



The Living Church

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

VOL. LXIV

MILWAUKEE, WISCONSIN, JANUARY 22, 1921

NO. 12

PERIODICAL PUBLICATIONS OF THE MOREHOUSE PUBLISHING CO.

Communications for all to be addressed to Milwaukee, Wis. Postage is charged in addition on all periodicals to subscribers in Canada and abroad.

THE YOUNG CHURCHMAN

[Including The Missionary Magazine]

An illustrated paper for the Children of the Church, and for Sunday Schools.

WEEKLY: \$1.00 per year. In quantities of 10 or more to one address, 20 cents per quarter per copy, with a further discount of 10 per cent. If paid quarterly in advance.

MONTHLY MISSIONARY MAGAZINE: 30 cents per year. In quantities of 10 or more to one address, 20 cents per copy per year, with a further discount of 10 per cent. If paid annually in advance.

THE SHEPHERD'S ARMS

An illustrated paper for the little ones of the Church, and for Infant and Primary Classes.

WEEKLY: 50 cents per year. In quantities of 10 or more to one address, 10 cents per copy per quarter, with a further discount of 10 per cent. If paid quarterly in advance.

MONTHLY: 15 cents per year. In quantities of 10 or more to one address, 10 cents per copy per year, with a further discount of 10 per cent. If paid annually in advance.

THE LIVING CHURCH

A Weekly Record of the News, the Work, and the Thought of the Church. Subscription price, \$3.75 per year. To the Clergy, \$3.00 per year.

CLUB RATES

THE LIVING CHURCH (weekly) and THE YOUNG CHURCHMAN (weekly), \$4.50 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), and THE SHEPHERD'S ARMS (weekly), \$4.90 per year.

FOREIGN PERIODICALS

Morehouse Publishing Co., American Agents.

THE CHURCH IN JAPAN. A quarterly missionary magazine. Price 50 cts. per year.

THE (LONDON) CHURCH TIMES. Weekly. Price \$3.25 per year.

THE LIVING CHURCH ANNUAL and CHURCHMAN'S ALMANAC

A Church Cyclopaedia and Almanac, issued for each year. Contains record of the events of the Church during the preceding year, the Clergy List, etc. Paper, 85 cents; cloth, \$1.15; postage, 10 to 20 cents.

EVENING PRAYER LEAFLET

Contains the full Evening Prayer with Collect, Psalter, and four Hymns, published weekly in advance for every Sunday evening. Price in quantities, 15 cents per copy per quarter (3 months). Transient orders \$2.00 per 100 copies. A number of special editions for special occasions.

HONOR ROLLS

and

MEMORIAL TABLETS

Bronze or Marble with Mosaic Ornamentations

MEMORIAL WINDOWS

After the Antique Method

CHURCH FURNISHINGS

of gold, silver, brass, bronze, marble, or wood

SPAULDING & COMPANY

Michigan Avenue at Van Buren Street

CHICAGO, ILLINOIS

Serial 8% Notes

**Not Tangible Assets Ten to One
Earnings Eight Times Interest Charge
Successful Record of Forty-five Years**

These notes, which mature in annual series to 1928, are the obligation of *P. F. Collier & Son Company*, which is controlled by Crowell Publishing Company, owner of the American Magazine, Farm and Fireside, and Woman's Home Companion.

The Collier Company is to-day doing a very large business, and these notes are issued for the purpose of increasing the working capital necessary to take advantage of this growth.

**Price, par and accrued interest,
when, as, and if issued.**

Ask for Circular No. 1090G

Peabody, Houghteling & Co.

Established 1865 Incorporated 1918
10 South La Salle Street, CHICAGO

Parochial clergy who realize the need of systematic teaching and are anxious to have their people well-informed and well-instructed should use in study classes or purchase for a parish circulating library one or more copies of

The Faith By Which We Live

**A Plain, Practical Exposition of
the Religion of the Incarnate Lord**

BY THE

Rt. Rev. CHARLES FISKE, D.D., LL.D.

Bishop Coadjutor of Central New York.

Cloth, pages xii + 822, \$1.50 and 12 cents postage.

Clergy Should Read It

The Churchman says that "It is written with a warmth of feeling and vigorous directness . . . in a style and method from which the clergy may learn much."

Lay Readers Will Like It

The American Church Monthly says that "It appeals to the average man."

The Laity Need It

THE LIVING CHURCH says that "Bishop Fiske has a real gift for stating Christian truth in terms of modern thought and with winsome attractiveness."

Useful for Instruction

The Church Times (London) "unreservedly commends it" for such use. *St. Andrew's Cross* urges Brotherhood study classes to use it as a basis for courses of instruction. *Holy Cross Magazine* says that "It gives in available form just the truths for which people are starving."

Household Theology

Prof. Hall, of the General Seminary, our leading American theologian, specially commends it as a handbook of theology for the average man—clear, definite, doctrinally correct, yet fascinatingly interesting. It is "a handbook of theology for the woman in the household or the man in the street."

Published by

Morehouse Publishing Co.
Milwaukee, Wisconsin

THE LIVING CHURCH

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.

OFFICES

Milwaukee: 1801 Fond du Lac Avenue (Editorial headquarters and publication office).

New York: 11 West Forty-fifth Street.

London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

SPECIAL NOTICE.—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration (unless so ordered), but is continued pending instructions from the subscriber. If discontinuance is desired, prompt notice should be sent on receipt of information of expiration.

SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, \$3.75 per year in advance. To the clergy, \$3.00 per year. Postage on foreign subscriptions, \$1.00 per year.

CANADA: Subscription price (Clerical and Lay), \$3.75 per year in advance.

ADDRESS ALL SUBSCRIPTIONS TO THE LIVING CHURCH, MILWAUKEE, WISCONSIN.

ADVERTISING

CLASSIFIED ADS., OBITUARIES, AND APPEALS, 3 cents per word. Marriage and birth notices, \$1.00. Death notices (without obituary), free. These should be sent to the publication office, Milwaukee, Wis., and reach there not later than Tuesday morning for the issue of that week.

DISPLAY RATE: Per agate line, 15 cents.

All copy subject to the approval of the publishers. Copy must reach publication office not later than Tuesday morning for the issue of that week.

Address advertising business to C. A. Goodwin, Advertising Manager.

PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS.	375
The Church's Business—"Jerusalem and"—Catholic and Catholic—Our Guests of January 2nd—Acknowledgments	
DAILY BIBLE STUDIES.	378
NOTES ON THE NEW HYMNAL. By the Rev. Winfred Douglas.	379
LIII.	
RELIGIOUS BOOK WEEK.	380
BLUE MONDAY MUSINGS. By Presbyterian Ignotus.	380
THE HOPE OF REUNION.	381
NEED OF MEN IN THE MINISTRY.	382
A TRIBUTE TO BISHOP BURCH. By the Rev. C. L. Slattery, D.D.	382
JUSTICE AND THE POOR. By Clinton Rogers Woodruff. III.	383
THE INSTINCT OF DIRECTION. By William C. Allen.	385
AN APPEAL TO ALL CHRISTIAN PEOPLE. By Robert E. Speer.	385
DIVORCE IN THE ROMAN CHURCH. By George S. Holmsted.	386
CORRESPONDENCE.	387
On Imported Ritual (The Retired Bishop of Marquette)—The Problems of California (The Bishop Coadjutor of California)—The Sanctity of Marriage (The Rev. Walker Gwynne, D.D.)—The Name of the Church (Ralph E. Gilson)—Dr. Manning's <i>The Call to Unity</i> (Charles C. Marshall)—The Call to the Ministry (Francis H. Holmes)	
LITERARY.	389
WHY SHOULD I SUPPORT THE CHURCH?	390
A PAGAN PANIC. By the Rev. Montgomery H. Throop.	390
PERSONAL MENTION, ETC.	391
ROYALTY VALIDATES ACT OF ENGLISH NATIONAL ASSEMBLY. The London Letter. By George Parsons.	394
TORONTO MINISTERS ACCEPT LAMBETH UNITY CONDITIONS. The Canadian Letter.	395
HISTORIC FLAG ENTRUSTED TO TRINITY PARISH, NEW YORK. The New York Letter. (Illus.)	396
DEAN ROUSMANIERE ON THE MESSAGE OF FELLOWSHIP. The Boston Letter. By the Rev. Ralph M. Harper.	398
PENNSYLVANIA'S REPORT ON THE NATION-WIDE CAMPAIGN. The Philadelphia Letter. By the Rev. Thomas S. Cline.	398
CONSECRATION OF CHURCH OF THE REDEEMER, ELGIN, ILL. The Chicago Letter. By the Rev. H. B. Gwyn. (Illus.)	399

REPENTANCE is not merely a change of conduct, but a change of conduct based upon a change of feeling and mind. It is repudiation of what is now felt to be sinful.—A. J. Mason.

The Living Church

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

VOL. LXIV

MILWAUKEE, WISCONSIN, JANUARY 22, 1921

NO. 12

EDITORIALS AND COMMENTS

NEARLY one million dollars flowed into the Church's national treasury during December!

In a statement issued early in December, the Treasurer of the Presiding Bishop and Council reported that on the first of December there was due on account of National Campaign pledges for 1920 the sum of \$1,124,128.

The Treasurer now announces that from December 1st up to the close of business on January 12th there was received on account of 1920 pledges about \$925,000.

Out of these receipts there has been paid on loans \$305,000, or more than the amount borrowed during 1920 on current operating account, and a substantial working balance has been established to care for current disbursements.

Although the 1920 cash account has been closed, the unpaid 1920 pledges are still due. All receipts after the closing of the 1920 cash account will be included in the 1921 cash, but the 1920 record of pledges will be kept open.

This is the most wonderful record that the American Church has ever made. It is the vindication of the National Campaign. It is the demonstration of the fact that the heart of the Church is right. The Church has resolved that the day of her pettiness has passed, and she has set out in dead earnest to do her real work in the world. No longer are we a Church of detached or isolated parishes and dioceses. We are a vigorous, dignified national Church.

Praise God from whom all blessings flow!

"Jerusalem and—"

THE quotation will easily be recognized: "Ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

It was the commission to the apostles and it is the commission to the Church.

In all ages it has been difficult to apportion the respective obligations between the local Jerusalems of any day and the uttermost part of the earth. We place a priest in his parish. It is his Jerusalem. It is not easy to see beyond it. He could work at top speed twenty-four hours a day and seven days a week and not half do all the work that his own Jerusalem demands. Beyond that parochial Jerusalem are urgent calls to him to help in civic affairs in his city; to bolster up its school board against the never-ending assaults of politicians; to help in local hospitals and other charities; to back up his bishop, support the work of the diocese, and get his people to do the same.

Still further beyond lie those miserable uttermost parts of the earth. The diocese is the Bishop's Jerusalem, and the Bishop visits us now and then; these uttermost parts are Jerusalems of nobody. It is nobody's business in particular to take care of them. Of course these uttermost places also have bishops who preside over them, and the Bishop of Timbuctoo can as readily permit his local Jerusalem to exhaust his horizon as can the rector of St. Adam's, in Paradise Center at home; but Timbuctoo is a long way from Paradise Center, and the urgent demands of the Bishop of Timbuctoo for overcoats for impecunious Timbuctoodlers float very hazily indeed beyond the flaming sword of the angel who guards the gates of Paradise Center. Every sort of temptation woos the rector of St. Adam's to see in Paradise Center his Jerusalem, and to see nothing beyond.

So also the diocese is the Bishop's Jerusalem. Was he not solemnly set apart from his brethren and commissioned to lay bricks in the city walls of this large Jerusalem? Is he not bound to find not only the endless tons of straw with which to lay these bricks but—being modern—carloads upon carloads of cement as well? Clearly he has assumed some task.

His fellow-workers are provokingly parochial. Instead of all rallying together to build his episcopal brick wall, they persist in perfecting and beautifying certain four-walled brick edifices of their own, utterly oblivious to the fact that they are all together responsible for the completion of those city walls. The Bishop wonders how on earth people can be so petty as those little Jerusalemuels and Jerusalemuellas all about him. It passes his comprehension how men can limit their vision by their noses and be interested in nothing but their own petty brick tabernacles. And so the Bishop works on and plods on, twenty-four hours a day and seven days a week, on those city walls of his Jerusalem, well knowing that even so he will never get all the bricks laid, and that he will die before he has perfectly rounded off the turrets and the pinnacles of his Jerusalem. Who shall wonder that the cry from Timbuctoo no more penetrates those cement-laid bricks than it passes the angel on guard at the gates of St. Adam's in Paradise Center? The "uttermost part of the earth"! Well, the Bishop has his Jerusalem to look after, and it is a tough enough job to get his parochially-minded clergy and laity to help him build those city walls, without borrowing trouble from Timbuctoo, or helping to finance a series of baptisteries, with running water always ready to hand, at each of the mission stations which the Bishop of Sahara persists in building.

