



The Living Church

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VOL. LXIV

MILWAUKEE, WISCONSIN, DECEMBER 11, 1920

NO. 6

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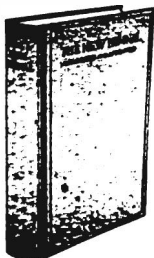
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TRUTH AT FIRST-HAND is better than truth at second-hand, and authority is not safe if it is pitted against inquiry, if it seeks to silence questions, or coerce the conscience.—H. R. Haicis.

BY ADMIRATION of what is beautiful and sublime we can mount up a few steps towards the likeness of what we admire.—J. S. Blackie.



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EDITORIALS AND COMMENTS

Revision of the Baptismal Office

THROUGH the courtesy of the secretary of the Joint Commission on the Revision of the Prayer Book we are printing in this issue the re-revised text of the Baptismal office which the Joint Commission now proposes to General Convention in place of that which appears in the Second Report.

The principle upon which the Joint Commission proceeds is that the various exhortations in the Prayer Book offices are unliturgical and should be eliminated. Nowhere does this principle involve so large an amount of revision as in the Baptismal office. The Joint Commission proposes to eliminate the opening declaration, "Dearly beloved, forasmuch as all men are conceived and born in sin"; the exhortation, "Beloved, ye hear in this Gospel"; that beginning, "Dearly beloved, ye have brought *this Child* here to be baptized"; the declaration, "Seeing now, dearly beloved brethren, that *this Child* is regenerate"; and the two final exhortations, "Forasmuch as *this Child* hath promised" and "Ye are to take care that *this Child* be brought to the Bishop to be confirmed by him".

Now when we say in criticism of this plan that it seems to weaken the Church's official statements relating to Holy Baptism, we must not be construed as charging that this is the intention of the Joint Commission. We are confident that it is not. Thus, if their recommendations were carried out, we should still pray, in what is now the alternative to the first prayer but which would then supersede the latter, that the infant "may receive remission of sin by spiritual regeneration"; and after the baptism is accomplished we should still return thanks to Almighty God "that it hath pleased [Him] to regenerate *this Infant*, to receive *him* for [His] own *Child* by adoption, and to incorporate *him* into [His] holy Church." We should continue the opening declaration in which reception into Christ's holy Church is made dependent upon the sacrament. We should continue to pray that God will give His Holy Spirit to the infant "that he may be born again and be made an heir of everlasting salvation." We should continue that group of short, descriptive prayers, "O merciful God, grant that the old Adam," etc. Very likely this continued statement of the Church's doctrine of Holy Baptism, with the various incidental allusions contained in other prayers, seemed to the Commission to be sufficient. And they may be right.

So also we recognize that nowhere is exhortation so overdone as in the Baptismal office. The exhortations are the emphasis of sixteenth century debates, and are couched in language, often harsh and gloomy, that does not easily adapt itself to our modern style of expression. For the most part these exhortations, generally drawn from German sources, do but perpetuate the controversies of a by-gone age.

Yet we doubt whether the Commission has quite done

justice to the reason that seems to have led the revisers to introduce such exhortations into our service.

The Book of Common Prayer was evidently intended as the layman's manual of theology. As such, it was anticipated that the Church's doctrine relating to each of the offices should be clearly stated within the office itself. The principle of *Lex credendi lex orandi* is here carried farther, and more depends upon it, than is the case with liturgies generally. For at the time of the sixteenth century revisions the relation of the Church of England to the decrees of the ecumenical councils was left more obscure than might have been desired, while the decrees of some of the later councils, which had been accepted in England as elsewhere in western Christendom, appear to have been repudiated altogether.

Thus the teaching of the Church of England on many subjects would have been left in grave doubt if there had not been introduced into each of the Prayer Book offices various direct statements as to the purpose and meaning of the offices, sometimes in the form of declaratory rubrics, but more often in that of exhortations to be read in the service. We grant that these exhortations, in the ponderous and sometimes gloomy language of the middle sixteenth century, are not always happily expressed. They need revision to adapt them to twentieth century modes of expression.

Yet the proposal to wipe them out entirely may be carrying a right principle too far. Some parts of those exhortations might, we believe, be retained. They are not necessary in such communions as do not purport to make their liturgical books their chief standards of doctrine. That is why they are not found in sacramentaries and office books generally. No doubt it is purely "Anglican" to combine these two purposes in one book, but if we are to separate them the Joint Commission must make it perfectly clear that we are losing nothing material in statements of doctrine.

Again, in this revision, the new use of language is much less mellifluous than that which is eliminated. Thus, in continuing (contrary to their general principle) a much condensed form of the first exhortation, there is a distinct change in the thought. The proposed form reads:

"Dearly beloved, let us beseech God the Father Almighty, through our Lord Jesus Christ, that *this Child* (or *Person*) may be baptized with Water and the Holy Ghost, and received into Christ's holy Church, and be made a living member of the same."

Compare this with the present language, even apart from any question of loss involved in the elimination of the words "forasmuch as all men are conceived and born in sin, and our Saviour Christ saith," etc.:

"Dearly beloved, . . . I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this Child* that which by nature *he* cannot have; that *he* may be baptized with Water and the Holy Ghost,

and received into Christ's holy Church, and be made a living member of the same."

Observe that the whole grammatical construction is changed. In the present form the priest says, "I beseech you" (the god-parents) "to call upon God". In the proposed form he is to say, "let us beseech God". "Beseech" is a strong word. Its present use in the paragraph is intended to lay the greatest stress upon the duty of the god-parents to cooperate in the baptism by their own earnest prayer to God. In the proposed alteration it is God, and not the god-parents, who is beseeched; and this strong term of address is invoked only to a petition that this child, already at the font for the express purpose of being baptized, "may be baptized with Water", etc. Surely, when there is no element of doubt as to the fact that the baptism, already under way, will be consummated unless the child dies within the next few seconds, and no doubt that Almighty God will do His promised part in the matter, it is

too strong a use of words to "beseech" Him to do what He is in the act of doing; while the spiritual apathy of the god-parents may well induce the priest to "beseech" them to do their part, which is "to call upon God the Father, through our Lord Jesus Christ", etc. The revisers, therefore, have changed a serious, dignified warning into an almost inane combination of a part of the old words into a new sentence.

It is not our intention to imply that this revision ought wholly to be rejected by the Church. We do ask that some of those who have given careful study to the subject will explain their reasons and assure us that, if their view be accepted, the Church's statement of the bearing of the act of Baptism will not be made less clear to those, often quite uninstructed, who bring their infants to the font.

And in details as to language we are confident that the revision needs further consideration before it is actually reported into General Convention.

Bishop Vincent's Letter

WE are bound to refer to the letter from the Bishop of Southern Ohio which is printed at the head of the Correspondence columns in this issue, if only because of his feeling that the quotation made in a foot note to our editorial leader in THE LIVING CHURCH of November 27th was "unfair" to him. In a very condensed résumé of the steps taken in General Convention relating to the Concordat, referring to the various pages in the Journal in which the record is found, we recorded: "Page 107. II. B. Same day. Bishop of Southern Ohio introduces a resolution declaring the canon 'in accord with both the spirit and the letter of Article VIII. of the Constitution.'" Bishop Vincent feels this statement to have been "unfair because incomplete", pointing out that the quotation continues: "as interpreted by previous canonical legislation by this Church." So it does. The quotation was undoubtedly "incomplete", as was every other reference in the rather extended foot note, which tried to embody the various references to the Journal in the smallest possible space consistent with intelligibility. If such condensation was "unfair" we tender our fullest apologies. But any quotation that one makes from any document, unless it be quoted in full, necessarily leaves him open to the charge that he did not quote it all.

And as the Bishop has introduced the subject we are bound to express some amazement at his argument. His reference, he says, was to the former Canon 12, now numbered Canon 15. That canon is entitled "Of the Consecration of Bishops for Foreign Lands". Its first words are: "Pursuant to the provisions of Article III. of the Constitution the following conditions are prescribed as necessary to be fulfilled before the Presiding Bishop of this Church shall take order for a Consecration to the Episcopate authorized by that Article." Referring to Article III., we find it to contain the express authority for the consecration of *bishops*—not priests or deacons—"for foreign lands upon due application therefrom." Canon 15 (formerly 12) would therefore, as shown by its very language, be unconstitutional if Article III. had not first been passed for the express purpose of making possible the consecration of bishops not provided for in Article VIII. How the Bishop can reason that Canon 15, dependent upon Article III. as its first words show, can make the proposed canon attached to the Concordat "in accord with both the spirit and letter of Article VIII.", when on the face of it it is neither, passes our comprehension. We should like to know what is the "foreign land" in which the Congregational divines who signed the Concordat reside, and we had not understood that they had made "due application" for the consecration of bishops to serve in such foreign Church.

In any event Bishop Vincent's resolution declaring the proposed canon* constitutional was, as we stated in the editorial, killed in committee, and the Journal further records

that the Bishop of Southern Ohio himself recognized the fact that his position was not accepted by the House, for on the eleventh day, it is recorded:

"The Bishop of Southern Ohio offered the following Resolution:

"Resolved, the House of Deputies concurring, That Article VIII. of the Constitution be amended by adding after its present provisions as follows:

"*Provided, however,* That the foregoing provisions shall apply only to ordinations in or admission to the Ministry of this Church'" (Journal, 1919, page 132).

It will be observed that we have quoted this in full so as to avoid any possibility of being "unfair" should we select only the lines that seem necessary for our purpose.

If, therefore, the Bishop is right in saying that "the constitutional objection was not disregarded but actually sought to be adjusted", we are bound to reply that his suggested method of adjustment was rejected by his fellow members of the House, and that he himself abandoned it.

The Bishop refers also to "a carefully prepared article by Chancellor Zabriskie on the question of constitutionality in one of the Church periodicals." It was printed in THE LIVING CHURCH of August 9, 1919. Mr. Zabriskie's argument is the antithesis of that of Bishop Vincent. He argues that the "Constitution of the Protestant Episcopal Church, or, more accurately, of the General Convention", is not a grant of power but "was enacted by General Convention" and is repeatedly amended by General Convention. Ergo, "no canon enacted by the General Convention would be void by reason of conflict with a provision of the Constitution". Mr. Zabriskie simply failed to look up his authorities. As we showed in an editorial review of his article, printed in the same issue, the Constitution was "ratified" by the Church in the several "States", each of which had, by special vote, given express authority to its deputies to General Convention to act in their behalf for the purpose. To this day the ratification of any amendment to the Constitution, as also to the Book of Common Prayer, must be by a vote by dioceses and orders, in which the various dioceses, through their deputies, give or withhold assent to the proposed changes; those changes having first been laid before their respective diocesan conventions and the opportunity having therefore been given to them to instruct their deputies specifically as to such vote for or against ratification should they desire to do so.

The vote by dioceses and orders is, historically and theoretically, the reference of the subject to the several dioceses, which thereupon act through those deputies whom they have delegated to represent them for the purpose. This form of ratification is older than that which prevails in connection with amendments to the Constitution of the United

* To avoid misconception, let it be remembered that the "Concordat" is a voluntary statement of an unofficial character by Churchmen and Congregationalists such as does not purport to be offered for legislation. To the Concordat was attached a proposed canon which, if adopted, would make the Concordat effective. This canon

(the only proposed legislation) was introduced only into the House of Bishops and never got beyond that house. Neither the canon nor the Concordat that explained it were at any time officially before the House of Deputies, which latter was called on to vote only on a series of resolutions having to do with the precise form of the reference of the subject to a Joint Commission.

States, and is to be explained by recalling that the Constitution of the Episcopal Church is older than the Constitution of the United States. This form of ratification, therefore, antedates that of action by state legislatures, but has the same theory behind it. The vote by dioceses and orders has one curious analogy in the Constitution of the United States, according to which, if no President be elected by the electoral college, the members of the House of Representatives would group themselves according to their states and in that manner, voting by states, would elect a President. In General Convention a like vote is the ecclesiastical referendum of a question to the dioceses and their actual vote upon it.

Mr. Zabriskie also argued that the terms of Article VIII. did not apply to the proposed canon on grounds that we shall not here examine.

Will the Bishop of Southern Ohio accept Mr. Zabriskie's primary argument as valid? We venture to believe that he will not. Certainly Dr. Manning will not, for it is of record that in the General Convention of 1913 he introduced an amendment to the Constitution to make the constitutional procedure as to amendment of the Prayer Book still more rigid (*Journal 1913*, page 219), thus increasing the difference between Constitution and Canons. In any event, precisely as the Bishop of Southern Ohio abandoned his position in the House of Bishops and introduced the very amendment to Article VIII. that he had argued was unnecessary, so Mr. Zabriskie abandoned his in the House of Deputies, for the *Journal* shows that on the very day that the Bishop was moving in the one house to amend Article VIII.—

"Mr. Zabriskie, of New York, presented the following Resolution, which was referred to the Committee on Amendments to the Constitution:

"*Resolved*, the House of Bishops concurring, That Article VIII. of the Constitution be amended by inserting after the declaration therein set forth the following:

"*"The foregoing provisions of this Article shall apply only to ordinations in the ministry of this Church."*" (page 374).

These are examples of the complete breakdown of the Concordat programme in both houses of General Convention; for though the canon was never even introduced into the House of Deputies, and never came to a vote in the House of Bishops because it was held to be unconstitutional, yet the joint resolutions that were passed by both houses carried the defeat still further by showing that any instrument that might hereafter be negotiated by the newly appointed Joint Commission must be framed on quite different lines from the Concordat.

It remains for us only to express satisfaction at the Bishop's statement that "our Commission will take *all* the constructive criticism that has been made into most careful consideration." If they will do this, they may yet save from complete defeat this movement that had this most unpropitious official beginning. The Church wishes the joint conferees to find a real and stable "Approach to Unity". It is by no means certain that relations such as were proposed in the Concordat could ever be made workable even if the ecclesiastical conditions were satisfactorily agreed upon, but the immediate necessity is to find a satisfactory basis of agreement on those conditions, and then let the question of workability be treated on its merits. That issue has scarcely been mentioned by any writer pro or con, and it is as well, for the bridge might better not be crossed until we come to it, and we are a long way from it as yet.

But, in the meantime, may we most delicately intimate to our good friends, that the placid assumption that the Concordat has received favorable reception, however remotely, either by General Convention or by the Lambeth Conference, is only an embarrassment to the honest attempt of our official conferees to find an Approach to Unity? What both these great bodies have treated with extreme sympathy is the attempt to find such an Approach, and what is recognized by both is that in the Concordat a real beginning to such an attempt was made. If the unofficial conferees of 1919 will be content to recognize that measure of endorsement they will have a right to take to themselves the praise which the Church desires to bestow upon them.

But when they so exaggerate that recognition of their service as to assume that the Concordat is anything beyond

a mere beginning, the imperfections of which are very generally recognized in the Church, and which must certainly be—and probably will be—corrected before any definite measure can properly be even introduced into General Convention, they are only embarrassing the possibility of ultimate success.

WE have yet to hear of a more high-handed outrage than the seizure by a prohibition inspector of two cases of wine for sacramental purposes that had been shipped to Bishop Hunting at Reno, Nevada, for the use of the clergy of his district in the administration of Holy Communion; unless, indeed, it be the explanation of his proceeding attributed to that functionary, which is worse than the act itself. According to published reports, this gentleman holds that as no druggist in Nevada has apparently been granted, under the provisions of the state prohibition law, the right to sell wine for sacramental purposes, therefore no wine for sacramental purposes can be brought into the state of Nevada. What is a little thing like the constitutional guarantee of the right of freedom of religion compared with so profound a conception of law as that?

Bishop Hunting is quoted as follows:

"I am waiting on William Woodburn, United States attorney, to whom I have made a complete statement of the facts in the case. The wine was purchased in California in strict accordance with the provisions of the federal law and was shipped to Nevada at my direction, in absolute good faith and strictly for sacramental purposes."

Mr. Woodburn, in turn, is said to agree with the Bishop and to hold that the seizure was illegal. He says:

"I feel that a liberal construction should be given to the law. Bishop Hunting purchased this wine in California for sacramental purposes. I am convinced his action was in absolute good faith and he complied in every detail with the requirements of the federal law in making the purchase. The shipment was made after Bishop Hunting had consulted with Father Murphy (Roman Catholic) of Virginia City and ascertained what procedure he had followed in getting a shipment of wine for sacramental purposes.

"Father Murphy's shipment of wine was delivered without question and Bishop Hunting followed exactly the same procedure. I feel that under the circumstances the wine should be released. I have taken the matter up by wire with the head of the prohibition enforcement authorities at Washington."

Of course in time all this will be adjusted and—perhaps—Bishop Hunting will receive the wine for which he has paid. In the meantime the wine is held by this remarkable inspector, and Holy Communion can only proceed within the missionary district of Nevada to the extent that the supply of wine already in the hands of the clergy holds out.

Removal of this inspector is the only satisfactory solution of the mess that he has made; not because he has failed, probably, to act in good faith, but because he has demonstrated the lack of sufficient brain power to enable him to wield authority creditably on behalf of the United States.

ENGLISH CHURCHMEN, quite naturally, are indignant at the revelation lately made of the manner in which "Lloyd George bishops" are chosen. A Welsh paper, *Y Cymro*, quoted by the *Church Times*, reports the proceedings at the breakfast with the Prime Minister of a deputation of Welsh Calvinistic Methodists, drawn to Downing street to discuss the questions of temperance legislation and chapel sites. The following translation of the report is printed in the latter journal:

"The Prime Minister said that already he had nominated over half the bishops of the Established Church, 'or rather', he said with a roguish look in his eye, 'Mr. Ernest Evans chooses them and I appoint them. He now and then goes to hear them preach, and when he returns he sometimes says about some of them, "That one has ability, he'll do."'"

"We had supposed," comments our English contemporary, "that the King appointed, on the advice of the Prime Minister; it appears that the Prime Minister now appoints, on

the advice of Mr. Ernest Evans, and another prerogative of the Crown has quietly fallen into abeyance. What else Mr. Ernest Evans may be we have been unable to discover; that he is the power behind the Throne Mr. Lloyd George assures us."

And yet there are devout English Churchmen who defend the "Establishment"!

Sometime the clash between the value of endowments and the value of spiritual forces will be brought to an issue in the English Church.

ACKNOWLEDGMENTS

THE LIVING CHURCH ROLL OF BENEFACTORS OF THE "FATHERLESS CHILDREN OF FRANCE"

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Mrs. R. F. Newcomb, Quincy, Ill.	5.00
A member of the Church of the Advent, Louisville, Ky.	5.00
St. John's Church, Yonkers, N. Y.	75.00
Christ Church, Macon, Ga.	11.36
	\$ 106.36

PADEREWSKI FUND FOR POLAND

M. F. M. In memory of I. N. W.*	\$ 20.00
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* For relief of children.

FUND FOR CHINESE MISSIONS

Miss Elizabeth R. Pruner, Grace Church, Oak Park, Ill.	\$ 10.00
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NOTE.—Contributions for various funds are invariably deposited to the credit of "Living Church Relief Fund" in the First Wisconsin National Bank of Milwaukee and are distributed weekly. They are never mixed with private funds of any sort.—EDITOR LIVING CHURCH.

ANSWERS TO CORRESPONDENTS

Mrs. G.—The statement that nineteen-twentieths of the Christians of the world are governed by bishops does refer to bishops in the Apostolic Succession.

CHRISTIANITY has carried civilization along with it, whithersoever it has gone: and, as if to show that the latter does not depend on physical causes, some of the countries the most civilized in the days of Augustus are now in a state of hopeless barbarism—*Hare*.

EVERY DOGMATIC EXPRESSION, every form of ceremony, becomes even as the husk of the acorn in June; but you must not strip it off too soon; it is there to protect the living germ of the new oak; it will drop away of itself, it has its use; let it alone.—*H. R. Haecis*.

A WAY INTO THE MINISTRY

BY THE VERY REV. W. P. LADD, D.D.

VOCATION for the ministry comes in a countless variety of ways. St. Augustine was first awakened to the seriousness which finally led him to the Church and the ministry through reading Cicero. St. Bernard found his vocation while praying in a wayside chapel. A thunderstorm turned Martin Luther from the study of the law to the monastic life. Ignatius Loyola, a convalescent soldier, reading the lives of the saints, conceived the great missionary enterprise which was to be his life's work and to reshape Europe. Bishop Wilkinson when a quite small boy decided for the ministry through the influence of a devout mother's conversation. "Loathing for business" first moved the great missionary Bishop James Hannington to desire ordination. Bishop Philander Chase's decision to study for orders came from a study of the Book of Common Prayer. These examples are taken at random from the History of the Church. They illustrate the fact that there is no orthodox or usual or uniform channel along which the divine call to the ministry arrives.

Perhaps in our generation an impulse toward the priesthood may come to some of the young men of the Church through a consideration of the peculiar sorrows under which humanity to-day is staggering. We are free from none of the age-long sorrows of the race—sickness, sin, poverty, death; but we are, in addition, carrying the burdens of the aftermath of the greatest of wars. The accustomed comforts, the happy optimism, the ordered stages of progress of our pre-war experience are departed. The momentum and thrill of the war period are also gone. We are living in a time of exhaustion, not to say of disillusionment.

But the world's gaping wounds have to be bound up and healed. There are great waves of passion to be stilled. Nations must be made friends again. Law and order await restoration and restored respect. Truth and justice (so ill-used) need to be invited back. The still small voice of conscience, the whispering impulse of reason, have once more to be listened to and obeyed. Gentleness and mercy, love and pity, courtesy and chivalry, must be reenthroned.

There will be young men to whom this need and opportunity will make an irresistible appeal. They will be moved with compassion for the multitudes distressed and scattered as sheep having no shepherd. They will desire to stretch out friendly hands. They will ask themselves if they may not give their lives to minister to so great a need. They will be led to think of the Christian ministry as a way to minister.

How shall the older generation receive such young aspirants for holy orders? Shall we say they have no vocation because theirs is not a fully-formed, well-rounded vocation? We cannot say that. It is as good a vocation to the ministry of the Church as many of the great saints have had—quite as good, for example, as Bishop Hannington's "loathing for business".

In such a beginning everything is implicit. The first sure step will be followed by others equally sure. Compassion on the multitude will ripen into a conviction of unity with Christ and with God in their work of redemption. The desire to save will develop into a reasoned soteriology. Realization of the magnitude of the task of salvation will bring humility and a desire for prayer and sacrament. The necessity of a society to commission and reinforce the individual will lead to the discovery of the Church and the priesthood. Church history will reveal the value of tradition. The difficulty of the international problem will create a longing for Catholic fellowship and for Christian unity. Theological study will suppress none of the first humanitarian impulses; it will interpret and enrich them. It will not diminish the authority of the first vocation; it will place it in its right relation to thought and to life.

Have we not sometimes asked too much of young men who desire to enter our seminaries and to become candidates for holy orders? Too much theology—perhaps not enough compassion!

SELF-INDULGENCE deprives a man of everything that might make him great.—*Fenelon*.

DAILY BIBLE READINGS

BY THE RT. REV. DAVID LINCOLN FERRIS, D.D.

(For the Week of the Third Sunday in Advent.)

