



The Living Church

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A PAMPHLET entitled *The Cruelty of Divorce Legislation*, issued by the Association for the Sanctity of Marriage, and written by the Rev. Walker Gwynne, D.D., is admirable for general circulation. The pamphlet is No. 3 in a general series entitled *Marriage and Divorce* issued by the Association.

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EDITORIALS AND COMMENTS

A Bishop Assails Christianity

NEARLY ten years have elapsed since the House of Bishops accepted the resignation of Dr. William Montgomery Brown as Bishop of Arkansas. His election to the episcopate in 1898 had followed the publication of a popular manual of Churchmanship from his pen which had become widely used. Beginning with real missionary vigor, his episcopate became an increasingly stormy one. Two or three published volumes presented the author in quite unusual positions with respect to questions of the day, while newspaper reports and interviews were such as to afford grave distress to Churchmen generally. The purport of many of these toward the end of his active episcopate seemed to be an utter abandonment by the Bishop of the whole Christian religion of which he was wont to write as "Christianism." His health had undoubtedly broken to such an extent that, in 1911, it became necessary for the diocese to elect a coadjutor—the present Bishop of the diocese—to whom Bishop Brown relinquished, from the first, practically the entire jurisdiction. A year later he presented to the House of Bishops his resignation on the ground of ill health, stating that "within three years" of his consecration his health had become "badly and permanently broken." On that ground, as stated in the resolution adopted, his resignation was accepted. Bishop Brown thereupon removed from Arkansas and has since resided in a distant state.

It was the hope of many that a period of rest and quiet might have the effect of restoring to the Bishop not only his former health but his former faith. We think none of the Church press ventured to discuss the Bishop's position, though he made no secret of it; neither was any attempt made, so far as we know, to deal unsympathetically with him by his brother bishops. All of us desired that the hoped-for period of his restoration might be retarded by no word of criticism such as might make it more difficult for him sometime to come back.

So ten years have passed. Bishop Brown's repudiation of the Christian religion has become more and more pronounced. If it were but an individual loss of faith, coupled with a silence such as would be calculated to show his sadness at the loss of what had once been a reality to him, and perhaps a sense of reverence for the convictions of other people, there would be little reason for adverting to it.

But it appears that, without asking for deposition from that ministry which was given him on the basis of his solemn act of acceptance of the Christian Faith, Bishop Brown now comes before the world as an active opponent of that Faith and of its underlying religion. There lies

before us a volume from his pen bearing the title *Communism and Christianity**, and the motto, well displayed upon the cover, "Banish Gods from Skies and Capitalists from Earth," to which words are added in their repetition on the title page, "and make the world safe for industrial Communism." The book, first published in October 1920, is declared now to be in its sixth edition and its seventy-fifth thousand. It can therefore no longer be treated as a negligible quantity, nor, in our judgment, can the Church longer postpone dealing formally with its author.

The book definitely propounds Marxian Socialism as a substitute for Christianity. It is no attempt to coordinate the two, such as has been made by many who call themselves Christian Socialists, for whom we hold respect but for whom the Bishop expresses only scorn. The earlier part of his book is an invitation to these to abandon both Christianity and "religion" and to throw in their forces with him. "Abandon Christian Socialism for Marxian Communism", he says; "Revolutionize capitalism out of state and orthodox out of church" (p. 16).

A frontispiece shows the author vested in his episcopal robes. His former ecclesiastical titles are recorded in the inscription and he is described as "Now Episcopus in partibus Bolshevikiium et Infidelium."

His book is not a mere presentation of Marxian Communism; it is throughout an attack upon Christianity in which the author makes no attempt to preserve even those expressions of reverence which, one would suppose, would be the last things for him to abandon.

We believe the Church should know how complete is his repudiation of the Christian Faith. Painful as it is, we therefore append to this a series of extracts from the book, which might be much more extended. This we do in order to direct the attention of the members of the House of Bishops to the subject well in advance of the next session of the House. We believe it will quite generally be agreed that under the circumstances a further extension of the ten years' period of grace since the resignation of his episcopate would not be warranted.

As for the Bishop, it is impossible not to recall that there once was an emperor who pursued a similar course; and that his last words were: "Galilean, Thou hast conquered!"

The religion and the faith that could not be shaken by Julian nor by the nineteenth and twentieth century materialists is not endangered by this pathetic attack from a

* *Communism and Christianity*: Analyzed and Contrasted from the Marxian and Darwinian Points of View. By William Montgomery Brown. 75th thousand. Bradford-Brown Educational Co., Inc., publishers, Galion, Ohio

Bishop who has solemnly promised to defend it. The parthos lies wholly with the Bishop.

EXTRACTS FROM "COMMUNISM AND CHRISTIANISM" BY
BISHOP WILLIAM MONTGOMERY BROWN, D.D.

"If a man supports the church, or in any respect allows religious ideas to stand in the way of the foregoing seven essential principles of socialism or the activity of a Party, he proves thereby that he does not accept Socialism as fundamentally true and of the first importance, and his place is outside. No man can be consistently both a Socialist and a Christian" (p. 7).

"Socialism is the natural enemy of religion. Through Socialism alone will the relations between men in society, and their relations to Nature, become reasonable, orderly, and completely intelligible, leaving no nook or cranny for superstition. The entry of Socialism is, consequently, the exodus of religion" (p. 9).

"During this period cannibalism was morally right, and it probably extended through at least two hundred thousand years, even into the Old Testament times. So righteous and holy was it that, in the course of time, the victims were recognized as saviour gods and the drinking of their blood and eating of their flesh constituted a Lord's Supper in which the god was eaten" (p. 21).

"Cannibalism is the basis of our sacrament of the holy communion of bread and wine. As a connecting link between these extremes there was the form of communion which consisted in the eating of animal sacrifices" (p. 22).

"Within the social realm humanity is my new divinity, and your divinity (my old one) is a symbol of it, or else, so I think, he is at best a fiction and at worst a superstition" (p. 22).

"I have in mind the question of an unanswered letter of yours, bearing date, February 25th, 1919, the one in which you ask, in effect, by what right a man can remain in an institution after he has, as I have, abandoned its chief doctrines and aims as they are authoritatively interpreted. The right of revolution is the one by which I justify my course, and surely no consistent Protestant Christian or American citizen will doubt the solidity of this ground; for Protestantism and Americanism had their origin in revolutions" (p. 23).

"Jesus was nothing if he was not a revolutionist. Anyhow, his alleged mother is authoritatively represented as believing him to have been ordained as one" (p. 24).

"Assuming for the sake of argument, that there may have been an historical Jesus who taught some of the doctrines, in accordance with the representations of the gospel, which are attributed to him, I am nevertheless justified in claiming that he was quite as heretical touching the faith of orthodox Judaism as I am touching that of orthodox Christianity" (pp. 24-25).

"Christian socialism is absolutely worthless, and its utter worthlessness is due to the essentially parasitic character of supernaturalistic or orthodox Christianity. Until the reformation, Christianity was dominated by monks—parasites who lived by begging, lying, and persecuting; and since then by capitalists—parasites who live by robbing, lying, and warring" (p. 31).

"Neither capitalism nor Christianity is anything except in-so-far as it is a system of parasitism and as parasitic systems they have striking resemblances, nearly as many and close as indistinguishable twins.

"Both have gods, churches, and priesthoods and these are in each case nothing but symbols" (pp. 31-32).

"Law is what nature does. There is no other law, and this law is the god of the physical realm. The gods of the supernaturalistic interpretations of religion (Jesus, Jehovah, Allah, Buddha, and all the rest) are personifications, or symbols, of this god, or else they are superstitions" (p. 38).

"All the imperialistic interpretations of politics and all the supernaturalistic interpretations of religion must be overthrown, else the world will be lost. The omnipotent, omnipresent saviour who can and will deliver us from them is already in the world. His name is International Communism" (p. 44).

"Orthodox Christians say that Jesus founded their sectarian churches, though each sect insists that he had to do with only one church, theirs. I doubt that he lived" (p. 50).

"Do you not now see with me that the christ of the world is not a conscious, personal god, but an unconscious, impersonal machine? It is the machine of man, not a lamb of god, to which we may hopefully look for the taking away of the sins of the world" (pp. 59-60).

"Yes, strange, even blasphemous, as the representation may seem, it is nevertheless true, the machine is the only name given under heaven whereby the world can be saved" (p. 60).

"The world's saviour-god is knowledge. There is no other Christ on earth or in any heaven above it, and this one lives, moves and has his being in the fear of ignorance" (p. 77).

"So far I have not found it necessary to renounce the Christian God or any of the things which go with him and I have no

idea of doing this, any more than I have of renouncing the American Uncle Sam and the things which go with him, but I place the Brother Jesus of the Christian religion and the Uncle Sam of the American politics on the same footing with each other and with others of their kind as subjective realities" (pp. 80-81).

"The one god of the Jews and the triune god of the Christians, if taken seriously, are superstitions; and the bible revelations of their willings and records of their doings, if taken literally, are lies.

"Both the Old and New Testaments are utterly worthless as history. The twelve patriarchs of the Jewish God, Jehovah, are not historical personages, but myths, and this is true of the twelve apostles of the Christian God, Jesus" (p. 88).

"The Holy Ghost sees to it that the slave class is kept in ignorance" (p. 90).

"When I wrote *The Level Plan for Church Union*, I believed that the coming together of the churches would prove to be a blessing to the world, but I am now persuaded that it would be a curse, because the league of churches would co-operate with the league of nations in its robbing and enslaving schemes, the churches doing the lying and the nations the coercing" (p. 91).

"Of course no phenomenon, such as Jesus hanging on the cross, if He lived and was crucified, was in the sun as an actuality, but only as a potentiality" (p. 101).

"If you ask whether I am a communing Christian, I shall answer: yes, yet when I go to the Lord's Supper, as I do every month, the strength which I receive is derived from the feeling that through it I place myself in communion with my human brethren on earth, not with a divine brother in the sky, particularly with the members of my church and the citizens of my town and its neighborhood, but generally with all men, women and children throughout the whole world, of which real brethren the brother god in the sky, Jesus, is but a poetic symbol; nor do I now regard the communion of this supper as being essentially different from that of any ordinary family-meal, lodge-banquet, or socialist-picnic, with each of which repasts the informal Lord's Supper of the apostolic church had much more in common than it has with the formal celebrations of the sacrament in any among the sectarian churches. . . .

"Nevertheless I consider going to a church and praying to a God to be bad habits, and if I could live my life over, I would not allow myself to become addicted to them" (p. 144).

"However, though I love my Brother Jesus and Uncle Sam all the time, as a child does Santa Claus at Christmas time, I am no longer childish enough at any time to look to either of them to do anything for me, because I know that what is done for me must be done either by myself or by men, women and children, and that as objective, conscious personalities, my Brother Jesus and Uncle Sam have had no more to do with my life than the man-in-the-moon" (p. 151).

A GOOD deal of correspondence has resulted from our presentation of conditions at Ellis Island several weeks ago. Several friends wrote that they had sent the clippings from THE LIVING CHURCH to the Secretary of Labor and had asked an explanation from him. Each of these received in identical language an extended reply

from Mr. Davis' private secretary and a copy of a letter from the Secretary of the department to Senator McCormick in which the whole subject is carefully reviewed. The criticism is treated as "unjustified and exaggerated" and as "apparently part of the propaganda of certain interests opposed to restricted immigration, thinking thereby to so discredit the immigration laws and their administration as to remove the restrictions", etc.

That the labor department is unable to conceive that American citizens *might* be honest and disinterested, even friendly to the government and anxious that it should reflect the best American ideals, in criticising an administration of immigrant service that makes such allegations as those contained in the Glanville affidavit possible, is deplorable. If the department had been able to write letters of thanks for directing attention to the scandal, and promising a thorough investigation and correction of abuses, we should all have felt that the case was safe in the Secretary's hands now that his attention had been directed to it. Since however, his attitude is quite the contrary, he will not be surprised if we say simply that we are disappointed.

Yet it is quite likely that steps have already been taken by the department to cure such of the abuses as they can.

Dr. Atkinson, chairman of the World Alliance for International Friendship Through the Churches, from whom the original information came to us, permits us to examine his own correspondence with the department on the subject. He recalls to the Secretary of Labor that letters both to the (former) Commissioner of Immigration and to the Secretary himself remained unanswered. Publicity, therefore, was the only resource left to him. The Secretary replies that he was taking time to make a personal investigation. We may intrude the observation that if the Secretary had been courteous enough to reply to his correspondent and give that information, he would have been spared the open attacks upon his administration and his subordinates that were the inevitable consequences of his failure to observe the amenities of courteous business-like administrators. Even now, when the Secretary permits his private secretary to reply at some length to others who address him courteously on the same subject, the replies, each of which is couched in identical language, contain the attack on the motives of the critics that we have quoted.

We gather, however, that to some extent the abuses are being corrected. They are not all corrected yet. Dr. Atkinson himself quietly made a visit of inspection to the island. Here is a part of his own personal observation:

"When I entered the station the first United States official my eyes fell upon was a young fellow by the gate directly in front of the Information door; he was leaning on the railing smoking a cigar. I went up to him and asked where I could find the lunch room. His reply was, 'Over there!' not even taking the cigar out of his mouth. Before I left this room a woman came up to another official with a telegram and asked him a question. His reply was, 'For God's sake keep your hands off me! If you want to ask a question you don't need to paw me,' and then turning in an apologetic manner to my friend and to me he said, 'These here women are the limit!'"

Perhaps we may venture the observation that "the limit" extends considerably beyond "these here women." It requires some further inquiry; and if it could be possible for the Secretary of Labor to conceive that there are people who do *not* wish to throw the country open to unrestricted immigration, and who are not connected with "certain interests", but who are yet quietly but firmly determined that (a) immigrants arriving on American shores, however mistakenly, shall be properly treated by the representatives of the government; and also that (b) the right of petition for the correction of abuses is one that entitles the critic to a courteous reply to his letters, and to an assumption of his honesty instead of the contrary, we are confident that the fair name of his own administration of an exceedingly difficult situation will be greatly enhanced.

IF the senate should reject the pending four-nation treaty, it will mean permanent acquiescence in world-chaos; permanent danger of colossal wars; permanent disgrace of the United States; and the despair of the civilized world.

And if the treaty should be rejected by the votes of senators who supported the Versailles treaty, it must forever discredit those senators; because the four-nation treaty is intended to accomplish a part of what the League of Nations was intended to accomplish. If those who voted to accomplish the maximum now vote against accomplishing a part of that maximum, they necessarily show that in one vote or the other they were but playing politics and not really seeking the rehabilitation of civilization.

There are not two alternative treaties pending before the senate, so that those who prefer the one would naturally vote against the other. For weal or for woe the United States has finally rejected the Versailles treaty. It is legitimate to hold, as do we, that most of the present world chaos has grown out of that rejection; and it is legitimate to hold, as do others, that on its merits, the rejection was wise. But to hold that because the League of Nations could conceivably accomplish more than can be accomplished by means of the four-nation treaty, therefore, the first having been rejected, the second should also be rejected, is simple nonsense. The United States demands

that the minority in the senate should not play politics when civilization is on the brink of destruction.

Neither is this the time to lay stress upon the blunders that have obviously been made in connection with this treaty. If the minority in the senate wishes to have advantage of those blunders, they must first establish their own good faith by ratifying the treaty, and then they will be in position to contrast their own policy with that of the men who saw nothing but blunders, real and imagined, in connection with the previous treaty, and were willing to wreck the hopes of the world rather than, by assuming membership in the League, to get any errors corrected by action from the inside. Men who supported the League of Nations but vote against this treaty discredit themselves and, worse still, totally discredit America.

After the Washington conference has adjourned, the last of the delegates has gone home, the negotiated treaty or treaties have been ratified, and we all know just how much progress has been made, the political aspect of the case will be a legitimate consideration, and the minority will be justified in making such capital as it can out of the blunders that have been made. Until that, if there be any statesmanship left in the minority party, let them not be instruments in dashing to the ground the last forlorn hope of civilization.

ACKNOWLEDGMENTS

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NOTE. In the issue of December 31, 1921, the Christmas Offering of \$5.00 from J. E. K., Hartford, Conn., for Russian Relief Through The Russian Metropolitan was omitted, although the amount was included in the total.

WHEN He went back to Heaven visibly though still present in the Spirit, with the sound of rushing mighty wind and tongues of fire, down came the HOLY GHOST into that home. It became a living home, a living Society, a living people. The perplexed Disciples became the world's Apostles: the timid people became brave, and the Divine Society started on its glorious progress round the world to be the home of thousands and millions of souls warmed with the love of Heaven.—*The Bishop of London.*

NOTES ON THE NEW HYMNAL

SECOND SERIES—V.

BY THE REV. WINFRED DOUGLAS

THE SECOND SUNDAY AFTER THE EPIPHANY

THE subject suggested by the Collect and the Eucharistic Scriptures is most wonderfully stated in the perfect words of Dante,

“In his will is our peace.”

The Collect, postulating God's almighty controlling power over all things external to our own wills, beseeches for us His peace. The Epistle exhibits some part of the immense variety of ways in which separate souls must fulfill God's will, and so reach His peace: it is perfectly summed up in the Gospel; “Whatsoever he saith unto you, do it.” And the Gospel records the manifestation of complete conformity to God's will, in Jesus' beginning His public human ministry, and showing forth His divine glory in the miracle of the water made wine, not at any human behest, however dear; but at the hour appointed by the Father. With these thoughts in mind, the following hymns may be suggested for the Eucharist:

Introit, 105—Thy kingdom come, O God.
Sequence, 96—Songs of thankfulness and praise.
The first, second, and fifth stanzas will suffice.
Offertory, 490—Go, labour on! spend and be spent.
Communion, 395—My Jesus, as thou wilt.
If this is unfamiliar, sing here the first stanza of 337—Thou, who at thy first Eucharist did pray.
Final,
480—Jesus shall reign where'er the sun.

The hymn suggested at the Offertory quite sums up the teaching of the day in its first stanza, with the significant phrase “Thy joy to do the Father's will.” If it be sung, very great care should be spent on the new tune, the best setting which these words have had. The choir must thoroughly change the rate of speed and rhythm at the second line of each stanza. Adequately led, this fine melody is soon learned by the congregation. But, like every tune new to the people, it must be several times repeated, to be mastered. Septuagesima will present an occasion even more appropriate for its use.

The subject of the Sermon should generally determine the hymn which follows it. The common practice of *preceding* a sermon by a hymn appropriate to its subject; and then following it by an Offertory Anthem, to which the people merely listen, is devotionally unfortunate. The effect of a sermon may be really increased by letting the congregation audibly express its leading message in a great hymn, as soon as that message has been received. A better place may be found for the Anthem, if there is to be one; and the Offertory supplied with a hymn which will drive home the lesson of the Sermon. Thus today, if the preacher should draw his message from the Collect, and speak on God's Peace, hymn 405 would properly follow; with its perfect comment on the lesson for the day,

“To do the will of Jesus, this is rest.”

When this is sung, the second tune will be found of greater beauty and expressiveness than the first, by many congregations.

The Final hymn suggested should be sung, if possible, to its first tune, *Galilee*; the ideal melody for these words. The organist will use good judgment if he play it in E flat, at least till it has become very well known.

But *he will not use good judgment*, if he ever has more than a single new, or nearly new, tune on a Sunday. Frequent repetitions of new material, not far apart, form the only way of getting new hymns and tunes into use *as worship*. I haven't the faintest interest in getting them into use for any other purpose. An enthusiastic, but ill-advised friend of the New Hymnal wrote last year, “I am having two new hymns each Sunday; but the people do not sing as heartily as they formerly did.” Now the good Lord will never give *musical* sense to anybody who doesn't use his plain *common* sense; and I commend its persistent application to this great cause of congregational hymn-singing.

An additional hymn for the First Sunday after the Epiphany, suggested by the Gospel, is

Sequence, 351—By cool Siloam's shady rill.
The third and fourth stanzas should be omitted for this purpose; and Clark's exquisite music may well be sung unaccompanied by the choir alone.

BISHOP LEMUEL WELLS

“Large was his soul; as large a soul as e'er
Submitted to inform a body here.
His mirth was the pure spirit of varied wit,
Yet never did his God or friends forget
When deep talk and wisdom came in view.
With as much zeal, devotion, piety,
He always lived as other saints do die.
Still with his soul severe account he kept,
Wiping all debts out ere he slept.
Then down in peace and innocence he lay,
Like the sun's laborious flight,
Which still in water sets at night
Unsoiled with his journey of the day”.

THUS wrote the poet Cowley in the 17th century of his friend, William Hervey. So might be penned a similar tribute to the Rt. Rev. Lemuel H. Wells, D.D., of Tacoma, who for fifty years has been prominently identified with the pioneer Christian work in the state of Washington.

To-day is the eightieth birthday of Bishop Wells, and it is to be celebrated by a reception at St. Mark's Church to this remarkable missionary whose work as a church builder has been equaled by few men in recent years in this country.

It was in 1871 that Bishop Wells, then a young clergyman, came to the Pacific Northwest.

He left friends and position in the East to live in what was then the outpost of civilization on this continent. In his old home he had embarked on a promising career, after having served in the Civil war, at one time on the staff of Gen. Grant. All this he sacrificed and made Walla Walla the scene of his Western labors. Those were the plainsmen days of the old time West, and he taught and preached amid romantic surroundings, with Indians, cowboys, and early settlers, for eleven years.

The year 1882 found a mighty rush setting in toward Tacoma and the Puget Sound cities. The need for ministers of the Gospel on the coast was imperative, and Bishop Wells, then merely a priest of the Church, came to Tacoma in that year. This city was then an unlovely saw-mill town. For seven years he was rector of St. Luke's Church here, building Trinity Church in 1889, against the advice of many citizens, in what was then the dense forest at North 3rd and K. streets. He remained at Trinity for three years, when his zeal, eloquence, and administrative ability won him the Bishopric of the Spokane district. For twenty-three years he was Bishop of Spokane, retiring in 1915.

One might have thought that the Bishop would have elected to spend the sunset years of his life enjoying a well earned repose, but the energy and apostolic zeal that made him one of the great missionary bishops of the Church still burned in his veins.

With his charming and cultured wife he came to a beautiful home in Tacoma, the scene of his early labors, and promptly organized and built St. Mark's Church in the North End. Under his administration this parish has had a successful growth, and has demonstrated that the Bishop is still as great a church builder as he was forty years ago.

Today Tacoma pays honor to this stalwart Christian soldier on his eightieth birthday. He has helped make the history of the Northwest, scorning delights and living laborious days in the years of empire building. May Father Time bring him many other birthdays and may he meet them with the hale and hearty optimism that he has to-day.—*Tacoma News Tribune*.

I BELIEVE that the Church is, or ought to be, as strong to-day and as full of power and vigour as it ever was; that it does not grow old at all; it is meant to be perpetually young, and always able to adapt itself to every age as it comes.—*The Bishop of London*.



