brother's wife [not, we notice, stated above] did not make any difference; it only made two criminals instead of one. In annulling a marriage that never should have taken place, and was in fact no marriage, the English court acted strictly according to the law. Henry's marriage with Anne was strictly legitimate. The writer has no interest in Henry VIII. whatever. As Bishop Grafton well said, he has something of the relation to the English reformation that Pontius Pilate has to Christianity. The only point is that in all the books, as here, the accusation of law-breaking in this matter is directed against the English Church, whereas, as a matter of fact, it belongs against the Church of Rome.

We are facing a very serious, deadly, and determined attack upon our Church. The Church of Rome is extremely powerful, none the less so because she does not publish her power upon the first pages of the newspapers. The center of the attack is in the publishers. There is no use in objecting to the use of any particular book in the public schools if you cannot find any other book to put in its place. *And there is none*. No book can get published that does not pass the Roman censor. And the proof of this is that there is no book published that has not passed the Roman censor. That is, there is not one single history that I know that is not full of Roman propaganda, and that does not very seriously slander and discredit the Anglican Church.

I do not know any power short of General Convention that can cope with this situation; and until General Convention chooses to act I suppose we shall have to suffer. In the mean time I think it would be extremely desirable if rectors would familiarize themselves with the histories used in the public schools in their towns. We should probably get some very enlightening information if the clergy generally would do this. And I think great thanks are due to you, Mr. Editor, for bringing the question up.

There is one special difficulty in this country, however, that will last as long as we cling to the name *Protestant*. The English Church has always refused to be called Protestant. The popular mind knows only two religions, Catholic and Protestant; and if the writers of school histories have any further information they do not display it in any of their works.

Obviously, if you are Protestant, you are not Catholic, and if you are Catholic, obviously you began in the sixteenth century, and your Church began with Henry VIII. There is no escape from this easy and natural syllogism until people learn that you are performing the impossible task of being Catholic and Protestant at the same time. And it is going to be a long, long time before any great body of people in this country figures that out. Whenever we see fit to drop our Protestant name, it is going to be vastly easier to maintain our ancient heritage and to get the school histories to tell some modicum of the truth.

Very faithfully yours,
EDWIN D. WEED.

Duluth College School, Duluth, January 8.

CHURCH HISTORY

To the Editor of *The Living Church*:

DESPITE a somewhat pessimistic tone, fully warranted, it was good to read Mr. Jenkins' letter in your issue of the 7th inst, and to know such men as he are active and working as to historic accuracy in Church history. As a body we are to blame. We are too supine; care too little; too lazy to understand or care to understand; follow the line of least resistance. Does it need an Isaiah to awaken us—bishops, clergy, and laity, all?

We need a shake up, one and all; some more than others. Why do not seminaries teach with a punch and give postulants stiff vertebrae and sound sense and why not relegate the word *expediency* to oblivion? Why do not clergy urge subscribing to Church papers and magazines? And if only the next Convention would talk less and accomplish more, what great things may be ahead, especially if the word *re-union* is not heard. Let us know more, how and why, before we talk that.

Chicago, Ill., January 12, 1922.

CLEMENT J. STOTT.

INJURY DONE BY BISHOP BROWN'S BOOK

To the Editor of *The Living Church*:

YOUR editorial this week with reference to the apostasy of Bishop Brown, is, I think, a most timely one. Only a few weeks ago, the chaplain of the Federal Prison at Leavenworth told me that Bishop Brown's book entitled *Communism and Christianity* has quite a large circulation among the prisoners, and is the cause of much harm to religion. He asked if some action could not be taken by the Episcopal Church, repudiating Bishop Brown's stand. Surely something should be done about it.

Leavenworth, Kansas, January 7th, 1922.

R. K. POOLEY.

RURAL MISSION WORK

[CONDENSED]

To the Editor of *The Living Church*:

WILL you please give space to my commendation of Bishop Beckwith's reply to R. Y. Barber? Such magnificent loyalty to our priceless heritage, the Book of Common Prayer, seems, at least, to be rare these days.

I have personally felt, for a long time, that in faith and practice our Church and Prayer Book are the two corporate witnesses in this world-to-day of primitive Christianity and so am immensely pleased with Bishop Beckwith's remarks.

I took the trouble once to write the Department of Missions, citing two missions of extremely opposite Churchmanship, and asking the Department which kind proved the more fruitful in producing permanent results in the extension of the Church. Without hesitation the Department answered that the Churchmanship did not seem to make much difference in the matter of permanence in mission work, but that *Loyalty to the Church and Prayer Book* was the prime factor. This was the deduction of experience with every shade of Churchmanship and seems to me to be the norm by which we must measure the effectiveness of missions.

Faithfully,

T. B. RENNELL,
Vicar of Evergreen, Colo.

AUXILIARY TO NEW YORK CATHEDRAL

To the Editor of *The Living Church*:

MAY I make one small correction? On page 326 of your paper, January 7th, you speak of "Woman's Auxiliary to the Cathedral League". We have never belonged in any way to the League. This Auxiliary was formed about 1900—some time before the League was formed—and has had nothing to do with it. We are incorporated and the League is not.

A suggestion has been made that we consolidate with the League. Nothing has been done as yet. The Bishop is thinking it over. It may not be possible, it may not be an advantage to either of us. We both work for the same thing but in an entirely different way. The question is if it can be done and if the Cathedral will be benefited by it. In that case we would all agree to it heartily. At present the matter is in the Bishop's hands.

49 West 44th St., New York, JULIA G. McALLISTER.
January 13, 1922.

CHURCH PENSION FUND

To the Editor of *The Living Church*:

PLEASE let me thank the authorities of the Pension Fund for the clergy. No wiser act has been done by any board than this of giving to the widow of each man who falls in active service \$1,000. I would suggest that now an effort be made to enlarge the capital of the Pension Fund, so that every person who receives a pension shall have \$1,000 a year. This can be done and it would be if a ringing appeal were made to our people to do it.

I pat on the back the Pension Board and say; Servants of God, Well done! Now strengthen your stakes. Make greater your field of service. Common sense will be with you. And Honor will support you.

New York, January 12th.

WILLIAM WILKINSON.

AN INCIDENTAL VALUE OF MISSIONS

BY THE REV. JOHN COLE MCKIM.

NOTHING that has occurred in recent years will cause patriotic Americans resident in the Far East more honest pride in their country than the amazing generosity of spirit which so plainly informs the disarmament offer of our President and Secretary of State, and the spontaneity with which the American press has hailed this offer as representative of the true purpose of the people of this country.

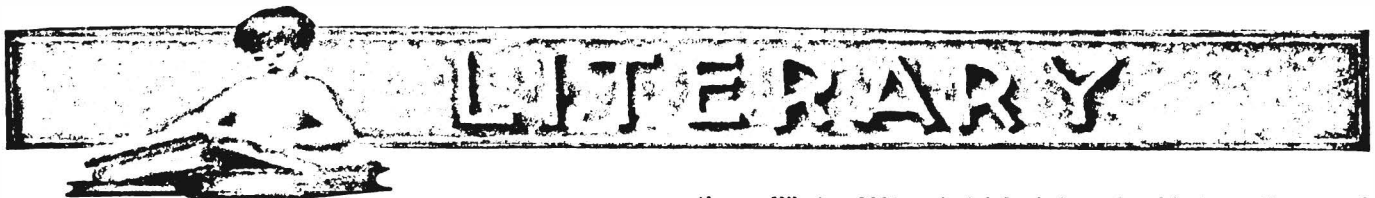
Only a thousand years of Christianity could have inspired the English speaking peoples or any of them with so high and generous an attitude toward a non-Christian people whose courage we respect, whose friendship we would cultivate, whose wholly unfounded suspicions we would, by our candor and generosity, disarm.

Yet it must be remembered that these efforts at disarmament are purely negative measures; that since, in the nature of the case, disarmament is not absolute, but proportionate, and hence does not affect the relative strength of the various powers at the commencement of conflict, nor remove the real or imaginary grounds of ill-will; they do not of themselves greatly reduce the probability of war. To achieve this end, a positive and constructive work is necessary. The seed of Christian charity which has borne such fruit among us, imperfect and erring Christians though, as yet, we be, must be sown abroad throughout the non-Christian world so that those peoples also, having the love of God spread abroad in their hearts by the Holy Ghost, may be inspired to grasp, with sincere and peace-loving affection, the welcoming hands, which we, inspired by that same love, desire to extend to them.

It is here that the incidental usefulness of the Church's missions comes in. I call it incidental, for the Church's central and unadulterable object must ever be to proclaim the truth, because it is the truth, in the realm of faith and morals. But though incidental, it is a logical and inevitable consequence upon (and commensurate with) the Church's fidelity to its true mission, that the missions which proclaim the true religion are the most profound influence for peace in the Far East as well as the most creditable and respected representatives of Western peoples. I state but one of the many aspects of this great truth when I mention the fact that the life and conversation of the missionaries, living in parts of the empire to which other Americans seldom penetrate, does more than any other one thing to give the lie to the lurid generalizations concerning our race in which the cheaper Japanese papers indulge.

HAVE we realized even yet what the coming of the SON OF GOD to this earth really means? The awfulness and yet the joy of it; that the SON OF GOD should Himself visit this little place.—*The Bishop of London.*

IF, as it has well been said, CHRIST being what He was, it would have been a miracle if He had not done miracles; so CHRIST, being what He was, it would have been almost unnatural if He had not had a supernatural birth.—*The Bishop of London.*



HEROISM OF ARNOT

The Life and Explorations of Frederick Stanley Arnot. By Ernest Baker, Dutton, N. Y., 1920, \$5.00 net.

Not all books of travel and few of biography have the charm of this work of both kinds, for it is the revelation of a person of such single-minded devotion and overpowering love of God, that the reader is appealed to along the whole gamut of his susceptibilities. The unconscious heroism of Arnot, going in 1880 alone into Central Africa, finding no discouragement in any kind of circumstance, evincing a supernatural patience, showing a profound love for man, and at the same time uniting with these qualities a simple caninness and wisdom, evoke an admiration and wonder in the reader which do not yield place to the astonishment which the results of Arnot's work in Africa arouses. It is so eminently a quotable book that the reviewer is tempted to cull out a few phrases: "It was well for the lame man sitting at the gate of the temple that Peter had neither silver nor gold; so surely it is well for these Africans that he who seeks to bring to them the one priceless treasure should not be burdened with what, in comparison, is trash and tinsel, serving but to blind their eyes . . . This world's goods may certainly be helpful in furthering the Gospel, but they also can be a terrible hindrance. My plan is now to live as much from hand to mouth as possible, taking up the river only as much as will keep me for four or five months" (p. 91). "I do not think there is anything so essential to real service for God in a wholly heathen country as an entire separation and devotion to the work, so that even isolation has its advantages" (p. 117). Chapter IX on "Some Native Beliefs" has all the interest of a work on the history of religion and all the freshness of first-hand information. It is an heartening and stimulating portrait of a man who answered a call to give himself to the work of a missionary, and went out on his mission, not as representing a "Board", not with a strong, powerful "home Church" behind him, but alone, unsupported save for a few friends; and who, after years of toil, discouragement, and sickness, could say: "One learns . . . that there are compensations in lonely service in Central Africa. The privilege of being enabled wholly to express oneself from morning to night in the business of reaching the hearts of these people is very great indeed. In fact, I often feel that the present compensations quite outweigh any sacrifice made" (p. 224). It is one more evidence of the Holy Spirit and of the power of the Gospel in our day (Arnot died May 15, 1914), and one more of those bonds of admiration and veneration which may draw all Christians eventually together in witnessing to the grace of God in His servants. The book is well done, has very few typographical errors, and is well illustrated with fresh and new pictures. It is distinctly valuable, and touches the reader's interests in every part of his being.

LUKE THE HISTORIAN

Luke the Historian in the Light of Research. Prof. A. T. Robertson. pp. viii plus 257. Scribner's, 1920, \$2.50.

This is an exceedingly able, lucid, and fascinating volume by a recognized authority on New Testament matters. As he says in the Preface of the results of the work of scholars on St. Luke's writings: "It is a positively amazing vindication of Luke" (p. vii). The material is concisely and clearly presented with accurate and detailed footnotes, and deals with most interesting aspects of St. Luke's style, teaching, sources, interests, and viewpoint. Such a closing sentence as this in his chapter on "The Birth of Jesus" is at once true to the facts and in line with the whole of the evidence of the New Testament. "Bruce has the answer: 'A sinless man is as much a miracle in the moral world as a Virgin Birth is a miracle in the physical world.' It remains true that the best explanation of the whole truth about Jesus lies in the interpretation given by Luke in the opening chapters of his Gospel" (p. 117). Peculiarly interesting is the chapter on "The Romance of the Census in Luke's Gospel" (pp. 118-129). Following Ramsay, Robertson deals with each difficulty in Luke 2:2-5, and concludes: "Luke is shown to be the careful and accurate historian that he professed to be. There is a veritable romance in the discovery of scraps of papyri in Egypt that confirm Luke concerning the census system of Augustus, which is ignored by all the ancient historians except Luke, the greatest of

them all" (p. 129). A triple index of subjects, authors, and their works, and biblical quotations (pp. 243-257) complete this masterly and eminently readable text, which will prove a manual of ready reference for sincere students who cannot consult all the first-hand evidence. It is highly recommended.