THE CHRISTIAN MINISTRY*The Origin of the Ministry*

Sunday: St. Luke 6: 12-19

"He continued all night in prayer to God, and when it was day He chose the Twelve"

ON the Third Sunday in Advent the Church has always placed its emphasis upon the sacred ministry. "Grant that the ministers and stewards of Thy mysteries." "Let a man so account of us as of the ministers of Christ." "Behold I send My messenger before Thy face." Through the living voice of a ministry that has Christ for its origin, the apostles for its transmission, and continuity for its history, the organic life of the Church has been perpetuated. After a night spent by the Master in prayer the apostles were solemnly chosen for their life's work, and after their intensive training in company with Him He sent them forth endowed with special power to perform their task.

The Continuity of the Ministry

Monday: St. Matthew 28: 16-20

"All authority hath been given unto Me, go ye therefore"

The commission to "go" was preceded by the announcement of authority given to Him who told them to go, and followed by the precious promise that the Master would be with the sacred ministry to the consummation of the ages. A ministry ordained in due form through the apostles, and so from the Lord Himself, is of Christ's institution and constitutes an integral portion of the Christian Church. The various offices involved in the ministry receive their qualifying consecration from above, so that every official act is performed under transmission of an authority delegated by the Saviour to His apostles. This is our heritage, needing constantly to be borne in mind and carefully safeguarded.

The Grace of the Ministry

Tuesday: St. John 20: 19-23

"Receive ye the Holy Spirit"

The candidate for holy orders must give the solemn assurance that he believes he is inwardly moved by the Holy Ghost to take this step. "No man taketh this honor unto himself, but he that is called of God." Well might one hesitate to undertake so sacred and solemn an office had not our Saviour assured us of the fact that: "Ye have not chosen Me, but I have chosen you." By the imposition of hands we have a special anointing, we are set apart, God's chosen channels for the outpouring of His grace, a priceless treasure in an earthen vessel.

"We are the Lord's last message,
Given by deed and word.

What if the type is crooked?
What if the print is blurred?"

The Priestly Function of the Ministry

Wednesday: I Corinthians 12: 4-11

"There are diversities of gifts, but the same Spirit"

The priestly function of the ministry, its sacerdotal character, is symbolized by the presence of the altar. As the altar occupies the central and most conspicuous part of the chancel, so it stands for a definite work the ministry is set apart to perform. More and more the Church is led to emphasize the place held in her life by the sacramental system. It constitutes one of the strongest links by which her children are bound to her in loyalty and devotion; it visualizes the presence of Christ; it conveys a blessing promised the faithful.

The Prophetic Function of the Ministry

Thursday: I Corinthians 9

"I do all things for the Gospel's sake"

As the altar symbolizes the work of the priest, so the pulpit the work of the prophet. Each generation has its own method of administering the Church, but the Master's way of salvation remains unchanged. It is the watchman on the tower; it is the herald calling: "Repent ye, and believe the Gospel"; it is Andrew saying to his brother: "We have found the Messiah. Come"; it is the apostles and their successors "giving themselves to the ministry"; it is St. Paul crying: "Woe is me if I preach not the Gospel"; it is consecrated men in all ages feeding the sheep and proclaiming

the Saviour of the world. The world has great need to-day for a teaching ministry.

The Claims of the Ministry

Friday: St. Matthew 10: 34-42

"He that loseth his life for My sake shall find it"

Only the leaders of the Church are fully awake to the serious condition confronting the Church with regard to her supply for the sacred ministry. There is a decrease in the number of ordinations, in the number of candidates, and in the number of postulants. The effect of this will be cumulative, making itself more seriously felt as the ratio of supply and demand diminishes. The problem has been growing in complexity and gravity, and seems likely to continue until the laity of the Church honestly face the situation, and present to their children the claims of the ministry. A resolution adopted by the House of Bishops at its last session "earnestly exhorts the clergy to preach upon the ministry, its vocation and opportunity," on the Third Sunday in Advent, with a view to arousing parents to a sense of their responsibility in leading the young manhood of the Church to offer their lives to this holy calling.

The Rewards of the Ministry

Saturday: II Timothy 4: 1-9

"There is laid up for me the crown of righteousness"

The rewards of the ministry are not reckoned in material things, but in the joy of service, in the consciousness of making some contribution for the uplift of men, in sharing with the Master the revelation of the Father's love and purpose for His children. The "crown of righteousness" out-values any reward this world could possibly bestow.

THE HERALD

"What went ye out into the wilderness to see?"

A Voice stirs all men's hearts to-day,
A herald from the King of Kings
Cries to the world: "Prepare Christ's way!"
Like steel on steel the message rings.
"Of God's past favors it is vain to boast:
He shall baptize with fire and the Holy Ghost!"

Ill-clad, ill-fed, flint-visaged, and uncouth
The Prophet is. No palace finery
He wears, but in his eyes the fire of truth
Flashes and speaks of inner majesty.
Like thunder from his lips the message rolls
And burns men's hearts as though his words were living coals!

The multitudes go out to hear
From country-side and city street;
And, having heard, return in fear,
For visions of the judgment-seat,
And joy, for promise of release
From burdens that oppress, and sins that murder peace.

Truth may be driven from the courts
And from the temples and the schools,
While tyranny, unbridled, thwarts
God's will, and kings disport with fools,
But, scorning palaces and purple dress,
Truth then will shout aloud and wake the wilderness.

JOHN H. YATES.

IT IS A terrible mistake to think that when once a man is filled with the Spirit, persistent study of God's Word and reverent whole-hearted submission to it is not as much needed as before. "The priest shall burn wood on the altar every morning."—*Rev. Andrew Murray.*

HAVE A CLEAR conscience, void of offence towards God and man. Walk with God in the spirit, commit your way unto Him; you can't go wrong then.—*H. R. Haweis.*

NOTES ON THE NEW HYMNAL—XLVIII

BY THE REV. WINFRED DOUGLAS

WE now come to three newly introduced hymns which form a little section of their own entitled "School Life". Nothing in the Hymnal of 1892 corresponded to this group, which should prove a most useful one both in the many boarding schools under the discipline of the Church and in the Church schools of each parish. The constantly growing movement for week-day as well as Sunday instruction in these schools makes an increasing equipment of suitable hymns almost imperative.

HYMN 365. "O Thou whose feet have climbed life's hill".

We are indebted for the first of this group to the Rev. Dr. Louis Benson, the distinguished editor of the Presbyterian *Hymnal*, who is probably the most learned hymnologist in this country. His great work entitled *The English Hymn* should be on the shelves of every student of hymnody. Dr. Benson was keenly interested in the revision of our own Hymnal, and not only contributed this number, but also critically examined the entire work prior to its submission to the General Convention of 1916, and made many helpful suggestions.

The hymn should be especially useful in our preparatory schools, colleges, and seminaries in the present emergency, which calls so strongly for "men, to guide". Its earnest and manly aspiration is well expressed by the sober virility of the great tune *Dundee*, already mentioned in the comment on No. 269.

HYMN 367. "Father in heaven, who lovest all".

It was a very fortunate thought to introduce Kipling's familiar poem as a school hymn. A better could not be found in the whole range of Christian song. Its strength, simplicity, and directness are just such qualities as will appeal to normal children; and the noble ideal of discipline expressed with such winning skill is a primary need of a generation which, chiefly through the fault of the one which has preceded it, has but few ideals and but little discipline. Think of the wealth of happiness lying in store for young people who will have learned to command

"delight in simple things
And mirth that has no bitter springs."

The two unnumbered stanzas printed in italics, within parentheses, are not intended to be sung: they were included as being integral parts of Kipling's poem, and as giving the prayer the stamp of a true patriotism. How impressively they might be recited in concert by the children of any school, as a solemn pledge of duty to their native land! And with what fervor and sincerity would the hymn be sung after such a pledge!

The tune *Pirham*, used at No. 7 for Charles Wesley's

"Forth in Thy Name, O Lord, I go,
My daily labor to pursue,"

is one of the very best of Horatio Parker's melodies. Its freshness and cleanness and vigor are alike suitable for this prayer of youthful aspiration to a sound, patriotic manhood, and for that other cheerful song of daily responsibility for the work of the world. Both must be sung with enthusiasm and elastic energy.

HYMN 373. "Holy Spirit, Truth divine".

Samuel Longfellow, younger brother of our beloved American poet, was Unitarian minister at Germantown, Pennsylvania, when he wrote this hymn, which has now for the first time been adopted for our use. It was published in 1864 in *Hymns of the Spirit*, under the title, "The Holy Spirit desired". Whatever the theology of the writer, none can doubt the transparent sincerity of his deeply felt prayer to God the Holy Ghost, nor the literary charm of its expression. Apart from its high appropriateness for persons about to be confirmed, it should be most useful as a general hymn of the Holy Spirit, suitable even on Whitsunday itself.

The plain, old-fashioned tune is by James Turle, organist of Westminster Abbey in early Victorian days. This is a hymn which emphatically challenges our American Church composers to clothe it fitly with a tune of its own. Meanwhile the suggestion is made that the lovely little folk-song, *Lew Trenchard*, No. 417, possesses the tenderness and grace to express the words.

CORRESPONDENCE WITH CZECHOSLOVAKIAN CHURCHMEN

THOSE who have read the informing articles by the Rev. Robert Keating Smith in recent issues of THE LIVING CHURCH will find interest in the following letters:

"Prague, September 14, 1920.

"To the Right Reverend Presiding Bishop and Council of the American Episcopal Church:

"We thank you for sending to us the Rev. Robert Keating Smith to study our Czechoslovak Church. His visit pleased us very much and encouraged us. He preached very beautifully in our Church in Prague, and by his sermons many of the more intelligent people have been more favorably inclined toward our Church. He himself gave us some valuable suggestions in his conferences with us. He informed himself most thoroughly concerning our religious movement, and we believe that he is capable of reporting to you accurate information, not only of the statistics but also of the religious spirit of our Church and this whole religious evolution in Czechoslovakia.

"We thank you very much for your thought of us, and ask for your love toward us in the future. We pray that hereafter our national Churches may work together hand in hand for the freedom which is in Christ Jesus our Lord.

"For the Central Committee of the Czechoslovak Church:

"BOH. ZAHRADNIK-BRODSKY, "DR. KABEL FARSKY,
President of Consistory. President of Central Committee."

"New York, November 20, 1920.

"To Dr. Karel Farsky,

"President of the Central Committee, Czechoslovak Church, and

Dr. Boh. Zahradnik-Brodsky, President of Consistory.

"Dear Brethren in Christ:

"Your esteemed letter to the Presiding Bishop and Council of the American Episcopal Church has been presented to me by the Rev. Robert K. Smith, and I thank you.

"It is gratifying to know that Mr. Smith's visit to Prague was pleasing and encouraging to the officers and members of the Czechoslovak Church, and we thank you for the kind welcome you gave him.

"It is our prayer that the National Czechoslovak Church may be faithful to real Catholic principles in its episcopal organization and sacramental worship, and yet may grow more and more by the power of the Holy Spirit in independent and autonomous efficiency—a free Church, embodying and expressing the hopes and aspirations of a people, exercising that liberty wherewith Christ hath made us free (Galat. V. 1.)—and I remain

"Your servant in Christ,

THOMAS F. GAILOB,

"President of the Executive Council of the
American Episcopal Church."

THE POWER OF WEAKNESS

BLESSED ARE the meek: for they shall inherit the earth! Just that which they do not care to do; just that which they anxiously shun and sedulously forego! But they cannot help it. Meekness is power; power with men, and power from God. You all remember the description of the great lawgiver of Israel. "Now the man Moses was very meek, above all the men which were upon the face of the earth." Very meek, and yet who was ever so powerful? Who else ever wrote his work upon fifteen centuries with his will, and more than fifteen beyond without it? Who ever stamped the earth like him with the impress of his mission and of his legation? It is so still. The proud man may overbear some opposition, overawe some threatening, carry some weight, for a lifetime: yet the greatest works of all, the alone enduring works below, have been wrought by the meek, and they have been loved even while they conquered. In the end they only shall be remembered. Statesmen, generals, kings, are but for a lifetime: the men of self-denial, of self-forgetfulness, of determined and absolute self-victory for the sake of others, they, they alone, are forever! They have walked in their Master's steps: they shall sit down with Him in His throne! And this likeness to Christ can be acquired only by converse with Him and by communion. *We shall be like Him*, St. John says, *for we shall see Him as He is.*—C. J. Vaughan.

THE CONTINUANCE and frequent fits of anger produce an evil habit in the soul, called wrathfulness, or a propensity to be angry; which oftentimes ends in cholera, bitterness, and morosity; when the mind becomes ulcerated, peevish, and querulous, and, like a thin, weak plate of iron, receives impression, and is wounded by the least occurrence.—*Plutarch*.

BLUE MONDAY MUSINGS

By Presbyter Ignatius



AT a recent gathering of "the National Federation of Religious Liberals", Mr. F. H. Burt, presiding, declared that "the ancient creeds are as dead as their writers. Yet Unitarianism and Universalism are among the smallest sects".

I wonder if he means the Apostles' and Nicene Creeds. If so, the statement is so absurd as to be silly. If he means, say, the Westminster Confession, he does not know the south of his own country, or great sections of Scotland and Holland. What he really means, I guess, is that he *wishes* they were dead—a very different matter. If all the Christian bodies holding the ancient Faith are "dead", why is the new creed of negation so sterile? "We have a little step-sister, and she has no breasts".

There were other choice bits of "liberalism". Rabbi Philipson of Cincinnati eulogized the Pilgrims as the founders of religious liberty in America: I wonder if they would have recognized themselves in that description. The Rev. Sarah A. Dixon affirmed that "the faith once delivered to the saints is a house of bondage which a Christian freeman has forfeited his birthright to enter". The President of Swarthmore College avowed that the Christian Church has very little meaning and no clear message. "It is a feeble institution which can not even arouse the hostility of the great working class among us. It is a social club for middle-class people of comfortable incomes, in which it teaches mildly a middle-class personal morality, and feebly asserts certain mediaeval theological formulas which it does not understand and is not really interested in."

Dr. Doremus Scudder, of the Federation of Churches, freed his mind in this fashion:

"Men who experience the Father as the very life of their life, and as a result are born into the world of brotherhood, have passed into a realm where considerations like Nicene or Apostles' creed as faith's minimum, or Baptism and the Lord's Supper as sacraments rather than as symbols, or episcopal ordination or non-ordination, do not count.

"This experience not being limited to the Christian Church embraces in the wider religious brotherhood men of all religions who hear and obey the still small voice."

There is a slang interrogation which I cannot forbear putting: How do they get that way? To ignore such phenomena as the movement for laymen's retreats in the Roman Catholic Church, the Anglo-Catholic Congress in London, and the messages of the Lambeth Conference, the sustaining force of the ancient Faith as the Serbians, say, have proved it, and the renewed enthusiasm for foreign missions and social justice among orthodox American Protestants, is either ignorance incredible or malice abominable. Our "liberal" neighbors should wake up, nor content themselves with jeremiads about a "dead" Christianity in a world where (as each of them assures the others) they only are left to speak for truth and freedom.

THE *Literary Digest*, always admirable in most departments, is widening its vision ecclesiastically, as witness this paragraph from "The Lexicographer's Easy Chair" of November 6th:

"J. F. B., Orangeburg, S. C.—"The usual title of a priest of the Catholic Church is "Father". Is it not considered good form in conversation to address priests by their title, even if one were not a Catholic?"

"It is good form when used in addressing priests, whether Catholic or Anglican."

But the antonym to "Anglican" is "Roman", not "Catholic". Perhaps the Lexicographer will take due notice thereof and govern himself accordingly.

I TAKE THIS LITTLE POEM, by Amanda Benjamin Hall, from *Contemporary Verse*. It recalls "Our Lady's Tumbler", and the Seises at Seville.

"THE DANCER IN THE SHRINE"

"I am a dancer. When I pray
I do not gather thoughts with clumsy thread
Into poor phrases. Birds will have a way
Of singing home the truth that they are birds,
And so my loving litany is said
Without the aid of words.
I am a dancer. Under me
The floor dreams lapis lazuli,
With inlaid gems of every hue—
Mother o' pearl I tread like dew,
While at the window of her frame
Our Lady, of the hallowed name,
Leans on the sill. Gray saints glare down,
Too long by godliness entranced,
With piety of painted frown,
Who never danced—
But oh, Our Lady's quaint, arrested look
Remembers when she danced with bird and brook,
Of wind and flower and innocence a part,
Before the rose of Jesus kissed her heart
And men heaped heavy prayers upon her breast.
She watches me with gladness half confessed
Who dare to gesture homage with my feet,
Or twinkle lacey steps of joy
To entertain the Holy Boy:
Who, laughing, piquette and pass,
Translated by the colored glass,
To meanings infinitely sweet,
And though it is not much, I know,
To fan the incense to and fro
With skirt as flightly as a wing,
It seems Our Lady understands
The method of my worshipping,
The hymns I'm lifting in my hands—
I am a dancer."

I TAKE THIS PARAGRAPH from the *Army and Navy Journal* of October 23rd:

"Chaplain T. L. Kelley Becomes a Unitarian."

"Chaplain (Captain) Thomas L. Kelley, U. S. A., on duty at Manila, P. I., has changed his faith from that of the Roman Catholic Church to that of the Unitarian. He has requested the War Department to change the official records regarding his faith accordingly. Chaplain Kelley was born in Massachusetts, August 1, 1878, and was appointed in the Regular Army as chaplain December 29, 1914. He is a graduate of St. Francis Seminary, 1904, and holds the degree of A.M., Catholic University of America."

How far such a course is legitimate is matter for debate, surely. Ought not a chaplain, appointed at the instance of one religious body, who resolves to change his allegiance as Father Kelley has done, to resign his appointment outright, in order to make place for someone actually representing the body to which he owes his commission?

I wonder what Father Kelley found in Manila to make him renounce the Pope—and the Incarnation, too, alas!

HOW STRANGELY snobbery and silliness are conjoined in newspaper headlines! My eye has just fallen on a paragraph in my favorite paper, referring to the baptism of an American peeress' son as "an interesting ceremony"! Why should the marriage engagements of rich people's children be heralded as "important"? Every engagement is important to the people involved. Why label every "fashionable" wedding as "romance"? Why, oh! why, work "simplicity" to death as "the note of" weddings or funerals? Who expects them to be complex? Would that more editors might read C. A. Dana's list of words entirely prohibited! These wearisome clichés should disappear, *spurlos versenkt*.

FROM CONNECTICUT comes an account of the dedication of a memorial tablet in one of our parishes, St. Paul's, Riverside, where the rector blessed the tablet bearing the names of the young men who had given their lives for freedom in the great war, and at the conclusion the blessing of the assemblage was given by the rector of St. Catharine's Roman Catholic Church. Surely, an interesting example of Christian friendliness!

The Baptismal Service

THE service of Baptism, as presented in the Second Report of the Prayer Book Commission, was modified in several particulars at the meeting of the Commission in September. The modifications were due, in large measure, to helpful suggestions which the Commission has received. On the whole there has been great unanimity as to the need of revision of this Office, and in general the suggested revision of the Commission seems to have met with approval. It was a matter of deep regret to the Commission that the Second Report, in spite of the efforts of the Commission, was so delayed in its appearance in 1919. This tentative form for the Baptismal Service is given at this early date to the Church papers, in the hope that it may be carefully studied, with a view to such amendment as may be necessary, and to its adoption in a finally approved form in 1922. The Commission will welcome criticisms and suggestions which may be sent to the Secretary.

24 Chestnut street,
Boston 9, Mass.

JOHN W. SUTER,
Secretary.

NOTE.—To conform to the revision of the Baptismal Office here printed, certain changes have been made by the Commission in the "Offices of Instruction" and in the "Office of Confirmation" as printed in the Second Report. The "Offices of Instruction" are soon to be published. It is hoped that they will be widely used in Church schools and children's services, and tested through such use, during the next two years. In the "Office of Confirmation", among other changes, which for the most part are to perfect the framework of the service, it is provided that the prayer, "Defend, O Lord, this thy Child," etc., shall stand as the invariable prayer to accompany the laying on of hands, as in the present Prayer Book, a rubric following it, to allow, at the Bishop's discretion, the pronouncing of the Christian name, and the signing with the sign of the cross.

THE MINISTRATION OF HOLY BAPTISM

¶ *When there are children to be baptized, the Parents or Sponsors shall give knowledge thereof to the Minister. And then the God-fathers and Godmothers, and the People with the Children, must be ready at the Font, either immediately after the Second Lesson at Morning or Evening Prayer, or at such other time as the Minister shall appoint.*

¶ *And the Minister coming to the Font, and standing there, shall say as follows: But Note, that if he hath already assured himself that the Child (or Person) hath not been baptized, the question may be omitted.*

Hath this Child (or Person) been already baptized, or no?

Dearly beloved, let us beseech God the Father Almighty, through our Lord Jesus Christ, that *this Child* (or *Person*) may be baptized with Water and the Holy Ghost, and received into Christ's holy Church, and be made a living member of the same.

¶ *Then shall the Minister say*

Let us pray.

Almighty and immortal God, the aid of all who need, . . . and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ *Then the Minister shall say as followeth:*

Hear the words of the Gospel.

They brought young children to Christ, that he should touch them: . . . And he took them up in his arms, put his hands upon them, and blessed them. *Mark 10:13-16.*

¶ *Or this.*

There was a man of the Pharisees, named Nicodemus, . . . and whither it goeth: so is every one that is born of the Spirit. *John 3:1-8.*

¶ *Or this.*

Jesus came and spake unto them, saying, All power is given unto me. . . . I am with you alway, even unto the end of the world. *Matt. 28:18-20.*

¶ *Here may be sung a Hymn.*

¶ *Then shall the Minister say*

Forasmuch as this Child (or Person) is to be baptized in the Faith of the Church, let us declare that Faith in the words of the Apostles' Creed.

I believe, etc.

Minister: Whoso dwelleth under the defence of the Most High,

Answer: Shall abide under the shadow of the Almighty.

Minister: He shall give his angels charge over thee,

Answer: To keep thee in all thy ways.

Minister: For thou, Lord, art my hope,

Answer: Thou hast set thine house of defence very high.

Minister: Let us faithfully and devoutly give thanks unto our heavenly Father, and say,

Minister and People. Almighty and everlasting God, heavenly Father, We give thee humble thanks, That thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *this Child* (or *Person*), That *he* may be born again, And be made an heir of everlasting salvation; Through our Lord Jesus Christ, Who liveth and reigneth with thee and the Holy Spirit, Now and for ever. *Amen.*

¶ *And then the Minister, addressing the Parents and God-parents, shall say:*

Dearly beloved, ye have brought this child here to be baptized, in obedience to the command of our Lord Jesus Christ, who doth receive *him* into his holy Church, and make *him* partaker of his redemption, and doth sanctify *him* with the Holy Ghost, and give *him* the Kingdom of heaven and everlasting life.

Ye stand for the Church as the sponsors of this Child. I demand, therefore, in the name of this Child,

Wilt thou follow our Lord Jesus Christ and resist the temptations of the world, the flesh, and the devil?

Answer: I will.

Dost thou believe all the Articles of the Christian Faith as contained in the Apostles' Creed?

Answer: I do.

Wilt thou be baptized in this Faith?

Answer: That is my desire.

Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer: I will, by God's help.