Alas for the uttermost part of the earth! What with

the absorption of the able rector of St. Adam's in his Jerusalem, and that of the saintly Bishop of Jerusalem Corners in his walls, it's pretty hard to find anybody to take a real live interest in Uttermost. Of course, being episcopalians, we have a bishop there, and the Bishop of Uttermost is perfectly certain that nowhere out of Uttermost ought one dollar of the Church's money ever to be spent. He is completely emancipated from the littleness of those who would build in Paradise Center. When the missionary bishops from Uttermost and the regions beyond pack up their haloes, gather together their magpies and their pectoral crosses, and permit their good wives to store in their suitcases a few excellent episcopal photographs to be handed out to gaping reporters and awe-bound journalists at home, and start away for their sabbatical year, they will vividly puncture in many an address the narrowness of their brother bishops in such sees as Jerusalem Corners. *They* see the necessity for building strongly and with firm foundations in Uttermost. The overcoats for Timbuctoo and the baptisteries for Sahara may not loom up very largely in their episcopal perspectives, but mention a loose plank in the sidewalk in front of the splendid Cathedral of Uttermost, and the most eloquent plea for nails will occupy the next forty-five minutes.

All of which missionary anecdotes, be they of Paradise Center or of Jerusalem Corners, of Timbuctoo or Sahara or the uttermost part of the earth, are not clipped bodily from the *Spirit of Missions*. They are, notwithstanding, a parable of the Church in this twentieth century and in this Christian land. *We*, good friends, are the residents of our various Jerusalems.

GOD HAS PLACED each of us—bishops, clergy, and people—in some local habitat. No matter where it is, there is work to be done there, and He put us there and bade us till a certain bit of ground.

There was a time when He deemed that enough for one man to do. Adam had no vocation assigned him except that. No regions beyond those which his eye could sweep were held to be within the range of his responsibility.

Gradually the responsibility was enlarged. The people of Israel were to think in terms of tribe and then of nation and then of race. Each man, each generation, was to add something of the God-nature to himself and to themselves by comprehending more and more of the God-plan for the redemption of the whole world.

At length *all* that was local, or partial, or racial, was swept away. The Incarnation was the revelation of the fact that humanity constitutes a single unit. Henceforth, as the Spirit of God dwells in human temples, each of us is impelled to approach nearer and nearer to the sympathy of the Infinite. The sheet let down from heaven by four corners, revealed to St. Peter, was the symbol in picture of the call of the Church. It is never to "Jerusalem or"; it is always to "Jerusalem AND".

The duty always begins at the local Jerusalem. There is nothing visionary in the gospel. Its breadth, its far-reaching catholicity, does not excuse the woman for failing to sweep under the bed, the man from speaking gently to his family and his employees and dealing justly with them, the rector from giving the stimulation to holiness to his own people, the bishop from building up his own diocese. But not one of us is permitted to stop at his starting place. We cannot turn the clock backward and rest content with limited duties that were well enough for men in the infancy of the human race.

Our parishes, one and all, our clergy, one and all, our people, one and all, must realize their responsibility *within the diocese* quite as truly as within the parish. And then our dioceses, one and all, their clergy, one and all, their bishops, one and all, are equally bound to realize their responsibility *in the national Church*. The problem of the uttermost part of the earth is as truly the problem of every bishop as is that of his own Cathedral and his diocesan institutions, and that of every rector as is his own choir and his janitor.

It is not easy to apportion the relative amount of time—or of money—that each of us owes to his parish, his

diocese, and the national Church. It is enough to say that the *whole* burden of all three rests upon each of us. The Nation-wide Campaign tried to help us to establish a perspective in giving. Some did not catch the idea in advance and have not yet established their perspective. On the whole, though, we are all trying honestly to effect a reasonable coordination of the pressing claims of *all* the field. It keeps us from parochialism. It keeps us from diocesanism. It keeps us from the equally bad heresy of caring only for the far-distant to the exclusion of the near-by. Whatever be the ratio we have locally established, it must admit of such a dignified participation in each of the three-fold parts of the one burden of "witnessing" to all humanity as shall keep us from exaggerating any one of the three parts to the exclusion of the others.

Our dioceses are now holding their annual conventions, making their annual retrospects, planning for the work that lies ahead of them. Earnestly do we present to each of them the importance of perfecting their perspective.

Let us nowhere read our mission to "Jerusalem or". Let it be everywhere recognized as an impelling mission to "Jerusalem AND".

THE good editor of the *Churchman* gently and genially takes us to task for applying to some men and not to others the title that he writes catholic churchmen and we write Catholic Churchmen. "If the Protestant Episcopal Church," he observes, "is part of the Holy Catholic Church, then we are all catholic churchmen. Dr. Tomkins must be a catholic. So also must Dr. Parks be one."

Catholic and catholic!

Of course! So also must the editor of the *Churchman* be. It is a magnificent discovery; an eloquent testimonial to the truth of what has so often been urged, that if any Churchman does not live up to the full standards of Catholic Churchmanship he is not really a good Churchman at all. All one could ask is that Dr. Tomkins, Dr. Parks, and the editor of the *Churchman* shall *act like* catholic churchmen, even if they do not aspire to the heights sometimes sought by Catholic Churchmen, and everybody will gladly call them by their right name. This is not to say that they do not already do so—for it is not we who are invidiously selecting names, and THE LIVING CHURCH has never yet been guilty of saying of any single Churchman that he was "no Catholic". It was not speaking of men as Catholics that aroused Father Figgis' ire, as our brother editor supposes; it was saying of any one of them that he was "no Catholic". To this we have never been addicted; no, not of the editor of the *Churchman*. Neither are we saying that men using the term for themselves always live up to their profession.

Yes, and in the same way we are all democrats together, for do we not all vote as citizens of a democracy?

We are all republicans together, for are we not all enthusiasts for our republic?

We are all socialists together, for are there anywhere more agreeable social companions than the triumvirate of catholics who have been named?

We are all communists together, for do we not all do our part to solve our community problems?

So call no one a catholic unless our three good friends be named; a democrat, unless they be included; a republican unless we all be treated alike; a socialist unless the term be made comprehensive; a communist if any be excluded. Mr. Bryan is a republican, and Mr. Penrose is a socialist, and Mr. Will Hays is a democrat, and the National Civic Federation is built up of communists, and we are all as much alike as the traditional peas in a pod.

So shall we vindicate the dignity of the English language and the beautiful spirit of unanimity that binds us all together so that whatever one of us is, the others are.

And the only thing that, in doing so, we shall lack is—gumption.

"Fortunately," concludes our good friend and brother editor, "it isn't necessary to have a protestant party in a Protestant Episcopal Church. Protestant Episcopalians are simply churchmen."

And Catholic Churchmen are simply Churchmen. So may the churchmen and the Churchmen live together after

God's holy ordinance, and grow together, and act together, until it will no longer seem preposterous to select one or another as the point of a *reductio ad absurdum* and say, Then he must be a catholic!

WE feel it necessary, more seriously, to protest against the manner of the *Churchman's* attack upon Bishop Darlington and the attempts that are being made to end the thousand-year-old schism between the East and our part of the West. The *Churchman* has always been so un-

**Our Guests of
January 2nd**

failingly courteous in its references to THE LIVING CHURCH, often complimentary, sometimes critical, but always courteous, that it is not easy for us to say that its references alike to Bishop Darlington and to the Greek Church in its issue of last week were unworthy of it. What Mr. Hearst is recognized as doing in connection with the foreign relations of the nation the *Churchman* is doing in that article in connection with the foreign relations of the Church.

If, before deriding what our contemporary terms the "pageants" that took place in many churches on the first Sunday in January, our contemporary had remembered that these joint services were held at the formal request of the House of Bishops, and that they were intended as serious occasions for intercession to Almighty God, we cannot believe there could have been such flippant treatment of them. The fact that they were held by men and in churches of every ecclesiastical stripe would seem to relieve them from the imputations of partisanship or of personal peculiarities, and the Bishop of Michigan in his Cathedral showed precisely the same sort of courtesy to his guests—the guests, rather, of the national Church—that was shown by bishops and clergy of any other stripe. The Church, in inviting guests on a nation-wide scale, had the right to assume that her children would not insult her guests.

Indeed the editor of the *Churchman* seems to have some inkling of the atrocious thing that he is doing. "We may seem to be lacking in magnanimity," he says, "when we project such gloomy forecasts," etc. He does seem exactly that. "We could not write thus," he also observes, "if we took the Russo-Greek Churches' concordat seriously." We are confident that this is true; that is the tragedy of the matter. That the most serious attempts of scholars and men of prayer to find a basis for unity between two great historic communions, whose roots go down to the very foundations of Christianity, are but a joke or a comic opera or, at best, an exhibition of partisanship to even one man in the Church, be he editor or digger of ditches, is pitiful indeed. How completely out of touch the *Churchman* is with the spirit of comity that pervades this American Church, these many "news accounts" with which, according to its editor, his "desk is filled", bear eloquent testimony. Few, indeed, can be the readers of the *Churchman* who have not felt a sense of mortification that the editor could not take these historic events seriously.

Moreover a Church that, within the past four years, has given literally hundreds of bishops, priests, and nuns to the noble army of martyrs, often to endure overwhelming torture before a slow death finally ended their suffering, would seem to have earned some degree of respect from Christians who are doomed to lives of ease where everything is comfortable and no more serious trial of one's faith befalls him than the temptation to be contemptuous toward those who are suffering elsewhere for theirs.

The extensive reports in the old Journals of General Convention, from the early seventies or before, show how earnestly the statesman-bishops and clergy of the last generation sought to pave the way for unity with the East when hope seemed almost hopeless. Among those earnest workers to accomplish the impossible, without whose work that of the present day would have been impossible, were such men as Bishop Whittingham, Bishop Coxe, Bishop Whitehouse, Bishop Odenheimer, Bishop Young, Bishop Littlejohn, Bishop Hale, Bishop Bedell, Bishop Davies, Sr., Bishop William Bacon Stevens, Bishop John Williams, Dr. John Fulton, Dr. Eugene A. Hoffman, Dr. George Leeds, and others of like standing. Do these names mean anything to the editor of the *Churchman*?

He is pleased to assume that the present movement is purely partisan and that Bishop Darlington and his associates in a commission appointed by General Convention to perform a particular task are a set of freaks unworthy of his serious attention. These men, on the contrary, do but continue the traditions and the work of their great predecessors in the earlier and long standing Joint Commission on Ecclesiastical Relations, which was always deemed among the strongest and most honorable of the commissions of the Church.

There are four weekly Church papers in this country. They are not rivals one of another. No one of them could disappear without loss to the Church. But when the foreign relations of the Church, and especially those with a Church that has just been bathed in the blood of its martyrs, can be treated by one of the four in the contemptuous manner that the *Churchman* has applied to them, questioning whether unity with these is to be desired, and making a most serious charge against the commission on the strength of "so the rumor runs", we are bound to utter a formal protest. The last editor of the defunct *Church Standard* was an abler and more learned man than any one of the four present editors of the Church's weekly press to-day, but he never recovered from the onus of a personal attack that he made upon representatives of foreign communions at the time of the consecration of the present Bishop of Fond du Lac. If we of this western Church have nothing else to learn from a Church that goes back to the days when our own ancestors were pagans, we can at least learn from it the lesson of courtesy.

Criticism is one of the most important functions of the Church press. The *Churchman* is entirely justified in criticising the terms of the proposed concordat with the East. It is not easy to criticise and yet be unflinchingly courteous; but that this can be done, the editorial columns of the *Southern Churchman* and the *Witness* invariably bear testimony.

ACKNOWLEDGMENTS

NEAR EAST RELIEF FUND

Mrs O. W. Lahman, Wakeeney, Kans.....	\$ 4.06
Mrs. Naomi B. Tompkins, St. John's Church, Sturgis, Mich..	5.00
Mrs. Richard Norris Williams, Philadelphia, Pa.....	40.00
Miss Lucy A. Ranney, Pasadena, Calif. *.....	3.00
St. John's Church School, Garden Grove, Iowa.....	5.00
Incarnation Church and Sunday School, Santa Rosa, Calif..	54.01
A member of Christ Church, Woodlawn, Chicago, Ill.....	2.06
St. Paul's Church, Waterloo, N. Y.....	39.84
All Saints' Church, Chevy Chase Parish, Washington, D. C. *	25.00
Visitors at Trinity's Manger, Williamsport, Pa.....	175.94
Trinity Church, Ottumwa, Iowa.....	46.93
Trinity Mission, Russellville, Ky.....	25.00
Mrs. E. O. Chase, New York City.....	5.00
St. Bartholomew's Church, Brooklyn, N. Y.....	10.00
Woman's Guild of All Saints' Church, Trenton, N. J.....	25.00
Willie Brown, Meridian, Miss.....	10.00
Miss A. W. Clark, Brookline, Mass.....	2.00
A member of Christ Church, Woodlawn, Chicago, Ill.....	2.00
St. Andrew's Church, Plainfield, N. J.....	3.00
St. Clement's Church, Christmas Mystery Offering, Wilkes-	
Barre, Pa.....	17.50
St. James' Church School, Fremont, Nebr.....	15.00
C. M. G. for December.....	2.00
Epiphany Church School, Rochester, N. Y.....	19.87
St. John's Church School, Keokuk, Iowa.....	50.00
Anonymous.....	5.00
In loving memory of Florence Fitzhugh Landen, Bay City,	
Mich.....	15.00
Parochial Guild of Grace Church, Oak Park, Ill.....	100.00
Thankful, Philadelphia, Pa.....	5.00
E. F. H., Charleston, S. C.....	5.00
A communicant of the Church in Charlotte, N. C.....	10.00
In memory of Henry Clay and Marlon Elizabeth Wright....	10.00
St. Stephen's Church, Detour, Mich.*.....	10.86
Miss Annie O. Treadwell, Denver, Colo.....	25.00
In memory of Thomas F. Morecroft.....	15.00
Ascension Church School, Jersey City, N. J.....	5.00
Holy Trinity Church School, Tiverton, R. I. *.....	5.00
St. Andrew's Church, Elyria, Ohio.....	82.13
Church of Reconciliation, Webster, Mass.....	53.92
The Rector.....	5.00
Rev. and Mrs. R. G. Kirkbride, Mineral Point, Wis. *.....	5.00
Sunbeam Society of Trinity Church, Mineral Point, Wis *..	3.00
Primary Department, St. Philip's Church School, Charleston,	
S. C.....	2.50
St. Paul's Mission, Millville, Concord, N. H.....	60.42

\$ 1,010.04

* For relief of children.