COMMENTARY ON GALATIANS

The Epistle to the Galatians. E. D. Burton, in the *International Critical Commentary Series* pp. lxxxix plus 541. Scribner's, 1920, \$4.50 net.

This commentary on Galatians is an eminent example of the standard set by the whole series to which it forms a most valuable addition. Prof. Burton has been studying the Epistle for twenty-four years, and his results are those of mature judgment and careful, thoughtful reflection. Perhaps the one conspicuous defect of this text is suggested in the Preface, where the author says that he was unwilling to postpone publication with a view toward correlating in his study of Galatians all that the most recent research in the "mystery religions" has to offer. He feels that the preponderance of evidence is in favor of the "South-Galatian view" (p. xliv), and that on the whole the most probable place of writing was Corinth (p. xlvi) and the date 50-51 (p. lii). In his judgment of the "questions at issue" (pp. lvii ff.) he summarizes as follows: "He (St. Paul) makes religion personal rather than ecclesiastical, and morality a social relation grounded in religion . . . (This teaching) has never been accepted wholeheartedly by any considerable portion of the Christian Church. It is not to-day the real creed of any great part of Christendom" (p. lxiv). It is exceedingly precarious to inject a distinction foreign to the subject matter into a commentary on a given text. How invalid this one is clear from St. Paul's own language about the "Body of Christ", the "Church", and the like. To the Apostle there was no "issue" between personal and ecclesiastical religion. This same bias seems to run through the text. On such a definite text as 3:27 he interprets St. Paul to mean that "they who have been baptized, in confession of their acceptance of Christ, already possess all that . . . circumcision could give them" (pp. 203-204), in which, as in the note following (pp. 204-206), there is implied that this exhausts St. Paul's meaning of the word *baptism*. It is impossible here to indicate the opposite line of argument, except to say that his implications are not supported by a careful examination of other passages in this connection. By Baptism the Apostle meant more than a mere symbol. Without interpreting it as "magical", he meant by it what the Church means by sacrament. The appendix, which is not quite half as long as the commentary, is exceedingly valuable, particularly the treatment of the title "Apostle" (pp. 363-383), and that on the "Titles and Predicates of Jesus" (pp. 392-416). It is too bad that the author does not include Bossuet's *Kyrios Christos* in his discussion of the subject. He declines to follow other meanings suggested for *Stoicheia* than the simple meaning "proposed by Tertullian and advocated by Erasmus" (p. 518), namely, "elements of religious knowledge" (pp. 515-516). One of the outstanding characteristics of the book, which will not fail to commend it most strongly, is the clarity and lucidity of its style. In the maze, for example, of intricate speculations and arguments, the writer has the great gift of presenting in detail the results of scholarly thinking in a comprehensible and desirable way. This is not the least of the qualities of the work for which its readers will thank the author.

Paul's Letters being No. 3 of the "Burrell Series on Paul the Apostle". By D. J. Burrell, D.D. American Tract Society, N. Y., pp. viii—167, 1920, the three volumes for \$3.25.

A slight "inspirational" and "hortatory" series of brief homilies on certain points in the Epistles, taken up in the order of the A V. canon. Each of these very brief summaries is attractively headed by a "topic", e.g., Gal. 5, Standfastness" (p. 53); Eph. 2, "Imitatio Christi" (p. 75); I Thess. 3, "Pastoral Concern" (p. 101). It does not aim to be a "critical exposition" but "to show forth the main purpose of the Apostle in writing these wonderful letters" (Preface, p. iii). The work is flimsy and inadequate, and one cannot but feel that the "strong meat" of the Apostle's doctrine has undergone a process of strenuous evaporation.

Church Kalendar



JANUARY

1. Sunday. Circumcision.
6. Friday. Epiphany.
8. First Sunday after Epiphany.
15. Second Sunday after Epiphany.
22. Third Sunday after Epiphany.
25. Wednesday. Conversion of St. Paul.
29. Fourth Sunday after Epiphany.
31. Tuesday.

KALENDAR OF COMING EVENTS

DIOCESAN CONVENTIONS

- January 24—Arkansas, Christ Church, Little Rock.
 " " Chicago.
 " " Duluth, Trinity Cathedral, Duluth.
 " " Fond du Lac, St. Paul's Cathedral, Fond du Lac.
 " " Kentucky, Christ Church Cathedral, Louisville.
 " " Missouri, Calvary Church, Columbia.
 " " Nevada, Trinity Church, Reno.
 " " Oklahoma, Church of the Redeemer, Okmulgee.
 " " San Joaquin, St. James' Pro-Cathedral, Fresno.
 " 25—Indianapolis.
 " " Los Angeles, St. Paul's Pro-Cathedral, Los Angeles.
 " " Louisiana, St. Mark's Church, Shreveport.
 " " Maryland, Cathedral Church of the Incarnation, Baltimore.
 " " Marquette.
 " " Minnesota, Christ Church, Red Wing.
 " " Pittsburgh, Calvary Church, Pittsburgh.
 " " West Texas, Christ Church, San Antonio.
 " 26—Oregon, St. Stephen's Pro-Cathedral, Portland.
 " 31—California, Grace Cathedral, San Francisco.
 " " Southern Ohio, Christ Church, Dayton.
 " " Southern Virginia, St. John's Church, Hampton.
 " " Western New York.

Personal Mention

THE Rev. W. E. COUPER has resigned his missionary work in southwestern Oregon and entered upon the rectorship of Emmanuel Church, Marshfield, Oregon.

THE Rev. A. W. S. GARDEN will enter upon the rectorship of Emmanuel Church, Pittsburgh, February 1st.

THE Rev. W. AIMISON JONNARD, formerly rector of St. John's Church, Johnson City, Tenn., took up his duties as assistant at St. John's Church, Savannah, Ga., on January 1st.

THE Rev. EDMUND S. MIDDLETON, D.D., has accepted the locum tenency of St. Peter's, Port Chester, N. Y., until March 1st, and may be addressed at 320 Post Road, Port Chester, N. Y.

The address of the Rev. JOHN T. ROSE until Lent will be care of Farmers' Loan and Trust Co., New York City.

THE Rev. GRANVILLE TAYLOR has resigned the rectorship of the Memorial Church of St. Paul, Philadelphia, and accepted a position as vicar of the Chapel of the Mediator, in the same city. He will reside at 5021 Pine Street, Philadelphia.

THE Rev. HENRY B. TODD has resigned the rectorship of St. Paul's Church, Hoboken, and accepted a call to Trinity Church, Waterbury, Connecticut, expecting to begin his work there in February.

THE Rev. FREDERICK G. WILLIAMS has accepted a call to the Church of the Redeemer, Superior, Wis., and may be addressed at Rooms 235-7 Northern Block, Superior, East End, Wis.

THE Rev. CHESTER WOOD has been appointed by Bishop Shaylor as priest-in-charge of Christ Church, Central City, and St. Peter's Church, Neligh, Neb.

ORDINATIONS

PRIESTS

CENTRAL NEW YORK.—On Monday, January 2nd, in Calvary Church, Homer, the Rt. Rev. Charles Fiske, acting at the request of the Bishop of Atlanta, advanced to the priesthood the Rev. EDGAR LEGARE PENNINGTON, deacon. The sermon was preached by the Archdeacon of the Diocese, the Ven. Harrison W. Foreman. The Rev. A. L. Byron Curtiss was master of ceremonies, the Rev. J. E. Wootten read the Litany, the Rev. Almon A. Jaynes presented the candidate, and the Rev. W. S. Stevens read the Epistle and the Rev. Geo. D. Ashley, the Gospel. The Rev. Mr. Pennington will continue at Homer, Marathon, and McLean, as priest in charge.

DIED

EMERY.—At her home in Scarsdale, New York, on January 9th, JULIA CHESTER, daughter of the late Charles and Susan Hilton EMERY, of Dorchester, Massachusetts.

MEMORIAL

NORMAN KENT PUTNAM

In loving memory of NORMAN KENT PUTNAM, who entered into eternal life January 14, 1921. Chorister and worker in the Cathedral Parish of the Nativity, South Bethlehem, Pa.

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), 8 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

PRIEST, CATHOLIC, to help out for about six months, in a city parish. B-472, LIVING CHURCH, Milwaukee, Wis.

WANTED—CHAPLAIN, GOOD CHURCHMAN, light work, small stipend. Address ST. MICHAEL'S HOME, 53 Mt. Pleasant Ave., Mamaroneck, N. Y.

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

LARGE VIGOROUS CITY PARISH, an hour from Boston, desires an energetic assistant, whose emphasized duties would be pastoral. Should be a fair preacher. Salary to start, \$1,800 if unmarried, \$2,000 if married. Give particulars as to age, training, experience and reason for willingness to change. Address S.-496, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

A HOUSEMOTHER FOR BOARDING school to care for some twenty boys from twelve to fourteen. One applying must be refined and cultured. Would like some one who can play the organ at the chapel services. Address H-498, care of LIVING CHURCH, Milwaukee, Wis.

WANTED, A COMPETENT GIRL OR woman as nursemaid. Must be able to assume responsibility. Please send references when applying, also wages. Four children in family, the oldest seven years of age. Address Mrs. W. D. IDENA, 426 Washington St., Grand Rapids, Michigan.

WANTED—GOOD CHRISTIAN WOMAN to assist in care of infant and to wait on two ladies, experienced and trustworthy. Address G-475, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

PRIEST, UNIVERSITY AND SEMINARY graduate, good organizer and visitor, of known ability as a reader and preacher, desires parish. High standard of testimonials a guarantee of satisfactory service. Address E-473, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, FORMERLY PROFESSOR OF SO-ciology in Church College desires parish of 300 or more actual communicants in industrial community. Orator, community worker, specialist in personal religion. H-460, LIVING CHURCH, Milwaukee, Wis.

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

WANTED BY YOUNG MARRIED PRIEST position as rector. Graduate, Catholic, references. Address M-471, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

ORGANIST-CHOIRMASTER-TEACHER (27) desires post within 300 miles of New York. Twelve years' experience; director of city Choral Society. Churchman; married. Address C-499, care LIVING CHURCH, Milwaukee, Wis.

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

PARISH VISITOR. EXPERIENCED. CON-secrated. Position desired by February 15. Highest references. Miss Florence F. Kinney, Box 186, Easton, Pa.

A YOUNG CHURCHWOMAN, CONSERVA-tory graduate, desires position as music teacher in private school. Address R-52S, care LIVING CHURCH, Milwaukee, Wis.

EMBROIDERY SUPERVISOR

WOMAN WORKER TO TAKE CHARGE of ecclesiastical work in well established firm in New York City. Good salary and unlimited opportunity. State experience and give references. Address L. care LIVING CHURCH.

BOOKS WANTED

VOLUMES OF THE "BOHN LIBRARIES" are needed for St. Paul's College, Tokyo. Many of the out of print volumes are difficult to secure. Please send any you are willing to give to the CHURCH PERIODICAL CLUB, 2 West 47th Street, New York City.

MISCELLANEOUS

A COMMUNITY PRAYING FOR THE Church and its needs, the world and its needs. People sixty years old and upwards consecrated to Catholic Faith and practice. Address K-456 care LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD—INCENSE

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

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.

PARISH AND CHURCH

AUSTIN ORGANS, THIRTY ODD CON- tracts the past few years include a ur manual, eighty stops, from Los Angeles, Calif., where former Austin work was the chief persuasive argument.

Austin organs cannot be surpassed the world over for tone and solid workmanship.

AUSTIN ORGAN CO., Woodland Street, Hartford, Conn.

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

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; Alms Basins, Vases, Candlesticks, etc.; solid brass, hand-finished, and richly chased, 25 to 40 per cent less than elsewhere. Address Rev. WALTER E. BENTLEY, Port Washington, N. Y.

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WE MAKE SURPLICES, CASSOCKS, Cottas, Clerical Vests, and Rabats. Also to repair work. Samples and estimates furnished on request. Work guaranteed. ST. GEORGE'S GUILD, 508 Peoples' Nat'l Bank Building, Waynesburg, Penn.

VESTMENTS

ALBS, AMICES, BIRETTAS, CASSOCKS, Chasubles, Copes, Gowns, Hoods, Maniples, Mitrea, Rochets, Stocks, Stoles, Surplices. Full list and self-measurement forms free. A. R. MOWBRAY & Co. Ltd., 29 Margaret St., London, W. 1, and Oxford, England.

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

CATHEDRAL STUDIO—ENGLISH CHURCH embroideries and materials—Stoles with crosses \$7; plain \$5.50; handsome gift stoles \$12 up. Burse and vell \$15 and \$20. Surplices and exquisite altar linens, L. V. MACKENZIE, 11 W. Kirke St., Chevy Chase, Washington, D. C., Tel. Clev. 25.

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

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

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

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

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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.

FOR SALE

ENTIRE LIBRARY OF DECEASED REC- tor, will sell in full or in parts. Address Rev. G. A. Shaw, Medina, N. Y.

SISTERS OF THE HOLY NA'IVITY 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.

THE MISSION CHURCH OF ST. MATTHEW'S, Glasgow, Montana, is in imminent need of about \$1,500. The church has a congregation of about forty-eight communicants. It was necessary to build a basement for the purpose of placing a furnace in it or else give up the services during seven months of winter entirely. The basement was dug and the furnace installed, but through various circumstances the cost was increased from \$1,500, as was supposed, to more than \$2,500, and a deficit of \$1,500 must be met at once. The last four years of drought have drained the resources of the country, and help is earnestly requested from outside. The endorsement of Bishop Fox, Suffragan Bishop of Montana, is given to the appeal. Any contributions should be sent to the priest in charge, the Rev. A. M. FROST, Glasgow, Montana.