¶ *Then shall the Minister add:*

Ye have now in the name of this Child made solemn promises and professions. I therefore demand of you,

Will ye faithfully teach this Child to believe and to do those things which in his name ye have promised?

Answer: I will.

Will ye take care that this Child be brought to the Bishop to be confirmed by him so soon as *he* can say the Creed, the Lord's Prayer, and the Ten Commandments, and is sufficiently instructed in the Christian Faith?

Answer: I will.

¶ *The Font then being filled with pure Water, the Minister shall say:*

O Merciful God, grant that the old Adam. . . . O Blessed Lord God, who dost live, and govern all things, world without end. *Amen.*

Almighty, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins. . . . and grant that *this Child*, (or *this thy servant*) now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful children; through Jesus Christ our Lord. *Amen.*

¶ *Then the Minister shall take the Child into his hands, and shall say to the Godfathers and Godmothers:*

Name this Child.

¶ *And then, naming it after them, he shall dip it in the Water discreetly, or shall pour Water upon it.*

¶ *Or, the Minister shall take the Person to be baptized by the right hand and shall say:*

N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *Then the Minister shall say.*

We receive this Child (or Person) into the congregation of Christ's flock; and do *sign *him* with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. *Amen.*

¶ *If it is desired that the sign of the Cross be omitted, although the Church knoweth no worthy cause of scruple concerning the same, yet, in that case, the Minister may omit that part of the above which followeth the Immersion, or the pouring on of Water.*

¶ *Then shall the Minister say*

The Lord be with you.

Answer: And with thy spirit.

Let us pray.

Our Father . . . : For thine is the Kingdom, and the power, and the glory for ever and ever. *Amen.*

¶ *Then shall the Minister say*

We yield thee hearty thanks, most merciful Father, that

it hath pleased thee. . . . *an inheritor* of thine everlasting kingdom; through Jesus Christ our Lord. *Amen.*

O God, Holy Ghost, Sanctifier of the Faithful, visit, we pray thee, this household with thy love and favour; enlighten their minds more and more with the light of the everlasting Gospel; graft in their hearts a love of the truth; increase in them true religion; nourish them with all goodness; and of thy great mercy keep them in the same, O blessed Spirit, whom, with the Father and the Son together, we worship and glorify as one God, world without end. *Amen.*

(Prayer for Sponsors to be inserted here.)

¶ *And the Minister shall conclude with this Blessing.*

Almighty God, the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named; Grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend, with all saints, what is the breadth and length and depth and height and to know the love of Christ which passeth knowledge, that ye may be filled with all the fulness of God. *Amen.*

¶ *The Minister of every parish shall often admonish the people that they defer not the baptism of their children, and that it is most convenient that Baptism should not be administered but upon Sundays and other Holy Days. Nevertheless, (if necessity so require) Baptism may be administered upon any other day.*

¶ *There shall be for every Male-child to be baptized, when they can be had, two Godfathers and one Godmother; and for every Female, one Godfather and two Godmothers; and Parents shall be admitted as Sponsors, if it be desired.*

¶ *When the foregoing Office is used for Adults, the Persons to be baptized shall themselves make answer to the Questions, as follows:*

Wilt thou obey and follow our Lord Jesus Christ, resisting the temptations of the world, the flesh, and the devil, and renouncing all that is evil?

Answer: I will.

Dost thou believe all the Articles of the Christian Faith as contained in the Apostles' Creed?

Answer: I do.

Wilt thou be baptized in this Faith?

Answer: That is my desire.

Wilt thou then obediently keep God's holy will and commandments and walk in the same all the days of thy life?

Answer: I will, by God's help.

¶ *And Note that at the time of the Baptism of an Adult, there shall be present with him at the Font at least two Witnesses.*

¶ *When necessity requires that the Baptism take place in a private house, in consideration of extreme sickness, or other great and reasonable cause, then the following form shall suffice:*

The Child (or Person) being named by some one who is present, the Minister shall pour Water upon him, saying these words:

N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

After which shall be said the Lord's Prayer, and the Thanksgiving from the Office, beginning, We yield thee hearty thanks, etc.

¶ *If there be reasonable doubt concerning the baptism of any person, such person may be baptized in the manner herein appointed; saving that, at the immersion or the pouring of water, the Minister shall use this form of Words:*

If thou art not already baptized, N., I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

EIGHTEEN CENTURIES MINUS

BY ROLAND RINGWALT

DURING the century that left us nearly two decades ago there were few phrases more common than "After eighteen centuries of Christianity," or "Despite eighteen centuries of Christianity heathen errors survive". We shall find that these modes of speech continue, with the mere substitution of "nineteen" for "eighteen".

More than eighteen centuries have passed since the Blessed Feet were nailed for our advantage on the bitter cross. Apostolic succession is often in our minds, and it brings to us a deepening sense of the long line of centuries between us, on the one hand, and "the mighty twelve and their mightier Master" on the other. The chants of our Prayer Book repeat words of the gospel, and these emphasize the bond with the century in which the Conqueror of all forces led captivity captive. But this line of reasoning does not stop in the first century; it rolls back to Solomon's temple, to David's Psalms, to Moses in the wilderness, and

to Abraham going out, not knowing whither he went. In an historical and devotional, in a liturgical and logical sense, Christianity long antedates the captivity of Israel in Egypt.

Firmly holding all this it is equally important to remember that Christianity came to different parts of the world "at sundry times and in divers manners". In the first century it was a matter of living or dying faith to St. Paul and St. John, but there were Greeks who had only a curious interest in the strange belief from Judea, and Romans who regarded it as a superstition, even a madness. We do not know, we cannot guess, how many of the nominal converts of Constantine's day believed in Christianity, how many simply professed adherence to the religion favored by the sovereign, and how many mixed heathenism and Christianity together. So late as the sixth century there were in Rome whole families openly avowing their belief in the gods of their ancestors. May there not have been a far larger number of persons who were inwardly heathen and merely assented to Christianity because it seemed to be the moral and religious fashion of the day? There may be on the shores of the Mediterranean thousands of men whose ancestors were not even nominally Christian until five or six hundred years after St. John went to Patmos.

In the wilder parts of Great Britain, in the German forests, along the coasts of the Baltic, there may have been heathenism actual if not avowed after the days of the Norman conquest. Longfellow has a picture of a Christian prince among Scandinavian pagans, and his comment is full of instruction:

"Over his drinking horn the sign
He made of the Cross divine,
As he drank and muttered his prayers,
But the Berserks evermore
Made the sign of the hammer of Thor
Over theirs."

Actually the sign of the Cross and the sign of the hammer were made in the same way. There may have been seamen who crossed themselves before a Christian altar but who on a foggy night invoked Thor. In our day a United States Senator has told us that he traced his descent to "a long line of Norwegian pirates". This implies a population eight or nine hundred years, not eighteen hundred years, from heathenism complete; how long heathenism partial lasted no one can say.

Within a brief period a neighbor told me of an interview with a man reared in a country full of Christian memories, yet with its share of factions and feuds. A Greek said to him: "My father told me, 'If a man wrongs you never do anything to him in return; just pray that he may die.' Three men have harmed me; I have prayed, and they are all dead." Here was a case of religious conviction, a strong faith in prayer, yet heathenism—though the offender may not have known that it was heathenism. A former resident of the West Indies heard a woman two generations from Africa say that she was going into an empty church to pray. She took one of the imprecatory Psalms and invoked all its denunciations on a personal enemy. It would be far from the facts to say that her ancestry had been under Christian influences for eighteen centuries, yet we often speak as if we knew something of persons whose spiritual pedigrees are hidden from our eyes.

Dates are raw material, and historians use them, but they are not history. We may well compare Christianity with civilization. The mariner's compass was known to English seamen long before Captain Cook was born, but it was a curiosity to Nootka Sound. The printing press is still unknown to the uncivilized and the illiterate—a man whose parents could not read is not so likely to pass a civil service examination as one whose great-grandmother taught a country school. We can all see that the railroad came from the English coal mines, long served by rough wooden railways, not from the Congo or the Indian's prairies. All that we consider the bare elements of modern civilization is new to the savage mind, and all that we associate with Christianity may be several hundred years younger than we superficially assume it to be. "Eighteen centuries" is a convenient phrase, not a statement of chronological or moral conditions of which we often know little or nothing. Our eighteen or nineteen centuries may have a minus sign.



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.

CRITICISM OF THE CONCORDAT

To the Editor of *The Living Church*:

MAY I ask the courtesy of a little space in your correspondence columns, for a partial reply to your editorial of November 27th?

I have no intention of taking part in the issue between you and the Rev. Dr. Manning as to the bearing of the Lambeth Appeal on our proposed Concordat with the Congregationalists. I write only to correct an unfair, because incomplete, quotation from the Journal and also to relieve the proponents of the Concordat from the imputation of having been "tactless in dealing with their fellow Churchmen".

1. You quoted the Bishop of Southern Ohio as introducing into the General Convention of 1919 a resolution declaring the proposed canon "in accord with both the spirit and letter of Article VIII of the Constitution"; but you failed to complete the quotation (see Journal) by the words following, viz.: "as interpreted by previous canonical legislation by this Church." The reference, of course, was to (then) Canon 12, "On the Consecration of Bishops for Foreign Lands", Section ii of which practically waives, in such case, the obligation of Article VIII of the Constitution and necessarily, also, the Vow of Conformity in the Consecration Office. There was no question of the formal, literal inconsistency of the proposed canon with the Constitution. But the plea (made at length in the House of Bishops and also embodied by me in an article sent you, but which you were unable to publish, two weeks before General Convention) was that a liberal construction of the Constitution, such as would reconcile the discrepancy, was not only possible but would be worthy under the circumstances and also sustained by the precedent of action in Canon 12, Section ii. The main point here, then, is that the constitutional objection was not disregarded but actually sought to be adjusted, and that, consequently, there was no "attempt to pass the canon in spite of constitutional objections".

2. You further state: "We assumed that it (the proposed canon) would be entirely rewritten in the light of the criticism drawn out"; but "we are compelled to see that the proponents resented rather than welcomed criticism", and "there seemed to be a desire to force the Concordat through in spite of the constitutional limitation." I have already partly replied to this last point. But I submit further:

(1) Criticism was sincerely desired and openly asked for; and I know of no word or act "resenting" such criticism.

(2) There was a carefully prepared article by Chancellor Zabriskie on the question of constitutionality, in one of the Church periodicals.

(3) I myself was absent in Europe for months in the summer of 1919, but on my return every word of criticism available was carefully studied and replied to in my article too late for your paper but actually published in the *Southern Churchman* two weeks before Convention.

(4) It was not competent for the proponents on our side alone to modify the proposed canon in the light of criticism before introduction to General Convention. The canon had been fully and finally agreed to by both sets of conferees at their last meeting. They could not be got together again in the summer. It was therefore the duty of our side to introduce the proposed canon just as it came from the joint conferees. We could not honorably have done otherwise. Besides there would be proper place and full opportunity in the Convention for all criticisms and objections and desired amendments to be heard and make themselves effective. The proposed canon would be the Convention's property and no longer ours, once it had been introduced.

These—and not intentional disrespect—are some of the reasons why no further attempts were made in the summer of 1919 to meet detailed criticisms.

THE LIVING CHURCH may be quite sure, however, that before any modified form of the proposed canon is reported back to the General Convention of 1922, "our Commission will take all the constructive criticism that has been made into most careful consideration".

Respectfully yours,

Cincinnati, November 29th.

BOYD VINCENT.

IN THE PHILIPPINES

To the Editor of *The Living Church*:

I WOULD like to put before the younger clergy of the Church a distinct piece of work in the Philippine Islands that must be done immediately.

After a long period during which we had no leader, Bishop Mosher is now on the ground and needs at least one priest at once for the rectorship of the Cathedral of St. Mary and St. John in Manila, P. I., a congregation of English-speaking people.

This is not a foreign missionary call but an obligation laid on our Church, for a needed piece of work on American soil.

Neither is it a sinecure. It is a chance for some young, strong man whose inclination would not be to hasten to offer himself; the kind of man one seeks out rather than avoids.

The exigency is great; you must take our word for that. We want a live leader of men who will give up some comfortable living and go to Manila for Christ's sake.

Is there someone who will respond?

A. B. PARSON,

Assistant Foreign Secretary, Department of Missions.
281 Fourth Avenue, New York City, November 27th.

POINTS FOR FUTURE REVISION

To the Editor of *The Living Church*:

HOW long will the Church retain mistaken terms in the Prayer Book and Bible, which perpetuate sad misunderstanding and necessitate constant explanation?

First. Will not the Revision of the Prayer Book change the Fourth Commandment so as to read simply, "Remember that thou keep holy the Lord's Day"? We read in the Sermon on the Mount that Christ reissued the Decalogue, and so Christianized it; and yet, when rightly changing the day to be kept holy, we have never changed the wording of the Commandment!

Second. In St. Matthew, 16:18, why did not the Revisers change the word "prevail" of the R. V. to "stand"? "Gates" are not for "offence", but "defence", and "prevail" implies the former, perverting the sense.

Third. Why, in this week's beautiful collect, do we pray to "stir up the wills of Thy faithful people", which do not need stirring up, and not rather for "Thy faithless people", which do need perpetual stirring up? I almost dislike to use this collect in church because of this unkind suggestion!

Yours faithfully,

HENRY M. SAVILLE.

East Providence, R. I., November 23rd.

ALSO APPRECIATES MR. TUCKER

To the Editor of *The Living Church*:

MR. STONE took the pen out of my hand and wrote exactly as I had long been intending. I urge, with him, your republishing Mr. Tucker's stories and poems in book form. As often as each week's LIVING CHURCH comes I look for one of these realistic and fascinating tales. And I, too, should like to have Mr. Tucker write a life of Christ in that same style. Will you consider it? And will he?

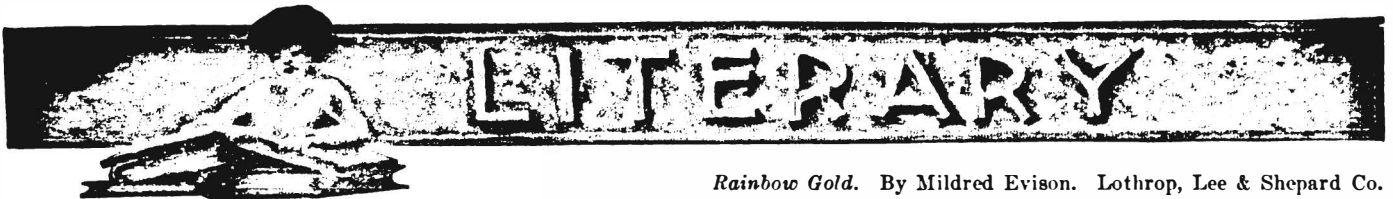
Yours sincerely,

Braintree, Mass., November 23rd. JOHN C. POLAND, JR.

ASSOCIATE with men of good judgment: for judgment is found in conversation. And we make another man's judgment ours, by frequenting his company.—*Fuller*.

To THE loving heart, all this world's beauty and grace is filled with fair and heavenly images, fit to draw the heart nearer to man because nearer to God.—*H. R. Havocis*.

RESIST THY inclination in the very beginning, and unlearn evil customs, lest, perhaps, by little and little they draw thee to greater difficulty.—*Thomas à Kempis*.



HOLIDAY BOOKS

The Hidden Treasure of Rasmola. By Abraham Mitrie Rihbany. Houghton Mifflin Co. Price \$1.75.

Some interesting contributions to the literature of America are being made by her foster children, among whom is Abraham Mitrie Rihbany, whose picturesque English so wonderfully interprets the life and customs of the ancient land of the New Testament. Some years ago he published in the *Atlantic Monthly* a story of a personal adventure which opened up a new vein of Oriental psychology and life, untouched by his former books. Now the story has been expanded and is offered to the public as the "fullest known commentary of the 'treasure hid in a field'." Attractively bound and illustrated it is an ideal gift book for the holidays.

The Portygee. By Joseph C. Lincoln. D. Appleton & Co. Price \$2.00.

Joseph Lincoln has given us many interesting stories of life on Cape Cod, but hardly a character more lovable than the "Portygee", the temperamental, high-spirited youngster who, left an orphan by the death of his Spanish father, comes to make his home with his grandfather, gruff old Captain 'Lot. Life at first is intolerably dull to the boy, who writes verses when he should be keeping books. Before he settles down to business he drives his grandfather nearly distracted. But the great war refines the gold of the lad's nature and in the end they become good friends. A book for the winter fireside.

Girl Heroines in Fiction. By Inez N. McFee. Thomas Y. Crowell Co. Price \$1.75.

What quaint little figures are these that trip forth from Miss McFee's pages! First of all there is Little Dorrit, child of the old Marshalsea prison; Maggie Tulliver, her great black eyes peering out from her thick black hair; Ellen from *The Wide, Wide World*; Little Nell of *The Old Curiosity Shop*; Silas Marner's Eppie, and lastly, there is Cosette from *Les Misérables*. The purpose of the book is to make the reader desire a closer acquaintance with these little heroines of the classics. And yet one is inclined to pity the girl who has not found out these friends between the covers of her own books.

A Service of Love in War Time. By Rufus M. Jones. The Macmillan Co. Price \$2.50.

The Society of Friends went into the war with their centuries-old conviction that it was their business to heal wounds and not to make them; and holding firmly to this they were enabled to do a truly wonderful work in France. In the words of one of the workers: "We went to mend houses; but the reason we wanted to mend houses was that it would give us a chance to try to mend hearts. Much of our work on the houses has been lost; but I do not believe that any amount of cannonading will break down whatever influence we had on these people's hearts."

French Ways and Their Meaning. By Edith Wharton. D. Appleton & Co. Price \$1.50.

No one can explain why Americans love the French as they do no other nationality and why they persist in it in spite of barrier of language. All the world knows that were France in danger again our swords would leap from their scabbards and the wealth of the nation be placed at her feet. Yet in spite of this, many of her customs seem strange to American eyes, and it is to interpret these and clear away misunderstandings that Edith Wharton has written this delightful book.

The Valiant Heart. By E. M. Tenison. Edwin S. Gorham. Price \$2.00.

The hero of this interesting romance of the days of Christ is the centurion's servant, who in far-off Britain turned in disgust from the cruel gods worshipped by the Druids and began his long search for the King of Kings, the Most High God. How that long search brought him at last to the slave market at Rome and finally to the feet of the Master at Capernaum is told in majestic, rhythmical prose.

Rainbow Gold. By Mildred Evison. Lothrop, Lee & Shepard Co. Price \$1.75.

Three delightful young people, Basil, who loves music, and his sisters Antoinette and Cecily, go, when their father is sentenced to a long term in prison, to live with their grandfather and two maiden aunts in a house where everyone is old and crotchety. How they transform the household and how Antoinette, whose belief in her father's innocence never wavers, is finally the means of setting him free is charmingly told in a tale which will appeal to boys and girls of fourteen years and upwards.

With the Doughboy in France. By Edward Hungerford. The Macmillan Co.

This is not "just another war book" but a wonderfully fascinating account of what the American Red Cross did in France from the days when they performed the herculean task of transforming a Paris stable into a modern department store down to the time when "Johnny Came Marching Home". Every one who wears the symbol of membership in this mightiest organization for the alleviation of human woe will want to read it.

Jimmy Quigg, Office Boy. By Harold S. Latham. The Macmillan Co. Price \$1.75.

Jimmy had to find a job. And in finding it he discovered many other things that do not find their way into pay envelopes—friends, adventure, and the strengthened conviction that it pays to play fair. Throughout the story runs the theme of Americanization which turns a possible anarchist into a potential citizen. Jimmy Quigg, may you have many successors!

The Road of Adventure: A Children's Parable. By the Rev. H. G. Tunnicliff, B.A. London: H. R. Allenson, Limited. Paper, \$1.00. Cloth, \$1.40.

We have here a narrative somewhat after the order of Bunyan's *Pilgrim's Progress*. But the pilgrims are children, and the dangers which they incur are on the Road of Adventures, leading to the Golden Portals. The story is quite readable.

Cousin Nancy and the Lees of Clifford. By Gene Stone. Thomas Y. Crowell Co., New York. \$1.75.

To a lively family of real boys and girls living in a small town near the Sierra Nevadas comes an eastern cousin who, while warmly received, is not quite sure she is going to like the West. How she adapted herself to them and to the boys and girls she meets makes a very entertaining story.

Anita. By Bertha B. and Ernest Cobb. Lothrop, Lee & Shepard Co. Price \$1.50.

A little girl in the great West, whose father could explain to her the cause of the mountains, the rivers, and canyons, is the heroine of this story. Illustrated with photographs and quaint little drawings, it will delight the heart of any girl who finds it among her Christmas gifts.

Toni the Little Wood Carver. By Johanna Spyri. Thomas Y. Crowell Co. Price \$1.00.

No Christmas for the little folk would be quite complete without one of these delightful tales of Swiss life. Toni realized his ambition though at first there were many difficulties. The simplicity of language and style will commend the book to youthful readers.

A Treasury of Hero Tales. Edited by Alice C. Bryant. Thomas Y. Crowell Co. \$1.00.

Old tales are the most fascinating, and the nine which comprise this book are drawn from compilations of the legendary sources of eight different nations. The editor has wisely retained the language of the original texts instead of attempting to re-tell the stories.

Boy Heroes in Fiction. By Inez N. McFee. Thomas Y. Crowell Co. \$1.75.

Miss McFee has chosen six boys from as many well-known books, allowing them to tell their stories almost wholly in the language of the author, with the idea of inducing the reader to

"dip deeper into the magic pages of Hugo, Dickens, Stevenson", and the others.

Four Girls of Forty Years Ago. By Nina Rhoades. Lothrop, Lee & Shepard Co. \$1.50.

A story told in Miss Rhoades' own charming fashion, of four little sisters living with a "step-grandmother" while their father is in China. A book for the story hour or for the small daughter to read for herself.

A Boy in Serbia. By E. C. Davies. Thomas Y. Crowell Co., New York. \$1.50.

Serbia, since its gallant stand in the last war, has become a symbol to us of all that is heroic. Therefore the story which "Milosav" tells of his village and school, the games he played and the fasts and festivals he kept, is of absorbing interest.

Jane and the Owl (Sage Brush Stories). By Gene Stone. Thomas Y. Crowell Co. Price \$1.50.

Little Jane goes out for a walk one afternoon and then in the shadow of a tall rock and a pine tree she falls asleep. This is the beginning of a most delightful fairy story that will hold small maidens entranced to the very end.

Boys' Book of Sea Fights. By Chelsea Curtis Fraser. Thomas Y. Crowell Co. Price \$1.75.

The romance and mystery of the sea and the heroism of sailors and marines, from the days when gallant Sir Francis Drake sunk the Spanish Armada down to the first and last great battle of the world war are graphically portrayed in these twelve stories of as many stirring events.

The Parables. Illustrated by H. J. Ford. London: S. P. C. K. New York: The Macmillan Co.

This is one of the most attractive presentations of the parables for the reading of children which we have seen. Each is given in the text of the Authorized Version and with it is given an explanation adapted to the child reader. An excellent book for parents and teachers.

Song Devices and Jingles. By Eleanor Smith. Lothrop, Lee & Shepard Co. Price \$1.50.

Here is a book that with its charming illustrations in color, its simple music, and its jolly tunes will appeal to everyone who has anything to do with the musical education of little children. Mute indeed must the child be who will not respond to such an invitation to sing.