BLUE MONDAY MUSINGS

By Presbyter Ignotus

POLITICIANS are certainly ingenious folk. In a great eastern city, a high official of the courts is under very grave charges, and the Bar Association has begun proceedings to have him removed from office and disbarred. By way of answer he is running for mayor,

that he may be "vindicated." It happens that he is a Roman Catholic and an officer of the K. of C.; but, while admitting these facts, he denies that he has injected religious or racial issues into the campaign, and alleges that the Bar Association is guilty of that very offence:

"When the Bar Association began looking for a man to prosecute its charges against me, they went to several prominent Catholic lawyers of this city, one after another. Why? Surely not because there are no able lawyers of other religious persuasion. They did that thing because they wanted to throw a smoke screen, because they wanted to make it appear that there was no religious animus against me. If that is not injecting religion into politics, then what is?"

Isn't that logic? And if the Bar Association had secured a non-Roman lawyer to prosecute, they would have been "injecting religion" and making the K. of C. official a martyr. He has them both ways, he thinks; and perhaps there may be some intellects so weak as to be affected by that plea. Of course, the outstanding fact is that, in the face of charges, the high courts are the place for "vindication," not a mayoralty election.

A case, duly attested, has lately been brought to my attention, illustrating the very real evil of sectarian terrorism in matters of civic welfare.

One of the women physicians in a state hospital for the insane had done her work so well that the superintendent volunteered her promotion to acting chief of the women's section. A month later, he summoned her to his office, told her that a Roman Catholic employee had "informed" against her as having once been a Roman Catholic, added that the Roman Catholics "demanded her official head," and said that he would have to grant their demand, as he feared to offend them. He confessed a political aspiration which needed the help of Roman Catholic leaders to be accomplished (the superintendent is a Free-mason, without religious affiliations). The doctor refused to sign a resignation he had prepared, in which she was to declare that she had left the hospital "for reasons of her own," and appealed to her constitutional rights; whereupon the superintendent told her he cared nothing for the Constitution! Being asked if he would treat in the same manner anyone who had left a Protestant body to join the Roman Catholic Church, he admitted that he would not, but added that the Roman Catholics were so well organized they could protect their own people and enforce their demands. He went further, assuring her that he would make it impossible for her to get any similar appointment in the whole state. I make no comment: the case speaks for itself. But what are the majority of the American people going to do?

I HAVE PRIVATE WORD from Egypt of a very significant Conference on Christian Unity, which assembled there in October, attended by Copts, Orthodox Greeks, Syrians, Armenians, Anglicans, Abyssinians, Presbyterians, and officials of the Y. M. C. A. "There was suspicion and mistrust, ignorance of purpose, and doubt as to motive in many minds at the beginning: these gave way to real friendliness and fellowship at the end." A small continu-

ation committee was appointed. Bishop McInnes and Bishop Gwynne were present.

All such gatherings are wholesome signs that Christian folk everywhere are finding the present conditions of schism and alienation intolerable. But there is a very real danger in thinking that cordial kindness is itself unity. "Can two walk together except they be agreed?" Christ founded a visible Church, with an official priesthood; that Church is the pillar and ground of the Truth, and can neither be destroyed nor lapse wholly into error. This proposition is either to be held or rejected: whichever course is taken, certain consequences are inevitable. But it has to do with historical facts, and can therefore be legitimate matter for investigation and scientific research. Mutual concessions (if they involve what no one has a right to concede), cunningly contrived concordats which get over difficulties by using undefined or ambiguous terms, are as futile as unreasonable. We may be grateful that it is possible to make the existing situation constantly better, while fully acknowledging cleavages on vital questions. Christians may love one another while they differ; nothing prevents their continual coöperation in a thousand fields of good work. For those who fear and love the same Lord to speak often one to another involves no compromise, say, as to paedobaptism or the monarchical episcopate. I wish we had the old *agape* revived, as a regular use, getting groups of Christians (who alas! do not meet at the same altar) round the same dinner-table. Fellowship is a great solvent of fears and doubts, "and doth so far advance us to be wise."

"IN THE midst of life we are in death." I wonder if we shall ever get accustomed to the truth of Notker's saying, heard so often, so self-evident, so monitory. Death must be an intruder, since we are always shocked and startled by his approach,—no matter how often the experience has come to us. I went into the market this morning, and looked about for the cheery middle-aged man who served me yesterday, as usual. He was not in sight, and one of the others came forward to take my order. That done, he told me how my old friend had died at six this morning, with no warning other than shooting pains at the heart. May he rest in peace: he did his duty gladly and honorably in the station where God's Providence had set him. But somehow, the whole world has looked different since I heard it: the landscape seems shadowy and unreal; the mansions are unsubstantial; "passing away" sounds from the clock tower. The Hill rises to its golden-crowned summit, and stately avenues stretch every way, lined with palaces; but "here we have no continuing city." How strange, that mankind should live and struggle as if we had an inalienable possession here! One does not need to see the skeleton at the table, or to hear "*Memento mori*," when on every side is evidence of transitoriness. What is that moving Tahitian proverb which Pierre Loti takes as a kind of motto for his exquisite *Rarahu*:

*E hari te fau,
E toro te faaro,
E nau te taata.*

(I can hear myself mouthing the many-vowelled Polynesian long ago, when, as a boy, I first discovered that book of enchantment.)

"The palm tree shall flourish, the coral upbuild; but man perishes."

How can men bear to live at all, knowing they must die, unless they have the hope of life after death? Our Christian teachers are false to their office if they spend so much time on ethics and sociology as to neglect their primary message, "Jesus and the Resurrection." Once that has been actually delivered, all the rest follows in due order of correlation. But, apart from it, *nitcheo*, as the Rus-

sians say: nothing matters. What a blessed thing to say, from the depth of one's heart, "I believe in the life everlasting!"

I WONDER why there is so little enthusiasm apparent for the establishment of a National Department of Education? Surely, no jealousy on the part of states-rights champions can explain it. I have looked over the list of distinguished Americans backing the movement which seeks the creation of such a department, and I find there representatives of organized labor, organized capital, all the learned professions, Jews, and Christians. Only one large religious group is apparently unrepresented. What can be its objection?

These questions, put by the committee, certainly ought to cause searchings of heart in many American communities:

1. Is there a seat adapted to the pupil who is to occupy it, in a reasonably modern school building in your district for every child of school age who ought to attend a full day, and for every adult attending extension classes?

2. Are all the schools in your district properly equipped with materials for instruction?

3. Is there a trained teacher in every schoolroom?

4. How many teachers have had a high school training? How many teachers have had a normal school training?

5. Is adequate provision made for teaching the fundamental principles of government and the duties and responsibilities of American Citizenship in all schools, public and private?

6. What percent of persons of voting age are unable to read and write English? What relation does the number of illiterates over ten years of age bear to the total population?

7. Does your public school system provide free evening classes where adults may study English and citizenship?

8. How are your schools equipped as to lighting, heating, and sanitation?

9. What is the average salary paid to teachers in your state? What is the minimum, and what is the maximum salary for teachers paid in your community?

Democracy is sure to fail without an educated Demos; and one fears that we Americans have taken too much for granted in that field.

LET ME end with a true tale of childhood. Two youngsters in Somersetshire were discussing, in their nursery, various problems:

"Dolls are stuffed with sawdust: what are we stuffed with?"

"Stoopid! I should think you'd know. We're stuffed with beans. That's why they call us human bein's!"

DEAR HAWAII

Dear Hawaii, skies a smiling,
And with tropic air beguiling,
Like a siren, lures from duty
Friend or stranger, by her beauty!

Feathery ferns, their fronds uncurling,
Palms, their frond-like leaves unfurling,
Fringe the shore, and seaward bending,
Cocoa palms, their beauty lending.

Feathered songsters, gayly flying,
Flowering trees in color vicing,
Blossom-crowned, the fire-tree blazing,
Men in wonder, speechless, gazing!

Breadfruits, mangoes, plantains growing
Bounteous harvests for the sowing,
Cane-stalks proud, their light plumes waving,
Promise wealth the world is craving!

Fruits and flowers, their fragrance stealing,
Buds of promise, all revealing,
Through the fronds and fruits and flowers,
God's great love for us and ours!

MAY L. RESTARICK.

CHRISTIANITY MUST DEFINE ITS POSITION

BY THE RT. REV. THOMAS F. GAILOR, D.D.

CHRISTIANITY must stand for something to differentiate it from other forms of religion. It is now understood that both Mohammedans and Buddhists are to have their temples in this country, with colleges and schools to propagate their faith. Therefore all the institutions that call themselves Christian will be compelled to define their position. My point is that there is a real residuum of Christian dogma that is of defined and acknowledged belief, by which we must test the claim to be called Christian. Does Unitarianism or Christian Science stand this test?

II. Admitting that the word Christian connotes a definite conception of God and man, it would seem to be suicidal for Christians to permit their children to grow up without definite Christian instruction, and that means Christian schools.

III. In the present condition of the Christian world, the Christian faith is held and taught in varying fashions by different groups of Christians. All the groups, with very few exceptions, hold the fundamental principles of the faith; but human weakness, selfishness, and temperament, have crystallized these groups, and put them in competition with one another, to the grievous hindrance of the extension of the Kingdom of Christ. At the same time, the fact must be recognized that the preservation of the Christian faith depends, under God, upon the loyalty of the members of each group of the faith, as that group represents it. Un denominational Christianity is no Christianity at all. It is a vain attempt to get the least common divisor of all the tenets of all the bodies that call themselves Christians. Whereas the only hope I can see of a really United and Catholic Church is an organization which will include in its large freedom all the essential characteristics of all the groups, giving scope for the expression of all the temperamental preferences of individual souls. I am sorry that the Christian Union Quarterly referred with approval to the "union" of the Cumberland Presbyterian and the Northern Presbyterian Churches. It did a grave injustice to many thousands of good people, deprived them of their property, and set back the cause of real unity a hundred years.

IV. Just as loyalty to the denomination at the present time preserves the faith, so the denominational school or college is our surest dependence for real Christian training of our children. I take issue with Dr. Hugh Black's statement, that "students in state universities take more interest in religious matters than do the students in denominational colleges". I have spent thirty years in educational work, have visited many state universities and many denominational colleges, and Dr. Black's statement contradicts my whole experience. I take exception to your suggestion that the denominational school or college is so much absorbed by its denominational programme as to be incapable of viewing life as a whole, and of giving a liberal education. The denominational institutions I have been connected with are not open to this criticism. On the contrary, the fundamental principles of the Christian religion have been so emphasized as to make one forget the particular denominational coloring. I am sure that this is true of my own college, the University of the South. In conclusion, the preservation of a definite Christianity in this country, with definite Christian moral standards, so largely depends upon the maintenance of avowedly Christian educational institutions that I am willing to risk all the danger of narrowness in order to protect the truth.—*Christian Union Quarterly.*

PERCHANCE

Perchance beneath a crown and purple robe
Only a peasant soul we find;
While in the faded rags of poverty
The spirit of a prince is shrined!

HARRIET APPLETON SPRAGUE.

The Church at Work at Ellis Island

By Raymond E. Cole

(Of the New York City Mission Staff)

WHAT shall I do? What shall I do?" Thus pondered a young English lad of eighteen as he paced up and down in a detention room at Ellis Island. His eyes were red from crying, and his head ached from loss of sleep. He felt a hand on his shoulder and turning around was face to face with the representative of the New York City Mission Society.

"Let's sit down over here and tell me what the trouble is", was the invitation. "Maybe I can help you."

He told his story briefly and it was full of pathos. His mother, a widow, had died six months ago due to overwork and the heavy burdens she had tried to carry since the death of her husband in the war. He and his brother, both in their "teens", had decided to try their fortune in America and make their home with an aunt in West Virginia. A week ago they arrived at Ellis Island, but the younger brother had contracted pneumonia on board ship, and after being placed in the hospital on arrival, had died that night. "What can I do?" was his appeal.

The matter was taken up immediately with the immigration authorities. Arrangements were made for his discharge to the custody of the representative of the Church. His detention had only been due to the necessity of the immigration authorities to hold him until it could be ascertained what would be the final outcome of the illness of the younger brother.

The aunt in Wheeling, West Virginia, was telegraphed, and the wishes of the family to have the body of the deceased brother sent on were secured. Details of financing this were worked out. An undertaker was secured, and arrangements for the embalming and shipping of the body were all made. Lodging was obtained for the bereaved brother for thenight at the Y. M. C. A., in order that he could have a good rest before traveling. The hospital, the treasurer's office, and the British consulate were all visited to secure the personal effects of the deceased brother. The next day the brother was put on the train and handed a Prayer Book to comfort him on his trip. The aunt was again telegraphed, informing her of the arrival of the train. The English lad himself was much touched at the kindness shown him. Later, a grateful letter was received from the aunt, telling of the safe arrival of her nephew and of his brother's body. She thanked the Church and especially the City Mission Society for all their kindness and consideration.

This story illustrates the service which is being rendered daily in the name of "The Church" at the great port of entry through whose porticos eighty per cent of all the immigrants coming to America pass. This work has been carried on under the auspices of the New York City Mission Society for the past fourteen years. In fact, in a current report of the Foreign-Born Americans Division of the Presiding Bishop and Council to a Federal Commission, it is stated that "The New York Protestant Episcopal City Mission Society has for many years most adequately represented the Episcopal Church on Ellis Island."

A very close co-operative relationship exists between the "Foreign-Born Americans Division" and the immigrant aid work at Ellis Island in regard to following up cases. The name and address of every member of the Anglican Church helped at Ellis Island is sent to the offices of the Church Missions House. These names in turn are districted and distributed to rectors of local churches, requesting them to have these people visited, see whether they are in need of special help, and invite them to attend the services of the Church. Each rector is furnished a return postal card requesting that he report back the findings of his visit. In this way, many new members are being added to the roll of local parishes. Besides the hand of friendship and welcome to America is offered through the Church to the "stranger within our gates." A plan has

just been presented to the government by the Foreign-Born Americans Division, suggesting a well articulated organization for larger and more intensive follow-up work, which, to be effective, requires government co-operation in furnishing certain information.

During the past nine months, forty-three different nationalities have been aided by the representative of the Church at Ellis Island, and over 1,829 different items of services have been rendered. In dealing with human problems and human relationships, statistics inadequately tell the story. Because of the character of the work and the pressure of time, only a record can be kept of the most important cases.

It has been the responsibility of the New York City Mission Society to have a large part in helping the Armenians and Assyrians who pass through Ellis Island. Practically all these people are Christian refugees from the Near East who have suffered many persecutions at the instigation of the cruel Turk, and have lost the intimate members of their family through famine and death at the hands of the followers of Islam.

During the month of October alone, over fifty-four Armenian cases were handled and, in most instances, each case involved a family of two or more members. Most of these people were going to relatives who were American citizens. Because of the worthiness of these Armenian cases and the facts presented to Washington, they were all admitted. The following letter was received from the "Armenian Immigrant Welfare Society": "We beg to say that we not only appreciate all you have done for our countrymen, but that my feelings are shared by all members of the Armenian Welfare Society who appreciate the work you are doing."

During the same month, thirty-three Assyrian cases were taken up. In fact the Near East Relief Society has requested the New York City Mission Society to handle for them Assyrian cases at Ellis Island. In a communication from the Rev. Simon Yonan of the Assyrian Eastern Church at New Britain, Conn., he stated: "The great service in behalf of my people will never be forgotten. The work your society is doing at Ellis Island is a great one and should be supported by all Churchmen in the country."

Because of the close fellowship and understanding between the Eastern Orthodox Church and the Episcopal Church, it has been a great pleasure to look after in special ways the interests of these people from the kingdom of Greece, parts of the Turkish Empire, and certain sections of Russia. Bishop Alexander of the Greek archdiocese has especially requested this: "Inasmuch as we have no official representative at the ports of immigration for members of the Eastern Orthodox Church accepting our ecclesiastical jurisdiction, we hereby authorize the representative of the Episcopal Church at the several ports of entry to act as our official representative."

In addition to the work at Ellis Island, the New York City Mission Society has special facilities in New York which are used in handling immigration cases. St. Barnabas' House is used continually for temporary lodging for young girls and mothers until they can be sent to their destination. In its chapel many marriages are performed in connection with cases where the bride has been discharged by the immigration authorities to the custody of the worker of the Church. In this way every safeguard possible is placed around the girl, and she is properly married according to the ceremony of the Church.

St. Cyprian's Chapel, which is in the heart of one of the largest colored districts in New York City, is used continually in handling cases of colored immigrants from the West Indies. Special dormitories adjoining the chapel are used for lodging colored girls who have come to America to improve their opportunities. A number of marriages

of colored immigrant girls also takes place in the chapel itself. It is of special significance that almost all those coming from the West Indies are of the Anglican Church and at the present time there are a considerable number.

Thus, helpfulness is given in the name of Christ and the Church. All this makes its impression on the thousands of men, women, and children coming to our shores in a year, that the Church not only looks after its own people but also helps the stranger, whoever he may be.

It is of special significance that the various private, social, and religious organizations doing social service work at Ellis Island have organized themselves into the "General Committee of Immigrant Aid at Ellis Island." The purpose of this committee, in the words of its letter-head, is "an advisory agency for promoting co-operation and efficiency in Immigrant Aid Work at the Port of New York." This General Committee of Immigrant Aid is composed of representatives of 32 religious and social agencies. These agencies represent people of the Protestant, Roman Catholic, and Jewish faith as well as our own, and, in fact, people of nearly all nationalities. The New York City Mission Society has been one of the moving spirits in the organization of this General Committee. For the current year, its Superintendent, the Rev. L. Ernest Sunderland, is the chairman.

A few of the important accomplishments of the General Committee during the past year are as follows: (a) The establishment and maintenance of a kindergarten and nursery for detained children and babies at Ellis Island; (b) Development of a guide service for immigrants whereby an immigrant can be safely taken to his destination in New York City without being subject to unscrupulous porters and taxicab drivers; (c) Celebration of Thanksgiving and Christmas by special programmes with the distribution of gifts; (d) The maintenance of general supply closets for distribution of clothes to needy immigrants and poorly clad babies, in addition to toys and books for detained children.

Mr. Robert E. Tod became Commissioner of the Island a few weeks ago, and is winning the confidence of every one by his leadership. On Thanksgiving Day he presented an excellent pipe organ to the Island, which is used for Sunday afternoon concerts, and for the religious services which are to be held in the morning. Three services are to be held each Sunday morning for the three great religious groups. This innovation is possible through the Commissioner's co-operation.

A wide variety of friendly services are rendered by the sixteen societies maintaining workers on the island. It is recognized that there is a distinct field for religious and social services which cannot be rendered by the Government officials, be they never so efficient, and at times, when there is a sudden influx of immigrants, and the officials are overwhelmed with work, our representatives are able to help in making explanations and giving such service as is necessary to make those going through the island feel that there is not only a desire on the part of the Government to enforce the law but to do it in a fair and friendly way.

First impressions are difficult to eradicate, and therefore everything which is done at Ellis Island by public or private agencies to create a good impression on the incoming alien results in loyalty and good feeling after the alien enters the country.

LAST WORDS OF JACOB BEHMAN

OPEN THE door and let in more of that music", the dying man said to his weeping son.

Behmen was already hearing the harpers harping with their harps. He was already taking his part in the song they sing in Heaven to Him who loved them and washed them from their sins in His own blood. And now said the blessed Behmen, "I go to-day to be with my Redeemer and my King in Paradise", and so died.—From *Jacob Behmen: an Appreciation*, by Alexander Whyte.

INTO EGYPT

By S. ALICE RANLETT

POETS, painters, and musicians have seen and translated for us something of the beauty and meaning of the journey of Joseph, Mary, and the Holy Child, when they fled from Herod's persecution into Egypt. Some of the pictures are familiar, at least by photographs—angels bringing fresh water and fruits to the travelers in the desert, the young mother clasping the sleeping Child who smiles at the music made by heavenly beings reverently hovering near, and the weary family resting in the sand drifts between the gigantic paws of the mysterious sphinx. There is beauty in the adventure, but most of all, is it not the high spiritual beauty of faith, trust, and obedience?

Egypt was true exile to Mary and Joseph; and we know from the Bible narrative what was the homesick suffering of Jewish exiles and how often their cry was, "O Lord our God, deliver us from among the heathen, that we may give thanks to Thy holy name."

Mary and Joseph did not know when they would return to Judea or if they ever would return; they did not know how they should find their path across the desert or if there would be water or food; fierce robbers might attack them and wild beasts might kill them; many anxious questions must have come to their minds; but these did not check instant, cheerful obedience to God. "When Joseph awoke" after his dream "he took the young child and His mother. . . . and departed into Egypt."

There is no word of fear or regret; simply they obeyed their Father and went peacefully on their way. That way was not all dreary, and Mary, with her poetic nature, doubtless appreciated the beauties. There were oases where a feathery palm or two offered grateful shade, soft grass, a restful couch, and a spring of fresh water, the great comfort in a desert; even in the wilderness some flowers grew and stars shone like jewels in the dark blue night sky.

In the musical composition of Busser called *The Sleep of the Infant Jesus* one seems to hear sweet nature sounds, the gentle splash of waves on the shore, the murmur of a breeze in trees, the ripple of a brook over a stony bed, and the falling of the silken petals of fading roses. Perhaps the memory of these or of other sweet sounds came in the desert to Mary's mind and rested and comforted her. In our desert journeys, should not the memory of good gifts of other days cheer us and help us to go on bravely?

In Egypt we may think of the family living their simple, devout life in the midst of heathen wickedness, like Daniel, long years before their time, "with windows open toward Jerusalem, praying and giving thanks before God."

With holy hatred of their idolatry, but with gentle tactful kindness, the young Hebrew mother must have won the respect and love of her Egyptian neighbors; it is not unlikely that these, impressed by Mary's pure life, asked questions about her religion, and we know how simply and wisely Mary would have answered such questions, winning probably some of her associates by her unassuming missionary teaching to worship the God of Israel. May we not in our time, simply by faithful loyalty to the Faith, arouse in others the desire to know Him in whom we believe?

Then, in the desert journey and life in Egypt, Mary and Joseph were obeying God and so were sure of His watchful care; and Jesus was always with them.

And wherever God calls us, is not Jesus also with us? With Him what shall we do, when we are called to the desert or to Egypt? With Him what great things even may we be able to do?

"Lord, obediently we go,
Gladly leaving all below;
Only Thou our Leader be,
And we still will follow Thee."

Recent Work of the Foreign-Born American Division

THE Division had a large share in the consummation and guiding of the Agreement with the Reformed Hungarians; formulated the Agreement and acted as intermediary between all the persons concerned. These are the Bishops, the Hungarians and their Dean, the two official representatives of the Reformed Church of Hungary, the officers of the two Protestant boards opposing the step, the opposing Hungarian press, and our own Church press. The result is the congregations are now being received into affiliation by the Bishops and the canonical steps being taken for the ordination of the ministers. This means the pastoral care and proper Americanization of at least 15,000 souls. It is the first definite result of the Lambeth pronouncement on Unity. Precedents have by this Agreement been established which will be of the utmost importance in dealing with Churches of other racial groups in the future.

Continual and cordial contact has been maintained with the Greek Archbishop of Athens in exile in America, Meletios, just elected Ecumenical Patriarch of Constantinople, and with Alexander, Bishop of the Greek Church in America. The Division brought about the purchase by the Greeks for their Cathedral of St. Andrew's Church in Philadelphia. The Division has also brought about coöperation between our Philadelphia Divinity School and the newly established Greek Seminary, a matter of utmost importance to our future relations. The Assistant Secretary has been detailed for a short time to teach English in the Greek Seminary.

