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The Living Church

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

VOL. LXXIV

MILWAUKEE, WISCONSIN, DECEMBER 12, 1925

No. 6

THE YEAR'S SUMMARY

EDITORIAL

A CALL FROM NINEVEH

BY THE REV. W. C. EMHARDT, Ph. D.

PROGRESS IN RAISING NATIONAL DEFICIT

BY LEWIS B. FRANKLIN

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THE S.P.C.K. has been keeping its 227th anniversary. The offering at the service on that day was for Church books for native races, i.e., the translation and publishing of religious literature in various foreign tongues for Christians and non-Christians in mission fields.

THE RT. REV. T. C. DÆST, D.D., Bishop of East Carolina, in speaking to the boys of New Orleans on the Vocation to the Ministry, appealed for boys who would be engines rather than box cars in the Church.



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VOL. LXXIV

MILWAUKEE, WISCONSIN, DECEMBER 12, 1925

No. 6

EDITORIALS & COMMENTS

The Year's Summary

Being the Editorial in the Living Church Annual*

SUMMARY OF STATISTICS FOR 1925
As Compared with Those of 1924
Including the United States and Foreign Missions

	Reported in 1924	Reported in 1925	INCREASE
Clergy	6,123	6,140	17
Ordinations—Deacons	161	177	16
Ordinations—Priests	156	157	1
Candidates for Orders	411	454	43
Postulants	479	484	5
Lay Readers	3,886	3,740	—146
Parishes and Missions	8,306	8,397	91
Baptisms—Infant	55,129	54,879	—250
Baptisms—Adult	12,148	12,181	33
Baptisms— Not Specified	3,199	4,995	796
Baptisms—Total	70,476	72,055	1,579
Confirmations	64,034	65,064	1,030
Communicants	1,166,243	1,193,321	27,078
Marriages	30,258	29,420	—838
Burials	51,026	50,336	—690
Sunday School— Teachers	55,912	55,790	—122
Sunday School— Scholars	488,261	498,814	10,553
Contributions	\$39,243,127.47	\$41,746,055.91	\$2,502,928.44

ON the whole, we have to record a reasonably satisfactory year. The net increase in communicants is 27,078, being something in excess of two per cent. There are net losses in the columns of lay readers, infant baptisms, marriages, burials, and Sunday school teachers, but in none of these is the ratio of loss sufficient to indicate anything alarming. Recalling that the figures tabulated are generally for the calendar year 1924, it is suggestive of rather serious questioning that an increase in offerings amounting to more than \$2,500,000 should be synchronous with a decrease of about \$40,000 in general contributions to the work of the National Council. The ratio of contributions toward the national budget in 1924 is 5.88 per cent as compared with 6.36 per cent in 1923 and 6.62 per cent in 1922. These percentages include only contributions applicable on budget quotas, including Lenten offerings from Church schools, but not designated contributions for general or any contributions for diocesan purposes.

It is a curious perspective. Nobody can exactly determine what ratio between different classes of Church

work ought to be observed, nor whether approximately six per cent of all the money contributed for Church purposes is a right proportion to be given for the world wide work under the National Council, but few will deny that it *seems* insufficient. It probably means that from eighty-five to ninety per cent of all contributions is absorbed in distinctly parochial work, being the net total of salaries, music, and maintenance costs of parishes alone. If the resources of our parishes in general are so nearly exhausted in providing for their own upkeep that they can do comparatively little to spread the gospel and send the sacraments beyond their own borders, it would seem that our people must be impecunious indeed. Yet we are unable to charge extravagance against our parishes. Averages mean little when the total of parishes and missions (8,397) includes great numbers of the latter with only a handful of communicants in each; yet the average income of parishes and missions, for all purposes, local and general, is only about \$5,000; and the average contribution per year for all purposes per communicant is about \$35.00, of which about \$2.00 is for general work. Some few give very generously, and the great mass of our people must therefore give very small amounts for religious purposes. If we were convinced that this was because we had succeeded, on a large scale, in numbering the poorest of our population among our communicants almost to the exclusion of the middle and wealthier classes, it would be something of which to be proud; for that "the poor have the gospel preached to them" is one of our Lord's tests of His own presence in the Church. But is that the explanation? Of some exceptional congregations it is; but that it adequately describes our parishes in general will scarcely be maintained. The real fact is, we have not aroused among our people the sense of responsibility in giving. We doubt whether our parishes are spending too much on their own work; we decline to say "on themselves," as some would say, for the maintenance of services in one's own parish is no more selfish than any other Church work and there is a tendency today to deride it; but to absorb anywhere from eighty-five to ninety per cent of what is given in local work indicates, undoubtedly, that our people are under-giving for all Church work and not merely for

*The Living Church Annual. The Churchman's Year Book and American Church Almanac, 1926. Morehouse Publishing Co., Milwaukee. Paper, \$1.00. Cloth, \$1.50. Now ready.

part of it. And the increasing ratio of absorption in local work, notwithstanding all the efforts of the instrumentalities of the National Council to convince the Church of the grave necessity for better support of our general work, is a matter for grave anxiety.

WE have fewer explanations to make as to abnormal gains or losses this year than usual. The Bishop of Rhode Island is able to make the following unusual statement:

"I have the happy and unusual, probably the unprecedented, fact to put on record, that since the last Convention no rector of a Rhode Island parish has resigned and taken letters dimissory from the Diocese."

A large increase in Porto Rico (twenty-seven per cent) is due to the consolidation of Bishop Ferrando's work with our own. A fifteen per cent gain in South Florida is due less to the rush of people to the state and section than to the fact of an under-statement and recorded loss last year; unhappily, land speculators do not very quickly become additions to the Church population or to the assets of a community. An abnormal increase in Brazil should be distributed over several years, new statistics not having been available for some three years.

It may be significant that the total of Church school pupils has increased while that of teachers has decreased; but the variation is not so great as to cause anxiety. We continue to number less than ten pupils to a teacher, which is a fair proportion to maintain.

One other comparison needs to be made. With 27,078 more communicants than we had a year ago, the increase in clergy by whom to shepherd these is only seventeen. Notwithstanding this grave disproportion, the difficulty of adjusting priests to work continues, and many specific instances indicate the difficulty of a priest finding new work. There ought to be work for all the clergy on our rolls and for many more; but if we provide no way for bringing existing clergy into touch with existing work, with what sort of grace can we appeal for more clergy? We have been interested in the attempts of the *Churchman* to act as intermediary in this work; but the continued excess of applicants for work above the opportunities for work offered shows the gravity of the situation and the necessity for dealing with it in an official manner. This, even more than the continued disproportion between clergy and communicants, demands not only the serious study of the Church, but the prompt provision of steps toward reform.

May we be permitted to ask that this receive the early attention of the newly chosen Presiding Bishop? It is a grave evil that has existed too long. We ought not to invite young men to take holy orders unless we are possessed of sufficient wit to find a way by which to enable them to exercise their priestly ministry after they shall have been ordained. We strongly suspect that if Almighty God were accustomed to "talk back" in answer to prayers, His rejoinder to the Church's prayer that He would send forth laborers into His harvest would be: "I keep sending them and you don't know how to put them to work."

SOME notes as to other contents of the book may be timely.

The table of "Black Letter" Saints' Days proposed by the Joint Commission on Enrichment of the Prayer Book has been carried in the *Living Church Annual* since the list was first proposed, on the expectation that when this should be reached in General Convention it would almost certainly be adopted, after which the names of those saints would be incorporated into the kalendar in place of the English days that have been listed for many years; and we should then have a complete kalendar officially set forth by the American Church where a part of it depends, under present conditions, upon the Church of England. That list is printed in this issue on page 67, which had gone to press before General Convention had acted in the matter. To the surprise, we believe, of most Churchmen, and to the regret, no doubt, of still more, General Convention failed to adopt the table. The recommendations of our own commission are thereby lost; and since it is beyond question that great numbers of American Churchmen desire to have "Black Letter" commemorations continued, the English list will continue in future, as in the past, to be noted in the kalendar of the *Annual*; and the opportunity of having a list of names selected with reference to the varying ancestries of the American people, and their traditional patron saints, is gone.

We are indebted to the Rev. Walter Lowrie, rector of St. Paul's American Church in Rome, for the three-year cycle of sermon topics printed on pages 120-123; and we believe many of the clergy will very gladly utilize his suggestions.

And, as usual, the summaries of a year's activities and happenings in the Church, printed in the *Cyclopedia* pages, are commended to very careful reading.

After the Canvass—What?

AN editorial in the *Spirit of Missions* for December lays stress upon the seriousness of the crisis in the work of the Church, which will arise in January if the returns from the dioceses do not indicate that the subscriptions toward the Church's Program will be sufficient to carry the work. Believing that the total pledges will probably be greater than those of a year ago, it is recognized that an increase sufficient to make up the difference between pledges and budget is improbable, and that the work must be curtailed unless men and women of relative means will subscribe separately toward the Program, over and above what they subscribe to their parish quotas.

The suggestion is a wise one. A wealthy man in a parish has a difficult problem. If he contributes in proportion to his means, he simply tempts others to do

nothing, and so pauperizes the parish. And when his lavish gifts are suddenly withdrawn, whether by his death or otherwise, the parish is practically plunged into bankruptcy; it is impossible suddenly to shift the burden which he has generously assumed upon those others who have heretofore permitted him to pay the bills.

It is thus for the good of the Church itself that the contributions of the man of wealth should not be so large as to relieve others in the congregation from doing their part. "He could pay the whole amount himself," is the grumbling criticism that comes to him. So, often, he could; but it would be the worst thing for them and for the parish if he did. A wealthy man who is generous at all, realizes that the problem of doing good through his giving is very different from the ques-

tion of giving to a good cause. The two problems are not identical.

Now the Church's Program cannot be carried on unless a way be found whereby it may receive the adequate gifts of the wealthy, not once, but every year. We are confident that, on any adequate scale, it *cannot be wholly maintained by parish quotas*. It cannot even be maintained by diocesan quotas if these are interpreted in any narrow sense. There may conceivably be *one* Churchman in New York or in Pasadena or in Miami whose wealth is such that he is bound to give to the Church's Program, not only more than the whole quota of his parish, but perhaps more than the entire quota of his diocese. That man is not justified, on the one hand, in relieving his fellow Churchmen from their duty of giving, by himself assuming the whole of the quota, nor on the other hand in giving toward the Program only his mathematical share of a quota.

As a matter of fact we have a considerable number of such wealthy Churchmen, and among them are not a few of spirituality and humility, who are honestly administering their wealth as a trust from Almighty God. We doubt whether the Church has made it clear to such men and women that the Program depends upon their thoughtful generosity far beyond their duty to give toward the quota of their own parishes.

We believe that, not the diocesan authorities, but the national administration of the Church, is bound to reach these men and women of wealth, and solicit from them adequate subscriptions to the maintenance of the Program. We believe that between now and the middle of January there should be compiled a list of such Churchmen. That bishops and local authorities should be asked to supply names is a matter of course; but we are confident that the responsibility for soliciting such individual subscriptions should not be placed upon diocesan authorities, and will not be adequately exercised if it is. The Field Department must do that from its own office. It must "show cause" for direct subscriptions of thousands of dollars each from such men and women. Armed with letters of introduction from the Presiding Bishop, personal calls of solicitation must probably be made in many cases.

In short, as the national office expects the parishes of the Church to do their duty, so the Church expects the national office to take the responsibility where the parishes drop it, and *see that the necessary amount is raised*.

The responsibility cannot be shifted. The Church has created its instrumentality to see that the work is done.

THE newspapers indicate a pending visit to this country of Dr. H. D. A. Major, distinguished priest of the English Church and leader among Modernists, and for a number of years editor of the *Modern Churchman*.

A Warm
Reception

We could wish that Dr. Major might wish to come among us simply as such a distinguished priest. He would be surprised to discover how general would be his welcome, how wholly devoid of partisan flavor would be the invitations that would be showered upon him. His scholarship would be respected, his distinction among his fellow priests recognized.

But it is also stated that Dr. Major comes with the expectation of organizing the Modernists of the American Church into a militant body after the order of his associates in the Church of England. And here, in our judgment, Dr. Major is making a pathetic mistake; though we recognize that the report need not necessarily be recognized as accurate.

For though among the Modernists of the American Church there are pure individualists who deem it useful to stick pins into their bishops and otherwise to defy the sense of decorum that most of us feel, these are not the representative men of the Modernist movement. The Modernists of the American Church who are esteemed representative are broad-minded Christian gentlemen, punctilious in their courtesy to those with whom they differ, inclusive in their sympathies, cultivating peace. Think of the affection which all Massachusetts and all California give, for instance, to their respective bishops, who are esteemed Modernists, and the painstaking attempts of each of these bishops to be a father in God to each of his clergy and to all his parishes; and then think of English quasi-equivalents. Bishop Barnes, for instance, accepts an appointment to a diocese whose ecclesiastical traditions are utterly repugnant to him. He begins his episcopate by violent, bitter, partisan attacks upon the most prominent of his clergy. He continues those attacks through the daily papers in the most venomous manner. He shows himself intolerant, narrow-minded, the very reverse of the father in God that the bishop is supposed to be. He carries dissension into his diocese, treats his clergy with utter contempt, shows no sympathy whatever with the devoted spirituality that began, a generation ago, to try to overcome the materialistic irreligion of Birmingham by a religion of love and devotion to our Lord—and has been remarkably successful in doing it. Durham gives us a picture of partisanship only slightly less pronounced. And *these* are the representatives of what is called Modernism in the Church of England. Contrast the types: Lawrence and Parsons; Barnes and Henson.

If Dr. Major could, for a few weeks, forget his British sense of superiority, and come to this country as a learner rather than with the intention of showing American Churchmen how to introduce the stupid, blundering partisanship that is called Modernism in his home land, he would see new ideals that might not be wholly unacceptable to him; for we have gathered from Dr. Major's writings that he cannot be quite content to be numbered with the Barneses or the Hensons who have made the name of Modernist a partisan term of reproach among devout, spiritual-minded Churchmen in England. Let him visit Boston and Providence and Washington and Cincinnati and Chicago and Milwaukee and San Francisco, and study the spirit of the men who are accounted Modernist leaders in those cities. Let him inquire what is their attitude toward other Churchmen; whether they are pugnacious and belligerent, or courteous, winsome, and desirous of working in harmony with these. Let him inquire of their neighbors whether these are held in esteem by those who, in some respects, differ from them, or whether they are regarded as destructive, divisive forces in the Church of their respective communities. And then let Dr. Major sit down and—*think hard*.

We can suggest quarters where he could find enthusiasm for organizing partisan, militant campaigns against all that is Catholic in the American Church. He would not be the first to make the attempt. It would be illuminating to him to discover how these have turned out in the past and what has happened to their proponents. And it would be still more illuminating for him to observe what sorts of people would *not* aid or abet him in this work. Dr. Major could not Barnesize or Hensonize the best of American Church Modernists if he wanted to.

Perhaps he does not. Perhaps this is all newspaper talk. Perhaps Dr. Major is coming to this country as an English gentleman, a cultured scholar, a loyal priest,

to visit us, and become acquainted with us, and to seek to enlarge his own sense of what modern-minded men and women can do in a world that is tired of materialism and negation and is longing for a definite faith. If so, welcome, thrice welcome, to him! He will find that the pulpits that will be opened to him will not be of one exclusive type of Churchmanship; that he will be invited into the fellowship of all sorts of clergy and thinking laymen. He will observe how totally different is the unpartisan life of the American Church in general from that cantankerousness which is being created, we will say, in Birmingham; and what is the prevailing thought among sane, representative Churchmen of America concerning narrow types of religion, whose votaries hate the representatives of more liberal types.

ALAS, pride continues to go before a fall. THE LIVING CHURCH, quite properly, has fallen.

In a recent issue we maintained, with some degree, perhaps, of self congratulation, that THE LIVING CHURCH was the only periodical represented at General Convention by more than one correspondent; and our five duly appointed representatives—five, count 'em, five—loomed very large in the editorial contemplation of work well done. And even the five did not count the editor; who, indeed, may not have deserved to be counted.

Now come both the *Churchman* and the *Witness* and maintain that they also had whole strings of correspondents in attendance. The *Churchman* suspects that our failure to discover them "is a compliment, unintended, to the modesty of the *Churchman's* representatives at the Convention and those of the *Witness*." Very likely it is; but if any one man could do the work of five, it would be Dr. Chorley, the genial part-representative of the *Churchman*, and we had believed until now that he had actually done it.

Anyhow, it appears now that no end of patient, sleepy-looking deputies, whose minds seemed to be hovering between contemplation of the ecstasy of a death by freezing and a way of borrowing or stealing a linen coat and trousers for present emergency, were, in reality, taking notes all the time for something or other, and so earning their daily bread. Our apologies to them!

So the chiefs among us takin' notes much exceeded the modest estimate of THE LIVING CHURCH. Next time we shall try to be more circumspect.

ACKNOWLEDGMENTS

NEAR EAST RELIEF

Woman's Auxiliary of St. John's Church, Moorhead, Minn.	\$ 2.00
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A PRAYER

O God, for those who know Thee not I pray:

Pierce with Thy light

Sin's fearsome night,

Dispel the clouds of unbelief, that they,

Who now from Thee in darkness far apart

Are wand'ring, may turn homeward to Thy Heart.

MARY DANFORTH DODGE.

LAYMEN'S ASSOCIATIONS IN THE CHURCH

BY ROBERT BEVERLEY,

LAY DEPUTY TO GENERAL CONVENTION FROM VIRGINIA

THE movement for the organization of the laymen of the Protestant Episcopal Church, and embodied in a resolution which was adopted at the General Convention at New Orleans, is destined, if developed, to be one of the greatest forward movements the Church has ever seen.

It is conceded by those who have given the matter even a passing thought, that the greatest undeveloped asset of our Church today is her laity. There is a tremendous latent power, lying practically dormant in every church and mission, going to waste. There are unexpended energies, unutilized forces, in her laity, to which the Church can turn and on which the Church can draw, of almost unlimited possibilities.

What the Laymen's Association aims to do is to mobilize this power, by organizing the rank and file of the laymen in every church, in every city and parish, in every diocese in this country.

The object of this association is for the better education of the laymen in the Church's Work and the carrying out of the Church's Missions. Our ideals are:

100 per cent membership;

100 per cent attendance on Divine Worship;

100 per cent payment of the Church's Budget;

100 per cent personal effort in bringing others under the influence of the Church.

Our motto is "Service."

In each convocation there should be a chairman, vice chairman, secretary, and executive committee of five to meet annually, in each church or parish a similar organization, with an executive committee of three (preferably men that are not vestrymen in order to interest a larger number of men in the work). The duties are to cooperate with the rector, and to get behind all Church work and put it over, and exert individual effort to get others to do the same, to pray for the help of the Holy Spirit to make the movement a success.

Where the association has been organized, it has met with the hearty approval and cooperation of the clergy, the laymen having a place in the convocational meetings of the clergy and the clergy being invited to attend the annual meeting of the association whereby cooperation and much good have been accomplished.

Is the outstanding feature of our Church work the largeness of it, or the smallness of it?

Let each layman ask himself this question: Am I giving a fair proportion of my time, my talent, and my means to God and to the work of His Church? Does not our indifference to the work often prompt us to see how little we will give instead of how much we can give? Is often not a large amount of good in us unutilized, only waiting for an occasion of high appeal to spring into eager life for Christ? How much longer will we allow our individual efforts to lie in dreamland?

It was said of those in the time of the apostles that "their wills and hearts were possessed and used by the Holy Spirit." What would happen to the Church if this could be truly said of our laymen of the present day?

Brother Laymen, let us organize, get behind the Church's Work, and move it along; cooperate with each other and with the clergy, and thereby show our interest in the Church to be a real, active, living, spiritual force.

The following is the resolution of General Convention:

"WHEREAS, There have in recent years been organized in various parts of the United States, Laymen's Associations, having as their object The Better Education of the Laymen in the Church's work and the participation of the laity in the missionary, charitable, social, and religious work of the Church, and having as their ideals, inclusive membership, regular attendance on Divine Worship, the payment of the national and diocesan budget in full, and personal service in bringing others under the influence of the Church, and having as their motto "SERVICE"; and

"WHEREAS, It is desirable that such Laymen's Associations should be established throughout the United States in cooperation and affiliation with each other; therefore,

"BE IT RESOLVED, That the House of Deputies of the General Convention of the Protestant Episcopal Church, the House of Bishops concurring, approve the aims and ideals of such Association of the laity and recommend the establishment of such Association of the laymen of the Church in the various dioceses and missionary districts."

TRAVEL PICTURES—SERIES VII.

By Presbyterian Ignotus

THE homeward voyage is always a little relaxing. One has no longer to fret about trains and hotel reservations, or to put a week's sightseeing into three days. All such things are settled in advance (at least for the period of the voyage!) and it is possible to take life easily and enjoy the summer in retrospect, perhaps ascertaining truer values than at first. So let me use this time for such purposes.

The *Cedric* is a comfortable boat, rather old as liners are reckoned, but spacious and sufficiently luxurious. Eighty passengers occupy the room of three hundred, this sailing; and there is not a single child among them all. The decks are desolate in consequence, and one of the voyagers, at least, finds time hang heavy on his hands for lack of their companionship. A young Scotch baronet is the nearest substitute, being still *in statu pupillarii*; but he is absorbed in algebra and the society of his tutor. Every one else seems rather tired, save a certain few who are alcoholically reinforced with specious vigor, knowing that they have but a short time.

The weather is cold and windy, the sea correspondingly rough; and many seek the seclusion which their own cabins grant. None of those things move me, however; and I devour three books a day in my deck-chair, what time I am not conversing or day-dreaming. One tragedy has saddened us; a young sailor slipped on a wet deck and slid over the side of the vessel. A life-boat was lowered instantly, but the chill of the North Atlantic waters had proved too much, and he was swallowed up quick. *Requiescat*.

WHEN I LAST WROTE, it was from Vevey, and I was under the spell of Switzerland's enchantments. A hurried journey across France brought me to Calais; and the fine new steamer of the Cross-Channel service (so much better than the villainous old boats) landed me in Dover a few hours after leaving Paris—not so swiftly as by airplane, but more securely, since the very plane I had crossed in some weeks before crashed the other day, with heavy loss of life.

The old Lord Warden Hotel at Dover is spacious and comfortable as ever; but it was strangely empty. Two others besides myself dined there; and ghosts walked the corridors. I was glad to escape next morning, through the hop-fields, up to London. A few days there, then visits to Shropshire, Westmorland, and Cheshire; and my holiday was finished, except for this return voyage.

THERE ARE ALWAYS outstanding features in any retrospect. Some such I have told you of before. Others come to mind as I think backward, after all is over. One was a glimpse of a tiny medieval town in Switzerland, standing out against the sky so perfect, with its wall and towers upon the hill, as I looked up at it from the railway below, that I caught my breath with the exquisite surprise of it. I shall never visit the actual place, for fear of spoiling the memory. To penetrate those walls might be to find, if not modernity, at least bad sanitation. No, though I pass it many times on my road from Berne to Lausanne, I shall content myself with the prospect of the Eighth Century castle crowning the summit, and the watch-towers rising above the encircling masonry.

Another was a peaceful Sunday morning spent far up in Winterthal, a green alpine pasture over Mürren, with tinkling bells and one little, prim five-year-old peasant in her church-clothes for companions. (I had been to Divine Service already, at an early hour, let me reassure you.) All was so placid and pure, in that heavenly sunshine and coolness of early autumn, with the vast snow-covered mountains just opposite me, that I could feel how "studying to be quiet" was the best remedy for almost all our earthly troubles.

THEN THERE WAS the encounter with an English chaplain and his wife; charming gentlefolk, a little shabby (as gentlefolk are likely to be nowadays), resting at a small Swiss inn where we alone were English-speaking. Naturally, we drew together, sat at the same table, talked of a thousand themes, on most of which we were in cordial agreement, and ended by being really very good friends indeed. He had mentioned that he had a small parish in the North of England; and I was quite able to envisage it all—the old rectory, too large for these days, the *res angusta domi*, and the escape, for a little, into foreign parts. I made quite a pathetic picture of it all, in the *genre* of *Scenes of Clerical Life*; until, as we parted, my new friend pulled out a card and bade me pay them a visit when next I was in England; "it's not far from the Lakes, you know," he said. I glanced at the address, and saw "Odinsbury Castle" (or something like that) after his name and title. Then I thought of that delicious little book, *In Need of a Change*, and rejoiced that I had been forewarned.

THEN, there was my visit to Flowers Farm, the home of the Dorset Franciscans. Far from the highway, on a hillside overlooking at a great distance the towers of Wells Cathedral, stands a group of buildings built round a quad, collegiate fashion. There, certain good men of modern England lead the Franciscan life of medieval England; and with them are the wayfarers, "tramps," who share their food and shelter and benefit by their prayers. I printed an article here last spring, by a young friend of mine, describing it all; so now I just refer to the House itself and to the Superior, Brother Douglas, an Oxford, M.A., late a professor in the S. P. G. College in South India, who now has found his true vocation. It was a joyous place; and the refectory echoed to laughter as the various types made their contribution—from an illiterate oldster who has been with the Brothers from the beginning, to a shy but charming Cambridge undergraduate, spending part of his holiday there.

What a delight the drive over the Dorset hills! We passed through Cerne Abbas, with some stately fragments of an ancient religious foundation, themselves seeming almost painfully modern against the huge giant outlined by neolithic man on the steep hillside above it. The quiet little village has shrunk sadly since the good old coaching days; but the stocks still stand, a threat to malefactors.

Then we passed Upcerne House, where one of the Mountbattens lives, with a tiny Thirteenth Century church at its door; and half a dozen little hamlets, nestled along the roadside, with a mansion at the edge of each. It was "far from the madding crowd," to be sure; and Thomas Hardy did well to choose that line of Gray for the title of his loveliest Wessex romance.

THERE IS A long procession of places and people marching through my mind, as I look back over this summer that has gone; and I like to linger on them, renewing experiences, re-encountering sympathetic personalities, rejoicing in beauty, whether natural or historic.