Right Royal. By John Masfield. The Macmillan Co.

This is the story in verse of a horse race on Compton Course, told as only one who loves animals could tell it. Right Royal wins, of course, and, although comparisons are odious, one cannot help thinking that Robert Browning would have exulted in the spirited verse whose ruggedness sometimes approaches his own.

Grace Harlow Overseas. By Jessie Graham Flower. Henry Altemus Co., Philadelphia. Price \$1.00.

The fifth in this series, tracing the heroine's adventures in France during the war, provides the usual number of thrills.

Janet, a Twin. By Dorothy Whitehill. Barse & Hopkins.

Janet had a twin though she was separated from her for many years. The story of how the two girls were finally united makes a delightful tale for the "between" girls.

Flame and Shadow. By Sara Teasdale. The Macmillan Co. Price \$1.75.

A little book of well-written verse.

LOTHROP, LEE & SHEPARD have added to their "Children of Other Lands Books" this year two new volumes, entitled *When I Was a Boy in Persia*, by Youel B. Mirza, and *When I was a Boy in Scotland*, by George McPherson Hunter. In the first, Youel Benjamin Mirza, honorably discharged from war service in the U. S. Navy, tells the story of his boyhood in that old, old land of romance and mystery. The second is none the less interesting because it describes the customs and manners of the country not quite so remote. It is illustrated from photographs of Scotland's historic places.

AN ATTRACTIVE STORY of "real children" is *Little Folks' Tramping and Camping: A Nature-Study Story of Real Children*

and *a Real Camp*, by Anna Blunt Morgan. Birds and bird life play a large part in the story, and the story itself, as well as the birds, will interest many children from the youngest to eleven or twelve years. There is special interest for Churchmen in the volume in that the authoress is widow of a priest. [Lothrop, Lee & Shepard, Boston.]

THE BOY SCOUTS are never forgotten, and especially are their heroic deeds lauded in *Boy Scouts on the Trail*, by John Garth, a new volume in the Boy Scout Life Series. The story is at all times interesting and no boy can read it without a longing to join the next trip that may be planned by the Scouts in his town. Attractively illustrated with four full-page cuts and a paper wrapper in colors. [Barse & Hopkins, New York. \$1.00.]

CLARENCE HAWKES has added to his interesting series of stories about animals, this year, *Master Frisky*, who is just a rollicking little puppy when the author first introduces him, a friendly little chap whose inquiring disposition leads him into all sorts of adventures, grave and gay. The recounting makes just the right sort of a holiday book for the little folk. [Thomas Y. Crowell Co., New York. \$1.50.]

CHILDREN who have ever been on a large ranch will appreciate *Adele Doring on a Ranch*, by Grace May North, while those who have been less fortunate will find pleasure in reading of the delightful times that Adele and her little chums of the "Sunnyside Club" have on her uncle's ranch in Arizona. This is the second in the series of Adele Doring Books. [Lothrop, Lee & Shepard Co., Boston. \$1.75.]

RAMY ALLISON WHITE has written three books about Sunny Boy and his experiences in the city, at the seaside, and in the country. The latest is *Sunny Boy in the Country* and relates what jolly times are had on fishing expeditions, picnics, etc. The language is simple and a child in the lower grades will have no difficulty in reading it. [Barse & Hopkins, New York. 75 cts.]

LIFE IN THE Canadian Northwest is vividly described in *Making Good*, by Captain G. B. McKean, author of *Scouting Thrills*. There are chapters on the cattle rustlers, life on a ranch, on ice-hockey champions, the great stampede, the round-up, etc. It is a boy's book throughout and one which should have a wide circulation. [Macmillan Co., New York. \$2.00 net.]

HEROIC TALES and myths of ancient Scandinavia are embodied in *The Children of Odin* by Padraic Colum. The narratives are couched in simple language so that children can easily comprehend them. The illustrations are in black and white and the weird figures tend to increase the imaginative power of the reader. [Macmillan Co., New York. \$4.00 net.]

THE SMALL GIRL'S Christmas book supply would not be complete without a new contribution from the pen of Amy Brooks. This season she has favored us with *Dorothy Dainty at Gem Island*. It is full of surprises and will interest girls of from seven to twelve. [Lothrop, Lee & Shepard Co., Boston. \$1.35.]

THE GRAYMOUSE FAMILY again make their appearance in *Uncle Squeaky's Country Store*, a well told narrative particularly adapted to the tiny folks. It contains four full-page illustrations by Carle Michel Boog, while the author of the book is Nellie M. Leonard. [Thomas Y. Crowell Co., New York. \$1.00.]

A WINSOME STORY is *Blueberry Bear*, by J. L. Shepard, and the little ones will chuckle with delight at the pranks of this bear and the family of bears. It is published by Thomas Y. Crowell Co., New York. [\$1.00.]

A UNIQUE BIOGRAPHY is that of *Milnor Jones, Deacon and Missionary*, written by the Bishop of North Carolina and published in pamphlet form by the *Carolina Churchman*, Raleigh, N. C. Milnor Jones was missionary among the mountain people of western North Carolina and the restorer of Valle Crucis after its long depression. No frontier missionary of early days had a more picturesque career than his. He succeeded in meeting the crude mountain people on their own level, and his militant preaching and his penchant for baptizing children and adults in incredible numbers made him unique even among pioneers. Not many missionary biographies are so absorbingly interesting, and Bishop Cheshire has made us all debtors to him by relating the story of this unusual life. [50 cts.]

Church Calendar



- Dec. 1—Wednesday.
- " 5—Second Sunday in Advent.
- " 12—Third Sunday in Advent.
- " 15, 17, 18. Ember Days.
- " 19—Fourth Sunday in Advent.
- " 21—Tuesday. S. Thomas.
- " 25—Saturday. Christmas Day.
- " 26—Sunday. S. Stephen.
- " 27—Monday. S. John Evangelist.
- " 28—Tuesday. Holy Innocents.
- " 31—Friday. New Year's Eve.

CALENDAR OF COMING EVENTS

Jan. 21—Wyoming Dist. Conv., St. Thomas' Church, Rawlins.

Personal Mention

THE REV. HUBERT COWLEY-CARBOLL, rector of Trinity Church, Hamilton, Ohio, has just returned to his parish after an operation for appendicitis and two weeks in the hospital.

THE REV. ROWLAND K. GIMSON has resigned the charge of St. Matthew's Church, Newark, N. J., to become rector of the Church of the Good Shepherd, Edgewater-on-Hudson, N. J., and missionary at St. Stephen's Chapel, Coytesville, N. J.—all in the diocese of Newark.

THE REV. A. GEORGE E. JENNER has resigned St. Ann's parish, Dorchester, Boston. On December 30th he goes to St. John's Church, Camden, N. J., to assist the rector for the winter. His address will be St. John's Rectory, Royden street and Broadway, Camden, N. J.

THE REV. WILLIAM LEE has become rector of St. Paul's Church, Chillicothe, Ohio.

THE REV. CHARLES STANLEY MOOK has resigned as rector of St. Peter's Church, Carson City, Nevada, and missions in connection therewith, and is now rector of St. Paul's Church, Bremerton, Wash., in the diocese of Olympia.

ON ADVENT SUNDAY the Rev. ELLISTON J. PEBOT completed ten years' rectorship in St. John's Church, Salem, N. J.

BISHOP MORRISON has appointed the Rev. GEORGE E. RENISON superintendent of Indian missions, and general missionary of white work in localities adjacent to the Indian reservations. Mr. Renison will enter on his work January 1st, and will reside at Bemidji, Minn.

THE REV. JOHN C. WARD has been elected a member of the Standing Committee of Western New York to fill the vacancy caused by the consecration of Bishop Ferris.

THE REV. WILLIAM WATSON of Flandreau, S. D., has been called by Bishop Weller to take charge of the Onelda Indian Mission in Wisconsin.

ORDINATIONS

DEACONS

ANKING.—On October 3rd, in the Cathedral of the Holy Saviour, Anking, China, Mr. V. H. GOWEN was ordained deacon by the Bishop of the district. He will take work at Nanchang during the furlough of the Rev. L. R. Craighill.

SOUTHERN VIRGINIA.—On Sunday, November 28th, being Advent Sunday, JOSEPH THEODORE McDUFFIE was ordained to the diaconate by the Bishop. Service in Grace Church, Norfolk, Archdeacon Russell preaching and the Rev. M. B. Birchett presenting the candidate. Mr. McDuffie, who is a graduate of the Bishop Payne Divinity School, has been assigned to charge of the colored mission in Newport News.

SOUTHWESTERN VIRGINIA.—The ordination of Mr. EDGAR C. BURNZ took place in Christ Church, Big Stone Gap, December 1st. Bishop Jett officiated, and the Rev. G. Otis Mead preached. The Rev. Mr. Burns will continue to have charge of the work at Big Stone Gap and missions adjacent.

INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood. In many lines of business devoted to war work, or taken over by the government, the production of regular lines ceased, or was seriously curtailed, creating a shortage over the entire country, and many staple articles are, as a result, now difficult to secure.

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

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

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

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

THE LIVING CHURCH

may be purchased week by week, at the following and at many other places:

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Sunday School Commission, 73 Fifth avenue
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BUFFALO:
Otto Ulbrich, 886 Main St.
St. Andrew's Church, 166 Goodell St.

BALTIMORE:
Lycett, 317 N. Charles St.

WASHINGTON, D. C.:
Woodward & Lothrop.

BOSTON:
Old Corner Bookstore, 27 Bromfield St.
Smith & McCance, 2 Park St.

PROVIDENCE:
T. F. & T. J. Hayden, 92 Weybossett St.

PHILADELPHIA:
Educational Dept. Church House, 12th and Walnut Sts.
Geo. W. Jacobs Co., 1628 Chestnut St.

CHICAGO:
The Cathedral, 117 Peoria St.
A. C. McClurg & Co., S. Wabash Ave.
Church of the Holy Communion, Maywood.

LOUISVILLE:
Grace Church.

MILWAUKEE:
Morehouse Publishing Co., 1801 Fond du Lac Ave.

CEDAR RAPIDS, IOWA:
Grace Church.

PORTLAND, OREGON:
St. David's Church.

LONDON, ENGLAND:
A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency of all publications of the Morehouse Publishing Co.).
G. J. Palmer & Sons, 7 Portugal St., Kingsway, W. C.

BOOKS RECEIVED

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

H. R. Allenson, Ltd. London, England.
Parables in Great Books. By the Rev. Herbert Snell, author of *Through Study Windows.*

D. Appleton & Co. New York.
French Ways and Their Meaning. By Edith Wharton. Price \$1.50.
The Portygee. By Joseph C. Lincoln. Price \$2.00.

Lothrop, Lee & Shepard Co. Boston, Mass.
Ask and Receive. By Aaron Martin Crance, author of *Right and Wrong Thinking and Their Results* and *A Search After Ultimate Truth.* \$2.00 net.

Macmillan Co. New York.
With the Doughboy in France. A Few Chapters of an American Effort. By Edward Hungerford, author of *The Modern Railroad, The Personality of American Cities,* etc. Illustrated. \$2.00 net.

The Passing Legions. How the American Red Cross Met the American Army in Great Britain, the Gateway to France. By George Buchanan Fife. Illustrated. \$2.00 net.

The Children of Odin. By Padraic Colum. Illustrations by Willy Pogany. \$4.00 net.

Fleming H. Revell Co. New York.
A People's Life of Christ. By J. Paterson Smyth, B.D., LL.D., Litt.D., D.C.L., author of *The Gospel of the Hereafter, The Bible in the Making, How We Got Our Bible, Life and Letters of St. Paul,* etc.

S. P. C. K. London, England. The Macmillan Co., New York City, American Agents.

The Parables. Illustrated by H. J. Ford.
The Spiritual Body. By the late C. E. Rolt. Edited, with an Introduction, by W. J. Sparrow Simpson.

With the Soldiers in Palestine and Syria. By the Rev. J. P. Wilson, O.B.E. With a map.

A Short History of the Church of Russia. Its Teaching and Its Worship. By the Rev. Reginald F. Bigg-Wither, M.A. With 14 illustrations and 4 appendices.

PAPER COVERED BOOKS

Carolina Churchman. Raleigh, N. C.
Milnor Jones, Deacon and Missionary. By Jos. Blount Cheshire, Bishop of North Carolina. 50 cts. net.

ANNUALS

Morehouse Publishing Co., Milwaukee.
The Living Church Annual. The Churchman's Almanac and Cyclopaedia for the Year of Our Lord 1921. Paper 85 cts.; cloth \$1.15; postage about 20c additional.

PAMPHLETS

Marshall Jones Co. Boston, Mass.
A Tribute to Dr. Ralph Adams Cram from Holy Cross College.

The Fifth Synod of the Province of Washington.
Christian Unity. Sermon at Opening Service by the Rev. William T. Manning, D.D., rector of Trinity Church, New York City. Preached at St. Paul's Church, Norfolk, Va.

Association for Newspaper Evangelism. New York City.

Seven Years of Newspaper Evangelism in Japan. By Albertus Pleters, Missionary of the Japan Mission of the Reformed Church in America. Oita, Japan.

BEAUTY

BEAUTY IS the mark God sets on virtue. Every natural action is graceful. Every heroic act is also decent, and causes the place and the bystanders to shine. When a noble act is done—perchance in a scene of great natural beauty; when Leonidas and his three hundred martyrs consume one day in dying, and the sun and moon come each and look at them once in the steep defile of Thermopylae; when Arnold Winkelried, in the high Alps, under the shadow of the avalanche, gathers in his side a sheaf of Austrian spears to break the line for his comrades; are not these heroes entitled to add the beauty of the scene to the beauty of the deed?—Ralph Waldo Emerson.

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THROUGH THE
CLASSIFIED DEPARTMENT
OF
THE LIVING CHURCH**

Rates for advertising in this department as follows:

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

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

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

DIED

BRADDOCK.—JOHN SELLERS BRADDOCK on November 20th entered into eternal life, in his 75th year. His wife preceded him on August 1st. He never recovered from the shock of her going, and that of his son and namesake who passed away on March 6th. He is survived by two sisters, two brothers, two daughters, Mrs. Frederic M. Braddock of Stockton, Calif., and Mrs. Hild Sturges of Mansfield, Ohio, two sons, Edward B. of Little Rock, Arkansas, and W. D. of Chicago, and by eleven grandchildren. His home was at Little Rock, Arkansas, formerly at Mount Vernon, Ohio.

CAIRD.—At her home in Troy, N. Y., on November 27th, CAROLINE L. B. PHELPS, wife of the Rev. James CAIRD, D.D. Burial office read November 30th, by the Bishop of Albany and the Rev. Drs. Enos, Nickerson, and Freeman of Troy and the Rev. Dr. Carroll of Amsterdam, N. Y.

"Numbered with Thy saints in glory everlasting."

CHAMBERLAIN.—ELIZABETH HALE CHAMBERLAIN died last month in Langhonsdale, Pa., after a life spent in Church work in London and Chicago. She is well remembered in Chicago as Elizabeth Hale. It was her custom in parlor talks to bring the needs of her work among the poor before those who were able to help financially. Never strong, her last years were spent as an invalid, far from her Church home. Funeral services were conducted by the Rev. R. Bancroft Whipple, rector of St. James' Church, Bedford, Pa.

DICKINSON.—BURTON H. DICKINSON entered into paradise at Montgomery, Vt., on November 26th. Late warden of St. Matthew's Church, Enosburg Falls, Vt.

"Blessed are the dead who die in the Lord."

KELLOGG.—On December 1st, at St. Joseph, Michigan, Mrs. CAROLINE F. KELLOGG, widow of Frank A. Kellogg of Brooklyn, N. Y., who died on January 3, 1920.

"Father, I will that they also whom Thou hast given Me be with Me where I am."

STEVENS.—Entered into eternal rest on October 18th, at Great Barrington, Mass., CHARLOTTE MCINTOSH, daughter of the late Colonel John T. Stevens of Trenton, New Jersey.

"Give rest, O Christ, to Thy servant with Thy saints, where sorrow and pain are no more, but life everlasting."

MEMORIAL

MARY SUTTON TAYLOR

Entered into life eternal on December 8, 1918, MARY SUTTON TAYLOR, beloved daughter of the late Mary A. Crane, and Rev. Andrew J. Sutton.

"O happy saints! forever blest,
At Jesus' feet how sweet your rest!"

RESOLUTIONS

ON THE RESIGNATION OF BISHOP RESTARICK

Adopted by the Council of Advice of the Missionary District of Honolulu.

The Council of Advice, after receiving a letter from the Presiding Bishop notifying them that

he had received a communication from Bishop Restarick resigning as Bishop of Honolulu, giving as his reason that a younger and stronger man was necessary to carry on the work, passed the following resolution.

Council of Advice, Honolulu, Hawaii,
Missionary District of Honolulu.

The Rt. Rev., the Presiding Bishop of the Protestant Episcopal Church.

This Council of Advice of the Missionary District of Honolulu has duly received and acknowledged your recent letter informing us of the tendered resignation of our beloved friend and pastor, the Rt. Rev. HENRY BOND RESTARICK, D.D., as Bishop of Honolulu.

We now again address you that we may place on record some appreciation of the effective service which he has rendered in Hawaii to the Church and the community at large.

Bishop Restarick arrived in Honolulu in August 1902. The Church in Hawaii, previously autonomous, though affiliated with the Church of England, was found weak in numbers and poor in resources, with a limited sphere of influence as compared with other local Christian bodies.

During the eighteen years of his leadership, while the population of the Islands has grown forty per cent., the members of the Church have increased four hundred per cent. The clergy now number twenty-two as against seven, and the Church property has increased sevenfold. While the development of the Church during the eighteen years of his splendid service may be partly visualized by a study of statistics, there exists also an unseen spiritual growth in the lives of very many men and women, boys and girls, who have been touched and influenced in the grace of God by the life and words of one who has always given of himself unsparingly that the work might not falter.

His ripe intellectuality, his wide and deep culture and experience, his rich, ready, and accurate knowledge and sound sense and judgment, coupled with a rare gift of expression, have always kept the work advancing, while he has endeared himself generally to men and women of many nationalities and beliefs, and to those without Church affiliations. He has been a sterling contributor to community life and has retained therein, especially during the war, a unique position of leadership as a trusted exponent of Christian ideals and citizenship and patriotic duty. His contribution to the cause of Christian unity has been concrete and distinctive, and his work has often gained the cooperation of ministers and Christians of every name in the Territory, many of whom, as well as transient observers, have extended to him constant sympathy and extraordinary gifts of money for the extension of the work under his charge.

Always a close student of Hawaiian history, he is an authority on the religious and social development of the Islands, and has stood firmly with other leaders of opinion in righteous and successful defence of the early Christian missionaries from unwarranted attacks in press or speech.

The associations between the Bishop and the clergy and Churchmen have been hallowed through his unflinching, devoted service through all to all, and now, when the weight of years and of infirmities incident to long labor in a semi-tropic land have led our constant friend and guide to lay down the burdens of his sacred office, we can but express this inadequate appreciation of the inspirational life of great accomplishment which has been lived among us by a child of, and a father in, God.

Faithfully yours,

W. AULT, *President.*

H. M. VON HOLT, *Sec'y.*

LELAND H. TRACY,

JOHN GRILL.

J. KNOX BODEL.

*Council of Advice of the Missionary
District of Honolulu.*

These resolutions were sent on to the sixth member of the Council who was on the mainland.

POSITIONS OFFERED

CLERICAL

UNMARRIED PRIEST TO ACT AS assistant and choirmaster in parish in large city in the midwest where Catholic Faith is taught and practised in its entirety. Must also have musical ability to take complete charge of the training of a boy choir and the direction of an organist who will be furnished. Attractive salary. Reply to S-275, THE LIVING CHURCH, Milwaukee, Wis.

THE DIOCESE OF DALLAS NEEDS TWO men qualified for missionary work. One to take charge of two attractive mission stations, and one to take charge of a growing work

in a city of fifteen thousand people. Both places provide a good salary in addition to a house and traveling expenses. Address, Rt. Rev. HARRY T. MOORE, 809 Deere Bldg., Dallas, Texas.

HARD WORK, SMALL PAY, NO RECTORY, no chance for personal advantage or promotion: Vicar (unmarried and under forty) wanted for Church in isolated, dying, New England village where people still need Christ's Gospel. This is a call to difficult and important service, and no priest seeking an easy and comfortable life need apply. Address, Rector-280, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

DO YOU WANT TO COME TO COLORADO? We want an organist-choirmaster for mixed choir. Moderate salary. Fine opportunity for vocal and instrumental teaching. Fine climate. References desired, and state salary wanted. Address COLORADO-282, care LIVING CHURCH, Milwaukee, Wis.

CHURCH OF THE GOOD SHEPHERD, Lake Charles, La., wants experienced Organist-Choirmaster for mixed choir. Good salary, fine teaching opportunity. Address with references. Rev. E. N. BULLOCK, rector.

AN ORGANIST CHOIRMASTER FOR A Cathedral Church in the middle west. Boy choir, must be a good organist, trainer, and disciplinarian. Apply CATHEDRAL-277, care LIVING CHURCH, Milwaukee, Wis.

YOUNG CHURCHMAN WHO DESIRES AN education may secure the same in return as companion to a young gentleman. State qualifications, also enclose a picture. Address E-285, care LIVING CHURCH, Milwaukee, Wis.

WANTED—ON JANUARY 5th A TEACHER of Latin and History in a school for girls near New York City. Address S. J.-281 "SCHOOL", care LIVING CHURCH, Milwaukee, Wis.

A TEACHER FOR GIRLS IN CHURCH Institution. Apply TEACHER-251, care LIVING CHURCH, Milwaukee, Wis.

A WORKING HOUSEKEEPER, CHURCH Home, 750 Jackson avenue, Memphis, Tenn.

POSITIONS WANTED

CLERICAL

PRIEST DESIRES WORK IN CITY PARISH in the East as curate or temporary assistant. Good Churchman, energetic, unmarried. Best of references. Work among the middle class and the young, especially boys, desired. Address R-322, care LIVING CHURCH, Milwaukee, Wis.

CANON OF CATHEDRAL, WANTING change, desires assistant rectorship or sole charge. New England states preferred, unmarried, young active, fond of pastoral work. References to Bishop and Dean. Address CANON-279, care LIVING CHURCH, Milwaukee, Wis.

WANTED JAN. 1st. COUNTRY PARISH by experienced clergyman—Seminary graduate and post graduate (Paris). Single. East or South preferred. Address M-284, LIVING CHURCH, Milwaukee, Wis.

PRIEST, EXPERIENCED, ENERGETIC, single, available immediately for rectorship, long term locum tenency, or curacy. Highest recommendations. Address R-1278, care LIVING CHURCH, Milwaukee, Wis.

AN EXPERIENCED PRIEST, MARRIED, desires a change to a more active parish. Address B-283, care LIVING CHURCH, Milwaukee, Wis.

PRIEST AVAILABLE FOR SINGLE Sundays; will act as locum tenens. Address ALBERT FARR, Whippany, N. J.

MISCELLANEOUS

MIDDLE AGED CHURCHWOMAN desires to accompany some one going South, for her expenses, or would act as companion to elderly lady or semi-invalid. Could tutor in English or French. Address W-274, care LIVING CHURCH, Milwaukee, Wis.