At the Russian Seminary, the Division's nominees, the Rev. E. J. Burlingham and the Rev. E. H. Spear, have entered upon their second year as professors. Their work is most highly commended by the Russian authorities and the students.

The Department of Labor has asked all the agencies working at Ellis Island to submit plans in regard to the follow-up of immigrants. Besides offering a comprehensive plan by which the Church may care for the Anglican immigrants, the Division has provided for the care of the Orthodox immigrants. The Presiding Bishop and Council have been requested officially by the Eastern Orthodox ecclesiastical authorities to represent them in regard to the reception and follow-up of their immigrants. This means all Orthodox Greeks, Russians, Serbs, Bulgarians, Albanians, Roumanians, and Syrians; and also members of the Armenian Gregorian Church and Assyrian Nestorians and Jacobites.

With the Armenian Church and the Polish National Catholic Church, contact long sought has been established which will be productive of much assistance in ministering to their people.

A conference of the Swedish clergy in the Mid-West and the holding of several missions by the attending Swedish clergy have been productive of valuable results.

For the Mexican work in El Paso, Dr. Swift reports acquisition of suitable property and encouraging progress.

The Division has brought about the beginning of work among the thousands of Chinese in New York City under an efficient American priest speaking Cantonese. He is working under and supported by our New York City Mission Society.

The Rev. Sisto J. Noce completed in September his survey of Italian needs and opportunities under the direction of the Division in six dioceses. As a result of this, Pittsburgh, Central New York, Erie, Newark, and Washington are establishing or seeking to establish Italian work hitherto not undertaken in any of the dioceses except one.

The successful work of showing the Welsh that their Church is still interested in them is being completed by Dr. Jones. He has lately visited several Mid-West strategic points and held services in Welsh and is now on the Pacific Coast. He is paying his own travelling expenses to and from the Pacific Coast. He expects to leave the employ of the Department on January first and take up parish work.

As a result of the long-made plans by the Division and the Social Service Commission of New York, Trinity parish has given over the plant of St. Augustines' Chapel, New York City, to become the diocesan headquarters and demonstration centre for foreign-born work. This is to be under the Social Service Commission operating with the Division. The Division has found and nominated an experienced layman to head this work.

The national office of the Brotherhood of St. Andrew has agreed to make foreign-born work a definite part of their program under the advice of the Division. They have offered to employ a special office secretary to keep this work going. They have also agreed to lend the Division one of their lay workers to act as our organizing missionary; they paying part of his salary.

A large number of Assyrian immigrants were improperly detained and about to be deported from Ellis Island. The result would have been hopeless suffering and almost certain death. Our City Mission port officer and the representatives of the Near East had been unable to obtain their admission. Then the Division was appealed to. The assistant secretary was detailed. After several trips to Washington and continuous work at the Island where Commissioner Husband gave him full facilities, he was able to straighten out the legal tangle and obtain their admission, to the lasting gratitude of the Assyrians in America.

The secretary and the field director were appointed to represent the Department at a meeting of the Federal Council in regard to relations with European Churches.

The Division's new handbook, *Foreigners or Friends*, is having a wide sale. For example, an order has just been received for all the clergy of the Diocese of Bethlehem. A department in Boston University (Methodist) is using it as a text-book. The secretary of the Home Missions Council has recommended it as the best book for use in parishes of all denominations. The Church and other press have commended it highly, as have a number of individuals.

The field director or the secretary has been present at all the Provincial Synod meetings except the Eighth and the Sixth. All the Synods, except that of the Pacific (which met too early to get the matter before them), have, at the request of the Division, appointed special Commissions or Sub-Commissions on Foreign-Born work and have agreed to select one strategic place in each Province to which the Division may nominate or send for a period of at least one month an organizing missionary to establish there the Division program of fellowship and action.

But most important of all is the surprising indirect result of just the existence of this national branch of Church work for the foreign-born and their children. So widespread is this that it is impossible to tabulate or estimate it. In addition to the mass of correspondence showing this, the officers scarcely ever enter into conversation with any parish priest without having him tell the same story. Almost every one of them is ministering pastoral care or social service to some foreign-born and has the children of foreign-born in his Church school. Of course to bring such work about in a simple, unorganized way is the main object of the Division, and the fundamental solution of our great national and Church responsibility.

IF HE bowed His meek head to mortal pain for a time for us men and our salvation, if He emptied Himself of His glory voluntarily in order to do this for us, if He, on Easter Day, by the power of the FATHER rose from the grave and said on Easter morning, "I am He that liveth and was dead, and behold I am alive for evermore, Amen, and have the keys of hell and death" then I have got a gospel of victory, then I have got a gospel of hope; that great enemy Sin and that great enemy Death were met in fair fight and were conquered by JESUS CHRIST, and GOD is victorious.—*The Bishop of London.*

REMINISCENCE OF OLD ST. IGNATIUS' CHURCH

BY VIATOR

OF SPECIAL moment was the recent observance for an entire week of the fiftieth anniversary of the Church of St. Ignatius, at West End Avenue and 87th Street, New York. Although it has never been one of the largest churches in membership, it has probably been foremost in promoting Catholic restoration of doctrine and worship in our Episcopal Church during the past half century, owing to its extraordinary influence among students of the General Seminary. Few of the present congregation knew the early years of the church, when Dr. Ewer was rector. The writer recalls that period well, in the little church in West Fortieth Street, his first awakening to the solemnity and mystery of the Eucharist resulting from his chance attendance at the midnight Mass on Christmas Eve, 1881, although he had long been nominally a Protestant Episcopalian of the Morning Prayer type, as well as one of the "Stay Behinders" on the sacrosanct First Sunday in the Month. The ceremonial at St. Ignatius's was then almost unique, but such as has since become quite general, albeit now regarded as comparatively plain. The altar was the one feature conspicuous. It was of wood, unusually long for that era (about ten or eleven feet), beautifully vested. On the gradines were six tall tapers and clusters of minor lights, and on a high shelf far above the altar were other six tapers. I think there was no reredos, but that the rear wall instead served the purpose, being covered with pictures of saints. The sanctuary was dark, inspiring a feeling of mysticism. The cross was plain, resting on a panelled box. No tabernacle, no crucifix, no sacred bell, no incense; no deacon and subdeacon. Dr. Ewer wore a linen chasuble, excepting on great festivals, when he wore a small pointed one of brocaded white silk over an alb with apparels in red stitch. He never wore a biretta in church. A server with a long black beard, who was a perpetual deacon, assisted, and at the consecration of the elements rang the church bell by a rope midway of the sanctuary. On great festal days he wore a red cassock. Years afterwards, when I revisited the church in Father Ritchie's time, this faithful server was still there, but his beard was snow white. Always I have pictured him in my mind as one that persevered to the end.

Dr. Ewer was a great preacher, very dramatic, whose words were immediately convincing; and they lingered long afterwards in memory. He had a brave but sad face, as of a martyr. I was irresistibly attracted to him, and longed to know him, but as a retiring youth I was too bashful to accost him, although I went often to hear him preach. When I read of his sudden death in the pulpit of St. John the Evangelist's in Montreal, I felt his loss for long, as of a close friend. For the Rev. Dr. Henry Potter I had a kindly regard in view of his sympathetic action in taking the services at St. Ignatius's until Fr. Ritchie came, the more so as I knew they could not command his whole-hearted approval, and that his participation in them would evoke strong misgivings and censure in certain ecclesiastical strongholds. Dr. Potter was then the bishop-elect, and he attended the funeral of Dr. Ewer, at which a solemn requiem mass with incense was celebrated by Fr. Brown, of St. Mary the Virgin's. Afterwards in the vestibule I heard Dr. Dix, of Trinity Church, congratulate Dr. Potter on his election; whereupon the latter invited Dr. Dix to be one of his attending presbyters.

St. Ignatius's Church today should be a place of pilgrimage for every Catholic Churchman visiting New York. It continues to make its peculiar appeal to the fervent worshipper. Just as of old time, its priests and people create a singular atmosphere of genuine belief and devotion. The stranger within its gates senses at once the fact that here is no congregation assembled from motives of fashion or custom or apparent respectability or social distinction. It is not thinking of money or business or style, or napping, or yawningly wondering what time it may be. And fortunate indeed is it to have the leadership of its new

rector, the Rev. William Pitt McCune, so worthy a successor to Arthur Ritchie, and withal so unassuming, so modest, yet so earnest and persuasive. At the altar he is every whit the model priest, self-effaced. In the pulpit he talks so naturally and so plainly and so convincingly, and is happily free from the parsonic platitudes and artificiality. While not personally resembling them, he makes me think of Fr. Maturin and Fr. Stanton.

GETTING ON WITH PEOPLE

BY THE REV. J. F. WEINMANN

SIR Arthur Helps, an English critic and essayist (1813-1875), wrote among numerous other interesting papers a short treatise entitled, *On the Art of Living with Others*, of which the following is a somewhat freely annotated resumé.

We are not to interfere unreasonably with others. Not to ridicule their tastes nor question and re-question their resolves. Not to indulge in perpetual comment on their proceedings, but to delight in their having other pursuits besides those we inspire. To avoid stock subjects for dispute. People that live together or that meet often, such as married folks, work-mates, friends and companions, often have certain set (and pet) topics, around which from frequent dispute there is such a growth of angry words, mortified vanity, hurt pride, and the like, that the original subject of dispute or difference becomes a standing subject for quarrel, misunderstanding, and temporary or permanent falling out.

All these "rules" are based on the simple and quite overlooked fact that they, our friends, are not we, have, I suppose, their own proper rights, individualities, and, if you like, idiosyncracies.

He goes on: we are not to have, not to resort to, too much logic, supposing, quite mistakenly, that just everything is to be settled by sufficient reason. Things, people, circumstances, events are oft-times quite unreasonable. Avoid unnecessary criticism. Not to let familiarity swallow up courtesy, deference, consideration. (Home is often the place where we are treated the best and act the worst.) We forget. The close-up views distort our perspective. There is much reason why you should be polite to the chance stranger on the public highway: but there may even be more why you should be "decent" to the folks you have known always. They have at least an equal claim. We are not to expect more of our friends than they can give. Perhaps that is often just it. We are looking for something it never was and not for a long time can be in them to give. And we get worked up over it. "Ye have need of patience." People are only human beings, evident as that may be. They have limitations that must be respected and that call with an insistent emphasis for enlarged charity. Charity beareth, believeth, and hopeth all things.

We are to be a non-conductor. That is, not to attract to ourselves the heats and animosities around us. Good mixing is different from mixing in. Hasty and uncharitable speeches are not to be retailed about. Of our charity we are to "edit" what others say of others and of things. We are to be greater, bigger, than a man below par. When you know he wasn't at his best when he did or said that or this, let it go. "Let's go." Make allowance for the person and the circumstances. Bridges are built to allow play. Heat expands and cold contracts. If you can't take, don't give. Don't be ill-natured. Go out to meet the day and prepare your defence. Carry your kindness and your smile into the enemy's country, so to speak.

All of which, he concludes, is perhaps only to say that if the great principles of Christianity were attended to, all such rules, suggestions, and observations as the above would be needless. True, great principles underlie all things, but without an art, without some simple system of rules, gathered from experience, no act nor effort of man accomplishes its purpose in perfection. Insights, precautions, rules hold a middle course between real life and principles, as form does between matter and spirit: moulding the one and expressing the other.

THE CHURCH TOMORROW—IV

BY THE REV. SAMUEL S. DRURY, L.H.D.

FIVE of us, two laymen and three priests, met on October 21st in New York, to consider the whole question of a boy conference on the Ministry. The Rev. Dr. Atwater came from Akron, Ohio; Dr. William Jefferys came from Philadelphia; Rev. Dr. Ogilby was there from Trinity College, Hartford, and Harper Sibley, Esq., from Rochester, N. Y. It was an informal group, not representing official bodies or movements. We came together under the compulsion of an Idea—that our Church needs more and better ministers, and that perhaps we could help to increase the ministry. With prayer we began; with prayer we ended; and our deliberations lasted six hours. At times everything seemed bewildering, but even so we trudged forward on the divine adventure. An ideal is a strange guide. The path it follows is not all smooth going; the way seems blocked with forebodings; and even the goal is sometimes hidden in mist. Yet any ideal that springs from God's love and man's need overcomes all obstacles. As our day passed and as the problems became clear-cut and settleable, we felt an increasing sense of certainty and power.

The first problem: Shall we have a conference for boys next summer to consider the Ministry, deserved and received ample discussion. You can yourself supply the *pros* and *cons*. Shall we have such a meeting anyway? Is it needed? Is it timely? Shall it be specifically about the Ministry, or about Life Work, which will include the Ministry. We decided to call it, and to make it, a meeting of boys to consider the Ministry. Next, *when* shall we have it? More discussion—evoking many practical comments. We decided that the best date was the end of June, a few days after high schools close, and entrance examinations for college are through with. Again, *where* shall we have it? That's a big problem. Finally we settled on St. Paul's School, Concord, N. H., where all the members will be entertained, and can enjoy ample diversion between the main affairs. There will be a conference (just how long we don't know yet) at St. Paul's School, starting about June 28th, welcoming boys of high school age to consider the Ministry.

The committee asked me to write to all of our bishops, describing these plans. This bulletin, which is addressed not only to chance readers, but to vestrymen and rectors, follows on the letters to our bishops. Our committee, asking the wise guidance of the Church's commission on the Ministry, will meet again in December. We hope and plan for a well represented gathering in New York on January 18th, when the whole project can be developed. If this January meeting is attended by men of vision and programme who see the need and who will to serve it, we ought to develop something which will stir the imagination of vestries, the consciences of rectors, and the hearts of boys.

Does the plan, as thus far developed, sound vague and amateurish? Well, even so, don't condemn it yet awhile. We hope, as the time goes on, to be business-like and definite, but we make no promises to be highly organized or bristling with technique. There is one thing that we all plan *not* to do; and that is, not to try to develop a spirit of emotionalism at the conference, and not to allow any boy to commit himself then and there to the Ministry as his career. All people who may feel an interest in this simple, informal gathering must promise to get that point straight from the start. We are not going to corral candidates for the Ministry; we *are* hoping to get a hearing on the Ministry from a goodly number of our most promising Church boys.

The reader is wondering, as he thinks ahead to next June, how many boys will attend such a conference. The writer is wondering about that, too. Our central committee, also, has naturally considered that question. Will there be fifty, or two hundred and fifty, or perhaps will only a handful finally arrive? Let us lay the spectre of numbers. If figures had impressed our Lord, He could have summoned twelve legions of disciples, instead of twelve.

Better put the numerical problems in the background. If each parish and group of alert vestrymen grasp the bearing of this project, and definitely foresee the need of the Church a few years hence; if such Christian groups select from its best boys one or two who in open-minded fashion agree to consider the Ministry as a career; if faithful prayers and glowing common sense guide us—the conference next June, be it large or small, will represent an honest effort to fill an actual need.

Remember: The inspiration of our young people begins at home, and their parents and parishes should give the impetus to consider the Ministry. The men who are getting up this conference will work their hardest to provide the best sort of a conference, but they should not sully vocation to the Ministry by canvassing for recruits. A conference is offered to the Church. Will rectors, vestries, and parents in turn offer it to their boys?

SCRAPS FROM A BUSY WOMAN'S WORK-BASKET

By L. L. R.

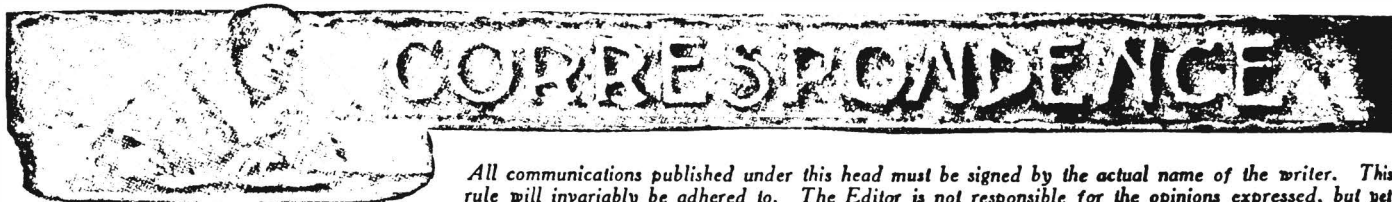
THE armor required by the world's warfare is ever changing. Visit some museum of war-craft, and it will be readily seen that every age, past and present, has its own armor, its own distinctive type of weapon, offensive and defensive, fashioned to meet the varying methods of war—hideous instruments of death and destruction, devised by man's ingenuity against fellow man believed to be his enemy. God also has ordained an armament for stern warfare, but through all the ages, neither in part, nor in whole, has that armor changed. The reason is clear. The enemy is the same, and changes neither his tactics nor his aim. Since his first invasion of man's fair domain, since the first great conflict, when man lost and the enemy won, the war has been on, the struggle for the mastery has not ceased. Therefore the requisite armor remains unchanged. The world may debate, and declare disarmament. Not so the great army of God. Not till the enemy is routed, and the great Commander, even the Prince of Peace, proclaims the victory won, may the soldiers of Christ lay down their arms.

All the Universities are at work again, and many a student is valiantly striving to attain that noble degree "Master of Arts." How forceful, how comprehensive, the term, and title. But a thought arises: Does the high attainment include the greatest art of all, the greatest factor in life's best achievement—the mastery of self? If so, then truly may the coveted symbol "A. M." signify "*A Master*," and its high degree is open, yes, within the reach, not merely of the college student, but to "every man that striveth for the mastery."

A group of friends were endeavoring to analyze and define the characteristic charm of an absent member universally loved. Readily was it admitted to be in no wise the magnet of striking beauty; not the influence of a brilliant intellect; neither was it the gentle amiability, pliable to the love of popularity. Said one, at last, "I believe it can be summed up in two words; unflinching sympathy and perfect sincerity." And when agreement quickly followed, it was remembered that Emerson, that great delineator of character, has said: "There are two elements that go to the composition of friendship: Truth, and Tenderness".

Two little girls, having spent the night together, were dressing for the day, when one said a little sententiously: "I always say my prayers as soon as I get up". "I think that must be good", said the other, "but, somehow, I do not like to go into His presence until my hair is brushed". How very real to little children is the reality of the Presence of God. "Except ye become as little children ye cannot enter the Kingdom of Heaven".

One of the notable advantages of having enough business of one's own is the ready willingness to let other people's business alone.



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.

FICTION IN HISTORY CLASSES

To the Editor of *The Living Church*:

YOUR editorial, "Fiction in History Classes", in the issue of December 10th, carries me back to my own high school days, not so very long ago.

I started my European history classes with misgivings, wondering what I should be taught about the Church of England and its origin, which seems to be such a stumbling block to so many otherwise good teachers of history. I was surprised, and pleased, to find my teacher—neither an Anglican nor a Romanist—absolutely fair and accurate, and to have an unusually clear grasp of the true history and meaning of that trying period of Henry VIII., Edward VI., Mary, and Elizabeth. But many are the students that I have heard make even sillier and more glaringly inaccurate answers than the one you quote; such as, "Henry VIII. founded the English Church to make Catholics pray out of the Book of Common Prayer"!

Another teacher in the same school taught history with such startling errors that sometimes her pupils ventured to correct her, and her reply always was: "After all, it's largely a matter of personal opinion." I remember her explaining to a class that regular clergy were those duly ordained by a Bishop, while secular clergy were mere laymen who purchased the right to hold Church offices without performing any official duties.

Surely it is time that Churchmen did something to stop this perversion of facts. How can our own children be expected to learn the truth, much less outsiders, when those whose knowledge they are taught to respect, know nothing at all?

Cannot something be done about it?

HELENA PAUL JONES.

New York, December 10th, 1921.

HISTORY IN THE PUBLIC SCHOOLS

To the Editor of *The Living Church*:

YOUR editorial last week *in re* the teaching of Church history in our public schools brings to my mind the earnest efforts that quite a large and widely separated group of Churchmen made nine years ago to bring the matter before the conscience of the Church and before the General Convention for its consideration. Being one of that group and secretary of the Joint Commission of the dioceses in Ohio that formulated and presented the petition to the General Convention, I am moved to ask this question: What can we do different from what we have done? You, yourself, will recall the presentation of the petition to the Convention and the creation of a Joint Commission to which it was referred; what that Commission did or did not do; and how abortive the whole enterprise was.

I am not now faulting any one, but after this experience, which cost a great deal of labor and not a little money, we must be much better politicians in the Convention if we hope to make another effort more fruitful than the last one. A reference to the Journals will show the milk-and-water report of the Commission in the Convention of 1916, and though the Commission was not dissolved, as far as my memory serves me, it simply died of inanition. My own judgment is that the Convention was not interested.

If another resolution is to be introduced into the coming Convention here in Portland we ought to set up some educative enterprise, centering our efforts upon those who are elected to represent the Church in that Convention. That such a resolution will be presented is assured. Your editorial is bound to stir up the matter, and rightly so. The Northern Deanery of the Diocese of Oregon last week directed the Board of Religious Education to prepare such a resolution to be first presented to the diocesan convention, and should that body approve, to carry it forward to the General Convention. What the examination paper quoted in your editorial revealed, almost any other examination paper on the same subject in the public schools would reveal in some degree. Who of the clergy does not have to remold the thinking of the boys and girls on this subject at the time of their Confirmation? And when one considers how few of our public school teachers have any Catholic background to their lives, is it to be wondered at that they follow the blind

leadership of the blind writers of their text-books?

I am thoroughly in sympathy with the entire effort, but if we do it, let us insist that, so far as the House of Deputies goes, the matter shall be referred to a group of men who really care. Is it safe to assume that appointment to membership on a Commission insures the Church that something will be done? Only those interested and willing to serve should accept.

THOMAS JENKINS.

Portland, Oregon,
St. Thomas' Day, 1921.

CONFORMING PRACTICE WITH THEORY

To the Editor of *The Living Church*:

SOME of us who have long been contending for the right interpretation and rendering of the American Prayer of Consecration, were delighted to see in this week's issue of *THE LIVING CHURCH* a vindication of our position by the Clerical Union for the Maintenance and Defense of Catholic Principles, in their statement under the title "An Approach to the Eastern Orthodox Churches."

It was highly gratifying to find there these words: "they (Anglicans) also believe that a mere recital of the so-called Words of Institution is not sufficient, but that prayer for the divine operation of the Holy Spirit (whether He is expressly named or not) is also needed." This is fine and goes to the heart of the matter, and is in strict conformity with the American canon.

But it is not enough to have a true theory; we must conform to it in practice. If "a mere recital of the so-called Words of Institution is not sufficient" for the Consecration, then the rendering of these words as if they *were* sufficient, and the employment of ceremonial after their recital, indicating that the consecration had then and there taken place, is a contradiction of terms, and does violence to the canon which consists of three parts, not one, namely, the Words of Institution, the Oblation, and the Invocation.

The Clerical Union would be doing a great service to the Church and to the cause of the unity of eucharistic truth and practice among us if they would go further and help to bring about this practical reform.

There is a very wide-spread obsession prevailing that the consecration is effected by the so-called Words of Institution alone. Unfortunately this error finds a place in much of our Church literature, especially in our manuals for servers, and for Confirmation and First Communion.

