



The Living Church

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CHRIST'S ADVICE to us is that we keep our hearts pure, and also that we keep them warm.—*Elwood Worcester*.

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VOL. LXVIII

MILWAUKEE, WISCONSIN, DECEMBER 16, 1922

NO. 7

EDITORIALS AND COMMENTS

A Summary of the State of the Church*

NEVER before, perhaps, have we been able to present to the Church such satisfactory summaries of statistics as this year. The net gain of 39,722 communicants is probably a record gain; at least we have consulted the files of the *Annual* for the past twenty-five years and find no approach to that gain in any other year, and it is not likely that there was in any earlier year.

Neither is this gain merely the result of adding together figures at haphazard to produce the result. The returns from all the dioceses are carefully analyzed in our office nowadays, and in the column of communicants, conservative estimates are made for non-reporting parishes where the secretary of the diocese has not already done so. This is not done with respect to other figures which, therefore, in parochial details, are considerably understated in the summaries. For this there is no cure except to the extent that we can gradually educate the Church to preserve its vital statistics with more care.

With some slight variations, the figures gathered in 1922 and printed in this issue are for the calendar year 1921. This is the second year of the Nation-wide Campaign. It is impossible not to see that movement as the cause which has produced this notable result. The systematic effort to reach out into larger work has resulted in finding communicants hitherto unreported, as well as in bringing candidates to Confirmation. So, also, the increase is quite general throughout the country; just as in bad years the minus dioceses are scattered through all the provinces, so this year the gains are very general and due to no sporadic increase in any one place. A remarkable increase of 29 per cent in South Florida is to be noted, but the totals there are too small to have large effect on the general figures. Losses in marriages and burials probably indicate faulty returns only. The increase in clergy, only

Summary of Statistics for 1922

As Compared With Those of 1921
Including the United States and Foreign Missions
(Reprinted from *The Living Church Annual*)

	1921	1922	INCREASE
Clergy.....	6,011	6,024	13
Ordinations—Deacons.....		139	
Ordinations—Priests.....		89	
Candidates for Orders.....	344	379	33
Postulants.....	405	453	48
Lay Readers.....	3,263	3,506	243
Parishes and Missions.....	8,324	8,242	-82
Baptisms—Infant.....	55,270	57,676	2,406
Baptisms—Adult.....	10,911	12,687	1,776
Baptisms—Not Specified.....	6,065	6,342	277
Baptisms—Total.....	72,246	76,705	4,459
Confirmations.....	61,881	67,907	6,026
Communicants.....	1,104,029	1,143,801	39,772
Marriages.....	33,588	29,529	-3,059
Burials.....	49,356	47,724	-1,632
Sunday School—Teachers.....	48,970	53,992	5,022
Sunday School—Scholars.....	444,242	476,375	34,133
Contributions.....	\$34,873,221.20	\$35,748,625.67	\$875,404.47

13, is much less than it should be, but the larger increases in candidates and postulants indicate progress toward improvement.

The contributions have kept up the remarkable advance of nearly ten and a half million dollars reported a year ago, and have added a new increase of \$875,404.47 to the previous total. Thus the gains in income were not sporadic but give promise of permanency.

When we take the reports in detail, we have the usual number

of explanations to be made relating to instances in which figures have required some considerable degree of verification.

The decrease of 11 per cent in the Diocese of Western Massachusetts is due chiefly to the fact that Christ Church, Springfield, has dropped some 800 names from its communicant roll, while pruning on a lesser scale has been made in other parishes. The decrease thus sustained in Western Massachusetts almost exactly offsets the increase in Massachusetts, and, therefore, seriously affects the increase for the province. The small decrease in the Diocese of Washington is chiefly accounted for by radical revision of the communicant list in Ascension parish and in one or two others. Kentucky gives the reason for the net gain in communicants being only one, as due to severe pruning of lists in various parishes, while Lexington attributes its small decrease to pruning in three parishes, and especially in that at Newport, where a net loss of 146 is recorded. Nebraska, reporting four less communicants than previously, states that there has been an actual gain of 365, but it has been lost by adjustments in parochial registers. The same explanation must probably hold true in practically all the dioceses in which decreased communicants are recorded. Kansas, on the other hand, reports the remarkable increase of 25 per cent, and the reports have been carefully verified. An interesting note from the Bishop of Oklahoma states that out of 379 persons confirmed, only 168 came from Church homes.

In the world at large the year has been one of gloom; of

*Being the Editorial from the *Living Church Annual* for 1923, now ready. Morehouse Publishing Co., paper, \$1.00, cloth, \$1.25.

increasing hatreds, of renewed wars and rumors of wars; and the Church has not found the way to give a better impress upon the world. For this the Church may not be at fault, the whole of organized Christianity having definitely presented a program for world reconstruction, after the war, which American politicians definitely rejected. The latter have therefore assumed the responsibility for what has occurred or may occur, in so far as it might have been altered or prevented by the program of the Churches.

THROUGH the courtesy of the Near East Relief office in New York, we have been receiving copies of their cablegrams for some time past, and because THE LIVING CHURCH FAMILY has taken such an active part in the work of relief, we have been printing some of these—not nearly all—

from time to time. We add to them The Children of Nazareth and Bethlehem, neither appeal nor embellishment. Each tells its own story of the horror one and another of the workers has witnessed, and seeks to visualize it to the home office. And what can the home office do, when the terribly monotonous tales of unbroken woe continue, day by day, to pour in?

Yes, we print the despatches and withhold comment—generally. But who can read this laconic telegram just on the eve of Christmas without tears coming to his eyes?

“Nazareth orphanage opened today boys twelve years old. Armenian orphanage Bethlehem probably obtainable.”

Nazareth—boys twelve years old!

Bethlehem—orphange—little children.....!

Once upon a time there was a wicked king, and he sought to kill all the little boy babies of two years old and under. He did not hate all those babies. There was just ONE that he wanted to kill. And he hated that ONE.

And the ONE, with His Mother and His Guardian, became a refugee from Bethlehem. He was in need; and angels accompanied with Him on the way. Perhaps the friendly Sphinx held out its arms to greet Him.....Blessed are they who ministered to Him on the way.

And then there was a Home in Nazareth, and a little CHILD grew to boyhood, in favor with God and man. And there was a twelve-year-old Boy who went from that home in Nazareth, made history, and returned.

And now—

In Nazareth, an orphanage for boys of twelve. They are being selected from among a motley caravan of five thousand boys of about that age who have lately made a journey of some five hundred miles from Harpoot into Syria. Oh no, not the five thousand will be gathered in; only some selections from that number. And the rest.....?

And it is believed another group can be cared for in an old Armenian building in Bethlehem. There really is no room for them in the inn.....

And the stars shone on the clear wintry night, and the angels sang amongst the Morning Stars, which also were singing together, Glory to God, and on earth peace.

Then came some travellers from a far country—was it America? who knows?—and brought gifts, and laid them at the feet of the little Child.

And the Child smiled, and held out His hands to those who brought the gifts.....

We must rub our eyes and come back to earth. Are we trying to relate a Bible story, or a hard realistic story of happenings in this year of grace, 1922?

Or are they so inextricably mixed that we cannot separate them?

“O come to my heart, Lord Jesus!
There is room in my heart for Thee.”

THE (London) *Guardian* comments on a decision of the appellate court of California, declaring the Bible to be a “sectarian” book and therefore not to be used in the public schools, by asking whether the same doctrine logically applied would not also prevent the public use of the name San Francisco, since all saints are “necessarily sectarian”. Quite so. Non-sectarianism is often treated with great respect,

“Non-sectarian”
Inconsistencies

but no one ever yet heard of a non-sectarian saint. So the courts may yet require the expurgation of geographies by the

omission of the name. We should think *Los Angeles* still worse, for who ever heard of an angel being a Unitarian or a Baptist? Angels, at least, have always adhered to the Catholic religion, at least until they fell; and even after that unhappy event it is still recorded that the devils “believe and tremble”. They are therefore ineligible to many of our sects. Hence whoever neither believes nor trembles may easily become an aggrieved citizen, deprived of his rights to religious liberty, whenever the bigoted, sectarian name of the City of the Angels is forced upon his notice. Might not the municipal bonds of these cities also be declared invalid because of the sectarian names imprinted upon them? And as to Sacramento! Certainly we shall expect an injunction to be issued to prevent the introduction of the name in any public school or in any state papers.

Non-sectarianism is a great religion, and it is undoubtedly the religion, by law established in many of our states. But when, some bright day, somebody goes into court and raises the question of the right of non-sectarianism or of no-religion to a place of legal preëminence over sectarianism or of some religion, what are our appellate courts to do? How are they to establish the prior claims of the official state religion, over other religions which they have relegated to a place outside the official toleration of the state?

NOW we have caught them!

Here, direct from the Virgin Islands, we have the evidence that the whole “crowd” at the Missions House is seeking the job of Moderator of the Presbyterian Assembly!

If any one doubts it, see the reproduction from the *St. Croix Tribune* which is here printed. The correspondent who sends it to us writes that he had long been familiar with Blue Mon-

A Movement
Toward Unity?

ST. CROIX TRIBUNE

A Journal For The Progress Of The People

“Let Justice be done though the Heavens should fall!”

FIRST YEAR. CHRISTIANSTED, ST. CROIX, V. I., U. S. A., MONDAY, OCTOBER 16, 1922. No. 90



CANDIDATES FOR MODERATOR OF PRESBYTERIAN ASSEMBLY.

day Musings and thinks that this may well begin a feature for Tepid Tuesday. Yes, we agree; or for Wicked Wednesday.

The name of the Rt. Rev. W. T. Skinner seems not very familiar around the Missions House, but the handsome features shown over his name seem strikingly like those of the Bishop of Oregon. No doubt he, too, would adorn a moderator's chair. And why not?

Incidentally, this is as near true as much of the information relating to Churchmen and the Church that is printed in many papers.

WITH this issue Canon Douglas' Notes on the New Hymnal come to an end. They have been an admirable introduction and guide to the book, and rectors and choirmasters who have failed to be benefited by them are unfortunate indeed. It is not easy to introduce new hymns from a mass of unknown material, and

Last Notes on
The New Hymnal

the practical manner in which Canon Douglas has shown how both the new and the old hymns can be wisely used in the services, must be of the greatest assistance.

We are confident that great numbers of our readers join with us in thanks to the gifted writer for his work.

ANSWERS TO CORRESPONDENTS

SUBSCRIBER.—(1) Roman Catholics who are confirmed and communicants, are generally admitted formally by the Bishop at the time of his visit to a parish for confirmation, and are not re-confirmed. There is no official form of admission, but the rite is a very frequent one.

SUBSCRIBER.—(1) Roman Catholics, who are confirmed and com- of the thirty-second Article of Religion that the "Romish doctrine concerning. . . Invocation of Saints is a fond thing vainly invented and grounded upon no warranty of Scripture but rather repugnant to the Word of God", but that "Romish" doctrine, as popularly understood in the sixteenth century, was scarcely more than a parody upon the ancient Catholic practice of asking the saints for their prayers, which is in no sense a "Romish doctrine". Rejecting the one, we hold to the other and more ancient doctrine, which rests simply upon the belief that, in the communion of saints, those departed, and particularly those who have attained to a state of bliss, are still mindful of us on earth, are able to hear our addresses to them, and are able and willing to pray for us. That they can of their own power grant favors to us, or that they can properly be asked to do so, is the doctrine called "Romish" in the article, and is rejected by all Anglican Churchmen.

READER.—The symbol $\frac{IC|XC}{NI|KA}$ signifies "Jesus Christ Conquers". It is a common Eastern symbol and is used in the Orthodox Church as a stamp for the bread of the Eucharist.

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YE THAT PASS BY

ALL ROADS lead to Calvary.

Some go straight, and some round about, but all finally meet at the Cross.

It matters not with what insistence we turn our backs upon the Hill of the Skull, we find ourselves at last at the foot of the pathway that leads to the cross-burdened top of it. All the ages gone by demonstrate the truth of this assertion, yet each succeeding age seeks escape from the inevitable.

Nor is this any dirge of pessimism. After all, the way of incurable sorrow and abysmal despair is in the avoidance, not in the acceptance, of Calvary. For in the Crucifixion is to be found the true interpretation of life.

It reveals a suffering God, as well as a suffering humanity. It manifests the unfathomable depths and the infinite possibilities of life in a way that nothing else possibly could; for men are not at their best and highest in their happiness, but in their sufferings. It is the man who sacrifices who serves. To give is divine, for there is no true giving which is not the giving of self. The whole process of growth is through self-abnegation. Selfishness destroys, and destroys nothing so quickly and surely as the self.

However, whether Calvary be an ascent of another Mount of Transfiguration, or a descent into the nethermost depths of degradation, depends upon the spirit of the approach. A large part of our materially minded world today shakes its head over the spectacle of Calvary. For this large part of the world there is no understanding of Calvary because of the distance between the mount of self-immolation and the valley of self-indulgence. But the other part of the world, a minority, always a minority, the leaven in the whole, the saving remnant, finds the ascent of the Mount of the Crucifixion an ascent to glory. They see in it an all comprehending philosophy of life. They discover in the Christ of the Cross not the negation which is futility, but the affirmation which is eternal purpose. To them Calvary, be that Calvary the greater Calvary of Christ, or the lesser Calvary of every day life, is the illumined path on the highway to perfection, not the gloom-ridden road through petty happinesses and transient satisfactions that leads to death.—Rev. E. N. Cross, in *The St. John's Evangelist*.

FROM THE MOMENT when God breathed into the nostrils of man the breath of life, man became a rational soul endowed with, and conscious of, a capacity to receive of the divine life, according to the degree of human willingness and obedience. —Henry Lowndes Drew.

NOTES ON THE NEW HYMNAL
SECOND SERIES—LIV

BY THE REV. WINFRED DOUGLAS

THE FOURTH SUNDAY IN ADVENT

THE SPECIAL thought of the day is expressed in the Epistle by the words, "The Lord is at hand". The Gospel echoes this with, "There standeth One among you . . . who, coming after me, is preferred before me". The Collect begs that the Power of God, coming among us, "may speedily help and deliver us". It is perhaps to be regretted that the reformers altered this Collect from the Gregorian form, in which it is addressed to our Lord Jesus Christ, to the earlier Gelasian form addressed to the Father. Oldest things are not necessarily best things, even in the Church of God. But although the Collect loses in vividness, its unchanged purport is kept clear when we remember St. Paul's words, "Christ, the power of God, and the wisdom of God". Several of the oldest manuscripts of this Collect use the word "glory" instead of "grace". Literally, they read "that through the help of Thy glory, what is hindered by our sins may be hastened by Thy bountiful mercy". This beautiful and helpful thought corresponds to the note of solemn rejoicing which sounds in every Advent Eucharist; and which today begins the Epistle.

But although the nearness of the blessed Birthday is perhaps foremost in our minds, it is not that which governs our prayer: we pray for Christ to come mightily into our lives, that, in the power of His might, we may help to make all things ready for His return in glory. Of this St. Paul was thinking when he wrote the Epistle. He had just been speaking of "heaven; from whence we look for the Saviour, the Lord Jesus Christ, who shall change the body of our humiliation, that it may be fashioned like the body of His glory, according to the power whereby He is able even to subdue all things unto Himself". We are to rejoice, then, not only in the approaching Christmas, but far more in the near approach of that great Day when each of us shall behold the Son of man in His glory, and be made like unto Him; for we shall see Him as He is.

Introit,	67—Thou art coming, O my Saviour
Sequence,	56—Thy kingdom come, on bended knee
Offertory,	66—O come, O come, Emmanuel
Communion,	339—Let all mortal flesh keep silence
Final,	63—Hark! a thrilling voice is sounding

At Evensong on this Sunday, we should ordinarily have, perhaps, the following list:

61—Rejoice, rejoice, believers
62—Wake, awake, for night is flying
282—On Jordan's bank the Baptist's cry
53—Hosanna to the living Lord

But as the Evensong this year will be that of Christmas Eve, a better choice would be this:

70—The King shall come when morning dawns
106—Watchman, tell us of the night
545—All my heart this night rejoices
546—Silent night, holy night

This series of suggested hymns for the Eucharist will conclude, as it began, with a list for the Midnight Mass of Christmas.

Introit,	71—While shepherds watched their flocks by night
Sequence,	78—O little town of Bethlehem
Offertory,	339—Let all mortal flesh keep silence
Communion,	322—Jesus, gentlest Saviour
Final,	546—Silent night, holy night

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

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

May the right singing of these hymns of all ages bring us all nearer to each other as we praise the One God, Father, Son, and Holy Spirit!

[THE END]

THE THIRD SUNDAY IN ADVENT

O Lord, when first Thou camest, Thou didst send
A messenger who should prepare Thy way;
Grant that Thy ministers and stewards may
Make ready and prepare the way, may mend
The disobedient hearts, and wisdom lend,
Such as the just have, that at judgment day,
When Thou shalt come to judge the world, alway
We may be found acceptable at end.

For Thou art God most high, the Father's love,
With whom Thou dost forever live and move
In the great unity of Holy Ghost:
We pray Thee when Thou comest from above
That we Thy servants may forever prove
That we have striven to love Thee, God, the most.

H. W. T.

DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER

December 18

READ Romans 5:1-8. Text for the day: "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope in the glory of God."

Facts to be noted:

1. No peace with God but by Jesus Christ.
2. No tribulation or trial can shake our joy.
3. Christ died for us sinners, so great was His love.

Your access to all the riches of God comes through Jesus Christ by faith. Your relation to Him should be more close and intimate than to any other being. Does that sound strange and impossible? Listen. Who holds the first place in the life of your Master? To whom does He draw nearest? For whom does He labor unceasingly? For whom does He give His life? The one word "you" answers each question. If you hold the first place in His life, He should hold the first place in your life. Between you there should be perfect mutual confidence, sympathy of purpose, communion of thought, and interchange of affection. With such a relationship, every day will bring joy, wisdom, and vision that before was unknown. All that an infinite, loving Father can bestow, all that a receptive, obedient, searching child can receive, shall be yours, for "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for those that love Him".

December 19

Read Psalm 23. Text for the day: "The Lord is my Shepherd; I shall not want."

Facts to be noted:

1. Thinks of God as his Shepherd.
2. Thinks of God as his Saviour.
3. Thinks of God as his Host.

The figure, which represents God as a shepherd, occurs very frequently in the Old Testament: "God who shepherded me all my life long", "We are His people, and the sheep of His pasture". This beautiful Twenty-third Psalm is filled with trust, faith, and confidence in the care, defence, knowledge, love, leading, and companionship of God.

Coverdale in his translation of the words "I shall not want," has secured a more accurate rendering in the words, "Therefore can I lack nothing". Hastings says, "There are two ways of not lacking a thing in this world. He lacks nothing who has everything. If one could take the stars from the sky, and the rivers from their beds, he might say, 'I lack nothing'. The better way is for a man to look up and bring his desires down to that which God sees fit to give him. This applies emphatically to things of faith. If I knew all the mysteries of God, I might say, 'I lack no knowledge of God!' But if, knowing only what God has told me, I let all the gaps in my knowledge go, because He has not chosen to fill them, in a richer sense I may say, 'I lack no knowledge of God!'"

December 20

Read Isaiah 6:1-8. Text for the day: "Here am I, send me."

Facts to be noted:

1. A Vision of God.
2. A Vision of Self.
3. A Vision of Duty.

What kind of men and women can change the life of a community, or of a nation, from gross selfishness and deliberate sin to a life of true love for humanity and righteousness in the sight of God? Statesman? They can do a great deal. Merchant princes? A right use of money will have a great effect. Eloquent preachers? They play a large part in the upbuilding of a nation. But who are the real workers? By whom is the work of making a nation really great in the sight of God carried on? By those men, and women, and boys, and girls, who have learned to say "I know God as the one vital factor in my life": men and women who are conscious of their own weaknesses, of their own sin, and their need of forgiveness, and who are more than willing to respond to the cry "Who will go for us?" the prophet's answer "Here am I; send me". It is not the great man that counts for the most, as the world sometimes counts greatness. It is the good man and his whole-hearted goodness that leavens the world. We may not be able to do many things well, but what God seeks, and what the world needs, is unconditional surrender, personal consecration, and unlimited faithful service. "Here am I; send me."

December 21

Read Isaiah 50:7-11. Text for the day: "For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed."

Facts to be noted:

1. Absolute assurance.
2. The challenge to the enemy.
3. The utter folly of trusting in self, alone.

Can't you see the man, who has made the text for the day his own, marching through life with a confidence that defies defeat? "Therefore I have set my face like a flint." Note the "therefore". He sets his face like a flint, because he knows that God will not fail him. Look at him as he marches along, head erect, face set, shoulders thrown back, step firm. Not the attitude of the proud and self sufficient, but the attitude of the soldier who knows that his cause is just, who knows that he is following a Captain who cannot fail either him or his cause. That is the kind of confidence we need. That is the kind of faith that carries one along and makes life worth while. That is the kind of faith that spells true victory and true success. Say it over and over again, until you have made it a very part of your life, and then live it. "For the Lord God will help me; therefore, shall I not be confounded: therefore have I set my face like a flint."

December 22.

Read St. Luke 22:24-30. Text for the day: "And there was also strife among them, which of them should be accounted the greatest."

Facts to be noted:

1. The apostles strove for leadership and greatness.
2. Our Lord's definition of greatness.
3. The reward of true greatness.

The struggle for greatness will never cease. But it is our Lord, alone, who, by His teaching and by His life, has given us is goodness, and goodness expresses itself in service to God and humanity. In the preface to George Croly's book *Tarry Thou Till I Come*, there is a splendid summary of true greatness: "Even among men in earlier days, to discover the greatest men, the measuring string was placed around the muscle. That was the age of Hercules. Then the time came when the measuring string was placed around the head. That was the age of Bacon and Shakespeare. But the time comes in the rapidly advancing future when the measuring string will be placed around the heart, and he, who measures most there, will be most conformed to the Master, for he is greatest who most fully gives himself for others."

December 23

Read Revelation 21:10-16. Text for the day: "The length and the breadth and the height of it are equal."

Facts to be noted:

1. "The new Jerusalem" the figure, not of a city, but of a people.
2. Apply the description to the citizens.
3. The lesson for us.