EUROPEAN CHILDREN'S FUND

Messiah Church School, Detroit, Mich.....	1,070.00
Mr. and Mrs. C. A. Seley, Sewickley, Pa.....	\$ 25.00
St. Ambrose Church School, Groton, N. Y.....	2.00
St. Peter's Church, Charlotte, N. C.....	473.35

St. James' Church, Batavia, Ill.	150.37
G. F. Arvedson, Dundee, Ill.	10.00
Epiphany Offering—Mrs. F. M. Clendenin, Chappaqua, N. Y.	5.00
E. N. L., Hartford, Conn.	15.00
Mrs. Cornelia B. Mills, Cheyenne, Wyo.	20.00
St. Ansgarius' Church, Minneapolis, Minn.	44.44
St. Paul's Church School, Overland, Mo.	11.50
A Church member, Missionary District of Asheville, N. C.	3.00
Mrs. Viola Snow, Sidney, N. Y.	1.55
Charles Townsend, New York City	10.00
Calvary Church, Homer, N. Y.	27.01
Trinity Memorial S. S., Ambler, Pa.	20.00
Trinity Church, Torrington, Conn.—Additional	3.00
Mrs. W. T. Pleurd, Jackson, N. C.	5.00
The Misses C., Ashton, Md.	5.00
Miss Sadie Murray, Cambridge, Mass.	5.00
Epiphany Church, Rochester, N. Y.	26.54
St. Paul's Memorial Church Mite Box, St. Joseph, Mich.	8.00
St. John's Parish, Fort Smith, Ark.	82.35
A member of St. Clement's Church, Philadelphia, Pa.	100.00
The Misses Deighan, Salina, Kans.	10.00
A member of Woman's Auxillary, Grace Church, Kirkwood, Mo.	10.00
E. L. L.	5.50
Miss Esther Nelson, San Jose, Calif.	50.00
Flatbush, N. Y.	1.00
Two Long Island Churchwomen	10.00
Thankful, Philadelphia, Pa.	5.00
C. R.	5.00
Nancy and Margaret	5.00
E. F. H., Charleston, S. C.	15.00
Rev. Walter B. Stehl, Baltimore, Md.	10.00
Campbell Gwyn, Riverside, Ill.	10.00
A widow's mite—In memory of Helen	2.00
Ascension Parish, St. Louis, Mo.	
Mr. H. S. Snow	2.00
Mr. S. G. Sutherland	10.00
Mr. Jesse B. Mellor	10.00
Rev. and Mrs. John S. Bunting	5.00
Frances Bunting	2.00
Mrs. Sherry	10.00
Mr. A. S. Piddling	5.00
Church of Annunciation, Glendale, L. I., N. Y.	10.25
Miss Annie O. Treadwell, Denver, Colo.	25.00
A member of Christ Church, Norfolk, Va.	2.25
In memoriam A. R. N. from a communicant of Grace Church, Newark, N. J.	10.00
Rev. Stephen VanKensselaer, Monticello, N. Y.	10.00
Calvary Church, Chicago, Ill.	10.00
Men's Bible Class, Christ Church, Raleigh, N. C.	4.26
Miss Marie C. Searles, Holy Trinity, Vicksburg, Miss.	25.00
Trinity Auxillary of Trinity Church, Asheville, N. C.	100.00
In memory of Sheldon C. Houston	10.00
Four children of St. Andrew's S. S., Ashland, Wis.	2.60
Grace Church School, Vineyard Haven, Mass.	10.80
St. Peter's Church School, Pittsburg, Kans.	47.51
Primary Department, St. Phillip's Church School, Charleston, S. C.	3.27
A member of Grace Church, Louisville, Ky.	1.00

\$ 2,576.95
 100.00
 2,676.95

FUND FOR CHINESE FAMINE SUFFERERS

St Peter's Church, Charlotte, N. C.	\$ 483.34
Rev. and Mrs. Frederick W. Harriman, Portsmouth, R. I.	5.00
E. McD, B., Toledo, Ohio	10.00
Miss Alice Ives Gilman, St. Paul, Minn.	5.00
Redeemer Church School, St. Louis, Mo.	15.00
A member of Trinity Chapel, New York City	10.00
Miss Esther Nelson, San Jose, Calif.	50.00
Thomery	10.00
Rev. A. G. Miller, Kingman, Kans.	10.00
Grace Church School, Freeport, Ill.	25.00
E. F. H., Charleston, S. C.	5.00
Mrs. T. M. Yates, Griggsville, Ill.	25.00
Marie Tracy	5.00
Rev. Wallace M. Gordon, Lakewood, Ohio	25.00
	\$ 683.34
Anonymous—Liberty bond for	100.00
	\$ 783.34

JERUSALEM RELIEF FUND

St. Luke's Church, Atlanta, Ga.	\$ 26.98
---------------------------------	----------

BISHOP ROWE FOUNDATION FUND

E. R. G., Wytheville, Va.	\$ 5.00
---------------------------	---------

FRENCH WAR ORPHANS' FUND

Church of Reconciliation, Webster, Mass.	\$ 5.00
--	---------

RELIEF FUND FOR RUSSIAN REFUGEES

Miss Annie O. Treadwell, Denver, Colo.	\$ 25.00
--	----------

PADEREWSKI FUND FOR POLAND

Miss Annie O. Treadwell, Denver, Colo.	\$ 25.00
--	----------

NOTE.—In acknowledging a remittance of \$32.00 for Near East Relief Fund in THE LIVING CHURCH of January 8th a typographical error was made whereby credit was given to Christian Church, Norwich, Conn., whereas it should have appeared as Christ Church School, Norwich, Conn.

NOTE.—Contributions for various funds are invariably deposited to the credit of "Living Church Relief Fund" in the First Wisconsin National Bank of Milwaukee and are distributed weekly. They are never mixed with private funds of any sort.—EDITOR LIVING CHURCH.

DAILY BIBLE STUDIES

January 24—Blessed Are They Who Do Good to God's People

READ St. Matthew 25: 34-40. Text: "Ye have done it unto Me."

- Facts to be noted:
1. God the King is the Judge.
 2. Our works are our witnesses.
 3. Service to Christ's is service to Christ.

Here our Lord gives us a glimpse of the final judgment. The King is on the judgment seat; the records of all lives are revealed; with sure justice the Judge divides the worthy from the unworthy and in clear tones He gives the reasons for the divisions thus made. To the worthy He says: "Ye did it unto Me." When He was here in the flesh, Mary could spend her treasure in order to confer upon Him a personal honor. But now that He cannot receive such human ministrations, in that way, He says: Behold, I leave you all these needy, sorrowing, hungry, burdened, tearstained ones. Thus He has transferred to every man who has a need His own claim upon the time, devotion, and means of His people. It is true that God helps those who help themselves, but it is also true that God helps those who cannot help themselves—often through His faithful agent—yourself, whom He blesses an hundredfold for the help you give to others.

January 25—Happy Is the Man Who Endureth Patiently

Read James 5:7-12. Text: "Grudge not one against another, brethren."

- Facts to be noted:
1. Be not over-anxious concerning the end of life.
 2. Be patient with the faults of men.
 3. Keep your word with all men.

A bevy of school girls had boarded a street car and were on their way to school. All had found seats, except one who stood beside a double seat, where sat a lady with so many bundles piled in the seat that no room was left. As the girls left the car at their school, one girl remarked to the girl who had been standing: "Why didn't you make that horrid woman either stand herself or remove her bundles?" The other replied, "Oh, I wasn't tired. And beside we had such a little way to go together!" What a significant statement that last one is—"Such a little way to go together." Here in this life we have such a little way to go together that it is surprising that we have time for so many careless words and so many unkind actions toward others. How can we retain our grudges and grouches when we have such a little way to go together? Pray for the one who has slighted or misused you. A grudge cannot live in the atmosphere of prayer.

This is the task of the Christian who attempts to turn the wicked from his way.

January 26—Blessed Are They Who Go Regularly to God's House

Read Psalm 65. Text: "We shall be satisfied with the goodness of Thy house, even of Thy holy temple."

- Facts to be noted:
1. We come to God because He hears prayer.
 2. He answers us by giving many blessings.
 3. His presence and His blessings satisfy.

Church attendance should never be an open question. When Saturday night comes and the plans for Sunday are being made, the question "Shall I go to church to-morrow?" should never need to be asked. It should be a decided, closed question. It should never be a debatable question in a man's mind. If a man is in earnest about his business, and if he is well physically, he does not debate with himself as to whether or not he will go to his office on Monday morning. Of course he will go. If the parents of our children carried their punctuality in business over to church attendance, there would be far less difficulty in getting our young people to attend the services of the Church. Too often, we give them the impression that the question of church attendance is a question to be considered each Sunday morning, that we can go or stay at home just to suit the convenience of that day. The foundation of a regular habit of church attendance is something that we owe both to others and to ourselves.

January 27—Blessed Are They Who Have Not Seen and Have Believed

Read St. John 20:26-31. Text: "Blessed are they who have not seen and yet have believed."

Facts to be noted:

1. Here we have recorded one of the appearances of Christ after His resurrection.
2. Thomas had doubted that the Lord had risen.
3. Thomas is convinced without employing the test.

It is a mistake to demand actual proof for a great moral truth. It is impossible to measure a spiritual principle by the testimony of the senses. There is an old fable which says that five blind men went to see an elephant. One of them seized its trunk and affirmed that the elephant was a kind of serpent. Another took hold of its leg, and felt sure the elephant was a kind of tree. One leaned against its side and declared that it was a wall. Another grasped its tail and said it was a rope. The last man ran against its tusk and called it a kind of spear. Now, spiritually blind people are apt to reach equally misleading conclusions from their examination of the truth. Hoping to satisfy their minds by tests which are limited to fallible sense, they fall into the error of misconceiving the very truths they are attempting to analyze. "If any man will do My will, he shall know of the doctrine."

January 28—Blessed Are Those Who Have Been Healed by Christ

Read S. Luke 7: 19-23. Text: "And in that same hour He cured many of their infirmities and plagues and of evil spirits, and unto many that were blind He gave sight."

Facts to be noted:

1. John the Baptist sends messengers to Jesus.
2. Before their eyes Jesus heals many.
3. Jesus sends to John the testimony of His works.

Christ is the healer and helper of all. Does He care for the world? "God so loved the people that He gave His only begotten Son." Does He care for those who have yielded to the downward pull? Listen to His parable of the Good Shepherd, and watch the old father as he runs out to meet the returning prodigal. Does He care for the sick, the suffering, and the sorrowing? Read again the text for the day.

"At even, ere the sun was set,
The sick, O Lord, around Thee lay;
O in what divers pains they met,
O with what joy they went away."

Does He care about our human griefs and sorrows? See Him weeping and praying at the tomb of Lazarus. Is He interested in atoning for our sins? His death on the cross is the answer. Behold in Him our divine Lord, our Saviour, our Redeemer, and the Healer of all our diseases.

January 29—Blessed Are They Who Turn the Wicked From Their Wickedness

Read Proverbs 24: 19-27. Text: "But to them that rebuke him shall be delight, and a good blessing shall come upon them."

Facts to be noted:

1. Be not anxious because some who are wicked prosper.
2. It is no kindness to call a man's unrighteousness righteousness.
3. Seek to turn him from the evil.

It is not enough that you condemn a neighbor's sin. You may take his life and hold it up before your own gaze, pointing out his wickedness in action and speech, blue penciling his misdeeds until the picture looks like an examination paper of misspelled words which your boy brings home from school. However, when you have done this you have not set forth the whole story of his life. Doubtless, he could take up the blue pencil where you left off and say with humiliation and sorrow, "Wrong here and wrong there." Even though you might see the work of his hand also, yet is the story not finished, for you have not read the desire of his heart, neither have you heard him pray in secret. What he needs is to have not only the realization of his wrong, but someone to lead him to the source of power that can eliminate that wrong.

[This series of papers, edited by the Rev. Frederick D. Tyner, is also published in monthly sections as "The Second Mile League Bible Studies and Messenger", in which form they may be obtained from the editor at 2726 Colfax avenue S., Minneapolis, Minn.]