The Clerical Union have rightly interpreted our Form of Consecration to our Orthodox brethren; now let them help to correct the perversion of this "Form" in our own ranks, due to a false rendering of it.

CHARLES H. HIBBARD.

Pasadena, Calif.

RURAL MISSION WORK

To the Editor of *The Living Church*:

YOUR correspondent, R. Y. Barber of Chanute, Kansas, asks for suggestions from practical men regarding simple services for missions. When I took up my work as general missionary in the Diocese of Duluth, I went out to one of my many small missions for services. The church was well filled, but I had no response in the service from the congregation. In the sermon I rebuked them for their non-participation in the service. As I greeted the people after the service, the man who took up the collection said, "Well, pastor, we enjoyed the service, but I want to tell you that you were the only Episcopalian in church tonight." It happened to be a stormy night, the few Churchpeople lived on farms and could not get in, so my congregation was made up of "all sorts and conditions of men." This was often the case both in this particular place and in other missions. After this experience I used the *Evening Prayer Leaflets* from the Morehouse Publishing Co., and I found that people who scorned a Prayer Book would faithfully recite a service, and follow the directions to kneel and stand, when in leaflet form and printed in consecutive order. Also the Parish

Press at Fort Wayne, Ind., issue a small book of *Church Hymns*, on the inside covers of which are printed the essential parts of Morning or Evening Prayer. Beginning in this way, people learn to use and love the Prayer Book.

GEO. BACKHURST.

Brooklyn, Mich., Dec. 16th.

UNOBSERVED FEASTS

To the Editor of *The Living Church*:

I DESIRE to say a word in behalf of St. Stephen, St. John the Evangelist, and The Innocents. We are not treating them fairly, these days. I want more recognition for them than they are receiving. Cannot the dates on which we commemorate these "first fruits to Christ," be put at a time in the year when they will receive the honor that is justly theirs? As it is now, everyone is worn out on Christmas evening, and mighty few care to go to service next morning or the next few mornings. As a result these Church worthies, with their messages of martyrdom, in "will and deed", "in will, not deed", "in deed, not will", are not heeded.

It has been my privilege to serve in parishes with 125 communicants, 425 communicants, and 1,500 communicants, and everywhere the story is the same; either no attendants or a mere "corporal's guard". SS. Simon and Jude can muster quite a respectable congregation, but St. John the Evangelist cannot.

I know some brother will arise and say, "But these are the traditional dates." A *bas* the traditions, if they interfere with effectiveness of teaching! There are many days available in the Church year to which these observances might be transferred with profit. Let's do it!

Helena, Ark.

GEO. L. BARNES.

FEASTS OR FASTS

To the Editor of *The Living Church*:

THE other day I picked up a bulletin of a very much alive and finely organized local Christian body, and noted that it was headed "Christmas Sabbath", and bore the order of the services for the day indicated, because (so the contents showed), that day was, first of all, Sunday, and secondly, Christmas Day. The Christmas note was there, of course, but there would have been no services at all if the day had not been Sunday.

In our own case this year we had an interesting (yet old) question put to us: Should we have a session of the Church school on Christmas Day because it was Sunday; or should we omit the session because it was Christmas Day and have the school attend the services of the Feast? We said "no" to the first half, and "yes" to the latter half of the question; and while it made no disturbance in our midst, some of our people were not quite "converted" to our point of view.

Then the thought suggested itself: Is not the whole principle here involved made clear on that important, but often forgotten or seldom read, page of the Prayer Book (p. xxiv), which gives the Tables of Feasts and Fasts? There among the Fast Days the principle is set forth that every Friday in the year is a "little Good Friday" except Christmas Day. As this is the only exception we Churchmen know relating to the meaning of the Friday fast, is it, or is it not, also true that every Sunday in the year is a "little Easter Day", except Christmas Day?

The Old Testament idea of Sunday (Sabbath) is not inspiring—certainly not of chief importance—to Christian minds trained in the Church, and that idea does not fit into place with Christmas joy. I do not ask my question with reference to that idea of Sunday, but with reference to its bearing upon our notion, or observance, as Churchmen, of Sunday, when, as this year, Christmas Day fell upon Sunday.

Faithfully yours,

Youngstown, Ohio, Dec. 27.

LEONARD W. S. STRYKER.

WRONG AND GLAD OF IT

To the Editor of *The Living Church*:

I N to-day's issue Miss Gladys Wolcott Barnes shows I am wrong, and I am mighty glad of it.

Pittsburgh, Dec. 31, 1921.

THEODORE DILLER.

SUFFER us not for any pains of Death to fall from Thee.

From Thee indeed we cannot fall, but from that knowledge of Thee to which Thy Spirit has led us. Suffer us not to fall, through the extremity of bodily anguish, to any unrighteous or cringing thought of Thee, any lower thought than we have had in our sweetest hours of communion on summer mornings when all was well.

WAR IN HUNAN AND HUPEH*

BY THE RT. REV. L. H. ROOTS, D.D.

Missionary Bishop of Hankow

I PRESUME that even in these strenuous times, the war in Hunan and Hupeh, during the past few weeks, has been of sufficient importance to have a place in the telegrams which reach New York. The looting of Wu-chang, in June, by the soldiers of the then Tuchun, Wang Tsan-yuan, made that official so unpopular that he was obliged to retire, but he did not retire of his own accord, and the efforts to expel him cost the lives of some 30,000 men, including a good many women and children and civilians, who suffered along with the soldiers, whereas the devastation caused by the armies in one way or another, and the general chaos in those parts of Hunan and Hupeh where the defeated troops have fled, is most pitiable. I have a letter this morning from Walworth Tyng, however, saying that Changsha is quite peaceful, although the country districts are being badly looted by the straggling Southerners, and the launch service to Changteh is interrupted by bandits, for the time being. Furthermore, I have a telegram from Cooper, in Ichang, saying that whereas Deaconess Ridgely has safely arrived, the fighting has continued and is very severe. This morning's telegram in the paper from Ichang estimates that there have been 10,000 casualties in the fighting there, during the last few days.

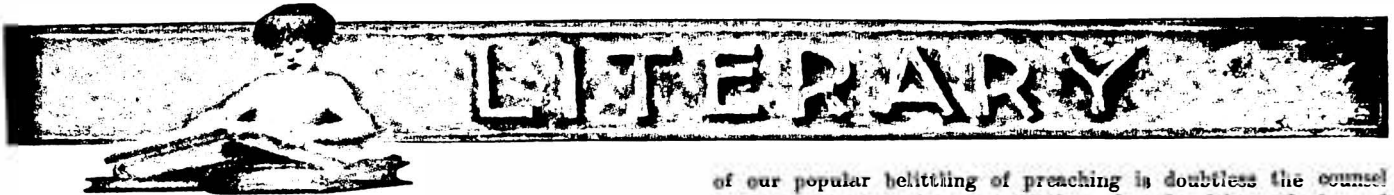
You will realize that this tense and dangerous situation has caused us many heart searchings as to what we ought to do. In the first place should our workers, especially the ladies, go back to the stations? I have found that in every case our workers, even the ladies, have been most anxious to get back to their work, not showing any sign of the kind of nervousness which would incapacitate them, and since they feel this way, and nobody can tell where trouble is to break out next, and in view of the fact that the situation has been more or less dangerous for many years, and that if we stop on account of danger we would never get forward at all, I have continued with the motto which Bishop Graves set before us at the end of 1900, when the Boxer movement was finally brought to a standstill, but conditions were still very uncertain, and he told us to go ahead, unless conditions should make it actually impossible to do so, and that our motto should be "Full steam ahead". Our workers have agreed most heartily to this, and they are now all of them back at their work, although, as I have indicated, Deaconess Riebe and Deaconess Ridgely in Ichang, as well as Cooper himself, are in the midst of most severe war conditions. I believe their presence there, however, is really helping the situation, for they are able to give comfort and help to a great many miserable refugees, especially women and children. This, I believe, is a good thing, especially in the case of Deaconess Riebe, although it puts a great strain upon her, for it is a good thing to have hard work to do when one is in great sorrow, as she is at the present time over the news of her devoted brother's death.

We were at one time very anxious as to whether we could open Boone, St. Hilda's, and our other schools on time. The coming of Wu Pei-fu and Hsiao Yao-lan, as the rulers of this part of China, however, has cleared up most of our difficulties in that respect, and both Boone and St. Hilda's are going ahead as usual. Boone is already opened and the attendance is good. About 200 boys have come already for the Middle School, and there are 70 students in the college, which is as good as usual within two or three days of the opening of the term, and Dr. Gilman expects the usual attendance.

St. Hilda's is open and the attendance is almost normal.

*From a letter to Dr. John W. Wood.

HERE in the Cross is the source from which to draw our faith: here is the demonstration of love, and it is with the faith drawn from this that we face the facts of life. Conviction of sin follows conviction of love; it is when I realise against what tremendous love I have sinned, it is then that I can begin to repent.—*The Bishop of London.*



BLENDING OF IMMIGRANTS

Democracy and Assimilation. By Julius Drachler. New York: Macmillan Co. \$3.

Before the Great War, Dr. Drachler published a statistical study of intermarriage in New York, based on data drawn from upwards of 100,000 marriage certificates issued in New York, during the period of 1908-1912. In this present volume he gives us his interpretation of his original purely objective study, and we have a truly worth while contribution to the study of the blending of immigrant heritages in America. Our author analyzes many of the basic facts and considers another much misunderstood problem: the immigrant "colony". He discusses how the War affected these "colonies" during the stress and storm from August, 1914, to November, 1918. And then he asks now that the war is over, shall America set about to efface them or ignore them, tolerate them or foster them? It is impossible in a necessarily brief note to summarize the many facts and conclusions which have been gathered here, but the spirit of the investigation and of the book may be gathered from the following pregnant sentence: "It must be the thought of a democracy to be broad enough to embrace full political equality, human enough to make room for industrial realization, generous enough to welcome all culture groups dwelling in the midst of America to join, as perpetually creative forces, in the building of a synthetic civilization that shall bear the lasting imprints of the genius of many peoples".

C. R. W.

DR. CADMAN ON THE MINISTRY

Ambassadors of God, by the Rev. Dr. S. Parkes Cadman, Macmillan, N. Y., 1920, pp. 1-353. \$3.50.

Dr. Cadman is one of the foremost preachers of to-day so what he has to say about preachers and preaching is not merely *doctrinaire*, but a result and analysis of his experience. This is a rich book, distinguished by great breadth of literary and ecclesiastical interest, written with lucidity and sparkle, and wholesome and thorough as to its content. Naturally, Anglican readers are particularly interested in what the author has to say about our own preachers. He has given real and sincere study to the Oxford Movement, and so understands sympathetically the point of view of Anglo-Catholicism. "Anglicanism, as a branch of the Church Catholic, has recently emphasized the growth of the Episcopate in such ways as to bring it before your immediate attention. . . . Previously to the Oxford Movement sacerdotal theories were latent rather than active in Anglicanism, but after the Tractarians had made their protest against the enervated state of the Establishment, a new type of Churchmanship arose, which insisted that Anglicanism was the one true and sufficient source, among English-speaking men, of instruction in faith, worship, and morals". (p. 207). While he goes on to criticize this position, he nevertheless accords it such a measure of consideration as would suggest a genuine broad scholarship and a real interest in movements not directly within the horizon of his own communion. One admirable bit of counsel (in the chapter on "The Ideals of the Christian Ministry") is eminently worth quoting: "Do not be afraid of dogmatic statements, once induction has compassed them about; for there is no more superficial notion than the assertion that dogma is necessarily hard, narrow, unreal, and fatal to spirituality. . . . The despised theological sermon can be made a vital utterance with propositions setting forth the truth of the gospel in its daylight, not in the mists of unintelligent emotion". (pp. 227-228). The book is a real help to preachers, and its value will not be exhausted on several readings.

DR. GARVIE ON THE PREACHER

The Christian Preacher, by the Rev. Dr. Alfred Ernest Garvie, Scribner's, N. Y., pp. xxvii-490. \$3.50.

Why is it that the Anglican Church has not produced any great work on homiletics since Phillips Brooks' *Lectures on Preaching*? Here are two notable books—Dr. Cadman's and Dr. Garvie's—both of them admirable, scholarly, thorough, with wide interests, meticulously worked-over—in short, in every way models of their kind—and yet neither has been produced by a Churchman! Much

of our popular belittling of preaching is doubtless the counsel of sloth, not the voice of conviction. Dr. Garvie's work (one of the volumes of the *International Theological Library*) is noteworthy in several respects: the *History of Preaching* is one of the most admirable summaries of the material that the reviewer has ever seen; the whole work is done with such careful systematization that it offers itself as a manual of reference of rare value; and "Part III", on *The Preparation and the Production of the Sermon* is perhaps a contribution of the greatest worth of any on this subject, which have appeared in recent years. The author has drawn away from the beaten track, and on the basis of modern knowledge, logic, and experience, has drafted practical and concrete methods which should make a strong appeal to any preacher who takes his work seriously. It is a book which many of our clergy ought to have, and could use with the greatest profit.

KOREA

The Case of Korea, by Dr. Henry Chung, Revell's, N. Y., pp. 1-37. \$3.00.

This is an able presentation of Korea's case against Japan. It is one of the evidences of the trend of thought to-day, that the final appeal is not the force of arms, but the force of public conscience and public sentiment. Dr. Chung makes a forcible appeal to the American sense of justice, and to the pressure of public opinion. After a summary of many concrete cases of oppression, persecution, abuse, and misrule on the part of Japan, the writer concludes: "Whatever may happen in the political arena of the Far East, the Korean people, though disarmed and defenseless, will continue the struggle for life and liberty with undaunted courage and unwavering optimism which forms a peculiar trait of their national character" (p. 321). If all the world is neighbor, then there is more for us to do than merely to express our sympathy.

HENRY SCOTT HOLLAND

Henry Scott Holland, Memoir and Letters, edited by Stephen Paget. Dutton's, N. Y., pp. xii-336. \$5.00.

This fascinatingly interesting volume on a most picturesque personality eminently displays one of the great merits of a good biography: it is well illustrated, both with photographs, and with those more intimate pictures of the subject's life—his letters. Bp. Gore's chapter on "Holland and the Christian Social Union" shows that great man in a new role—as biographer. No one can better speak of both Holland and the C. S. U., and the reader will find this interpretation full of illumination. Of the charming letters, who can say which are the best? The appreciation and warmth of his welcome to Bp. Creighton in the words: "All our arms are open to receive you as you know well. The old Dome is alive with delight. It knows you so well already. We have a fixed tradition at St. Paul's that we and the Bishop love one another, and that we hold the Cathedral freely for his service"; (p. 208) and the depth of his sympathy and the honesty of his thought in this letter about Lawrence Holland's death: "Death is an impossible thing. That is the only fact that is clear. Straight into it we all move; with faces set forward; nothing can defeat us; we take death in our stride. Something happens, which makes us pass out of sight; and what that is, no one understands; and what is done on the other side, no one can say. But, for all that, it is quite certain that it belongs to what we did here. . . . I was grateful to see you moving about the house so happily, and cheering your mother, and assisting her. Do these things come easier? Home is our best ground. . . . What can we make of it? What can we do for it? How can we give it good heart? It is our nursery of faithfulness. And then, if we can be loyal there, we may deserve to be tried elsewhere in a new task"—(p. 271). This book shows this lovable true, splendid person to us in the new and intimate light of first-hand portraiture.

CHARACTER PORTRAYAL

The Crystal Heart. By Phyllis Bottoms. The Century Co.

Phyllis Bottoms possesses in an unusual degree the gift of character portrayal. And in this pathetic little story of Joy who bears the Crystal Heart and whose eyes are blind to evil, she is at her best, though the tale leaves one with a heartache.

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.

Personal Mention

THE REV. A. ELLISTON COLB, secretary of the Diocese of Indianapolis, has resigned as rector of St. John's Church, Bedford, Indiana, to become effective February 15th. On March 1st, he will assume the rectorship of Christ Church, Bowling Green, Ky.

THE REV. PERCY R. DEACON, formerly rector of St. Mark's Church, Springfield, Vermont, has become curate at Christ Church, Norfolk, Virginia.

THE REV. A. W. S. GARDEN, for the past year executive secretary of the Diocese of Erie, has accepted a call to Emmanuel Church, Pittsburgh, Pa., and will begin there on January 1st.

THE REV. HAROLD H. KELLEY, till recently at St. Phillip's Church, Fruitvale, Calif., has become rector of St. Peter's Church, San Pedro, Calif.

THE REV. C. S. KITCHIN, who recently resigned his cure at Kane, Pa., has taken temporary duty at St. Andrew's Church, Chatfield, Pa.

THE REV. S. HARRINGTON LITTELL and family, returning to China by way of Suez, expect to sail from New York on January 14th, by the Cunard Line steamer *Albania*. Their address in China is American Church Mission, Hankow.

THE REV. ARTHUR C. PEABODY, formerly rector of St. Paul's Church, Windsor, Vt., has accepted a call to St. James' Church, New Bedford, Mass. His temporary address is 68 Linden St., New Bedford, Mass.

The address of the Rev. **HENRY TATLOCK**, D.D., in Ann Arbor, Michigan, is 408 Lawrence street, not 108, as previously stated in this column.

THE REV. CHARLES E. WILLIAMS, who has served in the Diocese of Indianapolis at Trinity Church, Lawrenceburg, for the past eight years, became the assistant at St. Paul's Church, Chicago, on December 15th. He may be addressed at St. Paul's Parish House, 4945 Dorchester Avenue.

ORDINATIONS

DEACONS

CENTRAL NEW YORK.—On St. Thomas' day, in St. John's Church, Oneida, N. Y., the Rt. Rev. Charles Fiske, D.D., of Central New York, admitted Mr. **SEWARD GOSS SHEARWOOD** and Mr. **FREDERICK FRANK MEYER** to the order of deacons. The Rev. Dr. N. G. Coddington of Grace Church, Syracuse, preached the sermon, and the Litany was said by the Rev. W. H. VanD. Voorhees, of Chadwicks. The candidates were presented by Archdeacon H. W. Foreman and the Rev. Donald C. Stuart. The Rev. Mr. Sherwood will continue his work at Sherrill and Canastota, and the Rev. Mr. Meyer will continue to work in the associated missions of Lewis County.

PRIESTS

MAINE.—On St. Thomas' day, December 21st, in St. Luke's Cathedral, Portland, the Rt. Rev. Benjamin Brewster, D.D., ordained to the priesthood the Rev. **VINCENT FOWLER POTTELE** and the Rev. **RUSH WILBY DAVIDGE SMITH**, the presenters being the Very Rev. Edmund R. Laine, Jr., and the Rev. Edward M. H. Knapp. The Rev. Ernest A. Pressey, rector of Trinity Church, Portland, preached the sermon. Mr. Pottle will continue the good work he has been doing as vicar of St. Alban's Church, South Portland, and director of religious education in St. Luke's Cathedral. Mr. Smith returns to his work as priest-in-charge of St. Matthew's Church, Hallowell.

BORN

RAMSEY.—A daughter, **JANE EDNA**, was born December 21st to the Rev. and Mrs. Benjamin Louis **RAMSEY**, 33 Mountainview street, Springfield, Mass.

DIED

BAZETT-JONES.—In Evanston, Ill., on December 18th. Entered into Life Eternal, the Rev. **EDWARD AUGUSTUS BAZETT-JONES**. May light perpetual shine upon him.

CASE.—On December 17th, at the home of her daughter, Mrs. J. M. Tinker, Proebstel, Wash., Mrs. **HELEN GENETTE CASE**, aged 82, wife of the late Dudley W. Case of Lyons, Iowa.

DRANE.—At Edenton, N. C., on December 24th, **MARIA LOUISA WARREN** (Skinner), wife of Robert Brent **DRANE**, D.D., aged 62 years.

JENNINGS.—Ansonia, Conn., at Evensong, on the Fourth Sunday in Advent, Mrs. **ANNA BALLANTYNE JENNINGS**, aged 53 years. Burial on St. Thomas' day in Pine Grove, Ansonia.

"Grant unto her, Lord, eternal rest.
And may light perpetual shine upon her."

KEARNY.—At his residence, Perth Amboy, N. J., December 16th, **JAMES LAWRENCE KEARNY**, in the 76th year of his age. Son of the late Commodore Lawrence Kearny, U. S. Navy, and Josephine Hall; for many years senior warden of St. Peter's Church, Perth Amboy, N. J. Funeral services were held in his parish church, Sunday afternoon, December 18th, and committal service in the adjoining churchyard.

"A true Christian gentleman and faithful servant of the Lord".

PRINGLE.—December 5th, at her home, Chlicora Woods, near Plantersville, S. C., **ELIZABETH ALLSTON PRINGLE**, in her 77th year, widow of the late John Julius Pringle, and well known under the nom de plume of "Patience Pennington, the Woman Rice Planter." Services at Prince Frederick's Church. Interment in Magnolia cemetery, Charleston.

WITHYCOMBE.—Entered into rest, at Lakewood Hospital, Lakewood, O., on December 17th, **GLADYS KATHERINE**, beloved daughter of the Rev. John Medley and Ethel **WITHYCOMBE**, in the 20th year of her age.

"May Light Perpetual shine upon her".

MEMORIALS

RT. REV. ROGERS ISRAEL, D.D.

First Bishop of Erie. Fell asleep January 11, 1921. Requiem Masses will be said at St. Ignatius, New York, on January 16th; Holy Comforter, Poughkeepsie, on January 18th; and St. John the Evangelist, Boston, on January 20th.

"Of your charity pray for his soul".

RLV. ROBERT BACHMAN, JR.

Whereas, it has pleased Almighty God to remove from this world the Rev. **ROBERT BACHMAN**, our beloved former Rector:

Be it Resolved: that we, the Rector, Wardens, and Vestry of St. Paul's Parish, wish to express our deep sorrow at his death. We mourn that we can never again in this world enjoy his genial society or profit by his wise counsel. The whole Church has met with an irreparable loss in the death of so faithful and so talented a preacher, and the world is the poorer for the passing on of so brilliant a man. But we bow to the will of our Heavenly Father, feeling that he has gone to a higher life and a nobler work.

Be it further Resolved: That these resolutions be spread upon the records of our Parish, published in the public press, and that copies be sent to the family at Rockwood, Tennessee.

B. Earl Anthony,
Junior Warden.

MRS. KATE MUIR WILLIAMS

Entered into life eternal, Wednesday, November 23, 1921, from the rectory in Pocomoke City, Maryland, Mrs. **KATE MUIR WILLIAMS**, wife of the Rev. L. L. Williams.

In the "passing into that other room of the Father's house"—Mrs. Williams' loss is felt by St. Mary's Guild, the Woman's Auxiliary and the Young Workers' Guild. The three organizations have lost a devoted member, one faithful in attendance, conscientious in every work, and never sparing of her time and strength. So unassuming, so quiet and retiring in manner, that only those who were closely associated with her knew her worth. She was a devout Christian, and her daily life reflected beautifully the hidden life of the

soul. Her family life was but the expression of her consecration to Christ. Our Heavenly Father called her Home. "Make her to be numbered with Thy saints in glory everlasting".