But what is past is past;

"Is one with Nineveh or Tyre";

and I must bring myself into touch with the immediate future. Farewell, then, to Glastonbury and Camelot, to Worlebury and Portishead, to Glion and Rolle; and hail to "the best place in the world!"

I DO NOT BELIEVE that there was ever a saint in the world who did not wish to be better than he was; but the saints do not on this account lose their peace.—*John of Avila*.

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

THE MINISTRY

December 13. *The Third Sunday in Advent*

THE CALL TO THE MINISTRY

READ St. Matthew 11:2-10.

TWO parallel movements are noticeable in Scripture. One is the divine movement of God's self-revelation, and Scripture is seen as the gradual unfolding of the will and purpose of God. The other is the movement of man's growing understanding, of what seems to be almost his progressive discovery of God. The two movements are, in reality, one. It is God's method that truth shall become power by being taken up into the mind of man, and spoken by his lips. Man, who seems to be the discoverer of truth, is the agent, and sometimes the unconscious agent, in spreading the truth which God wills to be known. God has put into man's hands the enormous responsibility of passing the truth on to other men and other ages. To some men this responsibility has been so keenly felt that it has become a personal challenge, a definite and insistent call, to the ministry of the truth. It is an obligation which cannot be denied.

December 14

RECEPTIVENESS TO TRUTH

READ I Samuel 3:1-10.

SPEAK; for thy servant heareth." Now and then God does break in upon a self-sufficient life and an indifferent soul with a message that cannot be denied, yet generally His words are heard by those who have made themselves receptive to His truth. "Take heed what ye hear," has implications more solemn than almost anything which Jesus said. It implies that while God's truth is all about us, we can so live that we may never hear it. We can alter the very quality of its testimony. We can level every message, every truth, every vision of God to the plane of our ordinary living and understanding. If God's call does not come to us, to one as a clear call to the ministry, to another as a call to some other service, it may be because we have not trained ourselves to hear God. If God has not spoken to you, may it not be that you have never listened for His message, and that you have heard only what you wanted to hear?

December 15

THE PERSONAL CALL

READ Isaiah 6:1-8.

ISAIAH'S great quality is imagination. He is not satisfied with men's formal, dull, and unspiritual conceptions of God. He will not rest till he has found God in His utter beauty and holiness. Then he at once perceives that all the worship and service of God must be transformed. Worship and service must correspond to the nature of Him to whom it is rendered. The great requirement is sincerity and holiness. The vision of a new and greater ministry rises before him, the ministry of men wholly dedicated to the service of the God of Holiness. For Isaiah to entertain that vision is to perceive its claims upon his own life. "Here am I, send me." Many of us acknowledge the claim of God, but we are content to have others respond to them. But the truth we perceive has immediate consequences for ourselves; it entails responsibilities which cannot be delegated to others. We must be the personal ministers of the message God has given to us.

December 16: *Ember Day*

CONSCIOUSNESS OF GOD'S POWER

READ Jeremiah 1:4-10.

I KNOW not how to speak." No man is likely to exercise a fruitful ministry till he can repeat that confession of Jeremiah. If he is confident that he has wisdom enough to

guide people, he will probably end by giving them little; he will make the tragic mistake of emphasizing himself. He will give the opinions of men for the commandments of God. What people need and desire is not literature, art, or science, however ably presented. They are hungry to hear what God has to say of comfort and mercy, of pardon and peace. The true minister to the wants of men is he who is willing to let God speak through him. God will never fail to give him the message. God assures Jeremiah of that. "Whatsoever I command thee, that shalt thou speak." Jesus repeats the promise "I will give thee in that day what thou shalt speak."

December 17

THE TWELVE APOSTLES

READ St. Luke 6:12-19.

JESUS CHRIST was the Word of God. He came to manifest God's nature, and to reveal His purposes. Everything that Jesus said, everything which He did, had infinite significance for mankind. Yet even Christ conforms to God's method of employing the ministry of men for the dissemination of truth. His work is scarcely begun before He leaves it in the hands of others. The Incarnation does not dispense with the ministry; it lays upon it new tasks, and puts upon it new responsibilities. Christ speaks the truth, and creates the Church to extend, apply, and commend it. So, at the outset Jesus chose twelve apostles "that they might be with Him." We may envy those few chosen men who were thus made associates in the work of the Incarnate Life, but that privilege was not theirs alone. Every man who shares their ministry enters into the joy of being a fellow-worker with Christ. The greatness of the ministry lies in the fact that those who exercise it are carrying to completion the work which Christ began.

December 18

ST. PAUL

READ Acts 9:1-16.

CHRIST does rely for the completion of His work upon the ministry in general. He singles out individuals and gives to them their separate tasks. He seizes, for instance, upon the genius of St. Paul, and makes him the Apostle to the Gentile world. Others He has chosen for their saintliness, for their practical wisdom, for their ability to take the direction of great affairs. For His Kingdom Christ needs a vast variety of talent and character. Herein lies our opportunity. We have our differing characters and aptitudes. Each one of us has his special genius, his particular gift of the Spirit. It is our task to find out what our special talent may be, and to lay it at the feet of Christ. The Christian ministry needs those who have something to give. Mediocrity may suffice for many a task which the world offers, but Christ calls for the best.

December 19: *Ember Day*

CHRIST'S PRAYER FOR THE MINISTRY

READ St. John 17:6-19.

I PRAY for them." Our Lord was thinking especially of those whom He had associated with Himself. They are to be especially in His thoughts. Men may speak of the difficulties of the ministry, the sacrifices for which it calls, its disappointments and perplexities, they may forget its great compensations. One of these compensations, and the greatest, is the opportunity it affords for a special and close companionship with God. Few men have the time which the ministry has for a life led close to God. "No calling links one more closely to the Saviour and the Unseen." The ministry offers as its daily privilege and duty what countless men in their burdened lives long for and cannot reach, hours spent in the study of things divine, long space for quiet communion with God.

A Call From Nineveh

By the Rev. William Chauncey Emhardt, Ph.D.

A SERIES of events today presses upon me the need of commending to the Church people the deplorable condition of the remnant of the Assyrian nation.

(1) I find on my desk this morning a cablegram awaiting me from the Rev. John B. Panfil, who had been sent by the Church, with the approval of the National Council, to carry out an American educational program in association with the Archbishop of Canterbury's Assyrian Mission—asking that \$2,000 to be sent at once for immediate relief.

(2) I next picked up a "news release" sheet of the Near East Relief, commenting on the proposal of the Archbishops of Canterbury and New York to hold a "Golden Rule" day for the benefit of the Assyrians, who are not reached by the Near East Relief.

(3) My mail contained a long letter from the Rev. John B. Panfil referring to the condition in Iraq, which is quoted below.

(4) The same mail contains an appeal from the young Patriarch of the Assyrians and two of the four serving bishops. This reads as follows:

"To The National Council,
Protestant Episcopal Church,
281 Fourth Avenue, New York.

"Sir:

"The intention of the present letter is, to inform your honour about the condition of the Assyrian Nation, which is temporarily living in the district of Mosul.

"In the year of 1922, many of the Assyrians returned to their own lands and constructed their houses, and they were working and living quietly. Those who remained in the District of Mosul, being that every eatable thing was cheap and there was enough work, they were able to support themselves and their families with their daily work.

"But last year those who were settled in their own lands, had been persecuted by the Turks; and those who lived in the District of Mosul, their crops were absolutely spoiled by locust, and work was reduced, so both the parties are now in a miserable condition, starving, and in a great need.

"If an assistance is not given to them by the kind people who like to help the poor, the majority of them, not even having their bread, will perish from starvation.

"We remain, Sir, yours truly,
MAR YOSEPH, Metropolitan,
MAR SARGIS, Bishop, and
ZIA D'BETH MAR SHIMUN."

(5) While considering these, I was handed a copy of *The Church Times*, describing the campaign undertaken under the Chairmanship of Sir Henry Lunn, under the patronage of the Archbishops of Canterbury and York, and the endorsement of Cardinal Bourne and prominent Free Church leaders.

These all seem to be finger posts pointing to the inevitable duty of passing this information on to others. My own experiences and ministrations in Iraq are still too recent to permit me to class the vivid coloring of these appeals as sensational. The moderation and self-restraint of those who are trying to prevent the obliteration of a nation is more than commendable. Unless immediate aid is given, these people will soon become a mere tragic remembrance of a civilization that has passed away. It is not merely the passing of a nation, but the passing of a nation that all travelers and ethnic students report as the most virile and honest of all Near Eastern people. The Church has already made her contribution by contributing a priest and a layman for the preservation of the ancient Church and the education of the children. This work should be maintained, but it can only become effective if the people among whom they are to work are kept alive. The following extracts from the letter of the Rev. J. B. Panfil speak for themselves:

"A delegation composed of the two Bishops, Mar Jussef and Mar Sergiss, David Agha, Taija, and others from the Mar Shimun family, called at the Mission House and asked me if I can do something to relieve the poverty of the Assyrian refugees in the mountains. * * *

"Before sending it, I decided to go and study the conditions of the refugees personally and, in the same time, see if any schools are needed in their places. I took an automobile for two days and went to Duhuk first and then to Semel and Char-senie. In Duhuk I found a real need of relief. Duhuk is located north of Mosul, behind the mountains surrounding Mosul. It is

rather a large town of about a hundred and fifty houses, a *kaimakanie*. The Assyrian refugees came here last year in October, numbering 300 families in all. Maleh Shamseddin is with them and three priests, Kasha Tuma, Kasha Ishac, and Kasha Almassich. They all live in big barracks given to them by the Government. I passed through the barracks and some houses. Dirt, on account of lack of sanitary conditions, is beyond description. All the children, born during this year, died of dysentery. There is no doctor. I observed the despair in the faces of this unhappy people. They are resigned to their fate, but a passive, fatal resignation, which lowers their spirit, weakens the resistance of their bodies, and makes them easy targets for every kind of sickness. There is a governmental school, but the Assyrian children do not go there; they do not understand Arabic, they want to be instructed in Syriac.

"What can be done for this people? They must have more bread for this coming winter. Send bread to them; that is all they ask. Can you do that? The bread is high here. The local crops were eaten by the locusts; manual work cannot be found—really there is no hope for them except in the charity of good Americans. Mr. McDowell, with whom I spoke about the situation, is going to write to his Board, to Mr. Speer. He hopes that some funds will be sent from the Presbyterian Church. Could you see Mr. Speer and have a conference with him? A doctor should be sent there, too. Dr. Jacob, a man very highly recommended by the Rev. Mr. Heazell, of Croydon, would be ready to go to Duhuk, if paid £50 per annum, rent and traveling expenses; he has a pharmacy which belonged to the Archbishop's Mission and was paid by the Mission. The school should be opened in Duhuk, but not until after winter; they must be fed first and then instructed.

"From Duhuk I came to Semel, the temporary seat of Bishop Mar Jussef. Owing to the fact that the Assyrians came here five years ago, they are pretty well off. They did build their own houses, a little church, and a school, where the brother of the Bishop is teaching the children Arabic, English, and Syriac. The Bishop is helped here by two priests, Kasha Anenias and Kasha Ishac, and one deacon, Shamasha Lias. These hundred families of Assyrians in Semel are the best organized group of Christians in all the district. I can give full credit for that to Bishop Mar Jussef. * * *

"The condition of the Assyrian Nation in general is very pathetic. The climate seems to be against them. In Halilika, near Okra, not far from Mosul, a village of a hundred and twenty families, the death rate is as high as seventy a year. They have no boys left. In Makuble, five years ago they were a hundred families about; now ten only. The majority of them succumbed to sickness. In Mosul itself, the mortality among children is very high. Later on I will send you detailed municipal statistics. This nation, if left here, will die out. What are the prospects in the future for them?"

To this I must add the following quotations from *The Church Times*:

"The great distress of Assyrian refugees in Iraq, who have now been joined by some thousands of Chaldeans, just escaped from Turkish territory, compels us to ask the aid of all Christian people on behalf of these sufferers who are literally starving. The urgent necessity of these latest refugees has been earnestly represented to the Government by the British High Commissioner in Iraq. These poor people have a special claim upon us as mandatories for Iraq. The American Churches and people have contributed over \$100,000,000 to their Near East Relief Fund for the benefit of Armenians and Greeks. This Fund does not deal with the necessities of those in the territory placed under our care; these are, therefore, our special responsibility. * * *

"A telegram received from Captain Gracey in Iraq confirming the accounts of horrible maltreatment was read, as also were letters from Cardinal Bourne and Mr. Lloyd George, associating themselves with the appeal.

"The Archbishop of Canterbury began by saying that no words of appeal could be more moving than the recital of the facts to which they had just listened. He had himself been in personal touch with the Assyrian Christians for forty years, and he briefly recounted the history of the relations of the English Church and people to that remnant of what was once so great a nation. He recalled the appeal made forty years ago by the Nestorian Patriarch, and the strong and direct response which was made to it. * * * At the outbreak of war everything was changed. These people were looking to Russia rather than anywhere else, and Russia had been lavish in her promises to them, and they knew, moreover, that Russia was the ally of their friends, the British. When appeals were made to them to stand by our side in the Great War, they responded with a strength, activity, and power which had been attested by every military writer who had spoken on the matter. With the disappearance of Russia from the scene, the position was appalling.

His Grace recalled the murder of one patriarch, the death of another as the result of his treatment at Turkish hands, and the diminution of the people by one-half. * * *

"When the kingdom of Iraq was formed, the question arose under what government these people were to live. Then suddenly came the flight of those in Turkish territory, who were deported by the Turks in a manner which could not be described in terms too severe. 'The official figures I have seen,' said the Archbishop, 'of the women, children, and men who have been killed or have died. They are appalling; and the condition of these people, as stated in letters I have received, baffles description.' At the present moment there are thousands absolutely destitute, without clothes or food.

"His Grace appealed for these unhappy people, who had a right to look to us for help on humanitarian grounds. 'It does not matter,' he said, 'what their faith is: they are human beings. Through centuries of misrule these people have held to their Christian faith.' Furthermore, we could not ignore the fact that it was by our encouragement that they pinned themselves definitely to the side on which they fought during the war, and they had a right to say that they did so in the hope that we would see them through. His Grace testified to the reasonableness and sensible way in which their claims were advocated by the Lady Surma, aunt of the present Patriarch, who was at present in London. * * *

"Bishop Bidwell, representing Cardinal Bourne, said that a large number of the Assyrians owed allegiance to Rome, and he joined in support of the appeal made by the Archbishop. Whether these people belonged to one faith or another was, in his view, a small matter. The British nation as a nation was responsible. * * * No eloquence of appeal, he reiterated, could exceed the eloquence of the facts.

"Dr. J. Scott Lidgett, representing the Evangelical Free Churches, also supported the appeal, both on religious and humanitarian grounds.

"Lord Hugh Cecil made three points: First, that the suffering of the Assyrians and Chaldeans was of a degree of which we have no experience. Secondly, that we ought to feel greater zeal for our fellow-Christians than we do. And, thirdly, that the honor of the country is at stake. 'Are we,' he asked, 'going to leave those whom we encouraged to help us to endure what imagination could hardly bear to contemplate?'"

We have organized an American Commission which at present is doing the only educational work within the Assyrian Church. The Bishop of Long Island is chairman of this Committee, Mr. Lewis B. Franklin, 281 Fourth Avenue, New York City, is treasurer, Mr. George Lamsa is the field agent, and the Rev. W. C. Emhardt, Ph.D., secretary.

SURSUM CORDA

The sweetest bells are ringing
Loud and clear in early morn—
Hear their silver tones!
The sweetest birds are singing
Hymns of praise at break of dawn—
High trisagions.

The mystic lights are burning
On the sacred altar there
By the Holy Rood;
Our hungry souls are yearning,
Free from worldly hope and care
For the spirit's food.

The censer slowly swinging
Fills with fragrance all the air
Of the Holy Place;
Our throbbing hearts are bringing
Eucharistic praise and prayer
To the throne of Grace.

Thy servants, Lord, are kneeling,
Low before Thy Holy Throne;
For consecration,
In faith and trust, appealing,
Lifting hearts to Thee alone
In adoration.

Thy presence, Lord, adoring
In the sacramental flood
Of Thy Grace divine,
With heart and soul imploring,
Seek we here Thy flesh and blood
In the bread and wine
And in seeking find.

REV. C. H. JORDAN.

CONSECRATION OF THE BISHOP OF LIBERIA

IN the Cathedral of St. John the Divine, New York, on the morning of St. Andrew's Day, Monday, November 30th, eight Bishops imposed hands upon Robert Erskine Campbell, priest, ordaining and consecrating him thereby a Bishop in the Church of God for the Missionary District of Liberia, Africa.

The Most Rev. Ethelbert Talbot, D.D., Bishop of Bethlehem and Presiding Bishop of the American Church, was the consecrator. The co-consecrating Bishops were the Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee and President of the National Council, and the Rt. Rev. Walter H. Overs, Ph.D., formerly Bishop of Liberia. The Bishop of New York, Dr. Manning, and the Bishop Coadjutor of Tennessee, Dr. Maxon, were the presenting Bishops. The Bishop of Tennessee preached the sermon. The Litany was said by the Rt. Rev. A. S. Lloyd, D.D., senior Suffragan Bishop of New York. The Bishop-elect was attended by his brother, the Rev. Bernard Campbell, of Franklin, Tenn., and by the Rev. James O. S. Huntington, Founder and Father Superior of the Order of the Holy Cross, of which Community the Bishop-elect was a member. The Certificate of Election was read by Fr. Huntington, O.H.C., the Canonical Testimonial by the Rev. S. C. Hughson, O.H.C., and the Certificate of Ordinations by the Rev. Hiram K. Douglass. The Rev. John M. Ericson, Precentor of the Cathedral, acted as Master of Ceremonies, and was assisted by the Rev. Donald Millar and the Rev. Thomas J. Williams. Also present and taking part in the act of consecration were the Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey, and the Rt. Rev. Herbert Shipman, D.D., junior Suffragan Bishop of New York.

A large number of priests were present, vested, in the procession and among the congregation. The service, which was sung by the Cathedral choir, was marked with extreme simplicity throughout; the new Bishop was vested in the rochet and chimere and was given his pectoral cross and episcopal ring. The cross was the gift of the members of the New York Catholic Club. Among other gifts are a mitre, a cope from the Oblates of Mount Calvary, and a chalice and paten from the congregation of St. Luke's Chapel, New York.

The consecration of Bishop Campbell, the first member of the Order of the Holy Cross to be elevated to the episcopate, is, in itself, a tribute to the work of the monastic orders in the American Church. Of it, Bishop Gailor in his sermon declared:

"I am glad to testify to the valuable contribution which the revival of monastic life has made to the life of the Church. I do not hold that members of religious orders are in any degree superior to their brethren in devotion to Christ's cause; neither would they make the claim; but they certainly stand for and exemplify a kind of Christian discipleship which helps to heighten and improve the standard of spiritual vitality in an age of compromise and timid loyalties."

Bishop Campbell had intended to leave for his new work on January 9th but later plans have changed the date to nearer the end of that month. Until that time his address remains St. Andrew's, Tennessee.

WELL INVESTED RELIGION

SOME MONTHS AGO, on the site of one of the Civil War battlefields, there was dug up a small rubber case containing four \$50 United States Treasury notes, issued in 1864 and bearing interest at six per cent, compounded semi-annually. According to this latter provision, these notes are worth today several times their original value. But, great as the return would have been to the man who bought them, it is only a fraction of what he would have received had he been able to put the same amount of money into a successful business enterprise, and, for an equal period of time, apply to its use his own thought, care, and effort.

A similar thing often happens with religion. If there has ever been placed upon it a value determined by real reverence, sincere conviction, and earnest purpose, this value, though hidden and covered up for many years, remains and increases. Re-discovered in the midst of searching experience, it yields large and unexpected returns of comfort and assurance. But, great as is the value of religion, under these circumstances, it is far below what it is when it is the working capital of him who would make his daily act a daily devotion.—*The Ascension Herald*.

The Progress in Raising the National Deficit

By Lewis B. Franklin
Treasurer of the National Council

IN response to a request for information as to their progress in raising the national deficit, reports have been received from nearly all of the eighty-three dioceses and districts, which, at the General Convention, assumed a definite part in this work.

These reports show that, up to December 3d, there is actually in hand, either at the Church Missions House or diocesan headquarters, in cash or pledges, the sum of \$379,454.26.

The Bishop of Maryland writes: "Regarding the deficit, you can list Maryland as a \$35,000 asset for 1926." This, and similar assurances from a number of other dioceses, total \$204,990. This makes a grand total on hand, pledged, or definitely in sight, of \$584,444.26. A few dioceses have decided to place their share of the deficit in their budget for the coming year.

The following dioceses have reported cash or pledges for the full amount assumed:

Albany	\$ 20,000
East Carolina	5,000
Erie	3,000
Lexington	1,500
Sacramento	1,300
South Dakota	1,500
South Florida	5,000
Southern Brazil	1,000

These dioceses have reported receipt of cash and pledges up to December 3d as follows, and a continuation of active effort to secure the full amount assumed:

DIocese	AMOUNT ASSUMED	PLEDGES AND CASH TO DEC. 3
Alabama	\$ 6,000	\$ 1,264.80
Albany	20,000	20,000.00
Arkansas	750	375.00
Bethlehem	18,000	9,052.00
California	12,000	6,000.00
Central New York	25,000	18,500.00
Colorado	8,000	6,000.00
Connecticut	50,000	4,000.00
Dallas	5,000	4,000.00
Delaware	15,000	5,000.00
East Carolina	5,000	5,000.00
Easton	2,000	1,244.00
Erie	3,000	3,000.00
Iowa		18.45
Lexington	1,500	1,500.00
Maine	3,000	2,475.00
Marquette	2,000	1,050.00
Massachusetts	100,000	81,666.00
Milwaukee	12,000	7,186.00
Missouri	4,000	3,300.00
Montana	1,500	625.00
Nebraska	2,000	170.00
Nevada	500	180.00
Newark	80,000	100.00
New Jersey	35,000	15,000.00
New Mexico	1,500	300.00
New York	250,000	126,000.00
North Carolina	10,000	100.00
North Texas	500	400.00
Ohio	100,000	110.00
Oklahoma	4,000	3,344.00
Olympia	5,000	3,000.00
Pennsylvania	160,000	500.00
Sacramento	1,300	1,300.00
South Dakota	1,500	1,500.00
South Florida	5,000	5,000.00
Southern Ohio	30,000	1,875.00
Southwestern Virginia	5,000	1,000.00
Texas	7,000	1,027.00
Upper South Carolina	5,000	432.85
Utah		350.00
Vermont	2,000	75.00
Washington	30,000	5,000.00
Western Massachusetts	20,000	2,807.00
Western Michigan	4,000	200.00
Western Nebraska	2,000	200.00
Western New York	40,000	18,341.00
West Missouri	4,000	2,000.00
West Virginia	6,000	5,000.00
Wyoming	1,500	150.00
Cuba	500	150.00
Haiti		200.00
Japan	1,000	500.00
Philippine Islands		150.00
Southern Brazil	\$1,000	\$1,000.00
Miscel. U. S.		440.16

The following dioceses have given positive assurance of payment at a more or less definite date, some of these amounts being in addition to the amounts covered in the above:

Maryland	\$ 35,000
Arkansas	375
Mississippi	1,000
North Carolina	10,000
Fond du Lac	3,000
California	6,000
Spokane	2,000
Vermont	1,925
Colorado	2,000
Olympia	2,000
Los Angeles	10,000
Ohio	99,890
Rhode Island	30,000
Western Nebraska	1,800

Some dioceses have answered that they were raising their share of the deficit through personal appeals, but have not reported any definite amounts received. Others report that they are postponing active work on the deficit until after the conclusion of the Every-member Canvass. And definite reports have been received through various sources of several dioceses to the effect that they were working on the job.

The officers of the National Council consider that this report of progress to date is remarkably gratifying in view of the fact that what has been done has been done at a time when the whole Church was busy over efforts, more than usually intensive, for the Every-member Canvass. Such early and remarkable progress augurs well for the complete success of the effort of the dioceses to wipe out the deficit promptly.

REVEREND

PROBABLY there is no calling in the world in which a man receives so many titles as the ministry. During the years of your rector's ministry he has been called Mister, Father, Deacon, Elder, Brother, Pastor, Rector, Doctor, Reverend, Revenue, Reverner, etc. The two last are very amusing and are only used by the most ignorant people. However, it is amazing what a large percentage of intelligent people will persist in making the grammatical blunder of addressing a clergyman "Reverend Jones." "Reverend" can be used correctly only when followed by "Doctor," "Father," "Mister," or the Christian name of the clergyman—i.e., the Reverend Mr. Jones or the Reverend John Jones. Quite a number of St. John's people regularly address your rector as "Reverend Butler," and he finds that his experience is that of his brethren in the ministry.

Recently our neighbor and good friend, the Reverend Mr. Atwill, wrote a little poem apropos of this matter. With his permission, I am publishing it herewith:

Call me Brother, if you will.
Call me Parson, better still.
Or if, perchance, the Catholic frill
Doth your heart with longing fill—
Though plain Mister fills the bill,
If that title lacketh thrill,
Then even Father brings no chill
Of hurt or rancor or ill will.

To no D. D. do I pretend,
Though Doctor doth some honor lend.
Preacher, Pastor, Rector, Friend,
Titles, almost without end,
Never grate and ne'er offend;
A loving ear to all I bend.
But how the man my heart doth rend
Who blithely calls me REVEREND!

Will not all of St. John's people coöperate in this effort to stop a practice which is bad English?—Rev. FREDERICK D. BUTLER in *The St. John Evangelist*.

OUR GOVERNMENT rests upon religion. It is from that source that we derive our reverence for truth and justice, for equality and liberty and for the rights of mankind. Unless the people believe in these principles, they cannot believe in our Government.—*Calvin Coolidge*.