A ship at sea without a rudder! What a helpless thing it is! It is only a question of time when it will strike a rock

and go down. So it is with a life without some definite purpose for which to live. This purpose we call length. It is the length of life that gives meaning to life and stirs energy and ambition. What is the "length" of your life? But length is not enough. There must be breadth. And the breadth must equal the length. Picture a man going through life with his arms spread wide to help the weary and relieve the distressed. Such a man has breadth to his life. He lives for others as well as for himself. But what is the secret of true success in accomplishing one's purpose in life? What sanctifies one's efforts to have breadth to one's life? Height. It is this third dimension that makes the other two worth while. And what is height? It is the soul of the creature ever reaching up to its Creator. Are the length and the breadth and the height of your life equal?

SHALL WE ASK THE PRESBYTERIANS

HERE is a disinterested compliment for one of the Church's schools. The state supervisor of high schools in Texas reports a visit to St. Mary's Hall, San Antonio, a diocesan school of West Texas. The report says in part:

"1. That the Episcopal Diocese of West Texas be congratulated upon the opportunity of maintaining a fully accredited school at St. Mary's Hall.

"There are two outstanding reasons for the continuance of Church schools. The state has not yet assumed her full responsibility in providing adequately for public education. The Church can never relinquish her responsibility for offering Christian Education.

"St. Mary's Hall is training a large number of girls who come from the country and small towns, where there are few standard high schools. A half dozen Americans from Mexico are enrolled. Many day pupils are finding that St. Mary's Hall is giving them opportunities not to be had in public high schools, the greatest being the opportunity to learn Christian theory in connection with daily Christian practice.

"2. That attention be called to the remarkable success that has been achieved in the face of tremendous difficulties.

"To take care physically of a hundred and fifty girls in the quarters provided is no small accomplishment, and to provide for the mental and spiritual well-being of these girls under the conditions is nothing short of marvelous.

"A visitor entering the school where classes are being conducted on both ends of the porch, in every available corner of the house, and in the remodeled garage, is impressed by an atmosphere of culture and refinement, and by an absence of confusion. The place is evidently a well ordered home and a smoothly running school."

The supervisor, in a letter to the Bishop, says: "No one recognizes more clearly than you the need of Christian education. The need grows greater every year with the increasing complexity of constructive social conditions. St. Mary's Hall is rendering constructive social service, and it is a pity for this service to be limited because of financial support. Will you pardon me for suggesting that, if you can not raise an endowment fund among your parishioners, the Presbyterians are always liberal minded and liberal handed, and, when given the opportunity, always contribute to any worthy cause regardless of ecclesiastical affiliation?"

"PRAY WITHOUT CEASING"

By H. R. S.

MY friend Serena lost her temper the other day, and although she was soon forgiven by the one whose feelings she had hurt, *she could not so easily forgive herself*. Confiding her trouble to a mutual friend (who passed the incident along to me), she said, "Oh, Martha, do pray for me, do pray that I may hold my tongue". Martha, who is one of those rare beings that speak the truth directly to your face, quickly responded: "Why don't you pray for yourself?" This subtle indication that Serena needed admonition rather than comfort, struck them both so forcibly that they simultaneously broke into hilarious laughter, and Serena exclaimed, "I do pray; of course I do, but not hard enough, or often enough. Thank you, my friend, the skies are clear again."

And now she has added to her list of fervent petitions, repeated again and again whenever she thinks of it, this little prayer: "Power, O God, to hold my tongue, whenever I am tempted, give me, I pray Thee, for Christ's dear sake, Amen."

THE WISER men are, the less they talk about "cannot".
—Anon.



BLUE MONDAY MUSINGS

By *Presbyter Ignotus*

IT is unfortunate that excellent philanthropists are not always wise in other fields. Last year I heard several speakers talk of Bolshevik Russia as if authoritatively, because of their connection with the relief work carried on by American

Friends. One of these speakers (who habitually referred to *Serbia* when he meant *Siberia*) spoke with indignation of the charge that Bolshevism attacked the institution of the family, and offered, as conclusive evidence to the contrary, the Children's Theatre at Moscow, where the favorite play was Dickens' *Cricket on the Hearth*. "How could people who gave that to amuse and edify children be opposed to the family?" she queried triumphantly.

The argument left me cold; but whatever force it had is completely destroyed by this recent quotation from the official Bolshevik organ, *Izvestia*, of Moscow:

"We have declared war without quarter on bourgeois ideology. We consider that the moment has come when *The Cricket on the Hearth* is more dangerous than any Denikin."

Punch, commenting upon this protestation, publishes some verses which I am glad to copy here:

THE DICKENS PERIL

Denikin and Koltchak and Wrangel
The Bolshies disarmed of their stings,
But now from a deadlier angle
A deadlier enemy springs;
It's Dickens whose blood they are after,
A dangerous fellow, I grant,
For he smites with the weapon of laughter,
Hypocrisy, humbug, and cant.

The horror of Gorky and Tchekoff,
The gloom of the man with the name
Like a bottle of fizz with the neck off,
Are true to the Soviet aim;
And Boz they'd have greedily swallowed
If he'd stuck to Bill Sikes and his crimes;
But he turned like a pervert, and wallowed
In Christmas and crickets and chimes.

With floods of this perilous folly
The Russian morale he's assailed,
Persistently turning up jolly
Where Tapley himself would have quailed;
For he writes in the gayest of fettle
Of loathly insidious themes,
Of a hearth with a fire and a kettle,
And children and fairies and dreams.

He writes of the home (which is treason
To satraps of Communist hordes)
He even, devoid of all reason,
Snaps fingers at Bumbles and Boards;
His scorn for officialdom's fearful,
And (is he a knave or a fool?)
He proves that mankind could be cheerful
Before they had Soviet rule.

To him there is nothing majestic
In tyranny's absolute law;
His heart is in matters domestic,
Which touches the Reds on the raw.
So Trotzky is urging his pack on,
To join in the heresy-hunt,
While Lenin's repairing the crack on
His ideological front.

How STRANGE IT is that so many popular errors survive! Refuted over and over, they are solemnly set forth by controversialists of a certain type as if they were axioms needing no proof; at least, no proof is ever offered. For example, *The Independent*, commenting upon the movement to indict Dr. H. E. Fosdick, of the Fifth Avenue Presbyterian Church, New York, for teaching doctrine contrary to that of the Presbyterian formulas, says:

"There has never been a heresy trial yet that has not strengthened the heretical cause and spread the alleged error."

Now, surely, the writer of that egregious sentence should have known something about Church history: but surely, he didn't! Waive all dispute as to the merits of the cases, or the wisdom of the policy, and put the question, whether the Ecu-

menical Councils, assembled expressly to settle what was heresy and what was the Faith once for all delivered, did not accomplish what they undertook to do, victoriously.

Arianism, instead of substituting a mild polytheism for the Christian Religion, utterly died out; no form of denial of the Deity of Christ today echoes Arius' teachings. And the other Christological heresies of that time were subdued, if not altogether extinguished, by the proclamation of the one Faith, the true Faith; in the name of the Universal Church, the pillar and ground of the Truth. In our own times, who that remembers the one conspicuous "heresy-trial" of our Communion, in 1906, will dare to say that its result was "to spread the alleged error"? There were not a few of our clergy then in active pastoral work, who were reckoned sympathetic with the teachings of the priest put on trial, but it would be hard today to find a single incumbent or professor avowing their repudiation of any article of the Creed.

The refuse-heaps of the past are crammed with forgotten heresies, each stamped "false". And the sentence quoted above is as absurd as that other oft-rejected formula, that "the heretic of one generation is the truth-teacher of another".

I CUT THIS from the *Chicago Evening Post*, as worth noticing, in view of the foolish reiteration in "Wet" circles that Prohibition is a failure.

"Among the distinguished jurists who came to attend the meeting of the American Bar Association at San Francisco, last August, was Lord Shaw of Dumfermline. He travelled across the continent, and met in travel many of our citizens, representative of the culture and intelligence of their communities. In an article contributed to the *Manchester Guardian* he tells its readers what he discovered about dry sentiment in United States.

"He admits he had expected to find prohibition discussed 'with a lift of the eyebrow as if it were a craze, or a hook of the lip to signify a sneer'. He watched for the supercilious glance or the contemptuous curl from the Atlantic to the Pacific, and, says he, 'My word is that, looking earnestly for it, I never found it'.

"On the contrary, he declares, he found everywhere testimony that 'the liquor saloon is recognized to have been a curse in America'."

"To persons selected for their knowledge and judgment he put the question, 'What would be the verdict if the American people took a referendum on Prohibition?' He says the answer was in all cases cautious and firm, but the same. If the referendum were held on modification of prohibition, it was believed a considerable minority might vote to modify; but if it were to be held on the issue of continuance or abolition of prohibition, 90 per cent would be for continuance and 10 per cent for its abolition.

Lord Shaw expresses no opinion of his own upon the worth of prohibition as he viewed its workings in America. His judicial mind is satisfied, however, that the American people believe in it. We are glad to have his impartial testimony to American sentiment confirming our own observation and opinion, and because it will carry weight in Great Britain, where the American attitude has been sadly misrepresented by some of our visitors.

THE BROOKLYN *Eagle* freeing its mind with regard to the recent California decision touching Holy Scripture, gives us this startling bit of misinformation:

"Of course the King James' version contains only a part of the Roman Catholic Scriptures, omitting the Apocrypha."

I reprint the passage as quoted in *The Literary Digest* of Nov. 25th, and wonder that so egregious a blunder was not corrected by that usually accurate magazine. The same Brooklyn journalist calls the differences between versions 'Only those of verbiage'. It might be well for them to look up verbiage in any dictionary.

"The Fellowship"

Address at the Opening of the Synod of the Province of New York and New Jersey,
by the President of the Synod, the Rt. Rev. C. H. Brent, D.D.,
Bishop of Western New York.

THIS is a moment of time in which strong and conspicuous leadership is wanting. It therefore calls for the honest speech of every one who has honest conviction. Terrific problems confront us, and demand immediate attention. Delay means sure defeat and possible ruin. Each of us must give the best that is in him toward the solution of our problems. In this spirit and with this intent I address you tonight.

No one would dispute the fact that the world is sick unto death from lack of fellowship and good will. Now the Church has it as its mission to cure mankind of its sickness. When Christ came He gave new meaning to fellowship, so much so that, in the early days of the Church, fellowship and good will distinguished it from all other groupings of men. It was "The Fellowship". Let fellowship and good will prevail and at once we find ourselves in possession of that priceless treasure, peace. Peace is the product of fellowship. On the other hand war, which is organized confusion, is a symptom and result of disordered or sectional fellowship. It originates in exclusive and contracted groupings which have something short of the welfare of the whole of society as their aim. Industrial strife is caused by the same evil. In short, there is no disorder in human society that cannot be traced to the one origin.

Catholic fellowship is the very substance of healthy society. Further, it is the only end which is at the same time the only means to that end. When shot through and through with the spirit of God, who is the bond of Divine fellowship within the Godhead, it becomes the consummation of His complete purpose for the race. It is encouraging to reflect that the specific for the cure of mankind's chief disease is so reasonable and simple.

The Province of New York and New Jersey is one of the major fellowships within this Church. It is the wealthiest, the most numerous, and the most privileged Province of the country. It therefore has correspondingly great responsibilities and duties. So far as it lives unto itself or gives of itself inadequately, it is betraying a trust. The complaint is often heard that the Province has so little authority as to be unable to accomplish anything worth while. I quite agree that we must persuade that timid and slow-moving body, General Convention, to relinquish some of its responsibility in favor of the Province. I look forward with confidence to the Joint Commission's work to this end. But I am not sure that we merit any additional authority when we do not use to the full the opportunities we already have. Let us earn a character first which will enable us to use effectively the authority that we are asking for when it is given. Our first business is to realize our corporate unity, and to behave as a fellowship. Remove whatever ecclesiastical handicap the Synod may have, and still our highest function will be to lead in fellowship. Fellowship with God, of course, comes first. Without that, human fellowship has no coherence or goal. But taking for granted that our fellowship is with the Father and with His Son Jesus Christ, let us consider how our fellowship in God with one another can be deepened and widened.

1. AMONG OURSELVES

The reason for the existence of parish, diocese, province, national Church, is to give Christian fellowship—fellowship with God and in God with one another—its best opportunity in ever widening circles with a fixed center. None is essential to the Church's being—indeed, the "parochial system" was unknown prior to the seventh century—and none is necessary to its well-being, only so far as fellowship is the characteristic feature of each. Honesty compels us to acknowledge that, at best, our Christian fellowship is but weakly manifesting itself through these splendid instruments which are our inheritance. Christian fellowship begins, but does not end in public worship. To be Christian, fellowship must embrace the whole of our life for the whole of the time. The fellowship of thought and of service is the fruit of the fellowship of services.

It is my conviction that through the Church Service League, as endorsed by General Convention, we are in a fair way of realizing a more coherent and catholic fellowship than ever before. The whole task of the Church must have behind it the whole body of Church members. The business of the Church is not solely the business of expert groups, but of every man, woman, and child who is a member of the Church. There is not a dead level of devotion or capacity. But at the core, presumably, is a group of religiously convinced people whose fire lights other souls of lesser spiritual gifts, until each is at his task in a common fellowship of service. No individual is exempt, and there is no authority on earth or in heaven to grant him exemption.

Again the Church is not a loose federation of parishes, dioceses, or provinces. It is a common family manifesting its family life in organized form for the deepening and enlargement of fellowship. Let any one of these groupings consider its own prosperity as the end of its being, and the result is fatal to the Christian ideal. On the other hand, let the fellowship be a living fact and it would continue even if the whole of our system of organization were to be changed or eliminated. It is not organization that creates fellowship, but fellowship that creates organization. We must not mistake a form which the manifestation of life may take, with the life itself.

The idea of the Church Service League when first suggested caught our imagination. We have run the whole gamut of theory regarding it and, as I believe, have discovered its real self. At first, as was so in this Province, we conceived of it as a federation of women's organizations within the Church. Then of a federation of all organizations whether of men or women. I myself, in the process of experimentation, rested in this imperfect theory for a while. But we must discard it as incomplete.

There is no obligation resting upon any man, woman, or child of the Church to join one of its voluntary societies. There is obligation that all must serve. The best organization is but an opportunity given to one, so minded, to work out his responsibility of service with a given sectional group. His obligation of service is not contingent on his joining such a society. I have seen what might be termed organization arrogance, in the members of a Church society, toward those who were not members. Whereas the Church Service League, requiring, as it does, service from every Churchman, gives no superior place to those in voluntary societies over those not so organized. Those who enter the League do so not by virtue of membership in the Woman's Auxiliary, or the Brotherhood of St. Andrew, or whatever society you wish, but by virtue of their character as servants of Christ and of His servants.

Federation is valuable and necessary. That, however, is for the purpose of delivering Church societies from sectionalism and friction, of preventing overlapping, of bringing to one another mutual understanding. Side by side with this lesser aspect of the Church Service League's character is the binding together all of our Christian servants, potential and actual—the devoted members of the Woman's Auxiliary, the Brotherhood of St. Andrew, and the rest, and that other half who are of equal devotion, but whose devotion does not run to sectional Church organizations. Our first step is to recognize the principle involved. Practical measures will gradually evolve.

As a means of expressing fellowship, we might do well to modernize the *agape*. Indeed, in the Rotary and similar clubs, it has been already done. Especially in small communities the common meal offers a rich opportunity for quickening intellectual fellowship and attacking local problems. Why do Christians let all their thunder be stolen and applied to some end lesser than the Christian end?

2. WITH OTHER CHRISTIAN COMMUNIONS

Even those who might be minded to prescribe a policy of isolation could not practise it without self-injury. The inter-

weaving of Christian lives makes a close wrought fabric today in society, business, pleasure—in short in everything but worship. It is folly to deem it possible to stand aloof in worship. The ideal of unity comes from Christ, and in embracing it we are sure to attain to it eventually. Unity is not so much reached by way of fellowship as it is fellowship.

General Convention, in a fourfold way, expressed its mind on unity. By giving unanimous approval and backing to its growing child, the World Conference on Faith and Order, by endorsing in general terms the Lambeth Appeal, by adopting a Canon on the so-called Concordat, and by progressive action touching the Federal Council of the Churches, it has thrown a splendid weight of responsibility on the shoulders of every Churchman. All but the Concordat, which is a friendly gesture, an olive leaf left to our immediate neighbors, represent world-wide vision and activity.

But these spacious movements embracing whole Communion are not only futile, but even perilous, if they are not localized. The most they can do is to present an ideal and outline a method. The World Conference on Faith and Order and the Lambeth Appeal alike depend upon group conferences in parish and diocese for the consummation of their purpose. Conference is a simple, preliminary, and most delightful expression of fellowship. It has most of the advantages of organization and few of its embarrassments. The mere gathering together for friendly discussion of clerics and laymen of a given community has its value in the dissipation of misunderstanding and the development of mutual good will.

The Geneva Conference of 1920 revealed the fact that it is the very simplest questions that need consideration in conference—the meaning of the Church, and the place of a creed in a unified Church. Upon the widespread adoption of the local conference plan, hangs the hope of the large conference where great Communion may gather around a peace table with hope of success. A little band of thoroughly convinced men with a common aim can learn how to organize even their differences into a unity. The value of what the Church has placed us under obligation to do must not be obscured by the simplicity and seeming insignificance of the process. It is the small groups in every community that alone can do the work.

3. WITH OUR FELLOWS IN HOSPITALS, CORRECTIVE AND PENAL INSTITUTIONS, AND ALL SEGREGATED GROUPS—OF CHILDREN, THE SUBNORMAL, THE AFFLICTED, AND THE LIKE.

Those who are behind institutional walls are not there that society may get rid of them, but rather that society may the better guard their interests and promote their welfare. As was brought out in our conference today on social problems, many of those children, of whom we are apt to think as merely subnormal and burdensome, are what they have been sometimes rightly called—"the innocents". In blessing them we are blessed. It is part explanation why institutions of the state are frequently unsatisfactory, that they are looked upon as something apart from instead of being a part of society. Their fellowships are inbreeding fellowships because they are all of a sort and are left to themselves.

The fellowship of the Church has an inspiring opportunity in this connection. It can bring to those who are in institutions that which is indispensable, and which no other organization can bring. More and wiser pastoral care in our state institutions, of every sort, is a crying need. Consider how great is their claim on us for spiritual and moral support, when we, who consider ourselves normal, demand so much for our edification and invigoration. Yet how many jails, hospitals, children's homes have noble Church buildings? Here and there is a conspicuous exception. There ought to be fine chapels adorned with the highest art in all our jails, and penitentiaries, and hospitals, where contact with society at large is forbidden or impossible. We ought to move society to provide them.

There is a well-advanced project in the State of New York to secure a fund from all the churches to build a chapel for that pathetic family of epileptic sufferers, whose home is in the Craig Colony of Sonyea. It must be put through. The plans call for a veritable house beautiful. The five dioceses of this state are asked to provide \$25,000 out of the \$82,000 needed. Nor shall we fail to contribute it. The spirit of fellowship gathers into its arms the great army of afflicted,

and plans to share the best with the neediest. The curative value of such influence as comes from a spiritual center constructed with an eye to the need is higher than we know.

Right here then is a work for this Synod to do, worthy of the best effort—to survey all state institutions in the Province, prepare a plan for adequate ministrations where they do not exist, and take steps towards the erection of a beautiful place of worship in each.

4. WITH THE WORLD AT LARGE

The day has arrived when the citizen must be educated to rise to the responsibility, from which he can never again be released, of taking his full share in shaping foreign as well as domestic affairs. This is only the extension of the missionary principle to the political sphere. We are familiar with it and we glory in it. Potentially our fellowship is with nothing short of the human race.

What then is open to the Church to do to bring about that fellowship of nations which is needed to establish peace on the earth? The Churches have been laggards. Each has had its separate idea of what should be done, but we need to take a lesson from some of the organizations that are out for peace—for instance the F I D A C (*Fédération Interalliée des Anciens Combattants*). This federation represents a peace league of 30,000,000 veterans, British, French, American, Belgian, Czecho-Slovakian, Italian, Roumanian, Serbian, who are banded to oppose war and discover its moral and effective substitute. It demands "that an international court be established to outlaw war", and aims "to proceed as rapidly as conditions permit, and, when the decrees of such court become operative (except for machinery necessary to maintain them, and the minimum police forces) to destroy entirely and to disband our land, sea, and air forces, and destroy the implements of warfare". Not only must we support this movement as citizens, but imitate it as Christians.

The time is ripe for a League of Peace among the Churches. During the Great War not only did Christian fight against Christian in internecine strife, but members of the same Communion against one another, notably the great Roman Communion. Curse the Moslem as you may, he does not pursue a similar suicidal course. In the World Alliance for the Promotion of International Friendship through the Churches something is being done. But it cannot be effective until Christian Churches bind themselves, and all their members, in every land by a solemn oath to fight war and to discover its effective substitute. "There is but one way and one way only to outlaw war", says a great American soldier. "We must first establish a peace system." Who better than the Churches can undertake this task? On whom does it rest more solemnly as an inalienable obligation?

At this very moment there is imminent danger of a new world war. The Near East is ready to burst into flames. This is not the occasion for me to discuss what America might do were she a constituent member of the League of Nations, itself, a child of our own. But I do say that she—that is, we—have it, as a matter of common honor, either to enter into some organic relation with the League, or to present a superior substitute. I can see no alternative course.

Again, we have it as an imperative duty to render relief to the pitiable victims of atrocity and ruthlessness due to the systematic oppression of religious minorities in which the Turk delights. But we have the superior duty to take immediate and bold steps to prevent the possibility of such atrocities, something that can be done only in concert with the other nations. Shall we rest content to have America forever a mere litter bearer, or are we prepared to discard the oft-times misapplied epigram of "safety first", and boldly take our place as a great constructive leader among the nations?