A MANGER at the beginning; a Cross at the close; a carpenter's task in life; crucified with the implements and upon the materials of His toil. Well may the wooded mountains break forth into singing and all the trees of the field clap their hands. Well may all workers rejoice. They belong to the great union of Nazarene toilers with which Jesus is forever identified.—*Northwestern Christian Advocate*.

NOTES ON THE NEW HYMNAL—LIII

BY THE REV. WINFRED DOUGLAS

HYMN 401. "O Thou from whom all goodness flows". The death of the late Edward Horsman in 1918 was a serious loss to American music. Amid the labors of a business career, he developed a very fine, very delicate, very original gift as a composer. We are fortunate in having as the second tune of this hymn his melody *Siloam*, composed in 1903 for Hymn No. 351. Its expressive and somewhat modern harmonies will be most effective when two or more stanzas are sung alone as an anthem by a well-balanced choir.

HYMN 403. "Thou art my hiding-place, O Lord".

This is a restoration from the Hymnal of 1874. It was written on June 23, 1833, at Burnley, England, by Dr. Thomas Raffles, who was for some fifty years pastor of the Great George Street Congregational Church in Liverpool. The tune was originally composed for the words of No. 220.

HYMN 404. "Immortal Love, for ever full".

HYMN 496. "O Lord, and Master of us all".

New to our book are these two extracts from Whittier's poem entitled "Our Master", which was printed in the volume, *The Panorama and Other Poems*, in 1856. Thirteen of the original thirty-five stanzas appear in the two hymns. Both hymns may be used with touching effect between Septuagesima Sunday and Lent, No. 404 being especially appropriate for Quinquagesima Sunday. They both wonderfully express the thoughts which ought to fill our hearts and minds during the season which has been poetically described as "the penumbra of Lent". With all the urgency of the work to be accomplished, the race to be run, the combat to be fought, so rightly stressed in the Septuagesima hymns, we may well remember that

"Apart from Thee all gain is loss,
All labor vainly done;
The solemn shadow of the cross
Is better than the sun."

The tune *Fingal* was composed for No. 404 by the Rev. James Anderson in 1885. It is an effective congregational melody of real dignity and beauty. More original and musically finer is the great tune *Walsall*, which may be sung with either set of stanzas. Although it did not appear in print until four years after his death in 1695, a persistent tradition attributes it to Purcell; and its character is indeed worthy of the greatest of English composers. It should be sung at the pace of sixty half-notes to the minute, or a little slower in very large churches; very legato and sustained; and with noble dignity.

HYMN 405. "Peace, perfect peace".

We are indebted to Vaughan Williams, the English composer whose "London Symphony" has recently received such enthusiastic reception in New York, for the association of this very expressive tune by Orlando Gibbons with the words of Bishop Bickersteth's familiar hymn. Gibbons, the leading British musician of his day, became organist of Westminster Abbey in 1623; and in that year published, with George Wither, *Hymnes and Songs of the Church*, a book containing not only scriptural paraphrases, but also hymns for seasons, holy days, special occasions, and the Eucharist. The hymns were of slight consequence; but Gibbons' music is a mine of precious treasures, of which several are now in our Hymnal. The present example is the first strain of Song 46; and has been named *Fletcher*, because of its association with the following lovely lines by Phineas Fletcher:

"Drop, drop, slow tears, and bathe those beauteous Feet
Which brought from heaven the news and Prince of Peace.
Cease not, wet eyes, His mercies to entreat;
To cry for vengeance sin doth never cease.
In your deep floods drown all my faults and fears;
Nor let His eye see sin, but through my tears."

Bishop Bickersteth's son, the vicar of Leeds, has written of the hymn as follows:

"On a Sunday morning in August 1875, the vicar of Harrogate, Canon Gibbon, happened to preach from the text, 'Thou wilt keep him in perfect peace whose mind is stayed on Thee,' and alluded to the fact that in the Hebrew the words are 'Peace, peace' twice repeated, and happily trans-

lated in 1611 by the phrase 'Perfect peace'. This sermon set my father's mind working on the subject. He always found it easy to express in verse whatever subject was uppermost in his mind; so that when on the afternoon of that Sunday he visited an aged and dying relative, Archdeacon Hill of Liverpool, and found him somewhat troubled in mind, he then and there wrote down the hymn just exactly as it stands, and read it to this dying Christian. From the moment he wrote it, he never made any alteration. For years I doubt if my father went many days without receiving from different people assurances of the comfort which the words had been allowed to bring to them. The most touching occasion on which I ever personally heard it sung was round the grave of my eldest brother, Bishop Edward Bickersteth of South Tokyo, when my father was chief mourner."

RELIGIOUS BOOK WEEK—MARCH 13th to 20th

FOR the purpose of studying the field of the use of religious books, and widening that field so that it will include readers who would naturally be interested in religious publications, a committee of publishers is organizing an intensive campaign which will be developed during the winter months and which will lead up to a *Religious Book Week*, March 13th to 20th. It is believed that through magazine and newspaper articles and editorials, and through a concerted effort of publishers and booksellers to bring forward books with a spiritual message, many readers will have their attention systematically brought to books which they might not discover for themselves.

The religious book occupies a peculiarly important place in literature. In the first place, it appeals preëminently to the thoughtful reader—the man and woman to whom books mean inspiration. Such readers cannot selfishly keep their books to themselves; they pass the word of their discoveries along to their friends. Their enthusiasm spreads. This personal appreciation and enthusiasm of readers, as well as the intrinsic merit of the books, have built up the sales of many religious books to remarkable numbers, which will further increase with improvements in the methods of display and sale.

The Bible is sold everywhere, yet its ownership can be even more widely assured if the same careful attention be given to the intelligent selling of it, in its various forms and editions, as is given to many other forms of merchandise whose distribution has no such importance to the community.

The Religious Book Week Committee, with headquarters at 334 Fifth avenue, New York, proposes to present the results of its survey to the book-trade in the form of a circular of suggestion about window display, effective stock arrangement, coöperation with local organizations, publicity through Church bulletins and other publications, etc., and through distribution of posters and streamers. Study and improvement of methods can be made by bookdealers during January and February, leading up to the week itself, which should be as stimulating to the trade as is the annual Children's Book Week.

Churchmen are at a disadvantage with respect to these preparations for the reason that few general booksellers carry what they term "denominational" literature in stock, and Churchmen, just because they are Churchmen, are not able to be content with the literature that conspicuously leaves the Church out. Only in three or four of the larger cities are there booksellers who have distinctively Church book departments. The "Religious Book Week" will therefore, in most cities, conspicuously leave out the books in which Churchmen are especially interested. The advertising columns of the Church papers, and the catalogues and bulletins of Church publishers, must be relied upon to supplement most of the local publicity given by booksellers.

"Buy a Book a Week" has come to be the general slogan in year-round bookselling. Many individuals and families are planning their budgets so that "a book a week" will be included. A well-planned library is one of the best home influences. Religious publishers and booksellers may well advocate "A Growing Library of Good Books in Every Christian Home".



HERE are some wholesome words about Reunion, recently uttered by the Bishop of Chester,

well worth consideration by some over-hasty Americans:

"The Bishop of Chester, speaking at a meeting held at Liscard for the promotion of reunion, several Nonconformists being present, said he wished to guard himself against any misunderstanding on the question. It was important the bishops should not attempt to enlarge the scope of the recent Lambeth Conference. The day of 'undenominational Christianity' was past, they could not lay principles aside, and there could be no true reunion until they had united with the historic Churches of the world. They might become a snug little union of Protestantism, but it would be fatal to rest in a union which excluded ultimate reunion with the historic Churches of the East and Rome. He also deprecated any exchange of pulpits until the Convocations of Canterbury and York had dealt with the matter."

HERE IS A LETTER from an English lawyer of distinction, which is worth sharing with you:

"London, October 21st.

"I have been a Home Ruler since 1886, and still am. The English treatment of Ireland for six hundred years was atrocious; but for the last forty years Ireland has been exceptionally well treated from a legislative point of view, and even now is much better off materially than we are in England.

"There are a few things we can not and will not forget.

"1. The importing of German arms into Ireland, 1913-14.

"2. The unwillingness of Ireland to do her fair share in the great war, hoping to kill England, even at the risk of establishing German autocracy.

"3. The rebellion of 1916, when the Germans were at our throats. (Out of one battalion a friend of mine, Col. Courtenay, lost 400 men by snipers from houses near Dublin.)

"4. The policy of assassination.

"The tales of reprisals are very largely exaggerated. I don't wonder, though, that there have been reprisals! The Sinn Feiners say they are at war! Why, then, whine at the consequences?"

"Our rulers are mostly very tired or self-seeking men, and I do not think we are 'godly and quietly governed'; but for all that, when you have only one possible lot, it is useless to quarrel with it. The Government has positive evidence that the Irish rebellion is being assisted by the bolsheviks; and that puts up our backs no end."

IN THE *Baltimore Sun* of November 8th, I find a report of a sermon delivered at evening service in Emmanuel P. E. Church, Baltimore, by Dr. Morris Lazaron, rabbi of Madison Avenue Temple:

"There is a distinction between religion and the institutions in her name," Dr. Lazaron said. "Religion is the same in all men—the yearning in the heart after goodness and God. Religions are the manners in which various peoples give this yearning expression. Great is the pity that many make creeds, rituals, dogmas, ends in themselves to be served.

"I do not mean by this that we should minimize the value of ceremonial or liturgy. I do not mean that we should forsake the things which the Jew or Christian has developed and erected as the expression of his religious individuality. There is too much of glory and beauty in Christian and Jewish tradition for either to abandon the things that are peculiarly the creation of its genius and soul. But I do mean that the world will be made happier if man would come to recognize symbols as symbols, forms as historic traditions; if man see beyond the great figure of our God our Father."

I wonder whether the rabbi consented to be classed as a "Christian man not a minister of this church", and whether the rector expounded to him the significance of the name Emmanuel. Information on these points is desirable. Of course any crosses or crucifixes were taken away, lest the Jew's feelings should be hurt.

The Hope of Reunion

THE Bishops of Peterborough, Zanzibar, and Hereford (Dr. Henson) have written a pamphlet of the first importance, *Lambeth and Reunion* (S.P.C.K., 2s. 6d. net; cloth, 4s. net), with the hope that "in the discussions on the subject which are now taking place within and without the Church this joint endeavor to explain the common mind of the bishops may be of some service." They make no claim to speak with authority, their desire being to "give an interpretation of the mind of the Lambeth Conference on Reunion, as expressed in the Appeal and the Resolutions which were adopted." But the different points of view represented by the three bishops give greater weight and value to the unanimity of which this pamphlet is the expression.

The pressing problem was "the unification of this Catholic Society". When the chairman of the Reunion Committee (the Archbishop of York) made his first address to the Conference, his appeal "for an open mind, for the readiness to face the facts of the present state of Christendom . . . fell on the ears of men who were already converted, converted, that is, to the necessity for new measures to meet a situation which was rapidly becoming intolerable." The discussion that followed "did much both to create the right atmosphere and to set the whole subject in its right proportion." The next stage, the committee stage, lasted a fortnight, the members working many hours a day both in and out of session. The section of the committee which dealt with Reunion with Episcopal Churches reached its resolutions without difficulty:

"But it was the other section of the committee, the 'non-episcopal' section, that was faced with the more intricate task, and to which the chairman of the whole committee decided to devote his energies. At the outset we had the great benefit of listening to some of the foremost experts in the subject, both on the side of its historical implications and as regards some of the practical proposals which have recently been made. Great scholars, great Churchmen, and great Non-conformists were invited to address the committee. They gave us of their best, both in direct speech and in cross-examination. Common ground was soon reached in many of the 'fundamentals' involved. Indeed, a statement of these was put before the committee at an early stage, and unanimously adopted."

Difficulties arose, becoming at one time so acute that "there was in fact every possibility of a break-up of the committee". But gradually the finer, wider spirit prevailed, and the committee, "working by its own processes of argument and intuition", finally reached the ideal which to some extent had been put before the whole Conference by their chairman:

"To come to a practical example, we three Bishops who write this book would earnestly desire, when the time comes, to receive whatever ministerial commission the Wesleyans or the Presbyterians or the Romans might desire to give us. It is not that we doubt for one instant our own ordination in the Church of God, but that we desire by an outward and visible act to confess our share of responsibility for the schism which has made such a procedure necessary, and to receive in solemn symbol those streams of spiritual endowment from which, partly by our own fault, we have been alienated. We desire to go all lengths to recover a ministry which is not denominational, but truly Catholic; a ministry, that is, linked to the apostles in the past, recognized by the whole Christian people in the present, bearing the commission of the whole Church, and bringing to the service of the world the very fulness of ministerial power. There is no room for prelacy here. For the office of the Bishop would be modelled on the primitive pattern, would be exercised in constitutional consultation with the presbyters, and would (in our ideal) exhibit the tenderness as well as the authority of the Father-relation which we attempt in a later chapter to describe. It is needless to remark that the establishment, or otherwise, of any Church which is willing to take part in this great ad-

venture would have no effect on the scheme. If such establishment in any case proved to be a serious hindrance it would have to go."

