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VOL. LXIV

MILWAUKEE, WISCONSIN, DECEMBER 18, 1920

NO. 7

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Jesus Christ is born to-day."

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The carol was first published in England in 1708, and not long afterward it was introduced into America by the *Unitas Fratrum*, also known as Moravians, who used the carol in their Pennsylvania missions to the Indians. On one occasion early in the eighteenth century, it is recorded that it was simultaneously sung in half a dozen different Indian tongues.

This is one of many beautiful carols which appear in

### THE NEW HYMNAL

Published by

**THE CHURCH PENSION FUND**

14 Wall Street, NEW YORK

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*A Weekly Record of the News, the Work, and the Thought of the Church*

Published by the MOREHOUSE PUBLISHING CO., 1801 Fond du Lac Avenue, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

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THE FACT and method of organizing Christian forces has thus far commanded our thought. If the Churches federate, it is that the world may be better. If organic union should be accomplished it is not an end in itself.—*Rev. Frank Mason North.*

# The Living Church

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VOL. LXIV

MILWAUKEE, WISCONSIN, DECEMBER 18, 1920

NO. 7

## EDITORIALS AND COMMENTS

### The Year's Summary

[Being the Editorial printed in *The Living Church Annual* for 1921\*]

#### SUMMARY OF STATISTICS FOR 1920

As Compared With Those of 1919

including the United States and Foreign Missions

	1920	1919
Clergy .....	5,987	5,960
Candidates for Orders .....	310	306
Postulants .....	388	374
Lay Readers .....	3,139	3,106
Parishes and Missions .....	9,031	8,586
Baptisms—Infant .....	50,315	46,535
Baptisms—Adult .....	10,025	9,204
Baptisms—Not specified .....	5,257	6,157
Baptisms—Total .....	65,597	61,896
Confirmations .....	50,779	47,859
Communicants .....	1,096,895	1,085,068
Marriages .....	28,485	26,027
Burials .....	47,788	55,580
Sunday School—Teachers .....	48,656	47,979
Sunday School—Scholars .....	417,695	412,450
Contributions .....	\$24,392,091.64	\$21,451,346.17

THE outstanding feature of this year's *Annual* is the record of the changed national organization of the Church, beginning page 145. The Presiding Bishop and Council, with its six departments, is the new experiment in the government of the Church. Some criticism has been made of the increased number of clergy withdrawn from priestly work for secretarial and other office activities. A count of such officials, embracing only those who are on salaries and devote full time to their work, shows that 1 bishop, 19 priests, 6 laymen, and 2 women comprise the staff of the various departments—not counting the women's organizations federated as the Church Service League. Two years ago the corresponding staff, under the old order, consisted of 1 bishop, 9 priests, and 4 laymen, while the two women of the present staff were then under the Woman's Auxiliary, but pursuing the same duties as at present. The increased number of such officials is found, on comparison, to apply wholly to new activities. Four clergy comprise the complement of the bureau for work among the foreign-born, five that for the Nation-wide Campaign, and one for the newly-organized publicity department. Of the added lay workers, one is the treasurer (now a salaried office, combined with that of executive secretary of the department of finance), and one is an additional secretary in the department of religious education. If, therefore, one would question the

expediency of such additions to the force of secretaries at the Church's headquarters, he must limit his inquiry to the question of whether the new activities—the Nation-wide Campaign, the bureau for the foreign-born, and the publicity department—are worth while. Except for the one added lay secretary in religious education—who fills a new field entirely—the old activities have no larger salaried force under the new order than under the old. So also the (very real) question as to the expediency of detaching clergy from priestly work for such activities must be considered in connection with the further question as to whether competent laymen are available for the purpose.

A second notable change in organization is shown in connection with the women's organizations now federated in the Church Service League. Beginning on page 180 we have brought together the record of those organizations, printing them in the order in which they are named in the League. This separates the Woman's Auxiliary from the missionary organization, in connection with which it has always been printed, but only to dignify the Church Service League with a separate heading and to group together its constituent organizations now detached from the various classifications in which they had hitherto appeared.

The Junior Auxiliary now appears under its new name of The Church School Service League (page 190), though the transition has not been completely accomplished.

It is interesting to trace the gradual rise of the *national* phase of the Church's work. In the present *Annual* the chronicle of national organizations, official and unofficial, but including provincial and diocesan commissions dependent on the national organization, extends from page 140 to page 211, thus covering 71 pages. We may compare with this the record of organizations of national scope in the first issue of *The Living Church Annual*, that for 1882, when the corresponding material covered six and one-third pages. The difference in space required is the measure of the growth of nation-wide work and, perhaps, of nation-wide perspective. Surely this records a remarkable change in the attitude of Churchmen with respect to Church work, all of which has been accomplished in a single generation.

WITH RESPECT to the statistics of the Church we direct attention to the table printed on page 70 which indicates, from the government census figures, that our communicant list has not quite kept pace with the growth of

\* *The Living Church Annual: The Churchman's Almanac and Cyclopedia* for 1921. Milwaukee: Morehouse Publishing Co. Paper, 85 cts. Cloth, \$1.15. Postage additional.

the population of the country during the decade from 1906 to 1916. It will be remembered that during this decade the immigration was almost wholly from countries from which the Anglican Communion draws no adherents. Every such immigrant adds to the disproportion between Churchmen and other Americans, and our growth otherwise has not been sufficient to offset this handicap. Yet the net increase of communicants during those ten years amounted to 180,028, which, though less than for some other periods of equal length, by no means shows the Church to be at a standstill.

But our net ratio of growth continues small. Turning now to page 445 we find the increase in communicants in the past year to be 11,827, or slightly over one per cent. A year previous the gain was only 6,156. Up to half a dozen years ago the normal annual gain was something in excess of 2 per cent. It has now continued at a lower rate for several years.

And the diocesan tables (pages 446-449) show the usual perplexing number of decreases. Five out of seven New England dioceses report fewer communicants than they did a year ago, the net decrease for the province being 3,566. There are smaller net losses in the sixth and seventh provinces; while the only really satisfactory gain is in the third province, where the increase is 11,005, or 5 per cent. Indeed, since the total gain for the whole country is only 11,827, it follows that for the entire Church outside that province the year's net gain is only 822 communicants. Still closer analysis shows that the diocese of Washington has increased its communicant list during the year by 7,497 (net), being nearly two-thirds of the gain for the whole Church. We have verified the fact but have received no explanation of it. A 7 per cent. gain in the diocese of Maryland and 3 per cent. each in Delaware and Erie account for most of the remaining gain; and except for a loss of 5 in the diocese of Harrisburg no diocese in this province records a loss—the only province of which this can be said. In all the Church, a net loss of communicants is reported in 37 out of 90 dioceses and missionary districts.

In each case, losses reported have been verified by correspondence with diocesan authorities and many corrections have been made in official figures. Extensive pruning of lists is responsible for losses in Western Massachusetts, Rhode Island, Connecticut, Albany, Long Island, Indianapolis, Northern Indiana, and very likely in other places not especially explained. Mississippi and Nevada report that the population of the states has decreased and the Church suffers its share of loss. This is true of rural communities generally. Exodus from seaport towns during the war, not cured by return, and now assumed to be permanent, is reported by Florida. Southern Ohio has rigidly corrected inflated lists. All of these explanations do but bear witness to the deplorable fact that a loss of alarming dimensions is annually sustained by mere drift of communicants away from the Church. Perhaps the Nation-wide Campaign, through its every-member visiting, may do something to stay these losses.

As to the other statistics of the Church there has been an increase of 27 clergy; 4 candidates for orders; 14 postulants; 33 lay readers; 445 parishes and missions; 3,701 baptisms; 2,920 communicants; 2,458 marriages; 677 S. S. teachers and 5,245 pupils; and of \$2,940,745.47 in contributions. There is a net loss in burials to the remarkable extent of 7,792, or more than 16 per cent., which we must probably account for by the fact that the deaths from the influenza epidemic swelled the burial list to that extent a year ago.

We are recording also (pages 450, 451) the financial progress made by the Nation-wide Campaign to November 1st; while some further information, though closing at an earlier date, is given in the cyclopedia section, page 99. So far as reported no diocese or missionary district had completed its quota up to November 1st except those listed on that page. Actual payments to November 1st—five-sixths of the year being past—aggregate slightly under 60 per cent. of the pledges for a year; but many of those pledges were dated from periods later than January 1st, so that they cover less than the full calendar year past. The relation between quotas and payments actually received to November 1st (10 months) is very uneven; 17¼% paid in first province; 18% in second; 33½% in third; 39% in fourth; 18½% in fifth;

17¼% in sixth; 33% in seventh; 18¼% in eighth. But this does not include amounts in the hands of parochial and diocesan treasurers and not yet transmitted to the national treasury.

WE were reading in the *Christian Century*, the excellent organ of the Disciples sect, a thoughtful article entitled *The Coming Catholicity*. The name of the writer, B. Z. Stambaugh, seemed vaguely familiar, but the description, "minister Congregational Church, Marlborough, Mass.," seemed not much help in identification.

And then, of a sudden, we recalled that remarkable item of news connected with that name, that was published in *THE LIVING CHURCH* of November 20th. This must be the gentleman whose resignation of his Congregational pastorate in Massachusetts, whose confirmation by Bishop Lawrence, and whose acceptance of a position on the staff of St. Paul's Cathedral, Detroit, were all reported, together with a most remarkable letter to his late congregation in regard to the step he was taking.

Yes, the name and place are the same. He was still loyal "to the great essentials for which Congregationalism has struggled." He had not modified his "antagonism to any of the faults in Episcopalianism." Lauding the Bishop of Michigan, he declared that the said Bishop "and the men whom he has gathered about him" "recognize that, by accepting episcopal ordination, I am in no sense to be taken as repudiating my former ministry or yielding to any new conviction. They receive me," he continued, "as a free Christian who is best able to work under the environment which they offer, but who does not thereby recognize it as essentially a better environment than the one he is leaving." "Doctrinally," he saw no difference between the two "environments"—though whether this were a compliment to the Bishop of Michigan or to the Congregationalists of Marlborough, Mass., he judiciously refrained from saying. And he concluded his letter by a reference to "the detestable insolence and narrow mindedness toward other denominations which is still shown by a small, dwindling, but noisy group in the Episcopal Church," which he was proposing to "denounce as vigorously" as he had denounced it among Congregationalists.

And so we turned again to the article in the *Christian Century*. "Coming Catholicity" had been Dr. Newman Smyth's alliterative phrase; another Congregational minister would naturally employ it with Dr. Smyth's book in mind. Mr. Stambaugh's "vision" of that Catholicity is rather interesting. He believes divisions in Christendom and breaks from the old Church to have been justified, but not these later separations from the separatists, that take people to "so-called liberal cults"—"from Christian Science to Spiritism, or Theosophy, or New Thought, or the Higher Life, or Bahaism, or the Vedanta Center, or what not." He sees that "the real tragedy of denominationalism is not the fact that these separations have been made, but the unnecessary continuance of our divisions." He tells of the various cravings of his own spiritual nature, which seem to him to demand various different "churches" for their satisfaction. He sees that all these needs "ought to be provided, under varying conditions, in every church." He wishes to stand for all real essentials, by whomever these may be held. And he tells of his vision of the "future church" in language somewhat vague, for it is to be all-inclusive; "not only holy, but catholic."

In short, though a little weak in his logic, Mr. Stambaugh's paper shows a real, if decidedly blind, groping after something better than denominationalism. Yet we seek in vain for any indication that in applying for holy orders in the Church, as apparently he has done, he is taking any other step than that from one denomination to another. And this is his conception of holy orders in this "Coming Catholicity", as he relates it in his magazine article:

"Yes, in the holy catholic church, Roman orders, Eastern orders, Anglican orders, Methodist orders, and Congregational orders will be offered freely to all ministers, and no minister will be satisfied with Roman orders alone, or Greek, or Anglican, or Congregational, but will seek the wider ordination which includes them all. To consecrate a new Bishop of Rome, or a new Arch bishop of Canterbury, there will be a grocer's clerk, a coal miner

a banker, and a Y. M. C. A. secretary to lay hands upon their heads, along with the cardinals and kings."

And so with its coming worship:

"There will be ancient liturgies occasionally in Quaker meeting-houses, Methodist class-meetings in Westminster Abbey, Salvation Army meetings in the Old South Church, and Congregational ministers officiating at high mass in St. Peter's. The sacraments, with wide variety of ceremonial, will be offered regularly to all, but no one will be told that without them he cannot be included in the mercy of God."

Now it ought to be clear that to ordain a man who has reached only the position attained by Mr. Stambaugh would be the gravest injustice to him. The ordination service would compel him to participate in what would be little more than an act of blasphemy. And after it were over, we should only have introduced the unhappy deacon or priest into an "environment" that would mean continual misunderstanding and unhappiness to him. If, out of the six thousand clergy of the Church, he could find a dozen men who would be in sympathy with his position we should be surprised, and he would soon discover that each of those dozen was a different kind of pure individualist from himself; and individualists are apt to be rather impatient with one another. That is why they are individualists. Coming with the expectation of "denouncing vigorously" some of those whom he should find already in the Church, and who, apparently, are left outside of Mr. Stambaugh's beautiful vision of all-embracing catholicity, Mr. Stambaugh might be saddened by the discovery that vigorous denouncing is a game at which two can play, and that those who did not share his vision might be quite as blessed with that ability as is he himself. Reformers are often useful; but Mr. Stambaugh's genial expectation of coming into the sacred ministry for the purpose of reforming those of us who, having been in the communion of the Church since infancy, might decline to be reformed, would seem a thankless task. Mr. Stambaugh would find himself the lone wise juror in the company of eleven hopeless imbeciles who disagreed with him. In short, his ordination would bring him nothing but unhappiness in the midst of his new environment; and since that environment, according to his own unbiased testimony, is essentially no better than that which he is leaving, why leave? Why not reform the Congregationalists?

Moreover, our latest information as to the customs of the diocese of Michigan does not indicate that cardinals or kings are always there available as participants in an ordination, though it may be that an indicted United States senator might be acceptable in place of a king, unless a change of venue to Doorn could be arranged, while a manufacturer of automobiles seems the nearest local approach to a cardinal. So also the Michigan public schools, excellent though they be, may not adequately have trained the grocers' clerks and coal miners among their clientele to lay hands suddenly or gracefully upon the greatest of reformers, and Y. M. C. A. secretaries are hopelessly bound by petty rules and restrictions. So, except, perhaps, for the bankers, we see a little difficulty in supplementing, on the lines suggested, any deficiency in the orders conferred by the justly praised Bishop of that see along with the laying on of the hands of the presbytery.

We grant that it is a little late for Mr. Stambaugh to meditate on these lines after he has already resigned his pastorate, and, presented by some indulgent priest, has undergone the process of confirmation at the hands of a bishop. But we trust his advisers will suggest to him the expediency of remaining in lay communion with the Church until he can study a little more deeply into her history and her ways. Moses and St. Paul are good examples of men who retired into some degree of solitude in order that they might carefully look before they leaped. By emulating their example, Mr. Stambaugh may become a third in that noble partnership. Lay communion, a secular job, and a spirit of humility constitute the best sort of environment in which to prepare for that reforming movement which Mr. Stambaugh contemplates.

And we deem it simply impossible that we have examining chaplains who will pass, or standing committees that will recommend, or bishops who will ordain a candidate whose lack of preparation for the sacred ministry is so glaring as that which Mr. Stambaugh reveals in his two written epistles,

in spite of his evident seeking after something better than thus far he knows. Seeking, he may, some day, find.

THE suggestion by the Bishop of Harrisburg that on Sunday, January 2nd, in connection with the special prayers to be offered for the Russian Church, special offerings be taken in our churches for the relief of Russian refugees, seems to us an admirable one. The close relationship now existing between the American and the Eastern Churches calls upon us especially for fraternal aid to these people as our brethren in the one Church. In their distress they cry to us for help. God has kept us, the American people, from the devastation and want that are so widespread in the world. We have done much, it is true, to relieve distress; but this latest cry from Russian Churchmen to American Churchmen must be listened to; the appeal must be met.

We are on the verge now of the restoration of that complete intercommunion between our Anglican part of the West and the Eastern communion for which generations of Churchmen have prayed. In gratitude for that impending unity we earnestly hope that the special collect authorized by the Presiding Bishop will be used in great numbers of our churches on the first Sunday in the New Year, and that the opportunity of inviting Oriental clergy to preach at our services on that day will be seized as far as possible; and now we add the further hope that liberal offerings of thanksgiving will be made at those services for the relief work here described.

Relief for Russia

ACKNOWLEDGMENTS

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

88. Mrs. C. E. Parker, Owego, N. Y. (2 children) .....	\$ 73.00
106. St. Luke's Church, Ancon, Canal Zone .....	10.00
120. Mrs. Edward H. Clark, Portland, Ore. ....	36.50
299. Mr. & Mrs. T. C. Peck, Roselle Park, N. J. (2 children) ..	73.00
309. Busy Bees of St. Mark's and St. Mary's Parish, Plittsburg, Pa. ....	36.50
672. Mrs. Margaret T. Yates, Griggsville, Ill. ....	36.50
676. In Memory of E. F. C. ....	36.50
Total for the week .....	\$ 302.00
Previously acknowledged .....	63,966.22
	\$64,268.22

THE LIVING CHURCH ROLL OF BENEFACTORS OF THE ORPHANS OF BELGIUM

45. St. Luke's Church, Ancon, Canal Zone.....	\$ 5.00
Previously acknowledged .....	3,756.77
	\$ 3,761.77

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Miss Mary E. Hudson, St. Peter's Church, Oxford, Conn. ...	2.00
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Christ Church, Gary, Ind.—Additional offering .....	10.00
Mrs. W. Ashy, Racine, Wis. ....	5.00
Mrs. Edgar C. Barnes, Ripon, Wis. ....	2.00
* For relief of children. ....	\$ 381.42

EUROPEAN WAR SUFFERERS' FUND

Trinity Church, Torrington, Conn. ....	\$ 81.10
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In memory of Katharine.....	\$ 5.00
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Sundry small amounts.....	8.91
	\$ 14.91

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## DAILY BIBLE READINGS

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

(For the Fourth Sunday in Advent)

THE CHRISTIAN DUTY OF WITNESSING  
FOR THE MASTER*The Far-Reaching Influence of Witnessing*

Sunday: 2 Kings 5: 1-14

"Would God my lord were with the prophet that is in Samaria"

THE teaching of the Fourth Sunday in Advent is on the duty of every professing Christian witnessing to his belief. It is a truism that an impression to be lasting must issue in expression. Religion is social. Not only are we to prepare our own hearts for the coming of Christ, but as co-laborers with Him we are to help prepare the world to receive Him. If the spirit is willing the opportunity will be present. What place more unlikely than in an alien country, with uncongenial surroundings; what instrument weaker than a "little maid"! And yet this wonderful story!

*The Power for Witnessing*

Monday: St. Luke 11: 1-13

"Every one that asketh receiveth"

Modern civilization has made the world a neighborhood; it remains for the Christian Church to make it a brotherhood. It is possible for every Christian to have within self the power to witness; rather, to fit oneself so that one may become the channel through which God's power manifests itself in bearing witness. We all need a deeper consecration in prayer, in the adventure of faith, in the enlarged horizon of things prayed for. Ninety-eight times the writer of the Book of the Acts dwells upon the act of witnessing by members of the infant Church. Self must lose itself in service. The power comes through the earnest and honest asking.

*The Inspiration for Witnessing*

Tuesday: Acts 4: 13-22

"They had been with Jesus"

If there is any place in Christian history where we find a downright conviction about Jesus and the Christian life it is in the lives of the apostles. No book of the Bible reiterates the word "know" so many times in the same space as the First Epistle of St. John. If you would assure yourself, read it through and mark and note the times and the context, and you will derive a wonderful experience for yourself of the element in the lives of these great men which set them out to lift the world off its hinges and change the course of history. They were men who had been with Jesus. That experience made timid men bold, and unlettered men irresistible. The same privilege is open to each one of us.

*The Method of Witnessing*

Wednesday: St. John 1: 19-28

"I am the voice of one crying, Make straight the way of the Lord"

The unknown of earth who have borne their testimony, and loved not their souls even unto death, are the best known in heaven. They may have no name here, but they have a new name in the Beyond, a name so written in their foreheads that all can read. The efficiency of our witnessing is in a direct ratio to our self-effacement. We witness not for the glory of self but for the glory of God. "None greater than John", who was only a voice proclaiming the Saviour's Advent, only the channel through which the Father's gifts might flow for the good of mankind! It is the uplifted Christ, not the uplifting witness, who has the power to draw all men unto Himself.

*The Effect of Witnessing*

Thursday: Acts 16: 19-34

"Sirs, what must I do to be saved?"

Men are hungering for the message it is within our power to give. "What must I do to be saved?" is a constantly recurring phrase. What answer are we giving? Do our lives point to the only Saviour? Paul and Silas could never have foreseen the effect of their witnessing, as with flesh lacerated with stripes, their feet fast in the stocks, they prayed and sang hymns at midnight. Yet at Philippi they left one who must have been a veritable power in that early Christian community. So the Gospel spreads from soul to soul.

*The Social Side of Witnessing*

Friday: St. James 5

"Pray one for another, that ye may be healed"

Social justice, economic fair play, a spirit which does care how men live and how they are treated, is possible only as men live in the spirit of the Master. The world is in the midst of a social change. The Church has an opportunity to-day to render its message for social justice such as it has not had for a generation at least, a message that is born of a social consciousness. If "the Church is the organized expression of the Spirit of Jesus Christ", as has been well said, then every human need is a challenge to the Church. As we pray one for another the sores of society will be healed.

*The Reward of Witnessing*

Saturday: St. Mark 8: 31-38

"Whosoever shall lose his life for my sake and the Gospel's shall save it"

When the Son of Man comes in the glory of His Father we covet not only His commendation for ourselves, but for all of mankind. There is only one way. If we are not ashamed of Him here, He will not be ashamed of us there. The Christian's reward is: "Come, ye blessed of My Father." The more we believe it the more we shall bear witness to it.

## NOTES ON THE NEW HYMNAL—XLIX

BY THE REV. WINFRED DOUGLAS

AMONG the excellencies of the new classification of the hymns is the setting apart of a distinct section of the book for carols. The carols for Easter, Ascension, and Whitsuntide have already been discussed. To-day we will consider five Christmas carols, all of which are introduced into the Hymnal for the first time.

HYMN 546. "Silent night, holy night".

This best beloved of Christmas carols is not ancient; nor was its perfect melody composed by the famous musician, Michael Haydn, to whom it is often ascribed. Both words and music came from the hearts of very humble people in a little obscure village. Perhaps only so was it possible to hymn the Babe of Bethlehem with perfect fitness. Joseph Mohr wrote the words in 1818, while preparing the Christmas festival in the tiny parish of Laufen, Austria, where he was assistant curate. He had been ordained priest three years before. It was at once set to music by his friend Franz Grüber, who taught the day school at Arnsdorf, the nearest village. This hidden song, prepared for the use of a few children in a little country church, has probably come to touch more hearts yearly with the ineffable beauty of the Incarnation than all the masterpieces of acclaimed genius.