RETREATS

PHILADELPHIA. A RETREAT FOR women will be given on Thursday, Jan. 26, 1922, under the auspices of the Society of the Companions of the Holy Cross at St. Clement's Church, 20th and Cherry Sts., Philadelphia.

Conductor, Rev. Bernard Iddings Bell, President of St. Stephen's College.

All women desiring to attend please notify Secretary, S. C. H. C., 2222 Spruce St., Philadelphia, Pa.

RETREAT FOR PRIESTS. A Pre-Lenten Retreat for Priests will be held, at Holy Cross, West Park, New York, beginning on Tuesday evening, February 7th, and closing on Friday morning, February 10th. The conductor will be Rev. Fr. Schlueter, of St. Luke's Chapel, Trinity parish, New York. No charge. Notify the GUEST MASTER, Holy Cross, West Park, Ulster Co., N. Y.

INFORMATION BUREAU



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

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

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

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

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

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

Church Services

CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK

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

ST. 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, 9:30 A. M., 5:30 P. M.

ST. MATTHEW'S CATHEDRAL, DALLAS

Ervey and Canton Streets

THE VERY REV. RANDOLPH RAY, Dean.
Sundays: 8, 9:30, 11 A. M., 4:30 P. M.
Week days: 7:30 A. M., Daily.

ST. JAMES' CHURCH, CLEVELAND, OHIO

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

BOOKS RECEIVED

Educational Department, Church House. 202 So. 19th St., Philadelphia, Pa.

Missionaries' Prayers for Missions. Compiled from *Church Missionary Calendar* by Adeline Avery Pilsbury.

The Stratford Company. Boston, Mass.

The Master Fisherman. By Rev. Ernest Earle Osgood. With an Introduction by Henry Sydnor Harrison. Price \$1.50.

Presbyterian Board of Publication and Sabbath School Work. Witherspoon Building, Philadelphia, Pa.

God Revealing His Truth. 1. Through Patriarch and Prophet. Intermediate Department, First Year, Part 1, by Walter Albion Squires, B.D. The Westminster Textbooks of Religious Education for Church Schools Having Sunday, Week Day, and Expressional Sessions. Edited by John T. Faris, D.D. Price \$1.25 net.

PAPER-COVERED BOOKS

Presbyterian Board of Publication and Sabbath School Work. Witherspoon Building, Philadelphia, Pa.

Teaching the Teacher. A First Book in Teacher Training. By James Oscar Boyd, Ph.D., D.D., John Gresham, D.D., Walter Scott Athearn, Harold McA. Robinson, D.D. Cloth, 85 cts. Paper, 60 cts.

The Coming of the Slav. By Charles Eugene Edwards. Cloth, 75 cts., paper, 50 cts.

Society of SS Peter & Paul. 32 George St., Hanover Sq., London, England.

The Adventure of Passiottide. By Kenneth Ingram.

ALMANACS

The Church Book Room. 33 Richmond Street West, Toronto, Ont.

The Canadian Church Almanac and Clergy List 1922.

CHRISTMAS MESSAGES FROM ENGLAND

Snatches from Sermons on the Great Feast—Illness of two Bishops—Industrial Problems to be Studied.

The Living Church News Bureau
London, December 30, 1921

THE coincidence of Sunday with the Festival of the Incarnation served to emphasize the religious character of Christmas, and the Church seemed to rise to the spiritual significance of the occasion of the birth of the Prince of Peace and its momentous meaning to mankind. "Peace on earth" was the prevailing theme of the Christmas Day sermons, and many references were made to the Washington Conference and the hoped-for settlement of the centuries-old feud between England and Ireland.

In his sermon at St. Paul's Cathedral on Christmas morning, Dean Inge said: "This year we like to think of Christ's life as bringing peace on earth. But so far have we strayed, and so grievously have we sinned, that the nations too must mount their Calvary of expiation to be made perfect through suffering like their great Captain". There was, he said, not much of the Christ-life in humanity as we saw it, but there were signs that men were turning with passionate desire to the Christmas promise, and to Him, who had been described irreverently, but not without real respect, as "the only person who has come with intellectual credit out of this horrible business—Jesus Christ". Intellectual credit, if they would, for the woes that had come upon humanity in the last seven years had been the result of stupidity far more than a deliberate wickedness, but the stupidity which came from having their values confused was morally culpable. A double heart made a double head. He prayed that God would grant that the nations might know the things that belonged to their peace before it was too late.

"I have heard many people say that they absolutely dread the approach of this festive season," said Dr. R. J. Campbell, at Christ Church, Westminster, "because it happens to be bound up with the most sorrowful memories of their life. They are relieved when it is over. To them it brings nothing but sombre reminders of the happiness that once was, but now is not. What

sort of Christmas can it be to those who look back on the wicked time that is past and feel tempted to think that their loss was a useless sacrifice? Is life stripped bare than the winter trees of all that it once held of joy and happiness? You are missing something, and it is God's will that you should find it. This dear *Master of ours is just as near to us as He ever was*".

Prebendary Carlile, D.D., head of the Church Army, in his Christmas message at St. Mary-at-Hill, said the Covenant of Peace betwixt Heaven and Earth was brought by angels to Bethlehem. Herod at once tried to slay the Holy Infant, as De Valera tried in vain to kill the infant treaty with the Irish Free State. But the Star of Christmas had called forth wise men to bring good-will, not only to Ireland, but also through Washington to the whole world. "Satan came in a war chariot", he added; "the Messiah comes in a Peace Covenant. We all gather round, as at the Eucharistic board; one in heart and family, to seek strength and joy to go forth in the New Year to cheer and help the earth's sufferers, and to feed in soul and body the destitute".

Preaching at Wakefield Cathedral, the Bishop (Dr. G. R. Eden) asked whether we had really got the reign of the Prince of Peace? In reading our newspapers we might not find much that indicated lasting peace, international or industrial, or even peace in the Church. We had only just emerged from the greatest war in history, and were still smarting under its desolating bereavements and its cruel punishment of innocent people. Even yet, however, we seemed to see strife everywhere. There was, indeed, something of a dawn of hope for Ireland, and there was a profound expectation of good-will from the Washington Conference; but thousands of armed men on sea and land were wishing each other a happy Christmas in a state of absolute readiness for war, and the world was smouldering after a vast conflagration. It remained to be seen whether the sparks would die down, or whether they would yet be fanned into an even more terrible flame. Industrial peace was not yet on sure foundations, but here again there was a good deal to be thankful for in the sound common-sense of the whole of the masses of the people. Turning to the Church, could they say that they had their peace among Christian people? He (the Bishop)

thought it very likely that the greatest obstacle to peace and good-will in all classes was the present condition of the Church of Christ, divided up severally into bodies which could not have communion one with another. Yet there were signs that the Kingdom of God had come, and was with us in the love of millions of homes, in honest work, and in the continual striving of man to get back to God. These facts were not recorded in newspapers, but no one could gainsay them.

ARCHBISHOP CONTINUES ILL

The Archbishop of Canterbury's continued indisposition has revived the rumors of his impending retirement. It is highly improbable, however, that he will retire for the next few months, as he is naturally desirous (health permitting) to officiate at the wedding of Princess Mary. In the meantime he has been compelled to relinquish all his official duties, and was unable to take part in the Christmas services at Canterbury Cathedral. For some time past he has been in failing health and the holiday he took in the Highland in the early autumn has not effected the improvement that had been hoped.

BISHOP OF LONDON ALSO ILL

The Bishop of London's illness is more serious than was at first supposed, and developed into a severe attack of influenza followed by bronchitis. The latest report is reassuring, but it must be some weeks before he can take up work again, as a prolonged convalescence will be required to combat the nervous prostration. For the first time since his translation to London the Bishop's Christmas party to the children of his clergy had to be postponed owing to his illness. This party is always held at Fulham Palace on Holy Innocents' Day, and is a great spectacle of life and laughter. Foremost in the fun has been Dr. Winnington-Ingram, for he is never so happy as when he is romping with the youngsters.

The Bishop of London tells with great gusto the story of the 'bus driver who pointed at St. Paul's Cathedral, and said "That's where Winnington-Ingram gets £10,000 a year for reading the lessons one a year!" As a matter of fact, on a single day, just prior to his illness, the Bishop received and read 80 letters; he interviewed callers by appointment from 11 to 1, and from 2 to 4; he took the chair at two important meetings, and made speeches; he visited a parish at night and preached to a crowded congregation. His meals were hurried snacks, and it was late at night before he got back to the simple room he occupies in Fulham Palace. This is but a sample of an average day in the life of our hardest-worked bishops.

INDUSTRIAL PROBLEMS

In pursuance of directions given by the National Assembly at its November session, the standing committee of that body has now appointed a special committee to consider the question of the relation of the Church to social work generally, and especially to industrial problems. At the Assembly's last session some difference of opinion was revealed as to how far it is possible for the Church to take part in the current social controversies of the day. Many members apparently held that this was not the function of the Church, but after considerable discussion, the more progressive view prevailed, and it was de-

ded that a committee should be formed. The committee will include the Bishops of London and Peterborough, both well known for their interest in the many questions which lie on the borderland of religion and economics; the Dean of Lincoln (Dr. Fry), who possesses an encyclopaedic knowledge of social problems; the Archdeacon of St. Albans (the Hon. K. F. Gibbs); Canon Cooper, of Manchester; Canon Grose Hodge, rector of Birmingham, formerly secretary of the Church of England Temperance Society; Canon Masterman, rector of Bow Church, Leamington; Mrs. Creighton, whose efforts for women's industrial welfare are known to all; the Hon. Marshall Brooks; Mr. Clement Fletcher, colliery proprietor, of Manchester; Mr. J. H. Higginson, B.Sc., whose motion in the Assembly the scope of the committee was extended to industrial questions; Mr. H. Pike Pease, J.P., Assistant Postmaster-General; and Mr. James Rigby, well known in labor circles in the North of England. As will be seen, the committee is a representative one and, so far as can be judged, is likely, in making suggestions for the solution of pressing social problems, to bring under tribute the whole wealth of ideas and influence possessed by the Church of England. In so doing, it will have the best wishes of every supporter of sane and well-considered social reform.

CLERGY STIPENDS

The special committee appointed by the Bishop of Chester to consider the question of permanently increasing the stipends of inadequately-paid clergy in the diocese have issued an interim report which might well serve as a model for other dioceses endeavoring to solve the problem. The committee's recommendations are as follows:

- (1) The formation of a diocesan fund

to which contributions in the form of annual subscriptions, or capital, should be invited, and to which every parish should be asked to contribute on a fixed scale, through the Parochial Church Council; (2) the adoption of a graduated minimum scale of payment for all clergy, based upon years of service, with allowance for wives and children; (3) a system of superannuation similar to that which obtains in all departments of the public service, under which the contribution forms part of the pay.

The suggested graduation scale of pay (minimum) for the clergy, both beneficed and unbeneficed, begins at £250, and rises with the years of service to £450. A married man would receive an additional allowance of £75 for his wife, with £10 for each child up to nine years, and £20 from nine to eighteen years. The scale is based on the assumption that the average age of ordination is 26, and that the age of retirement is 70. No allowance is made for those marrying before the age of 30. In the case of men ordained at 23 the allowance for wife would not be made until the end of the seventh year of service, and the scale would be extended to 47, but not increased in amount. A pension of £200 for single, and £250 for married men at 70 is also recommended.

A CHARGE OF HERESY

The *Guardian* understands that a prominent member of the recent Conference of Modern Churchmen at Cambridge has been delated for heresy, and that the matter, which is now before the ecclesiastical authorities primarily concerned, may eventually be taken to the appropriate court. The doctrinal point upon which the complaint is based is, the *Guardian* believes, one capable of a liberal interpretation without a necessary lapse of orthodoxy.

GEORGE PARSONS.

MASSACHUSETTS NOTES

The Living Church News Bureau
Boston, January 16, 1922

THE trustees of the Episcopal Theological School of Cambridge have passed a resolution, stating that it is to be their policy that the professor of the History of Religion should spend a half year every three years in the mission field. In pursuance of this policy and by arrangement with Bishop Roots, Professor Addison is to spend March, April, and May in teaching at Boone University, Wuchang, China. He will also attend the General Conference of the Protestant Missions at Shanghai in May and visit several mission stations in China.

Have Massachusetts' women taken away the leadership of the Church from Massachusetts' men? Or, on the other hand, when the men thus plan their work as the women, under the leadership of Miss Ena D. Corey, have recently done, and both women and men coordinate their plans for some great diocesan effort, what a revival of spiritual power shall we witness!

The Bishop and the Church Service League have invited the rector and five representatives of each parish unit to attend the second annual meeting of the league, to be held in St. Paul's Cathedral, Thursday, January 26, 1922, at 2 P. M. Speakers include Dr. Wm. C. Sturgis, Rev. Chas. N. Lathrop, and Rev. Dr. W. E. Gardner.

CONGREGATIONAL OR CATHOLIC?