The presentation of the Report to the Conference was one of the most dramatic moments in the modern history of the Church:

A Dramatic Scene "There was a tense atmosphere in the great library when, on the morning of Friday, July 30th, the president called the Conference to prayer and then announced that the Reunion Committee would present its report. After he had himself spoken some solemn words of introduction, the chairman of the committee introduced the report, including the Appeal, in a speech which was entirely worthy of so great a moment in the life of the Conference and of the Church at large. He put the case for the Appeal in a way which found entrance to the minds, and also to the hearts and the consciences, of the whole assembly. . . . Other voices followed, voices from every part of the world. There was no easy acceptance of the proposals. Men spoke of the cost, the risk, the almost inevitable misunderstandings, the unpredictable consequences of such a pronouncement. . . . But the vision would not be denied. It struck home by the compulsion of its own beauty and truth. The President, as usual, would not put the question of acceptance or rejection till the discussion was complete. But he put it at last. The majority in favor of acceptance was overwhelming. Then, instinctively, the bishops stood in silent thanksgiving, until, led by one of their number, they joined in the Doxology, the Doxology bequeathed to the Church by an Anglican bishop. The moment had come. The decision was made."

To-day the three Bishops say, "It has become quite clear that both uniformity and nationalization in religion fail to meet the Church's needs. Uniformity kills spiritual zeal." The Conference appeals for a new point of view:

"First and foremost is the shameful fact that it is impossible for a man to secure for himself communion with all who have the right, in the historical sense, to the title Catholic Christian. If he become Roman, he is cut off from the Orthodox and the Anglican. If he become Orthodox, Rome and the Anglicans know him not. If he become an Anglican, he is separated from Orthodox and Roman. This indisputable fact needs our increasing attention. It calls for the most urgent thought and prayer."

Rome added to the barriers between East and West by the decrees of the Vatican Council in 1870, but, the bishops believe, "a constitutional papacy could be made to serve the interests of the united fellowship." Again, "there are several clear-cut types of mind within Christendom," and it seems likely that "as long as the human race lasts we shall find some men predominantly mystical, some predominantly sacramental, some legalistic, and so on":

"The Bishops at Lambeth have taken account of all these facts, and suggest that the one visible, organic Church of Christ may well contain within itself definite groups, each with its own characteristic methods and worship. Quite definitely they reject nationalism as the principle of grouping. Acknowledging that the one Spirit works in a diversity of operations, granting very different gifts to this man and that, they would have Christians group themselves, while all adhering to the one organic Church of God."

Touching upon the duty of the Anglican Church, the three Bishops tell us that the Appeal has been formally despatched to the Orthodox Patriarchate of Constantinople, to Cardinal Bourne as the official representative of the Pope in this country, to the Armenian Catholicos, and to representatives of non-episcopal communions within the kingdom. As Primate of All England, the Archbishop of Canterbury could convey news of the Appeal to Rome, but with regard to all other communions he can only act as

"Taking the Initiative"

Metropolitan of his own province in coöperation with the Archbishop of York:

"The bishops of the Conference made it quite clear that each provincial, national, or regional Church must take the initiative in this matter. These are, we confess, somewhat unpleasing epithets to apply to Churches! But the Anglican Communion is so variously organized in the United States, in the United Kingdom, in Canada, India, Australasia, and Africa, in China, Japan, and the Far East, that there is no escaping them. It is our earnest hope that the local authorities of these Churches will, by synodical act, confirm the Appeal and its resolutions, deliver them to all concerned, and prepare themselves to carry out to a successful end negotiations for Reunion."—*The Guardian*.

NEED OF MEN IN THE MINISTRY

A COMMITTEE of the Commission on the Ministry, in the Department of Religious Education, has presented this serious need in the following letter addressed to each of the bishops:

"Right Reverend and Dear Sir:

"We desire to report to you that the Commission on the Ministry has been giving special attention to the obtaining of a supply of suitable men for the ministry. Long tables of statistics, the fruit of much survey and study for this Commission by one of its members, have uncovered among other things, the following significant facts:

"1. *The ratio of deacons ordained to communicants* shows our productivity. In 1826 this ratio was 1 to 234; 1856, 1 to 470; 1886, 1 to 1,066; 1916, 1 to 2,035. Put in simple language, this means that a hundred years ago every 234 communicants, on an average, produced one man for the ministry in every three years of the Church's life. In 1916 (before the effects of the war were felt), it took nine times as many communicants to furnish the one man.

"2. *Ordinations to the Diaconate*.—A study of ordinations by periods of fifteen years—periods long enough to cancel insignificant fluctuations and to reveal the general trend—shows these facts. Each such period from 1812 to 1901 shows without exception marked gain over its predecessor: the average gain for each period being no less than 74 per cent. The period 1902 to 1916 shows for the first time a decrease: the number of ordinations recorded being less by 6.6 per cent. than in the previous fifteen years. This, again, was before the effects of the war became marked.

"3. We have inquired as to the enrollment of students in all the (Protestant) seminaries of the country—comparing the number listed for 1920-21 with that listed for the last normal year before the war, viz., 1915-16. The returns are still somewhat incomplete and may require slight modification hereafter: but the general results are likely to stand. The enrollment in all these seminaries, *excluding our own*, shows a decrease of 3 per cent. Our seminaries report a decrease of over 32 per cent. The only other bodies which show a situation comparable with ours are the Presbyterians, with an apparent decrease of over 19 per cent.; and the Congregationalists, who are in a worse case than ourselves, with a decrease of over 36 per cent.

"The situations here revealed are bound to lead to a serious set-back in the Church's fulfilment of her mission to this nation and to humanity as a whole. Since April 1920 this Commission, and especially its recruiting committee, has been at work upon a study of conditions, causes, and cures. It is already clear that for long years a decreasing number of men have been offering themselves for the ministry, and that at present this condition exists among all the evangelical Christian bodies, especially the Presbyterians, the Congregationalists, and ourselves. The causes are many. The best cures are not yet certain.

"But may we earnestly ask you at your next diocesan convention or earlier to bring before your clergy and representative laity the grave lack of an adequate supply of candidates, and the duty of the clergy in particular to recruit men for the service of God and their fellowmen in the sacred ministry? And would you invite every minister in your diocese to call his congregation together in conference early this Lent and lay before them the facts as to the

number of men they have provided for holy orders, and for the maintenance of the worship and work of the Church? Would you not advise your clergy at these conferences to ask their people the reasons why their sons do not offer themselves and to consider and develop plans to enlist suitable young men from their own membership to dedicate themselves to this high service of God and man? Would you not also urge upon your clergy the wisdom and helpfulness, as has been found in several of our parishes, of getting into personal touch privately with parents this Lent, and securing their coöperation in interesting their own sons in the work of the ministry? And at the same time personal interviews with suitable young men, together with prayer, where opportunity opens, in order to lead them on to holy orders, would be highly desirable.

"Likewise we would venture to ask that you, and every bishop in the Church, call upon every minister in your diocese to summon his people to pray every day this Lenten season that young men apt and meet in their congregation and from all over the land may offer themselves for the ministry. We would recommend the following prayer to be used, if you approve it, in private and family devotions, and in the Lenten services of the Church. By united prayer and by united endeavor we can secure God's own help for His Church in her need.

"Heavenly Father, Lord of the harvest, have respect, we beseech Thee, to our prayers, and send forth laborers into Thine harvest. Fit and prepare them by Thy grace for the work of their ministry, and grant that both by their life and doctrine they may show forth Thy glory, and set forward the salvation of all men, through Jesus Christ our Lord. Amen."

"The Commission desires to say that it is actively engaged in the study of the whole question, and later on hopes to mature further and extensive plans for the effective recruiting of men for the ministry. The Commission would welcome suggestions and help from every quarter.

(Signed) HARRY P. NICHOLS,
HUGHELL E. W. FOSBROKE,
GEORGE G. BARTLETT,
WILLIAM L. DEVRIES,
FREDERICK F. KRAMER,
WILLIAM P. LADD,
CHARLES H. YOUNG.

"On behalf of the Commission on Recruiting,
Training, and Admitting Men to the Ministry."

A TRIBUTE TO BISHOP BURCH

BY THE REV. CHARLES LEWIS SLATTERY, D.D.

ANY words have been spoken of our late Bishop in these last days; and invariably, among these words of grateful appreciation, have been explicit tributes to his kindness.

Bishop Burch was ready with a kind word when an absent friend was being criticized. Sharp and clever flings found no response from him. Without rebuke he simply told something good of the person over whom others made themselves cross or merry.

He was graciously kind when any one appealed to him for a special confirmation: one need not have much imagination to know how inconvenient and difficult it often was for him to wedge in these extra appointments. But we of the clergy went to him freely in behalf of our parishioners, knowing that not even a shadow would pass over his face. He would understand why we wanted him, and he would desire to come.

We all noticed how remarkably he remembered names and faces. Such remembrance, when it survives after a first meeting through a year of absence, amounts to little less than genius. But, even so, there must be the will to remember. Bishop Burch could not help seeing how much pleasure he gave by knowing a great number of people in all the corners of the diocese. It was the pastoral instinct in him, which made him obey the Good Shepherd and call all the members of the flock by name. It was one more sign of his invariable kindness. He cared enough to take extraordinary trouble to be kind.—*From a sermon preached in Grace Church, New York, on the First Sunday after Christmas.*

Justice and the Poor.—III.

By Clinton Rogers Woodruff

LEGAL aid societies, to study which Reginald H. Smith was retained by the Carnegie Foundation, have abundantly demonstrated their usefulness as an important cog in the machinery for the administration of justice, especially where it affects the poor. In New York, for instance, in 1876 there were 200 cases looked after, and in 1919 there were 34,000. Some idea of the sort of help they are called upon to render may be gathered from these instances:

A poor assistant to a physician read an advertisement of choice lots in Richmond Borough. It attracted him to the luxurious office of a Broadway real estate broker, who displayed on mahogany tables beautiful maps, superior to any that induced Mark Tapley to settle in Eden. He was persuaded to select a lot and to pay \$25 on account. After several visits to Staten Island the doctor finally located the property, found that it commanded a delightful view of the Narrows, and suited his wants, but that instead of belonging to the parties who signed his contract, it was the undisputed ground of a prosperous golf club. The attorney for the society promptly compelled the agent to disgorge.

Another interesting case in the same office was that of a blind sixty-five-year-old sailor, who had been persuaded by the captain of a canal boat to pump water from the hold of the vessel for \$1 a day. When he worked thirteen days, and could get only \$3.25 from the wily master, he complained to the society, which succeeded in libeling (the technical phrase for attaching) the boat, in the sailor's interest, before the captain could skip to the Jersey shore. The amount was recovered.

In commenting on this work the *Legal Aid Review* says: "There is considerable warmth in the hearts of those who represent the Legal Aid Society and who apply themselves towards the protection of the poor and helpless from injustice; and it is to be hoped that others will join their sympathy to ours to increase the glow which constitutes the motive power for every advancement of the human family."

Judge Hughes in his American Bar Association address pointed out that the scope of the service of these organizations should be commensurate with the exigency. It is not intended, however, that they should enter into competition with members of the bar, and hence applications are not entertained where the applicant is able to pay reasonable attorney's fees. It is thought wise in the interest of the self-respect of the applicants, and in order to put the service on a proper basis, that a small charge should be made which can readily be remitted in any case where even a nominal sum cannot be paid. Last year, in New York, the Legal Aid Society collected for its clients \$130,859, and the fees and commissions it received amounted to \$11,506. The commissions were \$8,149, the retainers at ten cents were \$1,713, and the legal fees at fifteen cents were \$1,643.

It does not serve the cause of justice to be litigious, the Justice declared, and hence a primary function of the legal aid organizations is conciliation. Parties are brought together, the facts analyzed, and wherever possible the controversy is adjusted by attorneys who, while solicitous for the particular interests of their clients and able to safeguard them, still hold paramount the demands of justice to both sides. Thus, he said, "the purpose is not to stir up strife but to allay it, and the poorest is served in a manner compatible with the noblest aim of our profession. If I may again refer to the New York Society in order to indicate the nature of the cases examined, it may be said that in the year 1919 there were about 34,000 cases, of which 14,000 did not involve money. Of the latter about 3,600 related to domestic difficulties. Of the 20,000 cases involving money, one-half were wage claims, the rest covering a wide range."

This work supplements the work of conciliation courts, to which reference has already been made in these articles, and represents the tendency of the times in the practice and administration of the law.

It is not only the civil side of justice that has been receiving attention. The criminal law and its administration have likewise come in for due attention to an encouraging degree. Of the accused brought before our criminal courts for trial, some are habitual criminals, some have fallen into a particular crime through weakness or have been forced into it by disaster; some are the victims of suspicion or of conspiracy. Most of them are without money and without friends. The law says they are presumed innocent until proved guilty, but how are they to defend themselves against the charges made against them? Legal aid societies can help but something more is really needed, and Los Angeles has been conducting an experiment to supply that need through a "public defender". In an address before the California Club (of San Francisco) Walton J. Wood, who holds that office, said:

"While in numerous cases we have taken the place of the youthful appointed lawyer, in a still larger number of cases we have taken the place of an entirely different kind of lawyer, those individuals who are admitted to the bar and who disgrace their profession by soliciting business in the jails. The public knows them under the general term 'shyster'. One of the most unfortunate things in connection with the practice of criminal law is the activity of these disreputable attorneys who thwart justice while imposing upon the ignorant and helpless prisoners in the jails. I doubt if there is a large city in the country which is free from this scourge. Before the advent of the public defender in Los Angeles a number of these attorneys solicited the privilege of representing the defendants even though proper fees could not be paid. Their object was two-fold. Often they would promise to defend a penniless prisoner if he would in return urge other prisoners, who were able to pay, to engage their services. This gave them an entering wedge in the jail and enabled them to keep up a criminal practice. In most cases, however, they sought to secure funds from relatives and friends of the accused. Many cases have come to my attention in which these attorneys have lavishly promised freedom to prisoners if they could induce their relatives or friends to contribute the attorney's fee. They often represented that they had influence with the judge and other officials."