In singing it, care must be taken that the long notes are held for their full value, especially at the close of the two last lines of each stanza.

HYMN 547. "When Christ was born of Mary free".

This ancient English carol first appears in a manuscript written in the year 1456, and now in the British Museum. As was natural when the language of the Church was Latin, popular religious songs of pre-reformation days often combined familiar Latin phrases from the services with the vernacular. This is a good instance; and affords the modern composer excellent opportunity for an elaborate refrain. Arthur Henry Brown, who wrote the melodious diatonic setting printed first, was organist of Brentwood, England, at the age of ten, and spent most of his life there. He was editor of *The Altar Hymnal*. Leopold Stakowski wrote the second tune while choirmaster of St. Bartholomew's Church, New York. He is at present the famous conductor of the Philadelphia Orchestra. His highly effective setting is only for the skilled choir.

HYMN 549. "Good Christian men, rejoice".

This famous carol is the oldest included in the Hymnal. Its original words, beginning with *In dulci jubilo*, like those of No. 547, were macaronic; combining Latin phrases with the vernacular German of the fourteenth century. The popularity of both words and music was very great before

the Reformation; and has yet further increased since that time.

The carol was first published in England in 1708, in the little book called *Lyra Davidica*, which among its twenty-four hymns gave us also, for the first time, "Jesus Christ is risen to-day", "Sleepers, wake", "A mighty Fortress is our God", and "How bright appears the Morning Star". The Moravians first sang the carol in America at their mission in Bethlehem, Pennsylvania. The occasion was almost certainly a meeting on Christmas Eve, 1741, when the singing was led by Count von Zinzendorf (author of Hymns 119 and 449); and when from the words of another carol,

"Not Jerusalem,  
Rather, Bethlehem",

the name of the new settlement and mission was adopted. On Christmas Day, two years later, an orchestra of strings, brass, and wood wind "played for the first time in the house of God". But on September 14, 1745, the old Diary of the mission records that the carol *In dulci jubilo* was sung simultaneously in thirteen languages, European and Indian, accompanied by the orchestra. Such polyglot singing had long been the practice of the *Unitas Fratrum* in Europe.

Dr. Neale's words, which he calls "a free imitation", have really nothing in common with the original except the mood, the occasion, and the metrical form: and, even in this last particular, he inserted an additional line of two syllables in each stanza. As these redundant words were merely exclamatory, they have been omitted, so that the famous tune is unmarred. In singing this arrangement the tenor voice should be well brought out in the fourth line of each stanza.

HYMN 550. "Dost Thou in a manger lie".

The original Latin words appeared in 1494 in a volume of "Spiritual Exercises and Holy Meditations" by Jean Mauburn, a French priest. There were thirteen stanzas. The three translated by Mrs. Charles had previously been rendered into other languages, and attained much popularity. They make a deeply felt presentation of the sacrificial aspect of our Lord's Nativity which finds eloquent expression in the exquisitely tender tune of Mr. Noble. The second stanza should, if possible, be sung as a solo by a choir boy; the other two by the congregation and choir.

HYMN 551. "The first Nowell".

Here is a carol of a very different type. The carol originated in Latin countries as a combination of merry song and dance. This English specimen, whose age is uncertain, is precisely similar. Its spirited and vigorous rhythm almost demands bodily motion for its full expression. It was first printed in Sandys' Collection in 1833, but is no doubt much older.

OUT IN INDIA in the mountains we heard in the twilight hour a call from the ridge below. Away through the stillness came the call, and from the ridge above came the response. And then we could hear in a moment more a faint call from a far ridge, away up and beyond, sounding almost like a distant echo. What did it mean? It meant that the man close above was passing the word from the man below to the man beyond. The man below could never have reached the other man except for the man who stood on the middle ridge and passed the message on. Gentle reader, there is a man down here who will never hear the Man up there, unless you become the one on the middle ridge.—*Presbyterian*.

## Assistance for Russian Refugees

[LETTER FROM BISHOP DARLINGTON]

Dear Living Church:

AT the request of Bishop Gailor, President of the Council, that the Commission to Confer with the Eastern Orthodox Churches and the Old Catholics arrange in some way to alleviate the pressing needs of Russian refugees at Constantinople and other parts of Europe, it is asked that on Sunday, January 2nd, when the prayer set forth by Presiding Bishop Tuttle for the return of the Church of San Sophia to the Ecumenical Patriarch is used in our churches, where it is convenient an offering be taken for the relief of these starving members of the Russian Church.

Such offerings should be sent immediately to Samuel McRoberts, Esq., Treasurer of the American Central Committee of Russian Relief, the Buckingham Hotel, Fifth avenue and Fiftieth street, New York City.

Princess Cantacuzine, granddaughter of former President U. S. Grant, is chairman of the Board of Directors. Archbishop Alexander, head of the Russian Church in this country, Bishop Burch, and I, are honorary members of the board.

This is the only organization, as far as I know, in this country in immediate touch with the Constantinopolitan situation.

Medicine and clothing are also sadly needed.

JAMES HENRY DARLINGTON,  
Chairman of the Commission.

[LETTER APPENDED FROM ARCHBISHOP ALEXANDER]

NEW YORK, N. Y., December 9, 1920.

The Most Rev. Bishop Darlington, Harrisburg, Pa.

My Dear Bishop:

DURING your recent visit in Europe you have personally been convinced of the dismal, destitute conditions of the Russian refugees, deprived of country, home, and often even food and clothing, now starving because the countries that have given them shelter, themselves not yet recovered from the burdens of the war, are not in a position to give them sufficient aid, food, and clothing.

While General Wrangel was yet active in southern Russia, the Russian people still had hope of escaping the bolshevik yoke.

Now this hope is gone. We should not now look upon the Russian refugees as upon opponents to the bolshevik regime in Russia, but as upon unfortunate people, without footwear, half naked, starving, and stretching out their hands for a piece of bread.

The kind and noble Americans, through the Red Cross and by the American Committee for Helping Russian Refugees, which has been active for the last few years, have done much for unfortunate, disorganized Russia, saved hundred-thousands of Russian people from death. But the need is yet great. Russian blood still flows. Immediate help is imperative.

The Russian people here in America have long ago intended, and now are urged, to appeal to the American government requesting to permit a "Russian Day" to be held throughout the United States for the collecting of contributions for the Russian refugees.

I am aware of your continuous and noble feeling towards unfortunate Russia, your love to the Holy Orthodox Church. I turn to you with a sincere plea to help us for the arrangement of a "Russian Day".

We will also ask the assistance of Princess Cantacuzine in this matter, but your favorable coöperation is also of the utmost importance and needed.

If you find it possible that a collection of offerings for the Russian refugees could be made on January 2, 1921, in all the Episcopal churches, I would indeed be very grateful, if this could be arranged. If this would be impossible, then please help in this holy matter in such ways and means that you find most expedient.

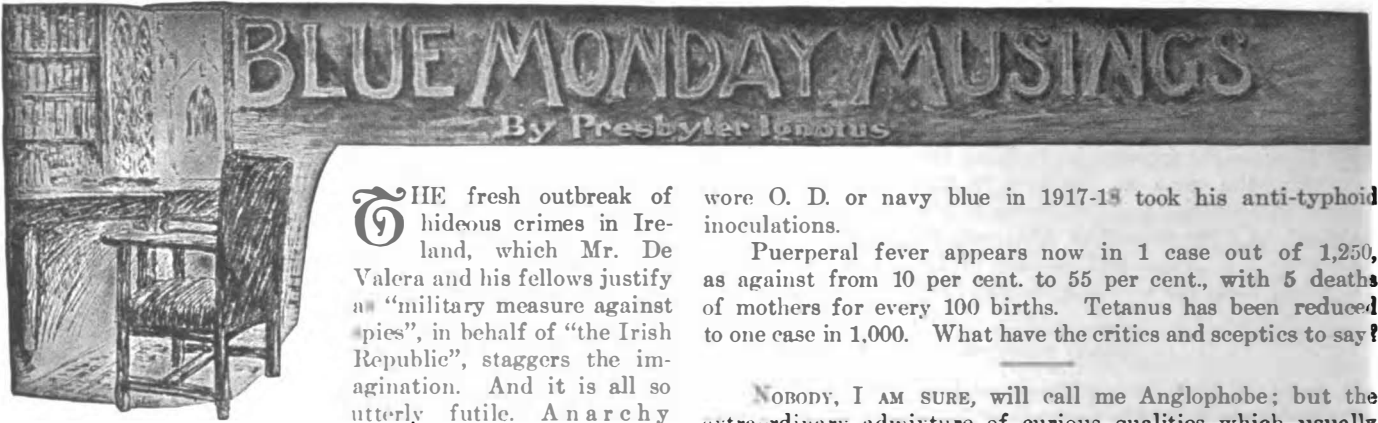
Yours faithfully in Christ,

(Signed) ARCHBISHOP ALEXANDER.

THE SPECIAL COLLECT

The prayer set forth by Presiding Bishop Tuttle for January 2nd, the Second Sunday after Christmas, is:

O LORD, we beseech Thee, let Thy continual pity cleanse and defend Thy Church. Look with Thy most gracious favor upon the Holy Eastern Orthodox Church. And if it be Thy blessed will, incline the hearts of the statesmen who in Thy name have the governance of the nations of the earth, to restore the Sanctuary of St. Sophia at Constantinople to the Ecumenical Patriarch, its rightful custodian; and Thine be the thanks and praise, and glory forevermore, through Jesus Christ our Lord. Amen.



THE fresh outbreak of hideous crimes in Ireland, which Mr. De Valera and his fellows justify as "military measure against spies", in behalf of "the Irish Republic", staggers the imagination. And it is all so utterly futile. Anarchy breeds anarchy. Assassination

creates new assassins by way of revenge. The murder of a R. C. minister in Galway the other day, a Sinn Fein sympathizer, is a consequence of other unpunished murders by bandits he would perhaps have excused. If all the tales of "reprisals" were true, the guilt would lie heaviest on those who began the dreadful game. But an Irish R. C. journalist, writing from Cork, September 18th, declares he has often seen Sinn Feiners wearing stolen uniforms, so that

"Many of the crimes attributed to the R. I. C. or the soldiers were really committed by Sinn Fein. There were uniformed men among the gang who murdered the late Lord Mayor of Cork, but they were all Sinn Feiners. He was murdered by order of Sinn Fein, because, though he was himself a Sinn Feiner, he opposed the campaign of murder and terrorism which is directed from Cork, and also objected to Sinn Fein using the city rates for the promotion of their criminal plans. At Thurles Sinn Feiners, in police uniforms, went about the town fringing into the houses of their friends (after giving them notice) two hours after all the police had returned to barracks, in order to provide a good supply of broken glass for the edification of the labor deputation which was coming to Thurles. I was there, and saw Sinn Fein at it. I was also there next morning, and saw the same men point at the ruin to the labor men, who freely expressed their indignation. A Sinn Feiner whispered to me, 'These English are green!'"

The Irish secession propaganda over here declares that independence is practically won already. But Dr. Morrisroe, R. C. Bishop of Achonry, Ireland, says:

"The fostering of ideals clearly impossible of attainment has done much to unsettle the mind of our youth. We must not look for miracles in political spheres. This is the lesson of all history; the big powers will give the smaller only just as much and no more as is convenient for their own comfort. This may not be right or just, but who is there to adjust the balance? Ireland at the moment has not many friends in Europe; nor are those further away so ready to unsheathe the sword and right her wrongs. Can she do anything single-handed? If not, in the name of common sense, let us stop 'make-believes'. I appeal, therefore, to my people not to be led astray into wrong courses, certain to provoke reprisals."

It may be interesting to note that three great daily papers in a certain important city, one Republican, one Democrat, one Independent (all giving much space to Irish affairs), refused to print Bishop Morrisroe's letter. I wonder why!

I READ WITH INTEREST a recent address of Dr. W. W. Keen, of Philadelphia, the only medical officer who served in the Civil War and the Great War, a surgeon of renown, 84 years old. Some of his points are to be commended to Eddyites, "metaphysical healers", and all others who make disease a mental state, quite outside any material conditions, and who scout "the germ theory", asepsis, and vivisection in all forms. Take diphtheria anti-toxin: used the first day, the death-rate is less than 1 per cent.; the second, 5 per cent.; the third, 12 per cent.; the fourth, 16 per cent. Is there any relation of cause and effect to be discovered here? And what sort of crime is it to delay, or disuse, anti-toxin?

The typhoid cases in the Great War were 1 out of 3,756. In the Spanish War, among American soldiers, they were 1 out of 6, and 86 per cent. of the deaths were due to typhoid. In the Civil War, 10 per cent. of the deaths were from that cause. What has happened? Every man who

wore O. D. or navy blue in 1917-18 took his anti-typhoid inoculations.

Puerperal fever appears now in 1 case out of 1,250, as against from 10 per cent. to 55 per cent., with 5 deaths of mothers for every 100 births. Tetanus has been reduced to one case in 1,000. What have the critics and sceptics to say?

NOBODY, I AM SURE, will call me Anglophobe; but the extraordinary admixture of curious qualities which usually characterizes editorial utterances of the *Guardian* and sometimes, even, of the *Church Times*, whenever they refer to America and Americans, might create Anglophobia in any casual reader who knows not the real England. Here is the *Church Times*, for instance, raging because an American priest is reported as having said that drunkenness is the national sin of Great Britain; outdoing Mr. Horatio Bottomley, M. P., his distinguished fellow-subject, the editor declares there is not as much evidence that Britain is a drunken nation as that America is a nation of scoundrels! So, the *Guardian*, rebuking Mr. E. V. Lucas for liking American simplicity of manners, ends its screed: "All new countries are rude, and probably America, Canada, and Australia are in this respect very much to-day what England was in the twelfth century. But then they have an example to learn from." How ingenuous! Before the war, British policemen and railway porters, salespeople, and minor officials were, on the whole, more courteous than their equivalents here. Any American who has knocked about in Britain since the war will testify all this is changed for the worse. As for the professional classes, I really doubt if the editor of the *Guardian* can teach them much as to considerate civility. But perhaps he is a survival of the tenth century.

THE SECRET, however well guarded, is out at last! Where do our "tired business men" get the after-dinner speeches they utter so confidently? What is the source of the typical candidate's appeal to the voters, that laborious *flam*? How comes it that students never collapse under toil of theme-preparing? Where does the "leading layman" get his sermonette, or the star-pupil his address on "Loyalty to the Sunday-school"? From the Columbian Information Bureau, 223 Pennsylvania avenue, S. E., Washington, D. C., which furnishes all such documents for \$1 each, 6 for \$5, satisfaction guaranteed or money refunded, \$3 per 1st copy; private work \$10 a thousand words, profound secrecy being observed.

They can write more cheaply on political subjects, being posted on all sides of all questions at all times. The owners are Thomas and D. A. Edwards, graduates of the University of Michigan; the junior member is one of the Board of Education of the District of Columbia. I quote some subjects:

"Theology."

"Our Pastor as a Leader."

"Farewell to a Retiring Pastor."

"The Epworth League."

"Love thy Neighbor as Thyself."

"America, Return Not to Thy Slumbers."

"The Bright Spots in the Country Teacher's Life"

"An Overseas Soldier to a War Mother's Meeting."

"The Tie that Binds the Girl to the Home."

"Gossiping."

"Why Young People Leave the Farm."

"The Ideal Modern Girl."

"America, Return to Thy Slumbers."

All these addresses are written by college graduates. I am glad to give this ingenious institution a free advertisement; and hereafter I shall watch with care the subjects announced at any gathering. If eloquence soars incredibly, I shall murmur tentatively, "Columbian Information", and look for a smile of conscious pride at having got money's worth!



## The Church Congress

ROCHESTER, N. Y., December 9, 1920.

THE Church Congress met in Rochester on Tuesday evening, December 7th. Two sessions were held on Wednesday, three on Thursday, and two on Friday. Beautiful weather contributed much to the comfort and the pleasure of the members and guests, until the closing session.

The Congress was particularly fortunate in the choice of a president, for the Rev. Dr. Charles L. Slattery did much by his tactfulness to promote the observance of parliamentary amenities and to facilitate the dispatch of business.

Those competent to speak of the attendance declare that this was more than an ordinary Congress in point of attendance of clergy and laity from distant places and the large number of Churchmen and Churchwomen of Rochester and near-by towns attending the sessions.

Two celebrations of the Holy Communion were held each morning, and there were devotional services at each session, Bishop Brent or Bishop Ferris officiating.

Except on Thursday and Friday mornings, when the sessions were held in Alvah Strong Hall, Rochester Theological Seminary, the Congress met at the Rochester Business Institute.

At the close of the Friday afternoon session the President read a valedictory address, reviewing the proceedings of the Congress and naming the men once prominent in its affairs who had departed this life during the past year. The congregation stood in reverence during the reading of this list, appropriate prayers were read, and Bishop Ferris pronounced the benediction. And so the Church Congress of 1920 came to an end.

### OPENING SESSION, TUESDAY EVENING

The first topic for discussion was Communications with the Departed. There were six speakers and writers.

The Rev. Dr. Elwood Worcester said:

"About seventy-five years ago the scientific world was greatly interested in the question: Does life exist in the profound abysses of the ocean? And the reasons advanced against the possibility of such life seemed absolutely conclusive. At last in 1872 the Royal Society of Great Britain determined to put the matter to the test of experimentation. Deep sea dredges were constructed and the *Challenger* was sent out on her ever memorable voyage with the result that the dredges came up laden with every form of marine life, from almost microscopical organisms to genuine sea monsters—and those species were found to be more numerous and more widely distributed than our species of animals on earth. That which human reason had declared to be impossible, simply was: and moreover, life in the abyss turned out to be exceedingly comfortable.

"To-day we are looking into a deeper abyss—an abyss which yawns for us all, the abyss of death. Is there life in this abyss, and if so what is that life? Men have argued and reasoned on that subject for ages, some expressing the belief that there is life there, and others proving by arguments nearly as conclusive as those of the old biologists that, without a brain, without eyes and ears and a nervous system, there can be no life nor consciousness, and that the abyss which lies beyond death is a void. These arguments have continued for thousands of years and they might well continue for thousands of years longer without producing unanimity of consent or actually convincing anyone. To our age which believes in an appeal to fact it was unavoidable that at last it should be decided to put this eternal enigma to the proof of experimentation. Deep sea dredges of another sort have been devised, instruments and methods of precision capable of discovering personalities, of discovering and testing their memories, and of receiving from them words of solemn assurance and truth of their continued existence. I am not concerned at present with the nature of the evidence, but with the legitimacy of the undertaking. When I was a boy evolution was regarded by the Churches, by religious teachers, and many eminent men of science very much as psychical research is regarded to-day. Now its establishment is regarded as the greatest intellectual achievement of the nineteenth century, an achievement which forms the background of every science, and which modifies every conception of human destiny. As a theory it was nothing new. It had been before the world since the days of the early Greek philosophers. But to gain acceptance it was necessary for Darwin to descend

to the subterranean world of fact and to make ten thousand minute observations. Persons who are ill-advised criticize or ridicule the minute and exact facts brought to light by psychical research, but Darwin did not consider it beneath his dignity to devote several years of his life to the study of earth worms. And is the future of the human race less important than its past? Is it less honorable to study the facts available to us proving man's immortality than to study the facts pointing to his descent from anthropoid apes? Certainly not, provided facts are actually offered to our consideration and their search and the interpretation are conducted in an honorable and scientific spirit."

The Hon. George W. Wickersham followed. He said that the greatest number of communications from the spirit world were concerned with efforts to establish the identity of the spirit sending the message and never brought any great fact. He also touched on the triviality of the messages. The best that could be said of spiritism was that it had produced certain phenomena not explainable on natural grounds.

The Rev. Dr. Walter F. Prince, a director in the American Society for Psychical Research, said it was a fact that those scientists starting out on the side of scepticism were the ones who had been convinced of the phenomena of communication. The same was true of psychologists who have studied the subject. William James reached the belief that there was either communication or a cosmic reservoir of memories and experiences. Dr. Prince did not know a psychologist who was "volubly opposed" to the idea of communication.

Dr. Prince said that communication with the spirit world had been forbidden by the law of Moses, but he could find no prohibition in the New Testament.

The Rev. Dr. William Harman van Allen replied by saying among other good things:

"The sum total of all the messages reported is trivial, contradictory, and trite. Not one new phenomenon has been revealed. Every one of them can be found among the primitive people and, in fact, is more characteristic of the savage than of the civilized person. The only new thing to it all is that many scientists have been taking the phenomena seriously and have thought them worthy of investigation."

Dr. van Allen said that many of the things offered as from the other world were very plainly from this world. The great mass of communications, if examined closely, stood forth as "second-rate sermon stuff worn thread-bare". Many of the messages were found to contain not one atom of truth or fact, but often descended to blasphemy and profanity.

"The spirit world is all about us," he said, "but the secret of it belongs to God."

Canon H. Ayley Prichard argued that the main opponents of the tenets of modern spiritualism are those scientists to whom the only test of knowledge is the ability to touch and see and analyze objectively; the great, unthinking body of men and women who have never had the training to appreciate the truths that lie beyond the immediately sensible field; and certain devoted Christians who find in some of the revelations of spiritualism a teaching which seems to them contrary to the doctrines of Christianity.

All three classes are undoubtedly sincere and unequivocally honest. At the same time the believer in spiritualism has his own academic contribution to make.

Our unwillingness even to consider the question of communication with the departed is very largely due to our inherited view of space and time—the teaching that the dead are removed to a great distance from us, and cease to be a part of this world in any sense whatsoever. But if, as we are told, God is here and now, there can be no justice in assuming that the God spirit in us is not here and now. Why, if God is immanent, should the spirits of the dead be entirely removed? It would rather seem likely that at death, which leaves us spiritually unchanged, the body is taken away but the spirit remains. In which case communication would appear to be no very unlikely occurrence, especially when we realize that the subconscious mind has powers of which our study at present is still in its infancy.

A volunteer speaker, the Rev. Dr. Samuel McComb, said that the subject debated was one of the most vital questions of the day. Psychic research is not an enemy of Christianity or the Christian life; it will become its friend.

### WEDNESDAY MORNING

The following is an abstract of the argument of the paper written by the Rev. Charles L. Gomph on The Value of the Holy Communion as Compared with Other Means of Approach to God.