CATHEDRAL TRAINED ORGANIST choir-master of exceptional experience and ability seeks position. Splendid testimonials. Three years last position, English diploma, address PHOENIX-286, care LIVING CHURCH, Milwaukee, Wis.

YOUNG CHURCHMAN TRAINED IN STENO-graphic work, desires position as secretary in Chicago or suburbs. Part time if desired. Best references furnished. Address R-287, care LIVING CHURCH, Milwaukee, Wis.

ENGLISH LADY JUST ARRIVED in America wishes to hear of Church work. Fully trained and experienced in parish work. Catholic teaching. Miss **ELSIE ROW**, 1642 Massachusetts avenue, Cambridge, Mass.

PARISH AND CHURCH

THE NOTABLE ORGAN IN ST. JAMES' Episcopal Church, Chicago, recently completed, has brought enthusiastic commendation from all concerned. A distinguished family of Austin organs in Episcopal cathedrals and parish churches. The record of performance of solid structure, and fine tone is invariable, and easily attested on inquiry. **AUSTIN ORGAN CO.**, Hartford, Conn.

AIDS TO FAMILY PRAYER, CONTAINING morning and evening prayers, graces before meals, children's prayers, etc. Five cents postage paid; \$4.00 per hundred. Compiled by **ARCHDEACON DONSHON**, Zanesville, Ohio. Resolution cards for before and after the mission, samples for 2 cent stamp.

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

ALTAR AND PROCESSIONAL CROSSES; Alms basins, Vases, Candlesticks, etc., solid brass, hand-finished, and richly chased, 20 to 40% less than elsewhere. Address **REV. WALTER E. BENTLEY**, Port Washington, N. Y.

PIPE ORGANS.—If the purchase of an organ is contemplated, address **HENRY PILCHER'S SONS**, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

VESTMENTS NEEDED FOR CHILDREN'S volunteer choir in East Side mission. Who will send some to **ALL SAINTS' CHURCH**, 292 Henry street, New York?

UNLEAVENED BREAD—INCENSE

ALTAR AND COMMUNION WAFERS, either plain or stamped. Priest's Hosts, either plain or stamped. Wafer Breads, plain sheet bread, unscored or scored. See Pricelist in **LIVING CHURCH**, December 4th, page 160, column 2. **CARL STOHLMANN**, 3001 Liberty street, Erie, Pennsylvania.

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**.

SAINT MARY'S CONVENT, PEEKSKILL, New York. Altar Bread. Samples and prices on application.

CLERICAL OUTFITS

CLERICAL TAILORING.—SUITS, HOODS, Gowns, Vestments, etc. Write for particulars of extra lightweight Cassock and Surplice designed specially for travelling, and complete set of Vestments (from Five Guineas). Patterns, Self-Measurement Forms free. **MOWBRAY'S**, Margaret street, London, W. I. (and at Oxford), England.

BOARDING—ATLANTIC CITY

SOUTHLAND—LARGE PRIVATE COTTAGE delightfully located within two minutes' walk of Beach and Hotel Traymore. Bright rooms; beautiful lawn; table unique. Managed by **Southern Churchwoman**. Address 133 **SOUTH ILLINOIS AVENUE**, Atlantic City, N. J.

BOARDING—CONNECTICUT

ST. JAMES' CONVALESCENT AND REST Home, Norwalk, Conn., for working women. Young children admitted with mothers. Board \$6.00 per week. Apply to **ST. JAMES' CHURCH**, 31 East Seventy-first street, New York.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 EAST FOURTH street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting-room, gymnasium, roof garden. Terms, \$8 per week, including meals. Apply to the **SISTER IN CHARGE**.

HOSPITAL—NEW YORK

ST. ANDREW'S CONVALESCENT Hospital, 237 E. 17th St., New York, under the care of Sisters of St. John Baptist. Open from Oct. 1st to May 15th. Sun parlor. For women under 60 years recovering from acute illness and for rest. Terms \$5-\$7. Private rooms \$15-\$20. Apply to **SISTER IN CHARGE**.

SCHOOL FOR NURSES

THE NURSES' TRAINING SCHOOL OF ST. JOHN'S Hospital, Brooklyn, N. Y., gives full training for becoming a Registered Nurse. The average remuneration for the three years' course is \$148 per year. Application blanks sent on request.

CHRISTMAS CARDS

FLORENTINE CHRISTMAS CARDS, \$1.25 dozen assorted, also madonnas of the great masters. **C. ZARA**, Box 4243, Germantown, Pa.

MISCELLANEOUS

LOOSE LEAF BOOKS. A GENUINE leather Cover, Loose Leaf Memo book. 50 Sheets paper. Your name Stamped in Gold on Cover. Postpaid 50 cents. **LOOSE LEAF BOOK CO.**, Box 8, Sta. L, New York City, Dept. 22.

CHURCH SERVICES

CATHEDRAL SS. PETER AND PAUL

Washington Blvd. and Peoria St., Chicago. (Five minutes from the Loop via Madison St. cars.)

Sunday, Holy Communion 7:30, 8:30, and 11:00.

Week-days, Holy Communion, 7:00 A. M. Preacher, Dec. 12th, Rev. Charles L. Street. Preacher, Dec. 19th, Rt. Rev. S. M. Griswold.

ST. ANDREW'S CHURCH, BUFFALO

Goodell street and Michigan avenue.

The Rev. **HARRISON ROCKWELL**, rector. Sundays: the Eucharist at 7:30 and 11.

CATHEDRAL OF ST. JOHN THE DIVINE

Amsterdam avenue and 111th street, New York.

Sundays: 8, 10, 11 A. M., 4 P. M. Week-days: 7:30 A. M., 5 P. M. (choral).

ST. CHRYSOSTOM'S CHURCH

1424 North Dearborn street, Chicago.

The Rev. **NORMAN HUTTON, S.T.D.**, rector.

Sunday Services: 8:00 A. M., Holy Communion. 11:00 A. M., Morning Prayer. 4:30 P. M., Choral Evensong.

Special Preacher: The Rev. **Robert B. Kimber**.

AMERICAN ORTHODOX-CATHOLIC CHURCH OF THE TRANSFIGURATION

(Holy Eastern Rite in English)

233 East Seventeenth street, Manhattan, New York.

Divine Liturgy (Mass) Sundays and Holy-days 10:45 A. M.

Vespers, 5 P. M.

The Russian Tones Chanted in English by the Choir of the Russian Orthodox-Catholic Seminary.

The Very Rev. Canon **STEPHAN G. A. LANG**, vicar.

ST. PAUL'S CHURCH

Key West, Florida.

Only city in U. S. which has never seen frost.

Sundays: 8 and 11 A. M., 7:30 P. M.

Rev. **C. R. D. CRITENTON**, rector.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The newer features of the Brotherhood's ser-

vice to the Church include the intensive training of parish groups of men in stated forms of parish work, rehabilitation of the Junior Department, the adoption of a plan of Individual Associate Membership and such an adaptation of the old principles of the Brotherhood to the new needs of the Church as shall increase its usefulness to the Church.

On request of copy of the Brotherhood's official magazine, *St. Andrew's Cross*, and samples of other general literature of the Brotherhood, will be forwarded.

THE BROTHERHOOD OF ST. ANDREW, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

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

SISTERS OF THE HOLY NATIVITY

House of Retreat and Rest. Bay Shore, Long Island, N. Y.

DAY OF DEVOTION

ALBANY, N. Y.—Under the auspices of the Woman's Auxiliary, a day of devotion for the women of the diocese will be held at the Cathedral of All Saints, Albany, on Tuesday, December 14th. Conductor, **REV. BERNARD IUDING BELL**. Celebration of Holy Communion at 10:45. Meditations at 11:30, 1:30, 2:30, and 3:30.

NEW RECTOR FOR BISHOP BENNETT'S PARISH

THE REV. ADDISON E. KNICKERBOCKER, rector of Christ Church, Red Wing, Minn., has accepted a call to the rectorship of St. Paul's Church, Minneapolis, to succeed the Rt. Rev. G. G. Bennett, newly consecrated Bishop of Duluth. Mr. Knickerbocker, rector of the Red Wing parish for eleven years, during which he has played a leading part in civic and diocesan affairs, has made his parish the strongest in the diocese outside the Twin Cities.

DEATH OF BISHOP WILLIS

THE REPORT of the death in England of Bishop Alfred Willis recalls a notable character who gave his life to the missionary cause. Bishop Willis was Bishop of Honolulu when the Hawaiian Islands were annexed to the United States. The occasion was the first that had arisen since American independence in which a bishop of the English line wielded episcopal jurisdiction in territory that had become a part of the United States. He had laid wise foundations in Honolulu and was doing an excellent work. A delicate situation was ultimately relieved by his resignation, and the American Church took over the responsibility for administering the diocese, which became an American missionary district. Bishop Willis was not ready to retire from missionary work and took up residence in the island of Tonga, where, with no ecclesiastical organization to back him, he entered upon the work of preaching the gospel to the natives. Several years later official cognizance was taken of his work by the New Zealand Church, and since the island of Tonga was technically a part of the jurisdiction of the Bishop of Polynesia, Bishop Willis received the title, Assistant Bishop for Tonga. He had gone to England for the Lambeth Conference, and was expecting to return to his island see. Instead, he died on Sunday, November 14th, literally in the harness, for he had spoken at a missionary meeting less than three weeks before. He was 84 years of age. **R. I. P.**

ENGLISH NATIONAL ASSEMBLY HOLDS IMPORTANT SESSION

Its Functions—Debate on Parochial Church Councils — Death of Bishop Willis

The Living Church News Bureau }
London, November 19, 1920 }

THE National Assembly of the Church of England on Monday last commenced what was virtually its "maiden session", for, as will be remembered, its first meeting at the end of June was devoted solely to framing standing orders and other details of organization. The interest taken in the work of the Assembly has been demonstrated by the progressive increase in daily attendance. At Tuesday's sitting, for instance, seventy-one per cent. of the bishops attended, seventy per cent. of the clergy, and ninety per cent. of the qualified laity. Especial interest was shown by the laity in the Parochial Church Councils (Powers) Bill, presented on Monday and discussed at length on Tuesday. The debates throughout the week have been marked by most ready agreement and a welcome absence of irrelevancy.

The Assembly has been designated the "Parliament of the Church", and in one sense that is correct, inasmuch as no measure promoted by the Church can reach the statute book except through the machinery which it provides. On the other hand, for all spiritual purposes it is the Sacred Synod which binds and looses, and the houses of convocation still possess the constitutional right to enact canons which are enforceable in the courts.

The Archbishop of Canterbury, as chairman, in his opening address said that the Assembly was now at least on "active service", but care and foresight would be necessary. The difficulty of going rapidly forward was, said Dr. Davidson, greatly increased for the moment by the obligation imposed on the Assembly by its constitution to deal first with Convocation reform and with the powers to be conferred on Parochial councils.

After the standing orders proposed by the Committee had been agreed to, the Dean of Westminster (Bishop Ryle) moved that the report on the reform of the Lower Houses of Convocation be generally approved. The report briefly proposed a draft measure "declaring that the Convocation of each of the Provinces of Canterbury and York has power, with the King's royal assent and license, to make, promulge, and execute canons for the amendment of the constitution of the Lower House thereof." Parliament, as Dr. Ryle pointed out, did not ask to reform Convocation, but only to recognize the inherent power of the synods to modify their own constitution. There was no debate on this motion, which was at once carried.

PAROCHIAL CHURCH COUNCILS

This opened the way for the matter of Parochial Church Councils, and Lord Parmoor moved "general approval" of the measure laid before the assembly. He hoped that by next Easter the measure might be on the statute book. Discussion of details would follow at the next session. He then addressed himself to the clauses of the measure, the most important of which is Clause 2, which provides that "it shall be the primary duty of the Parochial Church Council to cooperate with the incumbent in

the initiation, conduct, and development of Church work both within the parish and outside." Generally, the powers of the vestry are to be transferred to the Councils—not, however, the election of churchwardens, who represent the old national rights of the ratepayers. They must, of course, be communicants. Nor is the administration of ecclesiastical charities transferred. The powers, duties, and liabilities of the churchwardens in respect of certain specified matters are to be transferred, such as the administration of finance, the care and maintenance of the fabric of the church, and the goods and ornaments thereof, and the care of the churchyard. The Councils will have power to acquire and hold property, real and personal, the legal interest being vested in the diocesan board.

Another important clause provides that:

"Every Council shall have power to make representation to the patron of the benefice within twenty-one days of the voidance of such benefice with regard to the exercise of his power of presentation thereto, and the patron shall not exercise his power of presentation thereto until such a period has elapsed."

Further, the Council is to have power to petition the bishop to refuse institution of the patron's presentee. The bishop will then have power, at his discretion, to refuse to admit the clergyman presented.

Clause 14 reserves to the incumbent his rights and duties in respect of the church, Church services, the churchyard, and benefice property, but makes these rights and duties contingent on his consulting the Council from time to time concerning the services and any proposed changes in them. If the Council are still objectors they make representation to the bishop. Obviously this is a most controversial provision, and one which, if enacted fifty years ago, might have entirely killed the Catholic revival. It has to be remembered that it is Parliament which is to be asked to apply compulsion in these matters—they are to be made statutory.

At Tuesday's meeting, on resumption of the debate, the Bishop of Durham remarked that the electoral roll throughout the country was small. Two objects must be kept in view—the independence and dignity of the incumbent, and parochial harmony. Both, it appeared to him, were endangered by this measure, which is marked by distrust of the clergy, dislike of churchwardens, and a most pathetic confidence in the bishops. Dr. Henson demurred to the idea that the Assembly ought to wait till Convocation has been reformed before entering on this subject. There were two conflicting ideas of Parochial Councils—that of a body to help the incumbent in his parochial responsibilities, and that of a merely business committee. He held that the vestry must retain control over the fabric of the church, and that the churchwardens must remain the ordinary intermediaries between the people and the bishop.

Dr. William Temple (Canon of Westminster, and leader of the "Life and Liberty" movement) agreed with Bishop Henson that it was unfortunate that this measure should have to be laid before the Assembly while the electoral roll was so inconsiderable. He suggested that the way to enlarge the electorate was to give the Councils real power. The measure had several weaknesses. How, for instance, was the bishop's decision to be enforced? The

whole subject of ecclesiastical courts was involved. But it was a real gain that the incumbent had to consult his parishioners. Dr. Temple went on to say that patronage was a more difficult question; but if the parishioners had an effective voice in selecting their pastor, the chance of conflict would be minimized.

Lord Phillimore pointed out various legal flaws in the measure. How, for instance, could a Council sue, or be sued? With what funds? It was unwise to make the Councils corporations. Churchwardens held an honorable office which ought not to be merged in the new body.

Mr. H. W. Hill, late secretary of the E. C. U., spoke in his usual breezy style, and made some palpable hits. He expressed the opinion that the bill would be worked better in town than in country parishes. There were matters which called for serious consideration. He was afraid that sooner or later the State would cast aside the Christian tradition as affecting marriage laws and divorce. In country places questions might arise touching the position of the parish priest as affecting the Christian sacraments. A priest might refuse communion to those who had contracted a marriage according to State law, but sinful in the sight of the Church. When a collision occurred between Church and State it was his opinion that the bishops were not wholly to be trusted.

After animated discussion, in which the Dean of Manchester and many prominent laymen took part, the Archbishop of York said that the measure had been drafted with a view to Parliamentary sanction, and care must be taken not to introduce anything with which Parliament is not concerned. He therefore doubted the wisdom of Clause 2, although it expressed a truism without which the parochial councils had better not exist at all. Again, the controversial Clause 14 was unnecessary, and likely to be ineffective. Its vague language would have to be interpreted by lawyers. Intrinsicly it was right, yet it could not be enforced by Act of Parliament. The momentous subject of patronage in the Church had better not be entered upon in the piece-meal manner proposed. It would be a pity to embarrass the new Councils with provisions for friction and misunderstanding instead of spiritual cooperation.

On Wednesday, the Assembly resumed discussion of the measure. After interesting speeches from Major Birchall and the Archdeacon of Canterbury, Miss Maude Royden said that the enthusiasm of the laity had not been aroused by the expectation of having to bear financial responsibilities, but by the promised power of choosing their own pastors and regulating their own church services.

Lord Parmoor, with the Chairman's permission, replied to the speeches made, and said that he thought there was a general approval of the scheme proposed. He considered that nothing could be placed in an Act of Parliament which was not enforceable. This was a new charter, and its object, as stated in Clause 2, should appear on its forefront. As regards patronage, lay patrons were willing to forego their rights, and the Councils would be embittered if debarred from a voice in selecting their parish priest. Then, as regards Clause 14, did anyone object to the laity having some control over the conduct of the services? Every layman desired it. Both Convocations had endorsed the principle by a rubric in the revised Prayer Book. That was the voice of the clergy itself. It would not be question of *mandamus* or deprivation, but of the bishop's conciliatory action.

Lord Parmoor's motion was eventually

lost by a large majority, so that the measure will be considered in detail by the Assembly itself at the next session, at the beginning of February.

PROPERTY AND FINANCE

On Wednesday afternoon the report of the committee appointed to consider and report upon (a) the scope and character of a committee of enquiry into the property and finances of the Church, and (b) the relations of the National Assembly to the Central Board of Finance, was considered. Lord Selborne having moved adoption of the report, there was an animated debate, which was continued over Thursday.

During Thursday's sitting, a recommendation was made by the Central Board of Finance that £338,504 be raised in 1921, two thirds to be contributed by the dioceses and the remaining third to be obtained by the Central Board by a general appeal to the Church of England. Another recommendation was that the Assembly be requested to ask the Archbishop to appoint a small committee to report on the best methods of bringing into early operation a scheme for establishment of a pensions fund for all clergy.

AS TO THE ANGLO-CATHOLIC CONGRESS

The Continuation Committee of the Anglo-Catholic Congress has prepared, as I remarked last week, a very comprehensive and far-reaching agenda as to the "outcome" of the Congress. It is agreed that a clear and definite lead to all Anglo-Catholics must be given now, and the nature of that lead has been decided. The decisions will, contrary to expectation, not be made public until the end of this month, when I hope to supply you with full details.

DEATH OF BISHOP WILLIS

The death took place, on Sunday last, of the Rt. Rev. Alfred Willis, Assistant Bishop for Tonga, and formerly for thirty years Bishop of Honolulu. Born in 1836, and educated at Uppingham, St. John's College, Oxford, and Wells Theological College, he was ordained in 1850 to the curacy of Strood, in Kent. Four years later he was appointed vicar of St. Mark's, New Brompton, Kent, where he stayed until his consecration in 1872 as Bishop of Honolulu.

Bishop Willis' record is one of courageous grappling with many difficulties. The Anglican mission in the Hawaiian Islands was neither numerically nor financially strong, but it exercised a wide influence in many directions. The missionary problem was complicated by the rush of Asiatic immigration. In face of these and other difficulties the Bishop did faithful work, holding resolutely to his post, and taking a personal share in every department of the mission.

On the annexation of Hawaii by the United States, the work of the S. P. G. was transferred in 1902 to the Protestant Episcopal Church of the United States, and Bishop Willis resigned. He retired to Nukualofa, in the Friendly Islands, where he acted as Assistant Bishop to the Tongan branch of the Melanesian Mission. After many years' absence from England he came over this summer to attend the Lambeth Conference. Bishop Willis had booked his passage back to New Zealand in January next, and as recently as October 26th, though eighty-four years of age, he spoke with great vigor at a missionary meeting at Milford.

THE "UNKNOWN WARRIOR"

The magnificent and unparalleled tribute paid to the "Unknown Warrior" has been in an equal measure a tribute to the wonderful sentiment of the British nation. Day by day, since the ceremony at Westminster Abbey last Thursday, an unbroken stream

of people has filed past the grave. The authorities compute that over a million million people have passed through the Abbey for this purpose, and on Sunday so great was the demand for admission that the vast building was filled an hour before commencement of the morning service.

In Whitehall, similar scenes were to be observed, crowds flocking to pay tribute to the glorious dead. The cenotaph is almost hidden in a mass of flowers, it being estimated that no fewer than thirty thousand floral tributes have been laid round its base.

GEORGE PARSONS.

CANADIAN DENOMINATIONS FORM INTERCHURCH ADVISORY BOARD

The Church Will Consider Propositions for Coöperation—Anglo-Catholic Union—Educational—Daughters of the King.

The Living Church News Bureau }
November 26 1920 }

REPRESENTATIVES of seventeen official boards of the Presbyterians, Methodists, Baptists, and Congregationalists have united in forming an Inter-Church Advisory Council for Canada, with Principal Gandier (Presbyterian) as chairman, and the Rev. H. G. Priest (Baptist) as secretary.

It was decided that the Council should meet twice a year, in May and November, and at such other times as may be necessary. Sectional committees were appointed on home missions, foreign missions, social service, Sunday school and young people's work, education, and literature and publicity.

The possibility of coöperation in forward movement activities and programmes among the various Churches was the subject of considerable discussion. The executive was instructed to do all in its power to secure the largest possible coördination of the spiritual aims of the Forward Movement.

The three boards of the Church of England in Canada, the M. S. C. C., the General Board of Religious Education, and the Council for Social Service, were approached with a view to their taking part. The boards referred the matter to the Executive Council of the General Synod, which passed a resolution pointing out that (1) "most of the matters referred to are already covered by our coöperation with the Social Service Council of Canada and the Religious Education Council of Canada (2), that such other matters as are outlined in the letter will be best dealt with as occasion may require rather than by a formal organization of such a general advisory council. (3) This Council, however, desires to express its willingness to consider at any time any proposition for coöperation that may be submitted to it."

Anglo-Catholic Union of Canada

Recently at St. Thomas' Church, Toronto, there was held a meeting of the Anglo-Catholic Union of Canada, formed to extend the knowledge of the Catholic Faith; to set forth Catholic worship and devotion as the true and necessary expression of the Gospel of Christ; to promote in every right way the establishment of a reunited Christendom; and to promote a bond of fellowship for Anglo-Catholics throughout the Dominion. Mr. W. E. Bigwood is president and Mr. E. H. Rudge secretary.

At Trinity College, Toronto

At the last meeting of the convocation of Trinity College the executive committee reported that the Rev. E. C. Cayley, D.D., who has lectured for many years in Apologetics, found it impossible to continue on

account of parochial duties. The Rev. John Todd (Durham and Oxford) has been appointed lecturer in place of Professor A. Harris Forster. Messrs. A. A. Norton and L. C. A. Hodgins have been appointed for arts work.

It is proposed to use presently St. George's Mansions, purchased last spring, as a residence for men. As soon as a model of the buildings to be erected in Queen's Park is prepared, it is intended to proceed with the south front of the southerly quad.

For St. Hilda's a house on St. George street has been secured, running back to the lot on Devonshire place, assigned by the university for the use of St. Hilda's. This will give entrance on both streets.

The present enrolment shows an increase. There are seventy-six resident men, twenty-one non-resident, fifty-three resident women, seven non-resident.

Retirement of Dr. Bethune

The Rev. Charles J. Bethune, D.C.L., for the past fifteen years professor of Entomology at Ontario Agricultural College at Guelph, has resigned. He retires under the superannuation scheme recently submitted to the Ontario Government. Dr. Bethune recently decided to disassociate himself from all active work and remove with Miss Bethune to Toronto, where he was ordained priest in 1862.