The above is the heading of an unusually timely and terse editorial in the current issue of our attractively gotten out diocesan monthly, the *Church Militant*:

"The school principal thinks of his pupils for their achievement in scholarship as good, as well-meaning, or as indifferent. The parishes and missions of the diocese may be similarly classified for their attitude toward the Divine Commission recorded in the last verses of St. Matthew. Some make it a matter of loyalty to pay their Church as well as their parish bills in full; some make a conscientious attempt to do so, but fail to reach a goal, which is in some cases exceedingly difficult; other parishes are apparently 'lying down on the job.' A brief study of Mr. Gardiner's report on the apportionment receipts published in the December *Church Militant* indicates the differences in parishes. The failure or success of pupils is usually regarded as an index of the ability of the individual class teacher. Parish success or failure in loyalty to the whole Church is an index of the amount of consecration in clerical and lay leadership. Loyalty and leadership go hand in hand. The clergy at ordination pledge their loyalty to the rites and usages of the Church. Wardens, vestrymen, and other local officials all aim to be loyal to the Church. But preaching the Gospel has never been considered a neighborhood

matter. We are a Catholic and Militant Church, not an association of *laissez-faire* congregations. And the loyalty of the parish to the Church depends on its leadership. Leaders, are we faithful to our trust? Are we loyal to the 'faith once delivered'? Or are we merely acting as ministers and deacons of autonomous congregations?

"Massachusetts cannot be very proud of her 1921 record of achievement for the Church. How about 1922?"

WANTED IN 1922

The Church of the Advent last week printed in its weekly calendar an usually effective "Want Ad," under the above heading as follows:

"More communicants. More Communion. Every worshipper a pledged supporter of the Kingdom of Christ. More workers in parish organizations, and in Social Service. Chairs for the Lady Chapel. Completion of the fence. Oak chest for vestments. Gifts to Vestment Fund. More penitents. More worshippers. Memorial Windows above High Altar. Memorial bronze above South Porch. Carving between doors. South Porch. Warm clothing for the poor. New servers for week-day Masses. Books and magazines for Church Periodical Club. Statues for vacant niches in Lady Chapel. Old gold and jewels for another morse. Volunteers for Missions, at home and abroad. Candidates for the Priesthood. Postulants for the Religious Life. More Love to God and Man."

DAMAGED BY FIRE

ST. JAMES' CHURCH, Kent, Wash., was the scene of an unfortunate occurrence on Christmas morning. The rector had just begun his sermon when smoke was noticed coming through the floor of the chancel. Thinking that it was due to a faulty flue he went on with his sermon after assuring the congregation that there was no danger. Meanwhile members of the vestry went down to the basement and found that the church was on fire. The congregation was dismissed, the fire department summoned, and the altar ornaments and other movable articles were carried out. The fire was quickly gotten under control but not until some \$400 or \$500 worth of damage had been done. The church is quite new having been constructed only some three months ago.

DECLINES CALL TO BALTIMORE

AT THE MORNING SERVICE on New Year's Day at St. Ann's Church, Brooklyn, the rector, the Rev. G. Ashton Oldham, announced that he had declined his call to the rectorship of Christ Church, Baltimore, feeling that the work and influence of St. Ann's, both in the community and in the diocese, was of such importance and its present outlook so encouraging that his manifest duty appeared to be to remain at his post. Immediately after the announcement, the Hon. Wm. Cox Redfield, on behalf of the vestry and people, expressed the sense of relief and joy with which they had heard the rector's decision. He then told the congregation that the vestry had unanimously signed a document pledging renewed loyalty and more active support on behalf of themselves and for the congregation, and urged every parishioner to make good the vestry's promise on their behalf by more active service, more generous giving, and more earnest prayer than ever before.

BISHOP ROWE VISITS NEW YORK

Canning Troubles Again—A Deserved Rebuke—Briefer Mention.

The Living Church News Bureau }
New York, January 12, 1922 }

BISHOP Rowe, of Alaska, has been in New York for a week past. He states that the canning industry in his vast diocese is rapidly encroaching on the preserves of the native fishermen and depriving them not only of their legitimate business but of their very subsistence. The Bishop also states that, from reports of prospectors, he expects a rush to the gold fields said to have been discovered farthest north that will far exceed any previous migration. The Bishop will visit Washington in the interest of the native fishermen to try and secure relief from the present threatened extinction of their only means of life and of livelihood. Incidentally, he is pleading for recruits for his work.

A DESERVED REBUKE

The Rev. S. Parkes Cadman, the distinguished Congregational minister of Central Church, Brooklyn, publicly rebuked some over-zealous anti-Volstead proponents of "personal liberty" who showed their contempt of law, order, and decency by their open defiance of prohibition at the annual dinner of the Rubber Association of America. Dr. Cadman added: "One may not altogether agree with the enforcement of the prohibition law, but there are reasons at times why one might wish it could be enforced".

BRIEFER MENTION

The announcement was made the other day by the Rev. Jesse F. Forbes, clerk of the Presbytery of New York, that the Rev. William Harbison Wilson, until recently a chaplain in the U. S. Navy at Mare Island, San Francisco, had left the Presbyterian ministry and was shortly to be ordained by Bishop Manning.

Mrs. Cornelius Vanderbilt gave a musicale at her residence, 640 Fifth Ave., on Tuesday afternoon, January 10th, in behalf of the Greer Memorial House at Hope Farm, Dutchess County. About 500 subscribers to this excellent work were present. The choir of St. Thomas', under Dr. Tertius Noble, sang several chorales; Madame Nevada Van Der Veer and Rapaelo Diaz of the Metropolitan Opera Company sang, as did Mrs. David Helier. William Gillette gave a monologue and Mrs. Townsend Morgan played a piano solo.

The death of James Milnor Coit, Ph.D., youngest son of the late Rev. Joseph Howard Coit, D.D., former rector of Trinity Church, Plattsburg, New York, diocese of Albany, took place at Munich, Bavaria, on the Feast of the Epiphany, January 6th.

The 20th anniversary of Bishop Burgess' consecration was fittingly observed on Monday, January 16th. A celebration of the Holy Communion was held at Grace Church (the Rev. C. F. J. Wrigley, rector) in the morning and a reception was tendered to the Bishop at the Hotel Bossert in the evening.

The Rev. Horace E. Clute, rector of Grace Church, Hastings-on-Hudson, N. Y., has resigned owing to a disagreement with the vestry over his zeal in searching for evidences of violations of the prohibition law in Westchester county, where enforcement is lax, to say the least. Mr. Clute is a director of the Church Tem-

perance Society. Grace Church was built years ago with the prize-money earned by Admiral Farragut after his victory in Mobile Bay and given by him to the parish.

Recently a pearl dog-collar valued at \$750,000 and a pearl necklace valued at \$1,500,000, were sold in this city. It is to be wondered whether the purchasers ever heard of the fact that millions of little children are dying of starvation and disease in Russia and the Far East. If Elijah were living he would probably have something to say to Gehazi about appropriate times for receiving such modern equivalents of ancient extravagance.

The annual meeting of the Church Mission of Help was held in the guild hall of St. Thomas' Church, Fifth Ave., and West 53rd St., on Monday afternoon, January 16th, the Rev. L. E. Sunderland, Superintendent of the City Mission, gave an address on What Happens to the Girl when She Leaves an Institution.

Hans Kronold, concert-cellist and composer, died on Tuesday, January 10th, aged 51 years. Mr. Kronold was for years a soloist at Grace Church and was heard frequently at All Angels' and the Intercession Chapel, at their vesper services. He had a successful concert career under Damrosch, Tchaikowsky, Seidl, Dvorak, and Paur, assisting such artists as Bispham, Schuman-Heink, and Nordica.

St. Mary's, Mott Haven, has been burdened with a debt of \$6,500 and no action has been taken in the matter for many

years. The new rector, the Rev. Frank E. Jones, has begun the task of reducing it and as a result of his zeal the vestry has been able to pay off \$500.

The Rev. Dwight F. Cameron is now settled comfortably and conveniently near the Church of the Transfiguration, at which Mr. Cameron is officiating, as he has done many times previously, as temporary curate. The vestry of St. Michael and All Angels', Anniston, Ala., has granted Mr. Cameron a four months' leave of absence for the purpose of enabling him to fulfil his engagement.

A special service and reception in honor of the three bishops of the diocese was held at Holy Trinity Chapel (St. James' parish), 312 East 88th St., on Friday evening, January 13th, at 8 p.m. Most of the East-side parishes in Manhattan were represented by most of their clergy and many of their laymen. Those taking part in the service were: Bishop Lloyd, Rev. Dr. Sedgwick of Calvary, Rev. Dr. Crowder, of St. James' and Rev. S. M. Dorrance, vicar of Holy Trinity. Bishop Manning preached a vigorous sermon in which he stressed the necessity for a revival of simple faith and of the fellowship of the Christian religion. The offering was for the building fund of the Cathedral.

After the service the reception took place in St. Christopher's Guild House adjoining the Cathedral. The bishops shook hands with the long line of several hundred men who gathered to do them honor. Refreshments were served and a spirit of brotherly fellowship was very evident. It is hoped to have more inter-parochial gatherings in the future.

FREDERICK B. HODGINS.

BISHOP'S STATEMENT IN PHILADELPHIA

Hope Lies in Church—Interesting Trip.

The Living Church News Bureau }
Philadelphia, January 11, 1922 }

THE Bishop of the diocese, with other leaders in Church, civic, and commercial life, has made the following "New Year statement":

"The year 1921 closes with men's hearts full of hope. If it has been marked by no great achievement, it has, at least, been a year for the laying of foundations for great achievements in the future. First in importance comes the Disarmament Conference in Washington. It stands unique in the world's history as the beginning of a world-consciousness among the nations, out of which may really come permanent peace and good-will. Next comes the increased readiness of men to get together for the stabilization of economic and social life. Here again there has been a distinct gain of conviction that the deepest interests of the community are common interests and that only as the community is safe is the individual secure and free. Lastly, although there have been disquieting signs of lawlessness, recklessness, and materialism, there are not wanting signs, on the other hand, of a new realization that righteousness alone exalts a nation, and that 'man does not live by bread alone, but by every word which proceedeth out of the mouth of God'.

"The spiritual force of the Christian Church will be the chief factor in the realization in 1922 of the hopes born in 1921.

Every one of these great movements so hope fully initiated must fall unless there is behind it the steady and courageous effort and devotion of the followers of Him who proclaimed peace on earth and brotherhood among men. We Christians must remember that, as we believe that the spiritual reinforcement which the world needs comes only from our Lord, so His regenerating power is to be exerted and demonstrated in the world by us who are His professed followers and disciples, His soldiers and His servants".

Bishop Garland states that in his opinion "our greatest need is to realize that the world is principally suffering to-day because we do not put our ideals into practice. Nation exploits nation, and injustice, suffering, and war continue because the faith which men hold as individuals is not put into practice for the common good.

"The world will not progress from limitation of armament to the elimination of the causes that produce war until the voice of the people is heard. All over the world men and women long for peace, but there are some governments which do not represent the desires of the people, and we must appeal from them to the source of their power.

"If we made the same preparations for the spread of the spirit of peace and good-will as some governments are making for the continuance of the spirit of jealousy and enmity, humanity would enter on a new era. Surely the time has come when no one or two nations should be allowed to stop the progress of humanity toward peace. ANY

government which so misrepresents the universal ideals of to-day should be swept into oblivion, and the appeal should be made over their heads to the conscience of their own people".

HAVE SAILED FOR AFRICA

A party of three priests sailed on January 14th for Liberia. These include Father Hawkins, O.H.C., who goes to prepare for the Holy Cross mission in that country, and two Philadelphia clergy, the Rev. F. B. Barnett and the Rev. Thomas R. Hazzard. They expect to reach Freetown, Sierra Leone, in about three weeks, where they will meet Bishop Overs and proceed with him into the interior where, it is said, only two white men have been before. For the Holy Cross mission more than half of the \$20,000 needed has already been received.

In discussing the trip Mr. Barnett said the purpose is to come to a decision whether that section of Liberia is a suitable one for the location of a somewhat extensive missionary enterprise. The area which the clergymen will explore covers a practically unknown district of the Black Republic in what is known as the Hinterland or "back lands". It is about fifteen days' journey from the western coast of Africa, three degrees above the Equator.

Mr. Barnett, with Mr. Hazzard's assistance, is counting upon finding conditions such as will justify Mr. Barnett in leading out a group of people for missionary work in the Liberian "back lands" sometime in the early part of 1923. Upon their return they will submit a report of their trip to Bishop Rhinelander.

"Certain conditions are supposed to exist in the part of Liberia we will visit", Mr. Barnett said, "but as far as is known only two white men have ever gone into that part of the country. One was Captain Wallis of the English army in 1908. The other was the Rev. Mr. Ramsaur, one of our missionaries, in 1919. Both these trips were brief in time; limited in area covered and without a definite object. Those journeys, too, suffered somewhat from lack of equipment to make records as to climatic conditions. Thanks to the generosity of an interested friend, this trip of inspection can be made with an equipment and personnel adequate enough, one hopes, to obtain satisfactory results.

"It is, of course, impossible to make out a time-table where conditions are so unknown, but the schedule to which we shall adhere as closely as conditions will permit will be this. We will leave New York on the Baltic, Saturday, January 14, arriving Liverpool, Monday, January 23rd. Leave Liverpool, steamer Appan, Wednesday, January 25th, arriving Freetown, Sierra Leone, about February 15th. From that time on dates can not be counted on. After the necessary days of preparation we shall start for the interior—spending about a month in the Northwestern area of Liberia, and then working our way down through Liberia some fifteen days' journey to the coast, taking the first available steamer for England or Spain and then home again—arriving sometime between the middle of April and the middle of May".