"Pressing as far back in history as we can, we find that men

have had a desire to know God, and have tried to find Him. The means of approach used have been as various as human nature itself. God has welcomed this search, and met it by a gradual self-revelation, culminating in the full revelation in the Incarnation, which is the supreme means by which man approaches God, as it is God's supreme gift of Himself to man. The method employed in the Incarnation is the sacramental method—using the human as the channel of communication of the divine. The Christian religion is also essentially sacramental—human in the instrumentality used, divine in the origin, content, and power. The Church, which is the extension of the Incarnation, is therefore sacramental in constitution and function: in the Church our Lord ordained certain means whereby His divine life might be directly applied to the individual soul. These are the Sacraments of His Church. The Holy Communion is the crown and consummation of the sacraments, each of which is a direct and divinely ordained means of approach to God."

The Rev. Floyd W. Tomkins, D.D., said that the Christian's appreciation of the Lord's Supper cannot be lowered by any argument or by any comparison. The sacred account of its institution in the Upper Room; Christ's own words of tender appeal; the blessed comfort gained at the Lord's Table; these and many other considerations have made and will ever make the Holy Communion one of the dearest and most precious means of grace.

The question resolves itself into this: Have we not, in our love for the Holy Communion, failed to place sufficient value upon the many other means of grace which our Lord either instituted or endorsed?

We most readily admit that the Lord's Supper gathers in itself the spirit and the humble approach suggested by other services. But is this a reason for placing it so far above all other means of approach to God that it loses its evident connection with them? Is it really an act of reverence when public prayer and praise are thrown aside as of inferior value? Our Lord urges prayer far more positively than He urges the Holy Communion.

The Bible is a means of approach to God. It is His "Inspired Word". Believing as we do that the Bible has a blessing to confer, it is strange that the public reading thereof should be laid aside in favor of the Lord's Supper.

Nor can we minimize preaching, and make sermons and ex-

hortations of minor importance. St. Paul exhorted constantly. His sermons, and the sermons of St. Peter and St. Stephen, follow the example of our Lord. In modern times, as well as through all the history of Missions in the Church, preaching has a high place not only of authority but of influence. The messages of great men from Augustine to Phillips Brooks have instructed Christians and converted sinners.

We contend, therefore, Dr. Tomkins said, that it is an error to make the blessed service of the Holy Communion the chief means of approach to God. Prayer, private and public and in our homes; Baptism, the holy sacrament of repentance and faith; the Bible, God's revealed Word, which tells us of God's will and gives us the story of Christ; and Preaching, for warning and exhortation and instruction; these are surely means of approach as necessary and as important as the Lord's Supper, and to neglect them is not "rightly to divide the Word of Truth".

Professor Charles Sears Baldwin said in substance:

"The appeal of the Holy Communion to men and women of most diverse environment is a cardinal fact of Christian experience and a key to the history of the Church. The Holy Communion is distinctive from other approaches as being primarily not an approach, but a gift, God's complete giving of Himself; and the showing of this its essential character is our distinctive contribution toward the reintegration of Christendom. Practically the lack of it has impoverished approach to God. Thus practically the social sympathy of the congregation and the exhortations of the preacher may remain ineffectual for lack of immediate focus; and both the excellencies and the defects of the prayer meeting remind us that the true focal rite is the Holy Communion."

The Rev. C. Malcolm Douglas followed. He said that the gospels inform us that God drew near to Christ in a variety of ways, which the Saviour recommended to us. Over-emphasis of the Holy Communion has a tendency to make men forgetful of other aspects of God's quest of men. There are in fact many ways of eating Christ's body and drinking His blood. Whenever we walk in any of the paths where God met with His Son, we partake of a Holy Communion. God has many avenues to the heart. We must beware of trying to limit the approach of the eternal to one method or path.

A further report of the arguments and events of the Church Congress will be presented next week.

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Prepared by Robert H. Gardiner

[Prices probably higher in many instances]

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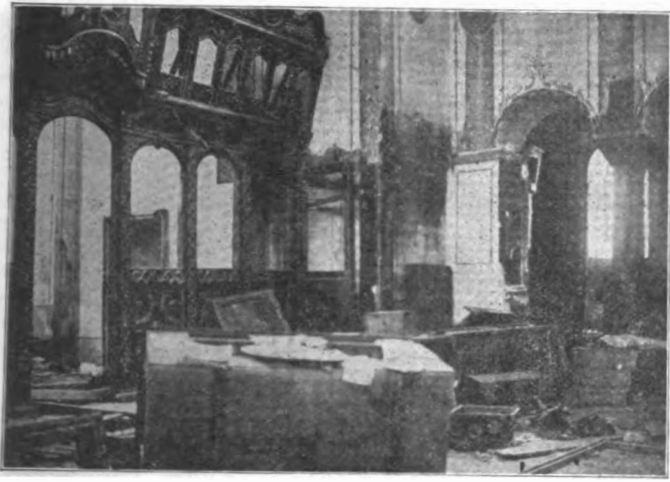
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 Publications concerning the World Conference on Faith and Order may be had free from the Secretary, Robert H. Gardiner, 174 Water street, Gardiner, Maine, U. S. A.



IN THE DESTROYED CHURCH OF THEOTOKOS, NICAEA



CAVE NEAR NICAEA, WHERE MUTILATED BODIES WERE FOUND

## The Destruction of Nicaea

**I** TAKE the liberty," Archbishop Alexander, head of the Greek Orthodox Church in America, writes to THE LIVING CHURCH, "to send you enclosed herewith a translated résumé from the report of His Eminence, the Metropolitan of Nicaea, Basile, to the Œcumenical Patriarchate, regarding the monstrosities committed by the Turkish Kemalist troops against the innocent Christian population of his diocese. The Œcumenical Patriarchate requests me through a letter to make these horrible crimes known to the American people—especially to the American clergy."

"With a bleeding heart," the Most Rev. Basile, Metropolitan of Nicaea, reports to the Œcumenical Patriarch, in the official document referred to above, "I am writing these few lines in order to inform Your Holiness about the orgies, atrocities, vandalisms, and wholesale murders committed by the Kemalist hordes.

"On September 20th I was notified by Lieutenant-Colonel John Kotoulas of the Greek Army that Nicaea was occupied by the Greeks, and that the Turks were scattered in the mountains. I was invited to visit my diocese. Accompanied by Adjutant General Mazarakis, after a difficult sail through Lake Askania, I reached Nicaea on midnight September the 22nd.

"My first thought was the historic Church of Theotokos, built by the Greek Emperors in the sixth century, one of the most precious examples of Byzantine architecture. An abominable spectacle lay before our eyes. Everything was in ruins.

"The famous altar with its exquisite relief was broken in two, the old mosaics destroyed, as well as many icons, the work of noted Byzantine painters. The higher parts of the temple, those that could not be reached from the ground, were riddled with bullets. Most of the holy vessels, gold or gold-filled, and many rare old books, were missing, carried away by the invaders.

"The graves were despoiled in the hope of finding hidden treasures. Among them is that of Emperor Theodorus Laskaris (1261) and his consort Anna, as well as those of Patriarch Methodios and other notables of the Byzantine Empire.

"The Turkish irregulars spared nothing in their blind fanaticism and their monstrous ire manifested thus against the harmless, venerable remnants of the past. The loss is irreparable.

"But what the inhabitants of Nicaea suffered in the hands of these barbarians is beyond description. All the Christian Greeks of Nicaea, numbering 500, were deliberately slain. Men, women, and children were forcibly abducted from their homes, and through the gate of Lefke led outside the town, to the place of their martyrdom.

"Some of the victims, worn by forced marches—especially children and old people—were slain like lambs in the streets, and thrown into a well, as it has been lately discovered.

"The remaining were brought to a large cavern on the surrounding hills, where all of them perished after suffering

terrible tortures. Of some of the women the breasts were cut off, most of the girls were violated and then murdered, and men were horribly mutilated. I have seen these with my own eyes.

"The body of my old priest Jordanes, who risked his life in trying to save some of the victims—especially young people—from the lewdness of their executioners, was found among others in the cave.

"From the 500 Greek inhabitants only one was saved as by a miracle by hiding in one of the deserted houses.

"Thus perished the once famous Nicaea, highly venerated by all Christians for the Œcumenical Councils held therein.

"The fate of Nicaea was shared by many other towns and villages of Bithynia. All were destroyed in a similar way.

"My heart is sick at such horrors. Praying to God who is the only one to alleviate in His mercy the sufferings of my people, I remain, Your Holiness,

Faithfully, Brother in XTO,

BASILE, *Archbishop of Nicaea.*"

### A YEAR OF THE NATION-WIDE CAMPAIGN

[FROM A PASTORAL LETTER BY THE BISHOP OF RHODE ISLAND]

A YEAR AGO the exact significance of the Campaign was not altogether clear. The survey of the work had been hastily prepared; the budget of expense had been estimated to include vast projects in each diocese and missionary field; some of us were staggered by quotas and bewildered by methods. Of two things we were sure: The purpose, which was to apply the Church's entire strength to the Church's entire task; and the motive, which was the desire of every member to contribute to the needs of the whole body. So we engaged in the enterprise.

We have gained much from the experience, chiefly a change in perspective. What seemed at the beginning a convulsive effort for an immediate result has grown to be a continuous approach toward an ultimate goal on which the hopes of a whole people have been fixed. The vision of a Church sustained by the labors, the offerings, and the prayers of all her members has dawned upon the sight of thousands who once were satisfied with giving their half-hearted, meager support. Better far that this conception should be gradually realized by patient progress year after year than that we should be left complacent and exhausted by the excitement of a sudden success.

It is not intended that we should square accounts with God's demands in order then to give ourselves to other easier pursuits. The way in which Christ leads is always marked by steadiness of purpose. "If any man will come after Me, let him deny himself, and take up his cross daily, and follow. . ."

This regularity of habit has done more than aught else to disarm the word "impossible" with which timid souls a year ago met the announcement of their diocesan or parochial "quota". Had it been an obligation to be paid upon demand, "impossible" would indeed have been the word. Taken to signify, as it was in fact, the measure of Christian loyalty, Churchmen have accepted the responsibility and have proved their power to fulfil it.

## Reunion

By the Rt. Rev. Roscow George Shedden, D.D.,

Lord Bishop of Nassau

A Sermon Preached at the Cathedral of St. John the Divine, New York, on the  
Twentieth Sunday after Trinity

*"That they all may be one: as Thou, Father, art in Me and I in Thee, that they also may be one in Us, that the world may believe that Thou hast sent Me."*—St. John 17:20.

IT is the last night in the earthly life of Jesus Christ. The disciples have partaken of the last Supper with Him and have received their First Communion. And now we are brought by St. John to the threshold of the upper room to watch the scene and listen to what falls from the Saviour's lips. The Beloved Disciple lifts a corner of the curtain, and we stand there in the shadows gazing upon the Master as He utters those never-to-be-forgotten words which have come to be called "the great high-priestly prayer":

"Holy Father, keep through Thine own name those whom Thou hast given Me. . . . Neither pray I for these alone, but for them also which shall believe on Me through their word, that they all may be one."

Dare we fancy that His prophetic vision is ranging down the ages? He knew the diverse temperaments and traits of His own little group so well: the elements of strength and weakness in each: the things which would make for unity, and the forces which might rend asunder. But did He see further than that, to the beginnings of heresy and the first fruits of schism? Did He see Jews exploiting James against the teaching of Paul? Did He foresee the fifty years of strife between Catholics and Arians, or the schisms of the Novatianists and Donatists? Did He see the Churches which grouped themselves round Rome growing wider and wider apart from those grouped round Constantinople, as the pretensions of those two great rivals grew more arrogant, until the final cleavage between East and West? Or, further still, into the Middle Ages, when the Church in the West was scandalized by the Great Schism; or the shameless age of the Renaissance popes, which brought its own nemesis in the revolt of Luther, thus sowing the seeds of all the sectarianism of the present day?

We cannot tell: we are on the border line of great mysteries. But, standing there on the threshold of the Upper Room, we see the United Christendom of our Lord's ideal, the unity for which He prayed, and which He still wills. And then, gazing on the world around us, we see the wreckage of that divine ideal which man has made.

It is to the task of recovering the lost unity of Christendom that the bishops of our own communion are especially directing themselves to-day, and the resolutions passed by the Lambeth Conference represent the advice which we found ourselves led into giving as to the lines on which this quest of unity should be pursued.

There had been so many explorers in the field. Each had his own road to suggest. And so we approached the question from the widest possible angles of diversity; we weighed and balanced words and phrases with almost meticulous care. While holding as firmly as we could to our respective principles, we made an honest attempt to divest ourselves of all that seemed like prejudice. The eyes of some were turned chiefly in the direction of the ancient Catholic communions of East and West, the eyes of others almost exclusively towards the modern non-episcopal Protestant bodies. Both schools of thought had to be drawn together to see a common vision which was all inclusive.

There were certain roads, pressed upon us by some, which might have seemed to lead to an immediate gain in some particular locality. These we were compelled to refuse; nay more, we had, as it were, to shut and padlock their gates and put up a warning notice, because we realized that nothing would ruin the cause of Reunion so completely as a false step taken in impatient haste. By snatching at the lesser we might be losing all hope of the greater. For any scheme of Reunion into which the largest of all groups of Christian people could never conceivably come would stand self-condemned in the light of Christ's ideal—that they *all* may be one. The largest and most influential Christian body to-day is the Church of Rome, and any proposals which rested upon either a minimizing of the Catholic Faith or a neglect of the Catholic Sacraments or a jettisoning of Catholic Order would have sealed the doom of all our hopes for ultimate reunion either with the Church of Rome or with the many millions of Christians who owe their allegiance to the Churches of the East. And, even apart from the claims of Truth, that would have been far too great a price to pay for some more

rapid reconciliation with Baptists or Congregationalists or Methodists.

And so we have been obliged to record our conviction that there are no short cuts to unity. We cannot achieve it on the basis of a federation between the different denominations, or through any scheme of general intercommunion or interchange of pulpits. To do that would only be to make the mischief more serious, just as if you asked your dentist to save you time and pain by plastering some cotton over a rotten tooth instead of cutting down to the roots of the decay. Neither can we achieve it on the lines of a general indemnity which would recognize all denominations of baptized Christians as equally within the Body of Christ's Church, accepting their existing ministries and sacraments. A moment's thought will show that that would have been false to the past and fatal to the future.

I should entirely endorse the wise words of one of our ablest Congregationalist divines in England, Dr. Forsyth: "In these great and venerable problems," he says, "solutions are not simple, else they would have been found long ago. Answers to age-long questions are not to be given off-hand. . . . We cannot deal with history by wiping the slate and starting afresh. Parties may join for expediency, but Churches can unite only on principle."

Now that, of course, means the long road and the slow road; yet it is the only sure road. Reunion will come in God's time, not in ours; but we can set our faces in the right way and march with God.

I would venture to suggest that there are three main stages requisite to Reunion; these stages have been indicated in our Lambeth report. I would call the first *Unity of heart*, the second *Unity of mind*, and the third *Unity of organic life*. And this order needs to be strictly observed. Some people would wish to rush the first two stages and begin arranging the third right here; others would say that so long as you have got the first you can afford to jump the second. Both those prescriptions would be disastrous, because Reunion of such a kind would fail to satisfy what I might almost call "the acid test", given us by Christ Himself—the very purpose of Unity, viz., that the Church should manifest to the world more effectively the divinity of her Incarnate Saviour.

So let me take these three stages in succession:

We are a very long way yet from the attainment of unity of heart. That must be the object of our first efforts. "O Sacred Heart of Jesus, make my heart like Thy Heart", ought to be one of our daily prayers; that we may come to long for unity as He longs for it; that we may come to hate and abhor the schisms which have rent His seamless robe as He hates them; that we may be filled with zeal to do everything in our power to heal these schisms; that we may leave nothing undone whereby we may come to a better understanding of our separated brethren and bring them to a better understanding of ourselves; that our wills may be effectual to make any sacrifice, short of the sacrifice of principle or truth, whereby the difficulties between us may be removed.

That is a task to which we can set our hands at once; we ought to have been at it these years past; yet, instead of that, it comes to many as a new idea. Christians of all denominations have gloried in their sectionalism, and, so far from expressing penitence for their own share in the sin of schism, have delighted in that type of Pharisaism which would please God by painting in lurid colors the errors and wrong-headedness of others.

There at least I should claim that we have made a notable advance at Lambeth; instead of trying to apportion blame for the sins of others, we have tried to express our penitence for the sins and shortcomings of our own communion, a penitence which we would direct to every quarter of Christendom—to Rome, to the East, to Presbyterians and Congregationalists and Baptists and Methodists alike. Yet we cannot help being conscious of the fact that this spirit is not yet widely shared: it is only a relatively small number in any of the various Christian bodies who can be said to be kindled with any desire for unity. So it is among those of our respective households that our first work lies.

Now, when we have really attained to unity of heart, we shall have created the atmosphere in which we may hope to make some progress towards unity of mind. Perhaps it will

take generations; but without that atmosphere we might well regard our task as hopeless. Let it not be imagined that we are aiming at a wooden uniformity of belief and practice; but a certain measure of unity of mind is an absolute essential if our reunited Christendom is to stand what I have called "the acid test". For it is not a reduced Christianity, whose doctrinal standards have been whittled away, to eliminate all taint of supernaturalism, which is going to bring the world to the feet of Jesus Christ. No ethical code will ever prove an adequate substitute for the Person of a Divine Saviour.

Even one of the most Liberal of English bishops, one whose name would be familiar to most of you, stated categorically that we could have no dealings with any who were not prepared to base everything upon St. Peter's confession of faith in the divinity of Christ.

But we must go further than that if Reunion is to be worth anything; there must be a common mind as to the being and character of God, as to His Revelation of Himself to the world, as to the atoning work by which humanity is redeemed, and as to the means of grace by which man is sanctified and raised to his true destiny. It is useless to try and draw into the unity of the Church groups of people to whom the Church is not Christ's Mystical Body, nor the divinely-inspired Teacher of all Truth, but only a voluntary association of sympathetic men and women who can believe what they like. Neither could it be right to invite to the sacraments those who neither accept nor understand the sacramental principle.

So even when we have attained to unity of heart it may take many generations more before we can attain to such a unity of mind as may be able rightly to find expression in organic unity of life. But I am not without hope; for, while there are many in the non-episcopal bodies who are drifting farther and farther from the faith of the Gospel, a reaction is at work which is causing numbers of others to clarify their ideas and to show a desire for the very things which Catholic Christianity affords.

And so we reach the final stage, the attainment of organic unity of life. "And here the vision that rises before us is that of a Church genuinely Catholic, loyal to all truth, and gathering into its fellowship all who profess and call themselves Christians, where the unity of the whole fellowship will be fulfilled through a rich diversity of life and devotion."

But at this point we have been obliged to place what many still feel to be an insuperable stumbling block, and this is in the fact that we are compelled to insist upon an episcopally-ordained ministry as a necessity of the Church's life. Why cling to this old fetish of episcopacy? they ask. Yet every one knows that no other ministry will be acknowledged by every part of Christendom.

Let me say at once that it is not the order or name of bishops that matters, nor the government of the Church by bishops. For all I know Presbyterianism may work much better; there are certainly strong arguments for its system. But it is something which the episcopate gives and nothing else can give, and that is the apostolical succession. And by the apostolical succession I do not mean the quasi-respectability or mechanical value of a long pedigree, but something given to us in germ by Jesus Christ and evolved in the earliest ages of the Church for three vital objects, viz., the transmission of certain means of grace, the linking up of the scattered members of the Body in the unity of the one Eucharist, and the maintaining of that one Faith which the apostles themselves received and taught.

From the earliest ages of the Church right down to the sixteenth century, the union of Christians with their bishop and the union of the bishop with his brother bishops have been the guarantee of a true faith and valid sacraments, throughout the whole of Christendom; and therefore, if we are to achieve Reunion it can only be on a basis whereby those bodies of Christians which since the sixteenth century have departed from the unity of this apostolic order return to share it again with us who have preserved it, while bringing with them whatever new gifts God in His bounty may have bestowed on them during the days of separation.

Yet we Anglican bishops are aware that the validity of our own orders, certain of it though we ourselves are, is still doubted by Rome. Accordingly we have declared our willingness, *if all other terms of Reunion were satisfactorily adjusted*, to accept from Rome (or any other organized Christian body) whatever further forms of ordination and consecration or recognition they might deem that we needed for our ministry to be fully accepted throughout their communion. And therefore we hope that ministers of the non-episcopal Protestant bodies will show a similar readiness in regard to what our communion asks of them.

For we remind ourselves of, and ask them to remember, our Saviour's words when He went to John for the baptism which He never needed, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness."

I cannot do more than give you this brief outline sketch

of what we believe to be the true road towards Reunion. It is a road upon which the paths of all the Christian bodies may, if they will, converge. As our own communion marches on we shall become conscious that there are other pilgrims whose road is drawing closer and closer to ours. We shall not absorb them, they will not absorb us, but we shall become one. It may be first the Eastern Church, or it may be first the Methodists; we cannot tell; time will prove: but if we would advance at all, we must begin by capturing for ourselves the vision of unity; for the vision of unity is the vision of Christ. Without unity we cannot manifest Christ to the world in any adequate sense, and it is the manifestation of Christ to the world to-day that is the world's greatest need.

### INTERCESSION

Silent the seraph veils his face, adoring,  
 Stilled is the Sanctus round the sapphire throne,  
 When stands the "Angel of the golden censer",  
 In the full glory of the light alone.  
 Swings He the censer, incense sweet ascendeth  
 Up from the coals of radiant vivid fire,  
 All the sweet fragrance of the Church's pleading,  
 All the full yearning of the saints' desire.

So do we veil our hearts before Thine altar,  
 Kneeling beneath the red light's mystic glow,  
 Stilled our Tersanctus, but our souls adoring,  
 While from our hearts the longing prayer doth flow.  
 Hid from our vision is the radiant seraph,  
 Hid is the country of our heart's desire,  
 But, in the stillness, Thou dost hold the censer  
 That we may offer Love's own living fire.

I. M. B.

### A MISSIONARY STATEMENT AND APPEAL

THE Treasurer of the Presiding Bishop and Council, Mr. Lewis B. Franklin, has issued a statement to diocesan authorities showing the condition on December 1st of the general funds of the Church as involved in the Nation-wide Campaign. We quote his summary by provinces:

	QUOTA	Approximate amount pledged against quota	PAID TO DEC. 1st	Amount which must be paid in December
Province 1 . . .	\$1,302,846.00	\$ 282,000.00	\$ 271,041.24	\$ 34,852.37
Province 2 . . .	2,513,979.00	723,000.00	510,185.92	212,814.08
Province 3 . . .	1,688,548.00	790,461.86	623,553.85	216,167.82
Province 4 . . .	516,409.00	412,796.00	222,843.04	189,952.96
Province 5 . . .	1,098,651.00	413,790.00	242,994.33	170,795.67
Province 6 . . .	363,153.00	210,071.00	74,637.23	136,760.04
Province 7 . . .	337,824.00	216,674.00	121,665.91	95,013.43
Province 8 . . .	358,005.00	135,454.00	72,728.05	67,771.98
	\$8,179,415.00	\$3,184,246.86	\$2,139,649.57	\$1,124,128.35

The figures in the first column do not include the diocesan budgets. Those of the second state the total of pledges payable to the National Treasurer. The third column shows no amounts but those already in the hands of Mr. Franklin.