Chinese Conditions

A Letter from Deaconess Edith Hart, of St. Phoebe's School, American Church Mission, Hankow, China

WHEN I came back to China last fall, after a year's absence. I was first incredulous and then amazed at the anti-Christian propaganda that had sprung up. In the last ten years I had begun to feel that Christianity was almost respectable, and sometimes even as dull, as it was in America; and it was difficult to believe that the old slanders that we had thought were dead and buried had, as it were, been taken out of cold storage and given a fresh circulation. It speaks something for the good sense of the Chinese, and still more for the Christian influence abroad in the land, that the anti-Christian movement, as such, did not meet with a large measure of success. Pamphlets were spread broadcast on the iniquity of the Christian Schools, but fathers and mothers were bringing their sons and daughters in greater numbers than ever and begging us to educate them, and were willing to pay us to do so. Old stories were revived about the hospitals, but too many had received healing there to allow it to be believed that they were mere slaughter houses for the Chinese. Vile and dishonorable things were said of our Lord, and yet the churches were fuller than ever. The anti-Christian movement is still alive, but the fruits of Christianity are too evident to make it the hoped-for success.

Then the emphasis was changed, and the movement became not so much anti-Christian as anti-foreign. That had better success, but even that was a little too broad, and the leaders tried to narrow it down and make it anti-British only, in the hope of thus securing the sympathy and help of other countries. It is sad but true that the Chinese are not the only people who have thought that hating another country was synonymous with loving one's own! In some respects, it is the Boxer year over again. The internal troubles of the country have, for the last ten years, been going from bad to worse. The opium traffic, at one time almost stamped out, has been revived at the instigation of corrupt officials, for the sake of gain. The growing of the poppy has disastrous effects on the whole country; over and above the evils of opium smoking. In a country where the vast majority live from hand to mouth, anything that makes rice dearer makes life infinitely harder, so when vast tracts of land, that ought to be sown in rice and wheat, are given over to the poppy, it means hardships for all save the chosen few and starvation for the many. Not only so, but poppy takes the life from the soil just as opium drains the life from the body. After three years of poppy growing, the soil is so impoverished that it can only be reclaimed by lavish use of most expensive fertilizers, quite beyond the means of the average farmer. No Students' Union has thus far protested about that!

Everybody knows too, that the country is so overrun by soldiers and bandits that the Chinese farmers, the backbone of the country, dare not call their crops or their lives their own. The farmer is fortunate if the soldier does not take more than seventy per cent of his crops; and the prosperous merchant is fortunate if the bandits are not holding more than two of his family for ransom. But no Students' Union has found it healthy to hold demonstrations on that subject! The one theme to which they direct attention (and no wonder, for the Chinese have so long been the object of disapproving attention by foreigners), is "the foreigner," and in that, the officials, in order to distract attention from their own evil deeds, encourage them to talk a lot about "saving the country." The Students' Union is an association organized among the Government Schools, but now seeking to dominate all schools, of all kinds. I do not know that they have any actual rule forbidding study, but that is the chief thing that they think about. They have become jealous of the discipline and prestige of missions schools, and they are out to destroy mission schools if they can, under the euphonious title of "recovering educational control!" Their activities this year began in Shanghai when the police shot into and killed several in a mob that seemed intent on storming the police station. The "student" in China seems to think himself above the law and not subject to the rules that govern ordinary mortals, so the Union in Shanghai called for a strike

of students all over the country, to show their sympathy for what they called a "massacre," though, of course, any mob in America would have been treated in exactly the same way if they had resisted the police. Although this occurred in the International settlement, they have attempted to put all the blame on the British.

OUR own school escaped fairly well. At first, I thought we were not to have any trouble at all, but the ubiquitous Students' Union got after the girls, and they made the usual request that they be allowed to stay on in school, mourning for their country instead of studying. (That was the policy pursued in the Government Schools: they refused to study but also refused to go home, and were allowed to stay on their own terms.) Naturally, I told them I did not consider that the function of a school, and that they would either attend classes or go home. The whole atmosphere was so tense that it was decided the next day that all mission boarding schools had better be closed, although it was two weeks before the day set. So we all closed on June 9th. It was fortunate that we did so, for that meant that all the pupils were safely at home just two days before the Hankow riot. This riot was organized by the same Students' Union, but, as they did not wish to risk their own precious skins, they hired coolies at the rate of about fifteen cents each, to invade the concession, armed with sticks, stones, and pieces of iron, and to cry, "Kill the foreigner and destroy his property." So much fuss had been made about shooting into the Shanghai mob that they assured the coolies that no one would dare to shoot them here. The trouble began about 7:30 P.M., on Thursday, June 11th. The riot alarm sounded and the British and American volunteers turned out, and troops were landed from the gunboats in port. The consuls went to the Chinese Commissioner of Foreign Affairs and asked him to disperse the mob, but he said it was nothing and that he would send for his troops the next day! Meantime, the howling mob of some two thousand coolies kept getting nearer and nearer. They were only about two blocks away from us, and I can assure you that their howl of "*Sa yang ren*," "kill the foreigner" was not as music to our ears. The volunteers did everything they could to disperse the mob without shooting. The fire engines were called out and played the hose on them for some twenty minutes. This usually scatters a Chinese mob, but this time their student friends in the rear urged them on so with the cry "Go on, they don't dare shoot you," that it was of no avail. Finally it was seen that they must either fire or submit to the looting of the concession. So the machine gun went off for twenty seconds only, killing four and wounding six or seven others, and the mob disappeared as by magic. The awful roar was followed by a silence that could be heard! No "students" were among the killed or wounded, only poor, deluded coolies! I saw and heard all this with my own eyes and ears, so that it is no wonder that I feel amazed when I see accounts that are being spread abroad, calling this "a massacre of peaceful citizens." I wish that Senator Borah and Bertrand Russell might have been in the midst of the mob for a few moments. It would have given them a different viewpoint!

The strange part of it all is that the Chinese are just as friendly as ever, and either ignore or deny the fact that there is, or has been, any anti-foreign feeling whatever. The work on the enlargement of our school building had to be stopped for two days because materials could not be brought in, and then it went on with renewed vigor. It looks as though it would be finished in time for our opening on September 11th. Applications for the next term keep coming in, and we are full to our utmost capacity, with a long waiting list. Somehow it is a situation that makes one dizzy to contemplate. Meantime, one of our staff has jumped from the frying-pan of China into the fireless cooker of Holy Matrimony, and we are desperately in need of some one to take her place. It is no time to call a retreat.

All this did not affect the Training School Department, and,
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Recreation

By Clinton Rogers Woodruff

TELL me," said a wise man once, "how a nation treats its children, and I will tell you the future of that nation." Another writer, this time a wise woman, said, "Adequate play spaces are absolutely necessary to preserve life." The late President Harding said:

"The vital basic importance of playing is now quite generally appreciated. Play is the sculptor which shapes the life of the child. He confides his dreams to his play and becomes what his play is. This is also true enough of adults to make us seriously concerned for the recreational life of America. We must make the playtime of all children and the free time of all the rest of us richer, more satisfying, more ennobling."

Recreation as a social factor may be said to have won its place. All modern designs for towns and cities include playgrounds and parks, and many of them include community houses as well. The reason for this has been well set forth by the Director of Playgrounds and Gymnasiums of the Chicago South Parks:

"If the work of the playgrounds, ball fields, and gymnasiums is observed for any length of time, one cannot escape the conviction that the young folks engaged therein are training for good and useful citizenship." Self respect, respect for others, "the square deal," loyalty to neighborhood, and even patriotism, are imbibed, not by abstract thinking or academy teaching, but by the actual practice of these virtues. "If young folks can be involved in active rather than passive recreation," the superintendent says, "the tide has, in nearly every case, been turned from vicious pastimes to constructive pleasures. The colossal danger to the health and morals of young folks in the modern city lies in the schemes of passive recreation presented on all sides. The schemes of recreation carried on for young folks in the new parks are all active in character and so administered that wholesome pleasure is inevitable. To a vast number of people the large city is a lonesome and friendless place. To such, the new park is increasingly becoming a community center where friendships are formed and where the better attributes of rural community life are afforded in good measure."

I can well remember how, thirty odd years ago, the pioneer plea of a Bulgarian student in Philadelphia, Stoyvan Tsanoff, was received. His voice was literally as of one crying in the wilderness and his efforts to get a hearing were pathetic, yes almost tragic. His little book was one of the first pleas put forward as to the value of recreation as an educational factor. Now look at the figures for play spaces! According to the Playground and Recreation Association of America there were 711 such at the beginning of 1925 as compared with 14 at the beginning of 1900.

It has been the steadily growing recognition of the educational value of play and the activities, in the early days of the American Civic Association, in the latter days of the P.R.A. of America, that has resulted in this most gratifying development.

The quarter of a century from 1900 to 1925 has marked the acceptance of public play as a department of municipal government and really is a new civic science. At first cities opened children's playgrounds merely as a philanthropic experiment. Today a community's provision for the recreation of its citizens, young and old, is an important index of its progress and its livableness, says the 1924 Year Book of the P.R.A.

Annual increases in the funds spent by cities for public recreation are a fairly effective record of progress. Going back to 1907, the year after the Association was organized, slightly less than one million dollars were reported spent. Expenditures thereafter show a definite upward curve, though during a few years they fell back. The greatest fluctuations were during the war period, from 1913 to 1918, when there was a drop of about three-quarters of a million dollars. In 1918, steady annual increase began again. The 1924 expenditure was reported at \$20,052,558. The gain from 1922 through 1924, a matter of nearly eleven millions, is more than the gain from the beginning of the play movement up to 1922, when \$9,317,048 was reported.

Eight thousand, one hundred and fifteen refreshing centers of public play are now scattered through America, according

to the 1924 reports. These figures include outdoor playgrounds, indoor recreation centers, and athletic fields of various types. Six hundred and thirty-five of them were opened for the first time in 1924.

Especially encouraging according to the same authority is the increase in trained leadership, an important factor in the success of a public recreation program. During 1924, 15,871 workers were employed, 2,783 of them the year round. This is an increase of 3,589 over the workers reported for 1923.

Canada has likewise joined the procession, and is seeking to keep up with it, although her figures are naturally smaller than those of her neighbor to the South. In 1923-24 Canadian cities spent \$342,941.68, more than three times the amount spent for the same purpose ten years previously.

There is on record the story of at least one city which lost a large factory because the place afforded no recreational program for either children or adults, and the head of the institution said in his decision that he would not consider moving his workmen and their families to a place which did not take their welfare into consideration to the extent of providing some recreational facilities. The head of another concern in the Central West said:

"We believe that the spirit of team work and good fellowship which the sports on the Barber-Colman athletic field develop is an asset to the community as well as to the company. Police records conclusively prove that crime and misdemeanor among children and young people is much less prevalent where playgrounds are sponsored than where they are not, and where there are playgrounds it is noticeable that trouble decreases in proportion to the proximity of homes to the playgrounds."

EIGHTY-EIGHT out of every one hundred children brought before juvenile court officials in Omaha live one-half mile or more from the nearest playground, according to a study by Professor T. E. Sullenger of the University of Omaha. Omaha's juvenile delinquency rate for 1922-23 was 3.1 per cent compared with 1920 rates of 3.8 for Washington, D.C., 2.4 for Boston, and 1.2 for Buffalo. In passing it may be pointed out that the remedies for juvenile delinquency urged by Professor Sullenger are more playgrounds, enforcement of poolroom laws, censorship of motion pictures, fewer boys in street trades, more Boy Scouts, better enforcement of school laws.

Modern Churches, and our own particularly, are providing more and more recreational facilities. Parish houses are being built with this idea in view and are daily becoming more effective community centers. One of the most interesting statements that I have seen for a long time is that of the Rev. Dr. L. Ernest Sunderland, Superintendent of the New York Episcopal City Mission Society. He calls it The New Idea of Recreation, in the course of which he points out that during the year the Society had intimate contact, through its settlement houses, parish houses, fresh air and convalescent homes, with hundreds of boys and girls and young people.

"Sometimes people," he said, "do not appreciate the relationship between religious education and recreation. The new conception of recreation is, that to be helpful it should be an educative thing. The workers of the Society are devoting a great deal of thought and time, and the Society is devoting a considerable percentage of its budget, to education through recreation. Scientific studies have been made of the use of spare time on the part of under-privileged children, and it has been found to be a great source of moral danger to them. The maximum of spare time comes in July and August, when they are out of school. Therefore, we concentrate on that time. We endeavor to help the children to use in a wholesome way their spare time, through our playgrounds, our summer camps, our day excursions and so on. By having devoted workers, interested in the spiritual lives of the children with whom they deal, we hope, through example and intimate contact, to instill religious education. Character is many times more caught than taught."

"We seek," he further points out, "to make the recreation time an avenue of spiritual stimulation, not only through our vacation Bible schools, our camp fire talks, and our simple services in fresh air homes, but through the whole atmosphere of helpfulness to others. Formal religious education is only a

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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.

MODERN ROMANISM

To the Editor of The Living Church:

MAY I PRESUME to try to add a few lines to your interesting editorial this week on "The Roman Fever? In 1837, Bishop Hopkins of Vermont, published a remarkable book, now out of print, entitled *The Church of Rome, in her primitive purity compared with the Church of Rome at the present day*. He quoted Tournley's *Praelections*, Chaloner's *Catholic Christian*, and Tuberville's *Doway Catechism*, originally written in 1649, and reëdited by the Roman Bishop of Boston in 1833 for American use. He also quoted every one of the 292 passages in the early Christian Fathers, which refer in any way to the Bishop of Rome, or to the Papal controversy, as far down as St. Vincent of Lerins, giving as foot-notes the originals in the Latin and Greek, and giving his own translations in the text of the book, which was written in the form of 36 "Open Letters" to the Roman Catholic clergy of the United States in 1837.

Of course we know that not one single quotation from all of these 292 can be twisted by any accredited methods of translation or of interpretation so as to support the modern Roman claims about the Papacy. Every one of them supports the primitive Catholic, and not the modern Roman Catholic teaching on that simple but important theme. Modern Romanism is a distinct and definite departure from united antiquity, and has absolutely no historical credentials whatever from primitive days.

Dilemma: If the Roman claims are true, then the authors of these 292 quotations, representing all of the early Christian fathers, are untrue. All that we know of the origin of the Christian religion comes from them and from their contemporaries. They completed and edited the New Testament, codified the creeds, wrote the liturgies, established the Catholic customs. If they were so ignorant, stupid, and generally unreliable that they all were radically wrong about such a simple matter as the contemporary ecclesiastical position of a prominent bishop, the Truth seeker has a right to question the value of all their other testimony, especially concerning the deep mysteries of the Faith.

The chief reason that some of us are opposed to modern Romanism is because its stubborn insistence upon the modern doctrine of the Papacy undermines the credentials of the entire Christian Religion. (Rev.) JOHN HENRY HOPKINS.

Chicago, December 4th.

THE LAW OF MARRIAGE

To the Editor of The Living Church:

THERE SEEMS to be a marked lack of clearness in popular thinking about marriage. Surely the law of marriage is as unchangeable as the law of gravitation. Not even the undivided Church could change either; and this, because the law is only a statement of the facts, and facts are facts, whatever we may want or think. If people are married, they are married, no matter what the canons of the General Convention be; and if they are not married, they are not married, no matter who they are or what anybody may say.

I fear that many people suppose that, in the matter of marriage, the Church makes rules for the governing of its members and may change them at will, just as it makes rules for feasts and fasts and for the conduct of public worship; so that if a man puts away his wife and takes him another, he violates a rule of the society (the Church) of which he is a member, and thereby incurs pains and penalties; but that the woman he takes is really his wife; that his fault is in marrying against the rules of the Church, and he is guilty of violating the rules because he really does marry.

But the Church does not make the law, and cannot change it: it can only say what the law is, according to the facts; it cannot liberally permit divorce and remarriage in accordance with the demand of the times. No power on earth can dissolve the bond of matrimony; and so no pretended marriage of divorced persons is really at all. The matter has been well illus-

trated. The relation between husband and wife is at least as close as that between mother and son. A woman may, with the help of the state, disinherit her son; that is, deprive him of rights and privileges; but he is still her son. And a woman may, with the help of the state, divorce her husband; that is, deprive him of rights and privileges; but he is still her husband. "They are no more twain but one flesh." This is our Lord's statement of the facts, and nearly everybody will say it must be, yes, it is so. The dissenter must say that his father and mother lived together and procreated children by virtue of a revocable license to cohabit. (Rev.) FRANCIS L. COYLE.

Avon Park, Fla., December 1st.

AN INCIDENT IN NEAR EAST RELIEF

To the Editor of The Living Church:

AFTER READING the Rev. Dr. John R. Voris' report of his visit to the Near East in THE LIVING CHURCH of January 14th, I write to ask our Church people to make greater contributions towards this worthy cause. I understand the Near East Relief has practically closed its many doors to new applicants, and can only take care of the remaining 40,000 orphan children now in their charge under twelve years of age. Their chief object now is to feed and clothe those dear little ones until they can take care of themselves.

My appeal is made because of the following great sorrow and loss in our lives. It was on December 10, 1922, that our dear boy, George St. John Williams, aged thirty-four, overtaxed his strength when, in less than four months, he saved about 30,000 refugees. Of that number, thousands of little children are in Greece today. In his name I appeal to our people to help those dear little ones for whom he sacrificed his young life. I understand the story of his eventful life will shortly appear in *St. Andrew's Cross*, so that I will close merely by stating that for saving 1,500 little children from Beirut, Syria, and thousands more in Asia Minor, he is called on his monument in Arlington Cemetery the "Hero of Marsovan," who had been a soldier in the World War, with high honors, and promotions for things done over there.

I ask that we forget not the sacrifice of one who dearly loved his Church and worked for the Master, trying to save some of His dear ones who are asking for our help and protection today. (Rev.) W. J. WILLIAMS.

Rector, Church of Our Father, Foxburg, Pa.

CONCERNING THE PRAYER BOOK

To the Editor of The Living Church:

IN THESE CRITICAL DAYS when we want the Senate to pass the bill enabling the United States to enter the World Court, I wonder how many clergymen are using the beautiful prayer for Congress in our Prayer Book? I like to use it daily, and at every service.

At the same time may I say that I am rejoicing in *not* having to read the Ten Commandments once every Sunday any more, and that the Second, Fourth, and Tenth are shortened, though I regret the shortening of the Third and the Fifth? In regard to the Fourth, I am thankful not to have to stultify myself any more by bidding the people keep the Jewish rules concerning the Sabbath, which were never obligatory for Christians at all. But still, alas, the abbreviated form is most untrue, for we bid the people to do something which they do not have to do at all!

I cannot conceive why the Christian Church has not been competent and wise enough to alter the mere *wording* of this commandment, as much as it was to change, actually, the day of worship and Christianize it by substituting the Lord's Day. Cannot our next General Convention see the falsity of this present wording, and have wisdom and courage enough to change it and thereby stop all further Sabbatarian controversy, and the bidding of all Christians to do something that they do not have to do? (Rev.) HENRY M. SAVILLE.

BOOKS FOR CHRISTMAS

BOOKS FOR BOYS AND GIRLS

WHEN WE WERE VERY YOUNG. By A. A. Milne. New York: E. P. Dutton & Co. \$2.

Quite the most delightful book of verse that has appeared in many years, for very little folks, and older folks too, is this one of A. A. Milne's, which ran through twenty-four editions in six months and still increasing its circle of readers. The author insists that most of the credit for the book belongs to his small son, Christopher Robin, who figures in so many of the poems. And, of course, some of it goes to Mr. Ernest Shepard, who drew the deliciously funny pen and ink sketches. Oh, yes, you must buy the book; if not to give away, at least to lend to the children you love best.

FATHER AND BABY PLAYS. By Emilie Poulsson. Boston: Lothrop, Lee & Shepard Co. \$1.75.

A book for the parents of little children arranged by an author whose genius for child training has long been recognized. There are pages of music, ample illustrations and a great variety of games ranging from simple finger plays to floor romping, shadow plays, and rides on father's foot. The plays emphasize the intimate, tender relationship that exists between parents and children, and running through them all is a subtle strain of teaching. Under the guise of play the baby—that is, the child from infancy up to three or four years—is being trained in the way he should go.

THE CHIMES OF DASKAM HIGH. By Agnes Miller. Boston: Lothrop, Lee & Shepard Co. \$1.50.

The little heroine of this happy, wholesome book for boys and girls finds out that the chime of bells in the local high school is lacking the high note for "free" in the Star-Spangled Banner. She suggests that the school earn the money to buy the bell needed, believing that the plan will enlist everyone and promote school spirit. This is a tiny cross-section of the plot which is at all times true to life. There's a bit of mystery that is unraveled and all sorts of complications.

STORIES OF LITTLE FISHES. By Lenore E. Mulets. Boston: L. C. Page & Co. \$1.75.

The eighth in this excellent series of nature stories takes up a field not often cultivated by those who write for children. But most boys and girls love to go fishing and they are full of eager questions about what they catch, whether it be a frog or a turtle, an eel, or a catfish. Besides the information given in story form, the book contains a number of legends and myths and suggestions for field lessons. It is intended for children from eight to twelve.

GREYLIGHT. By Anne Bosworth Greene. New York: The Century Co.

Greylight was a pony, and a rarity, a white Shetland. The story tells about some of the people to whom he belonged, how he once ate too much bran and nearly died, how he saved his little mistress from drowning, and other adventures. It is written by a woman who knows ponies and loves them. Because of this she is able to interpret them to her readers.

WHEN I WAS A GIRL IN FRANCE. By Georgette Beuret. Boston: Lothrop, Lee & Shepard Co. \$1.25.

The author, a well-known concert singer and violinist, writes most entertainingly of the child life, home life, and school life of a French girl of good family. There are numerous illustrations from photos that make the charming old city of Besancon, where the author was born, very real to us. As a picture of child life of a past generation it is most interesting.

MISS POLLY WIGGLES. By Edna Clark Davis. Boston: Lothrop, Lee & Shepard Co. \$1.50.

The little heroine's real name is Elizabeth, but before you finish her many adventures you are quite ready to admit that she deserves her nickname. Besides her two sisters, she has a host of friends at the country place where the family spend their summers. All sorts of pleasant things, and some unpleasant ones, of course, happen there. The extra large type and the illustrations help in the appeal the book makes to children who are neither very young nor very old.

ANN'S FAMILY. By Janet Field Heath. Boston: Lothrop, Lee & Shepard Co. \$1.75.

Such a plucky, cheery little girl is Orphan Ann. Passed around systematically from one aunt to another, she makes the best of it all and has a good time, whether in the country with Aunt Flo or cleaning the attic with Aunt Rachel. And always she longs, as does every normal child, for an abiding roof-tree and a "stay-all-the-time family." At last Uncle Robert comes home from China and decides to set up housekeeping with Ann for a family and his old nurse for housekeeper. So Ann's dreams come true. A wholesome tale for kiddies from eight to ten.

THE BOY SCIENTIST. By A. Frederick Collins. Boston: Lothrop, Lee & Shepard Co. \$2.50.

The book answers all the questions that intelligent boys are likely to ask about astronomy, electricity, chemistry, geology, and kindred sciences. There are even chapters on the radio and the movies. It is the work of a man who is an acknowledged leader in his field and who knows how to present his subjects in a way that makes them intensely interesting to his readers. The illustrations and diagrams are inserted just where they are most needed. In short, it's a sort of encyclopedia that will appeal just as strongly to girls as to their brothers.

JO'S BOYS. By Louisa M. Alcott. Boston: Little, Brown & Co. \$2.

What a delight it is to turn from present day fiction to one of the favorites of a past generation! Little, Brown & Company are doing a real service for humanity when they add year by year to what they are pleased to term their Beacon Hill Bookshelf, these beautifully illustrated, clearly printed books for boys and girls. Louisa Alcott stands preëminent among the writers for children, and the most popular of her books have always been those about the March family. *Jo's Boys* is the sequel to *Little Men* and *Little Women*, and takes the brood that Jo mothered at Plumstead through their various adventures until they reached manhood.

THE OREGON TRAIL. By Francis Parkman. Boston: Little, Brown & Co. \$2.

Can you imagine a more exciting adventure for a winter evening than to go west with Francis Parkman in that picturesque period before gold was discovered in California, when Indians and buffalo fought for supremacy on the plains? In 1846 Parkman, who was one of our greatest American historians, left St. Louis on a trip into the vast region beyond the Mississippi. In company with a band of Sioux Indians he traveled across the regions of the Platte River, hunted buffalo among the Black Hills and returned through the rocky mountains. The book, written in his own vivid fashion, is a description of what he saw. It is an accurate picture of the life of that period, colorful as a piece of tapestry. *The Oregon Trail* has long been recommended on the lists of the American Library Association, and one feels that the publishers have done well to place it on the Beacon Hill Bookshelf for boys and girls.

THE BOY WITH THE AMERICAN RED CROSS. By Francis Rolt-Wheeler. Boston: Lothrop, Lee & Shepard Co. \$1.75.

Dr. Rolt-Wheeler's latest book takes up the story of the Red Cross. He tells about its beginning and shows the infinite variety of its world-wide work. Wherever there is suffering to be relieved the Red Cross goes. It knows no barriers of race or climate. It is the good Samaritan to all the world.

THE MASTER AND HIS FRIENDS. By H. A. Wilson. New York: Longmans, Green & Co. \$1.75.

This is the story of the gospel told from the child's angle. First, there is David, who guided the Wise Men to Bethlehem, and who saw the blessed Babe in the manger among the cattle. And then there are his children, Miriam and James, who knew the Carpenter, who went in and out of His shop, as children probably did in the long ago; who followed Him, with deep devotion along the sorrowful way of the cross, and who rejoiced at His resurrection. Its object is to make the Saviour real to children, and it succeeds, admirably.

FOR GROWN PEOPLE

POLLYANNA'S JEWELS. By Harriet Lummis Smith. Boston: L. C. Page & Co. \$2.

Twelve years ago Pollyanna made her first appearance in the book world. Two years later Mrs. Porter, in response to the demand from her readers for "more about Pollyanna," wrote the second "glad" book, entitled *Pollyanna Grows Up*. Then the genial author died and the series has since been continued by Mrs. Harriet Lummis Smith. The latest addition is about the three children of Pollyanna and her husband, Jimmy. The scene is laid in one of Boston's suburbs where the little family has settled down. Mrs. Smith writes in entertaining fashion of the neighbors' youngsters and the problems they present. The book is not one for children, however, and, though the "glad" motif is conscientiously introduced at times by the author, it is hard to recognize the joyous little maiden of other days in these pages.