St. Mary's Guild, the Woman's Auxiliary, and the Young Workers' Guild adopted the following resolutions:

Whereas, it hath seemed best to our Heavenly Father to call Home our beloved friend, Mrs. **KATE M. WILLIAMS**, therefore, be it

Resolved, 1st: That St. Mary's Guild, the Woman's Auxiliary, and the Young Workers' Guild feel their deep personal loss in being deprived of so loving and loyal a member of the three organizations, and we will miss the singular purity of her friendship.

2nd: That we, representing the three organizations which she loved and served, extend to her sorrowing dear ones our sympathy, in a loss beyond human expression, and commend them to the love of One who makes no mistakes.

3rd: That these resolutions be published in THE LIVING CHURCH, and the town paper; that a copy be sent to the family; and that they be recorded in the minutes of the three organizations.

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

Rates for advertising in this department as follows:

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

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

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

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

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

POSITIONS OFFERED

CLERICAL

WANTED — THREE PRIESTS, GOOD Churchmen, good workers with good sense and good records. One for pioneer work in large growing coal mining towns; one for thriving town where Church and rectory are to be built; one for discouraged parish which has possibilities which can be seen and realized by man of practical vision. In first letter give references and all information about family, age, record, reasons for desiring change, present stipend, and stipend desired. Address THE BISHOP OF SPRINGFIELD, Springfield, Illinois.

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

WANTED: A WOMAN WITH THOROUGH knowledge of ecclesiastical embroidery, in floss and gold thread. State experience and give references. Good position open to competent person in New York City. Address L-495, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

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

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

PRIEST DESIRES CURACY IN CATHOLIC parish. Experience. Sing's Mass. Address Albans-483, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, SEMINARY AND UNIVERSITY graduate, American birth, married, two parishes in 14 years. Desires to make a change. Address D.D.-487, THE LIVING CHURCH, Milwaukee, Wis.

PRIEST, SEMINARY AND POST-GRADUATE of Johns Hopkins. Experienced teacher. Desires position as chaplain and teacher in a school.—P. G.-485, THE LIVING CHURCH, Milwaukee, Wis.

PRIEST—38, GOOD PREACHER AND CON-scientious pastor desires change—rectorship, locum tenens, or curacy. Address D.D.-484, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

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

HOUSEKEEPER OR COMPANION, RE-fined Churchwoman, middle-aged, perfect health. Address A-484, LIVING CHURCH, Milwaukee, Wis.

A CHURCHWOMAN WOULD LIKE A PO-sition as matron or nurse in a Church Institution. Experienced. Address B-497, care LIVING CHURCH, Milwaukee, Wis.

A YOUNG CHURCHWOMAN, CONSERVA-tory graduate, desires position as music teacher in private school. R-528, care LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD—INCENSE

S. T. MARY'S CONVENT, PEEKSKILL, NEW York. Altar Bread. Samples and prices on application.

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

PARISH AND CHURCH

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

AUSTIN ORGANS, THIRTY ODD CON-tracts the past few years include a four 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 PILCHER'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 HINNEM'S 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, 20 to 40 per cent less than elsewhere. Address REV. WALTER E. BENTLEY, Port Washington N. Y.

FOR SALE—MISCELLANEOUS

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

VESTMENTS

ALBS, AMICES, BIRETTAS, CASSOCKS, Chasubles, Copes, Gowns, Hoods, Maniples, Mitres, 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, ALTA R Hangings, Vestments, Altar Linens, Surplices, etc. Only the best materials used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major Street, Toronto, Canada. Orders also taken for painting of miniature portraits from photographs.

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. MACKRILLE, 11 W. Kirke St., Chevy Chase, Washington, D. C., Tel. Clew. 25.

BOARDING—ATLANTIC CITY

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

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

BOARDING—NEW YORK

HOLY CROSS HOUSE, 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.

BOARDING—LOS ANGELES

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

HOSPITAL—NEW YORK

S. T. 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.

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

LOANS, GIFTS, AND GRANTS

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

THE BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization in the Church for the spread of Christ's Kingdom among Men and Boys by means of Personal Prayer and Personal Service.

Convinced that Chapters of the Brotherhood can only attain their maximum effectiveness by having a carefully laid out program covering at least a one-year period, the Brotherhood is suggesting the following minimum Program as the basis of the Chapter's Corporate Work for 1922:

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

House to House Canvass to uncover additional opportunities for personal work. Hotel-Boarding House Work.

Round Table Conferences or Periodic Bible Class.

Organize Junior Chapter if there be none in the Parish.

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

A Delegate to the National Convention. Co-operate with the Nation-wide Campaign. Two or more men or boys with the consent of the Rector can organize a Chapter. For additional information address F. H. SPENCER, Executive Secretary, Church House, 202 South 19th Street, Philadelphia, Pa.

APPEALS

ALL NIGHT MISSION AND BOWERY HAVING COMPLETED

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

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

This work is endorsed by many Bishops and clergymen.

INFORMATION BUREAU



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

In many lines of business devoted to war work, or taken over by the government, the production of regular lines ceased, or was seriously curtailed, creating a shortage over the entire country, and many staple articles are, as a result, not difficult to secure.

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

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

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

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

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.

SAINT LUKE'S CHURCH, NEW YORK

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

ST. CHRYSOSTOM'S CHURCH, CHICAGO

1424 North Dearborn street
REV. NORMAN HUTTON, S.T.D., rector
Rev. ROBERT B. KIMBER, B.D., associate rector
Sunday Services: 8 and 11 A. M.

ST. PETER'S CHURCH, CHICAGO

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

William Green, Successor to Renwick W. Crothers. 122 East 19th St., New York.

Low Mass Ceremonial. In Accordance with the English Rite as set forth in the Book of Common Prayer. By the Rev. C. P. A. Burnett, B. D., Vicar of Holy Cross Church, New York. Price 75 cts. net.

From the Author.

Faith Triumphant. By the Rev. Eric Montizambert, Rector of St. John's Church, Port Arthur, Ontario.

J. B. Lippincott Company. Philadelphia and London.

All Through the Day the Mother Goose Way. Mother Goose's Children of Long Ago: What Gave Them Pains and Aches and What Made Them Grow. By Jean Broadhurst. Illustrated. 75 cts.

The Macmillan Co. New York.

Maria Chapdelaine. A Tale of the Lake St. John Country. By Louis Hémon. Translated by W. H. Blake, Author of *Brown Waters*, etc. Price \$2.00.

A. R. Mowbray & Co. London, England.

Morehouse Publishing Co., Milwaukee, Wis., American Agents.

The Universal Church. A Study in the Lambeth Call to Union. By T. A. Lacey, Canon of Worcester.

Christian Moral Principles. Seven Sermons preached in Grosvenor Chapel as a Lenten Course in 1921 by Charles Gore, D. D. D. C. L., LL.D., Hon. Fellow of Trinity College, Oxon. Lecturer in Theology of King's College, London.

A Directory of Ceremonial. Alcuin Club Tracts XIII.

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

The Gospel of Luke. An Exposition. By Charles R. Erdman, Professor of Practical Theology, Princeton Theological Seminary, Princeton, N. J. Price \$1.00 net.

PAPER-COVERED BOOKS

From the Author.

The Rev. John Stuart, D.D., U.E.L., of Kingston, U.C., and His Family. A Genealogical Study by A. H. Young. Price \$1.50.

The Parish Register of Kingston, Upper Canada. 1785-1811. Edited with Notes and Introduction by A. H. Young, of Trinity College, Toronto, For The Kingston Historical Society. Price \$2.00.

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

God the Loving Father. Primary Department, First Year, Part 1. By M. Florence Brown.

Jesus the Light of the World. Junior Department, First Year, Part 1. By Ethel Wendell Trout.

The Westminster Textbooks of Religious Education for Church Schools Having Sunday, Week Day, and expressional Sessions. Edited by John T. Faris, D.D.

BULLETINS

The Union Theological Seminary. New York.

The Preaching of Tomorrow. Address delivered at the opening of the Eighty-sixth Academic Year by the Rev. Professor G. A. Johnston Ross, D.D. Vol. V, No. 1. November, 1921, containing also Seminary and Alumni Notes.

CATALOGUES

Church Library Association. Cambridge, Mass. A Catalogue of Books Recommended by The Church Library Association. For Sunday Schools and Parish Libraries. General Catalogue No. VII.

KALENDARS

The Alaskan Churchman. Box 6, Haverford, Pa. The Alaskan Churchman Calendar 1922.

PAMPHLETS

China Famine Fund. Bible House, Astor Place, New York City.

Report of the American Committee for China Famine Fund, 1921.

From the Author.

All Souls' Lead On! The Tenth Anniversary of the Founding of All Souls' Parish was celebrated October 16, 1921. Containing stanzas dedicated to the Rev. J. MacBride Sterrett, D.D., founder of All Souls' Parish Washington, D. C., some of whose religious sentiments they seek to express, and the Tenth Anniversary Sermon preached by the Rev. H. H. D. Sterrett.

BISHOP WESTON WRITES ON LAMBETH

Urges Fellowship Before Union—Zanzibar Backs its Bishop—Orthodox Lectures.

The Living Church News Bureau London, December 16, 1921

THE Bishop of Zanzibar, in this week's *Church Times*, returns to the discussion of the Lambeth Conference and Reunion. Doubtless you will have the opportunity of reading the article in full, but one or two extracts may be of interest to your readers.

Dr. Weston begins by asserting that many of the bishops at Lambeth were hardly aware what it was they had accepted at the Conference. Disposed as they were to some more or less pan-Protestant plan, they were led to accept a scheme quite strictly Catholic. They accepted it with their hearts, and most nobly sacrificed their own plans—but (adds the Bishop) "their heads were not as truly converted."

The Bishop maintains that the language of the Appeal is itself evidence that nothing can be done for many years. He says: "I felt very strongly in the Conference, and I stated what I felt as strongly as I could, that the time is not yet ripe for the descent upon us of the Spirit of Union. Reunion, if and when it comes, will appear as a gift from above, and that a miraculous gift. But, miraculous as it will appear, it will not come until our natural preparations for it are complete. God does not drop gifts on those who have not done their best to co-operate with His Will. Until we have done our utmost to attain such fellowship as is in our own power, we dare not expect religious fellowship in the visible Catholic Church of Christ." His lordship contends that what God wants of the Anglican Communion within the next generation is fellowship among themselves; "fellowship irrespective of social status and cash status, class distinction and colour distinction; and fellowship in Christ, in fundamental truth, irrespective of personal likes and dislikes." He goes on to say that there are signs that the younger men are aware of what God wants, but we have not yet set out on the way towards meeting Him.

In an outburst which recalls his recent letter to the Archbishop of Canterbury, Dr. Weston says: "It is very depressing to find that, while members of the Conference have as yet made no visible response to what was set before us in the Appeal and its resolutions, there is a fresh movement towards the very things the Conference condemned.

No bishop has as yet moved his ban from a 'Catholic' church in deference to the Conference's plea for wider toleration; but several bishops, in spite of the Conference, have begun the 'interchange of pulpits,' and some even revive the talk of intercommunion. Even the Convocations are not without fault. For, in accepting the Appeal and resolutions, they advised bishops to act, without a word of warning as to the danger of inviting ministers to preach whose rejection of the Free Church Reply to the Appeal was not made clear."

"I am of the opinion," he resumes, "that what is now needed is, first, a domestic campaign towards social fellowship and ecclesiastical good will within each Christian communion. Let us cease for a few years from public discussion of ecclesiastical reunion, and concentrate on the life of brotherhood within each separate body.

"In the meantime, on the ecclesiastical side, let small committees continue to discuss the theological and ecclesiastical points at issue between party and party, as also between body and body. But let us be careful that on those committees sit scholars who will avoid loose phrases and face the facts as they really are. Above all, let the committees include extremists, who will not easily yield; yet extremists who passionately desire reunion, and share the bishops' spirit of penitence for the past.

"Thus, side by side, two quite necessary works of preparation will go forward, making ready for the day when we can, honestly and worthily, pray for the spirit of ecclesiastical unity to fall upon us all."

ZANZIBAR BACKS ITS BISHOP

It is interesting to note that the Zanzibar Diocesan Synod, at their meeting at the end of October, after hearing Bishop Weston's explanation of his recent withdrawal from membership of the Lambeth Conference, passed the following resolution: "That the priests of the Diocese of Zanzibar assembled in Synod rejoice in taking the opportunity of thanking the Lord Bishop of the diocese for the efforts he made at the Lambeth Conference to uphold and maintain Catholic Faith and order, and of assuring him of their loyal and whole-hearted support."

ORTHODOX LECTURES

In order that some help may be given to those who are troubled by problems arising out of the Modern Churchmen's Conference, the Chapter of Manchester Cathedral has arranged a series of lectures, eight for men

and eight for women, in the nave of the Cathedral. The same lecturers will speak on the same subjects to both women and men. The first lectures will be on January 19th, on *The Godhead of Jesus*, by the Bishop of Manchester. The other lecturers are Canon Vernon Storr, on *The Incarnation*; the Provost of Trinity College, Dublin, on *The Creed*; the Rev. J. K. Mozley, on *The Atonement*; Dr. Headlam, on *The Authorities for the Life of Our Lord*; the Dean of Wells, on *The Present Value of the Fourth Gospel*; Canon Quick, on *Our Lord's Resurrection*; and Bishop Gore, on *Our Lord's Ascension*. Dr. Henry Wace, the Dean of Canterbury, on his 85th birthday (December 10th) was presented with the freedom of Canterbury. It is sixty years since he entered Holy Orders, and he has held his present office since 1903. He has been a prolific writer on a variety of theological and historical subjects. His physical and mental vigour was unimpaired. Outside the Cathedral he has rendered valuable service to Canterbury in connection with the Simon Langton Schools and the Kent Hospital. He is the first Churchman whose name appears on the city's roll of freedom.

At the ceremony of presentation, held at the Guildhall, a letter was read from the Archbishop of Canterbury regretting that a somewhat obstinate illness compelled him to be absent. "I should like" his Grace added, "to join my voice with yours in the birthday tribute to a brave veteran, of whom we are all proud. The Dean is here among us, as capable, as resourceful, as dauntless, as self-contained at fourscore years and five, as he was a generation ago. He is before us an outstanding figure among the leaders ecclesiastical and civil of our time."

The Dean, in accepting the freedom of the city, said he was especially thankful that Canterbury Cathedral was becoming in an increasing degree the centre of union among all the citizens. He thought it was still the peculiar glory of England that the Church and State (the word Church including all the churches) worked hand-in-hand for the welfare, comfort, and guidance of the country. He was sure the combined work of both was indispensable for the general welfare.

Churchmen will ever remember with gratitude Dean Wace's splendid fight for the Church schools when they were threatened by Mr. Birrell and Mr. McKenna. At that time he boldly took his stand beside Lord Halifax on public platforms in defense of the Church's right to teach the Catholic Faith to her children. And today he is the moving spirit in the Chapter at Canterbury, where quite lately a daily Eucharist has been instituted in the Cathedral.

POSITION OF ACOLYTES

The Archbishop of Canterbury, replying to Father Paul Bull, the Warden of the Guild of Servants of the Sanctuary, who asked for the revival of the minor order of acolytes, and dwelt upon the undesirability of a large body of altar servers, some thousands in number, receiving no episcopal recognition, says that he is conscious of the great value of the services performed by these men. If he holds that some of them with whom he has personally been brought into contact appeared to him to be dangerously swayed by sentiment rather than by reason, and to be unlikely to attain a well-balanced judgment in matters spiritual, he is not thereby detracting from the value of their contribution to the life of a Church

in which ministries and characteristics are very diverse. Personally he is against the revival of the order, but he advises the warden to communicate with the committee appointed, with the Bishop of Truro as chairman, to discuss the question of the diacnate and possible changes therein.

NEW SUFFRAGAN BISHOP-ELECT

The Rev. Percy Mark Herbert, M.A., vicar of St. George's, Camberwell, has been nominated to the Suffragan Bishopric of Kingston-upon-Thames in succession to the Rt. Rev. S. M. Taylor, D.D., recently appointed Canon of St. George's Chapel, Windsor. Mr. Herbert was educated at Trinity College, Cambridge, and was ordained in 1908 to the curacy of Rugby, which he held until 1915, when he was appointed vicar of St. George's, Camberwell, and Warden of the Trinity College Mission. Since 1918 he has been rural dean of Camberwell. A few months ago he was appointed a Chaplain to the King.

NEW DIOCESE PROPOSED

A joint conference of clergy and laity appointed from their respective dioceses by the Bishops of Lichfield and Hereford was held at Shrewsbury last Wednesday to con-

sider questions relating to the proposed creation of a diocese of Shropshire, and to report to the New Sees Committee of the National Assembly.

The following resolution was carried *nem. con.*—

That this Conference wishes to convey to the National Assembly its desire that any decision with regard to diocesan adjustment should be made by the National Assembly with a view to the efficient work of the whole Church. It considers that the county of Shropshire would be an ideal area for a bishopric, but requests that the question of its foundation should not be decided without close consideration of its effect on Hereford and other dioceses.

A further resolution was carried by seventeen votes to eight—

That this joint Conference of the clergy and laity of Lichfield and Hereford dioceses is in favour of the creation of a Shropshire diocese as outlined in the report of the New Sees Committee, subject, if necessary, to such modifications as the previous resolution may suggest.

GEORGE PARSONS.

SOCIAL WORK OF CANADIAN CHURCHES

Meet Changing Conditions—Consecration of Bishop Dewdney.

The Living Church News Bureau
Toronto, December 22, 1921

THE development of the work of the downtown churches of Toronto, to meet the changing conditions and to minister to the altered character of the neighborhood in which they are placed, would make an exceedingly interesting study, and would prove that the Anglican Church by no means believes in abandoning the downtown field, but rather in adapting the method and character of her ministry to changed and changing conditions.

The Downtown Churchworkers' Association was formed some years ago to incorporate the social and missionary work of a number of downtown families, and now owns a house of its own in the city, and a splendid summer fresh air camp on Lake Simcoe, and under the leadership of Miss McCollum, aided by a staff of deaconesses and many voluntary workers, carries on a large and successful work.

Under the heading of *How We Use the Parish House*, St. James' Cathedral has just issued, from the pen of Mrs. Plumtre, the wife of the rector, a most interesting general account of the religious and social activities of St. James' Cathedral. Here, in addition to the usual round of parochial activities and societies, are to be found the kitchen, cafeteria, rest room, and offices of the St. James' Cathedral Women's Club, which meets the needs of many women and girl workers in the surrounding office buildings and stores, and the reading room, billiard room, dining room, and cafeteria of the Anglican Men's Club of the diocese. As the booklet puts it, "St. James' is demonstrating, in the center of Toronto's commercial life, that the Church cares for others besides its own members, and particularly for those who work or play besides its walls; and that Christianity has a message for the bodies and minds, as well

as the souls, of men and women." In summer, scores of young boys gather to eat their lunches under the trees in the Cathedral grounds, and it is suggested that efforts be made to help these same lads in winter. The Boys' Club, with its motto of "Courage, Love, and Truth," has as its kernel a junior chapter of the Brotherhood of St. Andrew. The leader of both Club and Brotherhood is A. R. Butcher, who as Sir Arthur Currie's mounted orderly carried his penant into Mons on Armistice Day, and later into Germany. He himself joined St. James' as a result of an invitation in Church to attend the midnight social given by the Men's Club in 1920. Mothers' meetings, Women's Auxiliary gatherings, a Girls' club, Girl guides, Red Cross lectures, cooking, sewing, and other classes, all form part of the varied programme of St. James' parish house.

St. John's, Portland Street, another downtown Toronto Church, intends to open early in January, as its war memorial, three weekly free clinics, for men, women, and children, and the Sisters of St. John have placed their services at the disposal of the staff.

The Church of the Ascension, the rector of which, the Rev. J. E. Gibson, is also the immigration chaplain of the diocese, is doing a fine community club work for boys and girls of foreign origin. The latest move is to open a club room for the unemployed, where men out of work can seek shelter, and where coffee and sandwiches will be distributed.

These are but a few samples of the fine work on social service lines that the Church is carrying on in the downtown districts of Toronto.

What is true of Toronto is also applicable to our other large cities in East and West. The Christmas season gives a stimulus to social work in the Master's name, but more and more Churchpeople are realizing the call to make the Christmas spirit an all-the-year-round reality.

[Continued on page 331]



CHRISTMAS CAROLS IN BOSTON

Many Participate—Christmas of the Gospel—The Supply Parson.

The Living Church News Bureau
Boston, January 2, 1922

MASSACHUSETTS has just made a most timely gift to the Churches in the form of a *Manual for Leaders of the Order of Sir Galahad*. It is not a question whether or not a parish has the Order of Sir Galahad for Boys. This manual represents the most thorough attempt that I have seen to link boy life with the life of the Church. Rectors and choirmasters, Church school leaders and leaders of boys in any Church organization, will find this new book immensely helpful with its concrete and most definite plans for the activities of the boy in the Church.

(I am not writing a review of the Manual, nor am I in any way receiving any rebate for this publicity! I had to pay for the advanced copy of the Manual now in my hands! I understand that a member of the publication committee has contributed one thousand dollars to cover half of the cost of publication, the other half of the cost to be borne by the proceeds from the sale of the limited edition of one thousand copies).

I am writing of this contribution to the boy's better life in the Church simply as a matter of Church news, but I am willing to stake all the experience, as well as all the favorable reputation which I should like to have for my work with boys, upon the new Galahad Manual as the best contribution which any diocese has given to the perplexing problem of the boy in the Church.

The task of preparing this Manual was originally assumed by a group of thirty clergymen and laymen of this diocese. This group, known as the publication committee, consisted of the following persons: the Rev. Messrs. Donald B. Aldrich, Charles Hastings Brown, Chas. H. Collett, Ernest J.

Dennen, Edward Everett, Frederick W. Fitts, Charles T. Hall, Herbert L. Johnson, W. Appleton Lawrence, John S. Moses, DuBose Murphy, C. E. Peck, Arthur O. Phinney, Malcolm E. Peabody, William H. Pettus, John W. Suter, Jr., Henry K. Sherrill, and Howard R. Weir, and the Messrs. Lyscom A. Bruce, George A. Crawford, Everett L. Delaney, W. H. Duncanson, Forest King, Frank W. Lincoln, Jr., Or-

mond E. Loomis, Chas. E. Mason, G. Gardner Monks, J. Wilbert Prescott, Stuart Craig Rand, and Lewis K. Urquhart.

The Order of Sir Galahad is fostered by the Episcopal Church. It is an organization primarily for boys in the Episcopal Church, closely connected with the Church, and working through the Church to increase the strength of the Church by conserving its boyhood and manhood. It sets before its members the knightly figure of the spotless youth who is the romantic embodiment of Christian manhood. This knight, a world figure of mediaeval romance, is outstandingly and without reproach qualified to experience the highest spiritual blessing given to man, symbolized by the vision of the Holy Grail.

The Order of Sir Galahad was founded by the Rev. Ernest J. Dennen, Archdeacon of Boston, while he was an assistant to the Rev. Charles H. Brent, vicar of St. Stephen's Church, Boston, and now Bishop of Western New York.