No report of pledges has been made by the dioceses of Maine, Vermont, Albany, Quincy, and Montana, and none by the missionary districts of Alaska and Eastern Oregon, although each has made a payment.

The dioceses of Massachusetts, Easton, Pennsylvania, and Los Angeles, and the missionary districts of Salina and Spokane, have overpaid their pledges to date for the work of the general Church. The missionary district of Porto Rico, with a quota of \$793, has pledged \$1,000, all but \$5.93 of which has been paid in. These figures deal with funds already in the hands of the National Treasurer.

Says Mr. Franklin:

*"Over a million to collect in December!!"*

"Can we do it? Only if each and every one of us does his part. Central Office, bishops, diocesan committees and treasurers, rectors, parochial committees and treasurers, all working together, can do the job.

"The honor of the Church is at stake. Let's get busy and save it!

"Let each of us adopt as our slogan:

*"Every cent of every pledge paid before New Year's Day."*



## 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.

### BISHOP TUTTLE TO THE STANDING COMMITTEES

To the Editor of *The Living Church*:

**Q**UAY I through THE LIVING CHURCH request the standing committees of all our sixty-nine dioceses to send in to me their approval or disapproval of the elections of the Bishops-elect, Mize of Salina, La Mothe of Honolulu, and Gardiner, Suffragan of Liberia?

The three bishops-elect will be most glad and grateful to be relieved from their present unhappy suspense in laying plans for future action.

Only thirteen *placets* have come in, and thirty-five are necessary for a majority.

St. Louis, Mo., December 10th.

DANIEL S. TUTTLE,

Presiding Bishop.

### BISHOP VINCENT REPLIES

To the Editor of *The Living Church*:

**T**HANK you for your courteous publication of my letter of November 29th and for your equally courteous comments on it, in your to-day's issue. May I say a few words in reply?

1. I did not overlook the fact that Art. III. and (then) Canon 12 concern bishops and not priests. That seemed immaterial; for the Declaration of Conformity and the Vow of Conformity concern both. The material point was that, both these requirements being so manifestly impossible in the case of bishops for foreign lands, the Church had, by a liberal and wise construction of the letter, adjusted that canon to the spirit of both the Constitution and the Ordinal, by providing that, under such exceptional circumstances, the Order of Consecration might be "conformed as nearly as may be, in the judgment of the bishops consecrating, to that used in this Church." So I believed that the difficulty, in the exceptional case, also, of the Concordat canon, might be overcome by introducing into it a similar provision. Hence my original resolution (based on that precedent) that the proposed canon is sufficiently "in accord with both the spirit and letter of Art. VIII of the Constitution."

2. It did not at first seem at all likely that the Constitution itself could be amended in favor of the proposed canon. But when it became evident that there was a possibility of this, then my original resolution *was* deliberately "abandoned" and another offered in favor of direct action by amendment of the Constitution. That was, of course, the preferable result to be secured.

3. Consequently it does not seem quite to the point whether I accept Mr. Zabriskie's argument on the constitutionality of the proposed canon. I was arguing at the time from a different standpoint.

4. Nor can I accept your statement as to "the complete breakdown of the Concordat programme in both houses of General Convention". On the contrary, it is still very substantially in evidence and, with all the limitations finally imposed on it, came out of the Convention with very cordial encouragement from that body.

Respectfully yours,

BOYD VINCENT.

### RECRUITING THE MINISTRY

To the Editor of *The Living Church*:

**W**E have just received a notice of the action of the House of Bishops, taken recently in St. Louis, in regard to the recruiting of the ministry. We hope this authoritative demand will meet with general acceptance among the clergy of the Church. No more live question is now before the consideration of the American Church. The parish that does not emphasize the needs of the ministry and the call of missions is a dead parish. When we teach from our altars and pulpits that the Church can not be kept in a live condition unless the ministry is being duly recruited, we are building from the foundation up, and preserving that energy which is needed properly to propagate the Divine Message.

Apropos this timely appeal of the House of Bishops just sent out, a resolution was presented at a recent convention of the diocese of Easton bearing directly upon this very question, and a

committee was appointed by the late revered Bishop Adams to take this matter up in the whole diocese and give it such publicity as might be justified in the premises. This was done, with the Rev. Hunter Davidson as chairman, and it is the common diocesan custom to preach sermons on the Third Sunday in Advent about the sacred ministry. More than that, each clergyman in this diocese is supposed to be on the alert for young men who might be considered qualified to take up the work of the ministry, and to use such influence, in a personal and practical way, as might turn their minds in this direction.

Although there has been some disappointment about young soldiers in the late war devoting themselves to the vocation we think that signs on the horizon indicate encouragement. The Church, from the bishops down, is putting this question where it belongs, and we doubt not but that the time is fast coming, in spite of the lure of money, when noble-minded young men who are members of our Church households will turn their earnest attention in this sacred direction and finally give themselves to the blessed ministry. The initiative, however, must be taken by the clergy, and a prayerful and strenuous effort must be made to keep these sacred fires burning. If the leaders of the Church are overlooking their duty in this matter very little will be done, but should a concerted and emphatic effort be made to establish this great movement in the national Church, results will be obtained exceeding our best dreams, and not otherwise.

Kent Island, Maryland.

HUNTER DAVIDSON.

### THE ORDER OF FAITH

To the Editor of *The Living Church*:

**S**OME years ago the General Convention appointed a "Commission on Faith and Order", since which time a vast amount of work has been accomplished, and great strides have been made toward a better understanding between some of the separated bodies of Christianity, particularly between the Eastern and Anglican Communions. Of late, however, there have been attempts (on the side) to establish some kind of relationship with Protestant bodies by means of Concordats, meetings, propaganda, etc., and it appears that this later movement has somewhat overshadowed the original plan in the minds of many people. It looks to me as if the original movement, "On Faith and Order", while working quietly and without disturbing the peace, has accomplished something worth while, and on the other hand a great deal of disturbance has been aroused by the later movements which have caused no end of misgivings. Impatience seems to me to be the prime cause for these special attempts. I was privileged to hear the sermon delivered by the Rev. Dr. Manning at the Synod of Washington in St. Paul's Church, Norfolk, Va., and the thing that struck me most was an utter lack of mention about a unity of Faith, the whole discourse dwelling on a unity of Order. As a matter of fact, all the controversy of these last few months has been about the question of Orders and a disregard of Faith. My reading of Holy Scripture (N. T.) presses faith before order, and the General Convention put Faith first and Order second in the title of the above mentioned Commission. And to this agrees St. Paul, when in writing to his Ephesian converts he exhorts them to unity in "One Lord, one faith, one baptism", and the orders of the ministry were "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith". (Eph. 4: 1-13.)

The history of the first four centuries and more tells us that the Church was divided into numberless sects, each with its peculiar heresy; but, unlike conditions to-day, they all had valid orders of bishops, priests, and deacons. I do not find anywhere an attempt on the part of the Catholic Church to seek unity with heretics, on any ground save a submission to the Catholic Faith. But here we have a new thing, namely, a special pleading on our part with heretics simply to conform to Catholic order, with perhaps (?) a hope that when they have submitted to ordination they will gradually accept the "Faith once delivered to the saints".

There is always great danger of drifting from original moorings, and it would seem as if we were getting away from the safe

and sane beginnings, and becoming obsessed with the idea that last things come first.

I trust I may be pardoned for stating my heresy so publicly.  
Birdsboro, Pa., December 4th. HARRY HOWE BOGERT.

### MAN POWER NOT UTILIZED

To the Editor of *The Living Church*:

THE letter of E. D. Cook, On a Popular Diaconate, published in your (December 4th) current issue, arouses in me sympathetic emotions. I was confirmed in my 'teens, have been usher, vestryman, and warden. Then for about ten years I was lay reader for a Chinese mission and had the joy of assisting to bring several men to baptism and confirmation. Then the Church closed the mission, so that for several years I have had nothing to do.

During the war I spent much time in Massachusetts, where my mother resides. I was appointed usher in a parish of nine hundred members, about eight hundred of whom are habitually absent from divine service. No one, with rare exceptions, came to be ushered, and I asked the rector to let the ushers become a calling committee to invite members of the parish to come to church. I never received a reply from him.

Last year in the Nation-wide Campaign I volunteered in Massachusetts for several activities in which I have had experience and was graciously permitted to make one five-minute address.

Last spring I made a five thousand mile trip through your diocese and other dioceses of the North and West and received for the most part only perfunctory greetings at the churches I attended.

On my return I have asked several rectors what I can do to help them and so far have received only the courteous reply, "Nothing, thank you!"

I have met all sorts and conditions of men and have helped many through the talents God has given me to use.

Perhaps I should be glad that our beloved Church is functioning so well that there is no need of my services, but I am not quite sure that this is the case, and I confess I should like to be called upon to do some real work in following our spiritual leaders to spread the kingdom of God among men.

424 Lake Park avenue, Cordially yours,  
Chicago, December 3rd. GEO. W. WATERMAN.

### CREATING UNITY FROM WITHIN

To the Editor of *The Living Church*:

YOU were so kind as to grant me space to voice the inquiry of my friend as to "the work and who's a-doing of it". May I be allowed to follow up the subject from a recent observation?

I am writing from the populous suburb of a large city, and there are ten P. E. churches within easy walking distance; five would do the work better and care for all and leave six or seven clergy to do work elsewhere. Passing that as a not unusual waste, I note that the Bishop of the diocese lives in placid retirement in the heart of this suburb, within five minutes auto distance of all these churches.

The other day *Life* pointed out that many Christians agree that there should be but one Church, and that no two seem to agree which Church it should be. So much for the cynical worldly view. It points a moral. No one doubts that the future is in the hands of the rising generation. What then are we P. E. Christians doing to unify that generation? What I see is this: The P. E. Church has a Catechism and presumably desires a unity of instruction. In no two of these surrounding parishes is the Catechism on the fundamentals of the Faith interpreted alike, or with any regard to unity. Does the Bishop with this diversity at his door act as a teacher of unified teaching? If not, there is a standard in his own keeping, an obligation to see to its application and unity at home first. He is said to be strong on some of the outlying gropings for unity among diverse bodies. Here are ten parishes at his door. Does he know how the Faith and practice is interpreted in each? What's he doing about it? I do not know—nor do I ask the question except as an example of the "Let George do it" principle on which so much Church work is at present done. In the parish let the girl with good intentions teach, whether she knows or has the slightest fitness, is the parochial "Let George do it".

We have practically no parochial schools. Our big boarding schools do the very minimum to teach the Church. Therefore, to stem the tide, some organization is needed to teach teachers so as to unify the parochial Sunday schools.

An urban diocesan who would get together a band of Christian brothers interested in how to teach the Faith and the practice, and get his diocesan convention to place all the Sunday

schools under such an organization, with a Brotherhood man at the head of each school accountable for the unity of teaching and practice; would go a long way toward "Who's a-doing of it". Rural parishes will be more difficult and will as now depend on the priest in charge; but rural priests have more time and fewer cares to prevent their teaching the diocesan standard.

Such a brotherhood to be quite efficient would require some to live in community and take the teaching of the teachers, but a great part of the members would be associates. As a practical effort for unity within, is there not some bishop who would try it?  
W. C. HALL.

### CERTAIN HYMNS

To the Editor of *The Living Church*:

I TAKE advantage of your recent printing of a hymn of Dr. Hopkins to call attention to a difference of wording in his carol, "We three kings of Orient are", between the musical edition of the New Hymnal and the book with words only. It is in the last stanza. It is correctly given in the musical edition thus:

"Heaven sings Allelula,  
Allelula the earth replies."

May I express surprise that since the Hymnal Commission knew enough of Dr. Hopkins' devotion to hymnology they did not make more use of his work?

Very much of his verse was put in irregular, or rather into particular, metres to fit German chorales, but other hymns are written in the more usual common metre double. Such was the fine Epiphany hymn, "When from the East the Magi came", included in our last Hymnal, but not found in the New.

Another is an Easter hymn,  
"Jesus lives! O mighty Wonder!"

Still another is a fine processional set to a psalm tune of Clement Marot. It is entitled "A Processional of the Christian Pilgrimage", and it begins:

"Forth from Egypt's house of bondage  
Calls us now the God of Love."

One or two queries as to other hymns I'd like to make. Why was the final stanza of Faber's beautiful hymn,

"My God, how wonderful Thou art"

omitted? As given in the book it ends in a strong personal appeal, but, when one knows the fine ending, *that* ending is like an unresolved chord. The real ending is incomparably finer, for it carries the heart beyond self:

"Father of Jesus, love's reward,  
What rapture will it be  
Prostrate before Thy throne to lie  
And gaze and gaze on Thee."

Another query is, why Dr. Bright's hymn,

"Once, only once, and once for all  
His precious life He gave—"

was left out of the new book? It can't be because its doctrine was too steep for us—surely not.

May I end with a copy of a wedding hymn which was written by Bishop Cecil (Dr. Cecil Boutflower, the English bishop who divides the care of Tokyo under the title of Bishop of South Tokyo with our own Bishop McKim) for the marriage of one of his clergymen, and sung here in Tokyo yesterday for the first time? To my mind it exceeds in reverent beauty and sincerity all the other wedding hymns in our books. It bears the title, *Μόρον ἐν Κυρίῳ*.

"Father of love, for Thy love's sake  
On these Thy children grace be poured,  
Who in this radiant hour would make  
Their marriage only in the Lord.

"Lord Jesus, to the marriage feast  
We humbly bid Thee: near them stay,  
And more than guest, Thyself the priest,  
Be lord of this their wedding day.

"And Thou, O Holy Spirit, come,  
Seal in the Lord their unity:  
Make their conjoined hearts Thy home,  
That all their home be filled with Thee.

"So, in the Three-fold Name thrice-blest,  
They rise together at Thy voice,  
To serve or suffer, toll or rest,  
But always in the Lord rejoice."

Tokyo, November 5th.

CHARLES F. SWEET.

YOU MUST choose whom you will serve. You can not serve God and Mammon. You can not be a friend of Christ and a friend of the world at the same time. The way is narrow and rough, and it is no use saying it is not; but depend on it, there can be no saving religion without sacrifices and self-denial.—*Ryle*.



### SOCIOLOGY

*Principles of Sociology.* By Edward A. Ross, University of Wisconsin, author of *The Changing Chinese, Russia in Upheaval, South of Panama.* New York: The Century Company. \$4.00, 700 pages.

Professor Ross has a high reputation as a sociologist and this volume represents seventeen years of his research and study. The result is a work that in all likelihood will take a place alongside of Ward's *Pure Sociology* and Todd's *Theories of Social Progress*. In many respects the book is unique, particularly in that it dispenses with preliminaries and introductions and plunges at once into the discussion of his subject. Although by a lifetime teacher the book is not academic; nor is it abstract or speculative; neither is it built on book knowledge. It is drawn directly from life through actual observation. From beginning to end the author deals with actual conditions and problems, and includes a wealth of illustrative material. The book reads as easily and interestingly as a good newspaper.

In its fifty-seven chapters, it sweeps an immense field in a practical, definite way. The word "sociology" scarcely appears, and one looks in vain for definitions. There are no tiresome discussions of the scope of sociology, its relation to other sciences, its methods and aims. The book is sociology because it is about society, and to the author society means relations between folks.

The first chapter shows how the temper of the community is affected by the various proportion of men and women, young and old, married and single. Throughout the book it is all analysis, reasoning, and illustration. Dr. Ross' positions are illuminated and justified by a large number of instances drawn from years of reading of history and from wide observation. In his hands, sociology comes nearer than ever before to being an exact science.

His system does not revolve about a few formulas or key ideas. Many social institutions are simple, but society as a whole is not simple. He identifies and describes thirty odd distinct processes, and, if count is taken of the minor ones, there are at least twice as many. Altogether we have an unusual book which it would be well for students of society and social problems to keep near at hand.

*The Unsolved Riddle of Social Justice* is the suggestive title of Professor Stephen Leacock's latest contribution. It is not so much the originality of his thought as the suggestiveness of his treatment that constitutes the chief merit and, we may say with appropriateness, the charm of the book. His description of how the average citizen has ceased to be an extreme individualist and "by brute force of circumstances" has become "a sort of collectivist" is extremely well done. Socialism, however, he tells us, will not work; neither will individualism, or at least the older individualism that we have hitherto made the basis of social order. The syndicalist and the bolshevik the writer designates as the man with the bomb, threatening the disruption of society. Professor Leacock's point of view leads toward the conclusion that the safety of the future lies in a progressive movement of social control, alleviating at least the misery it cannot obliterate, and based upon the broad general principle of equality of opportunity and a fair start. The chief immediate opportunities for social betterment, as he sees them, lie in the attempt to give every human being in childhood adequate food, clothing, education, and opportunity. This will prove the beginning of many things. His observations on conscription as the "crowning pride of democracy" are peculiarly suggestive. He describes it as representing an inconceivable revolution in the thought of the English-speaking peoples. The obligation of every man, according to his age and circumstances, to take up arms for his country, and if need be to die for it, is henceforth the recognized basis of democracy. Its other side is that the obligation to die must carry with it the right to live. Society owes to every citizen the opportunity of a livelihood. With a clear recognition of the difficulties to be confronted, Professor Leacock points out that, in one form or another, the economic loss involved in illness and infirmity as well as in other directions must be shifted from the shoulders of the individual to those of society at large. (New York: John Lane.)

CLINTON ROGERS WOODRUFF.

### MISCELLANEOUS

In *American Presidents*, Prof. Thomas Francis Moran (of Purdue) has given a very interesting account of their individualities and what he considers their contributions to American progress. Except for chapter three which deals with the presidents from Lincoln to President Wilson, the book is an admirably fair epitome of American history as reflected in the administrations of our chief executives. That chapter is excepted because—the latter part is too sketchy. While one can understand the hesitancy, not to say timidity, of the author to be too positive in his estimates of those so near our own times, he has swung too far in the direction of conservation and repression. Nevertheless the book is well worth reading, especially the chapter on the ethics of the presidential campaign. The publishers (Thomas Y. Crowell Co., N. Y.) are quite within the mark when they point out that there is quite as much between the lines as upon the surface, and that the author has the happy faculty of hitting off important facts with a few well chosen phrases. There is an avoidance of hero worship on the one hand, and of biased censure on the other. The author wonders at the outset if there has been a "typical President", but believes that such a one can only be found in a composite portrait, because of the "great variety of the personalities and abilities". He adds truly that "there is no monotony in the panorama".

*The Constitution and What It Means To-day* is the title of a most helpful little volume of 140 pages which Prof. Edward S. Corwin of Princeton has prepared. It contains the full text of the federal instrument itself and a concise statement of the meaning of its sections. To illustrate, in explaining the third paragraph of Article VI, Prof. Corwin points out that the requirement that state officials shall take the oath to support the Constitution is due to the fact that for many purposes they become national officials. For instance, the recent selective service act was to a great extent enforced through state officers. All through the explanations are clear and illuminating and afford just the sort of a book that a layman needs to have at hand in these days when so many constitutional questions are constantly before the country for discussion and determination. Throughout, the point of view is mainly that of Chief Justice Marshall. It is published by the Princeton University Press. (\$1.50).  
C. R. W.

*A Prairie-schooner Princess.* By Mary Katherine Maule. Lothrop, Lee & Shepard Co. Price \$1.75.

A Quaker family from Ohio finds a new home in Nebraska in the days when the shadows of the Civil War already fall across the land. The mystery of the little "princess" whom they find on the way, the romance which she brings into their lives, and the stirring events of life on the plains at this period of our history make a most fascinating tale.

*Pilate Gave Sentence.* By Clarice M. Cresswell. George W. Jacobs Co. Price \$1.90.

Those who are familiar with the charming stories for children written by Miss Cresswell will welcome this novel which is a vivid and powerful story of Claudia, wife of Pilate, who warned in vain but who loved and was true to her highest ideals.

IDA TARBELL gives us another illuminating sidelight of "The Great President" in her latest brochure, *In Lincoln's Chair*. Although cast in the form of fiction, it is true to life. It deals with the religious elements in his life. "Yes, sir, he prayed—that's what carried him on—and God heard him and helped him. Fact is, I never knew a man I felt so sure God approved of as Abraham Lincoln." (New York: The Macmillan Company.)

JUST THE very thing for the wee tiny children are a series of books from the house of Henry Altemus Co., Philadelphia, included in which are *Little Mousie Mousiekin*, *Little Bunnie Bunniekin*, *Grunt Grunts and Smiley Smile Indoors*, *The Little Puppy That Wanted to Know Too Much*, etc. The books are about six inches by five, printed in large type, and all illustrated in color plates taken from original drawings. In each story animals are given speaking parts, which appeals so greatly to the little tots. The volumes sell at 50 cents each net.



# Church Kalendar



- 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.

## KALENDAR OF COMING EVENTS

- Jan. 21—Wyoming Dist. Conv., St. Thomas' Church, Rawlins.  
 " 25—Southern Virginia Dioc. Conv., St. Paul's Church, Newport News.

# Personal Mention

**THE Rev. J. P. ANSHUTZ**, formerly of Billings, Mont., assumed charge of Trinity Church, Tacoma, Wash., on the First Sunday in Advent. Before leaving Billings he was given a communication from the Roman Catholic Sisters of Charity, expressing deep appreciation of his cooperation in work among the poor.

**THE Rev. R. H. ATCHISON** has resigned the charge of St. Stephen's Church, Pittsfield, and St. James' Church, Griggsville, in the diocese of Quincy, and will enter upon the rectorship of St. George's Church, St. Louis, January 1st.

**THE Rev. GIBSON BELL**, in charge of All Saints' Church, Wynnewood, Pa., for the last year, has been elected rector.

**THE Rev. J. M. BATES** is recovering from an operation at the Clarkson hospital, Omaha, Neb.

**THE Rev. C. E. COLES**, Ph.D., for several years missionary at Springfield, South Dakota, has been called as rector of Trinity parish, Pierre, the state capital. Dr. Coles is expected to enter upon his duties at Pierre about the middle of December.

**THE Very Rev. WM. O. CONE** has resigned as Dean of St. John's Cathedral, Quincy, Ill., and on December 15th entered upon the rectorship of St. Stephen's Church, Goldsboro, N. C. The Quincy chapter meets on December 20th to elect a new Dean.

**THE Rev. PAUL GORDON FAVOUR** has become rector of Trinity Church, New Rochelle, N. Y.

**THE Rev. G. TAYLOR GRIFFITH** has been transferred from Howe School, Howe, Indiana, to Valparaiso, Ind.

**THE Rev. H. L. HANNAH** has become rector of All Saints' Church, Norristown, Pa.

**THE Rev. H. J. JOHNSON** has moved from Bridgeport to Ogallala, Neb.

**THE Rev. FRANCIS R. LEE**, not the Rev. William Lee, as reported, has become rector of St. Paul's Church, Chillicothe, Ohio.