He then told of the following instance: "I recall one case in which a young man was arrested on a burglary charge. The evidence against him was overwhelming. The defendant had a widowed sister working in an eastern city. At the request of one of these shysters he sent a telegram to his sister urging her to mail him the sum of \$250. The sister took the telegram to an attorney in her home city who had heard of the public defender in Los Angeles and this attorney wired me to take charge of the case. I took the telegram to the jail and found the shyster talking with the prisoner. I showed the telegram and asked if I could be of service. That same day another telegram went to the sister in the following words: 'Have seen Fleming's telegram. His help no good. The lawyer I have engaged has the power and influence I need.' I looked up the records of the telegraph company and found that although this telegram was sent in the name of the defendant it was charged to the account of the lawyer. I am glad to state that this lawyer has since been disbarred from practice."

In other cases these "shysters" have abused the confidence of the defendants by asking for funds contrary to instructions. Quite often the prisoners, actuated by a sense of manhood, do not want their relatives involved and insist that they shall not be called upon for funds. The lawyers, however, succeed in getting the names of relatives and friends ostensibly for the purpose of establishing that the prisoners previously had good records, to be taken into account by the court in passing upon applications for probation. As soon as the attorneys receive from the prisoners lists of their relatives or friends they proceed to appeal for funds for their own use. Manifestly, lawyers

of this stamp could not present an able or conscientious defense. They would not hesitate to hoodwink the court if thereby they could secure the release of the defendants on probation with the object in view of receiving fees from the prisoners after they were released from jail. It is difficult to over-estimate the value of the services of the public defender in driving from the jail this class of disreputable attorneys.

After describing in detail the work of the public defender, Mr. Wood declared that, "No work that the public defender performs is more important than the representation of those who plead guilty. The newspapers in large cities inform the public of the great cases which come before the courts, but the large number of insignificant offenders, the bulk of them being charged with such crimes as burglary, grand larceny, and embezzlement, pass through the courts without any knowledge on the part of the public. A large majority of the public defender's clients have pleaded guilty. Upon their pleas of guilty the judge faces the very difficult problem of passing upon their applications for probation. Lawyers serving without compensation were in the habit of neglecting the arduous work of investigating the facts concerning the commission of the offense for the purpose of presenting mitigating circumstances to the judge. No well informed person can doubt the advisability of the probation law. No one can doubt that in some cases probation should be promptly denied, and no one can doubt that in other cases probation should be promptly granted. Between these two extremes there are a large number of cases the outcome of which depends upon the conscientious and industrious investigation of the facts. Some of the prisoners, actuated by manly motives, want to conceal the names of their relatives, and especially do not want their mothers to be informed. The judge generally thinks that the concealment by the defendant of his identity means that he is trying to cover up a past criminal record. In numerous instances our office has saved prisoners from penitentiary sentences by explaining to them the advisability of disclosing their past records so that the court should grant them probation. The problem of crime is a problem of young men. Approximately fifty per cent. of the prisoners represented by our office are under twenty-one years of age, and only about twenty-five per cent. are over thirty years of age. Clearly, an intelligent exercise of discretion on the part of the authorities will result in saving a large number of these young men for lives of useful citizenship."

First adopted by Los Angeles county in 1913, this example has since been followed in Portland, Oregon, Omaha, Nebraska, and Columbus, Ohio. In New York a privately controlled and privately supported Voluntary Defenders' Committee has been organized, following the suggestion of Mr. Arthur Train. The results of this policy have been wholly admirable.

Reginald H. Smith in his masterly treatise, already referred to, devotes a chapter to the "defender in criminal cases". He is of the opinion that the whole tone of criminal trials has been raised as a result of the developments along these lines. The public defender tries cases on their merits; he avoids delays and technicalities and he tends to eliminate the objectionable type of criminal lawyer who discredits the bar and the whole profession of the law and brings the administration of law into disrepute. Mr. Smith states unequivocally that "the defender in criminal cases", whether publicly or privately supported, is unquestionably the best method for securing freedom and equality of justice to poor persons accused of serious crimes. In his view it is a complete solution of the difficulties in the existing administration of criminal law.

In the development of adult probation an interesting step has been taken in New York City. Some months ago, Chief Magistrate William McAdoo appointed City Magistrate Alexander Brough as magistrate of the probation court. Sitting in a chair in a small private room at the headquarters of the magistrates' courts, Magistrate Brough talked intimately and sympathetically with one adult probationer after another. The men who had been summoned to appear before the first session of this court entered the judge's chamber one at a time and were separated from him by only a small table, less than three feet wide. Many had

come to the building distrustingly. They did not know what it might mean to appear before this new court. As the magistrate discussed their affairs with them, however, asked them about their success while on probation, and tried to learn whether any factors in their lives were making it hard for them to keep out of trouble, their distrust gave way to friendliness. In describing the work the Woman's Municipal League said that, to some of them, the judge gave advice about finding work with a better future before it than the jobs they were then holding; to some he spoke a word of praise for their good conduct; to some he urged the importance of making greater effort if they were to justify the trust reposed in them. At the close of each interview he shook hands with the man, told him to come in and see him or the chief probation officer if he ever got into trouble, and bade him good-bye and good luck. Most of the men left the room in smiles.

This court is not merely a device for establishing sympathetic relationships between city magistrates and probationers, as those were not uncommon before. It is a means of centering under one jurisdiction the whole judicial supervision of persons on probation. Heretofore, adult probationers have been expected to appear before the magistrate who tries them. If any question arose concerning the modification of the period of conditions of their probation, if a warrant was desired for their arrest, if sentence was to be imposed upon them, or if they were to be discharged, these matters were all brought, if practicable, before the magistrate who first heard their cases. But there are forty-three of them in New York, and they rotate in various courts scattered throughout the five boroughs. It is sometimes extremely difficult, therefore, to bring probationers before the magistrate who tried them; in practice this was often not done. The result was that magistrates sometimes heard cases about which they knew little. Moreover, the magistrates are burdened with a vast number of cases of other sorts. To add to the difficulties of the old system, the forty-three magistrates have entertained, according to the Woman's Municipal League, different and often conflicting ideas of the purposes of probation, of the persons meriting probation, of the proper length of the probationary period, of what constitutes violation, and, in general, of the best methods of supervision. This has produced a diversity in both the views and the methods of probation officers. By establishing a single court, with exclusive jurisdiction over all these matters, it is hoped that the impracticabilities of the former system will be brought to an end, and diversity will give way to uniformity.

The Woman's Municipal League reports that prior to the institution of the probation court it was practically impossible for the magistrates to keep track of the men who had been placed on probation. They did see a few who, because of violation of the probationary conditions, had to be brought back to court in disgrace; but of the greater number of those who made good they had no opportunity to learn. At present, each probationer must appear before the probation court to give an account of his stewardship, and there is an official review of each problem. The magistrate has the time to give careful attention to each individual probationer, and this makes for better judgment and more effective administration of the probation system. Contact, also, with the judge and the court, prior to discharge from probation, exercises a very wholesome influence on the probationer.

The probation court is held at night in chambers at 300 Mulberry street. There is an entire absence of formal court atmosphere—there are no officers, no uniformed attendants, no formality of any kind. The judge has before him the probation officer's report of the man, and he has previously conferred with the officer as to the probationer's conduct during his probationary period. If the officer is needed, he is waiting in another room; but it has been found that the probationer unbends and talks more freely and frankly when he is talking with the judge alone. The judge discusses the man's affairs with him, admonishing, advising, and praising in an intimate, friendly way. If the man has "made good"—and a wonderful percentage of them do—he is given an official honorable discharge. The certificate is a sort of diploma which, as Magistrate Brough puts

it, can be shown by the offender to anyone who in the future questions his fulfilment of the conditions of his probation. After each interview the judge shakes hands with the man, wishing him good luck and good-bye.

Not all probationers are ready for discharge when they appear before the probation court. At the end of the probationary period the officer may be only beginning to make an impression on his man, and all the efforts to reclaim and rebuild may go for naught if the probationary period is terminated at this point. The judge may in such event prolong the period, so that the good work begun may continue until the man has worked out his salvation and is ready and able to take his place, unaided, in the affairs of life.

Other cases will present themselves, though not so frequently, where a probationer will have made such firm and steady progress that his probationary period may be shortened with advantage. In such cases, also, after study of the reports, and conferences with the probation officer, and after a careful scrutiny of the man, the judge of the probation court may terminate probation. This power to adapt the process to the individual will result not only in greater advantage to the offender, but will make for greater uniformity of judicial action.

Another idea underlying the establishment of the probation court is that a judicial termination of all probation periods is desirable. This gives dignity and impressiveness to the final act of the probation process. A painstaking disposition of cases is secured by having them all reviewed at the end of probation by a single magistrate who can apply uniform standards in deciding whether the man should be discharged, continued under oversight, or committed to an institution. Moreover, the probation court will permit an indefinite period of probation, allowing each man to work out his own salvation, and the time when this has been effected will be determined by the probation court. The proceedings in this court will always be simple and informal, and suggestive of the atmosphere surrounding most juvenile courts.

In commenting on the probation work of the Philadelphia Municipal Court, its President Judge, the Hon. Charles L. Brown, showed that the essence of a good probation system is the social investigation in the home before the hearing in order to get all the facts that will help the judge make a decision. "Why couldn't we," he asks, "with the consent of the litigants, have a social worker—called, in the domestic relations and juvenile courts, a probation officer—do this task? This conciliation worker, or officer, could visit both the plaintiff and defendant and thus by first-hand information help the litigants and the conciliator solve many a knotty problem. Claims could be paid in installments under supervision of the conciliation worker where the defendant is unable to pay in full. As the probation officer, helping the judge make human and social the work of the juvenile and domestic relations courts, let it now be his task to carry the social service message of a greater and nobler human charity into the civil courts."

[Correspondence concerning the department of Social Service should be addressed to the editor of that department, Clinton Rogers Woodruff, 121 S. Broad St., Philadelphia.]

THE INSTINCT OF DIRECTION

By WILLIAM C. ALLEN

THE normal man has five senses. Sometimes I think he has a sixth sense—the Instinct of Direction.

The lower forms of life possess this marvelous faculty. What we call instinct is a gift given to the humblest creatures. The germ seeks its place. The snail without purpose fulfills its destiny. The fish is carried by an unreasoning impulse from one water to another. The bird annually wings its flight thousands of miles from north to south before the advance of the changing season. The animals in many ways exemplify this extraordinary power. Primitive peoples are often unerring in their instinct of direction. How could the watery wastes of Polynesia have been travelled by their first navigators without this help? Destitute of chart and compass, not knowing just where the little spots of land might lie hundreds of miles before them, the dark skinned peoples of the Southern Seas found their tiny island homes in the void of the illimitable Pacific.

We who call ourselves "civilized" may possess more of the sense of direction than we appreciate. How frequently are we led beyond the exercise of our own uncertain judgment to do the right thing at the right time! Even our apparent failure or mistakes may ultimately prove to have been for our good. How often are we directed through a maze of inexperience or doubt toward our goal! But who has had this inherent quality in the largest degree? Does not history and observation indicate that it has peculiarly been the heritage of men and women who have loved God?

I delight to think of the instinct of direction as influencing men of every race, clime, and creed. Whilst the forces of evil seem enthroned in the hearts of many, there is another gloriously mighty impulse within us that carries us toward God. The non-Christian, destitute of theology or of knowledge of the historical Christ, may participate in this universal natural endowment—he too may long for the gracious things—for purity, righteousness, and eternal life. Almost unrecognized by ourselves the Divine Finger plays upon the heart-strings of our affections and we hear the interior, voiceless call into paths of duty, justice, peace.

There are times when human effort seems futile—when the flood of events swirls us along beyond our control. These are the seasons to surrender ourselves and all that we possess into our Father's keeping, confident that He in His own good time and way will bring us into a larger and better place. Let us with gladness remember that even our material interests are the subjects of His paternal love and care. Let us be obedient to His faintest whisper and permit ourselves to be carried where He wills. Let us recollect that He who guides the waterfowl across the misty ocean or the lost sparrow back to its native hills can direct us toward places of plenty and cause us to rest instinctively by the rivers of His peace.

AN APPEAL TO ALL CHRISTIAN PEOPLE

By ROBERT E. SPEER

THERE are no words adequate to set forth fully the appeal of the starving people of North China. At least fifteen millions of our fellow men, according to the most reliable dispatches, are face to face with actual starvation, and more than forty millions are in the midst of famine conditions that cry for urgent help.