Nor is this all. What does the Turk, or any other Moslem, know of Christianity except that it carries the Gospel of Peace in its left hand and the Sword of War in its right? To what extent have the Christian Churches ever made a convinced and united effort to present Christian truth and life to the Turks? Wherever this has been done schools of good will, honored by the Turk, have become beacon lights in a great darkness. We of this Communion rejoice, with good reason, in the extent of our mission work. But we have equal reason to lament its narrow limits. Why are we not in India and in Palestine? Certainly not for lack of invitation, neither for lack of means. Is it not to our shame that, as a Church, we

have as yet done nothing for the Moslem except curse his mad fury? Pray do not accuse me of vainglory, when I say that the only work among Moslems that operates even under the hem of the garment of this Church, a work looked at doubtfully by missionary theorists, I have carried, with the aid of a few loyal friends, on my own shoulders for eight years—and my shoulders are the stronger for the carrying. No, our first and immediate aim is not to proselyte but to serve. The time is not yet, either in the Willard Straight School for Moro boys in Jolo, or in most Moslem lands, where we can do other than follow our Lord's personal example and *serve, SERVE, SERVE*. We must earn the right to do more. Let us initiate a movement, a conjoint movement of all the Churches if you will, to establish Christian schools of service and goodwill in Moslem lands. Our fellowship will be narrow and incomplete until we do.

With this fourfold program of fellowship, I close. You will agree, I think, that it is a program big enough to tax the wisdom and capacity even of this great Province of New York and New Jersey that is claiming that the Synod has hardly enough power to justify its existence. Granted that we have limited ecclesiastical authority, we have enough to enable us to become a living fellowship, the household of God, bent on a world mission.

St. Paul prayed for utterance that he might speak boldly even as he ought to speak. I have spoken boldly and, I trust, as I ought to speak.

THE SEAMEN'S INSTITUTE SUNDAY IN HAVANA

BY THE REV. W. W. STEEL.

THE Twenty-second Sunday after Trinity was devoted, in Havana, Cuba, to the consideration of the work of the Transportation Department of the Havana Branch of the Y. M. C. A. with especial reference to work among seamen, of which the Rev. K. L. Houlder is the chaplain. A service was held in Holy Trinity Cathedral by Mr. Houlder, who gave a very interesting description of the work already under way, or as projected.

A large building formerly known as Hotel Francia, well placed in the heart of the city, and not far from the docks, has been rented, and is being renovated so as to form a hotel and club-house for the use of sailors, and all Anglo-Saxons who may have need of such a place while temporarily in Havana. In it are beds for sixty-five seamen and six rooms for officers. For these the prices are most reasonable: fifty cents a night for a bed, and meals from twenty-five to fifty cents as desired. The usual forms of games, billiards, amusements, etc., are provided, and moving pictures and special entertainments are a part of the program for the future.

The work of the institution, which is just now in process of organization, is expected to be as follows:

To provide a safe, clean, inexpensive, sleeping place, and good food for seamen, and all Anglo-Saxons of small means, while on land.

To be, as far as possible, an employment agency, finding work for stranded men, or, when that is impossible,

The repatriation of wanderers, providing for their return to their native land.

To provide properly organized relief for those who are stranded. It too frequently happens that men arrive in Havana expecting work, and find none, or, that at the docks, they are enticed to some low hotel where they are robbed, or swindled out of both money and clothes. For such this office undertakes to provide lodging, meals, clothing, money, and, if possible, employment. In the case of young men, an attempt is made to get in touch with their friends and relatives who are notified of their situation.

In this connection there are about fifty cases every month of real destitution, and fully a hundred in need of temporary aid. Not long since a man who had been living in the United States upon a fairly good salary was induced to come to Havana with the promise of receiving a greatly increased income. On arriving he found the position filled, and such was his despair that he became mentally unbalanced. His wife was with him. This Marine Branch of the Y. M. C. A. paid their

passage back to their country at a cost of \$175.00, after rescuing him from incarceration in a horrible asylum for the insane.

It is the intention to provide also a general information bureau, a clearing house, and shipping office for the benefit of men seeking positions, and of shippers in search of men.

There are now classes for instruction in the English and Spanish languages, and in reading and writing.

Arrangements are made for the admission to, and care for, in hospitals, of strangers who have been taken sick.

This institution will also administer the relief end of the Victoria Fund, which is a fund locally raised for the benefit of all British nationals, including those from any of the British colonies, India, Africa, Jamaica, etc., throughout the world. In this connection there are now in the house two Hindus who are receiving assistance. Mr. Houlder has at least a bowing acquaintance with several languages, among which is Hindustani, so that with this and what knowledge of English or Spanish the men have, it is possible for him to learn their needs and to help them.

To provide religious services and instruction. Daily Evening Prayer is said in the house and on Wednesday, Nov. 29th, the Bible class began its weekly sessions.

Whenever possible, ships, jails, and hospitals will be visited, and various luxuries, tobacco, etc., will be distributed to the men. Arrangements are being made for the sending of libraries aboard ships. Inasmuch, however as permits are required in order to visit hospitals and jails, where it is also forbidden to hold any religious services, this branch of the service is very limited.

The institution keeps in touch with the British, American, French, Danish, and Norwegian consuls, and with the Canadian Government Commission, and the Red Cross Society, working in harmony with them all.

Although no distinction is made between sailors, as touching their nationality, the work is especially intended for the benefit of Anglo-Saxons.

At the present writing, there are, in the building, seamen of the following nationalities: Americans, Norwegians, British, Hindus, Porto Ricans, and Cuban Americans. Ten young Americans are stranded here now. All these will be sent home or provided with work, or their relatives or friends informed as to their situation.

Mr. Houlder is especially fitted for this work, having followed the sea for a number of years, thus having become well versed in the habits, customs, and languages of seafaring men, and so the better able to deal with and to help them. He is a priest of the Church, a Canon of the Cathedral, and his living is provided by the Seamen's Church Institute. He and his mother live in the building.

VENITE EXULTEMUS DOMINO

O come, exalt the Lord with song,
In our salvation's strength rejoice,
Before His presence let us throng,
And sing our psalms with joyful voice.

For God is great, He reigns alone,
The earth and hills are in His hand;
He made the sea, it is His own,
And, also, He prepared the land.

O come, bow down before His face,
And kneel before our King of old,
God is the shepherd of our race,
We are like sheep within His fold.

O worship now the Lord our God,
In holiness our King revere,
Let all that dwell upon earth's sod
Stand in His courts with awe and fear.

For He shall come to judge us here,
To judge the earth with righteousness,
His people dwelling far and near,
Our world with truth and faithfulness.

CHARLES NEVERS HOLMES.

Reese Fell Alsop

An Appreciation

By the Rev. Charles F. Lee

THE ENTRANCE into the rest of the people of God, of Reese Fell Alsop, D.D., rector-emeritus of St. Ann's Church, Brooklyn, L. I., and honorary canon of the Cathedral of the Incarnation, Garden City, was recently announced in these columns, and accompanying the announcement was an outline of the life and labors of this widely known and, wherever known, esteemed and admired priest of our American Church. What is here proposed is a brief appreciation of Dr. Alsop by one who was privileged to call himself his friend.

When, years ago, the writer became the incumbent of St. Mary's-by-the-Sea, Northeast Harbor, Mt. Desert Island, Me., he made the acquaintance of Dr. Alsop, and that acquaintance soon ripened into friendship. The Doctor was then, as he continued to be until his death, a member of the summer colony of Northeast Harbor, and, as such, a worshipper at St. Mary's. He was constant in his attendance at our services, and for a long time, as a rule, on week-days as well as on Sundays. Later on, when he came to occupy his pleasant cottage looking out upon Somes Sound and the vernal mountains beyond, nearly a mile from St. Mary's, he continued his practice in this regard, and even after he had become an octogenarian, almost invariably walked to church.

One seldom thought of Dr. Alsop as an old man. He was indeed one of the youngest old men that the writer has known. Fond of walking, and playing golf with great spirit, he was as alert mentally as he was physically. He had a wide acquaintance with the best literature, and kept in touch with the best current thought. Courteous, affable, delicately considerate of the feelings of others, he was an entertaining converser and a charming host. He had a wise man's reverence for the past, but he lived in the present. He loved his native land and its institutions, but his mind and heart went out to all lands and peoples. He was, therefore a philanthropist as well as a patriot, and, being, withal, a Christian, it was natural that he should be an ardent believer in foreign missions, and that, his other qualifications for the position having been recognized, he should be chosen repeatedly to serve on the old Missionary Board of the Church.

As a philanthropist, the Great War stirred Dr. Alsop profoundly. From the first his sympathies were with the nations battling against militarism, and for the rights of small peoples, and when America became a belligerent, his interest in the titanic conflict could not have been more intense. Then his patriotism burst into flame, and no man was prouder than he when word was received of some signal exhibition of valor on the part of our young soldiery. He was ever eager to hear the news from the front, and, during the red summer of 1918, would often, in the evening, telephone to the writer to learn what the last bulletin for the day had said on the all-absorbing subject. Assurance that all seemed to be going well would be welcomed with a sigh of satisfaction, while information that an important victory had been won would elicit a fervent "Thank God!"

Said Dr. Pusey, "We love the Evangelicals because they love our Lord." The saintly Tractarian would have loved this good American Evangelical of Quaker extraction. Dr. Alsop's whole being gravitated toward the Person of our Lord. With him it was "Jesus Christ the same yesterday, and today, and for ever," and his belief in this regard dominated all his sermons.

Here, naturally, the preacher is brought to mind. Dr. Alsop

was, yearly, one of the special preachers at St. Mary's, which handsome stone church, erected through the exertions of the late Bishop Doane of Albany, has sittings for five hundred and fifty persons, and on Sunday forenoons, when the summer season is at its height, is always filled and, at times, to overflowing. Composed very largely of people from afar, those from the Middle States predominating, who, cultivated and refined, are both devout and given to good works, the congregation that thus assembles can be said to be a judge of preaching. And it always liked to listen to Dr. Alsop. He was not an orator in the sense in which that greatly abused word is often used, but he was undeniably a very effective speaker. His language was "English undefiled", direct and forcible, while his manner was unaffectedly earnest. He used few notes, for he could "think on his feet", and he spoke with admirable ease. His subject had always been fully digested, and he knew when, as well as how, to draw a sermon to an end. In short he was more than a good preacher; he was a fine one, and as a fine one he will long be remembered at St. Mary's.

Such was Reese Fell Alsop, as the writer knew him in his later years, whose old age, "serene and bright," resembled a golden day in Indian summer drawing in tranquil beauty to its close; and while we, who loved him, now think of him as in course of preparation for higher service in the Divine Kingdom than he could ever have

rendered here, we must not forget that in our very memories of him, as well as in other ways, his earthly ministry still goes on.

AN INSPIRATION TO WORK

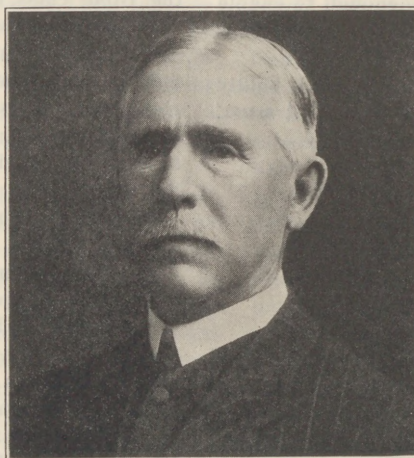
"MEN WHO as boys were raised on farms remember that work was not especially enjoyable, and that through the long winters feeding the cattle and cleaning out the stables did not seem specially attractive. But many of the fathers of those days were wise. They found that after giving Johnny a calf to be his own, Johnny's interest in the barn work was greatly increased, not alone as to feeding the calf, but as to all of the work in the barn. The inspiration of individual ownership was usually the foundation of a motive in the boy's mind that made the exercise of parental authority as to work much easier. But it was not always a calf—sometimes it was a colt, a kind of property that had greater effect, as boys naturally like horses.

"Also there was an additional effect. The inspiration helped the liking for ownership, and the boy in many instances soon developed into a planner to get more ownership. That was good for the boy, and the effect usually was lasting. It was much better than discouraging the boy's sense of ownership and causing, instead, a desire to go to town and have a big time.

"It has been said that in such matters men are mainly grown-up children, and experience seems to prove the truth of the adage. The greatest incentive to industry and saving is the comfortable sense of ownership, wherein it may be that even he who owns little or nothing values the opportunity to have and to hold, and works in the helpful and useful hope that in future days the sun may shine more brightly.

"The boy is, of course, a member of the family, interested in the family welfare, and some day he may be their heir, or one of the heirs, of what has been left when father and mother have finished the journey of life, but that is a kind of collective interest which does not quite have the inspiration and effect of present personal ownership.

"The logical conclusion is that behind the collective interest there must be the more intensive interest of personal ownership and welfare. Human interest makes it so."—*Superior Telegram*.



THE REV. REESE F. ALSOP, D.D.

NEAR EAST CABLEGRAMS

ATHENS, NOV. 23.

THE HEALTH situation in the big refugee centers is rapidly assuming the status of a catastrophe. The death rate of babies in Piraeus is now 180 per day. Three of the largest camps are under quarantine for smallpox. Six cases of bubonic plague have been isolated and there were two deaths from bubonic in the past twenty-four hours. Secretary Gounaris, one of the most prominent political figures in the present situation in Greece, is critically ill with typhus. The percentage of winter illnesses, such as influenza and pneumonia, among women and children in the refugee camps now exceeds fifty per cent. "What can you expect when these people are still unclad, unblanketed, unsheltered?" said Dr. Mabel Elliott, of the American Women's Hospital. "There is the most urgent need of 1,000,000 blankets in Greece, today. There is equally urgent need for warm clothing and for warm, heat-giving food. Not one woman or baby in a thousand has had milk for the past week. Half of them are getting less than a quarter of a pound of bread daily. You must repeat again that this problem is too big for Greece. The whole world must help, and not merely with doles. Leadership is needed as much as money. I believe Near East Relief must take up the problem of these refugee children whereof thousands are orphans, and cannot hope to survive the winter except through American aid."



NAZARETH

BEYROUTH, NOV. 24

The Nazareth Orphanage was opened today for boys twelve years old. The Armenian Orphanage at Bethlehem is probably obtainable.

LAUSANNE, NOV. 25.

A hundred and thirty thousand Christians, in the face of advancing winter, are reported evacuating Anatolia. Wage earners are detained, hence refugee women, children, and aged must be sustained. Eighteen thousand Anatolian children have already been deported, being located in Europe. Seven thousand arrived. Sivas children have been increased five thousand in two weeks. Twenty thousand refugees are at Samsoun awaiting transportation, and large numbers at other ports. Nine thousand refugees are in Salonica, seven hundred thousand elsewhere in Greece. Those from Asia Minor are destitute of clothing, shelter, and food. Nothing by way of relief can the Peace Conference accomplish for winter. All largely dependent upon American benevolence.

BEYROUTH, NOV. 27.

Today eight hundred Nestorian Christians disembarked at Beirut. Monday their food and strength will be exhausted. Also telegram announced eight hundred Armenian Konia orphans arriving Monday. Also Wade at Diabekir telegraphed three thousand destitute Greeks moving Beirutward, all fleeing the Turk. Hundreds are added daily to refugee camps at Beirut, Aleppo, Alexandretta, etc. Is America responding or must I refuse help?

CONSTANTINOPLE, NOV. 28.

Seventeen dramatic wireless messages were received today from all sections of Asia Minor where great human tragedy is being enacted. They have been relayed to us by American destroyers patrolling Mediterranean. Black Sea coasts are crowded with Christian refugees fleeing from their mortal enemies. Crutcher, Near East Relief Director at Samsoun, radioes: "Five hundred Christians arriving daily from parts unknown." Thurber, Near East Relief Director at Sivas: "There are ten thousand Christian adults, two thousand orphans, headed for Sivas, looking to Americans to save them." McNabb, Near East Relief Director at Samsoun, wirelessly: "Can you take three hundred mountain children? If not it means their end." Beach, Near East Relief Director at Caesarea: "Fifth convoy started for Mersine with 175 orphans making total 877 passed through here." Murphy, Near East Relief Regulating Officer at Mersine: "There is no port open to receive six thousand refugees; where can they go?" Dr. Dodd, Director Hospital at Konia: "All orphans evacuated eighteenth." Compton, Director at Harpoot: "All Malatia Harpoot orphans have been evacuated." Rydgren, Near East Relief Representative at Tokat: "Situation most critical. Thirty-five hundred refugees are trudging through blinding snowstorms from Tokat to Samsoun. Must have fifty thousand pounds Turkish immediately to buy bread for ten thousand destitute or thousands will perish." Dennison, Near East General Relief worker at Samsoun: "Feeding eight hundred orphans one hot meal daily, otherwise they would perish." Harris, Near East Relief Orphanage Director at Adana: "One thousand leaving by steamer *Sardinia* on 28th. Two thousand orphans leaving Mersine 29th by steamers *Milano* and *Sumatra* for Beirut." Davidson, Near East Relief Director at Sinope: "Send funds and transportation. Must provide for five thousand Christians if they do not perish from cold."

PILGRIMAGE

Ah, I have known the pilgrim-way,
The pilgrim's plodding toil;
The burden of the dreary day,
The highroad's vexed turmoil.

Sometimes, with faltering pilgrim-song,
I sought the path to cheer;
I urged my coward heart, Be strong—
I murmured, Home is near.

Sometimes beside the dusty road
Smiled sudden, tender flowers—
Sometimes through distant cloud-banks showed
A gleam of golden towers.

Sometimes—O moments sweet and rare!
I knew One walked beside,
Than all the sons of men more fair,
My Guardian and my Guide.

Yet was the pathway rough and long,
Far off the shining goal.
Lonely amid the hurrying throng
Journeyed my travelling soul.

But now—O Thou my Joy, my Crown,
How can I pilgrim be
When rising up or lying down,
I'm still at home with Thee?

No distant joy, no hard won goal,
No far-off longed-for end,
O Thou Companion of my soul,
My King, my Life, my Friend!

Thou Fountain of enduring Peace,
No more my footsteps roam—
Thy love hath bade my wandering cease—
Thou art Thyself my Home.

F. W. B.

SO ALSO Christ willed to save the things that were perishing, and He saved many men, coming and calling us when we were already perishing.—*Second Epistle of St. Clement to the Corinthians.*



CORRESPONDENCE

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

NICENE CREED AND EVOLUTION

To the Editor of *The Living Church*:

REGARDING the article, Nicene Creed and Evolution, by A. W. Taylor, in your issue of Nov. 25th, I rate myself a Catholic, and having found rest in the Church after years of wandering in agnosticism, I feel his remarks ought not to go without response.

In a most friendly spirit I say that if Mr. Taylor will examine carefully the data in such a work as *College Geology*, by Chamberlain & Salisbury (Henry Holt & Co., New York), he will find pretty conclusive statistical evidence that something akin to the thing he denies must have taken place.

It is apparent that the earth has endured untold aeons before life came upon it and that when life did come it was in very rudimentary form. The stratigraphic record, in which these forms would be shown, is completely destroyed by subsequent alteration of the rocks of that time, but it is evident that these rocks themselves are a product of a time perhaps as long as the aeon represented by those subsequent rocks in which the stratigraphic record is identifiable and more or less continuous.

Turning to this last record, which in itself embraces a time beyond our comprehension, we find that at the beginning of the identifiable record the forms of life show development and wide differentiation already. The sorts are limited, but corals, mollusks, and crustaceans are already with us in developed form. From then on to the present, period to period, will be found a steady advance in two directions: (a) Increasing diversity of form with occasional extinction of orders and even whole families; (b) Toward higher levels of life from period to period.

Vertebrates appear early as fishes. Next appear as amphibia and then as saurian forms. Next appear bird-reptiles and marsupials. Next appear birds and full fledged mammals, and way up toward our end of the record, appear mammalian forms of the erect, walking type with which the monkey and man are identifiable.

We have concrete evidence that our little club moss is the survival of a giant tree-like form, that our ferns were of vast dimensions (still are in Australia), that our conifers are of one parentage, that our oaks and maples had progenitors which had similarities indicating a common ancestry; that birds and reptiles, now so distinct, had an ancestry in common, and so on.

Of the horse we know many varieties, yet the ass and the zebra are of the same order (*Equus*). As between the horse and the ass differentiation has proceeded to that point where they may beget progeny, but the Creator has marked the mule, he may not produce himself. In time the differentiation between horse and ass would normally proceed to a point where the mule could not be brought into being. That these are now domesticated animals submitted to an identical environment prevents those changes which a natural environment would support. The ruminants generally, notwithstanding their present diversity of form, must be of one descent.

To take an illustration from the Church: Orthodox-Eastern, Anglican, and Roman are all from the same Church, a perfect case of evolution. The sectarian bodies on the other hand spring full fashioned into being. Would Mr. Taylor argue that their appearance in this way was a more advanced, a more divine creation than that of growth from a parent stem?

Evolutionary development is in a branching line, splitting and splitting through modification of type. Variations, appearing in consequence of reaction to environment, continue to accept themselves. With continued special environment the variety develops to the distinctness of a species and in time may show such divergence from the original stock that the nearest identification we can apply to the various existing forms is that they are of the same order, or class, or division, as the case may be. Relationships between forms are traceable only back through the stems and never across from line to line. The half-man half-monkey idea is erroneous; the forbear of man and monkey was more primitive than either of them.

Geology traces its Genesis in writings of stone, but the inference is impossible to escape, that all life is a development

from previous forms, all lines of life slowly converging as they trace back.

Now, as we identify this process for all the rest of organic life and are able to trace the ascent of the vertebrae stem through from the fish to the primate, and here and there get most interesting specific illustrations of how this development proceeds (*vide: Equus from Eohippus; also Archaeopteryx*), it seems unnecessary, when it is so apparent how the rest of organic creation has come into being, to leap all barriers and accept the Hebraic tradition that man was full fashioned out of earth.

J. G. HUBBELL.

St. Luke's Parish, Evanston, Illinois.

APPALLING CONDITIONS IN GREECE

To the Editor of *The Living Church*:

THE PAST WEEK I have received two letters from Athens which have brought home to me, more than any official or journalistic reports, the appalling conditions there. One is from a Greek widow, wife of the late Colonel Antonopoulos, who has, in addition to a very small pension, a few pieces of property of no great value, as her only resources. She is typical of a class of people who possibly suffer more from the present conditions than any other; the gentle-folk with very small incomes. She writes:

"As their only bequest to the Greek people, Constantine and his party, at their retirement, have left enormous debts, after squandering upon themselves and their clique both state funds and such of the private savings of the people as they could manage to withdraw from the banks. The result is that the present administration is presented with the problem of paying the debts of the previous government, and has imposed huge taxes. I myself have been assessed 3,000 *drachmai*."

Much of the money sent to Greece by Greeks in America and deposited in Greek banks, has been filched. I know of one case of the savings of a life-time having been stolen, thus, from an aged man, who died of distress and despair.