**THE Rev. GEORGE MAIR** has become rector of St. Stephen's Church, Bridesburg, Pa.

**THE Rev. C. MORTON MURRAY** has resigned charge of Holy Trinity Church, Southbridge, Massachusetts, and accepted appointment as priest in charge of St. James' Church, Eufaula, Alabama. He should be addressed at St. James' Rectory, Eufaula, Alabama.

**THE Rev. HENRY PAYNTER** has entered upon his duties as rector of St. James' Church, Bristol, Pa.

**THE Rev. HARRY PERKS**, missionary at Hayward, Elmhurst, and San Leandro, California, will temporarily cease active work because of impaired physical strength. The council of advice of the board of Church extension has granted him a year's leave, and he may be addressed at Mount Eden, Alameda county, California.

**THE Rev. C. THACHER PUFFIFFER** has resigned as sub-warden of the Guild of the Love of God. Requests for information, etc., should be addressed to the Rev. S. D. VAN LOAN, Georgetown, Delaware, who is secretary-general for the United States.

**BISHOP WINCHESTER** recently instituted the Rev. NICHOLAS RIGHTOR as rector of St. Mark's Church, Jonesboro, Ark.

**THE address of the Rev. MERTON W. ROSS**, secretary for social service in the diocese of Chicago, should be changed to Chase House, 211 South Ashland boulevard, Chicago.

**THE Rev. C. W. SCHIFFER** has accepted appointment as priest in charge of the Mission of the Holy Comforter, West Philadelphia, Pa.

**THE Rev. CLARENCE E. WOLFE**, rector of Catoclin parish, Maryland, has resigned to become on January 1st rector of Havre de Grace parish. After that date he should be addressed at St. John's Rectory, Havre de Grace, Md.

## ORDINATIONS

### DEACON

**ANKING.**—On October 3rd Mr. V. H. GOWEN was ordained deacon in the Cathedral of the Holy Saviour, Anking, by the Rt. Rev. D. T. Huntington. Mr. Gowen has been a teacher in St. Paul's School, Anking, for six years. He is now stationed at Nan-chang, the capital of Kiangsi Province.

### PRIESTS

**CONNECTICUT.**—In St. John's Church, Stamford, on December 5th, the Rev. CHARLES E. KENNEDY was ordained priest by the Bishop of the diocese. The Rev. Prof. Francis B. Blodget was the preacher, and the Rev. Gerald A. Cunningham the presenter. The epistle and gospel were read by Prof. Blodget and the Rev. Mr. Wilcox. The clergy assisting in the service joined in the laying on of hands.

**MARQUETTE.**—On December 8th, in Holy Trinity Church, Iron Mountain, Mich., the Bishop advanced the Rev. ROBERT F. McDOWELL to the priesthood. The Rev. George S. Walton presented the candidate, the Rev. William C. Seltz read the Litany, and the Bishop was celebrant. After the ordination Bishop Harris blessed an altar service presented by Mr. John James to the church, and a white stole and surplice presented to the candidate by the women's guild. The candidate also received a gold cross from the mission at Vulcan and some gifts of money. Several of the local pastors attended the service.

**OHIO.**—In Grace Church, Willoughby, on December 9th, the Rev. ARTHUR L. PROSEUS was advanced to the priesthood by the Bishop of the diocese. The preacher was the Rev. Lionel C. Difford; the presenter, Archdeacon Abbott of Trinity Cathedral. Those who took part in the laying on of hands were the above, with the Rev. Messrs. Freeborn, Dowell, and Patterson. Ten of the neighboring clergy were in the sanctuary.

## 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.

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 Otto Ulbrich, 386 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.]

*Harvard University Press. Cambridge, Mass.*

*Living Again.* By Charles Reynolds Brown, Dean of the Divinity School Yale University. Price 1.00 net.

*Longmans, Green & Co. New York City.*

*The Meaning of Holy Baptism.* By the Rev. C. H. K. Boughton, B.D., Vicar of Calverley. Late principal of Ripon Clergy College. Price \$1.40 net.

*Lothrop, Lee & Shepard Co. Boston, Mass.*

*The Threat of Sitting Bull.* A story of the time of Custer. By D. Lange. Price \$1.50 net.

*The Macmillan Company. New York City.*

*The Church and Labor.* Prepared and edited for the Department of Social Action of the National Catholic Welfare Council by John A. Ryan, D.D., LL.D., and Joseph Husslein, S.J., Ph.D. Price \$3.75 net.

*Mehitable.* By Katharine Adams.

*The Call to Unity.* The Bedell Lectures for 1919 delivered at Kenyon College May 24 and 25, 1920. By William T. Manning, S.T.D., D.C.L. Rector of Trinity Church, New York. Price \$2.00 net.

*The Enchanted Forest.* By William Bowen. Illustrated by Maud and Miska Petersham. Price \$2.50 net.

*Old at Forty or Young at Sixty.* Simplifying the science of growing old. By Robert S. Carroll, M.D., Medical Director, Highland Hospital, Asheville, N. C. Price \$2.25 net.

*The Modern Trust Company.* By Franklin B. Kirkbride, J. E. Sterrett, and H. Parker Willis.

*A. C. McClurg & Company. Chicago, Ill.*

*The Meaning of Democracy.* By Ivor J. C. Brown.

*World Book Co. Yonkers, New York.*

*Government and Politics of France.* By Edward M. Sait, Edward P. Barrows, and Thomas H. Reed.

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

### DIED

HAYDN.—The oldest communicant of Trinity Cathedral, Cleveland, Ohio, Miss ANN HAYDN, has just passed away. Burial on Monday, December 13th, her 96th birthday. She was the last of her family, one of prominence in the Church's work in Cleveland.

### MEMORIAL

#### MRS. RICHARD W. BACOT

Entered into Rest, at 12 Prospect street, Utica, N. Y., October 26th.

Mrs. BACOT was born at Ansonia, Conn., and was the daughter of the Rev. C. H. W. Stocking, a prominent clergyman of the Church, and of his wife Isabelle W. Stocking. Mrs. Bacot was a member of Grace Church, Utica. She was an active worker in the Woman's Auxillary and the Girls' Friendly Society. Courage and hopefulness were the qualities which may be said to have typified Mrs. Bacot's life.

For many years she suffered frequently from severe illness and from the results of severe surgical operations; but, though her life often hung in the balance, she was brave and cheerful and death had no terrors for her. Her last illness dated from last spring, when an attack of influenza sapped her vitality.

A woman of culture and exquisite taste, Mrs. Bacot's home was one of the most attractive homes in the city. She was deeply loved by her friends, who will long hold her in tender memory.

Mrs. Bacot is survived by her husband, her mother, Mrs. C. H. W. Stocking, and two sisters, Mrs. William P. Marr and Mrs. Wm. H. Hunn of Racine, Wisconsin.

### 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.

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

Preacher, Dec. 25th, (Christmas) Rt. Rev. C. P. Anderson.

Dec. 26th, Rev. E. A. Bazett-Jones.

ST. ANDREW'S CHURCH, BUFFALO

Goodell street and Michigan avenue.

The Rev. HARRISON ROCKWELL, rector.

Sundays: the Eucharist at 7:30 and 11.

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Week-days: 7:30 A. M., 5 P. M. (choral).

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11:00 A. M., Morning Prayer.

4:30 P. M., Choral Evensong.

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NOTICES

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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 service 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.

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

ENGLISH NATIONAL ASSEMBLY TAKES UP FORMATION OF SEES

Also Prayer Book Revision, League of Nations, and Other Important Subjects - Adjourns - Dr. Temple on Parochial Church Councils Bill

The Living Church News Bureau } London, November 26, 1920 }

GREAT hopes and expectations had been set upon the first session of the National Assembly of the Church of England, and, on the whole, such hopes were justified. The discussions throughout were marked by their animation, the high level of the speeches, and their practical character. Certainly, no one could complain of the proceedings being dull.

NEW DIOCESES

Friday saw the conclusion of the autumn session, and many important matters were discussed at the final sitting. One of the most interesting of these related to new dioceses. Canon William Temple moved a resolution declaring that, as the present size and conditions of many dioceses are a great hindrance to the spiritual life of the clergy and laity of the Church, to the efficient administration of the Church's work, and to the carrying out of many duties which should hold a prominent place in the life of a diocesan bishop, a committee should be appointed to consider the advisability of the creation of new sees, and, if necessary, provinces, and, should they think well, to introduce a measure. He said that a universal welcome had been given to the Lambeth Conference appeal for fellowship as the proper expression of Christianity. If the diocese, which was the necessary unit of administration, was immense, either geographically or in regard to population, the individual would feel that he was not in any real sense in fellowship with others. The bishop must be the pivot of real fellowship through the diocese, and to be that he must have full opportunities for effective supervision. What we did in England was a mere burlesque of episcopacy, and this hindered our efforts regarding reunion in Christendom. There was a very widespread demand for the restoration of synodical government in the Church. What was the use of calling a synod in London when they could not properly discharge the functions of a synod? They should consider the whole question of grouping dioceses for central purposes. They needed for the purposes of supervision a smaller area than for some other purposes usually associated with diocesan administration. Canon Temple's motion was eventually adopted, but the Archbishop of Canterbury warned the Assembly of the immensity of this enquiry, and said that a report must not be expected very quickly.

PRAYER BOOK REVISION

On the matter of Prayer Book Revision, the Bishop of Gloucester made an interesting statement of the results of the labors of Convocation over a period of fourteen years. His lordship detailed the circumstances following the granting the royal letters of business to the two Convocations to consider revision of the Prayer Book and preparation of a new Ornaments Rubric, which led to a conference at Lambeth to harmonize the proposals of the two Convocations. As a result of the conference a

settlement was come to which was almost unanimous. The conclusions were accepted absolutely by the Southern Convocation. In the Northern Convocation agreement was obtained on every point except the outstanding one of the re-arrangement of the Communion Office, and answers to the royal letters of business had been sent in. The revision would secure a greater elasticity in public worship. All the changes were purely permissive, and not compulsory. There must be a time for experiment before the changes were authorized. There would probably be need for further revision before many years had passed. Under the new regulations of the National Assembly they now had the power of self-adjustment, which was inherent in the conception of a living Church. He hoped there would not be a long delay in giving effect to the proposed changes.

Sir Edward Clarke, in a conciliatory speech, moved that a committee of twenty persons should be appointed to report upon the answers of Convocation to the royal letters of business, with special reference to the Lectionary. He also urged the appointment of a further committee to report on the revision of the Psalms and their use in public worship. After some discussion, both these suggestions were carried.

THE LEAGUE OF NATIONS

Lord Hugh Cecil moved a resolution welcoming the establishment of the League of Nations as an important step towards recognition of the duty of all Christian nations to love and help one another, calling upon all Churchmen to uphold the League, and to further its work for the maintenance of international peace; also urging Churchmen to support the League of Nations Union in all dioceses and parishes. He said that the nations had come very much nearer destroying civilization than most people realized. If the influence of the Church of England was not to be behind the League of Nations, the result would be a general set-back to the cause of international peace.

The Bishop of London supported Lord Hugh Cecil's motion, and said that the Church must stand up for the religion it professed. Not only was it doubtful whether civilization would survive another war, but it was doubtful whether belief in Christianity would survive such another conflict. Let the representatives of the Church of England go out as real missionaries for this great ideal.

Lord Phillimore expressed a hope that at the next meeting of the League Germany would be asking for admission, and that she would be admitted. While the Covenant was not so strong and good as it might be, it was a valuable and useful instrument. While he was at the Hague, said Lord Phillimore, he had the honor of the acquaintance of that great American, Mr. Elihu Root, and he knew what Mr. Root's mind was on the matter. Mr. Root regretted that owing to certain faults in the Covenant the American nation would not enter into the League as it stood, but he hoped and trusted, now that his friends were in power, that America would come into the International Court of Justice, send her judges, and agree to submit her disputes to it.

Lord Hugh Cecil, replying to the discussion, said that the great lesson of the American example was a warning. No one doubted that America was as ardently in

favor of international peace as we were. She held aloof because she did not like a particular part of the Covenant. Lord Hugh urged that even though one or two might not like everything in the Covenant, or in the policy of the League, we ought not to hold aloof from a great movement towards peace, and the maintenance of friendly relations between the nations of the world.

The resolution was carried by the Assembly, which shortly afterwards adjourned, having in the five days dealt with fifteen out of the twenty-six resolutions on the agenda. The next session was arranged for the week commencing Monday, January 31st. This would enable all the business before the Assembly to be despatched before Lent, which next year is very early, Ash Wednesday falling on February 9th.

#### DR. TEMPLE ADDRESSES E. C. U. ON PAROCHIAL CHURCH COUNCILS BILL

On Wednesday last, at the invitation of the council of the English Church Union, Dr. William Temple (founder of the "Life and Liberty" movement) addressed a crowded meeting on the subject of the Parochial Church Councils (Powers) Bill, which has just received the general approval of the National Assembly. Dr. Temple began his address by saying that the committee which had drafted the measure had gained, as they expected to gain, much help from last week's debate upon it in the National Assembly, and the discussion there had made it clear that amendment was desirable. Canon Temple dealt with the general aim of the measure, which was in effect to provide the means by which the laity might gain an understanding of what is meant by membership in the Church. At present, he said, the main defect of Church life is the absence of any understanding of the meaning of membership in a body. Membership is hardly realized as an element of spiritual experience, but remains a matter of intellectual apprehension.

The speaker then proceeded to explain some of the principal details of the measure, of which Clause 14 is certainly the most controversial. He showed how desirable it was that some channel of consultation between priest and people regarding the services of the Church should be devised. There was always the danger of sheer spiritual conservatism—yet, at the same time, they must be careful not to confer anything like a power of veto. Further, it was very important not to send anything to Parliament that was not already a matter governed by statute or common law. He was very doubtful if this clause ought to go to Parliament at all, and was inclined to think that it should, in an agreed form, be promulgated by the ecclesiastical authorities solely. In conclusion, Dr. Temple remarked that if the Church is to get the best type of layman she must confer real powers upon him. The present measure was the skeleton of a living thing, which may be indwelt by the Holy Spirit and become the instrument of His purpose.

Discussion followed, and in this Mr. Athelstan Riley took a prominent part. He said that he thought it a matter for regret that they had not followed the example of the Scottish Church, which, in setting up councils, gave to the laity no control over spiritual questions or over the clergy. He directly traversed what Dr. Temple had said about the best laity. It was, on the contrary, just those Churches in Europe that had not given power to the laity that had not lost their laity. Recalling what Sir Lewis Dibdin had said in the National

Assembly—that if you give powers you must first take them, either from the vestry or the churchwardens or the parish priest—Mr. Riley remarked: "You must not touch the cure of souls." He then went on to point out that these proposed powers are to be taken by Parliament and conferred on the Parochial Church Councils. But Parliament could not take away the powers of the parish priest, because these were given from Heaven. What were the principles, he asked, which they were bound to maintain? When it came to the day of judgment the people who would be held responsible to the great Head of the Church would be the bishops, and not the National Assembly. The person responsible in a parish was the person to whom the charge was committed, and he could not throw it off.

Mr. Clifton Kelway, of the Church Reform League, said that he had no wish to see the bill made a measure for Church reform in the larger sense; such matters as patronage could only be dealt with very fragmentarily in a bill of that sort. He could not agree that the spirituality of the priest was at all interfered with by the bill. Clause 14 gave the laity no greater right than to make their feelings known to the chief pastor.

The E. C. U. may be congratulated on what is a new departure for them—that is to say, holding a general meeting for discussion, in place of the usual assembly of members called to listen to selected speakers.

#### THE SUFFRAGAN BISHOPRIC OF BUCKINGHAM

The King has approved the appointment of the Rev. Philip Herbert Eliot, rector of Slough, and Hon. Canon of Christ Church, Oxford, to the suffragan bishopric of Buckingham, which will be vacant on New Year's Day by the resignation of the Rt.

Rev. E. D. Shaw, D.D., on his appointment to the archdeaconry of Oxford.

#### DEATH OF REV. F. G. WESLEY

On Sunday last there passed to his rest, at the age of 79, the Rev. Francis Gwynne Wesley, one of the four sons of Samuel Sebastian Wesley, the composer, who was organist at Winchester Cathedral from 1849 to 1863, and whose anthems, *The Wilderness* and *Blessed be the God and Father*, among many others, are so often sung in our cathedrals and churches. Mr. Gwynne Wesley was an All Souls' Oxford man, and after taking his degree there in 1865, acted for three years as assistant tutor at Winchester College. He was ordained deacon in 1869, becoming curate of Walkden Moor, Lancashire, and on receiving priest's orders in 1871 was appointed curate of St. Michael's, Gloucester. In 1874 he accepted the vicarage of Hamsteels, a parish near Durham, and remained there until 1911, when he resigned, and went to live in retirement at Winchester.

#### THE "SUPERFLUOUS" CHURCHES OF LONDON

The fate of the city churches still hangs in the balance, and the position now is that a small sub-committee is meeting regularly and endeavoring to find a solution. The Bishop of London and his advisers are receiving much correspondence from people who threaten to withdraw their subscriptions unless the churches which have been considered superfluous are demolished; while others threaten to do the same if these churches are touched. There is, however, a possibility that a way out of the impasse may be found by allowing the buildings to be used for semi-ecclesiastical purposes, whilst the endowments are allocated to the relief of clerical poverty and the extension of Church work in the London area.

GEORGE PARSONS.

## TORONTO PARISH OBSERVES JUBILEE OF ITS FOUNDATION

*Began in the Fields, Now a Downtown Parish—University Sermon—End of Attendance Campaign*

The Living Church News Bureau  
December 11, 1920

ST. LUKE'S CHURCH, Toronto, which is in the heart of the city and is doing a fine work among students of the University of Toronto, last Sunday celebrated the jubilee of its foundation. The parish was established by the Bishop of Toronto in 1870. Its first rector was that veteran defender of Church doctrine, the Rev. John Langtry, author of *Come Home*, a call to return to the Church's fold. His incumbency lasted until his death in 1906. Since then he has had two successors, the Rev. A. G. H. Dicker, from 1906 to 1912, and the present rector, the Rev. G. F. B. Doherty, who assumed charge on Easter day 1913.

The original church was a frame edifice at the corner of St. Vincent and Breadalbane streets, where the first service was held on December 4, 1870. Subsequently this building was removed to the present site, and used as a Sunday school until the parish hall was erected.

Fifty years ago the site of the present church and rectory formed part of a large market garden and orchard, with wide

fields stretching off to the westward. Now the church is rapidly being confronted with all the problems of a downtown parish. The congregation is, however, growing in a most satisfactory manner.

*Dr. Cayley Preaches University Sermon*

On Sunday morning Dr. E. C. Cayley, D.D., of St. Simon's Church, Toronto, delivered a beautiful and forceful sermon on The Providence of God to an enthralled audience in Convocation Hall, Toronto.

"Many people," said Dr. Cayley, "are perplexed by the evil state of the world. To these it seems that the creation of man was a mistake, and that the sooner the world ceases to exist the better it will be for the universe. To this view the only answer is that it was for a great purpose God put man into the world, and this purpose is closely related to the future life. To these problems of life, to these enigmas of humanity, is a key—and this key is no other than the Christian religion."

*Close of Toronto Church Attendance Campaign*

The Church attendance campaign was fittingly brought to a close by a gathering of Brotherhood men and other canvassers at St. Luke's Church, Toronto, on December 3rd. Evelyn Macrae, Commissioner of the Anglican Forward Movement, who was in the chair, drew attention to the fact that St. Luke's was the first Chapter formed in the Dominion thirty years ago, and that

some of its original members, including the president, J. A. Catto, were present at the meeting. The chapter has never ceased its activities. The Rev. G. F. B. Doherty then spoke of the splendid results of the Church attendance campaign in St. Luke's parish, pointing out that the attendance at the chief services was 100% higher than last year, while the evening attendance was increased 60%.

J. A. Birmingham, ex-general secretary of the Brotherhood in Canada, well received by his numerous old friends, outlined the Campaign in the West, and in an inspiring talk pointed out the need of greater faith and more prayer.

G. Frank Shelby, General Secretary of the United States Brotherhood, then gave a helpful talk upon the best means of following up the Church attendance campaign. He recommended adoption of a parish slogan, EVERY SOUL IN THE PARISH IN CHURCH ONCE ON SUNDAY, and urged the Brotherhood men to follow up their work by personal visitations. He advocated greater use of intercessory prayer and personal influence, and urged each Chapter to have some definite plan.

Closing, the chairman pointed out that the Brotherhood's next plan of work would be to cooperate with the General Board of Religious Education in deepening the spiritual life of the men brought to church by the campaign, and extending the use of family prayer.

**Japanese Confirmed in British Columbia**

On November 21st, a unique service was held in St. Andrew's Church, Prince Rupert,

B. C. Three Japanese men and three Japanese women were presented by Mr. Z. Higashi, the faithful and devoted Japanese catechist of St. Andrew's Japanese Mission, to Archbishop DuVernet for confirmation. The Japanese had copies of their Japanese Prayer Book, and followed the service closely. The Bishop read Acts 8: 14-17 in English and then had the catechist read it in Japanese. In the same way the Bishop put the question to the candidates in English and this was repeated in Japanese, all the candidates replying in unison in Japanese "I confirm this promise."

**Miscellaneous Items of Church News**

The Rev. Dr. R. C. Blagrove, rector of St. Mark's Church, Parkdale, Toronto, for the past two and a half years, has been appointed to St. John's Church, Peterboro, to succeed Archdeacon Davidson, who has moved to Toronto and is now engaged in forward movement work. Dr. Blagrove came to Toronto from Belleville and will take up his new duties some time in January.

The mortgage debt of \$3,000 on the parish house, Church of the Redeemer, Toronto, was completely wiped out by special offerings on Advent Sunday.

A memorial pulpit, draped in the Union Jack, was unveiled in St. Paul's, Washago, Ont., on November 28th by Archdeacon Ingles. The pulpit is constructed of cypress wood of great beauty, the design being early English Gothic. It is in honor of parishioners who fell in the great war.

the same room was used Saturday night for a moving picture show that the chaplain felt was absolutely immoral; was used Sunday morning for mass by the Roman Catholic chaplain; then the Protestant chaplain held service and after him it was occupied by a Christian Science reader. In the evening of the same day a boxing match was held where the altar had stood, followed by another Christian Science meeting.

"Three separate chapels in each prison, to be used solely for religious work, are recommended in consequence of this condition. The statement suggests also that organized religion give greater heed to the spiritual needs of the men in prisons, as 'the prisoner is spiritually as well as morally a sick man.'"