Pressing appeals to help the needy in Europe and Asia Minor are already before us and must be met, and now in addition there comes the superlative challenge of the China famine. For a century we have been sending our missionaries to that land to carry the most precious treasure that we possess. Shall we who have sent these messengers to the Chinese people now fail to give them that which will make possible the preservation of their very lives?

The China famine also presents a special appeal to the Churches of America because there is no great organization to deal with the problem. A national committee has been appointed by the President of the United States which is making a public appeal, but the emergency is such that there is no time to build up an elaborate agency adequate to handle the problem. On the foreign field the work of relief has already been organized, chiefly through the coöperation of our missionaries, so that all funds will be administered promptly and efficiently. For securing the indispensable support at home, reliance must be placed on the Churches. Foreign mission boards and the Federal Council of the Churches of Christ in America are joining in an appeal to the Churches to meet the crying need.

Our giving must be prompt, generous, and sustained. Ought not every Church to make an offering unexampled in generosity to help meet this tragic situation? Ought not every disciple of Him who fed the hungry throngs have a share in this ministry of love in the name of Christ? Clearly this is a call from Him who has compassion on the multitudes and says: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."

GOD IN GRACE accepts obedience, and it is acceptable although there be no other good in the thing commanded, but that it is commanded.—*Bishop Jeremy Taylor.*

Divorce in the Roman Church

By George S. Holmsted

IN considering the doctrine of marriage and divorce in the Roman Catholic part of the Church it is necessary to bear in mind that prior to the holding of the Council of Trent in the sixteenth century the Church of the West made a clear distinction between marriage and the solemnization of marriage. Prior to that Council the Latin Church held that where two persons competent to marry each other agreed to take each other as husband and wife that agreement was of so sacred and solemn a character that it constituted a sacrament, and was, as such, so binding on the parties that neither of them in the lifetime of the other could lawfully marry any other. Howard in his work on marriage cites a case where Pope Alexander VI declared a marriage solemnized in the face of the Church, followed by consummation, and the birth of children, to be null and void because one of the parties had previously agreed to marry another, though such prior marriage had never been solemnized in the face of the Church, nor had it ever been consummated.

Many people nowadays confound marriage and the solemnization of marriage. This is due to the action of the Roman part of the Church at the Council of Trent which went back on the doctrine of the western Church for one thousand five hundred years and by its decree assumed to make solemnization in the face of the Church so essential a part of marriage that thereafter no marriage should be valid that was not solemnized in the way prescribed by that Council. The result of this is that the ecclesiastics of the Roman Catholic part of the Church to-day affect to regard all marriages solemnized by any priest or minister who is not of the Roman obedience as merely involving a contract of concubinage and of no religious force or obligation on the parties.

Not only do they hold that none but a priest of the Roman obedience is capable of giving any religious effect to a marriage, but they have even held that a cardinal of the Church solemnizing a marriage under a dispensation of a Pope was incapable of effectually solemnizing a marriage, so as to create a valid religious marriage, if any of the details prescribed by the Council of Trent were neglected. This was what was done in the case of Napoleon Bonaparte, whose marriage with Josephine was so solemnized, and subsequently annulled. The story of this divorce is related at length in a recent number of the *English Law Quarterly*. It is the same sort of divorce which was granted to Mr. Walsh and referred to on page 893 of THE LIVING CHURCH of October 30, 1920. Whether this part of the Christian Church is guarding and upholding the sanctity of marriage by such proceedings I must leave your readers to judge.

Prior to the Reformation and prior to the Council of Trent, although professedly very strict in regard to the sanctity of marriage, the Roman part of the Church was practically very lax. Marriage was declared to be indissoluble, and yet Roman ecclesiastics managed to grant divorces under another name. They invented a whole lot of impediments to marriage; a god-child and a god-parent could not intermarry. Cousins to the fourth degree, I believe, were in like manner debarred and other impediments of a like nature were ecclesiastically created. These fanciful impediments to matrimony served a two-fold purpose. First, they afforded a source of revenue to ecclesiastical coffers, in the shape of dispensations which parties who wished to be relieved from them could obtain for certain pecuniary considerations; and second, they furnished a further source of revenue when for any reason parties wished to be rid of the married tie: as they enabled ecclesiastical lawyers to discover that some impediment existed, and for certain pecuniary considerations the marriage was declared to be null and void and the parties were free to marry some one else even in the lifetime of their former spouse. If any one will take the trouble to glance through the Reformation Statutes of the English Parliament he will find that one of them was framed in regard to marriage, and, as far as temporal law could do it, abolished in

England the Church law of "pre-contract", as it was called, under which Pope Alexander assumed to act as already mentioned; and another abolished all the fanciful impediments to matrimony created by the Roman part of the Church, and declared in effect that thereafter the prohibitions set forth in the Book of Leviticus should be the only legal impediments to matrimony in the British dominions.

The object of the Council of Trent in enacting its matrimonial legislation was to do away with the scandal of clandestine marriages; and that was an excellent object; but that it took the best way to do it, and at the same time effectually guard the sanctity of marriage, may well be doubted.

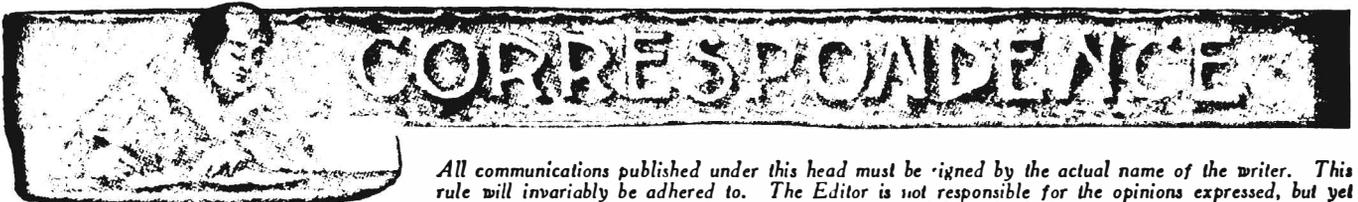
This legislation of the Roman Catholic Church seems to assume that no valid religious marriage can be effected unless it is solemnized by a Roman priest as prescribed by the decree of that council; and Roman ecclesiastics endeavor by virtue of this Trentine decree to cast a slur on the sacramental character of all other marriages, though the Christian Church of the West had for one thousand five hundred years affirmed that no religious solemnization of a marriage was essential to its sacramental character.

But we must remember that the Council of Trent gave the world certain other proof of its want of wisdom when by the Creed which it formulated, and which was adopted by Pope Pius IV, it declared a belief in all the decrees of the Council of Trent to be an essential part of the Catholic Faith necessary for salvation. This Creed, if true, would consign the greater part of Christendom, including a majority even of Roman Catholics, to damnation. Fortunately it is not true and every sensible Christian knows it is not true.

Not only is the decree of the Council of Trent objectionable but the way it is construed by ecclesiastics makes it all the more objectionable. In the construction of temporal laws judges do not interpret them so as to defeat the very object the legislature had in view, but in the interpretation of ecclesiastical laws ecclesiastics, who are of course destitute as a rule of the judicial mind, and ignorant of the principles upon which lawyers act in interpreting law, seem to think they are bound by the letter. We may take it for granted that the object of the Council of Trent was to guard the sanctity of marriage, not to introduce a number of technicalities whereby the sanctity of marriage should be depraved, and yet that is the effect of ecclesiastical interpretation of the decrees. In a well known case which arose in Montreal the Roman Catholic ecclesiastical court held that according to the law of their Church they might condemn a man as a heretic after he was dead; but the judicial committee of the Privy Council found that the law of the Roman Catholic Church rightly interpreted authorized no such flagrant injustice.

PROPORTIONATE GIVING

IF OUR Church people as a whole adopted the principle of proportionate giving, which is Biblical and practical, the financial side of the Church would be placed on a secure foundation. The national Church divides its budget among the dioceses, and the dioceses among the parishes. The next step logically is to divide it among the individual parishioners, for they are the key to the whole problem. Now it is manifestly impossible to state to each individual how many dollars he should give. But it is possible to determine a proportion of each one's income that should be given, and in cases where this has been done it has been found that three cents out of every dollar of income would meet both the parish budget and the Nation-wide Campaign quota. It should be clearly borne in mind, the per cent. in each parish will vary according to the number of communicants and the sum to be raised. It is very illuminating to realize how a seemingly small amount will do the work in a parish which has a sizeable obligation. The budgets our people are asked to underwrite may seem large, but when it is realized they represent so small a per cent. of our combined incomes, the smallness of the asking is apparent.—REV. R. A. SEILHAMER.



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.

ON IMPORTED RITUAL

To the Editor of *The Living Church*:

I FEEL very grateful for your editorial on the utterances of the Bishop of Nassau. No party in the Church, by whatever name, ought to command any allegiance comparable to what we owe the Church. We Americans have not had the opportunities to develop deep scholarship which ancient foundations give to our English brethren, but since the time we became a free Church, with "a free, valid, and purely ecclesiastical episcopacy," we have been far better placed to understand and exemplify true Catholicity than our brethren in England.

I have been at three Lambeth Conferences. At all of them I have met English bishops, in many ways admirable and impressive men, who yet raised doubts in my mind whether they would be Churchmen at all had it not been for the establishment.

The average American clergyman has, I think, deeper ecclesiastical convictions and less partizanship than his English brother.

This being so I am grateful to have your emphasis on the fact that the American Church does not need to imitate. We certainly do not need to imitate Rome, for if we take over her ceremonies we are apt not to go deeply enough into her reasons. My lamented friend Rudolph Nickel, who had come to us from Rome without prejudice to his Catholicity, and was exceptionally well-informed, used to say that some of the ceremonies which he had seen adopted in our Church did not mean anything at all that he could understand. He knew why they were done in the Roman Church, but we had no such reason.

I think we have been quite as illogical with regard to English rubrics and the attempt to interpret ours by theirs. Ours were meant to be quite clear and unambiguous, and only become difficult when we refer them to English rubrics they were intended to supersede.

We have received so many clergy from the English Church, who naturally prefer their old use, that sometimes the solid character of our revision reasons has been overlooked. Neither they nor many of us seem to be aware how thoroughly Catholic principles were understood in America before the Oxford movement began in England, and how deeply many English leaders felt themselves indebted to American Churchmen for inspiration. Willerforce, Sadler, and Hook all expressed this.

I have felt for a long time that English-Roman ritual has been responsible at times for defeating its own purposes. And this chiefly because an American congregation will not follow anything which it does not understand. A multifarious detail in worship defeats one solid reformation principle, that things should be "understood of the people".

It is quite possible to have every one of the traditional "six points" without a mass of detail obscuring the true meaning.

Partizanship, I think, tends to die in the American Church the more our national sense of responsibility develops. Much of the party trouble of the past was imported.

The great missionary societies in England each represent a party. Church rights over there are looked at as the rights of parties in the Church. Over here the only partizan missionary society has lapsed into inactivity, and rights are those of the Church and the individual in the Church. And I think we are all interested in having, as far as we understand it, the full heritage of the universal Church in this our own communion.

Truly yours,
G. MOTT WILLIAMS.

Annapolis, January 13th.

THE PROBLEMS OF CALIFORNIA

To the Editor of *The Living Church*:

WE in California knew that our climate is better than any other in the country but we did not know that our institutions are so much worse. We had foolishly thought that our many difficulties were much the same in kind as those from which other parts of the country are now suffering. Out here we have a feeling that if the searchlight were turned on any given place in the country it would reveal many things amiss in institutions and social structure, nor would one always find the Church in the forefront of social reconstruction. I might point out also that it is a Californian who writes of the Alameda county

jail. We have never been unready to confess our social delinquencies and have tried thereby to show that our consciences are still alert.

My purpose in writing however was not to make any suggestion in regard to glass houses and stone throwing, but just to say a word in behalf of the Social Service Commission of the diocese of California. From its very beginning it has been composed of men and women who have been leaders in all manner of social reconstruction work. One of its earliest achievements was the passage of the present tenement house law of California. It is now actively engaged in the effort to organize the Christian men of San Francisco to further better civic ideals. It is intimately associated with the state board of charities and corrections, and is cooperating with that board in many ways in the problems of institutions. Those problems are serious and manifold and nowhere, so far as I know, has a solution been found for some of them.

The conditions in the Alameda county jail I am not unacquainted with, for I served for many years in various official capacities in relief work in Alameda county, but those conditions prevail I fear pretty much everywhere. Conditions in the army disciplinary barracks at Alcatraz Island, which is a responsibility not of California but of the whole country, are, although different, no better from the point of view of a Christian penology; but the whole problem is intricate in the extreme, and not the least difficult part of it is to get the right attitude into the minds of those who are directly in charge.

Further, in connection with the Mooney case, it is hardly necessary for me to explain that any work on the part of a voluntary commission representing only a small body of citizens in connection with it would have been quite futile. The matter assumed an international significance and the President sent a commission to investigate. There has been an organization continuously working in the effort to secure Mooney's release. While I believe that the great majority of citizens think the case was a frame-up, it is quite apparent that, with many other pressing problems on every side, a social service commission would have most unwisely attempted to give its time and effort to that affair. At the present moment it is true that, in view of recent revelations tending to confirm the fact of the frame-up, there is a renewed movement to secure justice. What may come of it I do not know, but I have said enough to make it clear that in attending to other matters the Commission took a course which was the part of wisdom and in the interests of general usefulness.