Dr. Bethune came to Guelph after an active career in the service of the Anglican Church. He became widely known as headmaster at Trinity College School, Port Hope, where he did splendid work. Dr. Bethune has devoted all his attention to scientific research, entomology being his chief study. He was one of the founders of the Entomological Society of Canada.

Daughters of the King in British Columbia

The British Columbia local assembly of the Daughters of the King met for its annual conference at Christ Church, Vancouver. The conference opened with the Holy Communion, celebrated by the Rev. Dr. Craig, assisted by the Rev. Cecil Swanson. The members then assembled in the schoolroom where a very interesting programme was presented, with the president, Miss E. Wray, in the chair. Miss Faulkner, on behalf of the Christ Church chapter, warmly welcomed the delegates, members, and visiting clergy. Mrs. G. H. Cowan, president of the order in Canada, extended the greetings of the Canadian Council.

An address was given by the Rev. Harold G. King, rector of St. Paul's Church, on The Lambeth Conference in Regard to the Position of Women in the Church.

The Rev. C. S. McGaffin, rector of St. Mary's, Kerrisdale, also gave an address on "Faith and Health".

Miscellaneous Items of Church News

At the recent meeting of the Halton Deanery, held in St. Jude's Church, Oakville, Ont., the Rev. C. Ensor Sharp conducted a two days' retreat for the clergy of the deanery. At the meeting of the chapter

the Rev. Oscar F. Cook, rector of Grace Church, Milton, Ont., was re-elected rural dean, and the Rev. G. W. Tebbs of St. Luke's Church, Burlington, secretary-treasurer.

A service in commemoration of Armistice Day was held in St. George's Church, Kingston. Dean Starr preached an eloquent sermon on The League of Nations, and expressed regret that such a sacred document as that of the League should have been thrown into the political arena in the United States.

A pipe organ commemorative of the first century in the history of the congregation was dedicated with appropriate services in St. John's Church, Gavan, Ont.

The Rev. Leonard Haslam, at present rector of Liverpool, N. S., is expected to take charge of the parish of Holy Trinity, Yarmouth, on the first Sunday in December.

Christ Church, Listowel, the mortgage on which has been recently lifted, was consecrated by the Rt. Rev. David Williams, D.D., Bishop of Huron. The Bishop also consecrated All Saints' Church, Woodstock, on Sunday, November 21st.

The Rev. Dr. Boyle, for the past four years president of King's College, Windsor, N. S., has resigned to take effect at the end of the present academic year.

General Sir Arthur Currie and Col. the Rev. Canon Almond delivered addresses at the memorial service at Christ Church Cathedral, Montreal, on November 14th. The officiating clergy were the Bishop of Montreal, the Rev. Dr. Symonds, Archdeacon W. Robinson, and the Rev. Canon Shatford.

Owing to continued ill health, Lt. Col. the Rev. A. W. Woods, D.S.O., has resigned from St. Margaret's Church, Winnipeg. Col. Woods, it is stated, will continue as rector until his successor has been appointed, after which he will leave for his new home in British Columbia in an effort to regain his health.

The clergy of St. John Deanery, New Brunswick, passed a motion of emphatic protest against the system of gambling carried on at the St. John exhibition and other fairs and entertainments by means of the wheel of fortune, lotteries, and similar contrivances.

DECEMBER 4, 1920.

Death of Canon Simpson

NEWs of the death of Canon James Simpson, priest incumbent of St. Peter's Cathedral, Charlottetown, Prince Edward Island, will be received with profound regret throughout the Canadian Church and beyond. Canon Simpson was one of the best known priests of the Canadian Church, and was always regarded as one of the leaders of the "Catholic" wing. He was universally recognized as one of our most devoted and self-sacrificing parish priests. He had been in poor health for some time and felt deeply the loss of a son overseas. Canon Simpson was born at Maidstone, England, in 1853. After coming to Canada he was a scholar of Bishop's College, Lennoxville, from which Church College he took his B.A. in 1876, and M.A. in 1879. In 1914 his alma mater conferred on him an honorary D.C.L. He was ordained deacon in 1882, and priested in 1883 in the diocese of Toronto. From 1882 to 1886 he was an assistant master at Trinity College School, Port Hope, by many of the old boys of which he is still well remembered. In 1887 he became incumbent of St. Peter's Cathedral, Charlottetown, as successor to that sainted and gifted priest, George Wright Hodgson, by whom the work at St. Peter's was founded in days when its services and teaching were regarded as "extreme".

Canon Simpson was a well-known figure and a deeply respected member of the Synod of Nova Scotia, of the Provincial Synod of Eastern Canada, and of the General Synod. He leaves a widow, one daughter, and two sons. The elder son is now a Rhodes scholar at Oxford.

The Archbishop of Algoma on Present Day Needs

The Archbishop of Algoma in the course of an address before the Rural Deanery of Algoma at Thessalon emphasized the following needs of the day as he saw them:

1. We must maintain our position as a branch of the Catholic Church, gently, lovingly, but firmly.

2. We need more frequent preaching of sermons on Church teaching.

3. We must be on our guard against short cuts to reunion, and bear in mind that the

Lambeth decisions are not authoritative or legislative.

4. The fuller use and observance of Church seasons, such as Lent and Advent, would be of great advantage to both clergy and people.

Miscellaneous Items of Church News

The Rev. Dr. Ribourg, assistant at St. Alban's Cathedral, Toronto, who goes as rector to St. Andrew's, Harlem, preached farewell sermons at the Cathedral last Sunday to large congregations, and on Monday at a Congregational gathering, at which the Bishop presided, was presented with an illuminated address and a purse. Mrs. Ribourg was the recipient of a club bag and a bouquet of flowers.

The Primate has appointed January 9th as the date for a Dominion-wide appeal on behalf of the victims of the Chinese famine.

NEW YORK FACES EXTREMIST PROPOSALS FOR SUNDAY LAWS

Bishop Burch and Dr. Manning Speak—Advent Meeting of Woman's Auxiliary—The Bishop's Visitations

New York Office of The Living Church
11 West 45th Street
New York, December 6, 1920

A STATEMENT, on the vexed questions of law and morality, by Bishop Burch was published in the *New York Tribune*, on Wednesday, December 1st, as follows:

"I do not believe the people of this country are going back to the New England blue laws," he said. "If what I have seen is correct the reformers are going pretty far. This is a question our legislators should consider long and carefully and on which they should take the sanest possible counsel. You cannot achieve morality by compelling people to give up what they believe are their constitutional rights.

"We realize that people want bodily as well as spiritual refreshment on Sunday. It seems to me that sanity is what we want. I hope these men will hesitate before they do anything so extraordinary as trying to prevent interstate commerce on Sunday."

Preaching in Trinity Church last Sunday morning, the rector, the Rev. Dr. William T. Manning, is reported to have said:

"The proposed campaign for strict Sunday laws, if the announcements regarding it are correct, is one of those well-meant but misguided efforts which do harm instead of good to the cause which they are intended to serve. It is impracticable, wrong in principle, and based on a narrow and imperfect conception of the Christian religion. Such a method of securing Sunday observance would do far more to drive religion out of the hearts of the people than to draw them toward it."

"We must bring God near to the people in their pleasures and joys as well as in their sorrows," he concluded. "We must make it clear that the Christian religion does not stand for petty restraints and restrictions and gloom and severity, but for gladness and freedom and all that adds to the goodness of life. It is this which we need to help our young people and to bring them near to God, and not any revival of the Puritan Sunday."

Meanwhile there is much discussion—edi-

torials and communications—in the public press.

ADVENT MEETING OF WOMAN'S AUXILIARY

More than eight hundred women attended the Advent meeting of the Woman's Auxiliary in the diocese, which was held in the Cathedral of St. John the Divine on St. Andrew's Day. It is said that the attendance of representatives of this organization never was greater.

Bishop Burch celebrated the Holy Communion and Dean Robbins preached the sermon. The response to the call made by St. Peter and St. Andrew narrated in the words, "And they straightway left their nets", was the burden of the preacher's message.

Bishop Burch presided at the afternoon session in Synod Hall when addresses were made by Bishop Morris of the Panama Canal Zone, Bishop Overs of Liberia, and Archdeacon Russell of St. Paul's School, Lawrenceville, Va. Mrs. R. W. B. Elliott, president of the diocesan Auxiliary, also addressed the meeting.

It is reported that the Bishop of Panama received a designated gift of \$1,000, and that a subscription of \$4,000 was made for Bishop Overs' work.

THE BISHOP'S VISITATIONS

The list of episcopal appointments in the period January 1 to June 10, 1921, has just been issued. In all there are 195 visitations proposed for confirmation services. The annual diocesan convention will meet on May 10th. Three days are set apart for this important meeting.

The Bishop expresses the wish that the appointed dates be kept by the parochial clergy so that the visitations may not be congested. On the occasion of the Bishop's visitation in each parish it is desired that the offerings of the congregation be made for the cause of Church Extension in the diocese.

CHAPEL CONSECRATED AT LONG EDDY

On November 26th Bishop Burch consecrated Trinity Chapel, Long Eddy. A mountain community, this is the most distant point in the diocese. A leader in the plan to erect the chapel was the Rev. J. C. M. Shrewsbury, of St. James' parish, Callicoon, but he was closely seconded by the Rev. David S. Agnew, rector of St. George's par-

ish, Bronx borough. The people contributed some parts of unused houses, but the actual work, carpentry and even stone foundations, was done by the two priests named. Mr. Agnew gave up his summer vacation to the work, and also some time this fall.

St. George's Sunday school gave the altar cross, and that parish also gave some stained glass windows. At the consecration the whole mountain side turned out. In his address Bishop Burch spoke of the unique character of the work, and how much such missionary service, like that in the mountain regions of the south or west, means to the diocese, and to the Church.

CHURCH OF THE HOLY APOSTLES BURNS MORTGAGE

On Sunday morning, December 5th, after the late celebration at the Church of the Holy Apostles (Rev. Lucius A. Edelblute, rector), the mortgage of \$12,000 was burned before the congregation. The choir of forty voices then sang a solemn *Te Deum*. The money to pay off the mortgage was raised in the last two years.

This church, doing splendid work in a very difficult part of old Chelsea, hopes soon to open up one of its buildings as a men's and girls' coffee house to provide inexpensive and good lunches to workers in the neighborhood.

seemed to be discredited, is it not because we have forgotten the psychological process by which death is competent to bring in a better world? What happened in the war was this: our sympathy with our dying produced their life in us and made us see the kind of world they saw. We caught that mind from them.

The new mind is not our old mind tinged with carefully cultivated emotions. IT IS THE RESULT OF PUTTING IN COMMAND OF OUR PERSONALITY THE LIVING, ACTIVE PERSONALITY OF HIM WHO DIED THAT WE MIGHT LIVE. The Holy Communion points ever to the cross of Christ as adding to human nature the life of God. The crumbling social order of to-day calls for men and women to impose upon it the mind and will of Christ. The heart of the world still bows before self-sacrifice. World-wide reverence is shown our dead. One is haunted by the thought: Someone has died for me. Christ died, the just for the unjust, the fit for the unfit, that He might bring us unjust, unfit, to God."

The glory and satisfaction in doing good deeds for others and thus finding the true Christianity was the theme of Dr. Wilfred T. Grenfell at the evening services in the Cathedral Church of St. Paul on November 28th. He told many stories of the practical Christianity of the people of Labrador and of the men and women who have assisted him there.

THE "POST" AGREES WITH DR. VAN ALLEN

The Boston *Post* has given during the past week a remarkable editorial appreciation of a recent address given by the rector of the Church of the Advent. The editorial is as follows:

"The Rev. William H. van Allen declines to see any menace to the continuation of prohibition in the prevalence of home brewing. He is quoted as declaring:

"Most drinkers like bright lights and excitement. Only the 'old soaks' will gather in the cellar for home brew sprees and they will soon die out. Whiskey running will pass just as did the smuggling craze, for before long its sporting element will cease to be recognized and its criminal aspect alone will remain."

"Dr. van Allen is right, undoubtedly. Grownup men now play at being moonshiners in their own cellars in exactly the same spirit that they played at being pirates and Indian killers when small boys. When the novelty wears off, they will awaken to the realization (most of them) that they are merely unromantic law-breakers, and that their 'home brew' is a menace to their health and sanity. It's a 'rotten game.'"

RALPH M. HARPER.

CHURCHWOMEN'S CLUB PROPOSED IN NEW YORK

THE CHURCHWOMEN'S LEAGUE for Patriotic Service, Inc., has decided to initiate the formation of a Churchwomen's Club in the City of New York, for women attending the quarterly meetings of national Church societies, now held in New York, as well as for residents of the city. Housed in a dignified and appropriate setting, it is hoped to have a club with lodging and restaurant, neither of which busy committee women have time to look for, and which the abnormal crowding of the city render very expensive. There will be an initiation fee of \$10 and annual dues of a like amount. Request is made that Churchwomen desiring to join such a club will communicate with the Secretary of the Churchwomen's Club for Patriotic Service, Inc., 8 West Forty-seventh street, New York City.

BOSTON ENTERTAINS FEDERAL COUNCIL, CHURCHES OF CHRIST

With Many Distinguished Speakers
—Dr. Gillie, Dr. Alexander Ramsey, Canon Burroughs, Dr. Grenfell—“Post” Agrees with Dr. van Allen

The Living Church News Bureau }
Boston, December 6 1920 }

BOSTON during the past week has been entertaining the large number of distinguished delegates to the meeting of the Federal Council of Churches of Christ in America. Bishops, laymen noted internationally for their charitable work, and many of the educational leaders of England and America helped to swell the number of delegates this year on account of the Pilgrim celebration. One of the outstanding speakers was the Rev. Robert Calder Gillie, president-elect of the Free Church Council of England and Wales. He spoke in Trinity Church on one of the evenings and later gave an address at the banquet at the City Club. Dr. Gillie was not unmindful of the fact that the Pilgrim fathers were sons of England.

"Ours was their birthplace, yours their sepulchres," said Dr. Gillie. "Democracy and idealism in them were wonderfully welded. Democracy without idealism is the earth without the sky. Idealism separated from democracy is the sky without the earth. With the Pilgrims, idealism and democracy stepped hand in hand upon your shores.

"We have come to a great democratic era. Empires have vanished as dreams, and, in lands that still own kings, the people are the power. Can democracy and idealism live together still? Democracy after all is only a splendid piece of machinery. Without a soul, it cannot bring in the kingdom of heaven. We lovers of Christ in the midst of sinister voices must stand as idealism's guards, sentinels, advocates. Thus standing, we shall be, like the Pilgrim fathers, men of morning mind."

Following Dr. Gillie, Dr. Alexander Ramsey, former moderator of the Presbyterian Church in England, extolled the founders of New England: "Two continents unite to magnify their venture and celebrate their praise. Little regarded when they left the old country, their pertinacity and enthusiasm scouted as bigotry, this little company brought the Bible, the law of freedom, faith in God, and determination to do His will. They who founded the New World brought a new world with them.

"The Pilgrim venture has made it clear that to do His work God needs not men of

genius and scholarship, but dedicated souls. In this far more critical day, only as we carry in our hearts the Pilgrim's sense of God's majesty and providence shall we be found faithful and shall we bless the world."

Another pleasing visitor from England was the Rev. A. E. Burroughs, chaplain of Trinity College, Oxford, and Canon of Peterborough Cathedral. He spoke both at the Cathedral and at Trinity Church.

"Many of us felt during the war that the red conflagration lit up not only depths of blackness in civilization, but also inner meanings of the faith," said Canon Burroughs in a published statement. "Among those outside the Church who have admitted this revelation is the great humanist, Dr. Gilbert Murray, a professed agnostic tottering on the verge of Christianity, who has said: 'One begins to feel the force of the old Christian phrases as one is haunted by the thought, 'Someone has died for me.' Constantly in the minds of us non-combatants this thought is arresting enough when we remember warriors unknown; but it is far more compelling when the dead are those to whom we looked as men much more valuable to the world than we could hope to be. 'He was fit, and I was unfit.' As at Oxford we survey the loss to the future, we see that the right of these men as the fittest to survive gave the reason why for the unfit they must die. This would be an intolerable thought but for three intuitions behind it that materialism cannot banish; intuitive faith, this life is not all; intuitive optimism, good is meant to cover evil; intuitive recognition of a challenge to men to see to it that the world is better as the price of sacrifice.

"The world has been brought to a fresh grasp of the ideal of sacrifice, and with Dr. Murray we feel the force of the old Christian phrases. But as December, 1920, opens, the outstanding fact is that the new world has not yet been brought in. Some more constraining appeal is needed, if the best fruits of the war are to be garnered. Our idealism must be compacted into a religion. The sacrifice of the best of human brothers is not sufficient. In one of your American cemeteries in France, behind the rows of little white crosses, I saw seven weeks ago the appeal of the great cross of the Son of God, the rallying point for the realities of mankind, the spirit of its moral power to translate its new idealism into a new world.

"Every new spiritual advance springs from the fresh understanding of this cross. The Pilgrim fathers typify the willingness to die to live, which is the essence of bearing it. If the preaching of the cross has

RELIGIOUS INSTRUCTION IN PHILADELPHIA ON WEEK-DAYS

*Becomes Subject of Experiment—
Hero of Verdun at St. Sauveur
— Cathedral League — Canon
Douglas—Music Forum*

The Living Church News Bureau }
Philadelphia, December 6, 1920 }

WHAT Pennsylvania is lining up with the Presiding Bishop and Council in matters educational is the natural inference from the fact that the Rev. Dr. W. E. Gardner was present by invitation at a recent meeting of the Department of Religious Education, and a representative of the department was chosen to represent the diocese in a conference on Religious Education in New York on December 7th.

One phase of educational work which seems to be coming steadily into greater prominence is week-day religious instruction. The diocesan Department of Religious Education has a commission on this branch of the work, cooperating with the Philadelphia Sunday School Association (composed of the various communions) in the establishment of week-day schools for religious training.

The Association plans to open several of these schools early in the new year. They will be of three types, denominational, denominational-community, and internominal-community. The second type is a school which two or more churches of different communions support jointly to provide for a community need, but each Church conducts its own programme in matters of curriculum, organization, and supervision.

The opening of these schools anticipates the time when the Board of Education will be prepared to release the pupils of the public schools for certain hours during the week for religious training.

Meanwhile they will hold their sessions after regular school hours.

The teaching material for the present will be that used at Gary, Indiana. Dr. A. Duncan Yocum, Professor of Educational Research and Practice at the University of Pennsylvania, is chairman of the curriculum committee, which is at work.

A PAROCHIAL EXPERIMENT

Meanwhile some interesting experiments are being worked out in parishes of our own communion, notably the diocesan Church of St. Mary, the Chapel of the Mediator, and Grace Church, Mt. Airy.

The Rev. P. E. Osgood, vicar of the Chapel of the Mediator, has procured a trained teacher, Miss Mary A. McKinley, from the Boston public schools to serve as director of religious education in the parish.

The curriculum used in the Chapel of the Mediator is the Christian Nurture Series.

RELIGIOUS TRAINING IN PRIVATE SCHOOLS

We hear reports from many cities where the public schools are recognizing the necessity for the religious training of boys and girls and making way for it. Questions are being asked about the private schools. Signs are not wanting that they too will cooperate with the Church. The diocesan Commission on Week-Day Religious Instruction was approached recently by Miss Wharton, who conducts a large school in Philadelphia, requesting that they provide for classes in religious instruction certain afternoons in the week. A letter will be sent to the parents of the pupils, most of whom are Church people, asking whether

they wish their children to avail themselves of the opportunity.

The Bishop has endorsed the plan. He says:

"I most heartily approve of the proposal of the Committee on Week-Day Religious Instruction of the Department of Religious Education of the diocese to provide religious training for the children of Miss Wharton's school.

"The systematic religious instruction of the young is a matter of highest importance and has been too long neglected in our schools. The time has come when a Department of Religious Training should be introduced into all our schools and colleges. I believe it would have a most excellent and far reaching effect. I am glad to give my cordial endorsement."

HERO OF VERDUN AT ST. SAUVEUR

General Robert Georges Nivelle, hero of Verdun, who is in the United States as representative of the French Cabinet and French Protestant Church to the Pilgrim Tercentenary, visited Philadelphia a few days ago. The ceremonies centered in two shrines of our own communion, Washington Memorial Chapel at Valley Forge and the French Church of St. Sauveur in Philadelphia.

After visiting Independence Hall and the grave of Benjamin Franklin the General went to Valley Forge, where he was tendered a reception by the Valley Forge Historical Society, of which the Rev. W. Herbert Burk is the head.

At the little Church of St. Sauveur Mr. Gifford Pinchot, president of the Huguenot Society, presented the General with the Huguenot medal. After an address of thanks by the General the Rev. Dr. William Elliot Griffith spoke on The Pilgrims, the Walloons, and the Huguenots.

A touching incident added charm to the occasion. A little French lad, himself blind, and his father a crippled poulu, sang the Marseillaise so effectively that the General decorated him with his own wrist watch. The boy, whose father had served under General Nivelle in France and to whom the General was an idol, was overjoyed.

The Church of St. Sauveur is unique in Philadelphia. The services are conducted in French in one of Philadelphia's smallest churches, which will soon be celebrating its fiftieth anniversary.

While St. Sauveur is still the only French church in the city, there are nearly one hundred churches in Philadelphia where the sermons are delivered ordinarily in a language other than English. The oldest of all foreign churches in the city, Old Swedes, where the sermons were spoken in Swedish for more than a century, now uses the English ritual of the Anglican Church.

CATHEDRAL LEAGUE

Bishop Rhinelander and the Cathedral League of the diocese have invited a representative group of Pennsylvanians to attend a meeting on December 6th at the home of Mrs. George Woodward in Chestnut Hill. The Bishop will preside and the Rev. Dr. Bratenahl, Dean of the Washington Cathedral, will give an illustrated lecture on "The American Cathedral".

CANON DOUGLAS AT ST. MARK'S

The men's choir of St. Mark's Church, Philadelphia (Rev. Frank L. Vernon, D.D., rector), has arranged an interesting programme in the interests of improved church

music for December 6th and 7th. The choir, of which Mr. Lewis Alex Wadlow is conductor, will give its third public service on Monday evening, when the Rev. Charles Winfred Douglas, Mus. Bac., Canon of Fond du Lac, will deliver an address on Ecclesiastical Music. Canon Douglas will also conduct two conferences on Tuesday afternoon and evening.

MUSIC FORUM

The *Church News* of the diocese is fresh from the press. I notice it has a new feature entitled "Forum of Opinion on Church Music". This department is to be conducted by a layman who hides behind the *nom de plume* of *Præcentor*.

Præcentor makes a plea for "prepared services". There are interesting contributions from several choirmasters and organists. The Rev. Francis M. Wetherill, rector of the Church of St. John the Baptist, Germantown, where the first boy choir in Germantown was organized, has an article on The Mixed Choir. He says: "We observe that the choirs in Philadelphia which strangers of all denominations go to hear have mixed voices."

He ends with the words: "If we could afford choir schools, doubtless we could anglicize our music. A mixed choir is the coming thing."