**DR. GATES CALLED TO DENVER**

The Rev. Dr. Milo H. Gates, vicar at the Chapel of the Intercession, Trinity parish, has been called to the deanship of St. John's Cathedral, Denver, Colorado. Dr. Gates has visited Denver to receive help in coming to a decision. He has received many communications urging him to remain at his present post. A neighboring Jewish rabbi was among the number addressing Dr. Gates, and expressing the hope that the vicar would remain in New York.

A meeting of the congregation at Intercession Chapel has been called for next Sunday morning. The purpose is, to show by concerted action, the unanimous desire that Dr. Gates stay with his people.

**DEATH OF REV. C. M. ROOME**

The death of the Rev. Claudius Monell Roome, of the clergy staff of St. Thomas' Church, occurred at his home on December 13th. He was 60 years old. The funeral occurs on Wednesday afternoon at St. Thomas' Church. Interment will be private.

The Rev. Mr. Roome had been associated with St. Thomas' parish since 1912. He was the son of Gen. Charles and Mary M. (Wells) Roome, and was a graduate of Columbia University and the General Theological Seminary. He received holy orders in 1893 and 1894 at the hands of Bishop H. C. Potter and Bishop Starkey. He married Mary F. Croker in 1904 at Montclair, N. J., where he served at St. Luke's Church during his diaconate and until 1897. After acting as assistant at Christ Church and St. Luke's Church, New York City, he returned in 1901 to Montclair as rector of St. John's Church, and remained there until in 1912 he again returned to New York and the parish with which he was associated at the time of his death.

**FUNERAL OF MR. STETSON**

The funeral of Francis Lynde Stetson attracted the leaders of New York business and Church circles to the Church of the Incarnation on December 7th, when the services were conducted by Bishop Burch, Dean Robbins of the Cathedral, the Rev. Dr. Silver of the parish, and others of the clergy.

The chancel was richly decorated with palms and lilies, and the coffin was covered with orchids and lilies of the valley. Dr. Silver made a brief address. The honorary pallbearers were headed by Elihu Root, and among the others were Dr. Harry A. Garfield, Melville E. Stone, George Zabriskie, J. Pierpont Morgan, and Victor Morawetz.

The body was taken to Williamstown for burial.

**A CENTENNIAL COMMUNION**

The Rev. Edward H. Schlueter, vicar of St. Luke's Chapel of Trinity parish, writes: "On Christmas Day the congregation of St. Luke's Chapel, Trinity parish, will be celebrating the one hundredth anniversary

**NEW YORK CATHOLIC CLUB IN MOVEMENT TO AID REUNION**

**Congratulates Bishop Darlington— Better Equipment Needed for Prison Work—Dr. Gates Called to Denver**

New York Office of The Living Church  
11 West 45th Street  
New York, December 13, 1920

IMPORTANT action was taken at a meeting of the New York Catholic Club held at the Church of St. Mary the Virgin on November 30th. The following resolution was passed:

Resolved, That the Clerical Union for the Maintenance and Defense of Catholic Principles of New York congratulate Bishop Darlington on the most satisfactory results of his conferences with the Eastern Orthodox and Old Catholic Churches at great financial expense; and, we urge that the Church ratify these proposals for unity; and, we pledge our active support for the Reunion of Anglican, Eastern, and Old Catholics."

The president suggested appointment of a committee to carry on such work. The Rev. John W. Crowell moved that the chair appoint a committee of five to carry on active propaganda in the interests of such unity, particularly in New York diocese. The motion was amended by Dr. Rogers "to enlist prominent laics and clergy in this work of propaganda." The amended motion passed.

The Rev. Richard R. Upjohn made a motion for publication of a pamphlet on the Eastern question and the concordat with the Easterns. This also passed.

The Bishop of Harrisburg made an address upon Some Facts and Thoughts on

Reunion. Speeches were made on the same topic by Bishop Weller, the Rev. Dr. Francis J. Hall, and the Rev. Dr. B. Talbot Rogers.

The Holy Eucharist was celebrated by the Rev. Dr. Selden P. Delany.

A luncheon was held at the Hotel Somerset.

**BISHOP DARLINGTON ON EASTERN SUFFERING**

An address will be given by Bishop Darlington to the women of the diocese on the condition of their suffering sisters in the East, on Thursday, December 30th, at the Colony Club, Sixty-second street and Park avenue, at 3 P. M., under the auspices of the New York Altar Guild, Inc. Cards of admission may be obtained from Mrs. J. K. West, Buckingham Hotel, Fifth avenue and Fiftieth street, New York.

**PRISON CHAPLAINS FIND RELIGION ON PAR WITH "MOVIES"**

The following expressive report was printed in the New York Herald on December 6th:

"Complaining of the 'ridiculous light' in which religious work now appears in the State prisons, recommendations for broadening and increasing the influence of prison chaplains are contained in a report of the prison survey committee which Adolph Lewisohn, chairman, has forwarded to Gov. Smith. The religious phases of the report are contained in a statement prepared by the Rev. William E. Cashin, Dr. Samuel Davidson, and the Rev. Dr. Floyd S. Leach, representing Roman Catholic, Protestant, and Jewish prison chaplains.

"Under present conditions the religious work of our prisons is placed on a par with questionable movies and boxing matches," their statement said. 'In one of our prisons

of the first celebration of the Holy Communion in what was once old Greenwich Village. It was in 1820 that a small group of communicants met in the upper room of an old watch-tower that stood on the very block in which the present church building stands, and there—with the Rev. Dr. Upfold as celebrant—had, for the first time, a Communion service. It was not until the following June that the cornerstone was laid of the present building in which the congregation of St. Luke's Chapel worship. It seemed to us the best way in which to commemorate that event and to offer thanks to God for one hundred years of Eucharists and Communion was to make this Advent a time of special preparation for our Christmas Communion, and so to make this Christmas Communion perhaps the most earnest and loving one that we ever made, and then to offer that as our act of thanksgiving. It is our hope to have as nearly as possible a corporate Communion of all our congregation at seven o'clock on Christmas morning. The Bishop of the diocese has been good enough to consent to lead us in this great act of thanksgiving, coming to be the celebrant at that service. However, for those who cannot come at seven there will be Communion services at six and at eight.

"If we were going to erect some memorial to this great event we would ask alms of our friends. If we had planned a big public meeting we should request the charity of their presence. As it is we ask now their prayers that our Eucharist on Christmas Day may be a truly worthy thanksgiving for that amazing charity of God by which for a hundred years He has in our village

section here been giving Himself to His people as their Bread.

"We would ask further if there are any who at any time have made their Communion here in our old church building and who can be with us at seven o'clock on Christmas Day that they try to be with us; and if they cannot be with us we beg them to join with us in their own church in this act of thanksgiving, by making their own Communion this Christmas the most loving and the most earnest they ever made, and offering it as an act of thanksgiving to God for one hundred years of Communion here in our old village church."

A CORRECTION: ST. LUKE'S CHAPEL,  
TRINITY PARISH

In the New York Letter of December 4th incorrect reference was made to the recent placing of a statue in St. Luke's Chapel of Trinity parish (Rev. E. H. Schlueter, vicar).

The statue of St. John is not on the rood screen but in the reredos of the side chapel. It was given by one of his students in memory of Dr. John Angus MacVannel and his wife Adeline.

The rood was blessed a week earlier by Dr. Manning in memory of four members of the Sherwood family, Rhodes Warner, Augusta, Lillian Blanche, and Edith Augusta. The cross on the rood, designed and made by the Rev. William H. Cooke, sometime assistant at St. John's Chapel, was the first cross to stand on the altar of St. John's, and so probably one of the first to stand on any altar of the Church in New York City.

## BISHOP LAWRENCE TALKS ON THE GIFTS OF LARGE GIVERS

*And How They Ought to Be Measured Out—A Shallow Theology  
—A Book of Occasional Offices  
—Parish Has a Namesake*

The Living Church News Bureau }  
Boston, December 13, 1920 }  
(Phillips Brooks' Birthday)

**B**ISHOP LAWRENCE has raised a question of more than diocesan interest in a recent address before a group of Boston business men, relative to the parochial system of apportionment. And incidentally he suggests to me the only weak link in the plan of giving through the weekly pledge envelope. The plan of weekly giving and the parish apportionment are not to be despised, for they are undoubtedly proving of tremendous help in the average parish. But if our educational and charitable institutions were dependent entirely upon such plans their work would be seriously restricted. Bishop Lawrence would supplement the parochial system by gifts directly to the diocesan quota. He said during the address:

"My purpose in calling you together is to try and suggest to you how, under our parochial system of apportionment, men and women who are able to give in somewhat large figures find it difficult to give their share, if they set the pace of their gift by the amount apportioned to their parish. To put it in this way: Here is a parish apportioned for \$1,500, for the Nation-wide Campaign. In that parish, which is a small one, and which has com-

paratively small current expenses, there may be one, two, or three men or women any one of whom could and would give more than the whole apportionment of the parish; but they are held back, partly by the fact that \$1,500 is all that is asked of the parish, and partly because they cannot give such a sum as they might, perhaps \$2,000 or \$3,000, without overshadowing the contributions of the rest of the parish. In other words, when each parish is apportioned according to the size of its current expenses, that is the best known basis; but it is not, in many parishes, based on the wealth of the people in the parish.

"Hence, it is clear to me that a number of the larger givers in the diocese should be asked to put their eye and their interest upon the total diocesan figure, and give in that ratio. Let them give a certain proportion towards their parish apportionment, in order to make sure that that apportionment is met, and let them also send a large check quietly to the central diocesan fund, through the creation and increase of which the diocese may be enabled to meet its apportionment, while the parish is not overwhelmed by the gift of any one person.

"May I say to you that I have adopted this habit ever since I have been in the ministry? In the parishes of which I was rector, it would have been impossible and practically unfair to the smaller givers for me to give as I ought to through the parish apportionment. I have, therefore, always made only a fraction of my gift through the parish apportionment, and have sent the substantial amount direct to the Board of Missions, it not being credited to the apportionment of any parish. This of late

years has been done by a few other givers. The truth is that the Church is hampered in her income by the fact that it is assumed that we give what we happen to give in the contribution plate or in the monthly pledges, whereas we know that to those who give largely the method is not often by weekly or monthly pledges, but in such a way as will be most convenient to them in the reception of their income; and where we have given to the Church in tens and hundreds of dollars, we have given in hundreds and thousands to the Red Cross and to charitable or educational institutions. What we want, therefore, is to change our attitude, realize that the Church is a great organization spending millions of dollars—the salary account alone is \$10,000,000—and that we need to pitch our estimate of the Church's Call at a far higher figure than that to which we have been accustomed."

### NEEDS A MORE SCIENTIFIC THEOLOGY

A Johns Hopkins University professor, Dr. Raymond Pearl, in an otherwise admirable address on *The Biology of Death* in the third of a series of six lectures at the Lowell Institute last week, departed from his scientific exactness as he entered the realm of theology and took his fling at Providence. As I was reading the full report of his address, I heard a choir nearby rehearsing those wonderful words, "Hast thou not known, hast thou not heard, that the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" The tenor soloist somehow was not quite able to make good in his part, so that the rehearsal was lengthened. Perhaps all of us are in the position of the soloist—it is not easy to understand all of the mysteries of our make-up. And, unlike a former generation, we do not grow red in the face as the materialist openly states his honest conviction. We are rather more strongly convinced that science, and especially the medical profession, needs a more scientific theology; for biological investigation has not yet sufficiently generalized the verifiable data available revealing results among those who "wait upon the Lord".

The unscientific portion of the otherwise admirable address as reported in the Boston papers was as follows:

"In the human organism, just as in the automobile, the serviceability of the different parts varies greatly. The heart outwears the lungs, the brain outwears both. The fundamental reason is because evolution is a purely mechanistic process, instead of being an intelligent one. All the parts are not perfected to even an approximately equal degree. An omnipotent creator endowed with only as much intelligence as the average good mechanic, could easily, and unquestionably would, have made a much better machine as a whole than the human body which evolution has produced. By the haphazard process of trial and error which we call natural selection, evolution makes each part only just good enough to get by.

### A BOOK OF OCCASIONAL OFFICES

The Cathedral Church of St. Paul has published a twenty page pamphlet with the modest title, *Occasional Offices*, consisting of offices for Thanksgiving, Intercession, Office of the Beatitudes, A Litany of Recollection, Missions, Social Service, and An Office for Unity. Copies can be obtained at ten cents each from the Secretary of the Cathedral, 136 Tremont street, Boston. The Cathedral is rendering a distinct service to the Church in thus making available for the average parish these timely occasional offices. I imagine that such offices will be increasingly used at evening services, at

special mid-week services, and possibly in some Church schools. Some such pamphlet is undoubtedly needed for Church schools. I think that the *Occasional Offices* was edited and compiled by Dean Rousmaniere and the secretary of the Prayer Book Revision Commission, the Rev. John W. Suter.

#### ANOTHER CHURCH OF THE ADVENT

The widespread influence of the Church of the Advent is illustrated in an announcement the rector made last Sunday. Dr. van Allen said:

"You will be interested to learn that the Rev. Charles P. Holbrook, a priest of Southern Virginia, has named the new church in Ocean View, Va., after the Church of the Advent, Boston. Father Holbrook 'got his theological education up at the Boston University School of Theology, 72 Mt. Vernon street, but used to come down the hill and attend services at the Church of the Advent. I date my real conversion from what I first heard and saw in your church. I have served now ten years in the ministry, and my only regret is that I didn't 'come over' earlier. Our people are good, earnest Churchmen, enthusiastic and loyal. The first money they raised among themselves was for a chalice and paten, that they might have the Holy Communion. I believe that a congregation which knows how to put first things first will go far."

"God bless and prosper the new Church of the Advent, and Father Holbrook, its founder."

#### A NEW CATHEDRAL CLUB

On Saturday evening, December 4th, about sixty men met in the Cathedral rooms, and organized the Lawrence Men's

Club of St. Paul's Cathedral. The object of the club, as defined by its constitution, is "the promotion of friendship among the men of the Cathedral, to the end of spreading the influence of the Cathedral in the community, and of aiding in every feasible way the development of its life and work." Every man connected with the Cathedral, of eighteen years of age or over, is eligible to membership; those whose names are received before the meeting in January will become charter members.

A board of officers was elected, with Dr. William M. Conant as president, Mr. Harold Peabody as secretary, and an executive committee of eight members. The first regular meeting will be early in January.

The Italian bazaar for the benefit of the Chapel of St. Francis of Assisi, which is the chapel of our Italian mission in the North End, was held in Trinity parish house last Monday. In the afternoon tea and Italian cakes were served by children in Italian dress. The chancel of the chapel is in memory of Phillips Brooks.

#### STUDIES FOR THE CLERGY

The following courses at the Episcopal Theological School are offered to the clergy of the diocese:

Introduction to Christian Missions, Assistant Professor Addison, Mondays.

Studies in Mysticism, Rev. Charles Morris Addison, D.D., Mondays.

The English Church, the English State, and the Papacy before the Reformation, Dean Washburn, every other Monday.

Each class is of two hours, beginning at 3:30 P. M. RALPH M. HARPER.

peoples are longing for revenge. Expenditures for armaments are increasing. The breach widens between the two countries which we should expect to be most friendly, England and France. Other nations look to the United States to improve the situation. But even in this country the forces of hate are turned loose. Our industrial situation is threatening. What agency can hope to save the day except the Church?

"Yes, the Church has an urgent mission. Her message must be heralded abroad. Her programme of peace and goodwill must have the widest publicity."

Bishop Rhinelander in introducing Mr. Lee expressed his appreciation of the co-operation of the Philadelphia papers in furthering the work of the Church. He referred especially to the *Public Ledger*, whose editor, Mr. John J. Spurgeon, sat at his side.

The Rev. Robert F. Gibson, executive secretary of the Department of Publicity, spoke upon the two new publications of the Church, the *Church at Work* and the *Exchange of Methods*. He said it was the intention of the Department to distribute these papers free to every Church family but this plan called for co-operation in every parish.

Mr. James M. Bennett, director of publicity for the diocese, spoke of the "unknown newspaper man who sits down at his desk at six o'clock in the evening, sharpens his pencil, and stays there at work until the roosters crow". This unknown newspaper man was an important factor in shaping public opinion—if for no other reason, because he writes the headlines.

#### MR. MOREHOUSE ADDRESSES PENNSYLVANIA CHURCH CLUB

If the clergy were reminded of the urgency of the Church's mission at the publicity luncheon the laity were told no less forcefully of their responsibility at the annual dinner of the Church Club at the Bellevue-Stratford a few nights ago.

The speaker was Mr. Frederic C. Morehouse, and his theme The Laymen's Opportunity in the Awakened Church.

"If the American nation is not to be false to her traditions of the past," he said, "she must find a way to lead the nations to peace. The problems of to-day are spiritual problems. They will never be solved at the polls. They must be solved at the altar of Jesus Christ."

Other speakers at the dinner were the Bishop and the Bishop Suffragan and Mr. A. J. County of the Pennsylvania railroad.

#### COLORED MISSION BECOMES PARISH

The colored congregation of St. John the Divine was officially notified on November 11th that its organization as a parish of the diocese was now effective. The new vestry of fifteen men immediately organized. Mr. Samuel Davis was made rector's warden and Mr. Beresford Gale (a member of the Philadelphia chamber of commerce) was made accounting warden.

The first official act of the vestry was to elect as their rector the Rev. J. DaCosta Harewood. Mr. Harewood was the founder of the mission and has been in charge ever since. He entered upon his duties as rector on Advent Sunday.

The new congregation is just eleven months old and already has more than four hundred persons connected with the work. Their property holdings, valued at over \$17,000, consist of three houses and a vacant lot. One of these houses is being remodeled to serve as a temporary church until the permanent structure can be built—a memorial to Bishop Ferguson of Liberia.

## MISSION AT PHILADELPHIA DIOCESAN CHURCH NEAR END

### Bishop Rhinelander Leads in Second Week — Church Publicity Presented to Clergy and Laymen — New Parish of Colored People

The Living Church News Bureau }  
Philadelphia, December 13, 1920 }

THE Teaching Mission, in progress during the past fortnight at the Diocesan Church, under the leadership of Bishop Rhinelander, is drawing to a close.

Although this mission coincided with the mission proposed by the Nation-wide Campaign leaders it had long been contemplated. The idea of a Nation-wide Campaign preaching mission did not seem expedient in the diocese. The present mission at the Diocesan Church is not a preaching mission but a teaching mission in full accordance with the idea set forth in THE LIVING CHURCH editorial in the issue of December 4th.

Bishop Rhinelander was a teacher before he was a bishop. He is at home when explaining the Faith, and his instructions have attracted wide attention. The Bishop's classes have been conducted without formality. There was no liturgical service. After a fifteen minute song service, using the New Hymnal, the Bishop entered the pulpit and plunged at once *in medias res*. He has a happy gift of answering questions and the question box became an interesting feature of the services. Finally the Bishop would take some practical aspect of religion and treat it in a helpful way.

"It is interesting," said the Rev. Dr. George L. Richardson, vicar of the church, "to see the many different types of people that are coming to the mission. Last night I noted a young steel worker from Midvale sitting next to a bond broker from Chestnut street, and a boy who works in a livery stable politely handing a hymnal to a lady from the Main Line. During the week we have had lawyers, business men, Church and social workers, students, stenographers, working men, and teachers sitting side by side in the classes. That is what the teaching mission is, a two-weeks' school of religion. It is the kind of thing that ought to be going on in a Cathedral frequently and regularly, and we are beginning it here in the Diocesan Church."

During the first week of the mission the Rev. George L. Richardson, D.D., and the Rev. Samuel B. Booth gave the instructions. And throughout the mission the Rev. S. V. Creasey, formerly a missionary among the Indians, conducted an afternoon conference on Spiritual Healing. His motto was "Prevention is better than Cure".

#### CHURCH PUBLICITY DISCUSSED AT CLERGY LUNCHEON

"Has the Church an urgent mission? If so the work of religious publicity assumes importance," said Mr. Ivy Lee, addressing the clergy of the diocese at their monthly luncheon last Monday.

"I believe the Church has a tremendously urgent mission in the world to-day," he added. "The forces of hate are loose in the world. The rebound from idealism aroused during the war is appalling. Whole

## GLORIA DEI UNVEILS MEMORIAL TABLET

Tribute to the life and work of the late Mrs. Snyder B. Simes, wife of the former rector of Gloria Dei, was paid at the unveiling of a marble tablet to Mrs. Simes in the church last Sunday. The tablet on the south wall is similar to another near it, in memory of the Rev. Snyder B. Simes.

The Rev. Charles E. Betticher, assistant to Mr. Simes for many years, delivered the memorial address. This service commemorated the fifty-second anniversary of the arrival of Mr. and Mrs. Simes in the parish.

Miss Caroline Lewis, a great niece of Mrs. Simes, represented the family at the unveiling. She was assisted by Raymond Betz, who represented the Sunday school.

W. L. Prickett, accounting warden, read a minute of respect adopted by the vestry, and the Rev. Percy R. Stockman, rector, offered the prayer of dedication.

The Rev. Mr. Simes died in 1915, and his widow survived him three years.

## ST. PAUL'S CHURCH, OVERBROOK, HONORS BENEFACTOR

Memorial services were held last Sunday in the Memorial Church of St. Paul, Overbrook, in honor of Mrs. William Simpson. The Rev. Robert Norwood, rector, spoke of the generosity of Mrs. Simpson, who built the church and parish house. The rectory was a gift from her son and his wife, Mr. and Mrs. Percy Simpson, Jr. Canon John Almond of Montreal, who was a senior chaplain of Canadian forces in France, delivered the address.

## A MEMORIAL TABLET

A tablet was dedicated to Mr. William Tardif in the Church of the Good Shepherd, Kensington, last Sunday. Mr. Tardif had a remarkable record of service. He was a co-founder of the parish and served steadily as a vestryman from 1869 until his death last Easter. He served also as rector's warden, accounting warden, and Sunday school teacher.

THOMAS S. CLINE.

eties and clubs organized at St. Andrew's are doing good service, most of the meetings being held from house to house. The men's club has already a membership of thirty.

## TRINITY CHURCH, HIGHLAND PARK

An impressive union service was held on Thanksgiving Day at Trinity Church, Highland Park (Rev. P. C. Wolcott, D.D., rector). The church was crowded, and an offering of over \$200 was sent on the following day by Dr. Wolcott to his son in China, for families suffering from famine. Additional contributions were made, and another draft sent later.

At mid-day on Advent Sunday a window, placed in memorial to one of the young men who lost his life in the war, was dedicated with fitting services. The window pictures the arming of the Christian knight and bears the text, "Put on the whole armor of God."

A notable parish dinner and entertainment was held in the parish house on December 8th, to bring together the members and welcome new families.