Here is part of a schoolboy's letter:

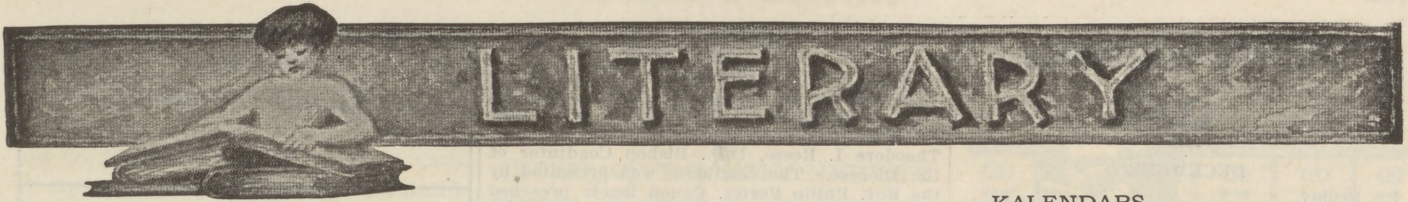
"I know that you are following in the newspapers the facts about Greece, but you ought to see with your own eyes the unhappy refugees who for the most part remain in the streets without shelter, hungry, sick—particularly with eye-diseases. Daily many die of hunger and other maladies. They have even commandeered all of our schools to house the refugees. We pupils meet in the churches and can manage to have our classes only three days a week, about twelve hours in all, and not always that much. This is going on all over Greece, and there is the greatest distress. There is not only a very high price-scale, but we find it impossible to buy even at the high prices. Bread costs five *drachmai* an *oka*." An *oka* is a little more than a pound. The *drachma* is still a *drachma* in Greece, no matter what the present low value may be in exchange. For them, for example, the house and property tax mentioned above comes to about \$750.00—an impossible sum for a woman without any resources other than very small rents from part of a small house and a poor piece of farm land. Bread costs at this rate \$2.50 for a "family-sized" loaf.

We Americans have bread to eat, houses to shelter us, clothing, and a stable government. We Churchmen have much to share with others. Here is an opportunity to translate our professions of affection and love for Orthodox Christians into act. One dollar is worth eighty *drachmai*. Some of us might like to know how to make a Christmas gift (no matter how modest) do the most work. The price of a movie foregone, of a package of cigarettes not bought, or of two sodas, might mean several square meals for starving people across the ocean. People in Greece, not to mention other Eastern peoples, haven't even the cave of the Babe of Bethlehem in which to shelter themselves.

The columns for Eastern Relief in *THE LIVING CHURCH* are still open. The Greek *National Herald* (140 West 26th St., New York City) is daily forwarding money and food for the relief work. What we may not do personally in the way of fulfilling the evangelical precepts, we can do by proxy through efficient modern means.

Nashotah, Wis., Dec. 7th.

FRANK GAVIN.



FICTION

The Shepherd Prince. A Historical Romance of the Days of Isaiah. By Abraham Mapu. Translated from the Hebrew By Benjamin A. M. Schapiro. Introduction by Robert Dick Wilson, Ph.D., D.D., LL.D. Published by the Translator, 83 Bible House, Astor Place, New York.

A strong romance in which Old Testament life becomes real and the scenes, the beliefs, and the superstitions of the Hebrews of the days of Isaiah live again. The author, who is called by the translator the "Founder of Jewish Fiction", had evidently absorbed the Old Testament into his intellectual life, while the translator, a distinguished Hebrew Christian, familiar both with the Hebrew in which the work was written and with the English language, has rendered it in the latter in excellent form so that it does not seem to be a translation. The remarkable work is a welcome addition to the rather scanty literature of the day in Hebrew fiction.

The Island Cure. By Grace Blanchard. Boston: Lothrop, Lee & Shepard Co. Price, \$1.50.

The heroine, needing a complete change, seeks it among the islands of the New England coast. She falls in with some very nice people, one who is especially nice, and who provides this young business woman with a complete and abiding change. The tale is well written and cleverly told.

Leonore Lends a Hand. By Louisa S. Worthington. Boston. Lothrop, Lee & Shepard Co. Price, \$1.75.

This is a wholesome tale of a school girl—modern, since her father and brother won laurels in the Navy during the War, but untouched with the ferment said to characterize the young girls of the present day. Lenore is full of life and "lends a hand" very cleverly in picking out a new mother to her liking.

Captain Potts' Minister. By Francis L. Cooper. Boston: Lothrop, Lee & Shepard Co. Price, \$1.75.

The mystery of this book is carefully managed and well sustained, and the love plots—there are two of them—are brought to the conclusion we normally desire. The minister, a young man having his innings with modernism, is a strong character, but the hero is really Captain Potts.

Neighbors Henceforth. By Owen Wister. The Macmillan Co. Price \$2.00.

It is a book for thoughtful Americans that Owen Wister has written, for us who answered Lafayette's call, who went to France in a blaze of glory and then sneaked home, vanquished not by German bullets but by our own low ideals. And one wishes that every American might catch the beautiful vision of brotherhood so that we shall indeed be neighbors, henceforth.

Jeanne-Marie's Triumph. By Clara E. Laughlin. Revell Co. Price \$1.25.

The soldier who sleeps beneath the Arc de Triomphe was her inspiration, little Jeanne-Marie who suffered greatly in the war and who wanted to have her part in bringing about a newer, nobler France. It has its message for all who mourn and especially for those who have yet to learn that all whom "we have loved and lost are still ours", neither lost nor sleeping, but gloriously alive.

Belshazzar Court. By Simeon Strunsky. New York: Henry Holt & Co.

One should not pick up this book unless he has time to finish it before laying it aside. It is most beguiling; at once amusing, and suggestive, and wise. Most of the chapters saw the light of day before appearing in this form, but they lose nothing by their reappearance. Strunsky's studies of what he facetiously chooses to call "village life in New York" are full of humor and wisdom, fun and philosophy. He sees into, and ofttimes clear through the passing events. He frankly confesses his desire to peer into the faces of those who pass him by, but his readers are all the richer thereby. Not the least interesting part of this interesting book which has already appeared in several editions, is the author's style. It is distinguished, from the common run, for its clarity, forcefulness, polish, not to mention its drollery and sapiency.

C. R. W.

CALENDARS

The Living Church Annual, The Churchman's Year Book, and American Church Almanac 1923. Milwaukee: Morehouse Publishing Co. Cloth, \$1.25; Paper, \$1.00.

This, now the only Year Book of the Church, brings the cheering intelligence that, in 1921, the second year of the Nation-wide Campaign, the Communicant list of the Church increased by 39,772, or over 3 per cent, the greatest increase for the past twenty-five years at least. These increases seem to be general throughout the country, and, like the increase in finances, seem to be permanent, as the editorial says. The book presents its usual features that have made past editions so valuable to the Church.

The Desk Kalendar with Lectionary for 1923. Formerly *The Folded Kalendar.* Reprinted from *The Living Church Annual 1923.* Milwaukee: Morehouse Publishing Co. Price 25 cents.

This is a necessity for the Church where the trial lectionary, put out by the authority of the General Convention, is used. There should be provided three copies; one for the lectern, one for the Altar Guild, and one for the rector's desk.

THE BROTHERHOOD OF ST. ANDREW has issued for 1923 a *Manual of Prayers* combined with a Church Calendar, such as was issued a year ago for the first time. The *Calendar* for the new year embraces a daily course of Scripture readings based on the Gospels in the Prayer Book, following upon the course of last year, which was based on the Collects. The readings in the courses for both years were planned by the Rev. T. A. Conover, of the Commission appointed for that purpose by the Department of Religious Education. The *Manual* is of convenient size, and comprehensive but simple in its compilation of appropriate prayers for meeting family needs, not forgetting seasonal themes. The publication is issued by the Brotherhood in the earnest hope that it may promote the revival of the practice of family prayer. [Brotherhood of St. Andrew, 202 So. 19th St., Philadelphia. 50 cts.]

LITURGICAL

A Guide to the Divine Liturgy in the East, being a Manual for the use of English Churchmen attending the Celebration of the Eucharist according to the rites of the Holy Orthodox Eastern Church. By Athelstan Riley, M.A., F.S.A., *Seigneur de la Trinité.* London and Oxford: A. R. Mowbray & Co., Ltd. Milwaukee: The Morehouse Publishing Co. Price, \$1.75.

This little book is one of the most sensible of the handbooks of the Eastern Liturgy that has been published. It is designed for the purpose of assisting an English speaking person in his devotions when attending the service of the Orthodox Church, and it does this clearly and with great perspicacity. The various notes make it easier to follow the unfamiliar services.

The Liturgy of St. John Chrysostom alone is given, and this without the prothesis. On one page is given all that is said aloud, while opposite is the complete Liturgy. It is here that the book is of such great value: others almost always omit the *secretæ*, and consequently lose some of the most beautiful passages of the Liturgy.

The timeliness of the book is, of course, very apparent, and, while it does not pretend to be a critical translation, it would be wise for every one who wishes to give the Eastern Church sympathy, to possess this very meritorious volume.

The Book of 1549. By Archdale A. King. London: Society of SS. Peter & Paul.

This pamphlet of 32 pages is of interest to American Churchmen mainly in its discussion of the "permissive use" desired by those priests who regard the present Canon—especially of the English Church—as being insufficiently expressive of the Catholic Liturgy. The First Prayer Book is discussed briefly and is recommended for such permissive use, especially as being better than diverse uses made up by including, as "private devotions", matter taken from various sources. Whatever may be the value of such a publication for English Churchmen there certainly is no need for it among those who use the American liturgy.

Church Kalendar



DECEMBER

1. Friday.
3. First Sunday in Advent.
10. Second Sunday in Advent.
17. Third Sunday in Advent.
20. Ember Day.
21. S. Thomas, Apostle.
22. Ember Day.
23. Ember Day.
24. Fourth Sunday in Advent.
25. Christmas Day.
26. S. Stephen.
27. S. John, Evangelist.
28. Holy Innocents.
31. Sunday after Christmas.

Personal Mention

THE address of the Rev. BENJAMIN BEAN has been changed from 629 Burnett St., San Antonio, Tex., to 405 S. Sixth St., Pawnee, Okla.

THE address of the Rev. C. B. BLAKESLEE, Secretary of the Convocation of South Dakota, and General Missionary of the Central Deanery, is changed from Madison, S. D., to Mitchell, S. D.

THE Rev. C. E. BOGGESS has withdrawn his acceptance of the rectorship of St. Andrew's, Akron, O., and will continue at St. Luke's Cincinnati.

THE Rev. G. SHERMAN BURROUGHS, D.D., became rector of St. Stephen's Church, Buffalo, N. Y., Dec. 1st. His address is 237-B North St., Buffalo, N. Y.

THE winter address of Archdeacon JOSEPH H. DODSHON, of Southern Ohio, will be the Cumberland Apts., Parsons Ave., Columbus, O.

THE Rev. J. J. GRUETTER, rector of St. John's Church, Worthington, O., has accepted a call to St. Paul's Church, Toledo, O., and will enter on his new duties Jan. 1st.

THE Rev. J. D. HERRON, has resigned St. John's Church, Cambridge, O., and is acting as *locum tenens* at St. Paul's Cathedral, Cincinnati.

THE Rev. ARTHUR J. LANGLOIS, of the Diocese of Fredericton, N. B., has become rector of St. John's Church, Presque Isle, Me.

THE Rev. ALBERT C. LARNED, has resigned his office as Dean of the Cathedral of All Saints, Albany, N. Y., to accept a call from the Rt. Rev. J. D. Perry, D.D., Bishop of Rhode Island, as rector of a new parish in Cranston, a suburb of Providence, and also the chaplaincy of five state institutions.

THE Rev. H. M. MACWHORTER, priest in charge of St. Andrew's Church, Downer's Grove, Ill., has accepted a call to Christ Church, Ottawa, Ill., and will enter upon his new duties Feb. 1, 1923.

THE Rev. ARNOLD MALONEY, D.D., who has recently joined the staff of Wilberforce University, will have charge of St. Mark's Church, Chillicothe, O.

THE Rev. CHAS. BAIRD MITCHELL, of the Diocese of Florida, will take charge of St. John's Church, Savannah, Ga., during the continued illness of the rector, the Rev. W. T. Dakin. Mr. Mitchell's address will be 908 East Henry St., Savannah, Ga.

AFTER January 1st, the address of the Rev. THOS. F. OPIE, of Red Springs, N. C., will be Burlington, N. C., where Mr. Opie has accepted the call of the Church of the Holy Comforter.

THE Rev. FRANCIS A. RANSOM has resigned the rectorate of St. Stephen's parish, Buffalo, N. Y., and is now in charge of St. James' parish, Rochester, N. Y.

THE Rev. J. A. SPRINGSTEAD, of St. Luke's Utica, N. Y., has accepted the call to St. John's Church, Richfield Springs, N. Y., to take effect January 1, 1923.

THE Rev. FREDERICK H. STEENSTRA, lately of Stillwater, Okla., has accepted the Church of the Good Shepherd, Houlton, Me.

THE Rev. L. A. TODD, of Boonville, Mo., is leaving the United States to visit his eighty-seven year old father, at 52 Eaton Place, Brighton, Sussex, Eng., where he will be for the next six months. He proposes to do special work for the S. P. G. while abroad.

ORDINATIONS

DEACON

SOUTHERN OHIO—In St. Mary's Church, Waynesville, Ohio, Dec. 4, 1922, Mr. JOHN SHAEFFER was ordered deacon by the Rt. Rev. Theodore I. Reese, D.D., Bishop Coadjutor of the Diocese. The candidate was presented by the Rev. Philip Porter, Canon Reade preached the sermon, and Archdeacon Dodshon acted as master of ceremonies.

Mr. Shaeffer will continue in charge of Waynesville and Lebanon, where he has been acting as lay leader.

PRIEST

MARYLAND.—The Rev. Dr. C. STURGESS BALL was ordained to the priesthood in the Church of the Transfiguration, Baltimore, Md., on the First Sunday in Advent, by the Rt. Rev. John G. Murray, D.D., Bishop of the Diocese. Dr. Ball was presented by the Rev. E. T. Helfenstein, D.D., Archdeacon of Maryland, and the ordination sermon was preached by the Rev. Romilly F. Humphries, D.D., Archdeacon of Baltimore. Dr. Ball has been minister in charge of the Church of the Transfiguration and will continue as rector. Until recently he was pastor of the Associated Congregational Church, Baltimore.

PENNSYLVANIA—On St. Andrew's Day, Nov. 30, 1922, in All Souls' Church for the Deaf, Philadelphia, Pa., the Rev. HENRY JEREMIAH PULVER was advanced to the priesthood by the Rt. Rev. Thomas J. Garland, D.D., Suffragan Bishop of Pennsylvania. The presenter was the Rev. Herbert C. Merrill, of Syracuse, N. Y.; the preacher, the Rev. Franklin C. Smielau, of Selins Grove, Pa., and the Rev. Oliver J. Whildin, of Baltimore, Md., read the Litany.

The Rev. Mr. Pulver studied for Holy Orders in the Philadelphia Divinity School and the Virginia Theological Seminary. He will continue as missionary to the deaf in the Dioceses of Washington, Virginia, Southern Virginia, Southwestern Virgin, and West Virginia. He will make his headquarters in Washington, D. C., as heretofore.

DIED

EDDY—Died at the residence of her daughter, Mrs. Frank B. Lamoreaux, Ashland, Wis., on Dec. 4th, Mrs. ANNA ROE EDDY, aged 86 years. Of your charity pray for her soul.

RICE—Died on Nov. 26, 1922, KENNETH W. RICE, organist and choirmaster of St. Ann's Church, Amsterdam, N. Y., and supervisor of music in the Amsterdam public schools.

SILL—Entered into life eternal, Nov. 30th, at her home in New York City, JANE BURGESS, wife of the late Rev. Thomas Henry SILL, at the age of 77. The burial service was at St. Chrysostom's Chapel, New York, on Saturday, Dec. 2d, and the interment at Trinity Cemetery. "Her children rise up and call her blessed," and "May perpetual light shine upon her."

MEMORIAL

ANNA LOYD

ON NOV. 7, 1922, there passed from our midst one who had been associated with the Church of the Holy Cross, North Plainfield, New Jersey, since its incorporation as a parish. Miss ANNA LOYD was the last of a large family, a lovely Christian character, and, although for some years incapable of active services, her steadfast faith and missionary zeal never flagged. There are many mission stations, both at home and abroad, where she will be most gratefully remembered.

May she rest in peace, and may light perpetual shine upon her.

APPEALS

BOMBAY CONVERTS' HOME FUND INDIA

Information may be had regarding this Home and its unique Christian work conducted by India's Christians among their own people, by writing to Professor S. L. Joshi, General Theological Seminary, Chelsea Square, New York. Reference—Bishop Brent, Buffalo, N. Y. Contributions towards the pressing needs of this work may be sent to THE LIVING CHURCH RELIEF FUND, Milwaukee, Wis., who will forward the same to the Anglican Bishop of Bombay.

This Home has been strongly endorsed by Bishop Tuttle, the Presiding Bishop. See THE LIVING CHURCH, Dec. 2, 1922.

MAKE YOUR WANTS KNOWN THROUGH 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

CURATE (UNMARRIED) FOR LARGE parish in Middle West, doing special work in Religious Education, and among young people: week-day classes in cooperation with public schools; unsurpassed opportunity for gaining experience; salary \$1,800; application, which will be regarded as strictly confidential, must state age, experience, and present work, and should be made to No. 765, LIVING CHURCH, Milwaukee, Wis.

THE PARISH OF ST. JAMES, FERGUS Falls, Minnesota, wants an unmarried Rector who appreciates a Sunday school and an intimate acquaintance with every parish member, and is a hard worker.

MISCELLANEOUS

ORGANIST AND CHOIRMASTER WANTED in La Grange, Ill., fifteen miles from Chicago—suburban parish, five hundred communicants; choir seventy-five male voices. Should be experienced in training boy choirs. Salary \$1,800. Address, with full particulars, REV. IRVINE GODDARD, Emmanuel Church, La Grange.

POSITIONS WANTED

CLERICAL

CATHOLIC PRIEST, UNMARRIED, AGE 40, hard worker, desires Parish. Would prefer location east of the Mississippi River. Address, Rector, care LIVING CHURCH, Milwaukee, Wis.

CHURCH WORK WANTED, MISSION STATION preferred. Address Rev. PERCY DIX, Latrobe, Pa.

MISCELLANEOUS

A CHURCHWOMAN, MIDDLE AGE, DESIRES position. House Mother in Boarding School, ten years experience, or Companion to a Lady. References. Address, R. B. LEIGH, 2115, Keystone Ave., Chicago, Ill.

ORGANIST AND CHOIRMASTER—GOOD appearance, can meet people of address—European travel and study—recitalist—colorist. Eastern and Western references. Address Churchman-763, care LIVING CHURCH, Milwaukee, Wis.

WANTED BY A CHURCHWOMAN, FOND of children, position as matron, housekeeper, or companion. References exchanged. Y. Z-766, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

ALTAR AND PROCESSIONAL CROSSES, Alms Basons, Vases, Candelsticks, etc., solid brass, hand finished, and richly chased, from 20% to 40% less than elsewhere. Address Rev. WALTER E. BENTLEY, Port Washington, L. I., N. Y.

AUSTIN ORGANS. ONE HUNDRED AND thirty-three Austins in Episcopal churches and cathedrals of this country. Among these are thirty of unusual and commanding size. The faithful record of behavior is believed to be unmatched. **AUSTIN ORGAN Co.** 180 Woodland Street, Hartford, Conn.

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

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

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.

VESTMENTS

ALBS, AMICES, BIRETTAS, CASSOCKS, Chasubles, Copes, Gowns, Hoods, Maniples, Mitres, Rochets, Stoles, Surplices. Complete Set of Best Linen Vestments with Outlined Cross, consisting of Alb, Chasuble, Amice, Stole, Maniple, and Girdle, \$35.00 Post free. MOWBRAYS, 28 Margaret St., London, W. I., and Oxford, England.

CLERICAL COLLARS AND CUFFS, Difficult to secure during the war, are now available in nearly all the former sizes and widths, in both linen and cleanable fabrics. By ordering now the manufacturers will be encouraged to complete and maintain this stock so that further delays will be avoided. Reduced prices—Linen (Anglican or Roman styles), \$2.25 per dozen. Cleanable fabric collars (also now carried in both single and turnover styles), 4 for \$1.00, postpaid. Cuffs double the price of collars. CENTRAL SUPPLY Co., Wheaton, Ill.

UNLEAVENED BREAD AND INCENSE

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

CONVENT OF THE HOLY NATIVITY, Fond du Lac, Wisconsin. Altar Bread mailed to all parts of United States. Price list on application.

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

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

CHRISTMAS CARDS

FLORENTINE CHRISTMAS CARDS, \$1.00 doz., assorted. Calendars, etc. M. ZARA, Box 4243, Germantown, Pa.

CHRISTMAS CRIB SET

6½ size, Kneeling \$ 5.00
10 inch size, Kneeling 10.00
28 inch size, Kneeling 50.00
Modeled, polychromed, and antiqued by **ROBERT ROBBINS, 50½ Barrow Street, New York—Telephone 4457 Spring.**

SHEEP

I NEED A PARTNER OR PARTNERS active or silent. Absolute protection to investment. Returns 75% to over 100%. Complete experience insures splendid results. A most healthful and tranquil form of business. Address **P. G., care LIVING CHURCH, Milwaukee, Wis.** (This notice will appear only twice.)

GAMES

SHAKESPEARE—HOW MANY QUESTIONS could you answer on Shakespeare? Consult the game "A Study of Shakespeare". Endorsed by best authorities. A good Christmas gift. Price, 50 cts. **SHAKESPEARE CLUB, Camden, Me.**

MISCELLANEOUS

REDEMPTION CERTIFICATE PLAN. PAY debts. Build Church. Write Box 346, Maplewood, N. J.

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

HOSPITAL—NEW YORK

ST. ANDREW'S CONVALESCENT HOSPITAL, 237 East 17th St., Sisters of St. John Baptist, October to May 15th. For women recovering from acute illness or for rest. Age limit 60. Private rooms, \$10 and \$20 a week.

BOARDING

ATLANTIC CITY

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

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, Calif. Prices \$25.00 to \$35.00 per week.

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.