ITEMS

The Rev. Charles A. L. Strombom, assistant, Church of the Good Shepherd, Rosemont, is announced as the speaker at the Clerical brotherhood on January 16th, his

subject being Practical Ceremonial vs. Eccentricities.

DELAWARE RIVER BRIDGE

An event of more than ordinary interest and importance in civic affairs will take place on Friday, January 6th, when work on the physical construction of the bridge over the Delaware river connecting the cities of Philadelphia and Camden will be formally started.

Governor Sproul, of Pennsylvania, and Governor Edwards, of New Jersey; Mayor Moore, of Philadelphia, and Mayor Ellis, of Camden, will take part in the ceremonies.

The exercises will be held on Pier 11, North, the site of one of the two great piers of the bridge. Governor Sproul will preside, prayer will be offered by Bishop Rhinelander, and addresses made by many prominent persons. There will be parades in both cities, and a formal salute by Admiral Dewey's old flagship "Olympia" lying in the Delaware.

AMERICAN SCHOOL OF ORIENTAL RESEARCH

The *Church News* for January reports the incorporation, in the District of Columbia, of the "American School of Oriental Research". The school was founded in 1900, under the title "The American School of Oriental Research in Jerusalem". The charter proposes that the institution may extend its archaeological work to other lands than Palestine, especially to Mesopotamia, where it is hoped that a school may soon be established in addition to the one in Jerusalem.

Amongst the trustees of the new corporation are: The Rev. Prof. James A. Montgomery, of the University of Pennsylvania and the Philadelphia Divinity School, who is president; and the Rev. Prof. George A. Barton, of Bryn Mawr College and the Philadelphia Divinity School, who is secretary and treasurer.

Plans for excavation in Palestine and Mesopotamia are in progress.

Thursday, January 19th, will be observed in Pennsylvania as Diocesan Educational Day, commencing with Holy Communion, in the Chapel of the Church House, and breakfast with the Bishop. Mission study classes will be conducted during the morning by Mrs. Henry A. Pilsbry on The Philosophy and Progress of Missionary Work; and by Mrs. Samuel Porcher on The Church in Liberia. For Juniors, classes will be led by Mrs. Charles Willing, and Mrs. John Loman. At noon the Bishop will offer Intercessions and give an Instruction. The afternoon session will be devoted to conferences on The Educational Work of the Woman's Auxiliary by Mrs. W. Arnett, and The Educational Work of the Church School Service League by Mrs. John Loman. These will be followed, in the parish house of the Church of the Holy Trinity, by a pageant, given by members of the Advent class, entitled The Church in the Nations, under the direction of Miss Elsie Douglass.

FREE AND OPEN CHURCH ASSOCIATION

At the annual meeting of the Board of Council of the Free and Open Church Association, Mr. Henry H. Bonnell was elected president, Mr. T. Brown Belfield, vice-president, Mr. George Hall, treasurer, and Rev. John A. Goodfellow, general secretary. The annual report showed twenty dioceses which have no pew rents, and 90 per cent of our churches are now free. The annual service of the Association will be held in St. Philip's Church in West Philadelphia, on

the evening of January 29, at which the Rev. Gilbert E. Pember, rector of St. Michael's Church, Germantown, will be the preacher.

MEMORIAL PULPIT

St. Barnabas' Church, Germantown, in Advent, 1920, asked for \$375, with which to pay for the installation of electric lights. On Christmas Day the offering for the purpose amounted to \$385. During the year the church therefore has been well lighted.

Last Advent the priest-in-charge, Rev. E. Sydnor Thomas, asked for \$500 for a pulpit to be given as a memorial to members of the parish who "have finished their course in faith and now rest from their labors". Again the congregation responded generously, the offering on Christmas Day being \$650. The pulpit, bearing a brass tablet on which is inscribed the names of forty-one men and women, was dedicated by the priest-in-charge at the 7 A.M. service on Christmas Day, the sermon being preached by the Rev. H. L. Phillips, D.D., Archdeacon for Colored Work.

PROPORTIONATE REPRESENTATION

The Rev. J. C. Ayer, D.D., addressed the Convocation of West Philadelphia on January 5th, on the subject of Proportionate Representation. Attention was called by the speaker to the fact that the plan adopted by Pennsylvania over 100 years ago is no longer democratic, as no proportionate increase in lay deputies is permitted, in spite of the fact that many parishes had greatly increased in communicants, though there has been an increase in clerical representation in the case of parishes having several clergy—each clergyman being entitled to a vote. This diocese is the only diocese in the state adhering to the old system. The speaker urged the adoption of some plan—though he had none to offer—which would meet the modern situation and still preserve independence of parochial representation. A spirited discussion, with diversity of opinion, ensued.

A pamphlet containing the paper read before the Clerical Brotherhood by the Rev. Henri M. G. Huff on Lay Representation in the Annual Convention has just come from the press, summarizing various arguments connected with the representation and demanding "the right of each congregation to choose directly its deputies to the Convention." The choice, at present, is usually made by the vestry.

CLERICAL LUNCHEON

The clerical luncheon held in the Church House last Monday was attended by upwards of 125 clergy. Addresses were made by Col. W. P. Barba, Morris Earle, and Reynolds D. Brown, the executive secretary, as well as by the bishops, all encouraging the work of the diocese and calling for increased interest and activity for 1922.

Bishop Rhinelander particularly stressed the spiritual aspect of the Missionary Program of the Church, and insisted that the clergy must bear a large part of the responsibility for the failure of the laity, whose untapped energy has been left undeveloped. Many feel a dread of asking people to support work away from home. This is really a perfect test of loyalty to our Lord. The vows of Baptism are vows of world-wide service. St. Paul's great task—which preserved the Church to the world—was to open the eyes of the other apostles to world vision, to give them the impulse of the Church's Mission to the world. Money is God-given and sacred, and the only way by which man's loyalty can reach the whole world, and release man's

power to the world. This ideal should be held before the minds of the people early each January as the task of the year, and not left until December when strenuous efforts have to be made to avoid a deficit. "The man," the Bishop quoted, "who thinks his religion is not worth sending to the heathen is generally right."

Mr. Morris Earle, who retired from busi-

ness nearly a year ago, and has since devoted his time to Church work, said he had no hesitancy in "talking money" to people. He had been doing it all his life. Before eleven months ago, he had talked money to put it in his own pocket. Now he talked money to put it in the pockets of missionaries, and has "found the latter much more interesting."

FREDERICK E. SEYMOUR.

HALE LECTURES GIVEN IN CHICAGO

Dr. Gavin Describes the Orthodox Greek Church—Chinese Speaker at Woman's Auxiliary—Chicago Happenings.

The Living Church News Bureau
Chicago, January 16, 1922

THE Hale Memorial Lectures for 1922 were delivered by the Rev. Frank Gavin, Th.D., at the Church of the Epiphany, beginning on Tuesday evening, January 10th. Dr. Gavin, now on the staff at Nashotah, had for his subject the present condition and the future of the Orthodox Church of the East. Dr. Gavin returned only last spring from an extensive study in southeastern Europe where he went to learn conditions particularly in the Orthodox Church. Some of the results of his investigation and research were set forth in these Hale lectures, a Western Theological Seminary foundation, and were eagerly listened to by the Seminary men, some of our clergy, and others, at the Church of the Epiphany.

The great Orthodox Church of the East, said Dr. Gavin, has had a glorious past. What of its present and its future? Even the best intentioned of us regard present day Orthodoxy as more renowned for its past achievements than as containing present possibilities of regeneration. The object of the Hale Lectures for this year has been to study present day thought of the Greek portion of the Orthodox Eastern Church, in order to discover the nature, strength, and character of the intellectual life of contemporary Orthodox Christianity. By careful investigation of the writings of modern Greek thinkers in the realms of philosophy and theology, one is enabled to establish certain claims on behalf of the present day Orthodox Greek Church. First it is certainly not moribund, but in the renaissance of theological learning. Since the middle of the past century there has arisen a living, vital, and modern school of theologians, who are no whit behind the contemporary European scholars. Such men as Phillippos Papadopoulos, Comnenos, Rhosse, Dyobouniotes, Mesolara, and, pre-eminently, Audroustos, are representatives of which any modern communion would be proud. They are fully alive to the problems of the day, keenly sensitive to modern difficulties, honest and sincere in their handling of such problems, and scientific in their method.

In the first lecture an attempt was made to present the general point of view of such writers as the above on certain fundamental conceptions such as those of miracle, revelation, inspiration, the sources of religious truth, and the like.

The second and the following lectures presented our interpretation of the present day teaching of the Greek Orthodox Church on the cardinal doctrines of the Faith—the doctrine of God, of sin, the Saviour,

and salvation; of grace and the Church; of the sacraments and the doctrine of the Last Things. The freshness and vigor of present Orthodox thinking, its exhaustive interest in essential religious truths, and its pioneer work in constructing a progressive and loyal scientific theology, make modern Greek scholarship fully worthy of a larger and more understanding interest than as yet the Anglican Church seems ready to give it.

There has recently been published last year's Hale sermon, given by the Rev. J. H. Dennis, priest-in-charge of Holy Apostles' Church, Chicago, on *The Work of the Church Among Mormons*. Dr. Gavin's lectures, however, comprise an entire series and will be published in library form.

MR. TU ADDRESSES THE WOMAN'S AUXILIARY

Mr. Theodore B. Tu was the chief attraction at the monthly gathering of the Woman's Auxiliary on Thursday, January 5th. Washington Hall was crowded with a most enthusiastic audience in which an unusual number of parishes and missions were represented. Mr. Tu is chairman of the Chinese Publicity Committee for the Disarmament Conference. He spoke of the necessity of China, placing foremost the need of Christian missions that through their educating influence the Chinese may be equipped to help themselves. Their leaders, Mr. Tu said, must be unselfish, with the love of Christ in their hearts, that they may overcome the ignorance and the self-complacency that is the result of Confucianism. The offering of the day was sent to St. Elizabeth's Hospital, Shanghai, to be used toward the purchase of a machine for the administration of anesthetics. A contribution of \$50. was sent to Miss Wetmore, principal of Christ School, Arden, N. C., where an heroic work is being done against great odds. The Alaska Fund requires only a little more than \$100 more to reach the thousand dollars needed to provide a companion for Bishop Rowe on his perilous trips through snow and ice to his distant mission stations and lonely winter bound settlements. Mrs. John Henry Hopkins, in the absence of the United Thank Offering director, Mrs. John Tilton, reported that Chicago's offering at the last Triennial had already been equalled, but that every effort must be made during the next eight months if we would do our part to make the United Offering of 1922 equal the great sum needed of one million dollars.

Plans are being made through Mrs. Charles Scott, secretary of the Educational department, for a three days' conference on mission study, to be conducted by Miss Emily Tillotson of New York, beginning on Thursday afternoon, February 2nd, and continuing through Friday and Saturday, with morning and evening sessions each day. Every parish in the diocese is asked to send at least one representative, and the

hospitality committee has arranged for accommodation for out-of-town delegates.

The annual meeting of the Woman's Auxiliary will be held the day after the annual convention of the diocese, on January 26th, at St. Chrysostom's Church, at 1:30 P.M.

A RETREAT FOR THE CLERGY

The Suffragan Bishop has announced to the clergy that in response to letters to them asking their opinion of a retreat to be held for them, the replies indicate that such a retreat should be held in Chicago, for a short period before Lent. Accordingly, with this consensus of opinion thus expressed, the bishops have been able to make arrangements for a pre-Lenten retreat. This will be conducted by Bishop Weller, at Trinity Church, Chicago, February 22nd and 23rd. The Bishop of the diocese will be the celebrant at the first Eucharist at eight A.M. on February 22nd. There will be three addresses each day, closing with evensong at five o'clock. Entertainment will be provided for the night for clergy from a distance.

THE ANNUAL CONVENTION

The 85th annual convention of the Church in this diocese will be held at the Church of the Epiphany, Chicago, on Tuesday, January 24th, at 10:30 A.M. It will be recalled that the convention for 1921, held just a year ago, was the last in the old Cathedral of SS. Peter and Paul, only a few weeks before the Cathedral was burned.

CHURCH SCHOOL SERVICE LEAGUE

On Saturday, January 7, a meeting of the parish directors of the Church School Service League in Chicago was held at diocesan headquarters. At this meeting Miss Noyes, the Secretary of Religious Education at St. Paul's Church, spoke on Mission study through plays and pageants. Miss Noyes' paper was appreciated so much that it is planned to have it published for general distribution. It is expected that there will be a wide demand for the paper that the mission study during Epiphany and Lent may be illustrated by the use of pageantry, as Miss Noyes suggests.

H. B. GWYN.

CHURCH PERIODICAL CLUB

THE CHURCH PERIODICAL CLUB has just issued a new leaflet in its campaign for a \$15,000 library for St. Paul's College, Tokyo. Requests for copies should be sent to the Central Office of the C. P. C. at 2 West 47th St., New York City.

At the January meeting, which will be held on Monday the 23rd at eleven o'clock in St. Thomas's parish house, New York, the speaker will be Archdeacon Spurr of West Virginia.

CHRISTMAS TREE IN CHURCHYARD

AT THE REQUEST of residents in the vicinity of St. Andrew's Church, Harrisburg, Pa., a large Christmas tree was again placed on the lawn of the church property. The tree was a large and well-shaped spruce, standing more than 35 ft in height, and was trimmed with more than 250 colored lights. On Christmas Eve the choir of the church led in the community singing of Christmas carols about the tree. Hundreds of people from all sections of Allison Hill crowded about the tree, and joined in the singing.