STOLEN IDOLS. By E. Phillips Oppenheim. Boston: Little, Brown & Co. \$2.

A most diverting story is this. Somewhere in China, says the legend, were two small statues of Buddha, similar, yet curiously different. One was hideous and the other beautiful. If you put them side by side and glanced quickly from one to the other they seemed to blend into one image. They were known as the Body and the Soul. In one was concealed a fortune in gems, hidden there by the wardens of the temple in centuries past. They fall into the hands of a young Englishman who succeeds in keeping only one, the Body, which, superstition says, had the power of bringing to the surface all the evil latent in man. There follows a mysterious murder and robbery in a quiet English village, whither the image is carried, and finally the solution of the mystery.

THE GLASS WINDOW. By Lucy Furman. Boston: Little, Brown & Co. \$2.

Some years ago the readers of *The Atlantic Monthly* made the acquaintance of *The Quare Women*, that group of young enthusiasts who, twenty-five years ago founded Hindman School in the mountains of Kentucky. The author, who knows and loves the mountain folk, has the happy faculty of portraying them in their most appealing guise to the world at large. She shows the humor and pathos that lies across their lives, and their reaction to modern progress in education and the comforts of present day civilization, along with their intense hunger for education. In this book she leads the reader once more up Troublesome Creek and into the company of Aunt Ailsie and little Lowizy and Phebe, her mother, whose "sotness" is indirectly the cause of her death.

THE KING'S MINSTREL. By I. M. B. of K. Boston: L. C. Page & Co. \$1.65.

The hero of this story is one of the strangest characters in all history, Rahere, jester to King Henry I. Part priest, part fool, tender hearted as a little child, he shines out in that dark period like a golden thread in a somber tapestry. He built the hospital of St. Bartholomew with a jest and a song in the swamp of Smithfield, and, so building, won London. In the end, forsaking a path that might have led to honor, power, wealth, he becomes the jester of the King of kings. The story is the third of the series by an author who often writes for *The Young Churchman* under the signature of Ivy Bolton. The tales are intended for boys and girls in their early 'teens. They all have an historic background and are worthy of a place on the shelves of the home library.

FOURE BIRDS OF NOAHS ARKE. By Thomas Dekker. Edited by F. P. Wilson. New York: D. Appleton & Co.

This book is interesting in a number of ways. First of all, it is printed in a very consistent Caslon dress, both as to type-face and ornament. Caslon took the faces of the Dutchman, Planitin, in whose types are the title pages, of which facsimiles are given, and improved them, giving the English, as their first type cutter, a very distinguished series of type faces.

The book is reprinted from the very rare edition of 1609 and is probably printed line for line and page for page with the original, and retains the original spellings and punctuation.

And it also gives an insight into the religious life of the Jacobean dramatist and pamphleteer, into the religious life of the time when the Plague was raging, and yet the time, probably, of the most brilliant period of English life and letters. Mr. Wilson's introduction gives an excellent estimate of the book.

DEEP IN THE HEARTS OF MEN. By Mary E. Waller. Boston: Little, Brown & Co. \$2.

One likes this story of Mary Waller's. It is laid among the mountains of New Hampshire, West Virginia, and the Central Alleghanies. But if the reader anticipates the usual sordid tale of strikes and the wrangle between capital and labor, he is pleasantly surprised. It is something deeper and finer.

It shows how a man may rise "on the stepping stones of his dead self to higher things." "A man who enters the pit when seven years old and works in the earth-crust for a generation, must know himself for a fool if he cannot find therein some trace of the footprints of the Almighty," says the hero, in what is almost the concluding chapter of a book that is out of the ordinary.

THROUGH HUMAN EYES. By F. C. Williams. New York: Longmans, Green & Co. \$1.20.

Here are fifteen little stories of familiar events in the life of our Lord, written with the obvious desire to lead men to Him. They are clear cut as vignettes and unincumbered with much descriptive matter.

FOR YOUNG PEOPLE

THE YOUNG PEOPLE'S COOK BOOK FOR HOME AND CAMP. By Inez N. McFee. New York: Thomas Y. Crowell Co. \$2.

This book is the work of a woman who is not only an experienced housewife, but a widely known writer for young people. She has blended her cookery lore with story-telling and made a tasty dish of it. The recipes are simple, practical, and appetizing. The young cooks begin with the breakfast cereals and then, by easy stages, are shown how to achieve a full course dinner. There are talks on desserts, cakes, cooling drinks, candies, of course, and several very helpful chapters on cook-in camp. But the book is not a mere list of appetizing dishes. There are talks on food values, on kitchen supplies, and on serving. Because the language is never childish or trivial one would not hesitate to commend it to brides and young housekeepers.

THE GOLD ROCK OF THE CHIPPEWA. By D. Lange. Boston: Lothrop, Lee & Shepard Co. \$1.50.

The books which come each year from the pen of Mr. Lange are welcomed by a large circle of admiring readers. They always treat in sympathetic fashion of life among the Indians in the period about the time of the Revolutionary War. Mr. Lange has chosen for the setting of his story the picturesque region around Lake Superior, which he knows intimately. The boys who are the heroes are searching for a young man who had disappeared while engaged in the fur trade with the Indians. The story of their many adventures and their final success makes a most interesting tale.

SUPPOSE WE PLAY. By Imogen Clark. New York: Thomas Y. Crowell Co. \$2.

Such a jolly book this is. There are so many things to do, included between its covers, out doors and in, on sunny days and days that are dark with rain, that it is hard to imagine how any group of children owning it, could ever be listless or bored. All the favorites of our childhood are here, in addition to the games played in the long ago by lads and lassies in other lands. Besides the chapter on Thinking and Writing Games, there are many riddles, puzzles, and charades.

THE PIONEER BOYS OF THE MISSISSIPPI. By Harrison Adams. Boston: L. C. Page & Co. \$1.65.

THE PIONEER BOYS OF THE YELLOWSTONE. By Harrison Adams. Boston: L. C. Page & Co. \$1.65.

These books are the third and fifth, respectively, of a series of adventure stories laid in the early years of our history. There is plenty of action and adventure and a fairly truthful portrayal of frontier life.

PATRICIA FROM NEW YORK. By Marguerite Murphy. Boston: Lothrop, Lee & Shepard Co. \$1.50.

A new story about an old theme, that of a spoiled city girl who is sent to the country to be reformed. The reader anticipates the end and wishes that the author had eliminated some of the slang and sensationalism.

WOOD AND WATER FRIENDS. By Clarence Hawkes. Philadelphia: Macrae Smith Co.

One small boy has already indicated his appreciation of these tales of the folk of the forests and of the streams, and they should interest many another child. A virtue that they possess is that they are excellent for reading aloud.

"MY FIRST HUNDRED BOOKS"

MY FIRST HUNDRED BOOKS. A Record written by _____ assisted by Bertha A. Holbrook. Oblong size. Universal Press, St. Charles, Ill. For sale by Morehouse Publishing Co., Milwaukee, Wis. Price \$3.00. Postage about 20 cts.

Perhaps this is the year's best book for children. Most attractively made, with quaintly decorated cover, its looks will appeal to children at the outset. There are suggestions as to books for children from seven to sixteen years of age, running from *Alice* and *Pinocchio* to *David Copperfield* and *Henry Esmond*. Best of all, and chiefest of the contents, are a hundred numbered pages, each to be filled out by the child after reading a book. The title, the author, the source from which the book was received, the subject, the principal characters or facts, the writer's opinion of the book, and a brief quotation—these are the details which are to be written out by the child. A well selected quotation begins each page. Presented to a child from seven to ten or twelve years, it will give a real impetus to thoughtfulness in reading as well as preserving a record of books read.

ALMANACS AND KALENDARS

First of all comes the *Living Church Annual* for 1926. Its publication day, December 10th, is a great day in this office and an eagerly awaited day in the Church at large; for the annual story of the progress of the American Church is told in the pages of the *Annual* as it is not told elsewhere, and every interested Churchman wants to know what is that story. It is always summarized to some extent in the editorial, and for some years it has been our practice to devote a section of our own editorial pages to a reprint of that editorial, as we are doing in this issue. One wonders what will be the ultimate size of the *Living Church Annual*, for every year it is a form larger than the year before, and there seems no limit to its expansion. Some new features this year are a paper by the Rev. Walter Lowrie entitled *One Hundred and Eighty Sermon Topics for a three-year Cycle*; and the national and provincial lists of officials of young people's societies and fellowships—the newest addition to the Church's activities on a large scale. Portraits of nine bishops consecrated during the year past bring the pictures of the bishops up to the present time. Every intelligent Churchman should give the *Living Church Annual* the third place on his library table, only his Bible and his Prayer Book being ahead of it. [Morehouse Publishing Co., Milwaukee. Paper, \$1.00. Cloth, \$1.50. Postage about 20 cts.]

The *Desk Kalendar* contains as heretofore, the Lectionary pages of the *Living Church Annual* and is the most convenient kalendar for the lectern and for other places where the table of lessons is used. [Morehouse Publishing Co., 25 cts.]

The *Bishop's Calendar* is an attractive publication in sixteen pages, illuminated, with unique vignette drawings of buildings connected with the history of early bishops of the American Church. These help to visualize the history that has been made by our fathers, calling on us to build loyally on the foundations that these have built. The *Calendar* would make a very beautiful Christmas gift. It is supplied at 60 cents; with two pages hand decorated at 75 cents; and with all the pages hand colored at \$1.00. [Church Missions Publishing Co., 31-45 Church St., Hartford, Conn.]

The *Alaskan Churchman Calendar* comes again for another year. An Alaskan missionary scene at the head of each month's calendar helps to stimulate the interest of Churchmen in the thrilling work of that far-distant land. The profits from the sale of the publication are devoted to Bishop Rowe's work. It is of interest to learn that the *Calendar* for 1925 was entirely sold out. [Alaskan Churchman Calendar, Box 6, Haverford, Pa. Price 50 cts.]

An attractive wall calendar, with a week to the page and the lessons and colors indicated for each day, is entitled *A Church Calendar* and is commonly known as the *Red and Gold Calendar*. Edited, we understand, by members of the faculty of the Cambridge Theological School, it contains extracts at the bottom of each page from writings of Churchmen, many of them of that faculty. The make-up and selections are, for the most part, excellent. [Irving P. Fox, Boston, \$1.50.]

The excellent *Girls' Kalendar* is issued for its fortieth year, always under the auspices of the Girls' Friendly Society. The illustrations follow out the general topic for the year, Women who Met Jesus. As in past years the extracts from devotional writers which adorn the several pages are well chosen. [Published by the Girls' Friendly Society, 35 cts.]

Finally, this reviewer wishes that some real authority would determine whether *kalendar* should be spelled *calendar*

or *calendar* should be spelled *kalendar*. Apparently an initial C indicates one's ultra-conservatism in the Protestant Episcopal Church while a K indicates marked Catholic tendencies. This difference may be well enough for people who delight in such fine distinctions; but this reviewer hereby threatens to spring the spelling *Qualendar* upon an unsuspecting world if these various qualendar makers cannot come to some agreement among themselves.

CHINESE CONDITIONS

(Continued from page 196)

at an early Communion Service, on June 12th, the morning after the riot, Bishop Gilman gave diplomas to the two new graduates, and appointed them, together with a third special student, to their respective fields of labor. One is to be Bible-woman at St. Andrew's parish, Wuchang; one is going to Ichang; and the third to Siangtan, Hunan, where we have recently taken over the work of the C.M.S. So, along with all the failures that keep us humble, we still have a few successes to keep us hopeful!

July 23, 1925.

RECREATION

(Continued from page 197)

small part of our program, but the informal is a large part. We have worked along these lines for several years, and are beginning to see the results in the developing characters of the children with whom we have had contact over a long period."

This whole recreation program has an important relationship to health which would be in itself sufficient argument for a generous support of our work. In these days when judges of juvenile and criminal courts, educators, and men and women of influence in our community are deploring the serious lack of moral standards and religious education, "Is it not important," Dr. Sunderland asks, "that every opportunity be grasped to aid the children of our day to live more wholesome, more healthful, and more Christ-like lives?"

Recreation is no longer a part-time job, confined to a few months. It is coming to be considered a year-round profession. When it is too cold or too inclement for outdoor exercise then there are the indoor sports. Places like the Community House which the Church maintains at Morrisville, Pa., are wholly devoted to indoor activities.

No longer does the policy prevail that a recreational program is only needed in large cities. In writing on this subject a Waterloo, Iowa, woman, Mrs. E. A. Boggs, pointed out that the ideals of standards of sport, honor, and honesty, proper pride in victory with chivalry for the defeated, contempt of trickery and the understanding of the principle that one cannot afford to win any conflict at the expense of the loss of one's own self respect or the respect of others, are inculcated. These standards of play, which may become the standards of life if rightly taught, are necessary in the small towns as well as the large, and the cities which provide for the future and plan for growth and development are the ones with the forward look and the best interests of all their citizens at heart. Before we can feel that we are doing our best to prevent the wreckage of our future man and woman power through the insidious ravages of idleness, vice, delinquency, crime, and broken health, we must see that we have developed as complete and effective a playground and recreation program as lies within our power to create.

Some one may ask why an article on Recreation at this time. In the first place because it should be regarded as a year-round, whole time problem, and therefore always a pertinent problem for consideration. If, however, it should be regarded as only a summer open-air problem, now is the time to begin to prepare for next year. Of chief importance is the recognition of its fundamental value in the life of the community and of its citizens.

IF PEOPLE regard the property of other families as their own, who will steal? If men regard other men as themselves, who will rob? If men regard other families as their own, who will cause disturbance? If they regard other countries as their own, who will go to war?—*Mo-Ti*.

Church Calendar



DECEMBER

"SPEAK, ACT, WORK, quietly, as though you were praying."—*Fenelon*.

- 13. Third Sunday in Advent.
- 16, 18, 19, Ember Days.
- 20. Fourth Sunday in Advent.
- 21. Monday. St. Thomas.
- 25. Friday. Christmas Day.
- 26. Saturday. St. Stephen.
- 27. First Sunday after Christmas. St. John Evangelist.
- 28. Monday. Holy Innocents.
- 31. Thursday.

CALENDAR OF COMING EVENTS

December 16. Special Convention of the Diocese of New Hampshire, for the election of a Bishop.

December 30. Consecration of the Rev. Middleton S. Barnwell, D.D., to be Bishop of Idaho, at the Church of the Advent, Birmingham, Ala.

JANUARY

January 19. Diocesan Conventions. South Florida, Vermont, Virginia, Western Michigan, Western Missouri.

January 20. Diocesan Conventions, Alabama, Nebraska, Tennessee.

January 24. District Convocations, North Texas, Utah.

January 25. District Convocation, Nevada.

January 26. Diocesan Conventions, California, Duluth, East Carolina, Fond du Lac, Milwaukee, Missouri, Pittsburgh, Southern Ohio, Southern Virginia, Upper South Carolina, Convocation of Spokane.

January 27. Diocesan Conventions, Indiana, Los Angeles, Louisiana, Maryland, Minnesota, Convocation of Oklahoma.

January 30. Diocesan Convention, Lexington.

CATHOLIC CONGRESS CYCLE OF PRAYER

WEEK OF FOURTH SUNDAY IN ADVENT

Holy Nativity Sisters, Newport, Rhode Island.

Holy Nativity Sisters, Providence, Rhode Island.

Convent of the Holy Nativity, Fond du Lac, Wis.

St. Mary's Convent, Sewanee, Tenn.

APPOINTMENTS ACCEPTED

ADAMS, Rev. PERCY C., rector of Trinity Church, Grand Ledge, Mich.; to be vicar of the Church of the Advent, South Baltimore, Md.

BEDDELL, Rev. F. M. C., associate rector of Christ Church, Houston, Tex.; to be rector of Christ Church, Towanda, Pa., December 15th.

COLEMAN, Rev. JOHN F., rector of Greenway Court Parish, Clarke County, Va.; to be rector of Christ Church, Pulaski, Va.

DARLING, Rev. ERASTUS S., of the Church of the Advent, Kenmore, N. Y.; to be rector of Christ Church, Emporia, Va.

DREW, Rev. ALARIC JAMES, rector of St. Luke's Church, Cambridge, N. Y.; to be priest in charge of Emmanuel Church, Southern Pines, N. C.

HILL, Rev. CHARLES E.; to be rector of St. Andrew's Church, Buffalo, N. Y., with address at 3105 Main St., December 19th.

HOOKER, Rev. W. E., of Woodbury, Conn.; to be *locum tenens* of St. Luke's Church, Cambridge, N. Y.

LEGGE, Rev. CLAYTON MACKENZIE, of Los Angeles, Calif.; to be *locum tenens* of All-Saints'-Church-by-the-Sea, Santa Barbara, Calif., until June 1926.

LITSINGER, Rev. R. S., chaplain of the Woodberry Forest School for Boys, to be rector of St. John's Church, Mt. Washington, Baltimore, Md.

LOLLIS, Rev. HARWICH A., of Foreman, Ark.; to the Chenango County Mission, Norwich, N. Y.

MONTGOMERY, Rev. GIDEON C.; to Queen Caroline Parish, Guilford, Md.

ROBERTS, Rev. WILLIAM C.; to St. James' Parish, Baltimore Co., with address at Monkton, Md.

SHORT, Rev. JOHN, of the staff of the DeVeaux School, Niagara Falls, N. Y.; to be rector of the Church of the Advent, Kenmore, N. Y.

SMITH, Rev. STANLEY L., of Bethany Church, Larned, Kansas; to be rector of Grace Church, Hutchinson, Kansas.

WARREN, Rev. F. ERNEST, of Christ Church, Buena Vista, Va.; to be rector of St. Andrew's Church, Clifton Forge, Va.

WHEDON, Rev. H. C., of Rochester, N. Y.; to St. Andrew's Church, Clearfield, Pa.

WHEELER, Rev. WILBUR F.; to Zion and Linganore Parishes, Diocese of Maryland, with address at New Market, Md.

RESIGNATION

GOODWIN, Rev. R. A., as rector of Lynnhaven Parish, Southern Virginia, and Executive Secretary of the Diocese; to take work in the Diocese of Alabama in January.

NEW ADDRESSES

BENTLEY, Rev. W. GORDON, of Passaic, N. J.; at 207 South Wabash Ave., Glendora, Calif.

BROWNE, Rev. HENRY B., rector of St. Thomas' Church, Chicago, Ill.; at 5623 Wabash Ave., Chicago, Ill.

DOUGLAS, Rev. GEORGE WILLIAM, D.D., at 903 Park Ave., New York, N. Y.

PURCH, Rev. W. M., of Devil's Lake, N. D.; at the Lakota Hotel, Lakota, N. D.

ORDINATIONS

PRIESTS

ALBANY—On St. Andrew's Day, November 30, 1925, in the Cathedral of All Saints, Albany, the Rt. Rev. Dr. Richard H. Nelson, D.D., Bishop of the Diocese, advanced to the priesthood the Rev. JOSEPH BURT WEBSTER. Mr. Webster was presented by the Very Rev. C. C. W. Carver, Dean of the Cathedral. The sermon was preached by Bishop Nelson.

The Rev. Mr. Webster is chaplain of the Twenty-sixth Infantry, United States Army, at Plattsburgh Barracks, Plattsburgh, N. Y., and expects soon to be on foreign service in the Orient.

CENTRAL NEW YORK—On Thanksgiving Day, November 26, 1925, in his father's church, St. Mary's, Brooklyn, N. Y., with the consent of the Ecclesiastical Authority of the Diocese of Long Island, the Rt. Rev. Charles Fiske, D.D., Bishop of Central New York, ordained for his Diocese the Rev. STRATFORD COVERT JONES to the priesthood. The candidate was presented by his father, the Rev. J. Clarence Jones, D.D., who also preached the sermon. He was vested with the chasuble, and received the chalice and paten and the liturgical anointing.

The Rev. Mr. Jones will act as chaplain to the Sisters of St. Margaret in Utica, N. Y., for the present.

EAST CAROLINA—In St. Mary's Church, Belhaven, N. C., on Wednesday, December 2, 1925, the Rev. OSMOND J. MCLEOD was ordained to the priesthood by the Rt. Rev. Thomas C. Darst, D.D., Bishop of the Diocese. The candidate was presented by the Rev. Stephen Gardner, rector of St. Peter's Church, Washington, and the sermon was preached by the Rev. Robert I. Johnson, rector of St. Cyprian's Church, New Bern.

Other clergy present and joining in the imposition of hands, were the Rev. Dr. Loaring Clark, and the Rev. Messrs. Joseph N. Bynum, James E. Holder and John B. Brown.

SOUTH DAKOTA—In Grace Church, Huron, on October 31, 1925, the Rt. Rev. H. L. Burleson, D.D., Bishop of the District, advanced to the priesthood the Rev. ROBERT DEAN CRAWFORD. The candidate was presented by the Rev. E. W. Pigion, and the sermon was preached by the Rev. Oliver Riley.

On November 25, 1925, in the Chapel of the Holy Comforter, Lower Brule Agency, the Rt. Rev. William Blair Roberts, D.D., Suffragan Bishop of the District, ordained the Rev. JOHN B. DECORY to the priesthood. The candidate was presented by the Rev. David W. Clark, and the sermon was preached by Archdeacon Ashley. A number of Indian clergymen joined in the laying-on of hands.

The Rev. Mr. Decory has charge on the Lower Brule, under the Rev. D. W. Clark.

RESOLUTIONS

Rev. Henry S. Whitehead

The following resolutions were adopted unanimously by the wardens and vestry of Trinity Church, Bridgeport, Conn., on the occasion of the resignation of the rector, the Rev. HENRY S. WHITEHEAD, recently:

RESOLUTION ADOPTED BY THE WARDENS AND VESTRYMEN OF TRINITY EPISCOPAL CHURCH PARISH, of Bridgeport, Connecticut, upon receiving the resignation of their rector, the Rev. Henry S. Whitehead, M.A.

RESOLVED: Whereas it has pleased Almighty God to lead our rector, the Rev. Henry S. Whitehead, M.A., for such reasons as he thinks to be advisable and proper, to tender to the Parish of Trinity Episcopal Church his resignation as rector and pastor, to take effect immediately;

And WHEREAS such action has come to us, as wardens and vestrymen of the parish, as a great shock and blow and is received with genuine sorrow and regret:

And, WHEREAS we must bow to his opinion and expression that the resignation is final and irrevocable:

THEREFORE; we desire to place upon the records of the Vestry our opinion and action that the services of the Rev. Henry S. Whitehead, M.A., have been of great value to this parish. During his incumbency of the rectorship the parish has grown and prospered, and it now occupies its handsome new Gothic church edifice crowning the top of Golden Hill, with its bell and tower a light to this busy, happy city of Connecticut. He has now in preparation for presentation to our Bishop one of the largest Confirmation classes which our Bishop has ever received at our altar. At his request we recommend to the parish that his resignation be accepted with regret wishing him all God-speed in his good work in the Christian ministry: a certified copy hereof to be sent him by our Parish Clerk.

Unanimously adopted by the wardens and vestrymen in session on March 23, 1925, at the City of Bridgeport, Conn.

Bridgeport, Conn., April 1, 1925.

To Special Meeting of Trinity Episcopal

Church Parish:

The following Preamble and Resolutions are presented:

WHEREAS; After long and prayerful consideration our beloved rector, the Rev. Henry S. Whitehead, M.A., has deemed it proper to present to this parish his resignation as its rector to take effect immediately:

WHEREAS He states that his action is irrevocable and final;

THEREFORE, RESOLVED: That the said resignation be sorrowfully accepted as of this date with great regret by this parish of the Diocese of Connecticut; and that we place on record our appreciation of the valuable services which he has rendered to us during his rectorship here during which time under his care and labors the parish has grown and prospered and now occupies its new, handsome, Gothic edifice crowning the summit of Golden Hill, a beacon light of inspiration in our community; which new structure was constructed from commencement to completion under his careful, detailed supervision to the entire satisfaction of this parish and to the glory of God, and now stands ready, free of all debt, for consecration by our Bishop:

BE IT FURTHER RESOLVED: That the vestry and treasurer at their convenience arrange to send to Father Whitehead as a testimony of our affection for him a loving purse containing the equal in gold of three months' future salary as a slight token of our appreciation of his labors in our field; and that a copy hereof be recorded on our minutes and like copies, certified under the hand of our clerk, be sent both to Bishop Brewster and to Father Whitehead.

Adoption of above moved by

HENRY C. STEVENSON,

Seconded by

CHAS. W. CYRUS, and

CHAS. A. SMITH.

The above preamble and resolutions were passed unanimously.

DIED

BAQUET—Died, at Spottswood, N. J., on November 21, 1925, FRANCES SNOWHILL, wife of the late Camille Archibald Baquet. The burial office and the interment were at St. Peter's Church, Spottswood, N. J.

GEORGE—Entered into life eternal suddenly at San Diego, Calif., November 3, 1925, THOMAS MORDUIT NELSON GEORGE, the beloved son of the Rev. Thomas Morduit Nelson George and Elizabeth George.

"Blessed are the pure in heart, for they shall see God."

DIED

GOODNOUGH—Entered into rest at her home in Loveland, Ohio, on Tuesday, November 17, 1925, KATHERINE S. GOODNOUGH, widow of the late E. P. Goodnough. The interment was at Spring Grove Cemetery, Cincinnati, Ohio.

Grant her, O Lord, eternal rest, and may light perpetual shine upon her.

MEMORIALS

The Rt. Rev. Edward M. Parker, D.D., LL.D., Bishop of New Hampshire

The Standing Committee of the Diocese of New Hampshire record with deep sorrow and sense of personal bereavement the death of the Rt. Rev. EDWARD M. PARKER, Doctor of Laws and of Divinity, their honored Bishop and their devoted friend.