RETREATS

A DAY'S RETREAT WILL BE HELD FOR the Associates of St. Margaret's Community, 1831 Pine St., Philadelphia, and for other women on Wednesday, January 10, 1923. Anyone wishing to attend, apply to the SISTER IN CHARGE. Sister Lydia Margaret.

WASHINGTON CATHEDRAL

A Witness for Christ in the Capital of the Nation.

THE CHAPTER

Appeals to Churchmen throughout the country for gifts, large and small, to continue the work of building now proceeding, and to maintain its work, Missionary, Educational, Charitable, for the benefit of the whole Church.

Chartered under the Act of Congress Administered by a representative Board of Trustees of leading business men, clergymen, and bishops.

Full information will be given by the Bishop of Washington, or the Dean, Cathedral Offices, Mount St. Alban, Washington, D. C., who will receive and acknowledge all contributions.

Legal title for use in making wills: The Protestant Episcopal Cathedral Foundation of the District of Columbia

MANUAL OF FAMILY PRAYER AND A NEW CHURCH CALENDAR

Dear to every good Churchman is the thought of a sacred home. Yet many are diffident and awkward about beginning that beautiful and helpful custom of Family Prayer.

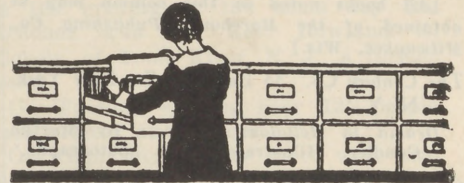
This Manual presents a convenient means to establish the practice in a most natural manner. It is simple and adaptable, and meets the frequent needs of family life: Grace at meals, Church seasons, Morning and Evening, Children's and Parents', and Special Prayers.

The Calendar is original in its practical adaptation to family use, conveniently arranged, combining Scripture readings in seasonal outline, with spaces left for writing in home anniversaries and Church dates.

Calendar and Manual not sold separately. Sold together for Fifty Cents the set, postpaid.

Published by the Brotherhood of St. Andrew, Church House, 202 S. 19th St., Philadelphia, Pa.

INFORMATION BUREAU



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

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

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

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

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

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

Church Services

CATHEDRAL OF ST. JOHN THE DIVINE, NEW YORK

Amsterdam Avenue and 111th Street
Sundays: 8, 10, 11 A. M., 4 P. M.
Week days: 7:30 and 9 A. M.
5 P. M., (choral).

ST. STEPHEN'S CHURCH, NEW YORK

Sixty-ninth Street, near Broadway
REV. NATHAN A. SEAGLE, D.D., Rector
Winter Sunday Services 8, 11 A. M., 4, 8 P. M.

CHURCH OF THE INCARNATION

Madison Avenue and 35th Street, New York
REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8, 11 A. M., 4 P. M. Daily 12:30

ST. ANDREW'S CHURCH, BUFFALO

Main Street at Highgate
REV. HARRISON F. ROCKWELL, Rector
Communions at 8; Sung Eucharist at 11

ST. CHRYSOSTOM'S CHURCH, CHICAGO

1424 North Dearborn Street
REV. NORMAN HUTTON, S.T.D., Rector
Sundays 8, 9:45, 11 A. M., 8:00 P. M.

ST. PETER'S CHURCH, CHICAGO

621 Belmont Ave., Chicago
Sunday Services:
7:30, 10:15, 11:00 A. M. and 5:00 P. M.
Daily Services:
7:30, 10:00 A. M., and 5:30 P. M.

GETHSEMANE CHURCH, MINNEAPOLIS

Fourth Ave. South at Ninth Street
Sundays 8, 11 A. M., 7:45 P. M.
Thursdays and Holy Days

ST. LUKE'S CATHEDRAL, ORLANDO, FLORIDA

Main Street and Jefferson
THE REV. C. STANLEY LONG, Dean
Sundays 8, 9:45, 11 A. M., 8:00 P. M.

BOOKS RECEIVED

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

The Century Co. 33 East 17th St., New York, N. Y.

Drama in Religious Service. By Martha Candler. Illustrated with photographs.

Columbia University.

Longmans, Green & Co., 55 Fifth Ave., New York, N. Y. Selling Agents.

The Populist Movement in Georgia. By Alex Mathews Arnett, Ph.D.

George H. Doran Co. 35 West 32d St., New York, N. Y.

Ann and Her Mother. By O. Douglas, author of *The Seaton's, Penny Plain*, etc. Price \$1.75 net.

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United States Steel Corporation. 71 Broadway, New York, N. Y.

United States Steel: A Corporation with a Soul. Speech of Hon. Will R. Wood of Indiana in the House of Representatives, Friday, June 23, 1922.

MEETING OF NEW YORK CATHOLIC CLUB

THE ANNUAL Requiem Mass of the New York Catholic Club was celebrated in connection with the November meeting. The Rev. Dr. William Pitt McCune, rector of the parish, was the Celebrant of the Mass at St. Ignatius'. The Deacon was the Rev. William H. A. Hall, and the Sub-deacon the Rev. Charles W. Manzer. The music, which was under the direction of the Precentor, the Rev. Canon Winfred Douglas, was the St. Dunstan Edition of the *Missa Pro Defunctis*. Later, after luncheon, the Rev. C. P. A. Burnett, vicar of Holy Cross House, read a paper entitled *The Requiem Mass*.

There was a great deal of interest shown in the idea of an American Catholic Congress, along lines more or less similar to the congresses which have been so useful to the Church in England. While the Club took no definite action in the matter, a committee was appointed to consider the question of the advisability of holding such a Congress, taking into consideration the great distances in the United States, and the present state of the American Church. This committee consists of the Rev. Prof. Edmunds, the Rev. Dr. McComas, the Rev. Dr. Delany, the Rev. H. Baxter Liebler, and the Rev. Dr. McCune.

At the December meeting, the speaker will be the Rev. William Harmon van Allen, D.D., rector of the Church of the Advent, Boston, whose subject will be, *Some Hopeful Aspects of General Conviction*.

CONNECTICUT BERKELEY ALUMNI ASSOCIATION

A MEETING of about twenty-five graduates of the Berkeley Divinity School was held on Monday, Nov. 20th, at Christ Church, West Haven, at which the organization was effected of a Berkeley Alumni Association in Connecticut, with the election of the Rev. Floyd S. Kenyon, '06, of West Haven, as President and the Rev. W. F. Borchert, '17, of Willimantic, as Secretary.

The Rev. John N. Lewis, D.D., '92, of Waterbury, presided as temporary chairman, and in the afternoon, after devotions in the church, addresses upon the work and ideals of Berkeley were made by the Rt. Rev. C. B. Brewster, D.D., Bishop of the Diocese, of the class of 1872, the Rev. Professor Hedrick, the Rev. W. A. Beardsley, D.D., '90, of New Haven, and L. E. W. Mitchell, of the senior class at the school.

The clergy were entertained at a dinner by the Rev. F. S. Kenyon.

MEMORIAL TO THE LATE CHAPLAIN PIERCE

AT A THANKSGIVING SERVICE, NOV. 30th, in the Post chapel at Fort Leavenworth, Kans., a bronze tablet to the memory of the late Charles Campbell Pierce, D.D., Chaplain, U. S. A., was unveiled, with appropriate ceremonies. This tablet was made possible by the chaplains of the Army and is the first instance of the kind in the history of the corps. Chaplains of all religious affiliations entered into the memorial as a testimony to the sterling qualities of the man, and in recognition of his ability as an Army chaplain. The Rt. Rev. Sidney C. Partridge, D.D., Bishop of Western Missouri, was the preacher on the occasion.

CONSECRATION OF BISHOP ROBERTS

THE RT. REV. WILLIAM BLAIR ROBERTS was consecrated Suffragan Bishop of South Dakota in Calvary Cathedral, Sioux Falls, Wednesday, Dec. 6th, by the Most Rev. Daniel S. Tuttle, D.D., Presiding Bishop, the Rt. Rev. H. L. Burleson, Bishop of South Dakota, and the Rt. Rev. I. P. Johnson, D.D., Bishop of Colorado, assisting. The sermon was preached by the Rt. Rev. F. F. Johnson, Bishop Coadjutor of Missouri, who was Bishop of South Dakota when Bishop Roberts first came to the District. Bishop Roberts was presented by the Rt. Rev. Dr. Remington, Bishop of Eastern Oregon, his immediate predecessor, and the Rt. Rev. Dr. Bennett, Bishop of Duluth, the only Bishop native of South Dakota. The Rt. Rev. F. A. McElwain, Bishop of Minne-

Bishop Roberts finds, when on his way to his consecration, he drove his car fifty miles to the Missouri river to find it full of floating ice, and the ferry inoperative. He walked a mile on the ties of the railroad bridge, and barely made the train which carried him the remaining 150 miles to Sioux Falls. There he gave one day to the making of arrangements, including the purchase of the first hat he has worn for fifteen years. He spent the day after his consecration in Sioux Falls, and then returned to the Rosebud Reservation, where he will perform his first episcopal act. His future residence is to be in Sioux Falls.

On the afternoon after Bishop Roberts' consecration he was guest of honor at a luncheon, at which ten bishops of the Church, a bishop of the Roman Church, the Rt. Rev. Bernard J. Mahoney, and a large number of others were present.

Bishop of the Diocese, the Rt. Rev. Edwin S. Lines, D.D., preached the sermon. In the evening of the same day the preacher was the Rev. Rowland S. Nichols, of Toms River, N. J., a former rector.

On Tuesday evening over 125 people were present at a dinner.

On Thanksgiving Day there were two corporate communions of the members of the parish, and at both services large numbers were present.

During the rectorship of Mr. Hamblin the church has been entirely rebuilt and enlarged. The parish membership is, at present, 250 communicants with a large number of interested people. The Church school enrollment is 75 pupils, with 11 officers and teachers. A new era looms up for St. John's in the immediate future, and great things are hoped for.

ARCHDEACON RICH GOES TO DELAWARE

GREATLY TO THE REGRET of his many friends in the Diocese of Southwestern Virginia, the Rev. Ernest A. Rich has accepted a call to a charge in the Diocese of Delaware, effective Dec. 1st. Since the death, in 1913, of that splendid gentleman, the Rev. John Janney Lloyd, D.D., Mr. Rich has followed in his footsteps as Archdeacon of "the Southwest". In his labors among the people in the mountains, in the mines, and in the lumber camps, Mr. Rich has exercised a wonderful ministry, bringing to bear his boundless energy, his intense enthusiasm and love for the work, and affectionate sympathy for each of his people; and, in the hearts of all these, he has made for himself a place which it will be difficult for another to fill.

Mr. Rich and his family will be greatly missed not only in "the Archdeaconry" but throughout the Diocese, and the love and good wishes of a host of affectionate friends will follow them to their new home.

ANGLO-CANADIAN MEMORIAL SERVICE

THE ANNUAL MEMORIAL SERVICE of the British and Canadian Veterans of the Great War resident in Portland, Me., was held on the Sunday next before Advent, at St. Luke's Cathedral, in that city. The veterans assembled at the headquarters of the American Legion and marched to the Cathedral, led by a band, and under command of Col. John B. Keating, the British consul. They were met at the door by the choir and clergy, and were escorted to the seats reserved for them in front. The colors, British and American, were carried into the chancel, and set up beside the altar, which was decorated with victory palms. British and American flags were also draped over the rood-screen and the pulpit. Present with the veterans were representatives of the American Legion and Auxiliary, of the Veterans of Foreign Wars, of the Red Cross, and of the Salvation Army.

The preacher for the occasion was the Very Rev. Edmund R. Laine, Jr., dean of the Cathedral, who served as a chaplain with the American Expeditionary Forces in the late war. At the close of the sermon Dean Laine read prayers for the souls of those who died in the war, after which a piper, standing in the main aisle, sounded a pibroch of requiem. The impression made by the service, which was attended by a large congregation, was profound.



THE RT. REV. WM. BLAIR ROBERTS,
SUFFRAGAN BISHOP OF SOUTH DAKOTA.

sota, said the Litany. The Rt. Rev. Drs. E. V. Shayler, Bishop of Nebraska, H. S. Longley, Bishop Coadjutor of Iowa, and John P. Tyler, Bishop of North Dakota, were also present in the sanctuary.

Bishop Roberts was born in Detroit, Mich., Dec. 10, 1881, the son of the Rev. Wm. J. Roberts. He was graduated from Trinity College and the Berkeley Divinity School. He went immediately to the Rosebud Reservation, with headquarters at Dallas, where he has been ever since, except during the war, when he was a chaplain of the 88th Division. In 1908, when he first attempted this difficult work, there were no churches, and practically no Church organization; he has, however, in the fourteen years, organized four missions, with a communicant list of 300, has built several churches, parish houses, and other buildings, and founded the hospital at Winner. In addition to this he has exercised active leadership over the Indian work at Ponce Creek in Gregory county.

As an illustration of the conditions that

Bishop Mahoney congratulated Bishop Burleson on his new suffragan, and the new suffragan on his bishop. Bishop Tuttle was the last speaker. He spoke of himself as the grandfather of the House of Bishops sitting at one corner of the table, while Bishop Roberts, the baby of the House, was sitting at the other corner. He said, addressing Bishop Roberts, "You are the 144th bishop now in the United States and just completes the 'gross'." Though we cannot judge alone by the outward signs of growth, it is a fair indication, and we can thank God for the number of bishops we now have. You will be a bishop among your old companions. God speed you. I wish you well in everything you are going to do in South Dakota."

ANNIVERSARY OF ST. JOHN'S NEWARK

ST. JOHN'S CHURCH, Newark, N. J., the Rev. J. Fred Hamblin, rector, celebrated its fifty-fifth anniversary beginning on Sunday, Nov. 26th. On that day the

CONVOICATIONS UNCHANGED, LARGELY, BY ELECTIONS

A Unique Latin Service—Canon McClure of the S. P. C. K. Dead—Archaeological Interests

The Living Church News Bureau }
London November 24, 1922 }

THE ELECTION of Proctors to the Lower Houses of Convocation (Canterbury and York) is now complete, with the result that very few new faces will be seen; for the most part the former proctors have been returned. In many dioceses, indeed, there has been no change of personnel at all. In London, however, there are five new men out of a total of thirteen. Among the newcomers who will be welcomed are Canon Adderley, the well-known rector of St. Paul's, Covent Garden, and the Rev. C. R. Deakin, vicar of Christ Church, South Hackney, to whom belongs the distinction of having originated the Anglo-Catholic Congress Movement. Another newcomer is the Rev. A. Iremonger, who is to succeed Mr. Pendeel-Brothurst as the Editor of the *Guardian*. Mr. Iremonger was a member of the Archbishops' Committee on the Church and Rural Life, which, on account of its strictures on the country clergy, evoked such strong protest. Mr. Iremonger valiantly defended the report against its critics.

The Rev. H. L. Pass, returned for Chichester, is the Principal of the Chichester Theological College, and was ordained comparatively late in life, after having been a great force in the life of the University of Cambridge, notably by the founding of St. Anselm's House, after the pattern of the Pusey House at Oxford.

Dr. P. N. Waggett, who is one of the proctors for the clergy of the Oxford diocese, is the best-known, perhaps, of the Cowley Fathers.

In the diocese of Exeter the return of the Rev. W. H. Sharp, vicar of All Saints', Plymouth, is considered a notable victory for the Anglo-Catholic cause, for Mr. Sharp was chairman of the executive committee of the Plymouth Anglo-Catholic Congress, which it will be remembered was publicly discountenanced by the Bishop of Exeter.

The Prolocutor of the last Canterbury Convocation was the Dean of Westminster (Bishop Ryle), and there is no doubt that he will be re-elected to this position at the meeting of Convocation in the Chapter House of St. Paul's Cathedral next Friday, Dec. 1st.

A UNIQUE LATIN SERVICE

Once in three years the Royal College of St. Peter's, Westminster, formally and religiously remembers in a unique Latin service, in the Abbey, those who, by their benefactions, founded it and added to its lustre. This service was held last Friday evening, on the anniversary of the accession of the school's foundress, Queen Elizabeth. To the famous "good Queen Bess" the School owes its peculiarly privileged position and the close association which has long existed between it and Christ Church, Oxford, and Trinity College, Cambridge.

The service, in Latin throughout, was essentially one of thanksgiving. This characteristic note was struck in the Psalms (148 and 150) and in the *Te Deum*. No Lesson could have been more suited to the occasion than that which was beautifully read by the Dean from

the 44th chapter of Ecclesiasticus, the opening verses of which, "Let us now praise famous men", are so extraordinarily appropriate to the traditions of the School. Every syllable of the long *Comendatio Benefactorum* which followed, and was read by the headmaster, the Rev. H. Costley White, must have been heard by all in the large congregation, and many names famous in the history of England would have been recognized. The prayers which are read daily in the School were intoned, and the service closed with the noble hymn *Salvator Mundi Domine*, set to a familiar tune; the soft effect of the last verse, sung by the congregation kneeling, was extraordinarily fine.

The service was evidently most carefully rehearsed, and reflected much credit not only on Mr. Sydney Nicholson, the Abbey organist, but also on Mr. A. Goldsbrough, the School music-master. For this occasion the School choir was reinforced by the Abbey choristers.

CANON MCCLURE OF THE S. P. C. K., DEAD

Canon Edmund McClure, who passed to his rest this week at the ripe age of 86, was, more than any other, responsible for the modern development of the Society for Promoting Christian Knowledge, whose Editorial Secretary he was for forty years. Canon McClure combined qualities rarely found in one individual, for he was a profound and widely-read scholar, and a most able man of business. When he came to the S. P. C. K. in 1875 he found its methods extremely old-fashioned, and its publications mainly confined to tracts. The Society soon showed evidence of the new spirit which directed its output, and under the expert guidance of Canon McClure the present great publishing business was built up. A complete master of the technical side of book-production, at the same time his learning was a constant source of astonishment even to those who knew him well. He was a great authority on all that related to the Holy Scriptures, and was acquainted with all the languages of Europe and most of those of the East. It is upon the foundations which the late Canon McClure so "well and truly laid" that the S. P. C. K. builds so vigorously today.

ARCHEOLOGICAL INTERESTS

What remains of Whalley Abbey, near Manchester, the earliest buildings of which date from 1330, and which was formerly the home of Cistercian monks, has been bought for the Church of England by the Manchester Diocesan Board of Finance. The monks' dormitory (or "dorter") was recently acquired by Roman Catholics for conversion into a church, and no secret has been made of their desire to own the main Abbey buildings and cloisters, which are in an excellent state of preservation. But the owner, Mr. Travis Clegg, is an active Churchman, and has made it possible for the diocesan authorities to secure the greater part of the buildings for the use of the Church of England.

Whalley is among the latest of the Cistercian houses built in England, for the migration from the first site, which was so common an experience of Cistercian communities in this country, did not take place until the end of the thirteenth century. Then the monks of Stanlawe in Cheshire grew weary at last of the floods

which had hampered their health and their devotions for a hundred years, and moved to a new and drier site in the beautiful valley of the Calder. The last abbot was charged with complicity in the Pilgrimage of Grace, and most unjustly executed. The abbot's lodging, itself a sign of Cistercian decadence, has long served as a dwelling-house for the late owners, and it has now been suggested that it may make a home for the Bishop of Blackburn. Other parts of the conventual buildings are capable of repair and adaptation to fresh uses (a small theological college is one of the proposals put forward). The Manchester Board of Finance is to be congratulated on its far-seeing policy in securing for the Church of England so interesting a link with the past.

While on an archeological topic, I am reminded that a discovery of considerable interest has been made in the chapel at Bishop Auckland Castle, the residence of the Bishops of Durham. Workmen engaged by the Ecclesiastical Commissioners to repair some dilapidations in the west wall of the chapel, found the floriated capital of an arch deeply embedded in the plaster. When the whole of the plaster had been removed, a perfect specimen of some beautiful arcading of the twelfth century was revealed. Several arches which have been exposed to view are to be left uncovered. The chapel was formerly the banqueting hall of the Bishops of Durham. It was built by Bishop Pudsey, who died in 1197, and the arcading, it is suggested, was covered up by Bishop Cosin in the seventeenth century, when he turned the hall into a chapel.

THE PERFORMERS AT OBER-AMMERGAU

In the course of a lecture given this week at St. Mark's, Camberwell, the Rev. T. P. Stevens, Succentor of Southwark Cathedral, spoke of the impoverished condition of the performers in the Passion Play of Ober-Ammergau. The reason is not far to seek. When the prices of the seats for the play were fixed, the mark stood at 800 to the pound sterling, and the charges were never altered. The price of the best seats when the first performance was given was 1s. 8d. in English money (or 40 cents in American money). The price in English currency moved down slowly from that figure to 1¼d. The players did not receive their shares for about two months after the last performance, during which period the mark declined in value considerably. Mr. Stevens cited the case of Franzl Lang, the Penitent Thief of the play, who after nine months of strenuous work and neglect of ordinary business, received 24,000 marks, or less than an English pound sterling. He (Lang) and most of the performers are faced with the gravest anxiety, and their only hope is that foreign visitors will come to their aid by placing orders for wood-carvings and other things made in the Bavarian village. Warm-hearted Americans, please note!

AN ANGLO-CATHOLIC CONFERENCE

A private conference, representative of all those interested in the Anglo-Catholic Congress movement throughout the country, has been in session for two days this week. No details have been supplied to the press, but it is understood that the practical arrangements of the coming Mission to the country were under consideration, as well as many other important matters. The conference, which was held in London, had its social as well as its business side, and many of those composing it dined together on Tuesday evening.

AN ORNAMENTS LITIGATION

An order was made on July 29th by the Consistorial Court of London, on the petition of certain parishioners of the parish of St. Magnus the Martyr, by London Bridge, that a faculty should issue for the removal from the Church of St. Magnus of certain articles and ornaments alleged to have been introduced by the rector, the Rev. H. J. Fynes-Clinton, without a faculty, and to be illegal. The faculty was to be suspended for a month to give the rector and churchwardens an opportunity for removing such articles. On the 7th of this month the petitioners applied for the issue of the faculty, alleging that certain of the articles had not been removed, and that though some had been removed others of the same nature had been substituted. A citation to all interested persons was therefore posted

during the week-end, by order of the Vicar-General, on the main door of St. Magnus' Church, to show cause why the faculty directed to issue, after the lapse of a month for the removal of the articles, should not also authorize the removal of any substituted articles.