CHRISTMAS-WEEK AT TRINITY

Trinity Church has closed a most successful year of service under the generous leadership of the Rev. Alexander Mann, D.D. In announcing some of the forms of service during Christmas-week, Dr. Mann said: "Here is the list of Christmas trees and festivals in the parish during the week. Tuesday afternoon, at 4:30, the Christmas tree of the Day Nursery and Neighborhood House in East Boston. Tuesday night, at 8, the Christmas festival of the Girls' Friendly Society and the Candidates' Class in the parish house, Wednesday night at 8, the Christmas festival of the Guild of St. Barnabas in the church and parish house. Thursday afternoon at 3 the Christmas festival at Trinity Home for the Aged. Thursday night at 8, the Missionary Pageant for the Evening Auxiliary in the parish house. Friday afternoon at 2:15 the



Christmas festival of the mothers' meeting in the Parish House.

"And now a word about the Parish Canvass for the Budget of 1922. Last week I stated that we had raised in gifts and pledges \$44,451 of the total Budget of \$56,409. To-day I am happy to report that the amount received stands at \$49,411, which leaves only \$7,058 still to be raised".

CHRISTMAS CAROLS

Christmas carolling was almost universally carried on in Boston on Christmas Eve. Trumpeters, all sorts of stringed instruments, and many of the best choirs representing the communions, even the Unitarian, were on Boston's streets, gloriously testifying to the Incarnation. The *Transcript* gives the Church of the Advent the credit of inaugurating this beautiful out-of-door observance. It said:

"In a quaint old book of personal records, touching on the choir of the Church of the Advent, and kept by E. A. Matson, organist and choirmaster when the church was on Green street, West End, this entry appears: '1859. On Christmas Eve the boys sang, at Cambridge, several Christmas carols, appropriate notices having appeared in several papers of the various services, etc.'

"Here is interesting testimony on the antiquity, even in Boston, of the Christmas 'waits', which, sixteen or seventeen years ago, were revived in Boston and have grown to such proportions around Beacon Hill and through the Back Bay. The record has come to light through the medium of a niece of Mr. Matson, who has given his old book to the Church of the Advent for permanent keeping.

"In 1861 Mr. Matson wrote in his record, under the section devoted to the service for Christmas Eve: 'After service the choir went out carolling as usual. Very flattering notices appeared in the papers of Xmas Day.'

"Again in 1862 he alludes to the occasion, this time more fully, saying: 'After the evening's service, the choir visited Dr. Bolles, Dr. Shattuck, the offices of the *Advertiser*, *Courier*, *Post*, and *Journal*, Mr. Winslow's, Mrs. Oliver, and the Rev. M. Stickney, singing the usual Christmas carols.' The Rev. James A. Bolles, D.D., was rector of the parish, Dr. George C. Shattuck, one of the founders, and the Rev. M. P. Stickney, assistant priest of the parish.

"In the same notice he quotes the references of the various papers mentioned concerning the visits made to them. The notices of the papers, the *Journal* using the caption 'Christmas Waits' are as follows:

"Christmas Carols—We received our customary Christmas Eve serenade last evening from the boys of the 'Advent' Church choir, who sang their carols in a charming manner.' (*Boston Advertiser*).

"We were highly gratified as well as complimented by a visit of Christmas carollers, last night, at our office. They may be assured that the music of the youthful voices was an agreeable diversion from the usual editorial occupations.' (*Boston Courier*).

"Christmas Carols—The choir of the Church of the Advent honored our establishment last night with a serenade in the form of Christmas carols. The voices rang out on the wintry air in the most exquisitely delightful manner. It is rare that Congress street and vicinity is visited by a concord of such sweet sounds.' (*Boston Post*).

"Christmas Waits—The sound of Psalms from the vocal throats of a number of young masters—the choir of the Church of the Advent—under the conductorship of Mr. E. T. Matson, came up from the quiet street be-

low our editorial room last night just at the advent of another birthday of the Babe of Bethlehem. The music was that of joy—gratitude that there had been born to the world One mighty to save, and in whose redemption all the ends of the earth should be blessed. And the motive of the harmony was in correspondence with its great theme; it was one of kindness, for which all of us for whom it was intended were truly grateful. May the young people who furnished us so much delight enjoy many, many seasons of opportunity to confer or to receive such pleasure as they dispensed on the eve of this universal Christmas holiday.' (*Boston Journal*).

"Mr. Matson's record ends almost immediately after these notices were written. Therefore, it is obscure how long the practice was maintained, but it did lapse some time during the Civil War or in the period which made up the remainder of the nineteenth century. It was revived by the present rector of the Advent, the Rev. William Harman van Allen, S.T.D., some sixteen or seventeen years ago, and the choir of the Advent has carolled regularly since then on Christmas Eve, visiting the Charles street jail to sing for the prisoners, St. Margaret's Convent in Louisburg square, last year the Women's City Club on Beacon street, and various parishioners, etc.

"To this revival by Dr. van Allen may be traced the widespread and beautiful observance of Christmas Eve in Boston. At least the observance which reached such a climax last year has developed since this revival. The inspiring setting—windows brilliantly lighted with rows of candles on the sills or in candelabra; groups of carollers from within the church and without, sometimes crossing each other's paths, and the great municipal Christmas tree festivities on Boston Common—is one never to be forgotten by eyewitnesses, and the old-time custom hardly is likely to lapse into obscurity again for many years."

CHRISTMAS OF THE GOSPEL

Dr. Mann, on the Sunday before Christmas, made an announcement in Trinity Church which I wish could have been made at the same time in every parish, namely, to reserve the merrymaking for the following Monday. He said:

"And now a word about Christmas. I confess I rejoice that Christmas this year falls on a Sunday. It brings out in clear relief the great central fact of the day. It helps us to turn from the commercialized Christmas, the holiday Christmas, and even the dear family Christmas, to the Christmas which underlies and upholds them all, the Christmas of the Gospel and the Church.

"There is just one supreme privilege on Christmas Day for Christian men and women, and that is the Christmas Communion. So let us postpone the feasting and the merrymaking to the following Monday, and let us spend as much of Christmas of the Gospel and the Church.

"There will be three celebrations of the Holy Communion: at 8, at 9, and at 11 o'clock."

THE SUPPLY PARSON

There is a great deal of truth in a letter which I received from a friend relative to the work of the supply parson. What can be done about it, I do not know. Some rectors might think more about the hospitality that should be shown to the men who take their place while they are away on vacations, or while they are sick. But if a rector is thoughtless one time in this respect, I think the average warden or vestryman is thought-

less ten times, especially when it comes to the honorarium for the two or three days which the parson has given to be able to conduct the services as a supply. The same man who would pay a specialist \$100 for one short trip to his home, assumes that the supply parson is overpaid when he is given \$25 for conducting services and preaching twice on a Sunday. (And I doubt if many supply parsons get \$25 very often!)

In and near most of our big cities there are a few clergymen, not in active parish work, who can be called on in emergencies. Few parishes in and near our large cities ever miss having their regular services, and it is all due to the supply parson. The average parson takes the supply parson for granted, but the average rector, when sickness unexpectedly comes or some extraordinary emergency calls him away from his parish, knows with the profoundest appreciation that he has a friend indeed in the clergy who are not active in parish work, and are continually ready to serve as a strategic reserve!

My friend in his letter to me most timely asks:

"Why is nothing said in the Church papers about the supply parsons who go through this diocese taking Sunday work in parishes whose rectors are absent or otherwise? Some of these parsons have unique experiences. For years I have served in this capacity, sometimes for three hours on belated trains, without anything to read and hungry as a bear, sleeping in hotels Saturday nights, listening to hootch stories, fighting rats in dirty hotel rooms, also sleeping in tenement houses with mill operatives as companions, fighting snow drifts and helping taxi drivers to dig out their machines from the tyranny of snow mountains in streets. Talk about St. Paul, the supply parson in Massachusetts can beat him to a frazzle!, eating baked beans wherever you go. (I sympathize with all that you have said, Mr. Supply Parson, and my personal opinion is that you have been rather modest in your statements with the exception of your comparison with St. Paul's hardships. But speaking of the hardship inherent in New England hospitality as it offers baked beans for supper Saturday night, and for breakfast on Sunday morning, my brother, you have said it!)

NOTES

Dr. Robert R. Morton, the well-known President of Tuskegee Institute, will speak in Trinity at the 4 o'clock service on Sunday afternoon, January 8th. His subject will be "The National Aspects of the Negro Question".

The Rev. Robert B. Parker, of South Lincoln, has accepted the call to St. Michael's Church in Marblehead to fill the vacancy caused by the resignation of the Rev. Lyman Rollins last summer. He will take charge on January 15th. He was graduated from Columbia University in 1881 and Cambridge Theological school in 1884. He was for 15 years rector of St. James' Church, Providence, and for eight years at the Church of the Ascension at Ipswich, from which he resigned two years ago.

RALPH M. HARPER.

SEMINARY TRUSTEES ELECTED

THE FOLLOWING trustees of the General Theological Seminary have been elected by the Alumni to serve for three years from January 1st, 1922: the Rt. Rev. Thomas F. Gailor, D.D. (1879); the Rev. J. Wilson Sutton, D.D. (1903); and Robert L. Gerry, of New York.

PHILADELPHIA

CELEBRATIONS VARIED

Carols and Cantatas—A Retreat—Changes.

*The Living Church Bureau News }
Philadelphia, December 28, 1921 }*

THE occurrence of Christmas Day and Sunday gives occasion for special services of various kinds, many parishes devoting the evening service to the singing of carols and cantatas.

The Bishop was the preacher at the Pro-Cathedral of St. Mary, and the Bishop Suffragan at the Chapel of the Mediator.

A complete and interesting schedule of celebrations is announced by the Rev. Samuel B. Booth, for the Bucks County mission: Langhorne, Midnight and 11 a.m.; the Mission House, Wrightstown, 6:30; Southampton, 7 and 11; Feasterville, 8:15; Dolington, 8:30; Somerton, 9; Hulmerville, 10:30; Center Hill, 10; New Hope 11:30.

RETREAT AT COUNTY CENTRE MISSION

On the evening of Thanksgiving Day, a small group of clergymen gathered at the Mission House, near Wrightstown, for a retreat, which was conducted by Father Huntington, O. H. C., who spoke very simply on the three virtues, Faith, Hope, and Love. His addresses were most direct and helpful. On the following Saturday morning a conference was led by Father Huntington to consider how to increase the interest among both clergy and laity in the devotional life. The Rev. Dr. Richardson, the Rev. Charles Townsend, and the Rev. F. B. Barnett were appointed to act as a committee to further this work. This was one of several retreats that have already been held at this Mission House of the Bucks County Mission.

CLERICAL CHANGES

The Rev. Charles P. Bispham, for several years an assistant in the parish of the Holy Apostles, has resigned to become priest-in-charge of Trinity Church, Collingdale, Pa. Mr. Bispham is a graduate of Fillmartin College, England, and of St. Stephen's College. Before coming to the Holy Apostles, he was rector of Grace Church, Waverly, N. Y.

The Rev. John L. P. Clarke, formerly an assistant at St. James' Church, Philadelphia, returns to this diocese from New Hampshire where he has been in charge of All Saints' Church, Peterborough, to enter the staff of clergy associated with the Bucks County Mission under the leadership of the Rev. S. B. Booth.

The Rev. Robert Johnston, D.D., has announced his acceptance of the call to St. John's Church, Washington. He has been rector of the Church of the Saviour, West Philadelphia, since 1909.

PATRIARCH AT ST. GEORGE'S

On the evening of Christmas Day, Bishop Melitios, Ecumenical Patriarch of Constantinople was to preach his first sermon in Philadelphia, in old St. Andrew's Church, which has been purchased by the Greeks and is called by them, St. George's Church. There will be about fifteen Greek priests also present. The service will be followed by more elaborate ceremonies on Monday, in which it is expected several of our own priests will participate.

GUILD OF ST. BARNABAS

An address which was full of the spirit of Christmas was made at the monthly meeting of the guild, last Wednesday-afternoon, at the Pro-Cathedral of St. Mary, by the Rev. Dr. Richardson. Dr. Richardson spoke of the real meaning of Christmas, the importance with which it should be regarded by Christians, and the duty of celebrating it in a way suited to its religious origin. He pointed out the difference between the Christian joy of Christmas and the selfish satisfaction with which the world celebrates the holiday.

"The real spirit of Christmas was first of all," he said, "religious, because of the day marking the anniversary of the birth of Christ, and then joyful, from a sense of making other people happy. Selfishness is particularly out of place on Christmas, and even among unbelievers is not according to the general spirit of the day, which had grown to be an occasion of making other people happy."

PRESIDENT BELL AT CHAPEL OF THE MEDIATOR

President Bell, of St. Stephen's College, preached in the Chapel of the Mediator, last Sunday morning. In the course of his sermon, the preacher said "The great universities—Columbia, Chicago, Pennsylvania, Harvard—are neglecting the manners and morals of their students. When the head of one of our greatest universities told a bishop that the manners and morals of its students were no concern of that university, he testified to the lack of suitable training in these fundamentals. We have fallen away from the British idea of a university as a place where entire manhood, mental, physical, social, and spiritual, is built, and succumbed to the continental system of training the mind only. Thinking people are increasingly demanding educational institutions for undergraduates, which recognize that the morals and manners of their men and women are as much the business of the college authorities as are their minds. We cannot ask this of the great universities. Their size makes it impossible for them to restore human values to the training of men and women. The thing to hope for is that they may be freed from undergraduate responsibilities, which they cannot discharge, and enabled to become seats of graduate, professional training. We must hope that in city and country, small colleges, with intimate contacts between faculty and students, and careful attention to manners and morals, be created for undergraduate work. The great contemporary danger to America is a generation of young men whose minds have been fed and all the rest of their being starved during formative college years.

NOTABLE INCREASE

The Rev. H. W. Gernand, rector of the House of Prayer, Branchtown, reports that pledges have been received from his parishioners, showing a 500 per cent increase over any previous year's giving for the Church's mission.

DEATH OF MRS. GRAMMER

Mrs. Elizabeth Sparrow Grammer, widow of the Rev. Julius E. Grammer, and mother of the Rev. Carl E. Grammer, D.D., rector of St. Stephen's Church, Philadelphia, died at the advanced age of eighty-eight years. The funeral services were held on Saturday,

December 17th, in St. Peter's Church, Baltimore, of which church her husband was for twenty-eight years the rector.

Mrs. Grammer was the daughter of the late Rev. Dr. William Sparrow, for a generation Dean and Professor of Theology in the Theological Seminary in Virginia. She was a cousin of Bishop Kip of California, and a close relative of Bishop Burgess of Maine, and Bishop Chase of Ohio.

MISSIONARY MEETING

The Rev. Harrington Littell was the speaker at the monthly meeting of the foreign committee of the Woman's Auxiliary held on December 20th, in the Church House. Dr. Littell gave a survey of China from a religious and political standpoint, and spoke of the wonderful increase of Christianity in China, and the large number of converts coming into the Church from among the most cultured and aristocratic classes. "The influence of Christianity" he said, "was seen in the number of prominent men who were not only professing the faith themselves, but were using every means to establish Christian schools for the younger generation."

Mrs. John Markoe announced at this meeting that the Woman's Auxiliary had collected \$90,000 for the Emery Fund, for the benefit of missionaries on furlough, almost doubling the original goal of \$50,000.

ITEMS

Definite teaching is coming back to its own in many parishes. The Teaching Mission, conducted by the Bishop of the Diocese and President Bernard I. Bell, at the Pro-Cathedral of St. Mary has attracted widespread attention.

The Rev. George Herbert Toop, rector of the Church of the Holy Apostles, has commenced four series of sermons, which are announced in booklet form, and will continue up to the last Sunday in May. The first series, dealing with some of the fundamentals of religion, started last Sunday with The Incarnation. This series will cover the first Sunday of each month in the following order: Holy Baptism; Holy Communion; The Atonement; The Church; The Immortality of the Soul. On Dec. 11th, Dr. Toop preached on Lies; a sermon based on Stoddard Kennedy's book of the same title. In the sermon Dr. Toop dealt frankly and candidly with the subject of lies, stating that "Lies are of many kinds and shades and degrees. Some lies we all tell. Are they all culpable? Do they all involve the same degree of guilt and ultimate punishment? This is a fruitful and needful topic for us to talk about openly in the white light of God's presence.

FREDERICK E. SEYMOUR.

ANOTHER RECORD PARISH

HOLY CROSS PARISH, Troy, N. Y., is among those who have established remarkable records for long rectorships exceeding even those that have recently been chronicled. In its entire history of seventy-seven years there have been only two rectors. Dr. John Ireland Tucker, editor of the well-known Tucker Hymnal of the past generation, was rector for nearly fifty-one years, and was succeeded by the present rector, the Rev. Edward W. Babcock. To that remarkable record should also be added the fact that in the past fifty years there have been only two organists (father and son, W. W. Rousseau, and W. W. Rousseau, Jr.), and in fifty-nine years only two sextons (also father and son), the late W. F. Wagstaff and J. W. Wagstaff.

It is probable that no parish will arise to contest this record of priority.

IN MEMORIAM: HORATIO POTTER

Dedication of Tomb—Stately Memorial—Cathedral Affairs.

The Living Church News Bureau
New York, December 28, 1921

OVER since the Cathedral of St. John the Divine became an actuality, ten years ago, it has been increasingly evident that it is pre-eminently the great central shrine wherein New York expresses its civic consciousness in terms of Christian faith and worship. Under the late Dean Grosvenor, and now under Dean Robbins, a policy of comprehensive religious hospitality has marked the administration of the Cathedral as a house of worship for all people. And New York has responded to this appeal with ever increasing cordiality. Not a week passes but that some special service is held to commemorate an event of importance in the religious or civic life of the metropolis.

On Tuesday, December 27th, St. John's Day, Bishop Manning dedicated, with appropriate and stately services, the tomb of his predecessor, Horatio Potter, sixth Bishop of New York and founder of the Cathedral. To his foresight was due the incorporation of the Cathedral in 1873, and time has justified his faith and vision, although he died before even a site had been selected. Twenty-nine years is a short period in the life of a Cathedral built for the ages, and yet it has compassed four episcopates and the beginning of a fifth during which, it is hoped, will be seen its glorious completion.

The service of dedication began at 11 o'clock, when the choir, the Cathedral and visiting clergy, Bishops Manning and Shipman proceeded to the rear of the high altar, facing St. Saviour's Chapel, where the mortal remains of Bishop Horatio Potter have been finally interred in the stately tomb. Bishop Manning read the dedicatory prayers and the choir sang Sir John Goss' beautiful setting of the words, "I heard a voice from heaven."

The procession then entered the choir and the Bishop began a celebration of a memorial Eucharist. In his sermon the Bishop outlined the steps taken by Bishop Potter in the foundation of the Cathedral and paid a high tribute to his character and notable services to the Church and nation. For it was Bishop Potter, by his tact and generous Christian courtesy in word and deed, who did most to heal the breach created in the Church by the Civil War. It was also during his episcopate that the Dioceses of Long Island and Central New York were carved out of the original see, began their separate existence, and have since amply justified the wisdom of the policy of Church extension.

At the Eucharist, Bishop Shipman was Epistoler and Dean Robbins Gospeller. Many friends and relatives of the Potter family were present as well as trustees of the Cathedral. A large congregation witnessed the ceremony.

A STATELY MEMORIAL

The tomb of Bishop Potter occupies the position traditionally accorded to founders—directly behind the high altar. It is a stately sarcophagus carved out of Indiana limestone and adorned with the sculptured figures of five founders: Edward the Confessor, St. Remigius, St. John the Divine, St. Isidore and St. Theodosius. The design is 14th century Gothic and the tomb stands

ten feet high, with a richly carved canopy of wood above it. Upon it rests an effigy of the Bishop, clad in his robes with his hands clasped in the attitude of prayer. Though carved out of the same stone as the rest of the tomb, the effigy, by an ingenious arrangement of lights, presents the effect of white marble and is highly effective. On the tomb is this inscription: "Horatio Potter, D.D., D.C.L., LL.D. Sixth Bishop of New York, Founder of this Cathedral.

"Born Feb. 9, 1802. Died Jan. 2, 1887."

The design was executed under the direction of Mr. Thomas Nash, architect, of New York; the carvings were executed by Mr. L. Konti, of Yonkers; and the canopy by Irving and Casson, of Boston. The expense of its execution and erection were borne by friends of Bishop Potter, many of them having been confirmed by him.

WOMAN'S AUXILIARY TO CATHEDRAL LEAGUE

At 3 p. m. on the same day, in the Synod Hall, the members of the Woman's Auxiliary to the Cathedral League met for their annual meeting. Over seventy-five ladies were present. Bishop Manning presided and made an address in the course of which he pointed out the importance of the place which the Cathedral held in the life of the diocese, the city, and the nation. He expressed his confidence that the work of its material completion would go forward rapidly, and that its spiritual influence would be as rapidly extended through the creation of the five main departments of religious activity, such as were now effective in the central Council of the Church at large, and that every parish would follow suit in the organization of the same departments.

The Bishop said that efforts were now being made to complete the adequate endowment of Synod Hall and of the episcopate, and bespoke the co-operation of the Auxiliary in these important projects. He suggested that the Auxiliary might appoint a committee of five to confer with a similar committee of the Cathedral League on the subject of amalgamation or consolidation, and the suggestion was approved, with the understanding that the proposed conferences were for consultative purposes only. Encouraging reports were made of the work of the Auxiliary and the present officers were re-elected.

Dean Robbins recalled the fact that previous disappointments and postponements, which had delayed the building of the Cathedral, had in reality been blessings in disguise. The panic that followed the chartering of the Cathedral in 1873 had given time to select a suitable site, and the war had likewise given the architects the opportunity to revise the plans, which now provide for the completion of the Cathedral on a scale commensurable with its growing requirements as a suitable center for the religious life of the metropolis and as an architectural masterpiece.

MEETING OF THE TRUSTEES

The annual meeting of the Cathedral trustees was held at 5 o'clock on St. John's Day. Mr. Robert G. Hone was re-elected secretary, and Mr. August Belmont, treasurer, and the standing committees were all re-appointed.

At this meeting the resignation of Rev. E. Briggs Nash, Canon-Sacrist, was received and most regretfully accepted. The canon is recuperating up-state after a serious breakdown in health. He will be much missed from his accustomed place, his genial personality having endeared him to everyone, while his unrivalled knowledge

of ecclesiastical and ritual procedure made him a master of ceremonies in directing the special services held in the Cathedral. No successor has yet been named.

"THE LITTLE CHURCH AROUND THE CORNER"

As mentioned in a previous letter, several changes have occurred in the parish of the Transfiguration, West 29th St., the Rev. George C. Houghton, D.D., rector. Differences between the rector and the vestry have resulted in the resignations of Mr. W. Dallas Goodwin and Mr. William C. Dickey, vestrymen, and of the Rev. Earl C. Cleeland and the Rev. W. Whiting Davis, curates. Mr. Lyman Rhodes, a vice-president of the Equitable Trust Co., succeeds Mr. Goodwin as the vestry clerk. The Rev. E. C. Cleeland has gone to St. Luke's Church, Convent avenue, the Rev. W. T. Walsh, rector, and the Rev. W. W. Davis has not yet announced his plans for the future. Bishop Gailor is in temporary charge of the parish, Dr. Houghton being at Daytona, Fla., for the winter.