The *Church News* announces that in its Christmas number it will publish a Christmas carol, the words and music written by Mr. Herbert J. Tily, organist of the Church of St. John, Cynwyd, Pa.

The carol was written at the suggestion of Bishop Rhinelander.

MISCELLANEOUS ITEMS

The Rt. Rev. James Craik Morris, D.D., Bishop of the Panama Canal Zone, is spending a few weeks in Philadelphia speaking in several churches.

The fall meeting of the West Philadelphia Sunday School Association will be held in St. Philip's Church, Philadelphia, on December 7th. The topic will be Week-day Religious Instruction. Representatives from the Roman Catholic, Presbyterian, Methodist, Baptist, Lutheran, and Jewish bodies have been invited to attend.

Devotional meetings and conferences for the women and girls of the diocese were held in Holy Trinity Church on December 1st and 2nd. The conductor was the Rev. Samuel McComb, D.D., of Baltimore, Md., whose theme was How to Pray.

A quiet day for the Woman's Auxiliary will be conducted by the Rev. Frank L. Vernon, D.D., at St. Luke's Church, Germantown, on December 9th.

Bishop Rhinelander has invited the clergy of the diocese to lunch at the Church House on December 6th. The speaker is the Rev. Robert F. Gibson, Executive Secretary of the Department of Publicity of the National Church.

THOMAS S. CLINE.

NOT ALL GERMANS LOVE WAR

EVELYN SHARP in the *World To-morrow* writes of a meeting by the German Students' Pacifist League in Berlin University: the chairman, "a student in officer's uniform, with a maimed arm, and an iron cross," and "members with grim signs of what war meant to them" distributing leaflets. "The aim of the League is the popularization and ceaseless presentation of ideas of peace and reconciliation. Founded by millions who have felt the horrors and the curse of war more deeply than any other men, it will set up a wall against which any fresh occurrence of violence and hatred must dash itself to pieces."—*Friend's Intelligence*.

EVANSTON PARISH HOUSE AND CLOISTER ARE DEDICATED

*Impressively by Bishop Anderson—
Church of the Advent Freed
from Debt—Campaign at Rogers
Park—Dr. Budlong's Departure*

The Living Church News Bureau }
Chicago, December 6, 1920 }

THE service and the exercises at the blessing of the new parish house and battle cloister at St. Luke's, Evanston, on Sunday, November 28th, were so impressive, that we take pleasure in quoting from the *Evanston News Index* of November 29th:

"Evanston people gathered in large numbers to witness the blessing of the new parish house and battle cloister at St. Luke's Episcopal Church yesterday afternoon by Bishop Charles P. Anderson of the Chicago diocese. It is estimated that between 1,500



SOLDIER IN NICHE OVER
BATTLE CLOISTER
St. Luke's Church, Evanston

and 2,000 persons were present at the service, which was held immediately before Choral Evensong. Bishop Anderson preached at this later service.

"Shortly after 4 o'clock the choir, clergy, and special guests of the church formed in procession in the chapel and entered the battle cloister, singing the national hymn. From the top of the cloister hung a service flag with the stars representing all those of the church who entered the service of their country during the late European war.

"Each of the five arches of the cloister was blessed by the Bishop as he read the names of those of the parish who died in the war. After the blessing of the cloister, in which special prayers were offered for our country, for all who served in the war, and especially for those who gave their lives, taps were sounded. The procession then marched into the reception room of the new parish house, and this was blessed.

"The procession passed from the reception room into the guild rooms, thence to the auditorium on the main floor. From the auditorium it proceeded down stairs to the choir room, the drill hall, and finally back into the church for the regular choral

evensong. Each one of the rooms through which the procession passed was blessed for its special function in the new parish house."

OTHER NOTES FROM ST. LUKE'S, EVANSTON

A reception was held for the Rev. and Mrs. Frederick Grant in the reception room of the new parish house of St. Luke's, Evanston, on the evening of St. Andrew's day, when the whole parish joined in affectionate farewells to the assistant and his wife. On behalf of the parish, the rector presented a solid silver tea service to Mr. and Mrs. Grant; the tray bearing the following inscription:

"To the Rev. and Mrs. Frederick Clifton Grant
From loving friends of St. Luke's
Parish, Evanston:
February 1917—December 1920
St. Andrew's Day."

In a happy speech Mr. Grant told of his happiness at St. Luke's during almost four years there, and expressed regret at leaving what had been a real home to his wife and himself. Mr. Grant has become rector of Trinity Church, Chicago.

St. Luke's has just let the contract for a great organ to cost \$50,000, which will be executed by the Skinner Organ Company. It will have sixty-two stops, will be one of the largest church organs in Chicago, and will take a year to install.

The rector, Dr. George Craig Stewart, was one of the speakers at the annual dinner of the St. Andrew's Society of Milwaukee, on the eve of St. Andrew's Day. His subject was *The Perilous Distinction of Being Scotch*.

CHURCH OF THE ADVENT FREE OF DEBT

On November 5th a letter was sent out from the Church of the Advent, signed by the vicar, the Rev. Gerald G. Moore, and the members of the finance committee, setting forth financial conditions and asking a thank offering of \$2,000 to free the parish from all debt by November 21st.

This church was built in 1905 at a cost of \$10,000, of which \$5,000 was paid in cash and \$5,000 secured by a mortgage, which was reduced in December 1913 to \$3,500. For the next three years the church suffered financially in various ways, so that finally there was a debt of \$6,000 and a very disheartened congregation. But in 1917 the tide began to turn and \$4,000 was paid off, reducing the indebtedness to \$2,000.

The appeal resulted in a cash offering of \$3,533 by over three hundred people.

It was indeed, said Mr. Moore in a Thanksgiving letter, a "red letter day for the Advent. The Church is out of debt. We have \$1,000 on hand for a new church or rectory".

The services on Advent Sunday were of a particularly joyful character. Bishop Anderson confirmed and preached in the morning, and Bishop Griswold preached at the evening service. Among those confirmed by the Bishop was Mr. C. C. Keller, student and lay reader, who is assisting the vicar at the Advent and at St. Stephen's Mission near-by.

SUCCESS OF CAMPAIGN AT ROGERS PARK

In a recent letter we referred to the campaign for church attendance conducted throughout November at St. Paul's-by-the-Lake, Rogers Park (Rev. H. N. Hyde, rector). A special effort was made to increase

attendance at the Sunday evening services. The results have been unusual, far exceeding expectations.

"Attendance at evening prayer has increased by leaps and bounds. The evening congregation is now very nearly as large as that in the morning and bids fair to surpass it.

The increase seems to be due in part to the fact that people who come once to the evening service like to come again.

The last will and testament of Mrs. Ellen Griffen Herren, a devoted member and associate of St. Paul's-by-the-Lake, who died February 6th, provides a bequest of \$5,000 to be held in trust until a new church shall be erected in Rogers Park—provided said building shall be erected within fifteen years.

DR. BUDLONG'S DEPARTURE

The vestry of St. Peter's Church, Chicago, whose rector, the Rev. Frederick Grandy Budlong, D.D., has been called to the rectorship of the Church of the Ascension, Pittsburgh, met on November 15th, when they regretfully accepted his resignation. Doing so they placed on record "an expression of their deep affection for Dr. Budlong, their gratification over all which has been accomplished under his leadership, and their profound regret that conscience and duty call him to another field of labor. He will be followed by the loving remembrance, the best hopes and earnest prayers of the entire parish."

Dr. Budlong's resignation was effective December 8th. H. B. GWYN.

THE CHURCH'S HOUSING PROBLEM

LARGE EXTENSION of the work of the American Church Building Fund Commission was evidenced in reports presented at the board meeting on November 18th. The past ten months have been the most active in the history of the Commission, and have brought the policy of the trustees, the use by the Church of its trust funds for loans for building churches, rectories, and parish houses, almost to complete realization. Seventy-five per cent. of the permanent fund has always been available for this purpose. This limit having been reached, the use of the remainder has been accorded to the committee on loans. So far this year \$225,000 has been promised in loans, about fifty per cent. of which has been called for and paid, the balance being subject to call. The list of applicants for assistance along this line continues to increase.

A similar condition is shown in the income fund from which grants and gifts are made. Under these forms of help \$52,000 has been promised, of which \$23,000 has already been called for and paid, the balance being subject to call.

These conditions have impressed the trustees with the necessity of planning for future extension of the Commission's activities. This can only be accomplished by an enlargement of the permanent fund.

DEATH OF REV. E. H. INGLE

THE REV. EDWARD HENRY INGLE, since 1907 assistant in the parish of the Epiphany, Washington, D. C., died on November 20th, after a brief illness with pneumonia, at the Emergency Hospital, Washington, in his 82nd year. The funeral services were held in Epiphany Church two days later, and interment was in the Congressional cemetery.

Mr. Ingle was also born in Washington, in 1839, the son of Joseph and Susan (Childs) Ingle. He was ordered deacon by Bishop Johns in 1867, and in the same

year advanced to the priesthood. Three years later, in 1870, he married Imogene Tayloe of Powhatan, Va. He served first as rector of St. John's Church, Roanoke, and afterward had charge of Emmanuel Church, Athens, Ga., St. Bartholomew's Church, Baltimore, Md., and Christ Church, Millwood, Va. He also served as Archdeacon of Baltimore.

The Rev. Mr. Ingle was a classmate of the late Dr. McKim both at the University of Virginia and at the seminary. He was an uncle of the late Bishop Ingle, the first missionary Bishop of Hankow.

NEVADA HOLIDAY HOUSE

LAST SUMMER the Bishop of Nevada went to Lake Tahoe and on four acres given the Church for summer conference purposes built with his hands the Nevada Holiday House. It has a large living room with fine stone fireplace, kitchenette, dressing room, and front porch. The house is completely furnished for the Nevada clergy,



ALTAR AT GALILEE, NEVADA HOLIDAY HOUSE

who will divide the "season" among themselves and have delightful vacations. Near the House, in a grove of pines which seem planted for the purpose, is the outdoor chapel with its stone altar in a chancel which is due East. The nave will seat about 100. Each Sunday there will be an early Communion and an afternoon vesper service. Morning and evening prayer will be said at two resorts on the lake. The mission is called Galilee.



NEVADA HOLIDAY HOUSE, LAKE TAHOE

CONSECRATION OF ST. ANDREW'S CHURCH, LAWTON, OKLA.

ON SUNDAY, November 14th, Bishop Thurston, assisted by Archdeacon John J. Chapin and the Rev. H. Leach Hoover, minister in charge, consecrated St. Andrew's Church, Lawton, Okla. The Bishop preached on the text: "O worship the Lord in the beauty of holiness, let the whole earth stand in awe of Him." It would have been difficult to select a text more fitting.

St. Andrew's, completed about the end of 1919, is without question one of the most architecturally beautiful edifices in the Southwest. The plan was conceived by the Rev. Vincent C. Griffith, a priest architect who, having spent many years on the wide stretches of this vast state, was most successful in expressing architecturally the spirit of the prairies. The building of brick and stucco replaces an old frame structure used for years by the Church folk of Lawton and Fort Sill.

The new church has been occupied for a year and a half and has been completely supplied with the furniture necessary to a well appointed church. Practically all furnishings are memorial gifts. In the year the average congregation has increased 300 per cent. and the offering for the Nationwide Campaign will be ten times greater than in 1919.

While the new church was in process of construction the old frame building was turned into a parish house with all the equipment necessary. On Saturday evening before the day of consecration, a banquet and reunion of the men who had worked on the construction was held in the remodelled parish house. The men were the guests of Bishop Thurston. Masons, carpenters, painters, electricians, metal workers, and plumbers were happy to have this opportunity.

DEATH OF REV. EDWARD DOLLOWAY

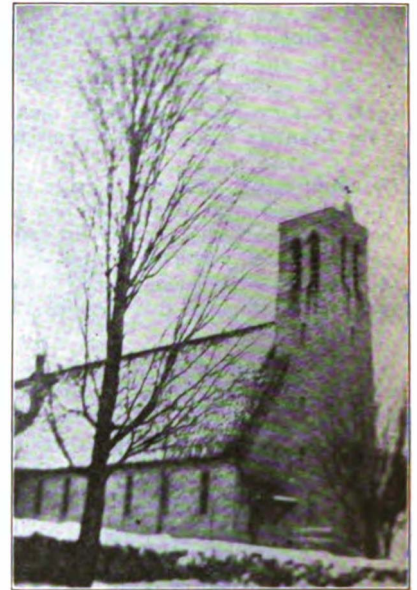
THE REV. EDWARD DOLLOWAY, a retired priest who had resided in Washington since 1917, died in that city last week at the age of eighty.

Mr. Dolloway was born in Oswego, N. Y., in 1840, the son of William and Huldah (Johnson) Dolloway, was graduated from Kenyon College in 1863 and from the General Theological Seminary in 1866. Made deacon and priest in 1866 and 1867 by Bishop Coxe, in the latter year he married Catherine C. Marsh. He served through his diaconate at Fort Adams, and afterwards in various charges in the state of New York, until in 1878 he assumed charge of a field in the diocese of North Carolina. Later he entered the government service, and, as stated above, ended his days at the national capital.

TO REBUILD MISSION CHURCH AT ONEIDA

INFORMATION was published in an August issue of THE LIVING CHURCH of the total destruction, as the result of a stroke of lightning, of the Indian Church of the Holy Apostles at Oneida, Wis., where we have one of the most successful of all our Indian missions in this country. The stone church, it will be remembered, was so completely destroyed that even the walls present little salvage.

In spite of the poverty of the Indians and the other burdens of the diocese of Fond



CHURCH OF THE HOLY APOSTLES Oneida, Wis.

du Lac, in which this church is located, efforts were at once made to accumulate a new building fund. Bishop Weller has appointed as a committee to solicit subscriptions, Mrs. E. O. Brown, Rhinelander; Miss Helen Freeman, of Fond du Lac, diocesan president of the Woman's Auxiliary; Miss Emily Haff, Oshkosh, daughter of a former missionary priest at Oneida; Mrs. Jerold L. Jenson, Stevens Point; Mrs. William H. Roddis, Marshfield; and Mrs. C. F. Dunbar, Wausau. So excellent has been the work of this committee that, with the insurance proceeds, \$4,000, as a nucleus, a fund now between \$13,000 and \$14,000 has been accumulated for the rebuilding the church. The total amount required is at least \$30,000. It is impossible that the whole amount can be raised in the diocese of Fond du Lac and still more impossible that the Indians themselves can assume a large share of the burden, though they have already raised a considerable amount for the fund. Those who are willing to assist may send contributions either through THE LIVING CHURCH or to the chairman of the committee, Mrs. Edward O. Brown, Rhinelander, Wisconsin.

The accompanying illustration shows the church as it was before its destruction. It was erected in 1886 as the result of many years of effort and sacrifice on the part of the Indians and their friends, and in spite of the fact that the original fund of several thousand dollars was lost through a bank failure in Green Bay. Much of the labor was given by the Indians themselves as a part of their contribution. A picture of the ruins appeared in THE LIVING CHURCH of August 7th.

The priest at Oneida, the Rev. William B. Thorn, has been obliged to resign owing to increasing infirmity, being nearly blind, and therefore recognizing that the work

requires a man able to be more active than he can be. The Rev. William Watson has been appointed to the charge. Mr. Watson comes from Flandreau, South Dakota, where he has been engaged in work among Indians, and is loaned to the diocese of Fond du Lac by the Bishop of South Dakota in the earnest hope of restoring the Oneida mission to its former prosperity, and to direct the rebuilding of the church.

DEATH OF FRANCIS LYNDE STETSON

ONE OF THE ABLEST and most influential of the lay deputies in General Convention passed to his rest in the death of Francis Lynde Stetson on Sunday afternoon, December 5th, at his home in New York City. Mr. Stetson entered General Convention as a deputy from New York in 1886, after which, omitting 1889, he served in each sub-



FRANCIS LYNDE STETSON

sequent Convention until 1916. A stroke of paralysis some two years ago ended his active life and he was unable to attend the Convention of 1919. For a number of years he was an active member of the committee on canons and on rules, and was especially an authority on the affairs of our European parishes.

Mr. Stetson was born at Keeseville, N. Y., April 23, 1846. He was educated at Williams College and at Columbia Law School and received the degree of LL.D. from St. John's College, Maryland. In the business world Mr. Stetson was senior partner in the firm of Stetson, Jennings, and Russell, attorneys and general counsel for J. P. Morgan & Co. and for the United States Steel Co. Grover Cleveland was a partner in the firm during the interval between his two presidential terms. Mr. Stetson was general counsel for the Northern Pacific Railway, the International Mercantile Marine company, the Erie railroad, the United States Rubber company, the Southern railway, and some years ago handled the reorganization of the Philadelphia and Reading.

In 1918 Mr. Stetson adopted as his daughter Miss Margery H. Lee, daughter of Alfred Lee of Germantown, Pa., and granddaughter of Bishop Lee, of Delaware. She is now Mrs. Eldridge L. Adams, of New York and, with her husband, has resided with Mr. Stetson and cared for him during his long illness. Mrs. Stetson died in 1917, having been an invalid for a number of years.

UTAH'S BISHOP VIEWS THE LAND

BISHOP MOULTON was pleased with his first trip into the Uintah Basin. Here, clipped from volume 1, number 1, of the *Utah Trust*, is what he thinks about this comparatively unknown country:

"One raves over the scenery and wonders why the citizens of Uinta do not play it up more. Down East where I used to live you hear all about the wonders of Colorado and California, but nothing of Utah. Now

Utah has something to talk about and we ought to begin. Press agents may tell the truth about Utah and tourists will hurry out of Colorado and never get to California.

"You look upon all sorts and varieties of scenery. More than once I thought it must be Switzerland—but it was always Utah. Utah with its snow tips: Utah with its white stripped, red faced, sober grey, steeple pointed, purple shaded mountains: Utah with its tumbling streams, swelling spreading brooks, muddy green torrents, and blue lakes; Utah with its roads chiseled out of the mountains, circling through the canyons, pushing their gray spirals over the peaks: Utah with its blue bells, green meadows, abundant valleys (standing so thick with corn that they laugh and sing), white lilies, red, pink, orange, white, yellow cactus, birches, mountain cedars, firs, poplars, sage: Utah with its meadow larks, turtle doves, blackbirds, magpies, bluebirds, wild canaries, red winged, yellow winged, red headed, yellow headed blackbirds, sage hens, sea gulls: Utah with its rabbits, prairie dogs, gophers, and mules—what is there for a tenderfoot from a textile town to do but to take off his hat at the glory he never beheld before?"

Incidentally, the *Utah Trust* is the new "organ" of the Church in Utah—one "dollar-a-year" worker which seems likely to earn the compensation it demands from its supporters! In its second issue one of the Bishop's readers, not satisfied, adds further description from his own point of view. H. D. M. speaks:

"It is to be hoped that when the Bishop next visits his basin he will go in—being vernacular—by way of Helper, as all sensible people do who go in October, and then he will see the mountainsides gray, bronze, emerald, gold, and red; the magnificent road, clinging, climbing up, always up, along the narrow shelf, winding in and out beside the gold and the red, now above it, into the gray and green, almost beyond the granite and the snow, shining like the gates of the New Jerusalem, straight into the impenetrable and everlasting blue.

"The canyon is very narrow, great mountain ranges stretching away on either side. It is perfectly astonishing at what angle trees will grow—the pines stand thick where it seems as if the earth must infallibly slip. High up, between the half-hidden canyon walls and the network of green pines, extend in many instances miles of pasture lands cut up into numberless little patches; for where the trees give up the attempt, the humble grass provokes grim nature to a smile. Sometimes the grass grows to the very summit, but often the sky-line is broken by a succession of sierras; now and then there is a tiny house. How people get up there or, having got up there, get down again, we know not, or what they live upon; for crops from one of the tiny ranches might be gathered into the pockets of a modern top-coat. If one of the houses should burn down or blow down, it would be only necessary to go out into the woods and get another, for all the material could be gathered a few steps from where it stood. It seems a part of the mountain and the woods, just as a bird's nest seems to be part of the tree. If there is anything in the influence of natural scenery upon the heart and mind, then these dwellers upon the heights are most fortunate, for to the west they have one of the noblest prospects upon earth; and to the east, range upon range of hills, varying in color as they recede, including, beyond perhaps the most unique and beautiful of the entire inter Rocky Mountain system, the intense blue and white of the Uintah group. "We reached the summit of the hill—

12,000 feet—at last. You would like to know what is to be seen there? Flying clouds, blue sky—everything to be imagined, in waking hours of forest, dale, and stream; high mountains and low mountains, one chain behind the other; and as one star differs from another star in glory so did one mountain differ from another mountain—tremendous gorges, the shadows of which may be seen miles away, crowned with eternal snow, cold, proud, looking down upon other mountains, a world of mountains, and out from them emerging streams with Indian names."

DR. FREEMAN SUCCEEDS DR. McKIM

THE REV. JAMES E. FREEMAN, D.D., for eleven years last past the rector of St. Mark's Church, Minneapolis, has accepted the call to become the successor of the late Rev. Randolph H. McKim, D.D., as rector of the Church of the Epiphany in the city of Washington, D. C.

Dr. Freeman was rector of St. Andrew's Memorial Church, Yonkers, for sixteen years before coming to Minneapolis. In 1911 he declined election to the episcopate of West Texas. He has been a member of several General Conventions, and is at the present



REV. JAMES E. FREEMAN, D.D.

time a member of the Council and also of the Departments of Missions, Social Service, and the Nation-wide Campaign. He is one of the most distinguished and beloved of the clergy of the Middle West. He will probably enter upon his new duties in Washington on February 1st next.

Dr. Freeman's ten years' rectorship of St. Mark's has witnessed the extinction of a large debt on the finest church property in the Northwest, the building up of a great metropolitan congregation, and the establishment and equipment (at Wells Memorial House) of the largest institutional work under Church auspices west of the Mississippi. Through his "Little Tribune Sermons" and his popular addresses at the afternoon vesper services in St. Mark's, Dr. Freeman has gained a wide hearing and exercised a strong religious influence, and his constructive leadership has been felt throughout the American Church. He was a deputy from Minnesota to the General Conventions of 1913, 1916, and 1919. In 1916 he was nominated for the presidency of the House of Clerical and Lay Deputies, receiving a large support. He was one of the prime movers of the Nation-wide Preaching Mission in 1916 and was one of the most influential advocates of the Nation-wide Campaign in the Convention of 1919 at Detroit. He was a member of the Board of Missions from 1913 to 1919 and has been a member of the Presiding Bishop and Council since its inception and organization.

PAROCHIAL AND HEALING MISSIONS

TWO NOTABLE Christian healing missions have been held in the Church of St. Michael and All Angels, Anniston, Alabama (Rev. Dwight F. Cameron, rector), and in St. Ann's Church, Nashville, Tenn. (Rev. G. H. Harrison, rector), by Henry Blandford, a layman whose permanent address is 619 East North avenue, Atlanta, Georgia.

Seven prayer circles of seven persons each were formed in Anniston and in Nashville the organization of prayer circles is progressing still. The Nashville newspapers were sympathetic and enthusiastic and the rector of St. Michael's, Anniston, states that the people of both local parishes attended twice daily and that the prayers and laying of hands upon the sick accomplished many partial and several complete cures of severe sickness and affliction.