The entire ministry of our Bishop was spent in New Hampshire. For 29 years he served as master at St. Paul's School, and as pastor of the rural parish at Dunbarton. He thus combined with the arduous labors of teacher the faithful shepherding of a scattered flock. In both he displayed the warmth of his tender heart. Of him we may truly say with the Psalmist "He fed them with a faithful and true heart, and led them skillfully with all his power."

Elected coadjutor in 1906, he became Bishop in 1914. In every corner of the State Bishop Parker's labors were devotedly spent. How unceasingly he traveled, seeking out the forgotten, carrying the comfortable gospel of Christ to native population and to foreign-born cannot be adequately recorded here. His life and labors are written in God's Book of Remembrance.

With enduring sympathy for his wife, a sacrificing and wise helpmeet, the Standing Committee herewith vote to print this sorrowful memorial in the Church papers and to spread it on their records.

The Rev. Henry Davey Waller

At the regular meeting of the vestry of St. George's Church, held September 28, 1925, the following minute was entered in the Records of the Parish:

The vestry of St. George's Church hereby records its sincere regret at the death of the REV. HENRY DAVEY WALLER for many years rector, and of recent years rector emeritus of this Parish.

Mr. Waller during his long residence among us, devoted himself unselfishly and successfully to the reorganization and upbuilding of St. George's Parish and by precept and example established himself deeply in the affections of our people.

We of the vestry, who have come in such close association with him, increasingly valued and admired his wise, just, and patient counsel, and his thoughtful and unselfish consideration of the best interests of the parish and its people. His passing from our midst takes a valued friend, but leaves a kindly and enduring memory.

The vestry extends to Mrs. Waller and her children its deep sympathy in their bereavement, and the clerk is requested to transmit to them an engrossed copy of this minute.

The Rev. HENRY DAVEY WALLER, rector emeritus of St. George's Church, Flushing, N. Y., died on September 13, 1925, in his seventy-third year. His funeral services were held in St. George's Church, Flushing, on September 16th. There was a large attendance of the clergy, Bishop Burgess being present and pronouncing the benediction.

At the conclusion of the services Bishop Burgess appointed a Committee of the Clergy, whose names are appended, to draw an appropriate minute.

MINUTE

The Rev. Henry Davey Waller was born in Portsmouth, Ohio, October 5, 1852. He was a graduate of Kenyon College and of the Philadelphia Divinity School. He was ordained deacon by Bishop T. A. Jaggard in 1879, and advanced to the priesthood in 1880.

After a short term of missionary work in Cincinnati, he became rector of Emmanuel Church, in the same city. In 1886 he became rector of the Church of the Good Shepherd, Pittsburgh. In 1889, on strong recommendation, he became the associate of the Rev. J. Carpenter Smith, D.D., rector of St. George's Church, Flushing, with the stipulated right of succession. Although this arrangement was extra-canonical, and therefore not legally binding on the St. George's Vestry, its moral obligation was never questioned nor challenged. On the death of Doctor Smith in 1898, Mr.

Waller succeeded to the rectorship of St. George's Church, which he held until 1921, when he resigned on account of failing health, being made rector emeritus, with generous salary allowance for life. His earthly life ended September 13, 1925.

Mr. Waller had good human and Christian background in the excellent family stock from which he sprang. He had parents of sterling worth and was well brought up. Upon the foundation of his early years was reared an edifice of fine character and a life of continuously useful and effective labor in the Vineyard of the Lord.

Mr. Waller's education at Kenyon College and the Philadelphia Divinity School, was thorough along the lines of the traditional academic training. He brought into his clerical life a good equipment of adequate learning, and a fine command of the English language.

In his early ministry in Cincinnati and Pittsburgh, Mr. Waller left a record of industry, conscientious endeavor and the impress of high character. In Flushing, during nine years, his relation to Dr. Smith, his superior, was ideal. Dr. Smith was in his old age. He soon was glad to turn over his administrative duties to his associate.

From 1898 until 1921 Mr. Waller was rector of the parish. During this period the parish burst its old bounds. Missions were established which grew into parishes. The new chancel and the parish house were erected. Meanwhile the work of the parish was done with industry and fidelity. An interesting parish paper was published. He edited a history of the parish and compiled a history of Flushing which enjoyed wide circulation. When Mr. Waller gave up in 1921 he left this fine parish in better condition than he found it.

Mr. Waller was one of the Examining Chaplains of the Diocese, a sometime member of the Board of Managers of the Church Charity Foundation and deputy from Long Island to General Convention. In these capacities he served with usefulness.

Of attractive personality, of unquestioned character, of untiring and effective labor, and of loyalty to the essential principles of Christ's religion, Mr. Waller has left a record of which the Diocese of Long Island may be proud.

EDWARD M. MCGUFFEY,
CHARLES A. BROWN,
GEORGE F. TAYLOR,
BENJAMIN MOTTRAM,
JOHN W. CROWELL.

Rev. Karl Schwartz

In loving and grateful memory of KARL SCHWARTZ; Priest and Doctor, who departed this life, December 8, 1924. Of your charity pray for the repose of his soul.

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 single advertisement inserted in this department for less than \$1.00.

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.

RETREAT

SISTERS OF THE HOLY NATIVITY

HOUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. References required.

POSITIONS OFFERED

MISCELLANEOUS

MATRON OR DEACONESS FOR EPISCOPAL Orphan Home. Must be an Episcopalian, educated and refined, and furnish references. Address K-507, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

PRIEST DESIRES CHANGE OF WORK. Preacher, singer, visitor, etc. Married. One grown son. Can be free any time. References given and required. Address S-442, care of LIVING CHURCH, Milwaukee, Wis.

PRIEST, MARRIED BUT WITHOUT FAMILY, seeks parish. Organizer, extemporaneous preacher. Good Churchman, served in the war as chaplain. Write to L. H.-485, care of LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES PARISH OR CURACY. Address P-495, LIVING CHURCH, Milwaukee, Wis.

PRIEST, GOOD PREACHER AND VISITOR, energetic, Catholic; desires parish or mission. Address CLERICUS-508, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

CHURCH WORKER WANTS POSITION AS parish secretary, executive secretary of Church school or some good Church position where experience of previous business training and special training for above work counts. Address Box-506, LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED BUSINESS WOMAN WHO loves children wishes position as Institutional Matron or would consider private family where a dependable person is needed. Address, Mrs. E. E. DRUMMOND, General Post Office, Evanston, Ill.

ORGANIST AND CHOIRMASTER, SPECIALIST. Wants change. Larger salary. Credentials unsurpassed. Address R. F.-455, care of THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST, CHOIRMASTER, BUSINESS Executive, seeks change to larger city, South preferred. Experienced director and organist. Successful in general community development and publicity work. Business connections desired. Address, SECRETARY, P. O. Box-123, Greenville, Mississippi.

ORGANIST-CHOIRMASTER DESIRES change. Varied experience. Exceptional credentials. Boy choir specialist. Recitalist. Midwest preferred. Address, C-501, LIVING CHURCH, Milwaukee, Wis.

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.

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.

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THE WARHAM GUILD WAS ESTABLISHED in 1913 for the making of all "Ornaments of the Church and of the Ministers thereof." It supplies Surplices and Vestments, and furnishes Altars, etc. All work designed, and made by artists and craftsmen. Descriptive leaflet from The Secretary, THE WARHAM GUILD, LTD., 72 Margaret Street, London, W. 1, England.

PARISH AND CHURCH

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.

VESTMENTS

ALBS, AMICES, BIRETTAS, CASSOCKS, Chasubles Copes, Gowns, Hoods, Maniples, Mitres, Rochets, Stocks, Stoles, Surplices, Complete Set of Best Linen Vestments with Outlined Cross consisting of Alb, Chasuble, Amice, Stole, Maniple, and Girdle, \$22.00 and \$35.00. Post free. MOWBRAY'S, 28 Margaret Street, London, W. 1, and Oxford, England.

ALTAR LINENS: HANDMADE—PLAIN OR hand embroidered. Altar Hangings, Stoles, Burses, Veils, Markers, Linens, silks, fringes, by the yard. Church designs stamped for embroidering. Address MISS M. C. ANDOLIN (formerly with Cox Sons and Vining) 45 West 39th Street, New York City.

ALTAR GUILDS, PURE LINEN FOR ALL Church uses. Wholesale prices. Special 36 inch, 1800 universally liked for fine surplices at \$1.25 per yard. Write for samples. MARY FAWCETT, 115 Franklin St., New York City.

CHURCH EMBROIDERIES, ALTAR HANG- ings. 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.

THE CATHEDRAL STUDIO AND SISTERS of the Church (of London, England). All Church embroideries and materials. Stoles with crosses from \$7.50 up, burse and veil from \$15. up. Surplices, exquisite Altar Linens. Church Vestments imported free of duty. MISS J. V. MACKRILLE, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Cleveland 52.

TRAVEL

S. T. GEORGE'S EXCURSION TO EUROPE, sailing July 9th. Low round trip rates. THOMPSON TRAVEL BUREAU, Saginaw, Mich.

MISCELLANEOUS

ATTENTION—POEM WRITERS. WE PUBLISH and help you market your original poems. Send best sample for review. MONTGOMERY PUBLISHING COMPANY, Bethesda, Maryland, Box 912.

CHRISTMAS CARDS

AN ARTISTIC VARIETY OF FLORENTINE Christmas Cards and Calendars. Leaflet. M. ZARA, Germantown, Pa.

CHRISTMAS GREETING CARDS. BEAUTIFUL English designs, with text. For assorted lot, in separate envelopes, send one dollar. Address H. ENGLE, 845 Hamilton Terrace, Baltimore, Md.

FOUR BEAUTIFUL DESIGNS AND A book-marker. Devotional. Inspiring. \$1.25 per 50, post free, duty payable on delivery. Send two cent stamps for specimens. Excellent for Bazaars. W. GLASBY, 12 Edwardes Square, London, England.

CHRISTMAS SUGGESTIONS

CHRISTMAS CRIBS DESIGNED AND EXECUTED by ROBERT ROBBINS, 5 Grove Court, New York. Tel. Walker 0108. 6½ in. (kneeling figures) \$5.00 per group. 10½ in. figures, \$10.00 per group.

SHAKESPEARE, A GOOD CHRISTMAS gift. THE GAME, "A Study of Shakespeare." Endorsed by best authorities. Price 60 cents. THE SHAKESPEARE CLUB, Camden, Maine.

MAKE AMERICA
MORE CHRISTIAN

The custom of having prayers together will enrich family life, help the home to function, and "make America more Christian."

The Manual of Prayers for Family Devotions is a convenient 40-page booklet, with simple arrangements of prayers for beginners in Family Devotions.

A pocket on the inside cover contains authorized Church calendar of Daily Bible Readings. Price 25 cents; 4 copies \$1.00.

BROTHERHOOD OF ST. ANDREW, 202 South 19th Street, Philadelphia, Pa.

HEALTH RESORT

S. T. ANDREW'S CONVALESCENT HOSPITAL, 237 E. 17th St., New York City. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private Rooms \$10-\$20—Age limit 60.

BOARDING

Atlantic City

SOUTHLAND, 111 SOUTH BOSTON AVE., Lovely ocean view, bright rooms, table unique, managed by SOUTHERN CHURCHWOMAN.

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 S. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

New York City

HOLY CROSS HOUSE, 300 EAST FOURTH Street, New York. A boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting rooms and roof. Terms \$6.00 per week including meals. Apply to the SISTER IN CHARGE.

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CHURCH WINDOWS, PARTICULARLY suitable for Gothic construction. Set of twenty or more (including the East and West windows). Complete with iron frames, etc. These windows have been replaced by others, and are offered for sale at very reasonable prices. Address S-504, care LIVING CHURCH, Milwaukee, Wis.

CHURCH SERVICES

District of Columbia

St. Agnes' Church, Washington

46 Q. Street, N. W.

Sundays: 7:00 A.M., Mass for Communions
" 11:00 A.M., Sung Mass and Sermon
" 8:00 P.M., Choral Evensong.

Daily Mass at 7:00 A.M., and Thursday at 9:30.

Friday, Evensong and Intercessions at 8:00.

Minnesota

Gethsemane Church, Minneapolis

4th Avenue South at 9th Street

REV. DON FRANK FENN, B.D., Rector
Sundays: 8:00 and 11:00 A.M.; 7:45 P.M.
Wednesdays, Thursdays, and Holy Days

New York

Cathedral of All Saints, Albany

CHAS. C. W. CARVER, B.D., Dean

Sundays 7:30. Sung Eucharist 11:00, 4:00 P.M.
Week-days 7:30, 9:00, and 5:30 P.M.

New York City

Cathedral of St. John the Divine,
New York

Amsterdam Ave. and 111th Street

Sunday Services: 8:00, 10:00, and 11:00 A.M.; 4:00 P.M.
Daily Services: 7:30 and 10:00 A.M.; 5:00 P.M.

(Choral except Mondays and Saturdays)

Church of the Incarnation, New York

Madison Avenue and 35th Street

Rev. H. PERCY SILVER, S.T.D., Rector
Sundays: 8:00, 10:00, 11:00 A.M.; 4:00 P.M.

Noonday Services Daily 12:20

RADIO BROADCAST

S. T. MARK'S CHURCH, MINNEAPOLIS, will broadcast a Christmas service over WCCO on Wednesday evening, December 23d, from seven to eight p. m. Rev. Phillips E. Osgood, D.D., rector of St. Mark's, will preach the sermon. St. Mark's choir will sing Christmas anthems and carols.

AN ARCHDEACON in the Middle West writes of a Church club of college students who have been studying Bishop Carey's little book, *The Kingdom That Must Be Built*, to ground them in Christian principles, "so they won't run off to some unreligious organization to express their social enthusiasm."

BOOKS RECEIVED

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

Funk & Wagnalls Company. 354-360 Fourth Ave., New York, N. Y.

A Parent's Guide to Children's Reading. By Mary Graham Bonner, author of *Daddy's Bedtime Fairy Stories*, *Daddy's Bedtime Animal Stories*, etc., etc. Price \$1.75 net.

The Macmillan Co. 60 Fifth Ave., New York, N. Y.

The Key to Faith. By M. O. Gershenson. Authorized translation from the Russian by Herman Frank. Price \$1.50.

Macrae, Smith & Co. 1712-14 Ludlow St., Philadelphia, Pa.

Christ Church: The Things That Truly Last. A Symposium compiled in Connection with the Two Hundred and Twenty-fifth Anniversary of Christ Church, Philadelphia. By Louis C. Washburn. Price \$4.

Morehouse Publishing Co. 1801-1811 Fond du Lac Ave., Milwaukee, Wis.

The Form of Solemnization of Matrimony According to the Book of Common Prayer as revised, 1925, with Certificate. Price 35 cts.

Under the Northern Cross: or Parochial Memories. By C. Ernest Smith, D.D., D.C.L., rector of St. Thomas' Church, Washington, D. C.; author of *The Old Church in the New Land*, *Religion Under the Barons of Baltimore*, etc. Price \$2.50.

The Recovery of Forgotten Empires. By Samuel A. B. Mercer, M.A., Ph.D., D.D., professor of Semitic Languages and Egyptology in Trinity College, University of Toronto; rector of the Society of Oriental Research, and editor of its Journal; founder of the Anglican Theological Review. The Biblical and Oriental Series. Price \$1.50.

St. Peter's Charter: As Peter Read It. By Rev. T. H. Passmore, M.A., vicar of St. John's, Great Marlborough Street, W.; author of *The Mediator of Life*, *Friends Out of Sight*, *Our Sorrowful Mysteries*, etc. Price \$3.40.

The Spirit of Jesus. By the Rt. Rev. Arthur F. Winnington Ingram, D.D., Lord Bishop of London. Price \$1.40.

G. P. Putnam's Sons. 2 West 45th St., New York, N. Y.

If Lincoln Were Here. By John Wesley Hill, LL.D., Litt.D., chancellor Lincoln Memorial University, Cumberland Gap, Tenn.; author of *Lincoln—Man of God*. Price \$1.25.

Robson & Adee. Erie Boulevard at State St., Schenectady, N. Y.

War Abolition. The Convictions of a Business Man. By Harry P. Gibson.

The Stratford Company. Boston, Mass.

For a Leisure Hour. By Jane Blakeslee Richards (Mrs. C. L.). Price \$2.

Wells, Gardner, Darton & Co., Ltd., 3 & 4 Paternoster Buildings, E. C. 4, London, England. Morehouse Publishing Co., 1801-1811 Fond du Lac Ave., Milwaukee, Wis. American Agents.

Our Communion: and Other Sermons. By Rev. T. H. Passmore, M.A., vicar of St. John's, Great Marlborough Street; author of *Our Sorrowful Mysteries*, etc. Price \$1.40.

BULLETINS

Hobart College, Geneva, N. Y.

Catalogue 1925-1926. Hobart College Bulletins. Vol. XXIV. November, 1925. No. 2.

PAMPHLETS

American Bible Society. Bible House, Astor Place, New York, N. Y.

The Gospel of St. Matthew.

The Gospel of St. Mark.

The Gospel of St. Luke.

The Gospel of St. John.

The Acts of the Apostles.

The Epistle of Paul the Apostle to the Romans.

Epistles of Paul the Apostle to the Corinthians.

The Epistles of Paul the Apostle to the Galatians, Ephesians, Philippians, Colossians, Thessalonians.

The Epistles of Paul the Apostle to Timothy, Titus, Philemon, Hebrews.

The General Epistles of James, Peter, John, Jude.

The Revelation of St. John the Divine.

English Church Assembly Deals with Ecclesiastical Patronage

**Bishop Barnes on Loyalty—
Anglican and Eastern Churches
Association—Toc H**

The Living Church News Bureau
London, November 20, 1925

THE CHURCH ASSEMBLY, WHICH BEGAN its autumn session at the Church House, Westminster, on Monday, showed its zeal for reform by the manner in which it passed in rapid succession a number of resolutions dealing with Ecclesiastical Patronage. There was a general feeling among the members that the proposed Boards of Patronage were the proper holders of much patronage now in other hands; and, as a result of their voting, the Bishops relinquish many of the livings which were in their respective gifts: indeed, his lordship of London lost no fewer than twenty-five. An important suggestion by Canon Guy Rogers, that parishioners should be consulted before an advowson is transferred, was agreed to. This will give satisfaction to almost everyone, as it gives parishioners the right to ensure a continuity of the traditions of their particular church. It does not, of course, mean that there should be no development and no changes, if these are made intelligently and with the approval of the people. It does mean, however, that livings should not be bought and the Church services revolutionized against the will of the worshippers.

The only other important matter dealt with up to yesterday was the Clergy Pensions scheme, and here again progress is to be reported. The new scheme provides for returnable premiums, and in other ways meets many of the objections made to the former measure.

BISHOP BARNES ON LOYALTY

In reply to an expression of sympathy and goodwill forwarded by certain lay members of the Birmingham Diocesan Conference, held last week, the Bishop of Birmingham has issued the following letter:

"I am grateful for the remarkable expression of goodwill from lay members of the Diocesan Conference. No man could fail to be touched by such a manifestation of friendliness and understanding. I value it especially because it shows that there is in the Diocese a strong desire for unity and order. That this fact should be made generally known is of great importance. Public controversy leads those who have no intimate knowledge of Church life to imagine that things are worse than they really are. In a time like the present, when we are slowly recovering from the strain of the Great War, we all have to be on our guard lest we say things that are harsh or unfair. This is especially necessary in religious controversy, which, as any student of history knows, has a way of making good men bitter and hard. But I am convinced that there is within our Church a genuine and widespread eagerness to avoid ill-will. We cannot establish truth without public argument, but patient and friendly discussions will in the end lead to unity.

"I think that such unity will be based on the Revised Prayer Book, which should before long be accepted by the Church Assembly; and I urge that all, clergy and laity alike, must be prepared to be loyal to this book. In the Church Assembly we now possess an instrument of self-government. The decisions of this representative body cannot be ignored, or chaos will lead

to disruption. In Birmingham we must set a good example of loyal obedience . . . We need generous and enthusiastic laity, well-educated and devoted clergy, and a determination on the part of all to preserve order and to seek unity within the wide comprehensiveness of our distinctive Anglican tradition. The next twenty years will be critically important for the Church of England. If the authority of the Church of England is flouted, disaster will ensue. But I hope that the Englishman's traditional respect for representative institutions will be manifested, for then the Church will emerge stronger and more spiritually effective than we have known it. If clergy

ONE MONTH TO GO

Receipts from dioceses to December 1, 1925, are \$2,257.94 ahead of last year. Cheers! But not very loud ones. The percentage paid on quotas is smaller because the Budget quotas are \$200,000 larger than for 1924.

The following have paid more than their proportion of the Budget to date:

Porto Rico	East Carolina
Delaware	Kentucky
Southwestern	Western North
Virginia	Carolina
South Dakota	New Mexico
North Texas	Alaska
Eastern Oregon	Honolulu

This is the month when every effort must be made to collect every dollar pledged.

SUGGESTIONS:

1. Letter from Diocesan Treasurer to every Parish Treasurer.
2. Letter from Bishop to every Rector.
3. Use Diocesan Paper.

Yours for a good finish,
LEWIS B. FRANKLIN, Treasurer

and laity in the Diocese of Birmingham repudiate disorder, and are fired by the enthusiasm for truth and righteousness which is now spreading among young men and women, we shall help to make the Church worthy to lead the nation in years to come. Because the memorials which I have received give me hope of such a future, I send thanks which I cannot adequately express."

It is but fair to Dr. Barnes to give publicity to the fact that, in addition to the laymen's tribute, a declaration of loyalty has been sent to him signed by 166 clergymen of the Diocese, including Evangelicals, Modernists, some Anglo-Catholics, and others, anxious to uphold episcopal authority. The total number of clergymen in the Diocese of Birmingham is 302.

ANGLICAN AND EASTERN CHURCHES ASSOCIATION

On Tuesday and Wednesday this week the Anglican and Eastern Churches Association observed its nineteenth anniversary. On Tuesday evening a service of thanksgiving and a commemoration of the Council of Nicea was held in Southwark Cathedral, and the Bishop of Southwark preached. On Wednesday morning the Holy Eucharist was solemnly sung, unaccompanied, to the setting of Rachmaninoff in D flat, at All Saints' Church, Margaret Street, when Dr. Goudge, Regius Professor of Divinity at Oxford, preached the sermon. The annual meeting of the

Society was held at King's College the same evening, followed by a public meeting at which Lord Beauchamp presided. Among the speakers were the Bishop of Winchester, Lady Surma d'Bait Mar Shimon, aunt to the boy Patriarch of Assyria, the Roumanian Minister, and Proto-Presbyter Izvolsky, formerly Procurator of the Russian Holy Synod.

TOC H

The annual birthday festival of Toc H, at which, as in previous years, the Prince of Wales will light the Lamps of Maintenance, will be held on the evening of December 19th, in the Albert Hall. The festival will coincide with the arrival in England of the founder, the Rev. T. B. Clayton, and the Rev. P. Leonard, who have made a world tour on behalf of the movement. The tour has resulted in the establishment of additional groups in Canada, two in New Zealand, ten in Australia, four in the Federated Malay States, one at Colombo, and others in Madras and Calcutta. In addition, a full-time chaplaincy in Australia has been endowed and a full-time social service secretary appointed. On Sunday, December 20th, the Toc H annual thanksgiving service will be held in Southwark Cathedral.

NEWS NOTES

The Rev. Egerton Ryerson has just returned from a journey of 13,500 miles across Canada for the purpose of making a film for the Society for the Propagation of the Gospel. He was accompanied by a first-class cinema photographer, and has secured what, it is hoped, will be a vivid, interesting, and valuable film.

St. George's Church, Wembley, the little church that proved a haven of rest for many thousands while the Exhibition was open, has been bought by the Church of England Temperance Society, and will be used henceforth as the Chapel of the Boys' Home at Yiewsley, Middlesex. Yiewsley is not many miles from Wembley, and transportation of the building will not be a difficult matter.

GEORGE PARSONS.

THE CATHOLIC CONGRESS MISSIONARY OFFERING

NEW HAVEN, CONN.—The Committee of the New Haven Catholic Congress has sent to Mr. Lewis B. Franklin, treasurer of the National Council, a check for \$2,466, being the amount of the missionary offering taken at the Congress in November. The amount is gratifying, as the members of the Congress came to New Haven without knowing that there was to be any special offering. The first public announcement of it was made only the night before the High Mass.

The offering is designated for the work of the Sisters of the Transfiguration in China. This Sisterhood enjoys the distinction of having been the first Religious Community in the American Church to enter the foreign mission field. It was in recognition of this fact that the Committee decided to appropriate the offering to the help of their work among the Chinese.

An offering for missions will be a standing feature of the Catholic Congress, which it is purposed to hold annually. During the coming year an organized effort will be made by the Congress Committee to create a widespread interest in this feature, and a generous sum is looked for at the Congress of 1926, which is to meet in Milwaukee at the invitation of the Bishops of that Diocese.

Russian Laws Concerning Religion

Jugo-Slavia and Rome

European News Bureau
London, November 19, 1925

THE PONTIFICAL INSTITUTE OF ORIENTAL Studies has recently translated a summary of recent Russian legislation concerning religion. There is complete disestablishment and everyone is free to make any religious or anti-religious propaganda that he likes. But there are certain things to be noted with regard to the alleged impartiality of these regulations. For instance, relics are to be transferred to museums and the people enlightened as to their superstitions. No act of state may be accompanied by a religious ceremony. Certain festivals are to be kept as public holidays, of a revolutionary type, the Paris Commune, March 18th, the International, May 1st, and others. No one may withdraw from the fulfillment of his civic duties on account of his religious convictions, though those who have an objection to military service on religious grounds may obtain from popular tribunals exemption from active service and in its place have some form of non-combatant service, such as hospital work, substituted.

The teaching of religion in schools and colleges is, as might be expected, completely forbidden. But it may be taught privately. Parents are expressly denied their right to have any religion taught their children. This, says the government, may cloud their youthful minds. Theological students may, however, study theology, provided they are over eighteen years of age. Religious organizations cannot possess property and all religious properties are nationalized. In the case of monastic buildings they are to be converted to some useful purpose, such as a social welfare center.