PAST WEEK'S EVENTS IN WASHINGTON

The Living Church News Bureau
Washington, January 12, 1922

THE diocesan Woman's Auxiliary, which has been meeting for work at Trinity Community House, where workrooms are located, has elected new officers as follows: President, Miss Emily Matthews; 1st Vice President, Mrs. Albert Ellis; 2nd Vice President, Mrs. Burroughs, Plata, Md.; 3rd Vice President, Mrs. Small, Silver Springs, Md.; 4th Vice President, Mrs. Melloy, Hyattsville, Md.; Recording Secretary, Mrs. William Curtis White; Corresponding Secretary, Miss Edith Trapier.

St. Alban's Church, Rev. Charles T. Varner, rector has recently been engaged in a drive for \$65,000, of which we are told there has been paid or pledged \$52,000 to date. One hundred and fourteen workers were divided into teams of from five to ten members. There was an executive committee of 22 members containing such names as Bishop Harding, Dean Bratenahl, Canon Russell, Corcoran Thom, George R. Wales, Civil Service Commissioner, and William Knowles Cooper, Secretary of the Y. M. C. A.

The cornerstone of the original St. Alban's Church was laid in 1854, and on the sixtieth anniversary of the establishment of the parish work was begun toward increasing the nave and the transepts in stone. Now it is purposed to complete the stone encasing for the entire building. A tower between the church and the guildhall is contemplated, the tower to be a memorial to members of the Church who have died. St. Alban's was the first church with free pews in the District of Columbia and has never rented a pew. The church is located on the magnificent Cathedral property and does the parochial work for the Cathedral neighborhood.

The Laymen's Service Association had one of its diocesan meetings last Monday night with a large crowd of men present. It decided to hold Lenten services daily at one of the local theatres again this year, making the third year that this has been done. Last year the attendance averaged 700 and this year all signs point to an even greater number. Major-General John A. Lejeune, Commandant of the United States Marine Corps, spoke on the church's need of organization of a centralized character. Using the example of the armies in Europe, he showed the danger of parochialism and the necessity of a coordinate diocesan and national action. The Rev. David Ransom Covell, vicar of Trinity Diocesan Church and Superintendent of City Missions, told of the work being done in the local institutions and pointed out opportunities for service especially among the men. After an unanimous and hearty endorsement of the entire work created at Trinity Diocesan Church as its headquarters, the men adjourned to refreshments and the social hour.

The Board of Social Service has elected Mr. L. W. Glazebrook as its president, succeeding the Rev. C. R. Stetson, and has elected as other members to fill vacancies the Rev. Thomas Williamson, Rev. C. S. Abbott, Rev. J. J. Dimon, and Miss Louise Bell. These elections hold until the coming diocesan Convention.

In response to a request by the local Superintendent of Public Schools, Trinity Community House has again started giving at mid-day meals for school children. The

Washington school physician has revealed that a large number of the pupils are undernourished and Trinity is renewing its effort of last year to help in this line. For ten cents the child is given a cup of half cocoa and half milk, two sandwiches, a piece of fruit, and some hot dish such as beans, macaroni and cheese, etc.

Last Sunday the Bishop attended the service held the afternoon of the second Sunday in each month at the Washington jail and spoke a few words of cheer to the men and women there, in addition to having personal conferences with some of our own communicants guilty of the graver crimes. A prisoner, not a Churchman, said to one of the Mission staff, "My, we Protestants were proud that OUR Bishop came to see us!"

An attempt is being made to reorganize the Washington branch of the St. Barnabas' Guild for Nurses, with headquarters at Trinity Diocesan Church. When the Bishop was rector of St. Paul's Church he had a thriving organization of two hundred members, but after his elevation to the bishopric the movement died down. Co-operation has been promised by several superintendents of nurses and before long the reorganized branch should be in action.

A beautiful silver chalice and paten, gold plated, have just been sent by an anonymous donor for use in the city missionary work.

The doctrine of the Holy Trinity may be theologically difficult but it seems not to be practically so. The Twentieth Century Club formed thirty-one years ago for intellectual, physical, and social refreshment, under the control of the local Unitarian Church, has seceded from the control of that body. It seems that the membership from the beginning was not restricted to members of the Unitarian Church, and it grew to have so many on its roster who were not sympathetic with Unitarian ideals that the club has voted to sever connections with the organization that sponsored its foundation.

DEATH OF MISS EMERY

MISS JULIA C. EMERY, for forty years General Secretary of the Woman's Auxiliary, died on Monday, January 9th, at her residence in Scarsdale, New York. The burial service was held on Thursday afternoon, January 12th, at the Church of St. James the Less, Scarsdale, the rector, the Rev. Alan R. Chalmers, and the Rt. Rev. Peter Trimble Rowe, D.D., Missionary Bishop of Alaska, officiating. Interment was made in the cemetery adjoining the church. Those present at the services included, Miss Grace Lindley, executive secretary, and others from the Woman's Auxiliary, Dr. John W. Wood and others from the Department of Missions, Mr. E. Walter Roberts, for many years assistant treasurer of the Board of Missions, and the following representatives of diocesan branches of the Woman's Auxiliary: Mrs. Samuel Thorne, Jr., and Mrs. James W. Watson, New York; Miss Abbey Loring, Massachusetts; Miss Agnew, Long Island; Miss Josephine Bumstead, Massachusetts; and Miss Mary E. Beach, Connecticut. Many of the staff at the Church Missions House attended the services and for those unable to attend a special service was held in the Church Missions House chapel at the same hour as the service in Scarsdale.

Miss Emery was known and beloved by

hundreds of thousands of women throughout the world who are affiliated with the Auxiliary. For all but ten years of the existence of the organization, Miss Emery was its active directing head. The story of the Woman's Auxiliary, with all of its wonderful achievements, is the story of Miss Emery's life; or, more properly speaking, the story of the lives of three devoted sisters who, through fifty years in various capacities, have been the guiding spirits of this great adjunct of the Church, which numbers in its membership close to 400,000 women communicants.

Miss Emery was born in Dorchester, Mass., and was the daughter of Charles Emery, a retired sea-captain, and Susan Hilton Emery. On October 16, 1871, the Woman's Auxiliary to the Board of Domestic and Foreign Missions of the Church was organized by resolution of the General Convention in Baltimore. Miss Mary Abbott Emery became its first Secretary and served in that capacity until 1876, when she retired on becoming the wife of the Rev. A. T. Twing, distinguished in missionary annals.

Miss Julia C. Emery succeeded her sister as Secretary, and thereafter continuously served in that capacity until 1916, when failing health forced her resignation, and she in turn was succeeded by the present executive secretary, Miss Grace Lindley. In the interim, Miss Margaret T. Emery, another sister, became identified with the organization as assistant secretary. Mrs. Mary Abbott Twing, having become, following her marriage, honorary secretary of the Auxiliary, died in 1901.

The progress which the organization has made in the years between 1876 and 1916 constitutes the record of Julia C. Emery's life. A woman of singular modesty, it was found upon her death that absolutely no record of her life had been left behind save in the records of this progress of the Woman's Auxiliary, and throughout this record there is no mention of Miss Emery save when the perfunctory printing of her name as secretary was necessary.

Yet Miss Emery lived to see the Auxiliary grow from a meagre organization in 1874, of sixty-six women representing five dioceses, to a gathering in 1919, of representative women from ninety-two dioceses and missionary districts throughout the world. Designed especially to further the missionary cause through voluntary contributions, she saw the annual gift of the Woman's Auxiliary mount from \$60,000, in the year 1872-1873 to \$620,000 in the year 1918-1919. During the fifty years of the existence of the Society, whose semi-centennial was celebrated last year, its annual gifts totalled \$14,000,000; and this does not include the sums of the United Thank Offering made at the recurring triennial General Conventions of the Church, which have crept from \$2,000 in 1886 to \$468,060.41 in 1919.

The inspiration of Miss Emery's devout zeal was the driving force behind these financial achievements, and in addition she had a large share in the many missionary activities of the Auxiliary which extended throughout the world. In a measure Miss Emery leaves three monuments in her memory. One is the Woman's Auxiliary itself. Another, *A Century of Endeavor*, which is the history of the first hundred years of the Domestic and Foreign Missionary Society, which she published last year in commemoration of the centenary of the Society. The third is the Emery Fund, named in honor of the three Emery sisters, designed by the Woman's Auxiliary to be used for missionaries at home on furlough, for board, medical care, study, or

recreation. This fund was raised by the Auxiliary to commemorate its semi-centennial. It was planned that the fund should amount to \$50,000, but it has now attained the \$91,000 mark and is still growing.

COMMISSION ON CHURCH BOARDING AND DAY SCHOOLS

A MEETING of the Commission on Church Boarding and Day Schools was held in New York City on January 5th and 6th. Members from all sections of the country except the far west were present at this meeting. The report on school conditions in all of the rural sections, and of city schools which depend upon the farming population, was very disturbing. One headmaster in the middle west described an interview with a father who could not afford to send his son back to school last fall. This father explained that his money was all tied up in wool, and that while his bank was ready to back him to the limit in furnishing funds to carry on his business, it refused absolutely to advance one cent for any other purpose. A like condition was reported in the far south. In a country village which boasts of three banks and a factory with a weekly payroll of seven hundred and fifty dollars, the resources of all three banks were called upon to cash a check for the weekly wages, although the owner of the mill had funds to his credit in one of the banks.

This shortage of money is reflected in the enrollment of many of our schools which in normal times are able to pay expenses, and it falls with crushing force upon the schools that are struggling even under favorable conditions. The failure of a large part of the Church to meet its quota in the Nation-wide Campaign has compelled the Presiding Bishop and Council to withhold the financial help which two and a half years ago was expected would be given to many of our schools.

In spite of the hard times many of our eastern schools report an unusually prosperous condition. Three headmasters—Dr. Thayer of St. Mark's, Dr. Peabody of Groton, and Dr. Drury of St. Paul's, who have recently raised in the neighborhood of four million dollars as endowment for their respective schools—have volunteered to use their best efforts to raise \$100,000 for distribution among the schools recommended by the Commission for this assistance. The Commission is engaged in preparing a Church school budget for the next triennium.

In spite of its failure to secure financial aid for the schools, the Commission feels that much valuable work has been done in making the survey. Its records are now in such shape that it proposes to publish an annual bulletin containing the name, address, and salient features of every Church school in the country. In all of these matters the cooperation of the schools is very necessary, and it is hoped that the Department of Religious Education will be fully posted of any changes that may occur.

CONGREGATION SHOWS ITS JOY

AT ST. MARK'S CHURCH, Syracuse, N. Y., on the morning of Sunday, January 18th, after the rector, the Rev. Dr. Percy T. Fenn, had announced that he had declined his election to be Dean of Trinity Cathedral, Little Rock, Arkansas, the whole congregation, led by the choir, arose

and sang the doxology. The church was crowded, and it was a tense, dramatic, and impressive incident.

SEVENTY-FOUR YEARS' CONTINUOUS RECTORSHIP OF FATHER AND SON

CHRIST CHURCH CATHEDRAL, Louisville, is among the churches that have established remarkable records in their rectorship. Dr. Charles E. Craik is now Dean emeritus. For thirty-six years he was rector of the parish or Dean of the Cathedral, the parish having been merged into the Cathedral corporation and the rector having become dean. Prior to his rectorship, his father, the Rev. Charles E. Craik, D.D., senior, was rector for thirty-eight years, and the son was with him for the last of these years as assistant, succeeding him as rector.

The present Dr. Craik retired from the Deanship as the result of an automobile accident several years ago, but, though Dean emeritus at the present time, is in charge of work at Trinity Church.

WAYSIDE CROSS DEDICATED

A CURIOUS feature of New Year's Eve watch night services at St. David's Church, Cullowhee, N. C., in the mountains, was that after a midnight Eucharist, at one o'clock in the morning, the congregation moved into the churchyard where the rector, the Rev. Clarence S. McClellan, Jr., dedicated a rustic wayside Cross to the memory of Stephen Black, of Frankfort, Ky. This Cross stands nine feet high, and is the gift of Charles W. Black, brother of Stephen Black. It is planned to have English ivy grow over this Cross and at Easter and All Saints' Day to decorate it with white flowers and on national holidays to have the American flag draped about the foot of the Cross. The churchyard of this old church is soon to be improved by the planting of pine trees and a new vestry room is planned for the church.

BISHOP WEBB CONVALESCENT

BISHOP WEBB has so far recovered after his operation that he was able to occupy the episcopal throne at the Cathedral, Milwaukee, last Sunday morning, at which time he offered thanks for his recovery. The Bishop was expecting to open the sessions of the Council this week, when the seventy-fifth anniversary of the diocese is being celebrated but will probably not preside throughout the entire session. The event of the week will be the anniversary sermon by Bishop Tuttle on Wednesday evening.

JUNIOR VESTRY FORMED

SOMETHING NEW is being tried at St. Andrew's, Harrisburg, by the formation of an organization known as the Junior Vestry, composed of twelve boys over six years of age. Six of the boys are elected annually by the Church school, and six are appointed by the rector. Meetings are held at regular intervals at which time the boys plan the performance of such work as may be assigned them by the rector or the superintendent of the Church school. Great interest was displayed at the first election, which was held in December.