ARCHDEACON DODDSON recently preached a mission in Trinity Church, Bellaire, Ohio (Rev. H. W. Hunter, rector). The Ohio Valley Sunday School Institute also held its meetings the same week and on Wednesday evening the missionary took for his subject The Home and the Family. To meet the objection to family prayer that there is no time in these busy days, the Archdeacon conducted prayers in the middle of his sermon, and showed that it took less than four minutes to read fifteen verses of the Bible, to say two prayers, the Lord's Prayer and the Grace. The Archdeacon is making an effort in all his missions to reestablish the family altar.

A PREACHING MISSION just concluded in St. Agnes' Church, Little Falls, N. J., under the Rev. Henry Baldwin Todd, has led to a real spiritual awakening in the parish.

THE REV. H. BAXTER LIEBLER conducts a mission in Grace Church, New Haven, Conn. (Rev. Frederick Leeds, rector), from December 12th to 17th inclusive. There will be two daily Eucharists, noon intercessions, children's mission service, and an evening mission service daily.

A WEEK'S MISSION, with daily services for children and for men, has been conducted in Portsmouth, New Hampshire, by the Rev. F. T. Henstridge.

PAROCHIAL MISSIONS were conducted in November by President Bernard Iddings Bell of St. Stephen's College at Christ Church, Hudson, N. Y., and at St. John's Church, Ithaca, the latter intended primarily for the students of Cornell University.

SYNOD OF SEWANEE

THE SYNOD of the Province of Sewanee, held in Louisville, Ky., from November 16th to 18th, was preceded by a series of meetings chiefly in the interests of Religious Education, which had been arranged by the diocesan board. Special sermons were delivered by the visiting bishops and clergy at both the morning and evening services on Sunday, and on Sunday afternoon a mass meeting of Church schools and congregations in the Cathedral was addressed by the Rev. Dr. William E. Gardner, Secretary of the Department of Religious Education. His address was illuminating and inspiring. Monday there were conferences on Religious Education in the Cathedral House both morning and afternoon—that in the morning being a parent-teacher's meeting, presided over by the Rev. Harry S. Musson, chairman of the diocesan board, with free discussion. In the afternoon, Dr. Gardner led the conference on the Christian Nurture Series, throwing much light on a perplexing subject, and Miss Mabel Lee Cooper of

Memphis, a member of the provincial board, spoke on The Making of an Efficient Church School Teacher. The same evening in the Cathedral house there was a mass meeting at which Dr. Gardner and Miss Cooper again spoke.

On Tuesday morning, a meeting of the Commission on Social Service was presided over by the Bishop of South Carolina and a conference on Social Service was led by the Rev. Charles N. Lathrop. The afternoon was given up to social purposes, delegates and visitors being taken for an automobile ride through the parks, after which a delightful tea was given by Bishop and Mrs. Woodcock in the Cathedral House.

The opening service of the synod proper, held in the Cathedral on Tuesday evening, was one of the most impressive ever held in this historic building. The Cathedral is the oldest church of the Anglican Communion in the state, and will (D.V.) celebrate its centennial in 1922. Led by the crucifer

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and choir of fifty male voices, followed by a large number of clergy and fifteen bishops, the long procession proceeded down the south aisle and up the middle, filling the entire length of both; the beautiful old church, rich in memories and outward memorials, adding dignity and beauty to the setting. Under direction of Mr. E. A. Simon, who presided at the organ and led by the magnificent choir of men and boys, which has few if any superiors even in the East, the hymns were heartily and yet musically sung, and the offertory anthem, Martin's "Ho, Everyone that Thirsteth", was the quintessence of harmony and perfection of tone blending.

Brief addresses of welcome by the Bishop of Kentucky and the Mayor of Louisville were responded to by the Bishop of South Carolina, president of the Synod. The chief address, by the Bishop of Tennessee on the Lambeth Conference, vividly depicted scenes incident to the Conference and told of famous and historical features of Canterbury Cathedral. Explaining the resolutions adopted at the close of the Conference, he said that an appeal was made for all people to mass into one body to promote love for the Creator. "The appeal was not one urging the consolidation of all Churches, nor was it one asking a Christian to join a particular Church. It was a plea for a great fellowship." Discussing problems confronting the Church, Bishop Gailor said steps must be taken to provide for the spiritual welfare of thousands of students in secular institutions. "The public schools are all right but they should be supplemented with some Christian education." In the first call of the selective draft for military duty, 41,000 men could not read or write. "The Church must help improve these conditions. We are the ones who are responsible."

Much to the surprise of visitors and residents upon leaving the Cathedral, the ground was found to be covered with several inches of snow, for which most were entirely unprepared.

Wednesday morning after the corporate Communion, the Synod organized for business and devoted most of that day and the next to reports of committees and provincial organizations for mission work.

The Bishop of Kentucky was elected president of the province and the Rev. Mercer P. Logan, D.D., and the Rev. F. H. Nickerson were reelected secretary and treasurer.

Ordinance I, Section I, was amended to conform with Canon 53, Section 6, providing that the synod be composed of a House of Bishops and a House of Deputies to sit and deliberate either together or separately as the bodies shall choose.

A resolution by the Bishop of South Carolina, urging more rigid censorship of moving picture films under national and state legislation was unanimously adopted without debate. Other resolutions adopted involved endorsement of the plan for Church Unity of the Lambeth Conference, adoption of plans for a summer religious training school at the University of the South, and advocacy of a Church Survey. Upon invitation of the Bishop of Georgia, it was decided to hold the next meeting in Savannah, Georgia, October 25, 1921.

Wednesday evening, at a meeting in Calvary Church in the interests of the Nationwide Campaign, the speakers were Thomas Dix, a layman of St. Louis, and the Rev. Louis G. Wood.

The closing session was an inspirational meeting on Thursday evening in St. Andrew's Church on the Church and Social Problems, when, after a review and forecast of the synod by its presiding officer, an

eloquent address was delivered by the Rev. W. Russell Bowie, D.D., who said:

"A love like the love of Christ is the root of all social programmes. The greatest problem of Christian Social service means the will to carry the spirit of love that exists in the home out into the world. To be a Christian, is to be a Christian all through, or not a Christian at all. Our challenge is to try to follow the will and the mind of Jesus in the things of every day."

Mention should be made of the entertainment given by Mr. and Mrs. Gilmer S. Adams in compliment to the synod and in the nature of a farewell, when a bountiful buffet supper, served between the closing business session and the final evening service, obviated the necessity of the visitors scattering between meetings.

This synod has been pronounced on all

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sides the best ever held. About two hundred delegates attended, and the spirit of fellowship and oneness of purpose was marked.

In connection with the synod, business sessions of the Woman's Auxiliary were also held on Wednesday and Thursday. After the corporate Communion on Wednesday, Bishop Woodcock delivered an address of welcome which was responded to by Mrs. Staton, president of the East Carolina branch. Miss Nannie Hite Winston, president of the Kentucky branch, presided capably throughout the sessions, using the beautiful gavel of white holly mounted in silver which was presented several years ago to the provincial organization by Fannie Staton in memory of Virginia Dare, the first white child born and baptized on American soil. Miss Winston was elected president of the Provincial Church Service League and Mrs. John Scott of Lexington was re-elected secretary.

Noon-day prayers and meditation were by the Bishop of Mississippi and in the afternoon addresses were delivered by Miss Grace Lindley on The Inspirational Side of the Reorganization of Woman's Work in the Church and by Miss Elizabeth Matthews on The Church Service League.

On the following day a provincial unit of the Church Service League was formed of which Miss Winston was elected president. Miss Winston was also elected provincial representative on the National Board of the League. The Bishop of South Carolina conducted the noon-day prayers and Meditation, the Bishop of Atlanta having kindly served as chaplain that morning, and in the afternoon a helpful and interesting conference on the United Thank Offering was conducted by Mrs. Cowan of the diocese of Lexington. This was followed by a "demonstration" entitled The Blue Box Convention, in which about a dozen women participated in dialogue.

Daughters of the King and Girls' Friendly Society held group conferences and the latter formed a provincial council of the Church Service League. Miss May Tharin of South Carolina was elected secretary treasurer.

BEQUEST

THE WILL of Joseph W. Bliley leaves \$300 to the Church Home at Richmond, Virginia.

MEMORIALS AND GIFTS

TWO EUCHARISTIC CANDLESTICKS presented to Christ Church, Guilford, N. Y., were blessed on the First Sunday in Advent.

A SET of violet vestments recently presented to Calvary Church, Syracuse, N. Y., was blessed on the Sunday next before Advent.

TWO NEW altar lights have been given to St. Andrew's Church, Hanover, Mass., in loving memory of the Rev. Joseph Dinzey. They were dedicated and used on All Saints' Day. A commemorative service, with Holy Communion, was also held on Saturday morning, November 27th, the anniversary of the death of the Rev. Mr. Dinzey.

ON NOVEMBER 28th. there was unveiled in Calvary Church, Brooklyn, N. Y. (Rev. John Williams, rector), a memorial art glass window presented by Frances Elizabeth Hall in memory of her parents and three brothers. The window shows the figure of Christ, carrying the scroll in His hand, and at His back is one of the pillars of the Temple. At the right are seen the distant "many mansions". The Christ figure is

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9. The Soldier Who Forgot Himself
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A SERIAL

by a Canadian writer, Miss Blanche Gertrude Robbins, will begin in January. As it describes the adventures of a boy who is cast ashore on a remote island on the Bay of Fundy, and who solves the mystery of the lighthouse keeper's niece, it will appeal to both boys and girls.

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robed in ruby red contrasted with white; the trees and the shadow of distant hills form a composition rich in color.

MISS ALICE VEADER has presented to St. Paul's Church, New Haven, Conn., for the high altar, a white silk chalice veil and burse in memory of her friend, the late Miss Harriet Benton Phelps, a devoted communicant who died a year ago. The design on the veil is a butterfly with spread wings and on the burse a peacock, standing, both worked in traditional colors. The reverse of the veil bears the embroidered inscription:

"In Memory of
HARRIET BENTON PHELPS
Died December, 1919,
R. I. P."

AT EMMANUEL MEMORIAL CHURCH, Champaign, Ill., on Sunday morning, November 21st, the art memorial window immediately over the high altar, in memory of the late David Walker Dresser, D.D., and Sarah Caroline (Cundall) his wife, was dedicated by the rector, the Rev. Dr. George P. Hoster. The window, the gift of Dr. and Mrs. J. L. Polk, was furnished and installed by the Gorham Co. The subject is The Presentation of Christ in the Temple. For sixteen years Dr. Dresser was priest in charge and then rector of the parish.

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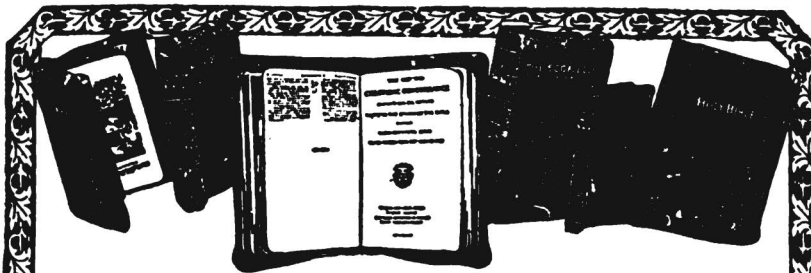
Clerical Vacancies—Rector's Reception—The G. F. S. at Syracuse

THE DIOCESE is feeling the effect of the nation-wide shortage of clergy, and vacancies occur more rapidly than they can be filled. Grace Church, Carthage, is vacant with the removal of its rector to Ohio. The Rev. Ralph Bray, rector of St. John's, Auburn, for the past four years, is leaving to take charge of St. Mark's Church, Riverside, R. I. One city parish has been trying for some time to secure a curate, and at least one mission field is vacant. A brief survey of the clergy list shows the appalling rapidity with which the personnel of the diocese changes. Of a total of one hundred and eighteen clergy now in active parochial work only 27 were attached to the diocese ten years ago. Of 53 added in the past six years, only fifteen were ordained in this diocese. To fill late vacancies clergy have been drawn from Canada, Spokane, New York, New Jersey, Kansas, and Pennsylvania.

ABOUT FOUR HUNDRED persons attended a reception in honor of the Rev. J. A. Springsted and his wife, at the parish house of St. Luke's Church, Utica, of which Mr. Springsted recently became rector.

A JOINT MEETING of the branches of the G. F. S. of Syracuse was held on November 22nd in the parish house of Trinity Church. About one hundred and fifty sat down to dinner, Mrs. W. E. Jones, president of the associated branches of the city, presiding. Brief remarks were made by Mrs. Pratt, First President, the Rev. Messrs. Jaynes, Root, Haydn, Taylor, and Wootton, and Mrs. Charles Fiske.

DR. THOMAS PARKER BOYD, rector of St. Paul's Church, San Francisco, has been giving a series of lectures for the International New Thought Alliance in the city of Syracuse. The advertisement announced that he would also conduct classes and healing clinics. So far as can be ascertained, none of the clergy of the city are acting as his sponsors.



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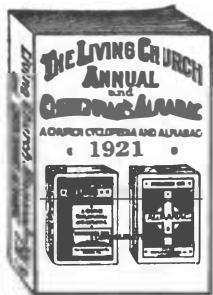


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CONNECTICUT

CHAUNCEY B. BREWSTER, D.D., Bishop
EDWARD C. ACHESON, D.D., Suffr. Bp.

Brotherhood of St. Andrew—St. James' Church,
Danbury—United Lenten Services

THE ANNUAL meeting of the diocesan assembly of the Brotherhood of St. Andrew was held in Trinity parish, New Haven, on December 6th, beginning with an evening devotional service conducted by Bishop Acheson, and followed by supper and a business meeting. The assembly was addressed on Service by G. Frank Shelby, general secretary of the Brotherhood. The annual corporate Communion of the New Haven local assembly was held on St. Andrew's Day in the morning chapel of St. Paul's Church, New Haven, the rector, the Rev. Henry Swinton Harte, chaplain, being the celebrant.

AS SOON as St. James' Church, Danbury, has its new parish house it will introduce week-day religious instruction.

THE UNITED LENTEN SERVICES of the New Haven churches will be held in St. Paul's Church. It is planned to make them preaching services dealing with the fundamentals, the general subject to be Have You Understood Christianity?

LOS ANGELES

JOSEPH H. JOHNSON, D.D., Bishop

San Bernardino—Bishop Osborne Conducts Quiet Day

THE CONVOCATION of San Bernardino held one of the best meetings in its history at St. Stephen's mission, Beaumont, on November 19th. Before the opening service Bishop Stevens blessed a processional cross recently presented. At the Holy Communion Bishop Stevens celebrated, assisted by the Rev. Charles E. Maimann, and Rural Dean R. A. Kirchhoffer. At a business meeting in the woman's club house missionary reports all showed progress. The Woman's Auxiliary of the convocation met at the same time, both groups joining for luncheon. At the joint meeting which followed Bishop Stevens spoke on the Nation-wide Campaign, and the Rev. P. A. Easley on Practical Methods in the Church school. There were about one hundred and ten delegates. The next Church school rally of the convocation will be held on December 12th at St. John's Church San Bernardino.

A QUIET DAY for the clergy, preparatory to the preaching mission, was conducted at St. Matthias' Church, Los Angeles, on November 26th, the addresses being given by Bishop Osborne, retired Bishop of Springfield, whose home is now within the diocese.

LOUISIANA

DAVIS SESSUMS, D.D., Bishop

Burglary at St. Anna's Church, New Orleans

ST. ANNA'S CHURCH, New Orleans (Rev. E. W. Hunter, rector), has been burglarized. A Catholic parish, its doors are always open to a scattered, poor, but numerous people, who at different hours of the day may be seen kneeling before the altar, some with baskets, others with sacks, others with tools of labor. Some miscreant taking advantage of this fact robbed the altar of all the sacred brass, consisting of two large Eucharistic candelabra, one large crucifix, three large seven-branched candelabra, two three-branched candelabra, and two altar vases. Although the loss was reported at once, the articles have not been recovered, and it is feared that they may have been broken into pieces and sold for old brass. The loss is estimated at \$500 at the least.



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602. Outline drawing, The Star. "Christmas Greeting."

603. "Glory to God in the highest." Outline drawing. "A Joyful Christmas."

604. "For unto you is born", etc. Outline drawing. "A Merry Christmas."

605. "And suddenly there was with the angel." Outline drawing. "A Joyful Christmas."

606. "And this shall be a sign unto you." Outline drawing. "A Happy Christmas."

607. "Glory to God in the Highest." Nativity scene.

608. "Silent Night! Holy Night!"

Set of 8 cards, no duplicates, 24 cents.

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701. "A Blessed Christmas." Correggio's "Holy Night." Verses, "Angels from the realms of glory."

702. "Christmas Greeting." Adoration of the Kings. Verses, "Eastern sages at His cradle."

703. "A Happy Christmas." Adoring Shepherds. Verses, "The first Nowell."

704. "A Joyful Christmas." Wise Men on Camels. Verses, "As with gladness."

Five-cent Cards—Continued.

705. "Christmas Greeting." Raphael's Adoration of the Christ-child. Verse, "We three kings of Orient are."

706. "A Happy Christmas." Sistine Madonna. Verse, "Christ by highest heaven adored."

707. "Christmas Greetings." Nativity scene. Verses, "In a manger lowly."

708. "A Joyful Christmas." Nativity scene with adoring angels. Verse, "When Christ was born of Mary free."

709. "A Merry Christmas." Correggio's Holy Night. Verses, "'Twas Mary, Virgin pure of holy life."

710. "A Happy Christmas." Van Dyck's Nativity. Verse, "Shepherds have found Him, sages have crowned Him."

711. "Christmas Greetings." Lerolle's Arrival of the Shepherds. Verse, "Away in a manger, no crib for His bed."

712. "Christmas Greeting." Merson's Arrival at Bethlehem. Verse, "The foxes found rest, and the birds had their nest."

Set of 12 cards, as above, no duplicates, 60 cents.

TEN-CENT CARDS

Printed in four colors

Each a folder, 6¼ x 3½. Same general style as the foregoing series but of double size.

801. "A Merry Christmas." Wise Men following Star. Verses, "From the eastern mountains."

802. "A Merry Christmas." Outline drawing, angels adoring the Christ-child. Verses, "Good Christian men, rejoice."

803. "A Joyful Christmas." Nativity scene. Verses, "Lo, within a manger lies."

804. "A Peaceful Christmas." Correggio's Holy Night. Verses, "All my heart this night rejoices."

Set of 4 cards, no duplicates, 35 cents.

MOREHOUSE PUBLISHING CO.

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MILWAUKEE, WIS.

SACRAMENTO

WILLIAM H. MORELAND, D.D., Bishop

Bishop's Pastoral Letter

BISHOP MORELAND has issued a pastoral letter relating to the importance of adequate preparation for the approaching annual parish meeting and the diocesan convention. The Bishop points out the necessity of using wisely and energetically the closing weeks of the year, as the well-being and prosperity of the parishes and missions will turn on the good use of these critical weeks in November and December.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop
THEO. I. REESE, D.D., Bp. Coadj.

More About the Church at Athens—Institute at Columbus—Boys' Choir Organized—"Interchange" of Pulpits

THE CHURCH at Athens had a promising work nearly thirty years ago, and then the field was abandoned till about fifteen years ago, when the Rev. Alfred Buckland became rector, also ministering to the missions of Logan and Nelsonville. Churches have now been built in all three stations and they are all free from debt. The Rev. Dr. Stires superintended the building of the Athens church and a well constituted and churchly building is mainly the result of his faithful and untiring labors. Both Bishops were present at the recent dedication, and nearly all the clergy of the Columbus convocation. The church is very completely equipped and it is expected that a furnace will soon be installed. The altar cross, vases, and Eucharistic lights were given by a friend in memory of Mrs. Buckland, the wife of the first missionary. The church cost \$15,000.

A CHURCH school institute was recently held in Trinity parish house, Columbus. One hour conferences were conducted by Mrs. Bigler of Delaware for the primary department, and by Miss Edith James of Toledo for the junior and senior departments. At an evening joint conference of all departments addresses were given by Mrs. Bigler, Miss James, and Miss Mary Cook, diocesan educational secretary, and a movement was started to organize the week-day school according to the Gary or Grand Rapids plan.

A BOY CHOIR has just been organized for St. Andrew's chapel, Columbus (Rev. James S. Attridge, minister in charge). The choir sang for the first time on November 14th, and showed good training. A processional cross and American flag were presented to the choir by Mr. Drescher and the woman's guild made and presented the vestments.

TWO LARGELY attended convocational meetings of the Woman's Auxiliary have just been held, one in Zanesville, the other in Chillicothe. Addresses were made by the convocation officers and Mrs. W. T. Wells, the newly elected diocesan president.

DURING NOVEMBER the Rev. E. F. Chauncey, rector of Trinity Church, Columbus, is again exchanging pulpits with the Rev. Dr. Maurer, pastor of the First Congregational church, as was done last year. Perhaps the word exchange is hardly correct for the first two Sunday evenings in November the Congregational church was closed and pastor and people were supposed to attend Trinity church. Then the last two Sundays in the month Trinity was closed and rector and congregation were expected to attend Dr. Maurer's church and hear him preach.

SOUTHERN VIRGINIA

BEVERLEY D. TUCKER, D.D., Bishop
ARTHUR C. THOMSON, D.D., Bp. Coadj.

Change in Time and Place of Diocesan Council

AS THE new St. Andrew's Church, Norfolk, will not be completed in time for the diocesan council, the Bishop announces that the council will be held in St. Paul's Church, Newport News, on January 25th. St. Paul's was originally chosen for this council, but yielded its place to the new St. Andrew's. Bishop Tucker calls attention also to a "diocesan day" suggested by the executive committee of the diocese for the time of the council. "This was the Godly custom in the old diocese of Virginia and would bring our people more closely in touch with the interests of the Kingdom."

WESTERN NEW YORK

CHARLES H. BRENT, D.D., Bishop
DAVID LINCOLN FERRIS, Suffr. Bp.

Bishop Walker's Portrait—Congregation of St. Andrew's, Buffalo, Sells to Diocese and Will Remove

AT THE annual parish meeting of St. Andrew's Church, Buffalo (Rev. H. F. Rockwell, rector), it was decided to dispose of their present property on Goodell street to the Bishop and Executive Council. Pending purchase of a site and erection of buildings, the congregation has accepted the generous offer of the rector and vestry of Trinity Church to use Christ Chapel. This is a separate stone building adjacent to Trinity Church, on Delaware avenue. The interior, redecorated and furnished within recent years under the direction of Mr. R. A. Cram, is considered one of the most perfect architecturally in the country. The provincial Houses of Bishops and Deputies held their recent synod meetings in Christ Chapel. It is expected that the removal will take place early in the new year.

THE HEIRS of the late Mrs. William D. Walker have presented the large oil portrait of Bishop Walker to the Buffalo (N. Y.) Historical Society and it hangs in the gallery of the rotunda near the Bishop Walker Memorial case.

Educational

THE REV. DR. GEORGE P. ATWATER of Akron, Ohio, has been appointed chairman of the committee composed of members of the boards of religious education in Ohio and Southern Ohio to formulate plans for the proposed conference in Gambier next summer, to be patterned after that in Racine. It is hoped the same speakers and leaders can be used in both places.

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