Such are the rules of the Bolshevik government concerning things religious. In an interesting lecture given at King's College, London, a day or two ago, Baron Meyendorff said that about 8,000 ecclesiastical personages had been executed in Russia during the past two years. The doctrine of the Bolsheviks was that admission of the possible interference of Divine power weakened energy and self-help and that one's enemies could not be suppressed by prayer. The Bolshevik apologists merely tried to find in Church purely economic, or mixed economic and political, motives, and that if those motives existed in the Church, the Church was hostile to the new civil power. The former property of the religious bodies had passed to the State, while the vessels and objects of a religious character were left in use temporarily. The Soviet discounted the moral power of the Church and valued it rather low, but the dying out of the religious bodies was slow. Churches for public service continued in existence, and the number of people who went to them was increasing, not diminishing. The poor communities were beginning to revive, which made the government afraid of a hostile moral authority. Steps were taken to stop this revival and the death penalty was introduced. Religious teaching was only possible in the home, while anti-religious teaching became one of the main duties of the teacher in the Sunday school. The methods adopted were to prevent youth having any truck with religion. The lecturer pro-

duced a volume of the speeches of the public prosecutor, from which it was clear that many other indictments directed against ecclesiastics accused them of forming assemblies and inciting people in groups to show active resistance to the Soviet republic. It is quite obvious that specious attempts to show that the revolutionary government is tolerant, are quite false. Any semblance of tolerance is merely a pose.

JUGO-SLAVIA AND ROME

According to a *Times'* Belgrade message, great astonishment has been caused

by reports that, just as the negotiations for a concordat between Jugo-Slavia and the Vatican were about to be resumed, the Pope sent delegates to the College of St. Jerome in Rome to dismiss the present Jugo-Slavia administration and take away the keys. St. Jerome College was founded in the Middle Ages for Illyrians, and was recognized in the treatise of last year by the Italian government as a Jugo-Slav national institution, the head of which was to be nominated by the Pope. The present action of the Vatican is difficult to understand unless it be regarded as pressure in view of the Concordat negotiations.

C. H. PALMER.

Massachusetts, as Democratic Church, to Increase Giving to National Budget

Pay-up Sunday—News Notes

The Living Church News Bureau
Boston, December 7, 1925

THE MOST REMARKABLE MEETING THAT I have ever witnessed in the Diocese of Massachusetts occurred in the Crypt of the Cathedral last Tuesday.

The three reverend fathers in God, Bishop Lawrence, Bishop Slattery, and Bishop Babcock, called together the clergy and senior wardens of the Diocese for a luncheon and brief meeting. After the luncheon, Bishop Slattery presided over this representative number of three hundred Massachusetts clergy and laity. He reported that thus far he has secured \$76,000 of the \$100,000 which he is trying to raise in behalf of the diocese of Massachusetts to help wipe out the debt of the National Council, and that he hoped to report the entire amount before January 1st.

Then he announced the purpose of the meeting, which was to secure the loyal cooperation of each parish in meeting the apportionment for 1926. Several changes were announced relative to the diocesan plans for the mission apportionment for each parish. Instead of mechanically assigning a parish its apportionment for missions, based on a percentage of its current expenses, Bishop Slattery stated that the apportionment would be based on the suggestion made last spring by each rector and vestry. These quotas will not be made public, so that the smallest giver will be on an equality with the largest, thus emphasizing our diocesan solidarity.

Then the remarkable event of the meeting happened. It was the address of Bishop Lawrence. I took no notes, for the Bishop spoke with such a mastery of his subject that I was sure he would give me a copy of what he had said. But to my amazement when, at the close of the meeting, laymen and clergymen were on their feet making motions that the address be immediately published and mailed to all the parishes of the diocese, Bishop Lawrence arose and confessed that he had prepared no formal address, and so could not remember what he had said.

The address was inspiring, statesmanlike, and Christian. The gist of what proved impromptu remarks was a profound interpretation of the changing conditions in American life, and particularly of the Episcopal Church. His sense of mastery of the subject as he interpreted his deep hopefulness for the financial, social, and religious life of our nation and

Church simply created something new in the soul of every man present.

As his carefully measured optimism was filling our souls, his representative audience seemed to have one thought: Here is the man who, a few years ago, went through several major surgical operations, has formally retired as Bishop of Massachusetts, has received much criticism over his appeal for sound scholarship and sane finance; well beyond his three score and ten; no one would have been surprised, had he merely wished us God speed in our work. But instead he gave a masterful vision and a clear and hopeful interpretation of changing conditions, and while he did not say so in words, we all felt that he was gloriously leading us onward for Christ and His Church.

In attempting to report the address, the *Transcript* gave one very clear thought of Bishop Lawrence, as follows:

"In the place of the large givers has risen the capitalistic worker, the man whose wages have gone up, the workman everywhere in the country who has his automobile, is paying on his home, invests his money in stocks and bonds of 'capitalistic' concerns. This new workman explains the weakness of unions. We are passing out of that phase of industrial life in the revolution which is now going on in this country. It is this body of the people who are supporting the new debt-free Church—not the gifts of a few wealthy communicants, but the great spread of modest givers. The Every-member Canvass was a symptom of this condition which has changed the whole method of money raising. The spirit is reaching the mass of the people in educating them to their responsibility for the altruistic and philanthropic institutions through which they live. More, the Episcopal Church will not be esteemed as the aristocratic Church, but a self-respecting, great democratic body, in which each is doing his part and every man, woman, and child has an opportunity to give his mite. This education in giving comes at a time when, through limitation of immigration, the country suffers from a lack of those trained for mental work, but a move which will rebuild a magnificent new America of families, somewhat akin to families of the American ideals of two or three generations ago."

Massachusetts may be compared to the first son spoken of in the parable of the vineyard, who, when commanded, "Son, go work today in my vineyard," answered, "I will not," but afterwards went! Whether or not there has been any repentance, I am unable to say. Possibly there has been some on the part of the diocese as well as the general Church.

But all can truly rejoice, if the contagious enthusiasm for missions is as real in other parts of the Church as in this diocese, that the limit of the Church's giving for missions has not been reached, but will increase rather than decrease.

PAY-UP SUNDAY

"Pay-up Sunday for back pledges," is the novel motto of Christ Church parish, Quincy. Behind the motto is a carefully arranged plan. The plan was used last December, and is again being effectively used this month.

At this time of the year many parishes find a not inconsiderable number of its members behind in their pledges for the year; at least one-fourth of the total amount pledged. Too often the parish waits until the close of the year, announces a deficit, and then makes the appeal for the back pledges to pay off the deficit.

Not so with Christ Church Parish, Quincy. A special Sunday in December is appointed, and a week before Pay-up Sunday a financial statement of the past eleven months is mailed to each one who at the beginning of the year made a subscription. This statement is thorough. The exact amounts which the whole parish has pledged and spent for current expenses and for missions are printed and mailed to each parishioner with the parish calendar. The total amount due from all pledges is placed under the total pledged at the beginning of the year. Nothing is said about the deficit, but anyone behind in his pledge can estimate this for himself by a simple use of his arithmetical faculty.

In announcing the plan again this year, the Rev. Howard K. Bartow, rector of Christ Church, Quincy, said:

"Just one year ago we had a Pay-up Sunday. And it worked. All who are behind in their weekly pledge envelopes, make a mighty effort to clear them all up. It worked finely last year. Of course, if it is going to be a hardship for you, do only what you are able. But help if you can. You are doing this, with many others in the parish, for the great Church of God. No one ever was the worse off for remembering the Church."

NEWS ITEMS

St. Stephen's parish, Cohasset, the Rev. Charles C. Wilson, rector, is maintaining four motor lines this winter for its Church school, and two for its Church services. In addition to this, one parishioner runs her car every Sunday through Marshfield Hills and Greenbush, picks up children at Scituate Harbour, and comes through Scituate Center, Egypt, and North Scituate for the Church school at 9:30 A.M. There is an unconfirmed report that Mrs. Rogers' car never lacks for youthful passengers!

The William Belden Noble Lectures are being given this year at Harvard by Dr. Major on English Modernism: Its Origin, Aims, and Methods. Two of his lectures were given on December 1st and 4th. The remaining four will be delivered on December 8th, 11th, 15th, and 18th.

The Church of the Advent on the First Sunday in Advent observed its eighty-first birthday and also the twenty-third anniversary of Dr. van Allen's ministry in Boston. In his comment on the eventful day, the rector said,

"Let us rejoice in God's goodness, who has given our parish fourscore and one years of life, this church thirty-one years as a consecrated building, and myself, unworthy, twenty-three years of service as your priest, rector, servant, and friend. This is, besides, the feast of dedication:

and I believe that the Church of the Advent in Boston is the first church ever so named in any part of Catholic Christendom.

"How our spiritual forefathers must rejoice, Crosswell and all his gallant co-workers, as they see to what their little beginning has attained! Let us take care that the generations following may take pride in what we have done to add to their goodly heritage. Surely, the lot has fallen unto us in a fair ground!"

Bishop Slattery conducted a short service for the blessing of the house at the opening of the Girl's Friendly Lodge, 29 Fairfield St., on Wednesday evening, November 25th.

The Boy Scouts of All Saints' parish, Brookline, had a joyful surprise last week. A generous member of the parish has offered to help build a cabin on his land at Bedford. The site is on a forty acre tract of woodland and heather, with other woods adjacent, and is ideal for camp purposes.

The Cathedral next Sunday, December 13th, will celebrate the ninetieth birthday of Phillips Brooks. Bishop Lawrence will preach in the morning at the eleven o'clock service on Phillips Brooks, and in the evening at 7:30 Dean Rousmaniere will speak on *Reminiscences of Phillips Brooks*.
RALPH M. HARPER.

New Yorkers Join in Notable Memorial to Queen Alexandra

Thanksgiving Service at Cathedral —Bishop's Appeal for City Mission Society—News Items

The Living Church News Bureau
New York, December 4, 1925

MANY NEW YORKERS JOINED IN A notable tribute to the deceased Queen Mother, Alexandra of England, at a memorial service held last Saturday, at noon, in Trinity Church.

The service was preceded by the solemn tolling of the bell eighty-one times, significant of Her Majesty's age. In addition to the representatives of the British Empire, the congregation included consuls and other officials of the governments of Denmark, the birthplace of the Queen; of Norway, Sweden, Switzerland, Finland, Luxembourg, Rumania, China, Japan, Serbia, Lithuania, Russia, Cuba, Peru, Uruguay, Persia, Siam, Latvia, Ecuador, Venezuela, Hungary, and Austria. Also, many prominent citizens of the city and nation were present. Among the organizations represented were: the Sons of the American Revolution, Daughters of the of the Revolution, Daughters of the British Empire, Daughters of St. George, Sons of the Revolution, the St. Andrew's Society, the Episcopal Actors' Guild, the English Actors' Club, the Army and Navy Club and the British Great War Veterans of America.

In the procession were carried both the American and British colors, draped, also the Sons of the Revolution emblem. Following the creed, these flags were raised aloft before the altar while was played The Dead March from *Saul*. The rector of Trinity Church, Dr. Stetson, delivered an address on the life of the beloved Alexandra. Two of the musical numbers were the anthem. What Are These That Glow from Afar?—a composition by Alan Gray, which was rendered for the first time on Armistice Day, 1924, in St. Paul's Cathedral, London: also the hymn, O God, Our Help in Ages Past, which Queen Alexandra chose for the funeral of her husband, Edward VII.

THANKSGIVING SERVICE AT CATHEDRAL

On Sunday afternoon, November 29th, twenty-five patriotic societies of New York united for a Thanksgiving service at the Cathedral of St. John the Divine. Bishop Manning in welcoming the visitors declared that the occasion served as "a striking example of what the Cathedral already stands for in the religious life of the community." The preacher was Dr. Luther B. Wilson, resident bishop of the

Methodist Episcopal Church in New York. He declared that as a strong nation, America must show it is spiritually strong and that an effective way to demonstrate that is to consecrate itself to international interests, in particular, to the World Court.

BISHOP'S APPEAL FOR CITY MISSION SOCIETY

Bishop Manning, as President of the New York Protestant Episcopal City Mission Society, has issued an appeal in behalf of that society, having in mind the special needs of Christmas time. He points out that the festival spirit is bound to affect adversely the unfortunates to whom the Society ministers. "For them the holiday season brings all too heavy a measure of sadness." Hence the chaplains of the City Mission Society have an unusual opportunity to minister cheer in the little remembrances that mean so much at Christmas. Contributions to the Festival and Relief Fund may be sent to the City Mission Society, 38 Bleecker Street, where they will be gladly received and applied in the work of kindness and good will.

NEWS ITEMS

Bishop Mosher preached at the Cathedral on Sunday morning last and made a plea for greater financial assistance for the work of the Church in his District, the Philippine Islands.

On Sunday afternoon, December 13th, the four o'clock service at the Cathedral will be in the interests of the World Court.

There is now provided each Sunday morning at 8:45 in the Chapel of St. Martin of Tours in the Cathedral a celebration of the Holy Communion for the French people in their own language. The celebrant last Sunday morning was the Rev. Dr. John A. Maynard, rector of the Church of St. Esprit.

A committee of downtown business men has been organized to raise the amount needed to complete the thirteen-story annex to the Seamen's Church Institute.

The noon-day preacher at Trinity Church this week has been Dean Laine of Portland; next week the Rev. William B. Kinkaid, priest in charge of Trinity Church, will be the preacher.

The Rev. Dr. Bowie, rector of Grace Church, is asking his parishioners to contribute \$130,485, to which will be added the income from endowments, etc. The sum of \$50,000 is to be expended on the East Side work of the parish at Grace Chapel; \$35,000 is apportioned to the general missionary work of our Church.

The Rev. W. Gordon Craig, who has become rector of All Souls' Church, St. Nicholas Avenue, announces a celebra-

tion of the Holy Eucharist at eleven on Sunday mornings, and, in his newspaper notices, extends a special welcome to Anglo-Catholics. Bishop Maxon of Tennessee, who was in town for the consecration of Bishop Campbell, preached last Sunday morning at the Church of the Transfiguration and in the evening at St. Luke's Chapel.

On the Sundays of Advent at St. Peter's Church, West 20th Street, the students

from the General Seminary are assisting at Evensong, which begins at 7:45. The lessons are read by a seminarian and another one is the preacher.

Bishop Kinsolving, of Southern Brazil, was the preacher at St. Thomas' Church last Sunday morning. That important parish is now without a rector. On Friday Bishop and Mrs. Stires closed the rectory and left for their new home on Long Island.

HARRISON ROCKWELL.

Pennsylvania Presents Budget of over Six Hundred Thousand

The National Quota—Toward the Deficit—Destroyed by Fire

The Living Church News Bureau
Philadelphia, December 5, 1925

THE EXECUTIVE COUNCIL OF THE Diocese has just issued the Diocesan Budget for 1926. It is an interesting document of four pages and totals \$604,067.12. The itemized budget reveals how large an amount of missionary and charitable work is carried on in this Diocese. The Budget for Diocesan Missions alone comes to the respectable figure of \$35,000. In addition, about \$20,000 is appropriated for work among the colored and foreign-born, and another \$10,000 for archdeacons and chaplains in various state institutions. That gives a total for distinctively missionary work of \$65,000.

To this should be added an item of \$6,000 in support of a policy adopted by the Diocese some years ago. The necessity for the erection of new buildings for the missions became so pressing that opportunities were being steadily lost. There were no available funds, so the Council said to various missions, which had some funds in hand for building, "Go ahead and erect your building or such part of it as is absolutely necessary, use what funds you have as far as they will go, and borrow the rest on mortgage; the Council will guarantee the mortgage, and pay the interest for a term of years, varying from three to eight years." In this way eight pieces of much needed building improvement have been made in the Diocese, missions have had the encouragement of seeing something actually happen, and large opportunities, have been redeemed. So it is fair to say that the Diocese is actually expending each year over \$70,000 on Diocesan Missions.

Departments of the Council, such as that of Religious Education, Christian Social Service, and Publicity appear on the Budget for the modest total of \$10,000. The work of recruiting for the Ministry receives \$4,000, special pieces of new work are promised \$13,000. Many of the Diocesan Institutions are in whole or in part supported through the Welfare Federation, which is the Community Chest for charities. The strictly religious part of the work is supported by the Diocese. But even so the amount of money budgeted for institutions like those conducted by the City Mission, the Church Farm School, the Episcopal Hospital, St. John's Settlement House, the Church Training and Deaconess House, the Sheltering Arms, Church work at the University, and the Seamen's Church Institute comes to the large figure of \$102,000. And that makes a total for the maintenance of our Diocesan work of nearly \$290,000. Add to that the \$316,000 asked for by the National Council, and you

get the figure the Diocese has to ask of its parishes for extra-parochial purposes, more than \$600,000.

THE NATIONAL QUOTA

Not yet has the Diocese been able to reach its quota for the National Council. We are not proud of that fact. We regret it. We are all the time trying to do better. We are some times just a little bit irritated by the unthinking and unsympathetic criticism that seems to imply that we could do it easily enough if we really tried. It is forgotten that missionary work within the Diocese is, after all, building up the Kingdom of God just as much as missionary work in Timbuctoo. And there is a lot of that missionary work going on in the Diocese which simply must be carried on. And some times the criticism comes sharpest from some Diocese which boasts of its quota met, and it is able to do so only because the National Council puts back into that Diocese money for carrying on its missionary and institutional work, on the ground that work among the colored people and foreign-born, and certain types of educational institutions are the business of the whole Church; but here we support those works without any outside assistance. Here we take care entirely of those works which, in some other parts of the Church, are treated as work of the whole Church and supported by the whole Church. None of us here are satisfied with our showing as to the quota for the national Church, we are not trying to shirk or hide behind excuses, and many of the leaders of the Diocese are worrying much more than any one outside the Diocese and are constantly working to improve things. All we ask is an understanding of the fact that the great dioceses have a great burden to carry in their own missionary enterprises for which they are primarily responsible.

It ought not to be forgotten, either, that thousands of dollars go from this Diocese every year to other dioceses and no credit is ever given to the diocese for it. You pick up the Saturday papers and read the list of the next day's services and the chances are good that you will see the Bishop of some small and struggling Diocese advertised to preach, always in one of the wealthier parishes. He does not go away empty-handed. Some mission or some institution in his struggling Diocese is the better off for his visit, while the quota of the Diocese of Pennsylvania suffers. It is the old difficulty of the man who presents the personal appeal of actual and concrete need getting the glad response of generous hearts which remain cold and unmoved by the appeal for an impersonal "quota."

Just the other day we heard of the Bishop of a more or less western Diocese, who preached for some thirty minutes in

one of our parishes, and then took an additional twenty minutes to tell about his work. We know that parish and, if it were proper, would wager that he carried away a comfortable check. That sort of thing goes on all the time. It is all right and people cannot be stopped from giving their money where they will, and we all rejoice that the weak Dioceses are helped in their struggle, but just the same our quota suffers from it and when the Diocese is held up to rebuke at the end of the triennium, some of those who have benefited by the generosity which neglected the quota join in the rebuke.

TOWARD THE DEFICIT

The Diocese is at work raising the \$160,000 promised toward wiping out the deficit of the National Council. It is in the hands of a committee of laymen, of whom Mr. Joseph Wayne, Jr., vice-president of the Girard Trust Company, is chairman. The campaign is to be brought to a close, and it is hoped a successful close, on New Year's Eve, when we are to have a visit from the new Presiding Bishop as the opening act of his administration. The Bishop of the Diocese and Mrs. Garland give a reception for Bishop Murray in the afternoon. A dinner is also in prospect to be followed by a mass meeting in one of the large halls of the city. The Diocese is looking forward with enthusiasm to this visit from the Presiding Bishop and is prepared to give him the heartiest welcome and every assurance of loyal support in the great tasks which lie ahead of him.

DESTROYED BY FIRE

The Diocese has again suffered loss by fire. Trinity Chapel, a mission of Old Trinity Church, Oxford Road, located at Crescentville, has been destroyed by fire within the last week. The cause has not yet been ascertained, but it is understood that the building is a complete loss.

UPJOHN MEMORIAL

On St. Andrew's night the refinished chancel of St. Luke's Church, Germantown, was dedicated as a memorial of the late beloved rector, the Rev. Dr. Samuel Upjohn. It was a very beautiful service, conducted by the Bishop of the Diocese, the rector of the parish, and Frs. Dennison and Gorgas, former curates of Dr. Upjohn's. The music was beautifully rendered by the choir under the direction of the organist and choirmaster, Mr. West. We missed the singing of the *Magnificat*, because in the midst of the reading of the lesson a fuse blew out and the church was in complete darkness save for the altar lights. Father Huntington, of the Order of the Holy Cross, preached a stirring sermon on *Renewing the Mind*.

GILBERT PEMBER.

MERCER-HADLEY MISSIONS

SALISBURY, CONN.—Messrs. Mercer and Hadley, lay missionaries of the Church, have conducted this fall most successful eight day Preaching Missions in Sodus, Belmont, Cuba, and Wellsville, in the Diocese of Western New York, in Astoria, N. Y., in Grace Church, Town of Union, St. John's Church, West Hoboken, Trinity Church and St. Paul's Church, Paterson, N. J., and in Grace Church, Jamaica, L. I. They desire to thank all of their friends whose prayers have helped to make these missions a great spiritual success and blessing.

Mr. E. C. Mercer's address is Salisbury, Conn.

Church in Chicago Preparing for Prospective Metropolitan Growth

The Work at Chase House—Endowment for St. James'—Rebuilding St. Chrysostom's

The Living Church News Bureau
Chicago, December 3, 1925

THE BISHOP OF THE DIOCESE WAS THE chief speaker at the monthly meeting of the Woman's Auxiliary on December 3d. The Bishop referred to the predictions of Chicago's growth made at the recent remarkable conferences held under the auspices of the Chicago Association of Commerce. It is expected that within the metropolitan area of Chicago there will be, before many years are past, between five and six million people. The work of the Church must, of course, be considered in relation to this prospective growth. In anticipation of this expansion the Bishop and Council last year bought sites for missions in three outlying new districts. New churches are already being built in the outskirts, which, with the substantial help that is being given now, will before long become strong parishes. The Diocese of Chicago has unequalled opportunities for missionary work. In the field of City Missions alone are twenty-one institutions. The demand for the services of the Church in the social field was recently evidenced in the request made by the Juvenile Court that the Episcopal Church take exclusive charge of the boys and girls at the Juvenile Detention Home. The Bishop feels that it is not wise to multiply the number of institutions of the Diocese, but rather to increase the number of our churches as contributory agents, thus bringing up the institutions to a high standard of efficiency.

THE WORK AT CHASE HOUSE

Chase House was one of the institutions that benefited at the recent Tag Day, one of a limited number which may be held for the whole City. The contributions for Chase House amounted on that day to \$3,098.85, slight gain over the amount given last year. Deaconess H. M. Fuller, in a admirable little Thanksgiving message sent out by her, refers to the important surveys of Chase House reported by Miss Dorothea Coe, of the National Church Headquarters, and by Mr. Roy Tibbitts, of the Federation of Settlements' Survey. The results, says Deaconess Fuller, will mean an advance in the work, a better understanding by the authorities, and the people of the Diocese, of what they have set going at Chase House, and an increasing enthusiasm as they realize what the work means to the neighborhood and to the Church itself. The four and a half years that the House has been open have sufficed to show that the opportunity is even greater than was outlined at the beginning, and that it only needs a little more courage and a little more work to make the most of a very unusual setting for such an educational-recreational effort. As a worker of long experience in social work of this kind said recently, "You have here a home-like atmosphere that is exactly what is needed, and that can only be gotten with ten times the amount of effort in the average settlement house; it is an ideal place for the work." There is something to be given from the atmosphere and setting of the house and from the personnel of the

workers that is not often to be had, and which is of priceless value for the work of evoking character and virtue and love in all who enter the doors.

ENDOWMENT FOR ST. JAMES'

Old St. James' Church celebrated its ninety-first anniversary on the First Sunday in Advent when the rector, the Rev. Duncan Browne, D.D., announced the inauguration of a million dollar endowment fund for the carrying on of the work in this noted parish. The sum of \$100,000 is already in hand for the fund. With the continued growth of the Loop over the Chicago River to the North Side, St. James' location is becoming more and more strategic. The parish is becoming as much a down-town parish as Trinity Church or Grace Church, New York. In speaking of the future plans for St. James', Dr. Browne predicted daily religious services, a series of noon-day meetings to be addressed by well-known speakers, a program of organ recitals, and other such features. St. James' began as a small mission church in 1834. The church building was practically destroyed in the Chicago fire of 1871, and the present structure was built in 1875. Extensive alterations and additions were made in the interior recently. The old parish is best known outside Chicago as the birthplace of the Brotherhood of St. Andrew.

REBUILDING ST. CHRYSOSTOM'S

Three years ago the beautiful and complete parish house of St. Chrysostom's, at 1424 Dearborn Ave., was built. It is a magnificent Gothic building of grey stone and overshadows the red brick church to the north, that was built in 1893 and that has been in use ever since. Just after Easter the work of reconstructing the old church was begun. The nave has been lengthened eastward eighteen feet, and a beautiful eastern front of stone erected, inset with a large Gothic window. The main entrance faces to the south on the quadrangle.

The former sacristy is now a lady chapel, also all stone-work, with tracery fronting on the chancel and south aisle. This comports well with the cloisters, and the effect of a procession leaving the choir stalls, passing in front of the chapel and out the cloisters is very dignified.

The carillon tower, the gift of Mr. Richard T. Crane, is still under construction. It will rise over the lady chapel to a height of eighty-five feet and is the architectural center of the group of buildings fronting seventy-five feet on Dearborn Parkway. It will be the only carillon in the Diocese.