GEORGIA HAS EDUCATIONAL SECRETARY

THE REV. W. AIMISON JONNARD, who has recently come to the Diocese of Georgia as assistant at St. John's Church, Savannah, will be executive secretary of the department of religious education of the Bishop and Executive Council. Mr. Jonnard, who is field worker of the Province of Sewanee, will have his headquarters in St. John's Church, and his duties will include work in these fields. Mr. Jonnard was ordained priest on January 14, 1914, and his first work as a deacon, was at Mt. Pleasant, Tenn. Missionary work followed, and he has since come to the Diocese of Georgia from Johnson City, Tenn., where he was formerly rector of St. John's Church.

NEW RECTORY IN DENVER

ST THOMAS' PARISH, Denver (the Rev. R. B. H. Bell, rector), has recently completed a handsome new rectory, valued at \$15,000. It is of the same architectural style as the church itself, Spanish mission type, being of white stucco, with a red tiled roof. The house contains three bedrooms, living room, dining room, kitchen, bathroom, and a study for the rector. The living room is particularly attractive and practical, extending the entire width of the house, and being extremely useful where large gatherings are held.

BISHOP ENDORSES WILSON FOUNDATION

BISHOP SHAYLER, of the Diocese of Nebraska, recently addressed a mass meeting of women assembled in the interest of the Woodrow Wilson Foundation in the Brandies Tea Rooms, Omaha. The Bishop said: "The wilful senators who sought in every way to embarrass President Wilson and ridicule his plan for a League of Nations are now busy trying to construct a patchwork affair that they fondly believe will take its place. The attitude of Bishop Wilson at all times was not one of antagonism but of idealism in trying to bring the nation to a friendly understanding. Crushed in body after his great campaign at home to carry his ideals to the American people, his spirit survived triumphant, and I firmly believe that he will survive to see his idea for world peace appreciated and sustained."

The Bishop's remarks were greeted with thundering applause and the women went forth enthusiastically for the \$20,000 Nebraska's quota of the million dollars necessary to establish the memorial.

REBUKES ANONYMOUS CORRESPONDENTS

BISHOP SHAYLER, of the Diocese of Nebraska, pays his disrespectful editorial in the *Crozier* to those who from time to time flood the diocesan office with anonymous correspondence. The Bishop's rebuke is applicable to all those throughout the world who wield the poison pen. Said Bishop Shayler: "To those who love to send anonymous letters we desire to suggest a New Year's resolution—DON'T. It is not a brave, courteous, nor Christian. Usually such a letter is false in whole or in part. Cowardice and falsehood are not particularly gracious virtues. This means that you have just received an unsigned letter of what the Methodists are going to do with the old Brownell Hall which they have purchased."

and calling two former principals of the Board of Trustees hard names. Episcopalians had made less criticism and given more coöperation four years ago, matters would have been different. All honor to the Methodists or any other people who step in and do God's work while others are bickering about ways and means and methods and personalities".

RECEIVES MEDAL OF HONOR

REV. DR. THOMAS EDWARD GREEN, Director of the Speakers' Bureau American National Red Cross and Director of the Speakers' Bureau of the Treasury Department during the Liberty Loan campaign, has received the Medal of Honor of the French Government for services in the World War. A letter congratulating him of his decoration signed by L. Dubreuil, Military Attache of the French Embassy in Washington says: "I take great pleasure in sending you the diploma and insignia of the Medal of Honor which has been awarded to you by the President of the French Republic in recognition of your valued services to the cause of the Allies during the war".

HOME FOR GIRLS IN DETROIT

CLARA WOLBERT HOUSE, the institution for "run-around" delinquent girls which has been opened in Detroit as the result of the efforts of the Michigan House of Correction, is filling a long felt need for social work of the city, according to social agencies. Since the house was formally opened, December 14th, a total of sixteen girls have been received in the home and at the present time there are twenty-seven who are awaiting disposal of their cases either by the courts or by various social agencies.

The home was made possible through a generous gift of \$10,000 by Mrs. Henry Wolbert, wife of the Detroit automobile manufacturer. It is expected that this sum is sufficient to defray the expense of the home for the first year, after which it is expected that the financing will be provided for by the House of Churchwomen with the assistance of all the women's organizations in the diocese. The Bishop's office has become financial guarantor for the enterprise.

Clara Wolbert, formerly of Buffalo and a woman of wide experience in work with girls, is matron of the home.

NOVEL MISSIONARY UNIT

REV. F. B. BARNETT, rector of St. Paul's Church, Manayunk, Pennsylvania, has called a conference with the Department of Missions and Bishop Overs, concerning the possibility of volunteering as a unit for missionary service in Liberia. It is Mr. Barnett's hope that the unit may be organized in the near future. Plans of opening a new station in the western section of the country some 200 miles back from the coast, in accordance with the policy outlined by Bishop Overs, is that he may have a personal knowledge of the situation before committing himself. Mr. Barnett, with the approval and coöperation of Bishop Overs, has arranged to visit Liberia, sailing from New York on January 14th. Bishop Overs will accompany him at Sierra Leone and proceed by boat to the interior, proceeding by foot for two hundred miles to the Liberian frontier. From there the journey to the interior region that Bishop Overs desires to visit by mission stations will be made and with the aid of native carriers.

Mr. Barnett will be accompanied on what he calls his scouting expedition by the Rev. Thomas R. Hazzard of the Diocese of Pennsylvania. All expenses of the expedition have been provided by a personal friend.

PREACHES IN RUSSIAN CHURCH

AT THE CELEBRATION of the Christmas Liturgy on the morning of Saturday, January 7th, the Rev. Howard B. Ziegler, rector of Holy Apostles' Church, St. Clair, Pa., was the preacher at the Russian Orthodox Church of St. Clair, by invitation of the pastor, the Rev. Jeroftej Lucik. The Russian Orthodox congregation recently crowded Holy Apostles' parish house for a mass meeting to consider measures of relief for the Church in Russia, and several Russian priests from neighboring towns were present with delegations from their parishes.

BROOKLYN PARISH HOUSE OPENED

THE COMPLETED portion of the very large parish house, which is being erected by St. Paul's, Flatbush, Brooklyn, was opened with an informal reception to the parishioners, neighboring clergy, and others, on Monday, January 2nd. The upper portion of the building will be erected as funds accumulate to pay for it; but the completed portion provides one of the largest floor spaces in Brooklyn.

SEATTLE CHURCH CONSECRATED

ON THE FEAST of the Circumcision, Christ Church, Seattle, was consecrated by the bishop of the diocese. This was made possible by a handsome donation to the parish, upon the receipt of which the vestry at once set themselves to raise several hundred dollars which, with the gift already presented, enabled them to discharge the debt upon the church building which has for many years been a heavy burden. The gifts were made in memory of the late rector.

At the same service a mural tablet of bronze which had been placed in the sanctuary as the gift of the clergy of the diocese was unveiled. It is in memory of the Rev. H. W. Stone, first rector of the parish, who died in 1921.

MEMORIAL PULPIT IN ST. CLEMENT'S

ON A WEEK-DAY immediately before Christmas there was dedicated at St. Clement's Church, Philadelphia, a new pulpit erected as a memorial to George Henry Lea, a former vestryman of the parish, as the gift of members of his family. The pulpit is of wood, beautifully carved, in perfect harmony with the reredos and other wood carving in the church. The carved panels show in bold relief St. Clement, St. George, St. Paul, St. Denys, and an allegorical figure of the Old Dispensation. There are also figures of angels, and the Lea coat of arms. The pulpit is in such perfect harmony with all its surroundings that one is not conscious of its being something new. Bishop Manning conducted the dedication service, assisted by the rector, the Rev. Franklin Joiner, while the Bishop of Pennsylvania was also present.

NEGRO WORK IN SOUTH CAROLINA

A STATEMENT has been set forth by the Archdeacon in charge of negro work in South Carolina, the Ven. E. L. Baskerville, with the endorsement of the Bishop, giving

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information as to the work among negroes and the needs of that work in South Carolina. With a negro population of more than 800,000, the Church maintains fourteen mission schools. In addition to tuition and other receipts from the missions and schools themselves, the annual cost of maintenance of that work is \$10,000. Of this amount the diocesan board has been able to allow only \$7,700, making it necessary for the remainder to be raised elsewhere. In addition to this maintenance expense, there are gravely needed for expansion of work not less than \$10,000 to aid in building chapels, \$100,000 for land, buildings, and equipment for a diocesan industrial high school; \$25,000 to aid in building a parish house in Charleston for community work among the negro population of nearly 40,000 people; \$1,000 for scholarships in the mission schools; and \$900 a year for an experienced trained nurse to work in rural districts. Bishop Guerry commends the work and the Archdeacon very highly, and states that the negroes of the diocese are averaging ten dollars per communicant per year, which he feels is a very high average to give. He is hoping that the Church will supply these added needs.

Archdeacon Baskerville is spending January and a part of February in the North in the hope of interesting Church people in the work. He may be addressed between January 25th and February 15th at 1408 South 22nd St., Philadelphia, care of the Rev. J. R. Logan.

BALTIMORE RECTOR INSTITUTED

THE REV. CHRISTOPHER PHILIP SPARLING was instituted as rector of the Church of the Prince of Peace, Baltimore, by the Bishop, on the Feast of the Circumcision. The sermon was preached by the Rev. Arthur Chilton Powell, D.D. A new processional cross, a fac-simile of the one in use in the Cathedral of St. John the Divine, New York City, the gift of the congregation, was dedicated by the Bishop. The crucifer was Gordon P. M. Sparling, son of the rector, sometime crucifer in the National Cathedral in Washington, and now a student in his father's Alma Mater, Trinity College, University of Toronto.

REREAT AT ST. CLEMENT'S, PHILADELPHIA

THE ANNUAL RETREAT of the Society of the Companions of the Holy Cross will be held as usual in St. Clement's Church, Philadelphia, on Thursday, January 26. The conductor of the retreat will be the Rev. Bernard Iddings Bell, President of St. Stephen's College. Women from the parish and beyond are welcome. Breakfast and luncheon will be served to any who may notify the Secretary, S. C. H. C., 2222 Spruce Street.

MEMORIAL FUND FOR NEWARK

Mrs. EDWIN A. STEVENS has founded the Colonel Edwin A. Stevens Endowment in memory of her late husband. The fund, which starts with a capital of \$21,000, is to be a discretionary fund for the Bishop, the income to be used as he may determine wise. It will be administered by the Trustees of the Episcopal Fund and Diocesan Properties.

It is a great satisfaction, says the *Newark Churchman*, that the name and long and faithful service to the diocese of Colonel Stevens is to be thus perpetuated. Colonel Stevens became Treasurer of the

Diocese of New York upon the death of Mr. Henry Hayes in 1902. He had the greatest interest in the work of the diocese, and took pardonable pride in serving the diocese as its chief financial officer. His death during the great War was not without the element of sacrifice, for he had given himself incessantly and to the depleting of his strength, to his service of the country with the Shipping Board.

DEATH OF REV. A. W. H. THOMPSON

THE DIOCESE OF NEWARK was shocked on January 11th by the death of the Rev. Albert W. H. Thompson, rector of St. Mark's Church, Newark, for the last ten years. He was a graduate of Brown University, was ordained in 1906 and 1907 by Bishop McVickar, was rector of All Saints', Pontiac, R. I., and came to Newark as an assistant at Trinity Church in 1909. Under him the new parish of St. Mark's has greatly prospered, bringing with it the necessity for the enlargement of the parish church. Beside his parish work Mr. Thompson was greatly interested in many diocesan and community activities, and he was the chaplain of the Newark cavalry regiment of the National Guard. He had made for himself a large place in the Church and community.

257 SERVICES IN 287 DAYS

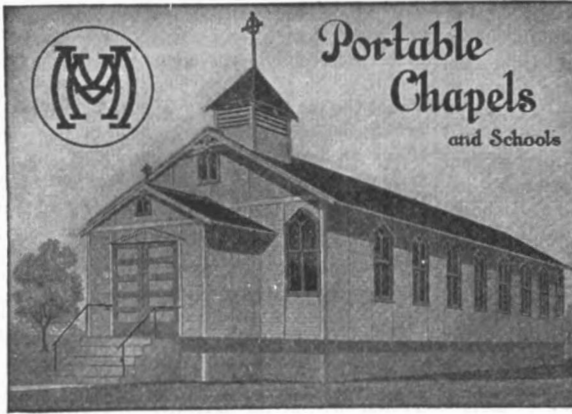
SUCH IS THE record of the Rev. Charles Knight Weller, travelling missionary in the District of Western Nebraska, since the beginning of that work last April. Especially notable is his work at Scotts' Bluff, where the old church building has been torn down, the basement of a new church completed, and the entire edifice will be ready in May 1922. In addition to this,

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Andrew's Church paid to the National Campaign over four times the amount in 1920; paid two years' assessments in full for district apportionment, and from a standpoint, St. Andrew's owes nothing but love and goodwill.

CLERGY SUPPORT WOODROW WILSON FOUNDATION

CLERGYMEN of many denominations from all parts of the country accepted membership on the Church Peace Union of the Woodrow Wilson Foundation according to plans for the cooperation of churches in a national movement to raise a fund of \$1,000,000 or more to endow for "meritorious service to humanity, public welfare, liberal thought, and peace, through justice," as a fund in recognition of the services of Woodrow Wilson.