A meeting of laymen will be held next Monday evening at the Church House, Westminster, when resolutions of sympathy will be moved with Fr. Fynes-Clinton, and a protest made against the treatment to which he and his loyal congregation have been subjected.

Alas! how all this revives recollections of the troublous times experienced by Catholics in the eighties of last century—times which the veterans among us fondly began to hope had disappeared for ever.

GEORGE PARSONS.

CANADIAN CATHOLIC FELLOWSHIP HOLDS FIRST PUBLIC SERVICE

The Bishop in Jerusalem on Zionism — Stones of Remembrance — Chinese Work in Victoria.

The Living Church News Bureau
Toronto, December 7, 1922

THE RECENTLY formed Catholic Fellowship held its first public service and meeting at Knox College, Toronto, on Dec. 4th, and the little group that began the movement in Canada has every reason to feel proud of the inspiring and devotional character of the service and the evident success of the public meeting which followed it.

The chapel of Knox College is a beautiful stone building, in perpendicular Gothic, and its furnishings of oak are solid and dignified. The raised platform, at what Anglicans would call the chancel end, has a substantial oak pulpit on one side and the seat for the organist on the other. In the center stands a stately and completely bare holy table of oak, made in the altar form. At the back of the platform and on the sides are stalls for the staff and the choir.

The service consisted of the Office of the Catholic Fellowship said by two Anglican priests, the Rev. H. McCausland, of Sutton, and the Rev. A. E. Bruce, of Pickering, the lesson (our Lord's high-priestly prayer for unity) being read by Prof. Michael, of Victoria College (Methodist), and the sermon preached by the Rev. Prof. Kilpatrick, D.D., of Knox College (Presbyterian). The music was under the direction of Mr. Tattersall, the organist of Old St. Andrew's Presbyterian Church. Those officiating, and the students who formed the choir, wore college gowns and the hoods of their degrees.

The Office of the Catholic Fellowship consisted of the "Our Father" said silently, followed by "O God, make speed to save us" etc. and the *Gloria*. After this, Psalms 121 and 122 were recited antiphonally, followed by the *Gloria*. After the Chapter, the response was "Thanks be to God". Then followed the *Veni, Creator*, sung with deep feeling, as the office hymn. After a versicle, "He maketh peace in thy borders," and the response "And filleth thee with the flour of wheat," the *Magnificat* was chanted with the antiphon, "I will not leave you comfortless, Alleluia. I go away and come again unto you, Alleluia; And your

heart shall rejoice, Alleluia." Then followed the well known prayer to our Lord, for the peace of the Church. Before the sermon the stately Advent hymn, "O come, O come, Emmanuel," was sung. After the sermon intercessions were offered by Professor Davidson, of Knox College.

Professor Kilpatrick preached from the text "To be carnally minded is death; to be spiritually minded is life and peace," and in words of convincing earnestness pleaded the vital need of spiritual-mindedness as the great characteristic of all who bear the vessels of the Lord. He regarded the Catholic Fellowship with its emphasis on Catholicity and freedom as indeed a promising step looking towards ultimate reunion. The unity of the spirit is the first essential. No machine-made unity will be worthy of the name. He emphasized the wrong of sectarianism, and pleaded for Catholic Order and Catholic Faith, and worship "culminating in the mystery of the Holy Eucharist."

After the service a public meeting was held in one of the lecture rooms of the College, presided over by Chancellor Bowles, of Victoria College, when addresses setting forth the principles of the Catholic Fellowship were delivered by the Rev. F. J. Moore, of St. James' Cathedral, and the Rev. Prof. Davidson, D.D., of Knox College. The ideals of the Fellowship would seem to be that Catholic-minded men of all Communions should meet together in real friendship and together explore the riches each Communion has to offer. As it is officially put:

"The Fellowship owes its existence to a group of men in Toronto who, in conference, have been led to feel that a Catholic-minded explorative fellowship might make an enduring contribution in the direction of Christian Unity."

The basis of the Fellowship is as follows:

"Affirming our belief in the Holy Catholic Church as the Body of Christ and the Organ by which He is redeeming the world, and desirous of realizing the fullness of the Catholic heritage, we would explore and appropriate all that is essential and helpful to life, faith, worship, and order, in the experience of the whole Church, endeavoring to combine Christian faith with freedom of thought.

"We believe in the grace of Sacraments,

the sacrificial significance of worship, the necessity of expressing devotion in visible forms, and the value of appeal through the senses to the soul.

"We also seek, through fellowship, to put an end to the divisions, strifes, and animosities which sin against Brotherhood and rend the Body of Christ."

"We think of the Catholic heritage as a broad and goodly land, the Canaan of the Lord's New Israel, 'All things are yours and ye are Christ's', and we think of the whole land as for all to possess; in the things of the spirit there is naught mine that is not also thine. We seek unity in fullness of possession."

The three honorary presidents of The Catholic Fellowship are the Bishop of Kootenay, Prof. Kilpatrick, of Knox College (Presbyterian), and Chancellor Bowles of Victoria College (Methodist); the president is Prof. Davidson, of Knox College, and the honorary secretary, the Rev. A. E. Bruce, rector of Pickering.

THE BISHOP IN JERUSALEM ON ZIONISM

The Rt. Rev. Dr. Rennie McInnes, Anglican Bishop in Jerusalem, has been visiting a number of centers in Canada. Speaking last Sunday evening at St. Alban's Cathedral, Toronto, Bishop McInnes declared that Zionism would be a dismal failure unless the movement abandoned what were termed "aggressive and intolerable" claims.

Speaking from personal observation, Bishop McInnes expressed the opinion that the Zionists in the Holy Land had been unwise in speech and action, that the Mohammedans and Christians were extremely bitter, and that the natives had become convinced that the movement had as its aim the ejection of the present population, and the setting up of a Jewish State. So strong was this feeling, he said, that the Christians and Mohammedans had united and had assured the British Government of their definite opposition to Zionism and to the Jews.

He was of the opinion that Zionism was non-religious in its character, and nationalistic and political in its aims.

Bishop McInnes stated that he was a supporter of the ideals of Zionism. In fact, he claimed to be a more loyal Zionist than any Zionist he had yet met, "but they have gone far beyond anything the British promised," he added. Their actions had given reason for the belief that the Zionist wished to turn other people out of the Holy Land and establish a Jewish Government.

Further, Zionism had created division among the Jews themselves. Many influential Jews in the United States were opposed. Bishop McInnes quoted one United States Rabbi as saying: "Zionism cuts at the roots of our philosophy. We are not a nation, never have been one, and do not want to be; we are a religion."

"I am convinced," added the Bishop, "that unless they drastically change their ways and abandon their aggressive and intolerable claims, unless they can show some sympathy for the other races in Palestine, Zionism will be a dismal failure."

The Bishop paid tribute to the abilities of Sir Herbert Samuel, the British High Commissioner, himself a Jew.

STONES OF REMEMBRANCE

There have just been built into the interior walls of St. Paul's Church, Toronto, some stones of remembrance, of considerable historical interest. Under the commemorative stained-glass window, in which are set about 700 fragments

of colored glass from ruined cathedrals, churches, and public buildings of the war zones of Belgium, France, and Italy—collected and presented by Brig. General C. H. Mitchell—have been placed some flint stones from Vimy Ridge, near "the Pimple"; a billet-moulding from the Cloth Hall of Ypres, and a piece of white marble from the Cathedral of Ypres; also a carved boss from the north portal of Rheims Cathedral, France.

Near the main door, has been built into the wall a stone taken from the beautiful central tower of Canterbury Cathedral during the last restoration in 1904-1907, eroded by the wind and weather of the last 450 years. On its face has been carved this inscription: "This stone was taken from Bell Harry Tower, Canterbury Cathedral, England, and was used in the construction of the original building completed in 1495. It was given in 1922 by the Dean and Chapter to the Rev. Canon Cody, rector of St. Paul's, Toronto, to be placed in this church as a visible link between the mother Cathedral of English Christendom and the daughter Church in Canada."

CHINESE MISSION WORK IN VICTORIA

The new quarters of the Chinese Mission at Johnson St., Victoria, British Columbia, has been opened and hereafter the students will have an extremely fine building in which to carry on their studies and their work. The mission occupies a two-story building, the ground floor of which has been made into a fine, well-lighted hall and a class-room for the evening students. This property was recently purchased by the A. F. M. for \$10,000. The mission was opened and dedicated by the Rt. Rev. Dr. Schofield, Bishop of Columbia.

A large attendance of members of the Columbia Diocesan Woman's Auxiliary, together with clergy and other Church officials, participated in the opening ceremonies, when Bishop Schofield, the Rev. N. L. Ward, head of the Church's Chinese mission work in the province; the Rev. F. A. P. Chadwick, chairman of the Johnson Street Mission Board; Mrs. Belson, president of the Woman's Auxiliary, and Mrs. Gilbert Cook, teacher in the mission, took part. Sixty small Chinese pupils participated in the programme of songs and other items.

There are three daily "shifts," at which Chinese pupils attend—one in the morning, another in the afternoon, and the third at eight in the evening. At present the total of all three shifts is over ninety pupils per day.

DR. CODY CRITICIZES SCHOOL HISTORIES

Speaking at a banquet given at the King Edward Hotel, Toronto, to 300 members of the International Association of Fairs and Exhibitions by the Canadian National Exhibition Association, Dr. Cody was cheered to the echo when, after outlining the past misunderstandings between Canada and the United States, he said: "Those days are gone forever, and it is not right that the text-books we use in our Canadian public schools should continue to teach history that is wrong. Our text-books contain a history of the Revolutionary war which is not true. I make no apology for this statement. The great historians of your own country are now writing histories which clearly set forth that the Revolutionary war, at the worst was a civil war, and not all the good was on one side nor all the bad on the other."

MISCELLANEOUS ITEMS

In Christ Church, Edmonton, a very impressive service was held when the Lieutenant-Governor of the Province unveiled a memorial window to the late Mr. M. R. Jennings, a former active member of the congregation, and formerly manager of the *Edmonton Journal*.

A bronze cross, a memorial to the nineteen members of All Saints' Church, Ottawa, who gave their lives in the war, was unveiled by the Rt. Hon. Sir Robert L. Borden, K.C.M.G.

The Bishop of Montreal, who lately visited Woodstock, Ont., was the guest at a banquet and a public reception given in his honor in St. Paul's parish house by his old parishioners.

On Dec. 1st, in St. Alban's Cathedral, the Bishop of Toronto installed the Rev. L. Ralph Sherman, as Canon of Trinity. A number of recently-licensed lay readers were also admitted to their office. The Bishop invited the members of the Brotherhood of St. Andrew and of the Sunday School Association of the Deanery of Toronto to attend the service.

A very successful annual meeting of the Nova Scotia Branch of the Woman's Auxiliary was held in Sydney, Cape Breton. Mrs. H. W. Cunningham, who has been president for the last seven years, declined renomination, and Mrs. J. P. D. Lloyd was elected president. Mrs. Cunningham was given the honor of a Dominion Life Membership as a token of the esteem in which she is held by the Nova Scotia members, and as a mark of appreciation of her past services.

The Brotherhood of St. Andrew held a successful fall assembly at the Church of the Resurrection on Dec. 2d. The Rev. E. C. Gillman, rector of the Church, addressed the meeting on What the Brotherhood Has Done for my Church. At supper addresses were delivered by the Bishop of Toronto and the Bishop of Keewatin. In the evening the address was delivered by the Rev. Canon Plumbtre, of St. James' Cathedral, who made a plea for goodwill amongst men, and emphasized the importance of the work which the Brotherhood is doing. President W. G. Watt of the Toronto Assembly presided.

BOSTON CAMPAIGN RETURNS SHOW GREATER ENCOURAGEMENT

Has Duplex Envelope Served its Purpose—Miscellaneous Items

The Living Church News Bureau }
Boston, December 11, 1922 }

RETURNS from the Every-member Canvass are now being reported more favorably than they were a week ago. In his report of the Cathedral's pledges for the coming year, Dean Roussmaniere states that thus far three hundred and ninety-seven pledges, amounting to \$45,000 have been received. He furthermore reports that the amount now pledged is larger than on the corresponding Sunday of last year, as is also the number of pledges. The Cathedral's quota this coming year for the work of the whole Church, exclusive of its own work, is \$51,467. The 1923 quota for the Advent is \$22,260, for Emmanuel \$33,911, and for Trinity \$41,255. In writing of Trinity's hope to meet this 1923 quota, Charles E. Mason, said, "Since the apportionment system was established Trinity has always met its quota. Although it is fifty per cent greater next year than this, we hope to continue our record."

HAS DUPLEX ENVELOPE SERVED ITS PURPOSE?

A real issue has been raised by the *Church Militant* in an interesting editorial this month as to whether or not the duplex envelope has served its purpose. Some parishes have already discarded it, and are using the single envelope. And instead of having two treasurers, these parishes are using only one treasurer for both, or for more than two funds. The editorial says in part:

"The duplex envelope has come to be an almost universal accessory to the financial operations of the parish. It is a modern innovation which came into being a decade or so ago, together with the every-member canvass, both of them initiated through the ingenuity of a lay missionary movement starting in the evangelical Churches. Today there is scarcely a parish or mission in the Diocese which does not make use of the famil-

iar double envelope. It has increased missionary giving. It has ensured more regular support of missions through a segregated budget and, usually, a separate treasury account. So in spite of its recent birth, it has come to be regarded as a *sine qua non* of Church finance.

"Why longer employ a makeshift? Is not the time approaching when we should come out flat-footed and say that the quotas for Convention Assessment, Diocesan work and National work are as regular items as the coal, the salaries, and the postage? We would thereby dignify the Church's work. We would strike a blow at parochialism. And we would come nearer the Master's ideal.

"There are difficulties in the way not to be minimized. Parish officers would have to practice strict fairness in adhering to the budget. The giver would have to learn to add two pledges and make one. But the chronic objector—there are very few left now—would be routed! And the whole Church would be doing the whole work of the Church. We realize this is revolutionary doctrine. There are some who already regard the black and red printing as sacrosanct. But at least let us give the matter some thought."

MISCELLANEOUS ITEMS

Two of the clergy of the diocese have been seriously injured this fall by being run over by automobiles. The Rev. Francis Beal, rector of St. James' Church, West Somerville, and secretary of the Massachusetts Clerical Association, who was hurt quite badly as he was knocked down by an automobile, is now entirely recovered, and is again at his work. The Rev. George E. Osgood has not yet recovered from his injury, but is much better.

Dr. Mann has announced that only \$200 is needed to complete the \$10,000 memorial to the late assistant of Trinity Church, the Rev. Ruben Kidner. The fund will be used to endow a bed in the Massachusetts General Hospital.

The twenty-ninth annual conference of the southeastern district of the Massa-

chusetts Branch of the Woman's Auxiliary was held Nov. 10th in St. Martin's Church, New Bedford. The Rev. Henry Medary, rector of St. Thomas' Church, Taunton, was the preacher at the service of remembrance in the morning. Addresses in the afternoon were made by Miss Laura Revere Little, Miss Eva D. Corey, and the Rev. John C. Chapman, D.D., of Anvik, Alaska.

The December meeting of the Episcopalian Club was held Dec. 11th, at the Copley Plaza Hotel. The principal speaker was Carveth Wells, Fellow of the Royal Geographical Society of London. The presidents of the other religious clubs in Boston were the invited guests at the dinner in the evening in recognition of a similar courtesy extended recently to the president of the Episcopalian Club.

The Rev. James Thayer Addison, of the Episcopal Theological School faculty, gave the address Dec. 11th before the 209th meeting of the Massachusetts Clerical Association. Through the courtesy of the Rev. Prescott Evarts, the members of the Association were the guests of the rector at Christ Church. The clergy have

expressed their appreciation of the plan which is being used this year, of the Association meeting each month as the guest of a rector and parish. In this way the clergy become quite intimately acquainted with each others parishes.

The Boys' Work Counsellor, Mr. F. W. Lincoln, announces that the fifth annual meet and service for the boys' clubs of the diocese will be held on the afternoon and evening of Washington's birthday. Bishop Slattery will be the preacher. In writing of helpful suggestions to the leaders of boys in parishes, Mr. Lincoln said,

"Leading a group of boys is a real job that many men accept on principle and fail in the execution of the duties through lack of study and preparedness. Books that all leaders will find helpful are, *The Scout Master's Manual*, *The Manual for Leaders of Comrades* (if you have older boys), *The Manual for Leaders of Pioneers* (for younger boys). The program suggested can be worked in with the program you are now following. The boy psychology discussed is important and necessary for every leader; any book store can supply these manuals."

tian statesman, Dr. Wong, a product of Christian missionary work in China. Also, continued the Bishop, "the military governor of Peking, today, is a Christian and of his army of 10,000 men, 8,000 are Christians!"

Mr. Franklin, for the National Council, presented the Program in a way that won him instant and unflagging attention, even at the close of a fairly long meeting. His "parable of psychological millinery salesmanship" appealed to his feminine hearers with great force. Style and becomingness first, and price last, was its formula. So with the Church's psychology of spiritual salesmanship: needs first, and cost last. "It has worked, and will work," said Mr. Franklin, and he instanced how the appeal for a proper water supply for the Mahan school at Yangchow had won an instant response at Portland on the ground of need alone, not cost.

Mr. Franklin's analysis of the distribution of every cent of every missionary dollar is worth recording: Domestic needs, 37c.; Foreign, 35c.; Religious Education, 4c.; Social Service 1c.; Publicity, 3c.; Finance 2c.; Field Department, 2c.; Woman's Auxiliary, 1c.; Girls' Friendly and other National Societies, 2c.; Interest on loans, 1c.; Repayment of Principal, 5c.; Negro work, 3c.; Brotherhood of St. Andrew and similar work, 3c.; Remainder, 1c.; Total, 100 cents.

Bishop Manning closed the meeting with a plea for the intensive cultivation of the parochial field, so that in that crucial spot the whole force of a united membership should get behind the whole task of the whole Church.

Incidentally, the diocesan Woman's Auxiliary has raised over \$40,000 of its generous pledge of \$50,000 towards the diocesan Program quota. There is no doubt about the balance.

BRIEFER MENTION

On Thursday evening, Dec. 7th, a grand concert and ball took place at the Waldorf-Astoria in aid of the Greek sufferers from Turkish atrocities. The benefit was under the auspices of the Church Advisory Committee on Succor to the Near East. Mrs. W. T. Manning, Mrs. E. M. Stires, Mrs. Haley Fiske, Mrs. George Zabriskie, Mrs. J. Hull Browning, Mrs. Samuel Thorne, Jr., Mrs. Gavin Hadden, and Mrs. C. R. Stetson were among the patronesses. Mlle. Lela Fotiades, of the Paris Conservatoire, was the soloist.

St. Marks-in-the-Bouwerie celebrated the festival of St. Nicholas on Sunday afternoon, Dec. 3d, and, incidentally, its Dutch ancestry, for Petrus Stuyvesant, Past Governor General of New Amsterdam, is buried in its churchyard among other Dutch worthies. Addresses were made by the Rev. William Guthrie, rector, and by Herman Gerard von Oven, Acting Consul-General of the Netherlands, and by Neil Van Aken, Ph.D., editor of *Holland and Her Colonies*. The Dutch National Anthem was sung by Jan Van Bommel and *The Dutch Patrol* was read by Christopher Van Courtlandt.

Bishop Brent spoke on America's Relation to World Problems, on Friday afternoon, Dec. 8th, at the Church of the Incarnation, Madison Avenue.

Bible Sunday, Dec. 10th, was very generally observed in the churches of New York by special services and sermons. The annual anniversary service (the 113th) of the New York Bible Society took place at the Marble Collegiate Church (Reformed) in the evening. The Rev.

WORLD OUTLOOK PRESENTED TO NEW YORK AUXILIARY

Items of Briefer Mention

The Living Church News Bureau }
New York, Dec. 9, 1922 }

A VACANT seat at church on Sunday means that the occupant is either sick or hunting." This is at Point Hope, Alaska, as the Rev. W. A. Thomas, our missionary there, told the great gathering of women at Synod Hall at the Advent meeting of the diocesan Woman's Auxiliary on Tuesday afternoon, Dec. 5th. The instant response of cheers and laughter told that the contrast to our less conscientious church-going habits was appreciated. The shot went home! In this connection, I wish to correct a wrong impression conveyed in my summary of Mr. Franklin's speech at the Bishop's meeting in Carnegie Hall. He did not say that "only 15 per cent of New York's 95,000 communicants went to church," but that such a percentage prevailed in quite a number of parishes he had visited. Even so, every parish in the diocese must envy St. Thomas' mission at Point Hope!

The Advent meeting of the diocesan Woman's Auxiliary is always and easily the best of its kind. This year was no exception. The program included a veritable world outlook. Japan, China, Alaska, and the rest of our country and our own diocese were included in the survey.

The day began with a celebration of the Holy Communion in the Cathedral, at 10:30 A. M. Bishop Manning was the celebrant. A call to more thorough consecration to the Church's great tasks was the plea sounded by Bishop Shipman in his usual simple but earnestly impressive manner.

In the afternoon Synod Hall was filled, despite an earlier threatening of rain. Bishop Manning presided and carried through the program with characteristic promptness and enthusiasm.

Bishop Lloyd, received with affectionate enthusiasm, struck the keynote for the afternoon: the creation of a Christian

public opinion sufficiently wide-spread to accomplish, in the sphere of world affairs, the supremacy of the Kingdom of God on earth.

Bishop Tucker, of Kyoto, referred to the change that was coming over Japan in consequence of the emancipation of women in every way from their former feudal bondage. This liberalism was fraught with grave dangers, social, industrial, moral, and religious, and it was to these problems that the Church was addressing itself, largely, through her educational agencies. These were overtaxed, and should be greatly enlarged, if they are to supply the antidote to the poison of agnosticism and atheism that is alarming even the most conservative and orthodox Japanese themselves. The Bishop also reported that the growth of the native Church in Japan warranted the creation of two independent Japanese dioceses, and that they would most probably be set up next year.

Bishop Roots, of Hankow, stirred the meeting profoundly by his searching and yet optimistic forecast of China's future among the nations, if only the Christian Churches were mindful of their imminent duty at this most critical time. He described the movement for Christian unity in China, and how the different Churches, working side by side, agreeing to differ in theology, had nevertheless "resolved to love one another". In this resolve, Chinese Christians and Churches were away ahead of their brethren at the home bases, and therein lay the hope of the ultimate conquest of the East, for Christ and Christianity.