The outside walls, formerly of brick, have been veneered with stone; the lancet windows remaining the original size. One set, a triple lancet, is now the Chester Crandall Chapin memorial, another, a single lancet, is in memory of Mr. William D. C. Street, for many years junior warden of the parish. Other windows will be installed in due course, all the stained glass being designed and executed by Charles J. Connick of Boston, Mass. The aisles are laid in colored tile with terra cotta and ivory predominating, the spaces occupied by the pews are floored in cork tile, and the floor and the foot pace of the lady chapel are in tessellated monochrome.

The inside walls and supporting pillars are finished in simulated stone, match-

ing up with the new construction stone. The sanctuary is unaltered structurally, but the decoration behind the altar has been enhanced by a more emphatic treatment of the sanctuary arch. The spandrels are relieved by two shields, bearing *Caritas* and *Fides*, and the apex is surmounted by three small lancet windows with kaleidoscopic glass of amorphic design under golden canopies of English gothic in high relief. This chromatic scheme sounds rather daring, but from the end of the nave this "architectural spot" entirely justifies itself at twenty-five feet above the floor level.

The ceiling has been treated in a manner to heighten the perspective of the nave, the beams being outlined in color and pendent fixtures of delicate tracery in bronze hung and lamped in a way that illuminates without dazzling.

The reconstruction of the building plan has been chiefly restricted to the basement under the church, to meet the requirements of additional stress and city ordinances. Brick piers and steel underpinning replace the old wooden beams, the floor has been cemented, the windows have been enlarged, exits are provided, and the entire area laid out to meet the demands of the parish and the community center.

A new sacristy was secured by cutting off twelve feet from the north end of the assembly hall and making a room above, which is the musicians' gallery, with independent access thereto from the main floor. The working sacristy connects with the acolytes' robing room, and this latter has direct access to the chancel. There is a considerable amount of remodelling yet to be done, that will consume several weeks.

THE YOUNG PEOPLE

Many of the members of the Episcopal Young People's Association were the guests of the Young People of The University of Chicago at Ida Noyes Hall on the evening of December 4th. The speakers were the Rev. Kenneth O. Crosby, supervisor of Lawrence Hall for Boys, and the Rev. Austin Pardue.

GENERAL NEWS NOTES

Most of the American clergy have heard of the system of parish finances as set forth by the Rev. Dr. Atwater, rector of the Church of Our Saviour, Akron, Ohio. The Chicago clergy had the privilege of hearing Dr. Atwater explain his system at the meeting of the Round Table at St. James' parish house, November 23d.

The Rev. H. N. Hyde rector of St. Paul's-by-the-Lake, Rogers Park, is president of the Rogers Park Council of Religious Education, which is conducting a night school in religious education. Five local congregations are united in the school, the Rev. Jeffrey D. Hoy, pastor of the Congregational Church being the dean. The instructor of the school is Dr. Hawthorne of Northwestern University.

On Thanksgiving Day the corner-stone of the new St. Matthew's Church, situated in the far southwestern part of Chicago, near Englewood, was laid by the Rev. E. V. Griswold priest in charge. The executive secretary of the Diocese, the Rev. E. J. Randall, made an address. Part of the church is being built at this time at a cost of \$15,000. It will front on Hermitage Ave., and will have accommodation for parish functions.

On All Saints' Day the Rev. E. J. Randall held the first services of the newly organized mission at Deerfield, immediately west of Highland Park. The service,

a celebration of the Holy Communion, was held in the Masonic Hall. The work is in charge of the Rev. Leland F. Danforth, rector of the Church of the Holy Comforter, Kenilworth. For the present there will be two services each month, a celebration of the Holy Communion and an afternoon service.

The Educational Department of the Woman's Auxiliary will hold an Institute January 11th, 12th, and 13th, from 10:30 A.M., to 12, and from 1 to 2:30 P.M., at diocesan headquarters, 6 North Michigan Ave. The classes will be led by Miss Luara F. Boyer, National Educational Secretary. Her subject will be Latin America, using as the text book *That Freedom*.

A Committee, of which Mayor Dever is honorary chairman, is encouraging Mr. Harry Edward Freund in his plans for having Christmas carols sung all over Chicago—in the hotels, clubs, moving picture theaters, radio stations, public schools, hospitals, and prisons.

H. B. GWYN.

RELIGIOUS MOTION PICTURES

NEW YORK, N. Y.—An organization to be known as the Religious Motion Picture Foundation, Inc., which has for its purpose the production and distribution of religious pictures for use in connection with churches, has been created by the Harmon Foundation with the coöperation of the Federal Council of the Churches of Christ in America and the Motion Picture Producers and Distributors of America. William E. Harmon is president of the new foundation and George Reid Andrews, chairman of the Committee on Educational and Religious Drama, of the Federal Council of Churches, is vice president and general manager. A fund of \$50,000 has been set aside by Mr. Harmon to carry on the work in its early stages. A national committee of advisers has been formed under the presidency of Will H. Hays, among the members being the Rev. Charles N. Lathrop, our own executive secretary for Social Service, and Mr. George Zabriskie, of New York. A series of pictures entitled *How We Got our Bible* is contemplated as among the first to be produced. The first unit of this series will be on the story of the translation of the New Testament into English by William Tyndale four hundred year ago.

The formation of this organization follows several months of experimentation, during which the need for such pictures seemed to be established. It is stated that many of the pictures to be made will soon be available for use in churches and parish houses.

RECTOR OF ST. JOHN'S, GEORGETOWN

WASHINGTON, D. C.—The Rev. Francis Bland Tucker, rector of Grammar Parish, Lawrenceville, Va., has accepted the rectorship of St. John's Church, Georgetown, D. C., and has taken residence.

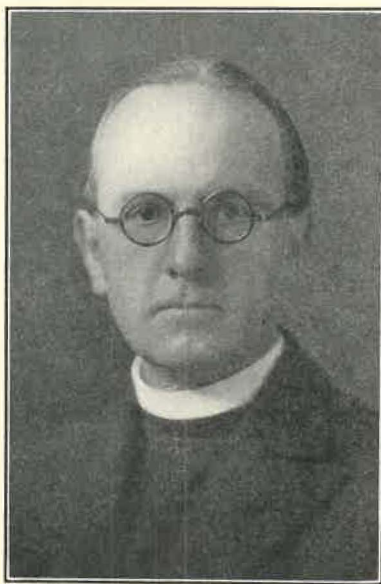
The Rev. Mr. Tucker is a son of the Rt. Rev. B. D. Tucker, D.D., Bishop of Southern Virginia. He is a graduate of the University of Virginia, and of the Virginia Theological Seminary. His call to St. John's was unanimous on the part of the vestry.

Mr. Tucker succeeds the Rev. John S. Moses, who has accepted the Church of the Redeemer, Newton, Mass. On leaving St. John's, Mr. Moses was presented with a fine gold watch, travelling bag, and \$60 in gold.

BERKELEY'S SPECIAL LECTURER

MIDDLETOWN, CONN.—The special English lecturer this year at the Berkeley Divinity School is the Rev. Duncan Jones, vicar of St. Mary's Church, Primrose Hill, London, and associate editor of the *Guardian*.

Mr. Duncan Jones is a graduate of Gonville and Caius College, Cambridge, and is now forty-six years old. He is a man of varied gifts; a good scholar, a brilliant writer, an excellent musician, an admirable worker among boys, a keen student of the drama, and preacher of power and conviction. At St. Mary's, Primrose Hill, he succeeded the Rev. Dr. Percy Dearmer, whose work he has continued and extended. At this church are to be seen the most beautiful religious plays in London, and it is incomparable as a home of plain chant. Mr. Duncan Jones has been promi-



THE REV. DUNCAN JONES
Lecturer at Berkeley Divinity School

nent in the Life and Liberty Movement. He is the author of *Ordered Liberty in the Church of England*, the Hulsean Lectures for 1916, and of a book on *Church Music*.

Before the War (in 1909) he took part in the visit to Germany of representatives of the British Christian Churches which attempted to promote better relations between the two peoples. It was out of this movement that the World Alliance for Promoting International Friendship through the Churches grew. He has since the War made many private visits to Germany with a view of promoting better relations.

At Berkeley Mr. Duncan Jones will give courses on Christian Doctrine and Liturgies. During his stay at the school, which will be from January to April, he will do a certain amount of outside lecturing and preaching. Those who desire to secure his services should write to the Dean.

REPRESENT AMERICAN EPISCOPATE

KENT, CONN.—A group of Kent School students went to New York to witness the consecration of the Rev. Father Campbell to be Bishop of Liberia. The five boys who made the trip were the direct descendants of Bishop White of Pennsylvania, Bishop Kemper, Bishop Whipple, Bishop Talbot, and Bishop Colmore. When these boys were introduced to Bishop Lloyd he remarked that they represented the entire history of the American Episcopate.

DOUBLE DUTY DOLLARS

NEW YORK, N. Y.—Short cuts and easy money; some one who will do two men's work; a dollar which will do the work of two; it's the cry of the day, and men lose sleep trying to work it out. Cheer up! It has all been solved. Let the Church Building Fund show you how to make your dollar do double duty for the Church! You are as much interested in the Church as is the Building Fund. The latter has two kinds of clients; those who need loans, and those who need gifts. The dollars that go to the borrower earn the help that makes possible the gifts. Both clients finish their building through your single investment. It is a beautiful scheme, full of joy for both clients in the accomplishment of their desire, and the man with the dollar gets a double reaction. Try it out. The Church today needs a quarter of a million of those dollars for buildings. Let your dollars make for happiness by doing double duty.

Twenty-one borrowers have this year received over \$90,000 in loans which, with returns from other loans, have made possible thirty-one gifts of over \$23,000. What shall be done for forty others waiting for loans now unavailable?

ENDOWMENT GIFTS AND BEQUESTS

UTICA, N. Y.—The Rt. Rev. Charles Fiske, D.D., Bishop of Central New York, announces that a number of gifts and bequests to the endowment funds of the Diocese have been made during the past summer. A bequest of \$100,000 is to help infirm and disabled clergymen, another of \$10,000 is for the assistance of candidates for Holy Orders, another is of \$20,000 for the missionary work of the Diocese, and still another is a life insurance policy, the interest on the proceeds of which, after the death of the insured, is to be used for missionary work. In addition to these the Diocese is to receive this year a bequest of \$75,000 from the late Mrs. Burdick, of Ithaca.

Bishop Fiske has also received from Mrs. Gershom W. Clark, of Oswego, a gift of \$5,000 for the establishment, in memory of her father, the Capt. Thomas S. Arnold Scholarship for the assistance of candidates for the ministry. The Thomas S. Arnold Fund for the extension and strengthening of the rural work of the Diocese, started by Mrs. Clark in 1917, now amounts to \$10,000. Mrs. Clark has also given generously to other funds of the Diocese.

BUILDING A NEW CHURCH

MAPLEWOOD, N. J.—St. George's Parish, Maplewood, now building a new stone church, will have, when completed, a very beautiful Caen stone altar and reredos, the gift of the women of the parish, members of the Woman's Auxiliary and the Woman's Guild. This altar and reredos are to be made in Italy. A new Austin organ, a memorial, will be installed, ready for service upon completion of the building. The pulpit, and the choir stalls, the windows, and the nave seats have all been provided for.

A clever method of finance adopted by the vestry last July, will enable the parish to have a fully completed church one year after the project was launched by the vestry. All contracts now are about closed and every thing needed for a beautiful church is assured.

WHAT CAN BE DONE IN A SMALL PLACE

FOND DU LAC, WIS.—Eagle River, Wis., in the Diocese of Fond du Lac, is an example of what can be done in a place with scarcely more than a nominal congregation. The communicants number ten, two of whom are men. A visit from the chairman of the Field Department of the Diocese, the Rev. Roy W. Mason, has had the effect that the two men have promised to reopen the closed church and have a weekly Sunday school, which will start with four children and the wives of the two men. It may be that formal services cannot be established at once; but the interesting information is given that two women will guarantee the payment of the quota towards the Church's Program, amounting to \$154, and the diocesan assessment of \$42. During the last two years one monthly week night service is all that could be provided for the mission. Beginning next Easter Fr. Mason promises a weekly Sunday night service until the tourist season begins in the summer, when a Sunday morning service can be given through the summer. Eagle River is a fishing resort in which the capture of muskallonge is a large element in the summer tourist business. Saturday night or Sunday morning arrivals from Chicago and Milwaukee make great inroads in the supply of muskallonge; but it has not yet been discovered that tourists of that nature crowd the pews at Sunday services. Notwithstanding that, for miles around there are regular summer residents who could be reached if they would show the desire to respond. Keep the spirit of Eagle River in mind when someone in your prosperous congregation says the quota can't be raised!

FRENCH SERVICES IN NEW YORK

NEW YORK, N. Y.—The French Church du Saint Esprit, at 45 East 27th St., is to be reinvigorated and the Rev. Dr. John A. Maynard, professor at Bryn Mawr, has accepted the rectorship. Dr. Maynard will continue his work at Bryn Mawr until the end of the academic year, after which he will be in residence in New York, but in the meantime will give Sunday services at the church in question. It is likely that the parish will move uptown and will occupy new quarters. Such plans, however, have as yet not been fully developed. Dr. Maynard has also begun a Sunday celebration at 8:45 A.M., in St. Martin's Chapel of the Cathedral of St. John the Divine.

CUBA'S MEMORIAL TO THE QUEEN MOTHER

HAVANA, CUBA—A memorial service for the late Queen Mother Alexandra was held at Holy Trinity Cathedral the same day that her funeral service took place in Westminster Abbey, and was attended by a large congregation, including the British Minister to Cuba, Mr. T. J. Morris, and his staff, the Secretary of State of the Republic of Cuba, and many diplomatic representatives resident in Havana, including the American ambassador, Gen. E. H. Crowder. Bishop Hulse and Dean Beal officiated. An impressive part of the service came at the end when the congregation stood in silent tribute while the Coronation hymn, composed by Sir Frederick Bridge for the coronation of King Edward and Queen Alexandra in 1902, was played upon the organ.

DELAWARE ACCEPTS DEFICIT PLEDGE

WILMINGTON, DEL.—Immediately upon Bishop Cook's return from the General Convention the Diocese of Delaware accepted the pledge he had made for \$15,000 toward the Church's deficit, and the Executive Council voted that \$5,000 of the funds in the treasurer's hands for diocesan work be appropriated as a first payment. The remaining \$10,000 has been apportioned to the parishes and accepted by them as a part of their quotas. The Delaware Clericus, at its recent meeting, unanimously endorsed the Bishop's action in making this pledge.

EARTHQUAKE RECONSTRUCTION

SANTA BARBARA, CALIF.—In thanking his many friends for their assistance towards restoring Trinity Church, Santa Barbara, that was wrecked by the earthquake during the summer, the Rev. Charles E. Deuel, D.D., the rector, states that the present estimate for complete restoration is \$50,000, of which somewhat more than one half is in hand. The Restoration Fund, he says, "grows apace, even though none too speedily."

DELAWARE CHURCH CLUB DINNER

WILMINGTON, DEL.—The business-like policy of the Church, as adopted at the recent General Convention in New Orleans, and the manner in which it is to be carried out, formed the key-note of the seventieth semi-annual dinner in the Hotel du Pont in Wilmington on the evening of November 19th. At the business meeting preceding the dinner, Mr. Frank Schoonover, president of the club, appointed a committee to formulate plans for a scholarship to be available for candidates for the ministry.

Bishop Cook, reviewing the recent Convention, said the key-note of loyalty was struck for all for which the Christian religion stands: that no church, no individual, no parish stands alone; that no diocese is big enough to defy loyalty, and no diocese is small enough to feel that it is not part of the great body.

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ner diocese, always meeting its obligations.

"The expenses of the Church have increased," he said. "Every going thing has been kept going. In addition there has been much expended for the fabric, such as buildings. In the parishes during the past six years there have been spent hundreds of thousands of dollars more than in any similar period previous. With all this, in the last six years the addition to the deficit has been less than \$300,000; the rest was inherited from the years before the Council took charge." He declared this is not an unhealthy condition. It means that big things are being done, and an extra effort must be made to take care of them.

BROTHERHOOD TRAINING CAMPS

PHILADELPHIA, PA.—There will be ten Brotherhood of St. Andrew leadership training camps in 1926. Arrangements have just been made by which the Brotherhood will operate Camp Robert Hunt in the diocese of Southern Virginia. The Brotherhood will thus have a chain of camps stretching from Atlantic to the Pacific, from Camp Robert Hunt at the mouth of Chesapeake bay to the new Camp Nichols, near San Francisco, California.

The Robert Hunt camp site takes its name from the first clergyman of the Church to come to America. It includes a fine two-story building with screened sleeping porches, bath houses with showers, tennis courts, a baseball and athletic field, with boating and surf bathing. Lake Joyce is within sight of the camp, and the sandy beach of Chesapeake Bay is within a thousand feet of the Lodge.

In addition to the ten camps to be operated for training older boys in Church work and parish leadership, the Brotherhood will conduct four camps for younger boys. This innovation is the result of an experiment made last year at Camp Bon-sall in Pennsylvania. Two weeks will be devoted to giving boys between the ages of twelve and fifteen a royal good time, and in addition, a carefully planned course of training in personal religion, development of devotional life, and the foundations of Christian character.

A DENVER FESTIVAL

DENVER, COLO.—St. Andrew's Church, Denver, spent several days celebrating its patronal festival, always a joyous occasion. A Novena was kept in preparation, with the St. Andrew's Day Mass said every day, and other special devotions. From Saturday morning to Sunday morning, November 28th and 29th, a vigil of prayer was kept before the Exposed Sacrament, for the conversion, sanctification, and temperal welfare of the parish, the needs of the Diocese, and the unity of the Church. The detailed intercessions, placed on the prayer-desks, filled several pages. Twenty-three persons, including a number of children, remained in the church all night.

Sunday, November 29th, began with a Mass which ended the vigil of prayer. This was followed by the usual Church school session, and regular services. At night the Rev. J. W. Hudston delivered the Eulogy of the Patron. On Monday, the festival, there were two Masses in the morning, and Benediction at night. A parish supper was held on Tuesday evening, at which pledges were made for the coming year's work, and it was voted to petition the Diocesan authorities to raise St. Andrew's from a mission to a parish.

ANNIVERSARY AT ANNISTON

ANNISTON, ALA.—The remarkable group of church buildings constituting the parish of St. Michael and All Angels' at Anniston, Ala., is well known to great numbers of travellers in the South. That parish celebrated its thirty-fifth anniversary at Michaelmas this year and many former members came from long distances to participate in the celebration. The founder of the parish, Mr. John W. Noble, was gratefully and prayerfully remembered by the parish corporately and by the older members, and due recognition of the nobility of Mr. Noble's character was rendered in many of the reminiscences of the day. Bishop McDowell celebrated at the Choral Eucharist, assisted by the rector, the Rev. C. W. Freeland, and it is of interest to note that the organist of thirty-five years ago, Mr. W. A. Kirkpatrick, now of Beaumont, Texas, presided at the organ. Bishop McDowell's sermon treated of life as an adventure and a journey to a far-off country, to be pursued by faith.

The group of buildings includes the church, chapel, rectory, and parish house, the latter being now used as a hospital.

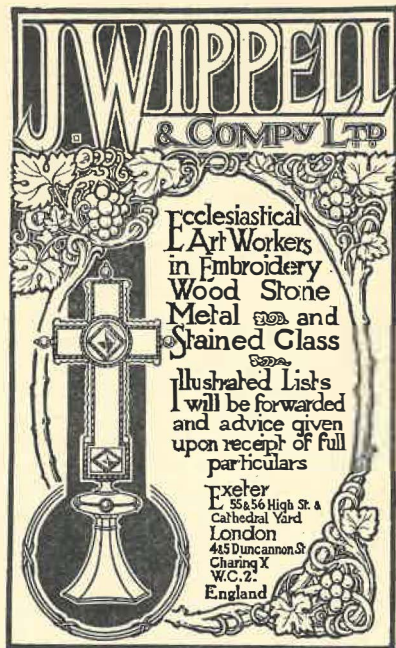
THE CHURCH IN WESTERN MICHIGAN

GRAND RAPIDS, MICH.—St. Luke's Parish, Kalamazoo, the Rev. James H. Bishop, rector, has recently been the recipient of two memorials. The first is the gift of Mrs. Althea C. Everard, of tubular chimes, to the memory of John Henson Everard, Herbert Henson Everard, Marian Everard, and Jimmie Penniman. The second is a three manual Möller organ, which has been installed at a cost of more than \$15,000; and has a provision for a future addition of harp and echo organ. It is a memorial to the late Arthur Randolph Fraser, for many years the able and devoted organist of St. Luke's.

In November Archdeacon Vercoe held a week's preaching Mission in St. Mark's Church, Paw Paw, one of the numerous small villages in the southern part of the Diocese. The attendance was good throughout, and much interest was aroused. Many questions were asked.

The Rev. F. J. Clark, one of the Secretaries of the National Council, spent two weeks in the Diocese during November, holding conferences with the vestries of many parishes. From the reports coming in, Mr. Clark has been most effective, and parishes are beginning their Every-member Canvass with enthusiasm.

Bishop McCormick sent out letters to the people of the Diocese, to the vestries, and to the children, on the general sub-



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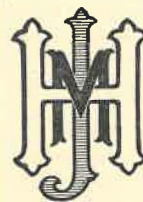
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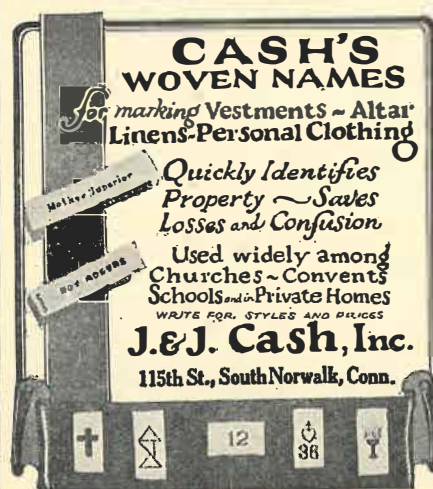
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ject of Diocesan and Missionary offerings; the opportunity and obligation at the present time.

On Thanksgiving Day the Grand Rapids parishes held a union service in St. Mark's Pro-Cathedral, the preacher being Bishop McCormick. The offering was for the indebtedness of the National Council.

The Young People of the Diocese met at Grace Church, Grand Rapids, November 21st. There was a large attendance from many parishes. The Rev. G. P. T. Sargent, rector, gave the young people a warm welcome. Mr. Norman A. Lily, president, was in the chair, and the meeting was most enthusiastic.

St. John's Church, Sturgis, the Rev. H. M. Laws, rector, has been making special efforts to reduce its large indebtedness, and, with the help of a generous parishioner, the parish is now practically free from debt.

CHURCH WORK AT PRINCETON UNIVERSITY

PRINCETON, N. J.—The Rev. Howard W. Fulweiler has arrived in Princeton to take up, temporarily, the work of student chaplain under the William Alexander Proctor Foundation, taking the post vacated by the Rev. Henry Bonnell Thomas, who was forced to resign by a serious illness. The Foundation is the organization for training Churchmen on the campus in the practice of the Christian religion. Mr. Fulweiler comes to Princeton after six years of work at the State College of South Dakota. It is very fortunate that he has a year off from his labors there, and can take up the Princeton work at once, so that there is no break in the continuity.

Mr. Fulweiler was graduated from the University of Pennsylvania in 1908, and from the Philadelphia Divinity School. At present he holds the post of recording secretary of the National Student Council of the Church. With his family, Mr. Fulweiler is now making his home at the Foundation House, 53 University Place. He is conducting the student services, which include a corporate communion each Sunday morning at half past eight o'clock, at Trinity Church, which is the spiritual center, while the Foundation House, with its library and reading rooms, is the social and intellectual center of the work. Mr. Fulweiler is also in full charge of the various activities of the Foundation, which gives the students an opportunity for Christian service by Church school teaching, by conducting services as lay-readers in mission chapels, by serving at the parish church, and by assisting in boys' work.

Several courses of lectures are being given at Foundation House this year, Prof. Archibald Allan Bowman, chairman of the Philosophy Department of Princeton University, has recently concluded a course on The Philosophy of Theism. The Rev. Frank Gavin, Th.D., Ph.D., of the General Theological Seminary, New York, is now conducting lecture-discussions on Christianity, Crises, and Critics. These courses are given free of charge. Later on another course, on Christian doctrinal history, will be given by the Very Rev. Leonard Hodgson, formerly Dean of Divinity of Magdalen College, Oxford University, and now a professor at General Seminary, New York.

The work, which has been carried on for fifty years by Trinity Parish, has been materially assisted by the Foundation, which includes within its sphere all that

part of Trinity Church's activity which was performed by its part-time student chaplain, and also the work of the St. Paul's Society, the undergraduate Church organization, which is assimilated into the Foundation, although maintaining its identity. The trustees of the Foundation include the Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey, president; the Rev. Robert Williams, rector of Trinity Parish, vice president; the Rev. Canon Charles Smith Lewis, secretary; and Willard Hall Bradford, Esq., treasurer. Other members of the trustees' board are the Very Rev. Alfred Britten Baker, D.D., Professors Shirley Weber and Alexander H. Phillips, Gerard B. Lambert, Esq., and Mrs. Paul Mathews. There are also student members of the board.

In discussing the work, the Rev. Mr. Williams said that, when he arrived in Princeton several years ago, the student activity could be carried on by a part-time student chaplain with the assistance of the rector. The last five years have witnessed the doubling of the enrollment of Churchmen in the university, he pointed out, and this made it imperative to have a full-time student chaplain. Mr. Williams said that one cause of the increased enrollment of Churchmen might be that Trinity Parish has the reputation of caring for Churchmen on the campus, and that probably many rectors and parents felt that their sons could be administered to at a university center that laid great stress on religious education.

Mr. Williams declared that the Foundation House is not a theological seminary, nor does it take the place of Church worship. "It is a center," he said, "where undergraduates may gather to enjoy the privileges of lectures and social intercourse, and our aim is to train men to be good laymen, and to assist them to maintain an intelligent relation with the Church, during their formative years at college."