Among our own clergy on the list are Bishop Tuttle, Bishop Anderson of Chicago, Bishop Parsons of New York, Bishop Perry of Rhode Island, Bishop Vincent of Southern Ohio, Bishop Keeler of Pittsburgh, Bishop Gailor of New Jersey. The chairman of this committee is the Rev. Frederick Lynch, secretary of the Church Peace Union.

Commenting upon the work that the committee will do, Dr. Lynch said that it is their purpose not only to make known the aims of the Woodrow Wilson Foundation but also to present an opportunity for their friends and parishioners to contribute to the endowment in honor of our former President.

Movement to honor Mr. Wilson will take the form of a drive", said Dr. Lynch. "The whole spirit will be that of a full offering. For those who want to leave a forever memorable the work that Woodrow did, the opportunity is to be provided by the Foundation. Campaign contributions will not be necessary to rally the people to the support of an American League, created in honor of a great man, and dedicated to the perpetuation of American ideals. The organization has been extended to the schools and is on a national scale simply to present as many people as possible the opportunity to share in the founding of an organization that will play a significant part in the world's progress toward a higher civilization."

LIVING CHURCH will be glad to receive and to transmit any contributions. There will be no personal solicitation for contributions.

CENTENNIAL OBSERVED IN KYOTO

FRANK TUCKER, of Kyoto, writes that on November 6th special services were held in the churches of the diocese in connection with the one hundredth anniversary of the missionary society in the American West. Special offerings were taken at these services.

On November 15th a conference was held in Kyoto, of catechists, Bible women, and lay members from all the churches in the district of Kyoto. Its purpose was to celebrate the centennial and at the same time to consider the evangelistic conditions in the district and ways for betterment. American Churchmen would be gratified could they have heard the appreciation expressed by the various churches for the part which the American Mission has taken in the development of Christianity in Japan. Many practical suggestions were considered. One definite thing accomplished was the organization

tion of a men's society somewhat corresponding to the Woman's Auxiliary. There seemed to be a determination on the part of both workers and lay people to push ahead with the work. They all felt that this would be the best method in which to show their appreciation of what has been done for them.

PAROCHIAL MISSIONS IN WEST MISSOURI

PAROCHIAL MISSIONS are being held at Marshall, Warrensburg, Lexington, and Booneville, in the Diocese of West Missouri, by the Rev. Walter E. Bentley, rector of St. Stephen's Church, Port Washington, L. I. The Rev. Dr. Canedy has charge of the latter work during the absence of the rector.

NEW BUILDING FOR QUINCY CATHEDRAL

AT THE ANNUAL MEETING of the Cathedral parish of Quincy, Ill., definite steps were taken toward the erection of a community house and a deanery. The Passion Play, as arranged by the Very Rev. George Long, Dean, is to be given in the Cathedral in Holy Week.

BEQUESTS

IN THE WILL of the late Miss Elizabeth D. Ferguson, for long years a devoted communicant of St. John's Church, Stamford, Conn., and for some years the president of the Diocesan Branch of the Woman's Auxiliary, among many bequests of a charitable nature are the following: \$25,000 as an endowment for St. John's parish house, Stamford; \$5,000 to the Diocesan Missionary Society; \$5,000 to the Domestic and Foreign Missionary Society; \$2,500 to St. Andrew's Church, Stamford; \$10,000 in trust to the Diocese of Connecticut; \$1,000 to Christ Church School, Arden, N. C.

A CORRECTION

THE HEAD LINES in the Canadian Letter printed last week were unhappy in reading "New Dean of Windsor, Ontario." There is, of course, no such deanship, and the text of the article correctly indicated that the appointment of the Ven. Archdeacon Carlisle was to be Dean of the Cathedral in Montreal.

MEMORIALS AND GIFTS

Miss Juanita Beinert, who entered into the life beyond the veil about one year ago, a faithful child of God and a communicant of St. Luke's, Wymore, Neb., bequeathed \$500 to her parish church, \$500 to the Clarkson Memorial Hospital, and \$1,000 to the Bishop of Nebraska for Church work. Relatives contested the will upon other points, and after dragging in the courts for a year, those items bequeathed to the Church are ordered paid and will soon be conveyed to the diocese. Judge J. A. O'Keefe, of Christ Church, Beatrice, represented the Church's interest in the courts. He gave his services gladly and without remuneration. At the suggestion of Bishop Shayler the gift to Wymore will be held in trust by the Cathedral Chapter and the income only will be used for current expenses. This will be equivalent to a weekly offering in perpetuity.

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AN ATTRACTIVE memorial tablet to the late Rev. John H. Houghton, former rector of the parish, has recently been placed in St. Mark's Church, Denver. Dr. Houghton, in his rectorate of twenty-five years, especially endeared himself to the children of his flock, and this tablet, fittingly, is their offering to his memory. The design, by the well-known Colorado artist, Albert Byron Olson, is a triptych of printed wood, filling three window-spaces in the west wall, opposite the center aisle. On either side are graceful child-angels carrying flowers; and other angel forms appear on the center panel.

THERE WAS GIVEN to the Church of the Atonement, Edgewater, Chicago, as a Christmas gift, a copy of the very handsomely bound missal published some twenty years ago by Updike. It is bound in leather with work designed especially by Goodhue, and has three metal clasps. There were also given two solid silver cruets, while the sanctuary was recarpeted as a gift by a friend of the parish, and the children of the Church school gave Christmas offerings exceeding \$400 for use outside the parish.

AT THE Midnight Mass, in St. Mark's Church, Waterloo, Iowa (the Rev. Thomas Horton, rector), Christmas Eve, were dedicated a new chancel screen, choir stalls, and pulpit, with brass desk; all were presented by the Altar guild and St. Margaret's guild. They are of oak, and finished in the Flemish style, to correspond with the pews, altar, etc. In addition, a set of white altar hangings were given by Mr. Albert and Mr. Arthur Petersen, a brass and oak Litany desk given by the Altar guild, and a Litany desk book was given by Mrs. Clorinda Lee Lowell, in memory of her husband.

ON THE First Sunday after Epiphany, the rector of St. Peter's Church, Delaware, Ohio (Rev. Cleon E. Bigler), blessed two beautiful altar vases which were given in memory of Mrs. Mary Elizabeth Butler, for many years a faithful communicant of the parish and a devoted choir mother. The memorial was placed by her daughters and a niece.

ON JANUARY 2nd Mr. Albert H. Lewis made a donation of \$10,000 to DeVeaux School, Niagara Falls, N. Y. This gift is an addition to the Albert H. Lewis Fund, which now amounts to more than \$18,000. Mr. Lewis is an alumnus of the school and for many years past has been a frequent benefactor. He has not as yet indicated the purpose for which this fund is to be used.

AT ALL SAINTS' CHURCH, Scotch Plains, N. J. (Rev. T. A. Haughton-Burke, priest-in-charge), on Christmas morning, the priest-in-charge, consecrated a beautiful dorsal. It has a broad border of French tapestry in rich soft colors and of fine design. The center is cream white and is joined to the border by a frame of heavy gold braid. The dorsal is the gift of the priest-in-charge. On the Feast of the Epiphany he also dedicated the handsome choir stalls just put in place. The stalls are of heavy oak, hand carved. During the past two years All Saints' has received many new gifts which have greatly beautified the church.

NEWS IN BRIEF

CENTRAL NEW YORK.—Bishop Fiske addressed the Rotary Club of Rome, January 5th, his topic being, Can Christian

Principles Be Applied in Business?—Bishop Ferris officiated at the marriage of the Rev. E. J. Gates, of Oxford, and Miss Marjory Coley, daughter of the President of the Standing Committee, in Calvary Church, Utica, January 3rd. Miss Coley has been active in Americanization work in Utica.—Grace Church, Carthage, has elected an "Auxiliary Vestry" of twenty members, of whom fourteen are women.—The Men's Club of St. James' Church, Skaneateles, recently entertained the Men's Club of St. John's Church, Auburn.

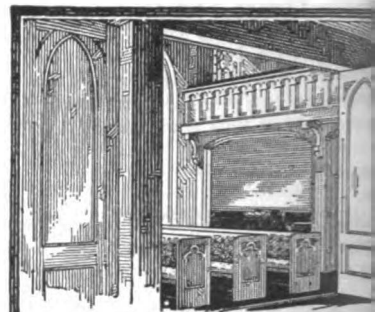
LONG ISLAND.—The Christmas Offering at St. John Baptist's, Brooklyn, was the largest in the history of the parish. The rector has been given an increase in salary. A set of damask antependia for the ferial seasons, and an alb, were blessed by the rector on Christmas Day.—At St. Agnes' mission, Brooklyn, the rector of St. John Baptist's was the celebrant of the Christmas Eucharist and was privileged to bless three memorial pictures in the nave. This mission has made extraordinary progress in the past two years, a candidate from the Diocese of Newark, Alexander N. Keedwell, being in charge, and the Archdeacon of Brooklyn providing priests for the sacraments.

MICHIGAN.—More than 6,000 gifts were distributed to the inmates of institutions in and around Detroit as the contribution of the Michigan Diocesan Department of Social Service to the spreading of the Christmas spirit.—The department is under the leadership of its superintendent, the Rev. John Howard Lever, with the special assistance of Mr. Wayland D. Stearns, a layman of Christ Church, Detroit.

NEWARK.—Holy Innocents' Church, Hoboken, received a Christmas gift of \$400 from Mrs. Rowan Spong, of Philadelphia, and the Christmas offering of \$1,100 was the largest in the history of the parish.

OLYMPIA.—The Rev. W. H. Bliss, rector of Trinity parish, Seattle, has recently given much time to a crusade against the nefarious traffic in narcotics which had assumed alarming proportions in that city. The press has now come to his support and a vigorous campaign is being successfully carried on with encouraging results. At a recent meeting of the Olympia Clericus his work was formally endorsed and resolutions of thanks and congratulations were passed.

OREGON.—A meeting of the Northern Convocation of the diocese was held at St.



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rk's Church, Portland, on December 1, occupying itself chiefly with plans for the General Convention in September. Rev. F. C. Taylor, rector of Grace Church, Astoria, was elected Dean of the diocese for the ensuing two years, and Rev. E. H. Clark, Portland, Secretary-Treasurer.—The Rev. Thomas Jenkins, rector of St. David's, Portland, is planning to raise \$2,500 to provide chapels for two missions and improvements on a mission chapel, all of which were established and supervised by him.—Mr. John W. Babby, executive secretary of the National Campaign in Oregon, has succeeded Ven. H. D. Chambers, who has taken his duties as rector of St. Paul's, Salem, manager of the Oregon Churchman.—The diocese laments the death of Mr. Reginald W. Hastings, one of its leading men, who was a member of the vestry of St. David's, Portland, and many times delegate to the annual diocesan convention.

PITTSBURGH.—The Rev. Harry B. Heald, rector of Port Chester, N. Y., was instituted to the rectorship of St. Andrew's Church, Pittsburgh, on December 16th, by the Bishop of the diocese. The sermon was preached by the Rev. Dr. Budlong, of the Church of the Ascension.—St. Paul's Church, Kittanning, will be consecrated by the Bishop, on the Feast of the Conversion of St. Paul. The Bishop of Pennsylvania will be the preacher of the occasion.—The annual meeting of the Pittsburgh Branch of the Woman's Auxiliary will take place Tuesday, January 24th, at St. Stephen's Church, Wilkensburg. The annual Convention of the diocese will convene on the evening of St. Paul's Day, January 25th, at Calvary Church, Pittsburgh. A Three-day Festival was held on the evening of the Feast of the Epiphany, at Calvary Church. The choirs taking part were those of the Church of the Ascension, Wilkensburg, and Trinity Churches. The service was given for the American Guild of Organists. The organ prelude was by Mr. R. Phillips, of Ascension choir, and the postlude by Mr. Harry Austin, of Trinity choir. The music for the service, which consisted of Choral Evensong, with anthems and the *Te Deum*, was played by Mr. Harvey B. Gaul, organist of the parish. The sermon was preached by the Rev. L. L. Riley, of St. Peter's. A very large congregation attended, and at the close of the service an informal reception was held in the parish house for the choir and the members of the Guild of Organists. The Pittsburgh branch of the Woman's Auxiliary held a conference on Thursday, Friday, and Saturday, January 5-7, at St. Peter's parish house, under the leadership of Miss Emily C. Tillotson, of the Church of the Ascension House, New York. The general subject of the Conference was The Survey, which was treated under four heads, namely: The Survey, What is it? Why should we study it? 2. The Mountain Survey; 3. Latin America; 4. China. On the morning of the Epiphany there was a celebration of the Holy Communion in the parish house.

UTAH.—Bishop Moulton offered the opening prayer at the convention of the National Wool Growers in Salt Lake City, second week of January.—The newly organized Clericus met January 17th at St. Paul's, Salt Lake, and discussed the subject on "Christianity" in Wells' *Outlines of History*.

EASTERN MASSACHUSETTS.—Following the annual custom, the choir of St. Stephen's

Church, Westoro, the Rev. Brian C. Roberts, rector, visited the State Hospital for the Insane on the feast of the Circumcision and sang to the patients in the wards. After singing the members of the choir entertained at a supper given by the hospital authorities.—Company A, third regiment, Knights of Washington, of Christ Church, Springfield, is making elaborate preparations for the annual national Knights of Washington Convention to be held in the mahogany room of the beautiful Springfield Auditorium, February 22nd. About three hundred are expected to attend. The Chamber of Commerce is cordially cooperating.

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