TOMORROW'S CITIZEN

The New York City Sunday School Association announces a monster pageant for Friday and Saturday, January 20th and 21st. It will exploit the need for the education of "tomorrow's citizen" in the duties and responsibilities of civic life and will emphasize the necessity for religious nurture and training as a fitting foundation for them. The pageant will be under the direction of Miss Elizabeth Edland, and the musical features are in charge of Miss Eleanor Hanley White. Over 700 children and young people will take part in the pageant, assisted by a children's chorus and an adult choir. The pageant will be staged in the Great Hall of the College of the City of New York, 139th St. and Convent avenue.

FREDERICK B. HODGINS

PHILLIPINE SCHOOL IS SAVED

FINANCIAL CLOUDS have hung for several years over the boys' school at Baguio, and it became necessary to close the school some time ago. Bishop Mosher recently presented the importance and the needs of the school before the Rotary Club in Manila, with the result that the Club voted to guarantee a sum of five thousand pesos for the school, two members contributing five hundred and two hundred and fifty pesos respectively apiece. The Bishop explained the need for such a school for American children and expressed the belief that Americans desiring to come to the Philippines would be deterred if there were not proper educational facilities for their children.

MR. HICKSON IN MANILA

MORE THAN FIFTEEN HUNDRED sick and suffering besieged the Cathedral of St. Mary and St. John at Manila for the purpose of coming under the healing touch of James Moore Hickson. More than two thousand people were ministered to by Mr. Hickson during his stay in the city, and something more than three hundred and fifty attended a final testimonial meeting on his last day in that city. Twenty-five Americans and fifteen Filipinos rose to their feet when Mr. Hickson asked how many felt that they had gained some physical or spiritual aid from the meeting, and when he asked how many present intended to pursue better lives in the future, the entire congregation arose. Mr. Hickson went from Manila to Singapore.

CHICAGO RECTOR TWENTY-FIVE YEARS

Leaves St. Barnabas'—Miss Forbes —Recent Ordination.

The Living Church News Bureau
Chicago, December 28, 1921

THE Rev. E. J. Randall, who has resigned his parish at St. Barnabas' after twenty-five years of service there, to become the secretary of the Bishop and Council on January 1st, writes a wise and loving letter, bidding good bye to his people. Mr. Randall declares at the outset that for some time he has felt a desire to get a grip on some new work, and has felt also that it might be a good thing for the parish to have a new leader who might introduce new and perhaps more effective methods into the parish. The call, therefore, to the new work, which came without any solicitation on his part, came too as a strong appeal, and was accepted by him, as "an opportunity for real missionary work throughout the diocese, both in connection with missions already established, and in new fields of work. I and several others have for some years advocated this kind of work, and the doing of it seems now to be put up to me by the action of the Bishop and Council"—"There has long been a need for a greater stimulus of the work of the Church in the missions and in the weaker parishes, and there have been and are many opportunities for the opening of new work. I hope I may be able to meet and to fulfill some of these. Then there are doubtless many isolated Church people, living in the diocese, but remote from the ministrations of the Church. I hope that I may be able to build up a kind of parish of these people and may be able to minister to their spiritual needs. I hope also that in visiting the missions and parishes of the diocese, I may be able to stir up more interest in the ministry of the Church, and find some fine boys who will devote themselves to the work of the Church."—Speaking of the field at St. Barnabas', he says "This big cosmopolitan West Side has wonderful possibilities for Church work, and we do not hesitate to say contains some of the best and most Christian people in Chicago. It is our conviction that the West Side can compare very favorably with that of any other section of the city. We may not have as much wealth as in other parts, but we certainly live a more normal life than some do, and need not fear an honest comparison."

There have been 1,224 baptisms performed at St. Barnabas', 374 marriages, 776 confirmations, and 702 burials, and almost every one of these has been during the term of service of Mr. Randall.

MISS GENEVIEVE FORBES AT ST. LUKE'S, EVANSTON

Miss Genevieve Forbes, who has gained considerable attention through newspaper articles giving her experiences as an immigrant from Ireland to this country, spoke to a large gathering of the Men's Club of St. Luke's Church, on December 1st. The subject of Miss Forbes' address was What an Immigrant thinks about. Miss Forbes was elected an honorary member of the Men's Club, and a committee was appointed to bring to the attention of our congressmen the need of immediate investigation of the conditions at Ellis Island. Speaking of this address Dr. Stewart says, "In it Miss Forbes discloses in graphic word imagery the frightful conditions at Ellis Island, and

makes the publication of this ode in prose timely and significant." The ode referred to is The Immigrant, by Frederick J. Has-kin.

"I am the immigrant.

Since the dawn of creation my restless feet have beaten new paths across the earth. My uneasy bark has tossed on all seas.

My wanderlust was born of the craving for more liberty and a better wage for the sweat of my face.

I looked towards the United States with eyes kindled by the fire of ambition and heart quickened with new-born hope.

I approached its gates with great expectation.

I entered in with fine hope.

I have shouldered my burden as the American man-of-all-work.

I contribute eighty-five per cent of all the labor in the slaughtering and meat-packing industries.

I do seven-tenths of the bituminous coal mining.

I do seventy-eight per cent of all the work in the woolen mills.

I contribute nine-tenths of all the labor in the cotton mills.

I make nineteen-twentieths of all the clothing.

I manufacture more than half the shoes.

I build four-fifths of all the furniture.

I make half of the collars, cuffs, and shirts.

I turn out four-fifths of all the leather.

I make half the gloves.

I refine nearly nineteen-twentieths of the sugar.

I make half of the tobacco and cigars.

And yet, I am the great American problem.

When I pour out my blood on your altar of labor, and lay down my life as a sacrifice to your god of toil, men make no more comment than at the fall of a sparrow.

But my brawn is woven into the warp and woof of the fabric of your national being.

My children shall be your children and your land shall be my land because my sweat and my blood will cement the foundations of the America of to-morrow.

If I can be fused into the body politic the melting pot will have stood the supreme test.

OF THE RECENT ORDINATION

In writing to his congregation of the ordination held at the Church of the Atonement on Thursday, December 15th, the rector, the Rev. F. S. Fleming, says:

"So far as we can discover from parish records this is the first service of ordination held in this parish for more than twenty years. It was of peculiar interest to us because Mr. Kolkebeck, one of the candidates who was ordained to the diaconate, had served with the parish for one year during his last year in the Seminary. To mark our interest and the appreciation of Mr. Kolkebeck's service a fund will be placed in Mr. Kolkebeck's hands for use at his own pleasure. A definite remembrance was made by the vestry from the parish treasury and opportunity opened to all in the congregation to share in this connection."

BUILDING AT ST. ELIZABETH'S

Services at St. Elizabeth's, Chicago, (the Rev. E. V. Griswold, priest-in-charge), have been suspended for the time being, because of building and improvements in the structure. The present building has been raised,

the steel girders set, the excavation completed, and the walls nearly constructed. It is hoped that the new and improved church will be ready by Christmas Day.

CHICAGO'S RECORD FOR DIVORCES

The deplorable record of divorces grows apace. Approximately eight thousand divorces have been granted in the Circuit and Superior Courts of Cook County during the year 1921. The average is well over one hundred divorces a week in each court. Both courts have been working full speed throughout the year. Judges of both courts mention the same old causes of marital troubles—drunkenness, cruelty, desertion, infidelity. "The war, the eighteenth amendment, the depression in business, all helped. Everything helps. Nothing seems to act as a check. Same old story told in the same old way", said one of the judges.

THE CHRISTMAS SERVICES

The reports that have come to us from different parts of the diocese all tell of a happy, well kept Christmas. Many of the parishes and missions began with an afternoon service on Christmas Eve for the children. The Midnight Eucharist seems to have been the rule in the diocese, and ranked among the best services in attendance. The bishop preached at the Church of the Epiphany at 11 o'clock on Christmas Day. He preached, too, at the Sunday Evening Club at Orchestra Hall in the evening as is his custom, the subject of his sermon being The Message of Christmas.

We have reports from certain parishes and missions which seem to be typical of the keeping of the day throughout the diocese. At the Church of the Redeemer, Chicago, Dr. Hopkins reports "The Best Christmas in the parish. The largest attendance at Christmas is recorded. 435 made their communions, 154 being men or boys. The parish choir and the St. Cecilia choir united at the midnight mass; and at the 11 o'clock service there was a chorus of nearly seventy voices. The offering for parish expenses amounted to over \$1,731".

St. Luke's, had the best Christmas in its history. Six hundred communions were made on Christmas Day and the feasts following. The Men's Club entertained four hundred poor children on the evening of the 23rd, calling for them individually, and taking them home again laden with gifts. Gamma Kappa Delta, the young people's society, distributed one hundred bounteous baskets to as many families in Chicago, whose names were given by the City Mission staff. The Church school sent boxes of gifts to St. Augustine's, Raleigh; St. Andrew's, Sewanee; Lawrence Hall; and St. Mary's Home for Children; besides giving \$150 as their Advent offering to the latter. On top of all this the Christmas offering at St. Luke's was \$3,500. One of the notable features of the celebration was the presentation of the rector's Christmas pageant by thirty of the older boys and girls of the Church school under the direction of Miss Ruth Anning. The pageant was presented for the Men's Club and their guests on Friday night, the 23rd, and again on Christmas Eve, following the joyous carol service of the Church school. At the Midnight Mass on Christmas Eve the church was crowded to the doors with a most reverent congregation. The choir was a special choir of men trained by Mr. Herbert E. Hyde, the choir-master.

At St. Mark's, one of the smaller parishes on the south side, there were three celebrations with a total of 164 communions made.

CHRISTMAS DAY IN WASHINGTON

Various Services—New Rector for St. John's—President Harding.

The Living Church News Bureau }
Washington, December, 28 1921 }

The offering amounted to \$1,600. At the Church of the Atonement, Edgewater, 421 made their communions out of a communicant list of 667. The offering was \$6,000 This Christmas was the tenth anniversary of the ordination of the Rev. F. S. Fleming, the rector, to the priesthood.

SUNDAY EVENING SERVICES

To increase the attendance at the Sunday evening service of any of our churches remains one of the problems of Church life in Chicago. Rectors and vestries of many of our large and active parishes have tried hard to solve the problem, but few have had any marked success. During Advent the Church of the Epiphany has had a "Church Attendance Campaign". Dr. Stewart, rector of St. Luke's, Evanston, has been the special preacher on Sunday evenings, and the services have been well attended. Dr. Stewart's sermons have been an inspiration to all who heard him, and the way in which the congregations have increased since the first Sunday shows that the people of the Church appreciate both the sermons and the fact that Dr. Stewart is willing to come in to the city after his busy Sunday at St. Luke's". On January 8th, the last Sunday of the Attendance Campaign, the Bishop will be the preacher.

At St. Paul's, Kenwood, the same problem has been met with marked success. At the June meeting of the vestry a committee was appointed to interest young men in Church work and worship. The committee met Sunday nights in October, increasing its membership every week until twenty were present. The committee of twenty young men made Church work and worship the subject of their prayers and discussion. In November everyone took twenty men to call on and invite to church Sunday evenings. A University sub-committee worked on the campus. The rector wrote to the 269 Church students in the University of Chicago. Mr. R. J. Bischoff, chairman, followed up the committee's visits with letters.

At once the five o'clock congregation leaped from an attendance under 100 to 241 and is still growing. Visiting clergy preached at three of the services.

REV. W. S. POND TO GO TO ST. BARNABAS'

The difficult place made vacant by Mr. Randall's resignation of the parish of St. Barnabas' is to be filled by the Rev. Walter S. Pond, who accepted the call of the vestry on December 23rd. Mr. Pond was formerly Dean of the Cathedral, and has recently been serving as assistant at Grace Church, Chicago. His experience in such work as has been and is being done in both these busy down-town centers qualifies him for his new post on the west side. Mr. Pond is to be instituted at St. Barnabas' by Bishop Griswold, January 8th, at 11 o'clock, when he will preach his first sermon as rector. The Bishop's charge will follow. By a happy coincidence this date is Bishop Griswold's birthday, his wedding day, the nineteenth anniversary of his consecration, and the fifth of his translation to this diocese. After February 1st Mr. Pond will reside with his mother at the rectory, 4245 West Washington Blvd.

A NEW ASSISTANT AT ST. PAUL'S

The new assistant at St. Paul's, Kenwood, is the Rev. Charles E. Williams. Mr. Williams is a graduate of Harvard and of the Berkeley Divinity School. For a number of years he was teacher of English and Elocution. He was ordained by Bishop Francis in 1915. He has recently been rector of Trinity Church, Lawrenceburg, Indiana.

H. B. GWYN.

CHRISTMAS eve and Christmas day were not marked by especially good weather, as it was cold and damp, but the Christmas spirit was very warm, and most of the churches report good attendances. The number of services on Christmas eve, including Midnight Eucharists, is gaining rapidly; this year there were many more than last year. At Ascension Church at 9:00 p. m. was held a candle carol service. The church was lighted by candles only, a great many being in the sanctuary and others standing in the windows. At Pinkney Memorial Church, Hyattsville, two carols by a local composer, William Harrison Moore, were sung, *Across the Desert Sands* and *Weave Their Christmas Garlands*. At Trinity Diocesan Church a small but brilliant electric star was hung outside the Church as a guide to the manger for the passersby, while within the edifice, behind the altar cross, was suspended a large electric star so entwined with pine branches as to throw mystic shadows toward the nave. Beginning at 11:30 p. m. the Holy Eucharist was celebrated by the light of this large star alone. At the 8:00 p. m. service at Trinity an original play, *The Nativity*, composed by the Rev. Raymond L. Wolven, was presented with great effort to a good sized congregation by a cast of forty children. Such special services at Christmas time, while dramatic, are rationally so, and are commending themselves to our separated brethren. One notices that Calvary Baptist Church, where President Harding attends, presented such a special service, and a leading Methodist church, at 6:30 Christmas morning, held a candle light service during which the church was illuminated by candles only.

One noticed not a few tapers placed in windows on Christmas eve, although the warning of the fire marshal caused Mrs. Harding to change her mind about placing the candles in the White House windows, thereby, no doubt, decreasing the number that would have appeared.

NEW RECTOR FOR ST. JOHN'S

The Rev. Robert Johnston, D.D., for thirteen years rector of the Church of our Saviour, Philadelphia, Pa., has accepted the call to St. John's Church, LaFayette Square. He is expected to assume charge about March 1st. Dr. Johnston came to America from Edinburgh, Scotland, and his son is now a student at Oxford University. Washington will miss the genial and forceful figure of Roland Cotton Smith, the retiring rector, but will be glad to have such a splendid leader as Dr. Johnston among the clergy. Dr. Johnston has received the degree of D.D. from the University of Pennsylvania and the D.C.L. from the University of King's College, Nova Scotia.

PRESIDENT HARDING

President Harding is indeed, as he has been described, "a patient and kindly man," with great love in his heart for his country and little children. Last spring he received a group of the children from Trinity Community House who were interested in endeavoring to have a swimming pool installed. Instead of dismissing the children after a short audience, he telephoned, from his offices, to Mrs. Harding, who invited

the children over to the Executive Mansion and showed them through her beautiful apartments and state rooms. Then the President joined the group in the large, beautiful back yard of the White House and posed for many still and motion pictures with Mrs. Harding, the famous dog, Laddie Boy, and the children.

Of late the President, although a member of the Baptist Church, has attended several of our own houses of worship. He said, "There is one thing I would like to have when attending the Episcopal Church, and that is a barometer to tell me when to get up and when to sit down!" Viewing with gratification his friendliness to our Church, a committee from the Sunday school of Trinity Diocesan Church, together with the vicar, the Rev. David Ransom Covell, Mrs. Covell, and the Rev. Raymond L. Wolven, on the Friday before Christmas, at a specially arranged audience, presented the Chief Executive with a beautiful combined Prayer Book and Hymnal. On the outside of the front cover, in gold, was printed "Warren G. Harding"; on the inside of the front cover, "From the children of Trinity Episcopal Church, Washington, D. C." On the cover, between the Prayer Book and Hymnal, the prayer for the President, with the name, Warren G. Harding, was inserted, in commas, after the word "States." The President was very much affected, carefully read the special inscriptions, and warmly thanked the little donors.

Although the President did not attend the "Pan-Anglican" Mass at St. Patrick's Roman Church on Thanksgiving day, as was the custom of President Wilson, he did attend at his own church, and has given a deep religious tone to all of his utterances, private as well as official. He is making a deep impression because of this religious attitude and God-dependence and his example is having a very splendid effect.

ARMY CHAPLAINS

Colonel John T. Axton reports 185 chaplains in the War Department distributed in the following grades: one Colonel, nine Lieutenant-Colonels, eight Majors, forty-two Captains, and 125 Lieutenants. The chaplains are distributed as follows: Baptists, 26; Colored Baptists, 2; Congregationalists, 9; Disciples of Christ, 10; Lutherans, 12; Methodist, 41; Methodist Colored, 2; Methodist Protestant, 1; Presbyterian, 15; Cumberland Presbyterian, 1; Reformed, 2; Universalists, 2; Unitarians, 2; United Evangelical, 1; Roman Catholic, 42; Episcopal, 17. Colonel Axton recommends a suitable sanctuary for each chaplain in order that the ritualistic, as well as non-ritualistic services may be properly conducted. The law now calls for one chaplain for every twelve hundred officers and enlisted men, so that the way seems clear for giving religion its proper place in our armies.

VARIOUS ITEMS

Canon J. W. Austin held services in the new Church of All Saints, at Chevy Chase Circle, Christmas eve. The building is almost completed and takes the place of the former one that has been outgrown. Only the center portion of the Church has been completed at this time but provisions have been made for enlarging it when the demand shall arise. The part of the building now completed cost \$31,000.

A favrile glass window, the subject of which is The Sermon on the Mount, was unveiled at the 11:00 service on Christmas day at St. Margaret's Church. The window, consisting of three Gothic openings and

consisting of three Gothic openings and tracery, is in the east transept, directly opposite the very beautiful Mason Memorial window.

In the death of the Rev. Dr. James S. Lemon the Church and intellectual circles lost a valuable member. Dr. Lemon was well known in America and very interested in Church affairs and active in the local Philo-sophical Society.

The Chapel of the Nativity has just observed its eighteenth anniversary. Founded under the direction of the Bishop, by the Rev. Enoch Thompson, the present vicar, the work is prospering, and there now is a promising branch in the form of a Chapel of the Incarnation.

ANOTHER RECORD PARISH

ON SUNDAY evening, November 27th, the entire Junior Chapter No. 544 of St. Stephen's Church, Wissahickon, Philadelphia, was admitted in a body to the senior organization. These seven boys, after years of good work in the Junior Chapter, will form a strong reinforcement to the present senior group. Another group of juniors has already been admitted to take the places of the graduates. These younger fellows' ages range from thirteen to sixteen.

ANOTHER REUNION CONFERENCE

CARRYING OUT THE PLAN suggested by the Lambeth Conference, another conference was held at Lambeth Palace early in December between the two Archbishops with other Bishops of the Church of England and the members of a committee appointed by the Federal Council of Evangelical Free Churches for the purpose of elucidating various expressions in the Appeal of all Christian People which had been felt to be ambiguous. After an extended discussion, the matters at issue were referred to a small sub-committee, representing both bodies, which is to consider the issues further and to publish a report.

WHERE THEY DO THINGS

ST. LUKE'S Church, Evanston, Ill., had the best Christmas in its history. Six hundred communions were made on Christmas Day and the feasts following. The Men's Club entertained 400 poor children of Evanston on the evening of the 23rd, calling for them individually and taking them home again laden with gifts. Gamma Kappa Delta, the young people's society, distributed one hundred bounteous baskets to as many families in Chicago, whose names were given by the City Mission staff. The Church school sent boxes of gifts to St. Augustine's, Ralieg; St. Andrew's, Sewanee; Lawrence Hall; and St. Mary's Home for Children; besides giving \$150 as their Advent offering to St. Mary's Home. On top of all this the Christmas offering at St. Luke's was \$3,500.

One of the notable features of the Christmas celebrations was the presentation of the rector's Christmas pageant, by thirty of the older boys and girls of the Church school, under the direction of Miss Ruth Anning. The pageant was presented for the Men's Club and their guests on Friday night, the 23rd, and again on Christmas Eve, following the joyous Carol Service of the Church school.

At the Midnight Mass on Christmas Eve the Church was crowded to the doors with

a most reverent congregation. The choir was a special choir of men trained by Mr. Herbert E. Hyde, the choir-master.

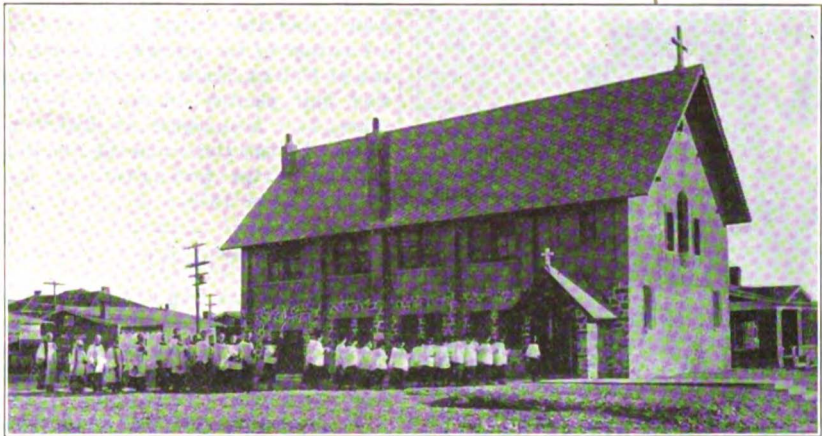
Holy Innocents' Day was specially observed with a choral Eucharist at 9:30. The rector was celebrant, and the Junior Choir of boys and girls sang the service.

Dr. George Craig Stewart, rector, was the special preacher at the Sunday Evening Club, Wilmette, on the evening of New Year's Day.

On January 18th, Dr. Stewart leaves for Houston, Texas, where he is to address a number of meetings in connection with the annual council of the Diocese of Texas.

EL PASO CHAPEL DEDICATED

ST. ALBAN'S CHAPEL, a branch of the parish of St. Clement's, El Paso, Texas, was



ST. ALBAN'S CHAPEL, EL PASO, TEXAS

dedicated Sunday, December 11th, by the Rt. Rev. Frederick B. Howden, D.D., assisted by the rector of the parish, the Rev. Dr. Fuller Swift, the vicar of St. Alban's, the Rev. Corwin C. Miller, together with the Rev. Dr. C. S. Sargent, the Rev. George Daland, curate-organist of St. Clement's, and the Rev. B. M. G. Williams of St. Clement's clergy staff.

The building is two stories; the first being stone, the second, brick, covered with rough cement plaster. The first story affords a modern, five room apartment for the vicar and family and a large Sunday school room. The chapel and vicar's study are on the second floor. The building is so constructed that it can be quickly converted into a proper parish house when the church building proper is erected. The entire property is valued at \$25,000.

The vicar of St. Alban's was confirmed in St. Clement's, served as secretary to the Army Brotherhood of St. Andrew and lay assistant to Dr. Swift, later spending two years in the seminary, and was ordained to the priesthood in St. Clement's last summer.