The parish has a novel institution which meets frequently for free discussion of questions concerning the Church and its relation to the individual and society. The first meeting of this "discussion group", held in the parish house on November 28th, was attended by twenty-five men. Mr. Bunnell was chairman, and Mr. Kneath led the discussion.

## ST. LUKE'S PARISH, EVANSTON

The Social Service League of St. Luke's parish held its regular monthly meeting on Sunday evening, December 5th, when reports were made and the budget for 1921 was adopted, providing contributions to institutions both local and diocesan, and \$1,000 for friendly aid in the parish. The Rev. M. W. Ross, Social Service Secretary of the diocese, made an appeal for Chase House, the new diocesan community center.

On the same evening the largest attendance of Gamma Kappa Delta, St. Luke's young people's society, was registered, when they had their first supper after evensong in the parish house. The society is coöperating with the men's club in entertainment of three hundred poor children in the parish house on December 23rd. The young people also rehearsed, under direction of the choir-master, the Christmas carols which they will, as usual, sing as "waits" on Christmas eve.

Preaching on the Second Sunday in Advent on The Bible, Dr. Stewart dealt with the theories of inspiration. He marked the advances in Biblical criticism during the last generation, and pointed out the amazing change that has come over the religious world since 1891, when two professors of a Presbyterian seminary were tried for heresy, because they maintained that the Bible was not inerrant. He faced the fact of the many discrepancies and actual errors in the text, and the moral incongruities recorded in the Old Testament; and then pointed out that because of this one was not justified in denying the inspiration of the Bible, which has only to be compared with other great inspired religious books to justify the Christian claim for it, as the supreme revelation of God.

H. B. GWYN.

THE CENSUS will show five million less people living on farms than ten years ago. The increase in population will be twenty million. Which means twenty-five million more in cities and five million less to feed them.

## THE CHICAGO NEWS LETTER

The Living Church News Bureau }  
Chicago, December 13, 1920 }

## MONTHLY MEETING OF THE WOMAN'S AUXILIARY

**S**Ocial SERVICE was the leading topic at the monthly meeting of the Woman's Auxiliary of the diocese at Washington Hall, on December 2nd. The leading speakers were Miss Leila Hough-teling and Mrs. A. Duyzers. Miss Hough-teling, superintendent of the Haymarket district of the United Charities of Chicago, told of the great help given her and her associates by the "friendly visitors" attached to the district. These visitors are greatly needed about Christmas time in the slums and in the county institutions.

An outline of proposed social service work for the year was made. The report of the social agencies helped by a certain parish was read, and similar reports were sought from other parishes.

Mrs. A. Duyzers, the other speaker, a leader in "The Christian Mission of Israel" in this city, gave a short sketch of Christian work among the Jews of Chicago.

The executive council of the Church Service League of the diocese has arranged for a pencil sale, such as has been successfully carried on in Philadelphia and in Boston. The pencils, each of which is stamped with "I have made a subscription to the Church Service League", are sold for two cents, and, as one of the Chicago leaders says, "They are worth it". The profits from the sale will be devoted to the expenses of the newly formed council.

## MEMORIAL BLESSED TO CANON MOORE

A tablet to the memory of the late Canon Henry Grattan Moore has been placed in the chancel at Christ Church, Winnetka, on the gospel side. The tablet, given by many of the late Canon's friends and parishioners, is a beautiful work in Italian marble, with bronze lettering, and an exquisite border of mosaic. It bears the inscription:

"To the glory of God  
and in loving memory of  
HENRY GRATTAN MOORE, B.D.,  
First rector of this parish,  
December 1897 to June 1907.

A Faithful and True Priest, Teacher,  
and Shepherd,  
Born June 28, 1849; Died November 22, 1917.  
May he rest in peace!

"He being dead yet speaketh."—Hebrews 11:4."

The service of dedication was on Sunday, December 5th, at the 11 o'clock celebration.

The rector, the Rev. E. A. Gerhart, read the service, and spoke most fittingly of the late Canon his life and work. The Rev. Gerald G. Moore, son of Canon Moore, preached the sermon. The church was filled, the congregation including many friends of Canon Moore, with members of his family.

## AT ALL SAINTS', RAVENSWOOD

The fabric of All Saints', Ravenswood, has been considerably renewed and beautified recently under direction of the rector, the Rev. Richard Rowley, D.D. The stucco work is particularly striking. A new concrete front entrance has been placed for the church, and also an enclosure of the entrance and stairs of the parish house.

A bronze memorial tablet has just been placed within the church in memory of the Rev. A. W. H. Anderson, D.D., who died from overwork in service of his country during the draft for the late war. A new organ is also to be set up in Dr. Anderson's memory. The tablet will be blessed by Bishop Griswold on Sunday evening, December 19th.

## ST. ANDREW'S MISSION, EVANSTON

The Rev. Henry B. Brown presented his first class for confirmation at St. Andrew's, the newly organized mission for colored people in North Evanston on St. Andrew's Day at St. Mark's Church, Evanston. Twenty-three persons in all, ten males and thirteen girls and women, were confirmed by Bishop Griswold. This addition, with recent accessions, makes a total communicant list of fifty-six, an increase of more than 100 per cent. since Mr. Brown came to Evanston three months ago. Among the later communicants are one physician and two dentists, practically all the colored professional men in the community. The Bishop gave a most impressive address on the subject of St. Andrew's mission, urging upon the newly confirmed their responsibilities and duties to the work with which they had allied themselves.

St. Andrew's Mission is temporarily situated at the Emerson street branch of the Y. M. C. A., where Sunday services are held regularly. It is planned to acquire a new site well placed for a church and community centre, which is much needed in Evanston, and for which the northern district affords a splendid opening. Despite the handicap of lack of a building and home, many soci-



## LAYMEN AID IN DEVELOPMENT OF THE NATION-WIDE CAMPAIGN

ONE of the encouraging aspects of the Nation-wide Campaign is seen in the fact that vestrymen in very many places throughout the Church are awakening to a sense of responsibility which leads them to express themselves in stirring terms from the chancel steps. Some of these short addresses are well worthy of publication.

In St. Ann's Church in the Bronx several such addresses have been made. On a Sunday in November Mr. John A. Mason stated the call to the Campaign. In his address he said:

"Never has there been greater need of movements such as the Evername Campaign of last year and the Nation-wide Campaign to which we are now called. The keynote of both Campaigns is that there rests upon each individual communicant (lay priests were called a few Sundays ago) the confirmation vow of loyalty and sacrifice in support of the Church and all its instrumentalities and institutions; the obligation to carry a message of duty to the indifferent and forgetful members of our communion and, as far as possible, vitalize their professions into living association with the Church of Christ, sharing its burdens and participating in the joy of its rich privileges and holy sacraments.

"The aftermath of the world-war is an unprecedented aggregation of economic, social, and political problems; problems which can be met and solved only by the application of the principles of truth, justice, and righteousness that are the center and circumference of the Christian faith.

"The woeful condition of the world today abundantly proves that neither patriotism nor statesmanship alone can save a people. Neither can armies and navies. The negative moral code of the Ten Commandments is wholly inadequate for the full development of man as an individual or a social unit. The past six years have tested modern civilization as never before and it has been found wanting. Experience and conscience and intelligence proclaim that there is but one way to create and develop a true civilization. That is to instill into organized society and into individual personality and conduct the concrete and life-giving principles of the Beatitudes and the Golden Rule. The Living Presence of Jesus Christ alone saved the world two thousand years ago from rampant paganism, materialism, imperialism, and ecclesiastical formalism. Only the Living Presence of Jesus Christ, speaking and acting in the individual lives of the believers who constitute His Church, can save the modern world.

"Is Christianity, then, a failure? Gilbert Chesterton, the English Catholic, answers: 'No, for the reason that Christianity has not been tried. It has been only professed.' Dean Inge, of St. Paul's, London, the great prelate of our own faith and one of the great intellects of our age, answers: 'No. It is a modern civilization that is a failure for the reason that Christ has been accorded only lip service while the heart of the world has been against Him'. He warns us that the nations are facing distress and disaster 'because we have followed the school of political economy instead of the prophets and the Christ'.

"Christian faith in individual life is the real and permanent cure for the ills that afflict us as a people and the only sure defence against the menace of an irreligious and disrupted world. Jesus Christ in and

through His Church is the spiritual dynamic force that alone can combat and destroy the evil forces of greed and avarice and selfishness, and the pride of wealth and power that dominates the universe.

"Within the past fifty years everywhere in the world the cities of a nation have become the nation. To this fact we owe the gravest problems which confront us. Mr. Balfour, the British statesman, graphically pictures dangers that threaten New York and the Bronx and every city in America as definitely as they threaten the City of Glasgow, where he said, 'lamentable and deplorable conditions flow largely from the circumstances that in great cities we are surrounded so wholly by the work of man's hands that almost everything we look at from the hour we rise to the hour we go to rest is contrived by men to meet the material needs of men. In the cities,' he continues, 'the people out of the Church make no abjuration of Churchmanship; they slide by unnoticed and insensible degrees from religion to irreligion.' Could we have a clearer justification of campaigns to bring to every communicant of the Church a sense of personal responsibility and of the patriotic as well as religious need of organized effort to reach those who are out of active relationship with the Church and are sliding by 'unnoticed and insensible degrees from religion to irreligion'?

"My own dear friend of cherished memory, Grover Cleveland, a great American and a Christian statesman, was fond of reiterating that 'a free people without standards of right beyond what they see or do, without allegiance to something unseen above them all, will soon sink beyond their own level'. Signs are not wanting that we as a people are sinking beyond our own level. 'To be carnally minded is death' is as true of republics and kingdoms as of individual men and women. If we would exist and advance, if we would have life and peace, it must be by the power of spiritual ideals and the leadership of the Church of Christ.

"We of America need to Americanize ourselves if we would be in fact as in name a Christian people. America was founded in spiritual aspiration; it can live safely and abundantly only in spiritual development—not theology nor abstruse doctrine nor what Dean Inge calls 'quack religion', but the things of the spirit and of the sacraments. Religious duty, fulfilment of Church obligation, action, service, sacrifice, must cease to be abstractions and truisms to be turned like sweet morsels under our tongues. They must be translated into facts and forces in individual life. We must return to the simple life and Godfearing days of the Fathers.

"The twentieth-century world will never be influenced, much less won, for Christ, by a Church of communicants who live apart or who use the Church as a kind of religious conservatory. We must worship the Master in sacraments and service. But we must also obey His command to go out into the world and carry the message and the call to service and obligation.

"The forward movement of the Church expressed in her institutional work and in her campaigns to energize her communicants is a forward movement of civilization. It is a safeguard for society, a ray of hope that the unrest which everywhere threatens us can be transformed into stability and progress based on the social justice that can

issue only from the righteousness that exalteth a nation."

For obvious reasons it is impossible to give details of the numerous presentations of the Campaign pageant or of the parochial missions now being carried on all over the Church. Suffice to say of the pageant that it seems to have accomplished its purpose and to have been most acceptable wherever presented. Other details follow of the Campaign in the dioceses.

ALBANY.—The churches of Troy united in opening the Advent preaching mission on the First Sunday in Advent in St. Paul's Church, when Bishop Nelson preached to a crowded church and six of the clergy were in the chancel.

BETHLEHEM.—In a religious census of the city of Scranton, St. Luke's parish discovered two hundred new Church families. Five parishes in this diocese have paid their pledges in full up to November 10th. The Rev. Charles A. Jessup, D.D., held missions in Christ Church, Reading, and in Grace Church, Allentown, the first two weeks in Advent, a week at each place.

CENTRAL NEW YORK.—The Rev. Karl Tiedemann, O.H.C., has just completed a three days' mission in St. Paul's Church, Aurora.

HANKOW.—The "China for Christ Movement", which is the Nation-wide Campaign, is in full swing in the district. The Rev. S. H. Littell has been released by the Bishop to give his time to the Campaign, and the Rev. James Tsang is preparing suitable literature for distribution and setting out a fortnightly Church paper similar to the *Witness*. A careful survey of the district has been made through questionnaires to the clergy in charge of parishes and missions, and the strongest clergy, both Chinese and foreign, have been sent to all the stations down to the smallest in the country to lay the Church's programme before Christians. The diocese has set itself a six-fold aim to be realized in the next four years.

1. Every Christian family to have family prayer and grace at meals.
2. Every Christian at church at least once every Sunday, communicants receiving Holy Communion regularly.
3. Every Christian able to read (this is an attack on illiteracy) reading the Bible.
4. Every Christian doing personal evangelism, bringing at least one person a year to Christ.
5. Four hundred trained workers in the district and at least one in every ten persons engaged in definite volunteer work.
6. Every Christian giving one-tenth of his income to the Church.

GEORGIA.—St. Paul's Church, Augusta, received great spiritual aid through a visit of the Rev. Louis G. Wood on November 14th. Practically the whole parish is organized. Christ Church, Cordele, St. Anne's, Tifton, St. Jude's, Brunswick, St. Cyprian's, Darien, have each oversubscribed their parish budget and their Nation-wide quota. St. Mary's, Augusta, has heavily oversubscribed its quota and nearly raised its parish budget. A strong appeal has been made throughout the diocese for pledges of life service.

KANSAS.—The Rev. Alexander Hawke has conducted a mission in St. Peter's Church, Pittsburg.

MASSACHUSETTS.—Grace Church, Vineyard Haven, and St. Andrew's Church, Ed-

gartown, have both paid their 1920 quota in full.

MISSOURI.—The Church of the Ascension, St. Louis, abolished the every-member canvass, substituting for it a well conducted informational programme. The day of the canvass was then made a day of offering in God's Church instead of a money solicitation from door to door. The parish feels that this a vastly improved method, and it is believed that the entire quota of the Campaign as well as the parish budget will be fully provided for. The entire parish and the Church school were divided into fifty-three groups in the educational campaign, and Church attendance increased 50% at once.

NEWARK.—A mass meeting of congregations of the city was held in Trinity Cathedral, Newark, on November 21st when Bishop Gailor and James R. Strong spoke.

NORTH CAROLINA.—The Rev. John Hartley, Ph.D., conducted an extended mission in the parish of the Good Shepherd, Rocky Mount.

PITTSBURGH.—The preaching mission with its maximum schedule was carried out in St. Stephen's Church, Wilkesburg, by the rector, the Rev. William Porkess. It began on the First Sunday in Advent and ended on the following Sunday with Holy Communion and a message on Thanksgiving and Personal Consecration. The services were well attended and the spiritual interest marked.

QUINCY.—The executive committee of the diocesan Campaign has issued a tentative budget as follows: Diocesan fund, \$4,000; diocesan missions, \$3,750; general missions, \$4,250; total, \$12,000. These are to be apportioned to each parish and mission, and the local budget is to be added. The every-member canvass will be held on January 23rd. This is to be preceded by a teaching mission throughout the diocese.

WESTERN NEBRASKA.—The Rev. William F. Mayo, O.H.C., conducted a mission at North Platte during the first week in Advent. The clergy of the district are conducting an intensive preaching mission throughout the jurisdiction.

#### EUROPE'S NEED OF MORAL SUPPORT

FOR AN AMERICAN to be in Europe at this time is humiliating and sometimes almost disheartening. I found the people there confused. They do not know what to make of America's present aloofness. It seems to them in such sharp contrast to our former attitude during the war. Any expression of hope that America ultimately would assume her place in the League of Nations was received with tremendous enthusiasm and with evident satisfaction.

The peoples of Europe as a whole are doing magnificently. They all are setting themselves industrially, seriously, to their terrific problems of rebuilding and reconstruction.

While, of course, their economic needs are very great, one of their greatest needs at the present moment is that of moral support and encouragement. They expect this from the great American nation. As they now look across the sea to us and find us engaged apparently in internal disputes, some of which appear to be on rather unimportant matters, it looks to them like acting the part of Nero playing his fiddle while Rome burns.

It would be untrue, however to say that the American nation and the American people, on the whole, had as yet irretrievably suffered in the estimation of the people of Europe. They still believe in us and look

to us for help. The feeling was often expressed that if the American people were near enough to see, and to hear, the needs of Europe, all of us would take the attitude of such representative men as Mr. Vanderbilt. On the other side they are still anxiously awaiting the time when the American people will know and understand these needs.

Thoughtful Europeans are a good deal disturbed about one phrase which frequently re-echoes across the sea—the words "America first". To them it sounds just a little like the words which used to come from across the Rhine—"Deutschland uber alles"—not with the same sense of aggressiveness—but with something of the same selfishness. If these words are going to continue as a slogan for any large element in American life, they must be explained and interpreted to our friends in Europe, for they certainly have a bad sound over there.

It has recently been asserted that faith in the League of Nations has waned in Europe. I think the real feeling is that the participation of the United States is essential to its ultimate success and that its present work cannot be regarded as any kind of test. The general feeling was that with America in it, the future would be full of hope. This feeling of dependence upon the United States is, I believe, as great as it was in 1918 when they awaited the coming of our troops.—REV. CHARLES S. MACFARLAND, *General Secretary of the Federal Council of Churches.*

#### PAROCHIAL AND HEALING MISSIONS

THE BISHOP of East Carolina conducted a mission in the parish of the Epiphany, Washington, D. C., two weeks ago.

THE WORK of Christian healing introduced in West Texas last year by Mr. Hickson seems to be finding a permanent place there. The San Antonio rural deanery recently met at Uvalde in autumnal convocation and included Christian healing as a part of its programme. The convocation followed immediately after a parochial mission conducted in St. Philip's Church by the Rev. R. E. Campbell, O.H.C., who on the first day conducted a quiet day for the clergy. After the Rev. L. B. Richards spoke

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## THE PARISH CASH BOOK

### Resolution of the General Convention of 1919:

"Resolved, that in order to put the accounting system of the Church upon a uniform and sound basis, the Church Finance Commission be authorized to publish the *Uniform Cash Book* as included in its report with such alterations as may seem advisable, and that it be recommended to the Dioceses to urge its use in all their parishes."

This book has 203 pages and is substantially bound in cloth. It is intended to last for six years and will therefore cost only fifty cents a year.

Its use should be started with the fiscal year January 1st, 1921. Its general use will bring about the much desired uniformity in the accounting system of the Church.

Knowledge of book-keeping is not necessary to keep the Cash Book. All that is needed is to read the instructions, look at the sample pages, and add correctly.

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on the Nation-wide Campaign the Rev. A. J. Gayner Banks was elected Dean of the San Antonio convocation and at once gave an instruction on Christian healing, followed by a healing service.

ON THE First Sunday in Advent a healing mission was conducted in the Church of the Redeemer, Eagle Pass, Texas, by Mr. Henry C. Blandford, a layman of Memphis who is devoting himself exclusively to this work and has conducted several missions during the past summer. Mr. Blandford will conduct missions within the next two months at St. Paul's Church, San Antonio (January 2nd to 9th); Christ Church, Laredo (January 10th to 17th); Victoria, at the council of the diocese of West Texas (January 19th to 20th); a mission at Victoria (January 21st to 31st); Port Lavaca (February 1st to 8th); Grace Church, Cuero (February 9th to 19th. Mr. Blandford comes to Texas at the invitation of Bishop Capers. His method of healing is similar to that of Mr. Hickson, but involves longer stay at each place, as he believes considerable instruction is needed before the average patient can make the full response of faith. In this he agrees with the teaching of the Society of the Nazarene.

BISHOP SAPHORÈ has just finished a successful mission at St. Stephen's mission, Blytheville, Ark., a promising and interesting point in a rapidly developing country, where regular services are given by Mr. Patrick, a candidate for holy orders. Bishop Saphorè expects to concentrate his efforts on this mission and have it ready in the near future for admission as a parish. He has found the plan of concentrating on one point a most successful method of building up, having done this at Lake Village which is now a parish with a resident priest.

THE BISHOP OF MISSISSIPPI has just finished a series of missions in the diocese of Arkansas. Missions of several days were held at St. John's, Helena, and St. John's, Fort Smith; and the Bishop was principal speaker at an enthusiastic mass meeting in Trinity Cathedral, Little Rock, on December 3rd.

THE BISHOP OF MONTANA has just completed a ten-days' mission in St. John's Church, Butte (Rev. Charles F. Chapman, rector). The Rev. Thomas W. Bennett has completed a similar mission of eight days in St. James' Church, Bozeman, Mont., where two laymen are maintaining services during a vacancy. Other missions will be held later in various places in the diocese.

**PORTO RICAN MAIL BURNED**

THE STEAMSHIP *Philadelphia*, leaving New York for Porto Rico on November 17th, was damaged by fire at sea and all registered mail, second class matter, and part of the ordinary first class mail were destroyed. Any one who may have written to members of the Porto Rican mission staff by this boat should write again.

**BISHOP TROLLOPE EXPECTED IN AMERICA**

THE ENGLISH BISHOP IN KOREA, Bishop Trollope, is expected to pass through this country in February on his return from England to his Asiatic see. On February 13th he is to preach at the Cathedral of St. John the Divine in New York; on the 20th at the Church of the Advent, Boston; and on the 27th at the Church of St. Mary the Virgin, New York, in the morning, and

in the afternoon of the same day is to preach specially to the members of the Church Mission of Help.

**"SUNDAY SCHOOL COUNCIL" TO MEET**

WE ARE requested to announce that the annual meeting of the Sunday School Council of Evangelical Denominations will be held in the Hotel Severn, Indianapolis, Ind., January 18th to 21st, 1921. The membership of the Council is made up of editorial, educational, and publication officials of the associated Evangelical denominations, and the employed officers of the International, State, and Provincial Sunday School Associations of the United States and Canada.

Information concerning the meeting may be had on application to the secretary, the Rev. George T. Webb, D.D., 99 Dundas street East, Toronto, Ontario, Canada.

**SUCCEEDS BISHOP-ELECT MIZE**

THE REV. CARL W. NAU of Emporia, Kansas, has resigned the rectorship of St. Andrew's Church in that city to succeed the Rev. Robert H. Mize, Bishop-elect of Salina, as rector of St. Paul's Church, Kansas City, Kansas. The resignation is effective on January 1st.

The Rev. Mr. Nau was ordained deacon by Bishop Millspaugh in 1909, and after working for a time at Iola, Kansas, he became rector at Emporia in 1913. His efforts to adapt the moving picture as a means of religious teaching have attracted wide notice—and have been successful. For three years, including the war period, he headed the local Red Cross, and for four years has been a member of the local board of education, besides sharing in other local activities.

**MEMORIALS AND GIFTS**

THE SUM of \$1,000 has been deeded to St. Mary's Church, Blair, Nebr., in memory of Miriam C. Haller, the interest alone to be used.

AT ST. ANDREW'S CHURCH, Edgartown, Mass., a new sacristy has been built and furnished, and a white silk chasuble given to the rector.

ON ALL SAINTS' DAY an oak altar and reredos were blessed in St. Philip's Church, Uvalde, Texas (Rev. Goodrich R. Fenner, rector). The local chapter of the Daughters of the King presented them as a memorial to Francis Drake Bunce for many years senior warden.