Both Bishops Tucker and Roots emphasized the supreme task of the Churches in the Orient to be that of supplying native Christian leadership in order that the religion of Christ should cease to be imposed from without, as it were, and should become a growth from within: a home-made not an imported thing.

"This very day," said Bishop Roots, "Shantung is being returned to China, largely through the efforts of that Chris-

Charles L. Goodell made the principal address.

Bishops Manning and Gailor were the morning and afternoon preachers at the Cathedral on Advent Sunday. The Cathedral choir sang Brahms' *Requiem* in the evening, under the direction of Dr. Miles Farrow, organist and master of the choristers.

The Church of the Holy Apostles, which was damaged by fire last Spring, was formally reopened on Advent Sunday, after the completion of extensive repairs and improvements. The rector, the Rev. Lucius A. Dix Edelblute, preached a historical sermon in the morning and Bishop Shipman preached at the Special service of praise and thanksgiving in the evening.

On Dec. 3d, the banquet of the Chelsea-Pennsylvania Church League was held, when the Rev. Luther B. Wilson, resident M. E. Bishop in New York, Bishop Shipman, and Mr. Watson S. Moore, a prominent Methodist layman, were the guests of honor. The Rev. Dr. Mottet, rector of the

Church of the Holy Communion and president of the League, was toastmaster. The rector also spoke.

The Rev. Dr. W. W. Bellinger, vicar of St. Agnes' chapel, was the midday preacher at Trinity Church, during the week of Dec. 11th to the 13th, with the exception of the 12th, on which the Rev. E. H. Schlueter, vicar of St. Luke's Chapel, made the address.

The Rev. Henry Hale Gifford, Ph.D., rector of St. Andrew's, New Berlin, N. Y., has returned to his parish after successfully undergoing treatment at St. Luke's Hospital, this city, for several weeks past.

On Friday, Dec. 8th, the patronal festival and 54th anniversary of the Church of St. Mary the Virgin was celebrated by a Solemn High Mass at which the sermon was preached by the Rev. C. R. Stetson, D.D., rector of Trinity parish. The music, rendered by chorus and orchestra, was Gounod's *Messe Solennele de St. Cecile* and was directed by Raymond Nold.

FREDERIC B. HODGINS.

off duty, will be summarily discharged from the force.

The Transatlantic Society of America will give a luncheon on Tuesday of next week, at the Bellevue-Stratford, in honor of the Very Rev. Thomas Charles Fry, D.D., Dean of Lincoln.

The Philadelphia Christmas Exchange has been opened under the direction of the Philadelphia Social Service Exchange, and will continue until Dec. 22d. The purpose of the Exchange is to enable the givers of Christmas baskets "to pass Christmas around" by checking up their lists of families with each other, thus avoiding giving several baskets to one family and none to others equally in need. The Exchange receives no applications, and gives no baskets. It is open for use by welfare agencies, Churches, Church school classes, Young People's Societies, Schools, Fraternal organizations and Clubs. Last year 65 organizations made 4,155 inquiries of the Exchange, and 1,000 duplications of names were reported.

Plans are under way for wide-spread Carol singing throughout the city, on Christmas Eve, both at the usual Church services, and, also, afterwards in the streets, where, if the regular choirs do not lead, volunteers will lead the singing.

Daily noon-day services are held in St. Stephen's Church, Tenth Street above Chestnut street, the Rev. Dr. Grammer, rector, from 12:25 P.M. to 12:55 P.M. except on Saturdays and holidays. Designed particularly for business people, these services fill a want in the lives of many persons, who find in the helpful messages, the inspiring organ selections, and the quietness of the building, comfort, courage, and rest for the soul.

The Church Club of Philadelphia will hold its annual dinner at the Bellevue-Stratford next Thursday night at 6:45 o'clock. The club will have as its speaker-guests the Rt. Rev. Thomas J. Garland, D.D., Suffragan Bishop of Pennsylvania; the Rt. Rev. Charles P. Anderson, D.D., Bishop of Chicago, and the Rev. Z. B. T. Phillips, rector of the Church of the Saviour, West Philadelphia. The music will be in charge of Irving C. Hancock, organist and choirmaster of the Church of the Saviour.

The Rev. John A. Staunton, Jr. of Sagada, Philippine Islands, preached Dec. 10th, at St. Mark's Church. During his stay in Philadelphia he will be the guest of the Rev. F. L. Vernon, rector of St. Mark's.

The Very Rev. T. C. Fry, D.D., Dean of Lincoln Cathedral will preach in St. James' Church, 22d and Walnut streets, next Sunday morning, Dec. 17th. During his stay in Philadelphia, he will stay at the rectory of St. James'.

PHILADELPHIA NURSE GOES TO PHILIPPINES

Recent Bequests—Miscellaneous Items

The Living Church News Bureau }
Philadelphia, December 9, 1922 }

MISS Effie B. Smith, of Rosemont, has gone to the Philippine Islands as a missionary nurse, from the Church of The Good Shepherd, at Rosemont. Miss Smith sailed some weeks ago but news of her departure was not generally known until yesterday. She is now at St. Luke's Hospital in Manila, at which is also conducted a Training School for Filipino nurses.

Miss Smith is the second missionary to go from the Rosemont parish to the foreign mission field, the parish having supported for some years, the Rev. Edmund L. Souder, a member of its clerical staff, as missionary priest in the District of Hankow, China. Miss Smith is a graduate of Vassar College, and of the Sargent School of Physical Culture in Boston. For five years she was Physical Director of the Baldwin School at Bryn Mawr, and it was while at Byrn Mawr she became a communicant of the Church of The Good Shepherd. When the United States entered the war against Germany Miss Smith took an intensive course in nursing at Vassar, but the war ended before she completed her course. She finished her course at the Pennsylvania Hospital in this city, graduating in 1920. She did private nursing until she decided to go to the Philippines as a missionary nurse.

RECENT BEQUESTS

Bequests to various charities that have been paid from the estate of Mrs. Emily Dutile, who died in October of last year, amount to upwards of \$100,000. They include sums paid to Church institutions as follows: \$1,000 to the Church Home for Children; \$1,000 to the Home of the Merciful Saviour; \$2,000 to the Home of St. Michael and All Angels; \$5,000 to the Clergymen's Retiring Fund; \$4,000 to the Philadelphia City Mission; \$7,000 to St. Simeon's Church; \$4,700 to St. Stephen's Church; \$3,000 to the Church of the Crucifixion; \$3,000 to the Domestic and For-

eign Missionary Society; \$2,000 to the Seamen's Church Institute; \$500 to the Episcopal Hospital, and \$3,000 to the Christmas Fund of the Diocese, for aged clergy, and the families of deceased clergy.

By the will of Annie W. Buckley of Oak Lane, an estate of \$55,000 is disposed of in personal and charitable bequests. \$10,000 is made a trust fund, which, upon the death of the beneficiary, is to be divided equally between St. Christopher's Hospital and the Episcopal Hospital, each of which receives, also, a specific bequest of \$5,000. \$1,000 is given to St. Martin's Church, Oak Lane, to keep in order a memorial window. The residue of the estate is held in trust for a niece, upon whose death \$5,000 is to be given to the Masonic Home, and the rest divided equally among St. Christopher's Hospital, the Episcopal Hospital, St. Martin's Church, the Church of the Good Shepherd, the Seashore Home, and the House of the Holy Child for Colored Children.

MISCELLANEOUS ITEMS

Clinton Rogers Woodruff, Chairman of the Civil Service Commission, constituting the Police Trial Board, has issued a proclamation to the effect that any policeman discovered intoxicated, on or

CHICAGO NEWSPAPER PRAISES THE BISHOPS

Bishop's Day at Woman's Auxiliary—Home Coming at the Advent—Chase House

The Living Church News Bureau }
Chicago, December 9, 1922 }

A MOST interesting series of articles on notable men and women of Chicago is now being published in the *Chicago Daily News*. They are written by Paul Wright, and the article that appeared this week was on Bishop Anderson. Mr. Wright begins his article by

quoting extensively from one of the Bishop's addresses made last Holy Week at the noon day services, the theme of which was, love, including the love of the city, with particular reference to Chicago. Commenting on this address, Mr. Wright said:

"There is a rhythm and an appreciation of linguistic beauty in the paragraphs that indicate the scholar and master of good English as well as the earnest citizen. The author, the Rt. Rev. Charles Palmerston Anderson, qualifies in all three ways. He is also a great Churchman, being the Bishop of Chicago in the

Episcopal Church. Bishop Anderson is both prelate and fellow-laborer with all who are working for the welfare of this struggling city."

The writer goes on to commend the Bishop's labors for unity, making reference to his membership on The Commission of Faith and Order.

"As a constructive force among the Christian Churches, Bishop Anderson is known all around the world. As chairman of the world commission to promote a world conference of all the Christian Churches, he has visited Europe three times. The report of his committee, written in 1919, after the return of its members from across the sea, is a document of great interest. We shall quote a few lines: 'The day of unity between the Churches, or some of them, may still be in the distance, but the dawn of the morning is beginning to illuminate the ecclesiastical horizon.... The world is moving from one end to the other, and some of the Churches are beginning to realize that they cannot remain static while the procession marches on. The Church must be the spiritual dynamic of the new age, as she was in bygone ages. She must be a constructive and stabilizing influence amidst the disintegrating and revolutionary forces which now perplex mankind. The Church can succeed where the Churches fail.'"

BISHOP'S DAY AT WOMAN'S AUXILIARY

Thursday, Dec. 7th, was Bishop's Day at the monthly meeting of the Woman's Auxiliary, held in Washington Hall. Nearly two hundred women were present, and heard Bishop Anderson make a telling speech on Rural Work in the Diocese. Mrs. Hermon Butler presided. Before speaking on his special subject, the Bishop made some instructive remarks on the General Program of the Church. Speaking of the rural work, the Bishop praised the work of the Church in the cities and the small towns outside of the city of Chicago, which have been the constant feeders of the big city. He spoke of the Church in America being largely a city Church, with certain notable exceptions, like the Dioceses of Virginia and parts of Ohio and of New York state. In the great Mid-west this is particularly the case, and very little organized, consistent work is being done by ourselves or by the Protestant bodies in rural districts. The Lutherans and the Roman Catholics are the most active of the Churches in ministering to the country people. The consequence of this is a deplorable decline of religion. Some reasons of the decline are the continuous moving to the cities; the departing of the old landowners and the handing over of farms to tenants, we are more or less transient; and the wearing out of the old revival system of religion which had its climax in the campaigns of Billy Sunday. Only by Christian nurture seeking out the country people in the sparse places and instructing them, will the Church do her part in solving a grave problem.

The Bishop cited an instance in this diocese where the Church has a splendid opportunity of doing this work, and asked for interest and support. The place is Farm Ridge, near Streator, where the Rev. Mr. Hiester was pastor for 43 years. Recently a bequest was made by Miss Sarah Crawford, of \$7,000, the income of which is to be used for the maintenance of the church and its services. The plan is to build a community house, and under the leadership of the Rev. Norman B. Quigg, the rector of Christ Church, Streator, who has a particular aptitude for ru-

ral work, and with the help of the Bishop and Council, it is hoped that such a house will soon be built. The Bishop asked for the support of the diocese in this new venture, and for a larger vision on the part of clergy and people in undertaking such work in our country districts.

The next meeting of the Woman's Auxiliary will be on Jan. 4th, when the subject will be Social Service, and will be conducted by Mrs. Theodore Robinson.

HOME COMING AT THE ADVENT

Following the example of St. Edmund's Church, on the South Side, the Church of the Advent, situated on the northwest side of the city, at the corner of Logan Blvd. and North Francisco Ave., has been holding its homecoming and twenty-first anniversary, beginning with the services on Sunday, Dec. 3d. At 11 o'clock on that day, the Rev. D. LeBaron Goodwin, now of Cleveland, Ohio, was the preacher. Mr. Goodwin was priest at the Advent in its early days. At the evening service five adults were baptized, and fourteen received into the Church from other bodies. Five coming from the Roman Church. The rector, the Rev. Gerald Moore, preached in the evening, and was assisted at the service by the Rev. Mr. Goodwin, and the Rev. Irwin St. John Tucker. A number of old choir members sang at this service. The small church was crowded to the utmost at both services, and many old parishioners and friends were present.

On Monday evening, Dec. 4th, a reception and home coming was held in the guild room, when a great crowd attended. Mr. Goodwin and Mr. Alex Kopp, of Norwood Park, and Mr. Elmer C. Jensen, the architect of the present church, all spoke of the early days of the parish. Dr. E. N. Johnson spoke of

the future, and of the great need of a church on the Boulevard. The church is most strategically placed and has outgrown its present small building. Bishop Anderson will be at the service on Sunday evening, Dec. 10th, when the anniversary exercises close, and will confirm a class of 38 persons.

CHASE HOUSE

At the social service dinner held at Chase House on the evening of Nov. 21st, seventy-four persons were present, of whom nearly half were professional social workers. All appreciated the interesting addresses given by Mrs. Noble, Mr. Reynolds, and Miss Fitzsimmon, representing St. Mary's Home in the field of the Church's institutions, the Council of Social Agencies in the field of General Welfare work, and, in world work, relief in Poland.

Miss Helen Day was welcomed by the Chase House staff for the first time. Miss Day has just arrived in Chicago to be head of the Eli Bates House. For a long time Miss Day has been a worker in Grace Parish, New York. Miss Alice Carey has been helping at Chase House during the past six weeks as a part-time family visitor. This is one of the most important parts of settlement work, without which no department of the work can be satisfactorily developed, and which, for lack of workers, has had to be a good deal neglected. Miss Ballantyne, another new worker, comes from the south side each Saturday morning to rejoice the children with stories, games, and hand-work.

A short retreat was conducted by the Rev. C. N. Lathrop on Saturday, Dec. 9th, for women who work, or whose home duties prevent their taking advantage of other Quiet Days.

H. B. GWYN.

A WASHINGTON HOSPITAL COMPLETES QUARTER OF CENTURY

Death of Representative Mann— Interest in Christmas Festivals —Miscellaneous Items

The Living Church News Bureau }
Washington, D. C., Dec 6, 1922 }

THIS is the twenty-fifth year of the life of the Episcopal Eye, Ear, and Throat Hospital, a Church institution with a glorious history and a yet more splendid future. Quite early in the administration of the first Bishop of Washington, Dr. Henry Yates Satterlee, a number of prominent physicians presented to him the great need of a special hospital for the proper treatment of diseases of the ear, eye, and throat, which could not be obtained in our general hospitals because of necessarily limited accommodations and the lack of requisite appliances. The doctors felt that such an institution could be effectively maintained only by being sponsored by some Christian body, such as the Episcopal Church, and they petitioned the Bishop to undertake it on behalf of the Diocese of Washington. After consulting the leading clergy and lay folk of the Diocese, the Episcopal Eye, Ear, and Throat Hospital, as a venture of faith, was established. In those early days of the Hospital's history, much of the work of framing the organization was done by two wonderful physician Churchmen, E. Oliver Belt and William H. Fox.

For some years the life of the hospital was spent in a rented house on the corner of 17th and L Streets. Now the hospital has its own specially constructed building at 15th and M Sts. and is at this time arranging for an addition to this building.

Leaders in the medical world particularly the specialists in the ear, eye, and throat, have rallied to the hospital and given unsparingly of their skill and time in ministering to its patients. As these ministrations have been given to all, without respect of creed or race, and given free of charge to those unable to pay, to which latter class the majority of the patients belong, all sorts and conditions of mankind have seen to its support. It has never asked for or received support from Congress.

There is a Board of 100 Corporators, of which the Bishop and many prominent Churchmen, are members. There is a Board of Governors, of which the Bishop is president ex-officio, and Dr. William L. DeVries, Chancellor of the Diocese, is the president of the executive committee. The Medical Board consists of six consulting physicians and as many surgeons with Dr. George N. Acker as President. The Medical and Surgical staff is divided into two departments; the eye department has a staff of 19, and the ear, nose, and throat department has a staff of 22. There are two pathologists, a dermatologist and syphilographer, roentgenologist, three anaesthetists, three res-

ident physicians, a pharmacist, a house staff of 7, and a chaplain, the Rev. Dr. P. P. Phillips.

The maintenance during the year 1921 was \$73,932.11 and the hospital finished the year with a small balance. No patient is ever turned away because of inability to pay. During the year 1921 there were 6,939 patients treated in hospital beds, and 15,714 treated in the clinic. The report shows 4,372 operations in 1921. It is interesting to note in the registration of the religion of the patients, that the number of Episcopalians has always been considerably below the top number. During 1921 the Baptists, Methodists, and Roman Catholics were in excess of those of our Church, and almost every religious group in existence had representatives among the hospital patients.

A memorial fund to furnish needed eyeglasses for the patients of the Free Dispensary, who would be unable to buy them otherwise, is the latest on the list of charitable activities of the K. F. R. Club, an organization nearly 50 years old. The K. F. R. Club (nobody except the members know what the letters stand for, and the last survival will take the secret with him) is a continuation of a boy's club founded in 1871 by a group of youngsters, including Jesse Grant, the son of President Grant, and a number of other now prominent persons. Albion K. Parris, Acting Secretary-Treasurer of the Club, and a communicant of St. John's, Georgetown, is hard at work with members of the club in an endeavor to collect \$50,000 for the eyeglass fund.

DEATH OF REPRESENTATIVE MANN

Washington was saddened by the death of Representative James R. Mann, of Illinois, veteran of twenty-six years of tireless service in Congress. Although the funeral service proper was held in Chicago, a tribute was paid to his memory by official Washington at a service at which there were present the President, Justices of the Supreme Court, and the Hon. Joseph Cannon, who sat far back in the Chamber with the tears running down his cheeks unchecked. There was no eulogy by his colleagues, merely a short address by the Rev. Dr. Freeman, rector of the Church of Epiphany, who briefly recalled Mr. Mann's service.

INTEREST IN CHRISTMAS FESTIVALS

Preparations are begun for a big community Christmas festival in the form of a religious pageant, *The Word and the Way*, the story of the Old Testament Promises and Prophecies fulfilled in the birth of Christ. The pageant is to be given in the auditorium of the Central High School the afternoon and evening of Saturday Dec. 23d, and Sunday Dec. 24th. Four or five hundred young people are to appear in the fourteen scenes of the pageant which is to be produced under the direction of our talented Church-pageantry worker, Mrs. Marie Moore Forrest. A number of professional players as well as some of the clergy of Washington will take part. The young people of St. Stephens' Church will enact the story of Abraham and Isaac. The members of the Girls' Friendly Society of Epiphany Church, and a group of young men from Grace Church have charge of the finale of the pageant, in which all the other participants will join. The choir of St. Andrew's Church will sing the music in the Nativity scenes. The Rev. Dr. George F. Dudley and Dr. James E. Freeman are members of the central committee which is composed of eight of the leading clergymen of Washington.

MISCELLANEOUS ITEMS

In an endeavor to bring about closer cooperation among the Protestant Churches of the city, a meeting was held last Tuesday at luncheon in the Parish Hall of Epiphany Church. All Protestant clergy were invited to attend and addresses were made by leading divines of the city.

One result of the recent parochial campaign on religious education in Epiphany Parish, was the submission of the following objectives of religious education by a layman who is an expert in educational matters: Developed Religious Convictions; Religious Motives for Right Conduct; Personal Religious Convictions; Training for Participation in Church Life and Work; Knowledge of Religious Literature and History; and Attainment of Religious Character.

Two amateur plays were given in the parish hall of St. Paul's Church last Tuesday evening, under the auspices of the Girls' Friendly Society of the parish. The first play, *The Sky Riders*, was presented by the Dramatic Club of St. Alban's parish. The second was a Christmas play given by the little children of the Girls' Friendly Society Candidates' Class, and was entitled *The Three Kings*.

The Rt. Rev. Lucien Lee Kinsolving, D.D., Bishop of Brazil, was the preacher at All Souls' Memorial Church last Sunday.

The Mission by members of the Society of St. John the Evangelist, at Christ Church, Southeast, began last Sunday and is to continue through the following Sunday.

The Bishop of Washington will institute on Jan. 7th, as rector of St. Mark's Parish, the Rev. William Henry Pettus. The service of institution is to take place in the morning and at night will be held a Service of Lights.

Thanksgiving was celebrated at St. Mary's Church, Aquasco, by the opening of a new parish and community hall.

On Dec. 9th, a meeting of the Church School Service League was held in the Chapel of the Good Shepherd. Miss McNaughton of the Near East Relief, gave an illustrated lecture on conditions in the Near East. Delegates from all the branches in the Diocese were invited to attend the business session, and all the Sunday school children were invited to the lecture.

St. Margaret's Sunday school celebrated the beginning of the Church year by marching into the church with banners and participating in a Banner Service. A lesson on loyalty was taught, and the girls of St. Margaret's Junior Choir sat in the choir stalls and led in the music. The rector, the Rev. Dr. Herbert Scott Smith, invited the parents and friends to attend, and the offering was given to the Near East Relief.

FOR 1923

THE YOUNG CHURCHMAN

For children in their teens, and for the family.

The Rev. Charles W. Leffingwell, D.D., known and loved throughout the American Church for his work at St. Mary's School, Knoxville, Ill., and the present rector emeritus, sometime editor of THE LIVING CHURCH, has written a very interesting series of articles for THE YOUNG CHURCHMAN, entitled "Signs and Seasons". Apart from their interest to, and value for, all Churchmen, every student and graduate of St. Mary's will desire to read the articles.

Another treat is a serial about our mountain missions, by Miss Frances Kirkland, entitled "All Sides of Ararat". Miss Kirkland is not only a frequent contributor to THE YOUNG CHURCHMAN but also writes for other leading periodicals for children, including *The Youth's Companion*.

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MILWAUKEE, WIS.

The Church of the Advent has come out with its attractive paper *Advent Parish News* which is to be issued monthly. The January number is to be the Children's Number.

**COLORED MISSION NEEDS
CHURCH BUILDING**

ST. MARK'S MISSION at Suffolk, Va., needs a church building. A lot 80 x 125 feet, valued at \$1,000, is already owned by the mission, and there is a nucleus of \$450 in a building fund. A rented room is now used for Church services, and it is declared to be inadequate and not to admit of reasonable growth. The

**SILVER SERVICE GIVEN
HUNT SHRINE**

THE COLONIAL DAMES of the state of Virginia presented to the Rt. Rev. B. D. Tucker, D.D., Bishop of Southern Virginia, Nov. 28th, a solid silver Communion service and other articles, for use at the Robert Hunt Memorial Shrine, at Jamestown, Va.