"CAMP JOHN WOOD"

DR. JOHN W. WOOD, executive secretary of the Department of Missions and Church Extension of the Presiding Bishop and Council has lent his name to the Summer Camp Conference for the intensive training in leadership of older Church boys, which is to be conducted on Long Island during the summer of 1922, by Brotherhood of St. Andrew.

The plan of naming the Camp for Dr. Wood is particularly appropriate in more ways than one. As a boy Dr. Wood spent many happy summers on the shores of Long

Island near the site of the boys' camp which is to bear his name. In later years he served from January 1891 to January 1900 as general secretary of the Brotherhood of St. Andrew, under whose direction this and seven other similar camps are to be conducted in various parts of the United States during 1922. The boys who attend Camp John Wood should find an added inspiration and incentive to service in contemplation of the effective life work of the man whose name their camp bears.

A COMMUNITY PAGEANT

WITH THE idea of bringing to the community the spiritual side of the Christmas season, a pageant was given by the Drama club of Grand Haven, Mich. The pageant

was arranged and directed by the Rev. H. C. Benjamin, rector of St. John's Church of that city, and consisted of five scenes: The Prophecies, Annunciation, Shepherds, Nativity, Magi. A chorus of fifty voices told most of the story in song for which the Church hymns and chants were most admirably adapted. No admission was charged, and twice was the large Armory filled to capacity, several hundred being turned away in the evening. This was the first attempt in the city of anything of this kind, and Mr. Benjamin has been flooded with requests to repeat it next year and make it an institution in the community, for the Christmas season.

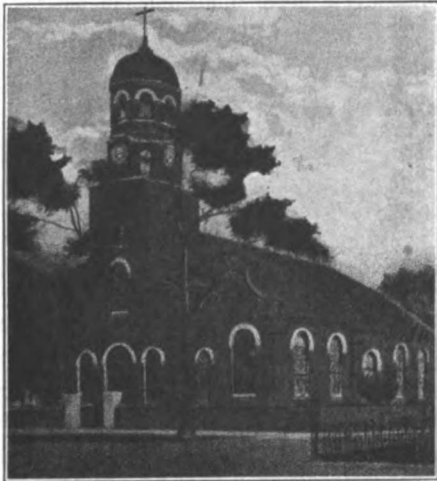
CHURCH PROBATION WORKER RESIGNS

THE REV. H. C. ROBINSON, who has been on the staff of the Detroit Council of Churches as its probation worker in the municipal court of Detroit during 1921, has resigned his position, at the request of Bishop Williams, so he may become the rector of St. Peter's Church, his old parish. Dr. Robinson's probation work has been successful during the entire year. He has been in constant touch with boys and men between the ages of 16 and 21, who are on probation from the municipal court, particularly those of non-Roman faith.

The social service committee of the Detroit Council of Churches expresses its appreciation of the work he has done and regrets he must retire. The committee is happy to know that it will have the benefit of Mr. Robinson's experience as a member of the committee during the coming year.

BICENTENNIAL OF SOUTH CAROLINA PARISH

A TWO HUNDREDTH ANNIVERSARY is rare in the annals of the American Church. Such a celebration was held on behalf of the parish was given by the Hon. Walter town, South Carolina, during the first week in December. An historical address covering the two hundred years of the life of the parish was given by the Hon. Walter Hazard, while Bishop Guerry, the rector of the parish, the Rev. J. S. Lightbourn, and the Rev. Stewart McQueen, now of Montgomery, Alabama, a former rector of the parish, were among those who gave addresses or preached sermons during the anniversary days. A number of memorial



PRINCE GEORGE WINYAH CHURCH, GEORGETOWN, S. C.

gifts were presented at the Sunday morning service during the celebration. These included a golden baptismal ewer from the Georgetown Chapter of the Daughters of the American Revolution, in honor of the men from the parish who fought for American independence; and a pair of golden candlesticks from the Altar Guild, in memory of Dr. George H. Johnston, late beloved rector-emeritus. At the children's service in the afternoon a Lectern Bible was also presented.

This venerable parish was created by act of Assembly in 1721, but its records go still further back through years when it was an integral part of the mother parish of St. James', Santee, which was established by the act of April 9th 1706, later confirmed by the adoption of a further act November 30th, 1706. By those acts the civil government assumed entire control of the religious activities of the colony, regardless of the affiliations or convictions of the inhabitants. The Communion plate given during those early days is still used in the parish. The present church was erected about 1735, and the interior was burned during the Revolutionary War, but was afterwards restored.

CONVOCAION OF SAN BERNARDINO

THE CONVOCAION of San Bernardino held its first winter meeting at the mission Church of St. John the Baptist, Corona, Calif., on December 1st. The meeting opened with the Holy Eucharist, celebrated by the Rev. Harlan Bailey, priest-in-charge. At the morning business session the Rev. R. A. Kirchhoffer, rural dean, was nominated to the Bishop for a second term in that office. Mr. H. A. Booth was elected treasurer, and the Rev. Harlan Bailey, secretary. Interesting reports were given by the missionaries at Hemet, Beaumont, and

Corona. After luncheon a joint meeting with the Woman's Auxiliary was addressed by Miss Emily Tillotson, national educational secretary of the Auxiliary, the Rev. Charles B. Scovil, diocesan educational secretary, and the Rev. Richard H. Gushee.

DR. FENN ELECTED DEAN

THE Rev. Dr. PERCY T. FENN has been unanimously elected Dean of Trinity Cathedral, Little Rock, Arkansas.

Dr. Fenn moved to Syracuse, N. Y., only one year ago, and this is a call back to his old Province, which he served for sixteen years. He has the matter under advisement.

BISHOP HALL'S ANNIVERSARY

BISHOP HALL received numerous messages of greeting and congratulation from both clergy and laypeople on St. Thomas' Day, which was the fiftieth anniversary of his ordination to the priesthood in the Cathedral, at Oxford, England. More than half of this half century, close on twenty-eight years, have been spent as Bishop of Vermont. Father Hall came to America, as a member of the Society of St. John the Evangelist, in 1873.

A DELIGHTFUL GIFT

ON CHRISTMAS EVE, the rector of Trinity Church, Oshkosh, Wis., the Rev. E. W. Todd, was given, by his parishioners, a present, a token of their appreciation of his five years' rectorate. The gift was in the form of a beautifully printed document which reads as follows:

"A few of your many friends have conceived the idea of a European trip as a summer vacation for their friend and rector with an opportunity for him to attend the coming performance of 'The Passion Play,' at Oberammergau, in the summer of 1922. It gives them the greatest pleasure to announce this Christmas Eve that a fund of \$1,000 will be available for that purpose."

BERKELEY ASSOCIATES

BISHOP MANNING presided at an important meeting, in the interest of theological education, held at the home of Mrs. White-law Reid, Madison Ave., on Dec. 9th. The meeting was arranged by the Berkeley Divinity School Associates. The Bishop expressed himself strongly on the importance of maintaining the highest standards in our training for the ministry. "We do not want our seminaries" he said "to be cloistered institutions. They must keep in intelligent and sympathetic touch with the needs of today. Our people expect a high standard of the clergy and a great responsibility rests upon our seminaries to help maintain that standard." Other speakers were Mr.

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Robert Fulton Cutting (who spoke of the importance of seminary training in contributing to religious leadership), Miss Ruth Morgan (who spoke of training for the ministry from the point of view of the woman communicant), Dr. Drury, and Dean Ladd. "Education," said Dr. Drury, "is the costliest thing we engage in next to war, but it is the thing most worth while." He told of the conference on the ministry which is to meet at St. Paul's School in June, and urged that we must be prepared to give these new recruits the best possible training. Dean Ladd said we must never in our devotion to the practical activities of the Church forget the importance of Christian truth. "We need a revival," he said, "of the teaching office of the Church such as has always distinguished it in its days of greatest vigor. Our divinity schools must be the homes of the ripest theological scholarship, and they may well become also the centres from which radiate much of the general teaching work of the Church. The trained member of the divinity school faculty can, for example, reinforce the parochial clergy in their teaching work, supplementing by means of lectures and conferences the preaching of the rector of the busy city parish, and giving encouragement and guidance in his reading to the isolated country parson, bringing to each, to put it crudely, the "latest thing" in theological learning.

Bishop Manning in conclusion emphasized some of the points made by the previous speakers. He agreed with Mr. Cutting that the world needed quality more than quantity, he valued the small divinity school, and hoped Berkeley would remain small. He was sure from the name of those belonging to the Berkeley Associates that New York people were going to give Berkeley a full measure of support. He would himself like to lead a pilgrimage of New York people to the School.

The organization of the Berkeley Associates ought to mean a good deal to the progress of the higher training for the ministry. In a statement the Associates have put forth they say "If the Church is effectively to fulfil its divine commission 'Go, teach,' if it is to accomplish its task, never more needed than today, of educating in Christian doctrine and Christian principles of living, it cannot allow its divinity schools to fall short of the best. As public health is dependent on medical science and a high standard of medical school training carries its blessing to the humblest patient of the country physician, so the raising or lowering of standards of life and thought in our divinity schools must affect for good or ill every practical endeavor throughout the Church. The Berkeley Associates feel that the problem of securing for the future clergy of the Church the best possible training for their sacred calling is something of vital concern to the laity. They wish to further among the laity of the Church a sense of their responsibility in this manner, and they are themselves assuming some measure of this responsibility by seeking to promote the development of the Berkeley Divinity School." Among the names signed to this statement are R. H. Gardiner (Chairman) Prof. C. S. Baldwin, Winston Churchill, Judge Vernon Davis, Chas. Rann Kennedy, Ethel Paine Moors, Frank L. Polk, Lawson Purdy, Mary K. Simkhovitch, Dorothy W. Straight, Lucy Sturgis, Mary Van Kleeck, Geo. W. Wickersham, Caroline Witt-penn, and Clinton Rogers Woodruff.

RUSSIAN PRIEST DEPOSED

REQUEST IS MADE by the Russian Archbishop in New York that notice be given of the deposition and excommunication of Robert Hill, sometime known as Father Antony, a priest of the Russian Church in this country.

TRINITY'S RECTOR AT CHAPEL

THE NEW rector of Trinity parish will preach his first sermon outside Trinity Church on the Feast of the Epiphany, at the Choral Eucharist, at 10 a. m., in Trinity Chapel, W. 25th St. The public is cordially invited.

CANADIAN LETTER

[Continued from page 322]

THE CONSECRATION of Archdeacon A. D. Dewdney, D.D., as Bishop of Keewatin, took place on the third Sunday in Advent, at St. Alban's Pro-Cathedral, Kenora. The consecrating bishops were the Primate, the Bishop of Moosonee, the Bishop of Qu'Appelle, and Bishop Reeve, the last of whom preached an effective sermon on the text, "What hath God wrought," reviewing the history of the Church in western Canada. Bishop Dewdney was presented with a set of episcopal robes by the clergy and laity of the Diocese of Saskatchewan and the students of Emmanuel College.

Professor S. M. Joshi, of Bombay University, has been giving a number of addresses in Toronto. He pleads for a more de-Europeanized Christianity.

The Rev. H. A. Cody, a well-known Canadian author and rector of St. James' Church, St. John, N. B., has been elected president of the New Brunswick Authors' Association. The Rev. George E. Simmons, headmaster of St. Andrew's Boy School of the Diocese of Honan, and Mrs. Simmons, who have been home on furlough, return to China shortly.

St Thomas' Church, Hamilton, has just been celebrating its jubilee with special services, the consecration of the Church, and a special sermon by Canon Fitzgerald, of Kingston. The Church has been entirely redecorated.

The sympathy of all goes out to Archdeacon Vroom, senior professor of divinity at King's College, Windsor, N. S., in the death of his wife.

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MR. T. E. SMITH, Jr., Akron, Ohio.

Edward Chadwick, K. C., lay canon and treasurer of St. Alban's Cathedral, Toronto, has passed to the life beyond at the good old age of 81. He was well known for his interest and knowledge of genealogy and heraldry. The Rev. R. H. Mockridge has been inducted by the Bishop of Toronto as rector of All Hallows', Toronto.

TWENTY-FIFTH ANNIVERSARY

THE SUNDAY after Christmas will mark the 25th anniversary of the ordination to the priesthood of the Rev. Francis C. Steinmetz, D.D., the rector of Christ Church, Norfolk, Va. A purse of \$600 in gold has been presented to him and on the evening of Jan. 3rd, a reception will be tendered him by the vestry and congregation. He is the faithful and beloved rector. The beautiful Church and parish house stand as a memorial of his loving labour and devotion.

A CHRISTMAS MESSAGE

THE PRESIDING BISHOP has received by wire from the Most Rev. Platon, Metropolitan Archbishop of Odessa, and the Most Rev. Alexander, Archbishop of the Aleutian Islands and of North America, the following message, and has acknowledged the same with thanks:—

"May all the shepherds tending their Christian flocks hear the Christmas message, Peace on Earth, Good will to men, that the Church of Christ may be united and so give example to a distracted world that the Incarnation be not in vain".

BISHOP WEBB DOING WELL

BISHOP WEBB is still in Columbia Hospital, Milwaukee, and is making excellent progress after his operation, which appears to have been entirely successful.

NEW YORK CHURCH BURNED

ON THE LAST DAY of the old year the Church of Zion and St. Timothy, on West 57th St., New York, was totally destroyed by fire. The value was about \$300,000 and insurance \$185,000. The fire is believed to have been caused either by defective insulation or by an overheated furnace. Of the church building only the walls were left standing, and the chapel and parish house, which extend back to 56th St., were badly damaged. The furnishing of the church, including a very fine organ, the reredos, a number of stained glass windows, and even the Communion silver and many of the parish records, were destroyed. The parish is a merger of St. Timothy's and Zion, formerly separate. Services will be held temporarily at the West Side Y. M. C. A. building. The rector is the Rev. Frederick Burgess, Jr., a son of the Bishop of Long Island.

CAMPAIGN FOR ST. KATHARINE'S SCHOOL, DAVENPORT, IOWA

AN ENTHUSIASTIC MEETING attended by fifty prominent laymen and clergy of the Diocese of Iowa was held at the Hotel Blackhawk, Davenport, on December 28th. This meeting was called for the purpose of launching the campaign for the raising of \$75,000 to lift the debt incurred by the necessary purchase of the property adjoining the school. Members of the committee in charge of the campaign are Messrs. C. H. McNider of Mason City,

chairman; Simon Cassady and W. C. Harbach of Des Moines, Arthur Poe of Cedar Rapids, and Joe R. Lane and Ira Tabor of Davenport. As a result of the meeting, the future success and prosperity of St. Katharine's are assured. The sum of \$75,000 will be raised to pay off its indebtedness and to create a maintenance fund.

At the conclusion of the luncheon, Bishop Morrison, in a splendid talk, reviewed the activities of St. Katharine's School and paid honor to the many sacrifices made by the Sisters in charge. He then introduced Mr. Joe R. Lane as chairman. Mr. Lane, in his opening remarks, referred to the wide influence exerted by this well known school in all parts of Iowa and to the great good it was accomplishing along educational lines. Short and enthusiastic talks, full of hope and good cheer for St. Katharine's, were given by Mr. McNider, Mr. Cassady, Mr. Harbach, and Mr. Annis. We quote the following from Mr. McNider:

"The Bishop has called us to-day to render a service to God by liquidating the debt on St. Katharine's School. We hear much now of service. It was the note of our Saviour's life and it is His Spirit who is inspiring us in it. We have seen an example of it recently when our boys gave themselves in the name of God to save civilization for the world. They offered nothing less than their lives to the service of God. We are asked now to consecrate ourselves to that same service by saving a work which is calculated to build up the civilization for which those boys gave their lives. In this school are being trained the young women who are to be the future mothers of the men of this commonwealth of Iowa and of the Middle

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MEMORIALS AND GIFTS

A COMMUNION RAIL is to be installed in Grace Church, Copenhagen, N. Y., in memory of Mrs. Cramer. Geissler of New York is executing the work.

THE ALTAR GUILD of St. Mark's Church, Clark Mills, N. Y., has presented the parish with a solid silver bread box in memory of Francis A. Bruce, the son of a former rector.

Mrs. FLOYD D. BROOKS has presented St. Andrew's Church, New Berlin, N. Y., with \$5,000 as a memorial to her parents. During her life time the interest is to be paid to her, and after her death it is to be used to keep the rectory in repair.

A NEW altar and reredos in the Church of St. Augustine-by-the-Sea, Santa Monica, Calif. (the Rev. W. N. Pierson, rector), was dedicated by Bishop Johnson on Sunday, December 11th. These were given as a memorial to the late Vincent Smith by his widow and his mother, Mrs. Greydene Smith. The work was executed by Tiffany and Co., New York City, and is finished in white oak to match the rest of the chancel furniture. Bishop Johnson was also the preacher of the day.

BEQUESTS

THE ENDOWMENT fund of Grace Church, Waterville, N. Y., will receive \$5,000 under the will of the late Wallace Burch, of Syracuse, subject to a life interest in this amount given to a relative.

GRACE CHURCH, Waterville, N. Y., has received \$300 from the estate of W. A. Cleveland. Mr. Cleveland was confirmed at the age of 86, and though totally deaf, regularly attended two services every Sunday.

NEWS IN BRIEF

ARKANSAS—The Rev. Clarence Parker, of St. Paul's Church, Fayetteville, Arkansas, is recovering from the combined effects of injuries to his neck sustained when a car, in which he was a passenger, went over a culvert at a very high rate of speed, and of acute tonsillitis contracted as a result. Mr. Parker is closely identified with the work of the Red Cross in the county in which he lives, and was on the way to a neighboring town to fill a speaking engagement in the interest of the society, when the accident took place.

CENTRAL NEW YORK—After a recent corporate communion, the Men's Club of Emmanuel Church, East Syracuse, pledged over \$300 toward the parish house indebtedness, paying in nearly \$500 in cash.—About 100 men and boys attended the supper conference which opened an Advent mission in Homer. The speakers were the Rev. Dr. H. H. Hadley of Syracuse, who conducted the mission, Mr. Henry Hubbard, and Judge Davis of Cortland.—St. Paul's Church, Waterloo, has organized a choir alumni association. In the procession before evening prayer at the first reunion, there were 113 members and former members. The service was followed with a social gathering in the parish house.—Although St. Paul's Church, Watertown, has a vestry and an auxiliary vestry, the new rector was chosen by the congregation after a committee of the vestry

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had presented his name to a parish meeting.—A vested choir has been organized in Trinity Church, Canastota, and sang for the first time on St. Andrew's Day, at the bishop's visitation.—A new organ is being installed in Calvary Church, Homer, at a contract price of \$2,000. The Rev. W. S. Stevens, rector of St. Matthew's Church, Moravia, is the builder.—Bishop Fiske preached to the students of Hamilton College, Clinton, on Sunday, Dec. 18th.—Candles have replaced the electric altar lights in St. John's Church, Auburn.—The Rev. George T. Gruman of All Saints' Church, Fulton, conducted a successful preaching mission in St. James' Church, Pulaski, from Dec. 14th through the 18th, the Rev. C. M. Budlong, rector.—The Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado, held a parochial mission in Trinity Church, Watertown, during Advent.—Christ Church and the Church of the Evangelists', Oswego, held a joint service on Christmas evening, Bishop Beecher of Nebraska being the preacher.—On Sunday morning Dec. 18th, Bishop Olmsted consecrated the entrance to St. Paul's Church, Warner, which was recently built by Miss Isabella Lawrence in memory of the late Catherine Lawrence Olmsted, wife of Bishop Olmsted. The vestibule and doors are Gothic style and much improve this village Church.—The newly confirmed members of St. Luke's Church, Utica, made their first communion at the midnight celebration on Christmas Eve.—Prof. Francis J. Hall, of the General Theological Seminary, was the special preacher at the Christmas service in St. Paul's Church, Endicott.—At 4:30 on Christmas eve there was outdoor carol singing in front of Grace Church, Utica, which is in the heart of the shopping district.—A special chorus of twenty-five nurses sang at midnight on Christmas Eve in the corridors of St. Luke's Home and Hospital.—St. Paul's Church, Syracuse, had a program of Christmas carols, medieval and modern, at Evensong.—The Cantata The Story of Bethlehem was sung at Calvary Church, Syracuse, on Christmas night at the close of the evening service.

GEORGIA—Archdeacon Webber held an Advent preaching mission in St. John's Church (the Rev. William T. Dakin, rector), Savannah, in preparation for Christmas. The last evening Archdeacon Webber described the Passion Play, which he has witnessed twice, pointing out a lesson as he depicted each scene.—St. Paul's Church, Albany, and St. Augustine's mission (colored), Savannah, have overpaid their pledges to the Nation-wide Campaign, and St. Stephen's Church (colored), Savannah, has paid its pledge in full.

MARQUETTE—The Department of Publicity of the Bishop and Council of the Diocese, at a recent meeting, held at St. John's Church, Negaunee (the Rev. Wm. C. Seitz, rector), formulated plans for the consideration of the Bishop, which, it is expected, will lead eventually to material improvement in the system of publicity now in force. The plans proposed for newspaper publicity are in accordance with those outlined by the Department of Publicity of the National Church, although modified somewhat to meet local conditions. It was also recommended that a school of publicity be held at the next diocesan convention, in connection with the conferences on religious education, missions, and social service, already proposed. It was the opinion of two of the members

of the department that all correspondence for all Church papers should be concentrated in the hands of one person. In the meantime the correspondent for THE LIVING CHURCH urges all who have items of interest for publication to send them to the Rev. H. L. Lawrence, 619 Grand Avenue, Menominee, Michigan.—The interior of St. John's Church, Negaunee, where the conference was held, together with the Guild Hall, has been entirely redecorated. The entire work has been done by the men of the parish, most of whom, being miners, are at present either unemployed or working only part time. The women of the parish co-operated by raising the money to defray the cost of the enterprise. Two additional rooms have also been finished in the basement of the guild hall for the use of the Girls' Friendly Society and the Young Men's Club, respectively. This added space was also greatly needed for the use of the Church School, the enrollment of which, including the Little Helpers, and the Home Department, totals more than 360.—At Holy Trinity Church, Iron Mountain, the Rev. Robert F. McDowell, rector, there was presented a large class of adults for confirmation December 18th, bringing to a close a remarkable year's work. Besides confirming the class, Bishop Harris received members from the Roman Catholic and Eastern Orthodox Churches. This parish church, which a few years ago was closed as a hopeless proposition, was crowded to the doors with devoted worshippers. Bishop Harris made a powerful appeal in his sermon for the restoration of the Christian home, where fathers and mothers, through their own life and example, by intimate friendship and sympathetic understanding of their children, may lead them to God. At Holy Trinity, thirteen nationalities now work together in perfect harmony in the parish work. It is a splendid example of Christian Americanization. Monday evening Bishop Harris was the guest of honor at a men's dinner meeting, and urged the formation of a men's club which was completed during the evening. It was significant of the close spirit of co-operation of men of different races that an American of English stock was chosen president, a banker, of Italian birth, was chosen treasurer, and a gifted and attractive young Syrian was chosen secretary. Addresses were made by a Cornishman, one of the founders of the original mission, by a Swedish mining man, and by a pastor of the Swedish National Church. Between twenty-five and thirty men, representing nearly half as many nationalities, became charter members of the club, which will be affiliated with the Federated Men's clubs of the diocese.

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