THE NEW chimes installed at All Souls' Memorial Church, Washington, D. C., were recently dedicated, the Rev. James MacBride Sterret, D.D., preaching. The chimes, cylindrical in shape, and very sweet and clear, were given by Miss Mary K. Lamberton in memory of her father and mother, Rear Admiral Benjamin P. Lamberton and Elizabeth Stedman Lamberton. The cost of installation (about \$1,400) was defrayed by members of the congregation as a memorial gift.

A LIFE-SIZE copy of Murillo's Our Lady and Child has been given to Grace Church, Vineyard Haven, Mass., by Mr. Gardiner Greene Hammond. Attendants at this church in the last six months have installed electric lights—the labor being donated by the village electrician—and a new heating system, and given over \$1,100 for a new organ. The rector has been given a silk cassock, a full set of brocaded silk chasubles, white, green, purple, and red, with



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stoles and maniples, chalice veils and burses to match, and a festival white silk chasuble.

ON ARMISTICE SUNDAY, November 14th, a bronze memorial tablet was unveiled in Trinity Church, Oshkosh, Wis. (Rev. Edwin W. Todd, rector), in commemoration of parishioners who entered the national service during the war. The Rev. Arthur H. Lord of Milwaukee preached. A soldier and a sailor in uniform took down the old service flag and turned it over to the vestrymen for safekeeping. Of 106 names on the roll, six are in letters of gold. The new tablet was made by the Gorham Co.

ST. PETER'S CHURCH, Buffalo, N. Y., has received the following gifts and memorials: a brass missal stand, in memory of Mahlon Hutchinson, blessed and used first on All Saints' Day, a silver gilt chalice, to be used first on Christmas Day; a set of white, green, and red Eucharistic vestments, three fair linens, a baptismal ewer, a pair of three-branched candlesticks, the gift of the Sunday school last Easter; a quantity of corporals, palls, purificators, and other linens.

ST. JOHN'S CHURCH, Somerville, N. J. (Rev. C. Thacher Pfeiffer, rector), has received the second memorial window within the past two months. This is a design of The Annunciation, executed by the D'Ascenzo Studios of Philadelphia, and placed by a communicant, Mrs. Joseph J. Carter, in memory of her parents, Hugh Nesbitt and Mary Davenport Hartwell. The third window, in memory of the founder and first rector of the parish, the Rev. John Rowland, has been subscribed for and is being made by the same firm. The fund for the fourth, in memory of Bishop Scarborough, is nearly completed, it will be placed when finished by the Bishop's chair.

A MARBLE TABLET by R. Geissler was unveiled on November 14th at the Otey Memorial Church in Sewanee, Tenn. There were two addresses, one by Dr. Allen Lear, commander of the local branch of the American Legion of Honor, the other by Archdeacon Claiborne, a former rector of this parish—both of whom had served in the army overseas. The tablet was presented in the name of the families and friends of two young soldiers, native sons of the community, and the rector accepted it for the church. The inscription is:

TO OUR SONS

Who gave their lives for the freedom of the earth.

ALBERT A. BANHOLZER,  
Private, 32 Division, 128 Infantry.  
Born at Sewanee  
December 7, 1890.

Killed in action in France  
November 10, 1918.

"We are all in God's hands  
His will be done."

ERNEST J. CAMPBELL,  
Private, 77 Division, 307 Infantry.  
Born at Sewanee  
December 18, 1893.  
Killed in action in France  
November 7, 1918.

"He went to his reward with the highest respect of the officers and men."

A NEW pipe organ was consecrated on the First Sunday in Advent at St. Philip's Church, Easthampton, Mass. (Rev. Charles M. Tubbs, rector). Following the dedication the service flag was demobilized and the Holy Eucharist celebrated by the rector, assisted by a former rector who had been in the great war, the Rev. Alfred DeF. Snively, and the Rev. Arthur T. Parsons, who had frequently supplied at the church. The organ, purchased by the parish is a thank-offering for the safe return of the young people in the service, bears a brass

memorial plate with twenty-four names and was constructed by the Hall Organ Co., of West Haven, Conn. The chancel has been redecorated, the altar refinished, choir and clergy stalls altered, and the New Hymnal provided for both choir and congregation.

ALBANY

RICHARD H. NELSON, D.D., Bishop

Dedication of Crypt at Iliion

ON THE Second Sunday in Advent the crypt of the new Church of St. Augustine, Iliion (Rev. Lloyd R. Benson, rector), was opened and dedicated. Altar, organ, and other furnishings were moved from the parish house to the crypt, and the rector celebrated Holy Communion in the building for the first time. In the evening the Bishop was present on his annual visitation. In spite of inclement weather the room was packed to its standing capacity. In addition to the thirty-one candidates presented by the rector, four young men, deaf mutes, were presented by the Rev. H. C. Merrill, diocesan missionary to the deaf. The new building cost \$24,000, of which \$20,000 is paid or pledged for payment before the end of 1921. Including purchase of the new location, moving of the rectory, and erecting parish house and crypt, St. Augustine's has expended \$78,000 since 1914. The total debt to-day, \$14,000, should be paid off within five years, when funds will be accumulated to complete the church.

ARKANSAS

JAMES R. WINCHESTER, D.D., Bishop  
EDWIN W. SAPHORS, D.D., Suffr. Bp.  
EDWARD T. DEMBY, D.D., Suffr. Bp.

Christ Church, Little Rock—New Chapel at Forrest City—Dedication of Mortuary Chapel

*The Chimes* is the name of an attractive parish leaflet published weekly by Christ Church parish, Little Rock (Rev. John Boden, rector; Rev. Frank W. Gee, assistant). The latest number, devoted to the Sunday school, states that the school has grown from 50 to 275 within the past year, with prospects for future increase.

BISHOP DEMBY has purchased a suitable lot at Forrest City, in east Arkansas in the "black belt", on which construction of a suitable chapel will soon be begun. The most prominent colored physician in the town has already been attracted to the Church through Bishop Demby.

BISHOP WINCHESTER dedicated a memorial mortuary chapel in the city cemetery at Helena in November, and was the principal speaker at services said to have been most impressive.

ST. JOHN'S PARISH, Fort Smith (Rev. Malcolm W. Lockhart, rector), is making plans to entertain the diocesan council on January 26th. The Progress Club will lend its lower floor for meetings of the Woman's Auxiliary—a decided convenience because of the proximity of the hall to the church. The contract for a new pipe organ has been let by St. John's parish. Delivery is not promised until early spring.

IN ST. LUKE'S PARISH, Hot Springs (Rev. Charles F. Collins, rector), the first Sunday in each month is missionary day in the Church school, when missionary addresses are made by the scholars and the offering is devoted to missions. The parish leaflet says: "It would do you good to hear these addresses and also to contribute to missions."

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5. The Helmets of God
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7. "No Accidents To-day"
8. The Marred Face of Christ
9. The Soldier Who Forgot Himself
10. Sunny Windows

Dr. Bowie has the happy art of being able to amuse and instruct at the same time. His articles will add much to the value of *The Young Churchman*.

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.

The first number in each month is a special *Missionary Magazine*—well written, well illustrated, well calculated to interest children in Missions.

The other weekly issues consist of Stories, Illustrations, and short Churchly articles, with a Sunday Lesson written by the Rev. Charles Smith Lewis.

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CHARLES FISKE, D.D., Sp. Coadj.

New Organization at Plainfield

AT ST. JAMES' CHURCH, Pulaaki (Rev. C. M. Budlong, rector since October 1st), guilds for men, women, and boys have just been formed, as well as a vested choir.

CONNECTICUT

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

Diocesan Paper Revived—Parishes Consolidate—Brotherhood Assembly—St. Cecilia Service

AFTER A VACATION of several months the Connecticut Churchman, the diocesan paper, has appeared again under new management and we are now assured of an annual issue of seven numbers of this periodical.

ST. THOMAS' CHURCH, Hartford, is now worshipping with the Cathedral congregation, and the rector, the Rev. Louis I. Belden, has become a member of the Cathedral staff. Steps are being taken to consolidate this parish with the Cathedral, as the church building is now surrounded entirely by Hebrews and colored people and the congregation for the most part live at a considerable distance.

THE MEN of St. Paul's Church, Wallingford, have reorganized a class which meets at noon on Sundays to study Church History.

A CONFERENCE on the Preaching Mission, under direction of the Rev. John M. McGinn, appointed by the Presiding Bishop as diocesan missionary for Connecticut, was held at the Cathedral at Hartford, on Thursday, the 16th inst.

CAMP WASHINGTON, the diocesan center for work among young men and boys, has just closed a successful season, more availing themselves of the privileges of the camp than ever before. This work is well established with a permanent working force.

THE PARISH HOUSE FUND of the Church of the Ascension, New Haven, is close to \$500, and it is hoped that the every-member canvass will add enough to insure starting this important work at an early date.

THE DIOCESAN ASSEMBLY of the Brotherhood of St. Andrew met in Trinity parish, New Haven, on December 6th, about one hundred men and boys sharing in an inspiring occasion. Endorsement was given to the General Council's plan for an associate membership and the chapters represented pledged themselves to further the movement. The assembly also voiced approval of the action of the annual convention in increasing the annual quota. The old board of officers with a few slight changes was re-elected. At present there are thirty-one senior and eight junior chapters active in the diocese, and efforts are to be put forth to revive dormant chapters.

THE YEAR BOOK of Christ Church Cathedral, Hartford, recently issued, gives a full statement of Cathedral endowments and a sketch of the year's history.

THE NEW HAVEN BROTHERHOOD will meet in St. Paul's parish, New Haven, on January 16th.

THE FIRST ANNUAL dinner of the men's league of St. Michael's Church, Naugatuck (Rev. Philip C. Pearson, rector), on December 1st, was a most enjoyable event and in every way a successful innovation. Over one hundred men heard the speeches of Bishop Brewster and the Rev. Dr. Gates, pleading for loyalty to the Church, faith-

fulness in worship, and service for the Kingdom.

A SERVICE in honor of St. Cecilia was held in Trinity Church, Waterbury, on November 28th, the Rev. Dwight W. Graham officiating. The augmented choir was supported by organ, harp, and violin, in festival anthems. A sermon on The Genesis of Church Music was preached by the Rev. John Keller.

GEORGIA

FREDERICK F. REESE, D.D., Bishop

Woman's Auxiliary—Layman Circulates Questionnaire

SECTION B of the Christ Church (Savannah) branch of the Woman's Auxiliary resumed active work a short while ago, opening with an afternoon tea at the home of the president, Miss Eugenia Johnston, when the programme for the year was presented. This year's aim is to study in the five fields of service under the five-fold plan of knowledge, prayer, work, gifts, fellowship. During the winter the United Thank Offering pageant, *The Awaiting World*, will be presented, and the missionary box will be sent to an Indian mission in North Dakota.

LEARNING of the last percentage of un-churched people in Richmond county, Mr. John D. Twigs, a vestryman of St. Paul's Church, Augusta, is making an effort to find out how many do not come under the influence of any Church by sending out a questionnaire to all ministers in the county.

MONTANA

WILLIAM F. FABER, D.D., Bishop  
HERBERT H. FOX, Suffr. Bp.

Suffragan Bishop Arrives—Rural Bible Class

SUFFRAGAN BISHOP FOX and his family arrived in Billings on November 30th, and were met by Bishop Faber and a delegation from St. Luke's Church who bade him hearty welcome. The new Bishop will have charge of the eastern half of the diocese, with residence at Billings, if a house can be found for him. As the local parish of St. Luke's is at present without a rector, the people there are hoping for the Bishop's special ministrations during the vacancy.

A BIBLE CLASS is being conducted on week-day evenings at Chico Hot Springs by the Rev. C. A. Kopp of Livingston. The attendance varies from twenty to sixty people who come distances as great as six miles.

NEW JERSEY

PAUL MATTHEWS, D.D., Bishop

Institution of Rector in Plainfield—Illness of Rev. H. C. Rush

THE REV. C. H. MALLORY was on November 30th instituted as rector of St. Andrew's parish, Plainfield, formerly the Church of the Heavenly Rest, an organized mission. During the past seven years under the present rector the mission has developed into one of the strongest parishes in the diocese. At the institution morning prayer was read by the Rev. E. Vicars Stevenson, the lessons by the Rev. R. B. Hoagland, and the letter of institution by the Rev. E. Vicars Stevenson, Mr. Wm. T. Green, the senior warden, made the formal recognition of the rector. Bishop Matthews made the charge



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to the rector, who was celebrant at the Holy Communion, being assisted by the Rev. C. S. Wood and the Rev. E. Vicars Stevenson. In the evening the patronal festival was observed, and the Rev. J. P. McCormas, D.D., preached. Many of the clergy were present.

THE PLAINFIELD CLERICUS met in Grace Church parish house on December 6th, when the Rev. John Keller read a paper on New Jersey and Some of Its Legends.

MUCH CONCERN is felt over the continued illness of one of the most beloved priests of the diocese, the Rev. Harris C. Rush, who has been confined to his home in Westfield for months. He has given up his work at Bradley Beach and has asked to be placed on the retired list.

#### NORTH CAROLINA

JOSEPH B. CHESHIRE, D.D., Bishop  
HENRY B. DELANY, D.D., Suffr. Bp.

#### Auxiliary Leaders Conduct One-Day Institutes

IN SEPTEMBER the late beloved president of the diocesan Auxiliary, Mrs. W. A. Hoke, called the diocesan officers together at her home to discuss means of presenting varying phases of the work. It was finally decided to hold one-day institutes in the chief towns, at which all or nearly all the officers could speak. Such a series of institutes was held during October, meetings being held in Salisbury, Warrenton, Weldon, Wilson, and Durham. Attendance was large. Archdeacon Duncan accompanied the officers and every institute opened with celebration of the Holy Communion, after which Mrs. Hoke presided and introduced the speakers. Mrs. W. L. Wall spoke on the box work; Mrs. H. G. Cooper on the United Thank Offering; Miss M. H. Hinton on the Church Periodical Club; Mrs. T. W. Bickett on the Church Service League; Archdeacon Duncan on the Nation wide Campaign; Miss Catherine Miller on securing recruits for the army of the King of kings; and Miss Emma J. Hall on Mission Study Classes.

#### OHIO

WILLIAM A. LEONARD, D.D., Bishop  
FRANK DU MOULIN, D.D., Bp. Coadj.

#### Receptions for Charitable Institutions

THE ANNUAL receptions of the Church Home and of Holy Cross House for Crippled Children, in Cleveland, were largely attended and much pleasure was given to the inmates. A musical programme for the forty-three children in Holy Cross House was much enjoyed.

#### RHODE ISLAND

JAMES DE WOLF PERRY, JR., D.D., Bishop  
Dean Bratenahl Presents Views of Washington Cathedral — Men's Club Sermon — Clerical Club

WITH NO cathedral in the diocese and no immediate prospects of one, though there is a Cathedral corporation, great interest was shown in the National Cathedral at Washington at the meeting of the Churchman's Club at Turk's Head on December 1st. An after dinner speech by the Very Rev. G. C. F. Bratenahl, D.D., Dean of that Cathedral, was illustrated by views of its splendid situation and beautiful details already done. The national character of the Cathedral was stressed. Bishop Perry in a brief speech showed how the Cathedral spirit, which he felt last summer, perpetuated what was good and glorious in England's Church, and how the Cathedral at Washington might connect the worshipper

with all that was historically and religiously uplifting in this country.

FIFTY MEMBERS of the recently organized men's club of the Church of the Epiphany, Providence, gathered in the Church on Sunday evening, December 1st, for a public service at which the Rev. John H. Robinette preached. He said that "the only thing in the world that can unite society and solve the problems trying to souls is the social love proclaimed by the Master."

THE CLERICAL CLUB met at Grace Church parish house, Providence, on December 6th, Mr. Roger Gilman, Dean of the Rhode Island School of Design, spoke on Some American Churches, and by stereopticon showed the growth of what might be called the Gothic feeling—though all the samples were not Gothic in detail.

ST. MARTIN'S CHURCH, Providence, will observe the 300th anniversary of the land-

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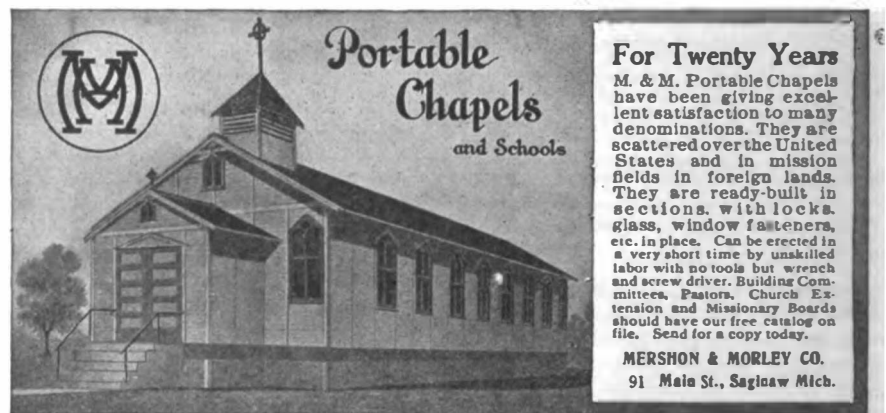
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ing of the Pilgrims by a special service on Sunday, December 19th, with an historical address on the Pilgrims by the Rev. Daniel Dulaney Addison, D.D. An innovation in this parish is a series of "teas" on the third Sunday in each month in the parish hall, immediately after evensong.

**WASHINGTON**

ALFRED HARDING, D.D., Bishop

Guild for Servers and Lay Readers—Sunday School Institutes—Deaths of Prominent Churchwomen

THE COUNCIL of the Washington Guild for Servers and Lay Readers held its annual meeting at the Chapel of the Resurrection, the old officers being reelected.

A ONE-DAY INSTITUTE for clergy and Sunday school workers was held at College Park, Md., led by the Rev. Edwin S. Carter and Mrs. Loman. This was supplementary to the Washington convention of the Sunday school institute. On November 30th and on December 1st, 2nd, and 3rd, one-day institutes were held at La Plata, Mechanicsville, Upper Marlboro, and Rockville. Similar institutes are being held in every part of the Province of Washington under the auspices of the provincial Board of Religious Education.

NEARLY TWO hundred members of the Layman's Association were at St. Alban's parish dinner the evening preceding the every-member canvass, and before starting out next morning all received Holy Communion.

MRS. ANNA F. SCHLEY, widow of Admiral Winfield Scott Schley of Santiago fame, died recently in New York, from pneumonia following a fall, the funeral being from old St. John's Church, Washington. This church is now under the pastoral care of its former rector, the Rev. George William Douglas, Canon of the Cathedral of St. John the Divine, who will act as supply during the sabbatical year.

MRS. ELIZA GLOVER PYNE, widow of the Rev. Charles March Pyne, died on November 30th at her apartment in Washington. She leaves two sons, Commander F. G. Pyne and Francis R. Pyne, of Elizabeth, N. J.

**WESTERN NEBRASKA**

GEORGE A. BEECHER, D.D., Miss. Bp.

The Bishop's Anniversary—Preparation for Cathedral Building—New Rectory at Arapaho

THE DISTRICT honored Bishop Beecher by celebrating the tenth anniversary of his consecration, when the clergy gathered from all parts of the district at North Platte on November 30th. The first service was held at 6 A. M., the next at 10:30 with Bishop Beecher as celebrant assisted by Dean Tyner and the Rev. W. H. Moore. After luncheon at a conference of Bishop and clergy many vital things pertaining to the district were discussed. The anniversary service was held in the evening with many of the Bishop's old time friends present and a large choir. Dean Sizer of Salina preached, and after the service at a reception Bishop and Mrs. Beecher were presented with a silver tea service by the district.

PLANS AND specifications have been received for the foundation of St. Mark's Cathedral, Hastings (Very Rev. Charles R. Tyner, Dean), and work will commence immediately after the new year. Numbers of

applications for memorials have been received.

A NEW RECTORY at Arapahoe will be completed in about six weeks. The old rectory will be used as a community house.

**WYOMING**

NATHANIEL S. THOMAS, D.D., Miss. Bp.

Clericus Meets at Cheyenne

ALL BUT three members of the Wyoming clericus met in Cheyenne from November 10th to 16th. Morning and noon-day devotions were held each day, with frequent celebrations of Holy Communion. Papers presented were: Proceedings of the Synod of the Province of the Northwest, the Rev. Morten Joslin; Christian Doctrine and Reunion, a book review, the Rev. Philip K. Edwards; Mormonism, the Rev. William H. Haupt; A Summer School in Ontario, the Rev. Henry H. Daniels; The Christian Nurture Series, the Rev. C. A. Bennett. The Rev. J. A. Ten Broeck, department secretary of the Nation-wide Campaign, on November 11th dwelt at length on the problems and purposes of the Nation-wide Campaign in its second year. The Rev. Rowland F. Philbrook also spoke on the subject, and the Campaign was taken hold of vigorously. The Sunday services included ordination of the Rev. F. C. Wissenbach to the priesthood, and a rally in the interests of Religious Education, led by Archdeacon Dray. The speakers were the Rev. Morten Joslin, the Rev. Philip K. Edwards, and the Rev. Elron L. Tull. St. Mark's Church, Cheyenne, entertained the clergy at its annual men's dinner. Addresses were made by James H. Pershing of Denver, the Rev. J. A. Ten Broeck, Senator Francis E. Warren of Wyoming, and Bishop Thomas. Bishop and Mrs. Thomas entertained at luncheon each day throughout the session, and at a frolic on the last evening.

A COMMITTEE is compiling a list of Churchmen in Wyoming who lost their lives in the world war. In their memory a handsome memorial cross will be erected in the Cathedral Close at Laramie.

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## “God so loved the world, that He gave—”

### God's Gift

For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.—*St. John 3:16.*

7 And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

12 And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth peace, good will toward men.—*St. Luke 2:7-14.*



Good Tidings of Great Joy

## Christmas Giving

It is from a true instinct that we express our Christmas joy in giving. Our gifts are in remembrance of God's "unspeakable gift" of His Son.

Giving is of the very essence of the Gospel. In a sense, the mission of the Church is to persuade men to discard the principle of getting as the road to happiness and to adopt the principle of giving as the only true way to life and joy.

The true spirit of Christmas giving is not satisfied to remember only those near and dear to us.

If "God so loved the world, that He gave His only begotten Son," our love, our good will, must be world-wide. How it intensifies our joy to know that a struggling mother, or a starving child, or

an ignorant heathen, or a lonely missionary, has been reached by the searching tentacles of our hearts!

It is a wise practice to consult the rector about our giving.

In large measure our Christmas giving is an exchange of gifts.

What shall we give to God, "the giver of all good gifts," in exchange for His wonderful Christmas gift to us?

"My son, give me thy heart." If we are grateful, we can do no less than those Corinthians who, St. Paul tells us, "gave their own selves unto the Lord."

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