The gift included the Communion service, given by the Dames in memory of the first officers of the Virginia society; a silver altar cross, in recognition of the thirty years' service of their present president, Mrs. W. R. Cox; a prayer desk in recognition of a like service by their registrar, Mrs. R. Gilham; a Prayer



SUNDAY SCHOOL OF ST. MARK'S MISSION, SUFFOLK, VA.

mission is contiguous to five factories that employ some three thousand colored women and girls, and it is believed that an excellent future lies ahead of it. The work is in charge of the Rev. J. J. Posey, who comes for the purpose from the Bishop Payne Divinity School. The mission was organized in 1915.

DEATH OF MRS. T. H. SILL

JANE B. SILL, the wife of the late Rev. Thomas Henry Sill, vicar of St. Chrysostom's chapel, Trinity parish, New York, died at her home, 320 West 83d St., New York City, in the early morning of Nov. 30th. She had been ill for a few years, and passed away peacefully at the end.

Her surviving children are the Rev. James B. Sill, of Rutherfordton, N. C.; the Rev. F. H. Sill, O.H.C., of Kent School, Kent, Conn.; Florence M. Sill, who lived with her mother; and Mrs. A. V. Julier, of Chappaqua, N. Y.

Her husband was largely instrumental in the building of St. Chrysostom's chapel, of which he was vicar for forty-five years. Mrs. Sill was not only a devoted mother to her children, two of whom she gave to the priesthood of the Church, but she also took part in the activities of the chapel, teaching in the Sunday school, directing guilds for girls and women, and doing mission work in the neighborhood. Her house was, also, always open to the visiting clergy, and to the members of the congregation. Those who knew her will cherish her generous, loving, and Christlike spirit.

Book, a memorial to Mrs. Wm. Wright; and a hymnal, a memorial to Miss Virginia Pleasants.

Bishop Tucker made a beautiful and eloquent address of acceptance.

**PARISH HOUSE CORNER STONE
LAID IN DETROIT**

ON THE MORNING of Thanksgiving Day, the Rt. Rev. C. D. Williams, D.D., Bishop of Michigan, formerly laid the cornerstone of a new parish house for the Church of the Messiah, Detroit, Mich., the Rev. E. J. M. Nutter, rector. The building when completed will have cost \$80,000, and it is probable that it will be in use before Easter. It will contain a large dining room, two kitchens, six guild rooms, a janitor's apartment, and a large auditorium with gallery. The steady growth of the Church school, and the necessity for beginning social service work among the increasing foreign population of the neighborhood, have made the provision of this new building indispensable.

FIRE IN ASTORIA, OREGON

A FIRE, which swept the city of Astoria, Oregon, is estimated to have done damage to the extent of twenty million dollars, although the property of Grace Church there is intact. The Rev. F. C. Taylor, rector of the parish, and his family, are safe.

The Rev. John W. Lethaby, executive secretary of the Diocese of Oregon, went immediately to the scene of the fire, and, in the name of the Bishop and Diocese, offered the use of the Good Samaritan

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Hospital in Portland to the mayor of the stricken city. The Board of Church Extension is acting, with prominent clergymen, as a relief committee.

Mr. Lethaby, in a telegram to THE LIVING CHURCH, states that food and clothing are abundant, but that cash is needed. "Our people are practically all ruined", he says, "and we shall have to finance the parish for the next year. Any cash donations might be sent to C. F. Adams, the First National Bank."

DEATH OF DEACONESS BROADWELL

DEACONESS SARAH BROADWELL, for nineteen years superintendent of the Church Home for Old Ladies, Cleveland, Ohio, following an illness of a week, died Saturday morning, Nov. 11th. She was buried from Trinity Cathedral, Monday morning, Nov. 13th, Bishop Leonard, assisted by



DEACONESS SARAH BROADWELL

the Dean of the Cathedral and other clergy, officiating. Interment, together with the blessing of the grave, was conducted by Canon Abbott, of Trinity Cathedral, and chaplain of the Church Home, took place the following day in Mount Washington Cemetery, Cincinnati.

Sister Sarah, as she was affectionately called, was not a professed sister of the Church, but was one in devotion and spirit. She was set apart to the office of deaconess by Bishop Vincent, of the diocese of Southern Ohio, and, after two years as parish visitor in St. Paul's, Chillicothe, under the Rev. Samuel N. Watson, D.D., she came to the work in Cleveland to which she gave the rest of her life. Gentle, poised, and kind, she combined these graces with unusual administrative ability, and died as she would have wished, in the midst of active duties, in the Home she loved, surrounded by those who loved her.

QUICK RESULTS IN WEST TEXAS FIELD

LAST OCTOBER the first service ever held, by a clergyman of the Church in Asherton, Texas, was conducted at the Methodist church of that town by the Rev. A. J. Gayner Banks, rector of the Church of the Redeemer Eagle Pass, and rural dean of San Antonio.

This visit was made in response to the appeal of a small group of Church women, to the Bishop, that occasional services might be provided. These few women had voluntarily organized themselves into a Branch of the Woman's Auxiliary in the early summer. It is a cross-country drive of 60 miles from Eagle Pass to Asherton,

but the rector gladly agreed to make the trip at least once a month until further notice.

In November Mr. Banks conducted a five days' mission in Asherton, which resulted in eight baptisms, and the securing of eight candidates for confirmation. It also resulted in the formation of a Bishop's committee or mission vestry, with Col. Brooke Payne as chairman and war-

den; there also followed the donation of a five-roomed house, in which services could be held until a permanent church building can be erected, the donor, Mrs. Brooke Payne, making the necessary interior alterations, and the congregation constructing the altar and other necessary furnishings. Still further, on the closing day of the Mission, the people presented the rector with a brand new Ford car to



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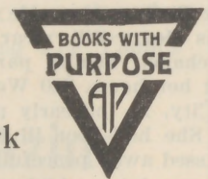
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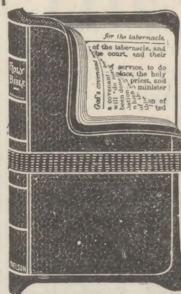
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facilitate his journeyings to and from Eagle Pass and Asherton.

The new building was made ready for the Bishop's initial visitation on Dec. 8th, when a turkey supper was served in honor of the occasion, and a class of eight was confirmed, consisting of four men and four women. This congregation has been admitted as an organized Mission of the Diocese of West Texas, has taken the name of St. John's Mission Church, has undertaken an every-member canvass, has pledged a minimum annual contribution for Missions of \$100, and is at present engaged in studying the Program of the Church's Mission from the official text book.

SECTIONAL CONFERENCE ON RELIGIOUS EDUCATION

AS A PART of the Program of the Church, St. Andrew's Church, Kokomo, Indiana, has invited surrounding parishes to a sectional conference on Religious Education. The Rev. Charles H. Young, rector of Howe School, was the celebrant at a corporate Communion of the Church school teachers. He spoke briefly at the Church school hour, and was the special preacher at the morning service, on the subject of Religious Education. In the afternoon a grade and departmental conference was held.

The evening service hour was opened with short devotions, and there followed a general conference on topics related to the home and parish in religious education. Members of the local parish, and the visiting teachers, took great interest in the discussion of the following subjects: Religion in the Home; Church School Extension; How to Procure Teachers; School Organization; and Adult Classes.

The attendance from the parish and surrounding Church Schools was large and gratifying. An organization for this section of the Diocese was affected by the election of officers, and an advisory committee representing the respective parishes in the district. The next meeting is to be held in Trinity Church, Peru, early in February.

TENTH ANNIVERSARY OF RECTORSHIP

ON Nov. 12th, St. Andrew's parish, Kokomo, Indiana, celebrated the tenth anniversary of the rectorship of the Rev. John Francis Plummer. Special services were held, and the rector preached the anniversary sermon.

During the ten years great advance has been made at St. Andrew's Church. A large debt on the church property has been lifted, and plans are now being made for the erection of a new church, adequate to accommodate the increasing congregation. The communicant list has grown to be more than three times as large as at the beginning of the decade. There have been many baptisms and confirmations; fifty-one having been presented for confirmation during the past year. The Church school, thoroughly organized and doing very efficient work, is said to have the largest average attendance of any in the Diocese.

A hearty interest is taken in the cause of Missions, and the parish contributes more than ten times what it used to do for this purpose. There is a large and active Young People's Society, and all the other organizations are noted for their activity and gifts.

The rector has spent the greater part

of his ministry in this parish, and is held in high regard by all in the Diocese. He has twice served as Deputy to the General Convention, and, for the past five years has been a delegate to the Synod of the Province of the Mid-west, being a member

of the Provincial Council. He is also a member of The Bishop and Council of the Diocese, and has, for several years, been the Secretary of the Department of Missions. As Director of the Summer School, or Conference for Church Work-

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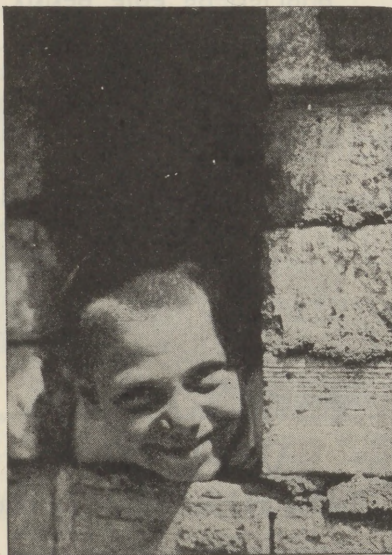
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The Children Are Safe

Our readers will be glad to know that in spite of the dangers accompanying the advance of the Turkish Nationalist Armies, the children in the Near East Orphanage have been removed to safe locations, and are receiving the best possible care from the Relief workers in charge. The Relief workers, with good generalship, anticipated the difficulties and moved the children to safe zones ahead of the armies' advance.

Save a Child This Christmas

Share your Christmas this year; adopt an orphan. The Near East Relief homes will care for it.

\$5 A MONTH WILL SAVE A CHILD—\$60 A YEAR

ENDORSEMENT

The General Convention of the Protestant Episcopal Church meeting at Portland, Oregon, 1922, gave hearty endorsement and approval to the Near East Relief, and asked the Committee appointed by Bishop Gailor, the President of the Council, to call upon all parishes, Sunday schools, and other Church agencies, to present this cause adequately. The fourth Sunday in Advent is suggested as the date for the offering in parishes that are not co-operating in a Community Campaign on another date.

Mail your check to—Lewis B. Franklin, 281 Fourth Avenue, New York. Specifying Near East Relief.

¶Or to The Living Church Relief Fund, Milwaukee.

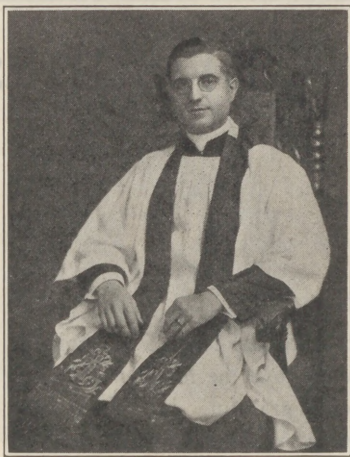
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ers, annually held at Lake Wawasee, Ind., he has received high praise for the great success achieved.

Among the outstanding features of the work of St. Andrew's Church has been the leading part taken in matters of Religious Education, and Church Extension. Many speakers of prominence have visited the parish, including bishops of the Church from both the home and the foreign field. The program has been one of organization, information, and inspiration. The parish is carrying on an important work, as it occupies a strategic center in the heart of an industrial and agricultural section of the state.

NEW RECTOR AT KENOSHA, WIS.

THE RECTORSHIP of St. Matthew's Church, Kenosha, Wis., is about to be filled by the acceptance of the Rev. Malcolm J. Van Zandt, now rector of St. Mark's Church, Chicago. Mr. Van Zandt



THE REV. M. J. VAN ZANDT

is a native of Mount Holly, N. J., where he was born April 7, 1884. He was educated in the public schools of his native city and at Nashotah House and the Western Theological Seminary, graduating from the latter in 1917. He had been in business for ten years before taking his theological course. He was ordained deacon June 17, 1917, and priest Dec. 23d of the same year, both by the present Bishop of Chicago, and became assistant to the Rev. Frederick G. Budlong at St. Peter's Church, Chicago. He became rector of St. Mark's in the same city Nov. 1, 1920. There he has been instrumental in removing a large amount of a heavy indebtedness. During the past year he has also been president of the South Side Church School Institute and is chairman of the Department of Devotion and Worship of the Diocesan Board of Religious Education.

BISHOP MOSHER SPEAKS TO C. P. C.

BISHOP MOSHER of the Philippines is to speak at the December meeting of the Church Periodical Club on Dec. 18th, in St. Thomas' parish house, Fifth Ave. and Fifty-third St., New York. The meeting is a week earlier this month in order that it may not come too close upon the Christmas holidays.

CHRISTMAS CAROLS FOR UNFORTUNATES

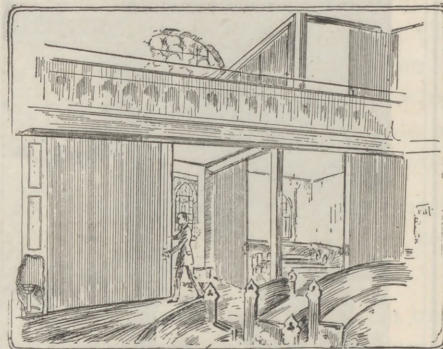
THE POOR SICK in city hospitals in St. Louis, Mo., inmates of sanitariums, prisoners in workhouses and jails, and girls in the detention homes, are to hear Christmas carols this year through the efforts of the Missouri Church School Service

League, of which the Rev. J. Boyd Coxe is director, and O. Wade Fallert, musical director. Rehearsals have been held for the past three weeks in many St. Louis churches, and groups of carol singers who will devote their Christmas morning to going around in cooperation with the City Mission to the St. Louis Institutions. On Dec. 17th, a service for these carol singers will be held at Christ Church Cathedral, with an opening processional of several hundred young singers.

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ST. LOUIS CATHEDRAL MEN'S CLUB

A MEN'S CLUB was inaugurated Monday evening, Dec. 11th, at Christ Church Cathedral, St. Louis, Mo., with a big attendance of men of all ages. The speaker of the evening was the Rev. Frank H. Nelson, of Christ Church, Cincinnati. This Church, like the Cathedral in St. Louis, is located in the heart of the down-town business section, and is strongly institutional, with many community activities. The Rev. Mr. Nelson told the men of Christ Church of problems met and solved, and opportunities for true service in many lines.

Christ Church Cathedral will open rooms for the Men's Club in the crypt of the Cathedral, with pool and billiard tables, reading corners, and recreational facilities. Space in the Cathedral is now at a premium, with the crying need of a larger parish house more and more evident, Schuyler Memorial House being packed every day and evening with the many clubs and classes for girls, women, and boys, as well as many diocesan activities centered there.

DEATH OF

GOV. L. BRADFORD PRINCE

THE NEWS of the death of the Hon. L. Bradford Prince, former governor of New Mexico, came to THE LIVING CHURCH just as it is going to press. Gov. Prince was taken suddenly ill Dec. 7th, and was taken to the Flushing Hospital, Flushing, L. I., where he died on the 9th. He was one of the most prominent Churchmen of the Southwest, and was the senior member of the House of Deputies of the General Convention, having served in sixteen Conventions.

A more extended notice will appear in THE LIVING CHURCH next week.

**CHURCH CONSECRATED AT
NEW SMYRNA**

THE BISHOP OF SOUTH FLORIDA visited New Smyrna, Fla., on Sunday, Nov. 19th, and consecrated the church there.

Hitherto it has been known as Grace Church, New Smyrna; but this occasion was marked by the dedication of the Church to St. Paul, by which name it will be called in the future.

This church has recently been further enriched by the gifts, first of two pairs of brass candlesticks for the altar, presented by members of the congregation; and also by a beautiful set of Eucharistic vestments, made and presented by the ladies of the Altar Guild.

**COLORED CHURCH CONSECRATED
IN ARKANSAS**

ST. ANDREW'S CHURCH, Pine Bluff, Ark. one of the most beautiful and well appointed colored churches in the south was consecrated Nov. 30th, by the Rt. Rev. E. Thomas Demby, D.D., Suffragan Bishop of Arkansas, who, at the same time, blessed several memorials, a sanctuary lamp, office lights, mass candle-sticks, and altar chimes, which were given by members of the congregation, and vases, given by the church school.

At the consecration of the church, the articles of donation were read by Mr. J. B. Hill, lay reader, and the articles of consecration were read by the Rev. Bernard G. Whitlock, of Hot Springs. The Rev. R. S. Hoagland, of Little Rock, also took part in the service.

A very unique coincidence occurred. Mr. James Jones, who was largely re-

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sponsible for the establishment of St. Andrew's, giving the land and much of his means, and whose health had been failing for some time, passed to his reward just as Bishop Demby was saying the Prayers of Consecration.

Bishop Demby's work is creating an interest in the Church among the negroes of Arkansas.

MEMORIALS AND GIFTS

AT THE EARLY celebration on the Sunday next before Advent, a pair of seven branched vesper lights were blessed by the priest in charge of the Church of the Nativity, Mineola, L. I., the Rev. G. Wharton McMullin. They are a memorial to Mr. Jared Francis Matthews, given by his son, William Thorn Matthews.

ON THE EVENING of Friday, Dec. 1st, there were presented to Trinity Church, Rustburg, Va., a beautiful walnut altar in memory of Miss Jennie Nelson, and a handsome brass cross in memory of her brother, Judge Frank Nelson. These memorials, together with two vases were set apart by the Bishop and dedicated to the glory of God and for the beautifying of His house. The principal address on this occasion was to have been delivered by Dr. Thomas Nelson Page, but his death occurred before the time set for the service of dedication.

At the close of this service an enthusiastic meeting was held in the interest of the Program of the Church.

NEWS IN BRIEF

ALBANY—The Ven. D. Charles White, Archdeacon of Ogdensburg, completed the tenth year of his rectorship of St. John's Church, Ogdensburg, by a service on Thanksgiving Day, at which the Rt. Rev. James D. Morrison, D.D., officiated and preached. During this time, the parish has grown steadily in all respects.

CONNECTICUT—The Diocesan Social Service Department of the Executive Council has secured the services of the Rev. Chauncey C. Kennedy, rector of Christ Church, Stratford, to be Social Service Worker in the Diocese for a period of six months, Mr. Kennedy having been granted leave of absence from his parish for that time. Through the courtesy of the Diocese of Rhode Island, Miss Vernon, who has done very successful work along Social Service lines in that Diocese, will spend some time in Connecticut with Mr. Kennedy, helping him to carry out the Social Service program as outlined by the General Church.—Funds are being raised by the men of Trinity Church, Branford, with which to equip the basement of the parish house for work among the boys of the parish. Provision will be made for bowling alleys and other games.—It is expected that the chapel for the residents of Prospect Beach, a suburb of West Haven, will be an accomplished fact, as the necessary funds for the building are now in hand. A very successful church school, with an enrollment of 75, has been maintained at this place for some time.

LONG ISLAND—Thirty-six years of Holy Church in Amityville, L. I., were commemorated by a parish reception at St. Mary's parish hall, on Nov. 28th. Addresses were made by the rector, the Rev. Vedder Van Dyck, by the Rev. William Wiley, rector of Grace Church, Massapequa, and by a former priest in charge, the Rev. John W. Crowell, rector of St. John Baptist's Church, Brooklyn.—On

the invitation of the superintendent, the Rev. Charles H. Webb, the December meeting of the Brooklyn Clerical League was held at the Church Charity Foundation. Luncheon was served in the Home for the Aged and Blind. The subject for discussion was The Interrelation of Physician and Priest in Healing.

LOS ANGELES—The Rt. Rev. John McKim, D.D., Bishop of Tokyo, was special preacher at St. Paul's Church, San Diego, on Nov. 19th.—The vestry of St. Paul's Church, Pomona, has let a contract for a Murray-Harris organ, to cost \$4,500. The contract calls for installation on or before Ash Wednesday of next year.—Trinity Mission, Escondido, is enlarging its parish house.—The Advent Quiet Day of the Diocesan Woman's Auxiliary was held at the Church of the Epiphany, Los Angeles, on Dec. 5th. The Rev. Edwin S. Lane, retiring rector of the parish, conducted the meditations.

SOUTHERN OHIO—Dean and Mrs. Purves, who recently left the diocese for Augusta, Me., were the recipients of numerous gifts and presents and tokens of affection from the clergy of the diocese. Mr. Purves received a handsome travelling bag from the Cincinnati Clericus, and Mrs. Purves a lady's bag from the wives of the clergy. Bishop Vincent, on behalf of the Cathedral congregation, presented the Dean with a purse, and the clergy of the Columbus Convocation gave him golf sticks. Mrs. Purves also received a purse from the Girls' Friendly Society of Cincinnati.—Trinity Church, Hamilton, O., the Rev. Hubert Cowley-Carroll, rector, recently burned the mortgage on the parish house. The entire property is now free from debt.—The Rev. Arthur Marshall, who is in charge of several missions in the Hocking Valley, has organized several Americanization classes among the foreigners of his field. The United States Government, in recognition of his work, has officially appointed him Assimilation Agent in Athens County.

SOUTHWESTERN VIRGINIA—On Sunday, Nov. 26th, the Campaign for the Church's Mission in St. John's parish, Wytheville, was concluded with the annual Every Member Canvass. Thirty persons took active part in this canvass, the group system being of great assistance in the arrangement of the teams. The result was the largest pledge for missions in the history of the parish.

VERMONT—The Rev. Walter C. Bernard, rector of St. Michael's, Brattleboro, has been elected a member of the Standing Committee of Vermont, filling the vacancy caused by the removal of the Rev. Dr. Grint. In the reorganization of the Committee, the Rev. Edward S. Stone, D.D., of Swanton, was made president, and the Rev. Joseph Reynolds, of Burlington, secretary.

WESTERN MASSACHUSETTS—The Rev. John H. Nolan, rector of St. Peter's Church, Springfield, Mass., has been elected president of the Kiwanis Club of Springfield. The club is composed of 200 of the leading business and professional men of Springfield.

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