THE SEABURY-CARLETON PLAN

NORTHFIELD, MINN.—Nearly three years have passed since the two Councils of the Dioceses of Minnesota and Duluth, acting separately, gave unanimous approval to the Seabury-Carleton Plan. This was a significant step in the direction of Christian coöperation. Three Christian bodies are thus brought into joint affiliation with Carleton College, at Northfield, Minn., namely, the Baptist, the Congregational, and the Episcopal. Through the Seabury-Carleton plan, students intending to proceed to Holy Orders in the Church are offered unusual opportunities of four years' college preparation at Carleton under the direction of recognized scholars, and they may complete their course of theological study at Seabury Divinity School, Faribault, in two years instead of three. Thus Seabury is relieved of the former necessity of attempting to man a "preparatory" department, and the graduates of that seminary are to be thoroughly prepared men, alumni of a college rated among the highest in America in standards and equipment.

Apart from the group of students entering Carleton on the Seabury-Carleton plan, there is an increasingly large number of men and women, members of the Church, who are seeking this college because its cultural and vocational advantages. This year there are ninety-two Church students in Carleton, an increase of twenty per cent over last year. The Diocese of Minnesota maintains a student chaplain at Carleton, the Rev. Dr. Herbert

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P. Houghton, formerly curate at St. Paul's Church, Milwaukee, Wis. The Church students are organized into a group known as the Bishop Whipple Club, in honor of Minnesota's pioneer Bishop. The home of the chaplain is open every Sunday evening, after the college vesper service, to the members of the club, for a social hour, or discussion.

The Rev. Dr. Houghton's classes in Greek at Carleton are elected by an increasingly large number of students, this year's beginning class showing a net gain of fifty per cent over last year. As a professor of Greek, he has the advantage of class-room contact, which is of untold advantage in dealing with special problems of student life. The students of all Communion, who are planning to enter the ministry, have the opportunity of beginning their Greek under a scholar of specialized training and of wide range. He holds the degree of Doctor of Philosophy from Johns Hopkins University, where his subjects of study were Greek, Sanskrit, and archaeology. During the past summer, Dr. Houghton worked in collaboration with Professor Albert Carnoy, the Belgian orientalist, of the University of Louvain, on an American edition of Professor Carnoy's *Comparative Sanskrit Grammar*.

On Sunday, September 27th, Carleton College Day was observed in the parishes of Saint Paul and Minneapolis. Members of the Carleton faculty spoke in the principal churches of these cities, dispensation being granted by the Bishop of the Diocese for those not in orders. Apart from Dr. Houghton, the only other one of the speakers in orders was the Rev. Dr. Boodin, Professor of Philosophy, who is a deacon. A third important book by Dr. Boodin is now in press, *Cosmic Evolution*, which promises to be an able concomitant to his *Realistic Universe*, and *Truth and Reality*.

G. T. S. ALUMNI

NEW YORK, N. Y.—Tuesday, January 19, 1926, is the date set aside for the mid-winter reunion of the associate alumni of the General Theological Seminary. The executive committee takes pleasure in announcing the following program:

1 P.M. The Seminary entertains the Alumni at luncheon, after which there will be opportunity for the reunion of classes in private rooms, which will be assigned for this purpose on application to the Bursar.

4:30 P.M. Special Lectures for the Alumni.

6 P.M. Chapel Service.

7 P.M. The annual dinner will be served at the Hotel Astor, Times Square.

Several distinguished speakers are expected. Further details will be mailed in ample time.

NORTH DAKOTA NEWS

FARGO, N. D.—On All Saints' Day the congregation of Gethsemane Cathedral, Fargo, N. D., celebrated the twenty-fifth anniversary of the incorporation of the Cathedral parish. The Rt. Rev. J. Poyntz Tyler, D.D., Bishop of the District, was the celebrant at the Holy Communion at eleven o'clock and the Rt. Rev. Hugh L. Burleson, D.D., Bishop of South Dakota, the first dean of the Cathedral, was the preacher. A reception for the parish and community was held in the Cathedral Crypt, Monday, November 2d.

A meeting of the Indian Deanery was held at St. James' Chapel, Cannon Ball,

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If every congregation in the land should purchase ten copies of this book and have ten families in the parish read each copy, everybody would notice a subtle change in the atmosphere of the Sunday morning service. Price, \$2.50

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Thursday and Friday, November 19th and 20th. Conferences on the Church's Work were conducted by Bishop Tyler and Archdeacon Harrington. The new Episcopal Mission Home School for Girls at Cannon Ball is now near completion. It is an excellent building and well suited for the needs of the project.

Bishop Tyler conducted a Quiet Hour for the clergy at a meeting of the Grand Forkes' Deanery held at the Church of the Advent, Devil's Lake, November 23d and 24th.

A POSTER FOR THE EVERY-MEMBER CANVASS

UTICA, N. Y.—The following is a poster issued by the Diocese of Central New York in the interest of the Every-member canvass:

STOP, LOOK, LISTEN

STOP, and consider that on the first day of January, 1926, the Diocese of Central New York and the National Council, so far as this Diocese is concerned, will be left without resources to carry on their work, unless the annual canvass results in pledges which will guarantee the funds.

STOP, and consider that, in accordance with a resolution adopted unanimously by the General Convention, appropriations for the work of the National Church will not be made in excess of expected income as witnessed by the pledges of the people of the Church.

STOP, and think if my parish fails to meet its quota it may mean that some hospital, the only one for hundreds of miles, in our missionary frontier, will have to close its doors.

STOP, and think that if any parish fails to meet its quota, the salaries of the missionary clergy, doctors, teachers, and nurses will have to be reduced or workers withdrawn from the field.

LOOK, within and think—do you, as a member of this Church, want a single piece of work which the Church is doing in this Diocese or anywhere abandoned?

LOOK! Do you want to share the responsibility for the stopping of any forward movement of the Church, for the discharging of any missionary, for the closing of any hospital or school?

LISTEN, then, and see that your parish meets its quota in full.

LISTEN! Do you want it said that something can no longer be done, because your parish, your Diocese, did not meet its quota?

THEN DO YOUR PART!

HUNGARIANS IN EASTERN KENTUCKY

LYNCH, KY.—The Bishop of Lexington, the Rt. Rev. L. W. Burton, D.D., and the General Missionary of the Diocese, the Rev. J. J. Clopton, on Monday, November 16th, visited Lynch, and had a conference with the Rev. Dr. Geza de Papp, the Hungarian missionary of the Diocese, who is doing an excellent work among his own people in this part of the State.

Service was held in the Community Church and the Bishop preached in English, in which he gave an account, to the English speaking people present, of the efforts of the Church that are looking toward unity and the assimilation of the foreign-born American, with especial reference to the Reformed Hungarian Church. Dr. de Papp also had service and preached to the Hungarians present in their own tongue. The Bishop confirmed six Hungarian children, who were presented by Dr. de Papp.

Dr. de Papp has been working in the Diocese since March, 1924.

CHURCH GIFTS SAVE LIFE

NEW YORK, N. Y.—The following statement from the Near East Relief representative in Constantinople shows how an emergency was met through the foresight of our Foreign-born Americans Division. All money for the Near East Relief which is sent through the office of Mr. Franklin,

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FOR ORDINATIONS

An eight-page pamphlet containing the revised material for use in the congregation at an Ordination—chiefly the new LITANY FOR ORDINATIONS—will be ready in time for the December Ember Days. Price not over 4 cts. per copy, possibly less. This can be used in the congregation in connection with the text of the Ordination services in the Prayer Book.

The publishers regret that the volume containing the full revised text of these services—THE REVISION OF THE BOOK OF COMMON PRAYER—cannot be ready for the Bishops to use at that time; but the alterations will be found in THE PROPOSED REVISION, 1922, pages 148-154, all of which have been ratified and are authorized for use.

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the Church's national treasurer, is held by the Near East Relief as a special fund to be designated, as occasion arises, by the National Council's Advisory Committee on Europe and the Near East. Thus it is possible, at the request of the Near East Relief in this and other instances, to meet emergencies which otherwise the Near East Relief could not have touched:

"You will be interested to hear that the Russian refugees whom we have been supporting from funds donated by the Episcopal Board were finally all evacuated to Soviet Russia on September 27th. They left on a Soviet ship, all having received permission from the Soviet Government to reënter Russia . . . There is no doubt but that the funds appropriated by the Episcopal Board have saved the lives of these unfortunate people, as every other source had been exhausted. . . . I am attaching a recapitulation of the expenditures . . . There remained an unexpended balance of \$6.82. . . . Before leaving, these unfortunates wished to express their undying appreciation to the donors of the fund that has kept them alive and so enabled them once more to return to Russia.

"W. H. DAY,
"Comptroller of Supplies,
Near East Relief, Constantinople."

Other instances of money so appropriated as coming from the Church have been to Jacobite refugees in Constantinople, and to a Russian Orphanage in Bulgaria.

ARMY CHAPLAINS

WASHINGTON, D. C.—The annual report of the Chief of Chaplains of the United States Army, Col. John T. Axton, for the fiscal year ending June 30, 1925, states that there has been an increase of voluntary attendance on religious services, at Army posts, of more than half a million. By the law of averages it appears that every member of the military personnel attended church at an army post thirteen times a year. The statistics show 18,361 services at which there was a total attendance of 1,880,027 men.

The distribution of chaplains according to religious affiliation is as follows:

Baptist	16
Baptist, Colored	2
Congregational	9
Disciples of Christ	8
Lutheran	7
Methodist Episcopal	28
Mthodist Episcopal, Colored	1
Methodist Protestant	1
Presbyterian	13
Presbyterian Cumberland	1
Protestant Episcopal	9
Roman Catholic	23
Reformed	2
Universalist	2
Unitarian	2
Evangelical	1

125

The total number of chaplains of the Officers' Reserve Corps is 1,115, and they are distributed as follows:

Baptist	135
Christian	13
Christian Science	6
Church of Christ	3
Congregational	55
Disciples of Christ	36
Dutch Reformed	4
Evangelical	7
Jewish	17
Lutheran	54
Methodist	211
Presbyterian	159
Protestant Episcopal	163
Protestant Episcopal Reformed	3
Reformed in America	3
Reformed in United States	8
Roman Catholic	213
Salvation Army	3
Unitarian	10
United Brethren	6
Universalist	6

Total1,115

The Chief of Chaplains recommends an increase of the number of chaplains in the Regular Army by twenty-five, the erection of permanent chapels at the various posts, and that the chaplains be placed on a par with other commissioned officers of the Army and with the chaplains of the Navy, in the matter of grade, pay, and allowances.

DEATH OF MINISTER'S SON

RICHMOND, VA.—Karl Alexander Taylor, the oldest son of the Rev. J. L. Taylor, D.D., rector of St. Philip's Church, Richmond, was killed in an automobile accident on Monday night, November 30th.

The club of boys of St. Philip's Church, to which he belonged, had been gathering provisions to carry to a needy family in the congregation. Just after delivering the provisions, the car skidded and overturned, and Karl was killed instantly. He was a member of the graduating class of Armstrong High School in Richmond, and was looking forward to entering college the coming year preparatory to taking a medical course.

He was a young man of fine promise and deeply interested in the work of St. Philip's Church. His sudden death has brought sorrow to a wide circle of friends of his family, both within and without the congregation of St. Philip's Church. The funeral was held Thursday afternoon, conducted by the Rev. Messrs. G. M. Brydon, J. F. Ribble, D.D., and W. H. Burkhardt, D.D.

DEATH OF J. McD. GARDNER

NEW YORK, N. Y.—The death of Mr. J. McD. Gardner, on November 25th, is reported from Tokyo. He was a layman, formerly architect and professor at St. Paul's University, Tokyo, faithful and diligent. For the past seventeen years he has not been under missionary appointment but has been working as an architect in Japan. Someone who knew him there writes, "He was a good friend, a splendid Christian gentleman whom all in a very wide circle loved."

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The greater part of the work of Prayer Book Revision has now been completed, and the ratified changes are authorized for use. No new Prayer Book (complete) will be published until the entire work is finished, which will be not earlier than 1929; but sectional portions of the Prayer Book, containing the revised services, are being published by order of General Convention. The principal of these are the following:

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DEATH OF REV. ERIT B. SCHMITT

ANSONIA, CONN.—The Rev. Erit B. Schmitt, rector emeritus of Christ Church, Ansonia, Conn., died December 2d, after long illness. He was a graduate of Columbia College and Berkeley Divinity School, and was ordained deacon by Bishop Williams, in 1886, and priest by Bishop Paddock the following year. He spent the first years of his ministry as curate in St. Stephen's Church, Lynn, Mass. Later he was rector successively of Trinity Church, Norwich, Conn., and of Calvary Church, Stonington, Conn. For twenty-five years the Rev. Mr. Schmitt had been rector of Christ Church, Ansonia, Conn.

The funeral was held from Christ Church on December 5th, Bishop Brewster, Dr. Barrow, the present rector of Christ Church, and others officiating. The burial was at Southington, Conn.

DEATH OF
REV. WILLIAM WILKINSON

NEW YORK, N. Y.—An Associated Press dispatch states that the Rev. William Wilkinson, popularly known as "the bishop of Wall Street," died at his home in New York, Monday, December 7th, at noon. The fact of his death was flashed over the ticker service to the Stock Exchange.

A sketch of the Rev. Mr. Wilkinson, and a notice of his illness, was printed in THE LIVING CHURCH for December 5th.

NEWS IN BRIEF

ARKANSAS—The Young People's Service League of Arkansas has recently held a three days' session with special services daily in Trinity Parish, Pine Bluff. About one hundred young people attended, and the corporate communion on the First Sunday in Advent was most encouraging. The League has now a strong hold upon the Diocese. Dean Edwards, of Trinity Cathedral, Little Rock, is the chairman. The next annual meeting of the League will be held in Forrest City. Plans are on foot for a summer camp.—The Daughters of the King held their annual assembly in Trinity Cathedral, Little Rock, November 11th, when the Bishop, assisted by the clergy of Little Rock, held a corporate communion service and delivered the sermon.

CONNECTICUT—As a part of the preparation of the congregation of Christ Church, Norwich, for the Every-member Canvass, a pageant, entitled *The Duplex Challenge*, was presented after evening service November 29th.

LEXINGTON—On Sunday morning November 15th, the Rt. Rev. L. W. Burton, D.D., Bishop of Lexington, and the General Missionary, the Rev. J. J. Clopton, held service in the Christian church at Barbourville, Ky., which was loaned by the pastor and his congregation, the former, at the request of the Bishop, reading the lessons.—On the evening of the 15th, they held services in the Methodist church, Pineville. This church was also loaned by the pastor and his congregation, and the pastor of the Presbyterian church closed his church and with his congregation came to this service. There were fine congregations at both of these services.—At his recent visitation to St. Peter's Church, Paris, Ky., Bishop Burton baptized and confirmed the Hon. Henry Clay Howard who at one time was minister from this country to Peru.—The Rev. Wm. Dern, rector of St. Andrew's Church, Ft. Thomas, has accepted the acting chairmanship of the Diocesan Committee on Religious Education, and, with the Rev. G. L. Tucker, D.D., the Provincial Secretary of the Fourth Province, will endeavor to make a survey of the Diocese.—On Sunday, November 29th, Troop 22 of the Boy Scouts of Lexington, had charge of the afternoon service in the Church of the Good Shepherd, Lexington.—Mr. G. H. Catlin, of St. John's Mission, Corbin, Ky., who recently resigned as lay reader, and was in charge of this mission, has, at the earnest request of the congregation, withdrawn his resignation, and will remain with the mission. His new relationship began December the first.—The many friends of the Rev. G. H. Harris, of St. John's Church Versailles, Ky., will be glad to learn that he is very much improved

in health.—Miss Mary Wasserboehr, of Versailles, Ky., has been the organist of St. John's Church for forty-five years, and has been playing the organ for fifty-one years; the six years she was not the regular organist.

LONG ISLAND—The Rev. Henry J. Saunders, who has gone to work with the Holy Cross Mission in Liberia, was presented with a chalice and paten by a group of friends of missions in St. Paul's Church, Clinton St., Brooklyn, on the evening of November 27th. This is the fourth chalice given this year by St. Paul's for mission work.

MARYLAND—The Protestant Episcopal Brotherhood of Baltimore will hold its annual service on the first Sunday evening in January. Bishop Gailor will be the preacher. The Brotherhood proposes to hold a banquet the following day. The Protestant Episcopal Brotherhood is advancing rapidly, and the publicity achieved through its constant corporate services and meetings is a factor in its success.—St. Thomas' Church, Baltimore, the Rev. Charles E. Perkins, rector, is doing a splendid work in the north-eastern section of Baltimore. It is serving in every way the people of the community in which it is situated.—A most delightful reception for the clergy of the Diocese and their wives was given by Mr. and Mrs. Charles J. Swindell, of Baltimore, on Monday afternoon, November 30th. The guests of honor were the Rt. Rev. John D. LaMothe, D.D., Bishop of Honolulu, and the Rt. Rev. John Gardner Murray, D.D., Bishop of the Diocese.—On November 18th, the annual Men's Dinner of St. Paul's Chapel was held in the great hall of St. Paul's guild house. The invited speakers were Bishop Murray, who spoke with great warmth of appreciation of the vast work being done at St. Paul's Chapel and guild house, where the vicar, the Rev. Mr. Staples, has gathered the largest Sunday school in the Diocese, and has a wonderfully well-organized work. Judge Henry Harlan gave an admirable resume of the work of the General Convention, and the Rev. Dr. Phillips, of the Church of the Epiphany, Washington, spoke with great eloquence and scholarship on the subject of Citizenship.

PITTSBURGH—The Rev. Dr. William Porkess, rector of St. Stephen's Church, Wilkinsburg, has recently been elected a member of the Pittsburgh Stewardship Committee, that is to have a Stewardship Conference in Pittsburgh from January 16th to the 18th, under the auspices of the National United Stewardship Council, composed of stewardship leaders

throughout America representing seventeen religious bodies. Dr. Porkess is to be the sole representative of the Church for the Diocese of Pittsburgh. His parish has become conspicuous for its large proportion of tithers, and the special book, recently published by him

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on the subject, has been requested by churches in nineteen states.

QUINCY—Last December a parishioner of Grace Church, Galesburg, opened a Christmas Savings account at one of the banks in the name of the parish. This month, the bank sent the Rev. Wm. P. James, rector, a substantial check, which, with the consent of the donor, he divided between the parish apportionment for general missions and the general parish fund. Animated by her example several others have opened accounts this year in the name of the parish.

SOUTHERN VIRGINIA—Nearly one hundred representatives were present at the fall meeting of the Norfolk Church School Institute, held recently at St. Paul's, Newport News.

SOUTHWESTERN VIRGINIA—The Rev. Wilfred E. Roach, rector of Christ Church, Martinsville, continues very ill. He was stricken immediately after the morning service on Sunday, November 15th, and was compelled to go to the hospital for an immediate operation.—The Rev. John P. Coleman, of White Post in Clarke County, Virginia, has accepted a call to the rectorship of Christ Church at Pulaski, in the Diocese of Southwestern Virginia, and expects to take charge January 1, 1926.

SPRINGFIELD—Christ Church, Collinsville, was consecrated by the Bishop of the Diocese, the Rt. Rev. Dr. White, October 25th. At this time five services of the Church were used: the Consecration of a Church, Morning Prayer, Baptism, Confirmation, and the Holy Eucharist.—Five regional meetings of the Church Club of the Diocese have been held in as many places, with a total attendance of nearly 500, representing forty parishes and missions.

WESTERN MASSACHUSETTS—Something over one hundred men sat down to the dinner of the Springfield Convocation, given for wardens and vestrymen in Christ Church Parish House, Springfield, Tuesday, November 24th. The speakers were Bishop Davies, Archdeacon Mott, and the Rev. John Moore McGann. The subjects discussed were The General Convention, and The Program of the Church.

WESTERN MASSACHUSETTS—Christ Church, Rochdale, the oldest Church in Worcester County, opened a new parish house November 23d. It contains a kitchen and a hall to accommodate about 200 persons. Much of the construction work was done by thirty men of the parish in their spare time. The women of the parish furnished a large part of the money to erect the building.

WESTERN NEW YORK—The Church Service League of the Diocese was reorganized, November 23d, by the election of Mrs. Kingman Robins as chairman. It was decided to retain the name, the Church Service League, and action was taken to make the Bureau of Supply, heretofore a Woman's Auxiliary activity, a bureau of the Service League.—The Girls' Friendly Society of the Diocese is to raise \$100 annually for the next four years towards the support of a social worker, now in training at St. Faith's School, New York, who will work among the mill hands in Wuchang, China, and is showing great interest in the raising of \$5,000 for a building for Mohammedan girls at Zamboanga, Philippine Islands.

MAGAZINES

A REMARKABLE number of really valuable articles is contained in the October issue of *The Nineteenth Century* of widely diversified interest. Dr. G. A. Hindley recounts the amazing story of how Theodoricus, Bishop of Cervia, and his pupil, Henri de Mondeville, in the Fourteenth Century demonstrated the principle of aseptic surgery. Like all reformers they were accounted heretics, and their work was considered of no account and forgotten until the same discovery was made by Lister. "So that surgery was flung back into the six hundred years of ignorance that have intervened, in which suppuration, produced often by messy applications and uncleanly dressings, has reigned supreme and slain its millions." Mr. Lewis Spence writes on Modern Tendencies in Scotland, disclosing the fact, which is little known, that an enormous emigration is taking place from her shores (the result, of course, of economic pressure) "as many as 16,000 persons sail from the Clyde ports alone every week." Botany in

Shakespeare, Christian Science, The Gold Standard, and Protection, are amongst other subjects discussed, and there is an interesting article on Al Azhar University in Cairo, founded in 970 and thus the oldest university in the world. But most important for us is the account given of Christian Missions in Nigeria, by Capt. J. F. J. Fitzpatrick, who was for more than twenty years a political officer in that country and is evidently a devoted and intelligent (by no means the same thing) Christian. A serious charge brought by him, supported by a good deal of evidence, is that both English and American missionaries, in their anxiety to report large numbers of converts, encourage native teachers "who, owing to their ignorance of the essentials of Christianity (not a few of them practice polygamy), and their rivalry with each other, do much to bring the Christian religion into disrepute."

The *Anglican Theological Review* for October is chiefly valuable for its wealth of book-reviews. Among the best of these is the review of the late Dean Rashdall's *The Theory of Good and Evil, a Treatise on Moral Philosophy*. This magnum opus first appeared in 1907, but has recently been reëdited. The review of Dean Hodgson's *The Place of Reason in Christian Apologetic* is especially suggestive because of its indirect criticism of Professor Otto's *Das Heilige*. Truly the "implicit skepticism" of The Idea of the Holy, obscured by verbiage, "ought to be examined thoroughly in the light of explicit reason." The author of this review also contributes an article on Huxley's Agnosticism. Of Huxley he says: "He stands memorable today as a gladiator of glorious sincerity, not as a serious thinker clothed with the knowledge and endowed with the insight necessary to advancement of ultimate truth. He soared to great heights as a human being, but the problem of philosophy lay beyond his inherited perspective." The Fact and Doctrine of Resurrection is scarcely convincing, but shows something of the robust mentality and realistic style of thinking of the able author of *Liberalism, Modernism, and Tradition*.

The *American Church Monthly* for November is of uneven quality. The editors are to be congratulated chiefly upon their own work. Their Foreword on What Shall We Do with Extremists? is a timely and healthy protest against the "reduced Church" idea. The author, V. D. Cronk, of Catholics and Radicalism raises the old question whether those who hold the Creeds in their historic Catholic significance are not after all the real radicals, and the so-called "liberals" usually the reactionaries. It is at least a very interesting point about which there has been a great deal of vague thinking and often

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a loose use of terms. One wonders, however, whether Enemies within the Camp, is quite worthy of a place in the *American Church Monthly*. The Bishop of Albany contributes a sermon, Dr. Barry writes on Bishops and Devotions, E. S. Hertell on St. Bernard, and W. H. Dunphy, a student at the General Theological Seminary, on The Faith and Progressive Scholarship.

THE DRUIDS of ancient Britain are the subject of two interesting articles in *The Nineteenth Century* for September. The one, in which Mr. E. Herbert Stone, discussing The Orientation of Stonehenge defends Sir Norman Lockyer's theory, is too technical for the general reader, involving, as it does, expert knowledge of astronomy and archeology; but Mr. George H. Bonner's account of The Druids is full of interest for us all. He points out how much the study of this interesting religion has been neglected. Pure Druidism was monotheistic, but based on a principle of triplicity which is interesting to Christian readers:

"There are three primeval Unities, and more than one of each cannot exist: one God, one truth, and one point of liberty, and this is where all opposites equiponderate.

"Three things proceed from the three primeval Unities: all life; all goodness; all power.

"God consists necessarily of three things: the greatest in respect of life; the greatest in respect of knowledge; and the greatest in respect of power; and there can only be one of what is the greatest in anything."

Mr. Bonner has some interesting suggestions to offer for the defense of the Druids against the common charges of human sacrifice and other cruelties.

Japan's Social Problem is considered from the conservative point of view by Captain M. D. Kennedy, who repeats the warning which ever goes unheeded, that the low moral standards of the Western "movies" exhibited to the Japanese are having a definitely deteriorating effect upon them, besides, of course, imbuing them with no feeling of respect for the Western "civilization" they see there displayed.

A Harvard undergraduate writes rather dully upon The Religion of the Undergraduate in the third of a series already contributed to by men from Oxford and Cambridge. He reaches the not surprising conclusion that "Harvard, though a large part of it be indifferent, is not quite godless."


DR. WM. E. GARDNER, writing in *The Wyoming Churchman*, tells of a parade which, in imagination, he sees passing his office door. First come half a million boys and girls of our Church Sunday schools, with banners flying. Then the 10,000 boys and girls attending our more than 100 Church boarding schools. Then, with college banners, 35,000 young men and women, Church students, in college and university, with 250 clergymen, pastors in college towns. Then 500 men from thirteen training schools and seminaries. In that procession are probably all the bishops, clergy, and men and women leaders of the Church's work for years and years to come.

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SECOND THOUGHT

To every member of the Church who is able and willing to give largely for the work of the Church we would put these questions:

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