I began half in joke. I end in entire seriousness. The Christian people and our own Church people in California have failed woefully. We bow our heads in shame for the conditions which exist here to-day, but we are making an honest effort to right those conditions and to bring before Christian people the real meaning of the Gospel of Christ. That such a task can be worked out only slowly and only imperfectly the present state of the world, which mocks the Church's message, is only too clear an evidence.

Yours faithfully,
EDWARD L. PARSONS.

Diocesan House, San Francisco, January 7th.

THE SANCTITY OF MARRIAGE

To the Editor of *The Living Church*:

KINDLY allow me a little space to remind Christian people of the compelling need of something more than sighs over the sure destruction of family life in our great country by the increasingly rapid spread of divorce. The Association for the Sanctity of Marriage is the only society known to the writer that is organized for the special purpose of bringing home to the conscience of *Christians of every name* the forgotten teaching of Christ concerning marriage, and the enormity of the evil with which America, above all other lands, is face to face to-day.

When the enemy is so busy preaching free love, and, as a business man has expressed it to me, when "marriage is becoming more and more a temporary arrangement, to be changed more easily than a business contract," when these things are being taught not only by reds and communists and feminists, but among the godless rich and so-called high society, surely it is time for real Christians to bestir themselves and act. Novels, serious

books, magazines of a certain type, plays, and even some sermons, are doing this devil's work of the sower.

Do our people know that in 1916 these United States had 112,036 divorces, affecting directly at least half a million of our population, while our neighbors and kin in Canada had only 67 in the same period? And the increase, our official report tells us, is 30% every five years. Or, to put this in another way, allowing for the fact that the population of the United States is fourteen times that of Canada, we have 120 divorces for every one across the border. Do our people know that in the city of Seattle 2,430 divorces were granted in the first eleven months of 1920, or almost one to every two marriages in the same period (4,013)?

The Association for the Sanctity of Marriage has just sent its first paper of 24 pages, on *The Mind of Christ Concerning Marriage*, to about 1,500 bishops, priests, and laymen. It would like to distribute many thousands, and follow this up with other papers on *The Cruelty of Divorce Legislation versus the so-called Cruelty of No Remarriage*, *The History of Marriage in the Church*, and others. This costs money. It does not pay financially, and no publisher could afford to do it. The discouraging thing is that only 60 persons out of these 1,500 have thought it worth while to contribute anything to the cause, although an appeal and an addressed envelope accompanied the paper.

Shall this association, the only one of its kind, with some of our ablest bishops, priests, and laymen on its committees, be allowed to languish for the lack of support that demands, not thousands, but only a few hundreds of dollars yearly for printing and postage—its only expenses? Checks should be made payable to the Rev. Edwin A. White, Treas., and sent to the undersigned.

Summit, N. J., January 10th.

WALKER GWYNNE,
General Secretary.

THE NAME OF THE CHURCH

[ABRIDGED]

To the Editor of *The Living Church*:

YOUR issue of January 1st contains a letter from Mr. George F. Henry, in which he protests against that large and growing sentiment in the Church in favor of a more appropriate name than "Protestant Episcopal". I wish to answer some of his objections in detail and add some general observations of my own.

Granted that the members of the commission appointed by the General Convention, in their communication to the prelates of the Orthodox Catholic Church of Greece, may, possibly, have exceeded their powers in making official use of a name which is certainly not the official title of the Church, it was, in my opinion, very natural for them to use the term "American Episcopal Church". If they "were ashamed to refer to the Protestant Episcopal Church which they in fact represented", it is a natural shame which is apparently shared by a great many of our clergy and laity, as any one who has had a wide experience in the Church can testify.

Two facts are obvious: 1st, A Church cannot be both Catholic and Protestant (because our membership make both claims, our Church is an object of suspicion to other Christian bodies of every name); 2nd, We cannot make a Catholic Church a Protestant Church, or *vice versa*, simply by so calling it. There are to-day a number of widely varying conceptions of the word "Catholic", but only one of these need concern us here: that this term applies only to a Church which has retained the primitive faith in its entirety, including the apostolic succession, the sacerdotal orders, and the efficacy of the Blessed Sacrament. This view is naturally held only by those Churches which have retained these things, and this includes the Anglican Catholic Church from the period of its founding—before the pope ever sent a missionary to England—to the present time, a unit before and after the reformation, never once recognizing the authority of Rome; and this view she shares with her daughter, "the Protestant Episcopal Church in the United States".

And this venerable, orthodox, and authoritative Catholic Church of the English-speaking race is the Church which Mr. Henry believes should strive for union with the Congregationalists rather than with the Greek Church, a Church with which we are as one in all essentials, with which we have a much better understanding than with any other Church. It would appear to be an infinitely easier task to cooperate with this Church than to find bonds of union with religious bodies with which we have not one thing in common except the fundamental doctrines which all Christians share.

It is my firm conviction that this misnomer is the greatest handicap of the Church to-day. . . . I believe that there is more than "a small group" of American Catholics who feel rather strongly on the subject, but little can be done by more or less interesting debates. It should be possible to organize and launch a definite movement for the purpose of educating some of our

people in this matter, and for the arousing of a public opinion which would have an irresistible effect upon the General Convention. I invite personal correspondence from any members of our communion who are interested in helping to secure an adequate, consistent, and appropriate name which will do honor and justice to our Holy Mother, the Church.

RALPH E. GILSON.

521 N. Fifteenth street, Lincoln, Nebr., January 8th.

DR. MANNING'S "THE CALL TO UNITY"

To the Editor of *The Living Church*:

IS the Rev. Dr. Manning's new book, *The Call to Unity*, to be regarded by fair-minded men as a final declaration by him that, in his opinion, the Anglican Church is no longer Catholic in respect to "the meaning of the Blessed Sacrament"?

In Chapter IV Dr. Manning discusses the relation of the various Christian bodies, Catholic and Protestant. At page 113 he says: "Between those who hold the Protestant position and those who hold the Catholic position there are important differences of belief as to the meaning of this sacrament." He concludes that intercommunion between the divided Churches is not now possible because of these important differences, but on page 114 he holds that *either* the Protestant belief or the Catholic belief touching the Blessed Sacrament is sufficient and valid in the Anglican Church. Dr. Manning describes this on page 114 as "the actual situation which we have in the Anglican Church. Within her fold", he says, "both the Protestant belief and the Catholic belief are in large degree represented and held."

Since when, it will be asked, has the Anglican Church, in Dr. Manning's opinion, become part Protestant or ceased to be Catholic touching the Blessed Sacrament? And how and when, in his opinion, were the formularies, the traditions, and the organic life of that Church altered so as to sanction the Protestant view and permit its substitution for the Catholic view through the caprice of the laity?

It may be that a part of the Anglican membership has fallen unhappily into Protestant belief touching the meaning of the Blessed Sacrament, but that does not validate that belief, change the constitution of the Church, alter its formularies, or corrupt its organic life. *The Call to Unity* makes Dr. Manning's views perfectly comprehensible. Those who have hitherto believed that he regarded the Anglican Church as Catholic, its formularies as expressing the Catholic view of the Eucharist, and its organic life as based on that view, will now be compelled to realize their delusion. They will realize that if his views are correct there can be no possible objection from any Anglican quarter to the kind of "unity" for which he contends. If one may be either Catholic or Protestant in one Church touching the Eucharist, "unity" is at once achieved. But the question still remains, Is the Anglican Church Catholic or Protestant on that point? In this respect, is Dr. Manning Catholic or Protestant?

Respectfully,

New York, January 15th.

CHARLES C. MARSHALL.

THE CALL TO THE MINISTRY

To the Editor of *The Living Church*:

IF business methods were applied to the subject of the Call to the Ministry, I am sure that the Church could get all of the best class of young men to offer that she could use. Let successful bishops and clergy appear before the boys at our colleges and preparatory schools and show the boys what a wonderful field the Church offers for the highest type of usefulness in the entire field—adventure, usefulness, social opportunity, teaching, healing of body, mind, and soul.

Let the boys meet our great men, as man and boy, so the boy can go home and tell father and mother: "I met Bishop _____, the rector of _____. I tell you I wish you could meet him!" The personal touch of great and successful men is sure to bring results.

A department should be organized under the Presiding Bishop to arrange for the visitation to the great educational institutions, such as Princeton, with 20 per cent. Church boys, show the big opportunities (not the small salaries); show that a man makes his success in the Church the same as in any other vocation.

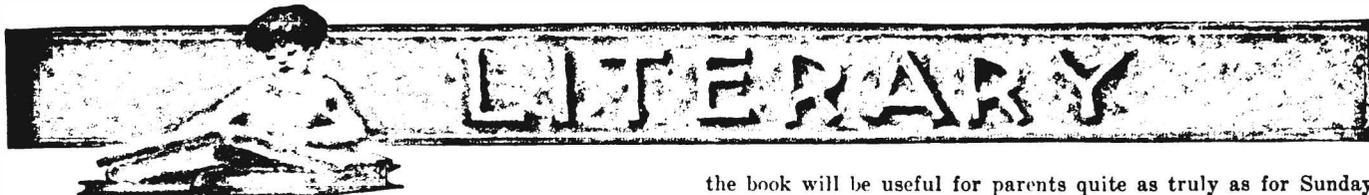
Look at the men who left everything to do the Lord's work during the war. Let's be proud of the Church and the wonderful opportunity she offers for a successful life of the highest type.

Yours truly,

New York, January 4th.

FRANCIS H. HOLMES.

FAITH, BY ITS VERY NATURE, shall embrace both credence and obedience. Yea! the word for both is one, and cannot be divided.
—Martin Tupper.



A Short History of the Church of Russia, Its Teaching and Its Worship. By the Rev. Reginald F. Bigg-Wither, M.A. With 14 illustrations and 4 appendices. London: S. P. C. K. New York: The Macmillan Co. Price (about) \$3.20.

This little handbook is exceedingly useful in this day when closer relations with the Eastern Churches are imminent. We have a brief history of the rise, establishment, and progress of the Russian Church, such as makes its history in our own day intelligible. Thus we reach the condition under the last of the czars in which imperial influence was over-emphasized, and the Church failed to lead in needed reforms, yet we are reminded that the procurator, who represented the Czar, sat in the Holy Synod "at a table apart and had no vote in the Synod's doctrinal decisions". Then we come to the terrible scenes of these recent years in which persecution seems to have purified the Church and made it strong. "More than fifty archbishops and bishops and hundreds of priests" were martyred, and the terrible tortures of some of them are described; yet "the awful sufferings of the Russian Church and her clergy have already purged her, in the eyes even of her enemies and certainly of all Russian people, from her late defects, and have invested her once more with the usefulness, dignity, and authority of her ancient status."

Even more useful are the subsequent chapters relating to the teaching and customs of the Church, while the illustrations show the current use of vestments, etc. Altogether the book is a very useful one.

The Church of England: Its Nature and Its Future. Macmillan. \$1.50.

A series of five lectures, given in King's College, London, by Dr. Hensley Henson, Bishop of Hereford, Canon Goudge, of Ely, Canon Watson, Dr. Headlam, and Dr. Woods, Bishop of Peterborough. Both Canon Watson and the Bishop of Hereford indulge in a good bit of special pleading, the former in defense of the English idea of large dioceses with bishops in positions of statesmanship; the latter in an apologia for the Protestant idea of the Church and in defence of establishment. Canon Goudge is clear in his thinking, but very general and somewhat heavy. The chapters of real value are by the Bishop of Peterborough on Preparation for the New Age, and Dr. Headlam on Some Characteristic Features of the Church of England. This latter is by all odds the best thing in the whole book. It gives very succinctly the history of Anglican Christianity and in the facts of history discovers the interpretation to be made of the Anglican ecclesiastical system, in its continuity with the past in Catholic faith and order, its national establishment, its freedom, and its doctrinal comprehensiveness. The chapter is written in a fine spirit, charitable, appreciative, quietly sympathetic of opposing conceptions; an excellent example of liberality in the best sense. It really saves the whole volume.

International Commerce and Reconstruction. By Elisha M. Friedman. New York: E. P. Dutton & Co.

In these pages we have a thoughtful discussion of the new importance of commerce in the development of America. Clearly recognizing that we are becoming increasingly a manufacturing nation, a tendency that has been intensified by the war, the conduct of our commerce abroad has become a national matter. There is no mine so remote, no farm so isolated, we are told, as to be unaffected by the ebb and flow of our foreign trade. Hence the necessity for a free, full, and candid discussion of our international commerce as a factor in reconstruction. It is a sequel to the same author's *Labor and Reconstruction*, supports a liberal trade policy, and favors the consolidation of the commercial gains of war time.

C. R. W.

Talks to Sunday School Teachers. By Luther Allen Weigle. New York: George H. Doran Co. \$1.25.

Professor Weigle is known to Churchmen not only for his work as Professor of Christian Nurture at Yale but chiefly as the author of those excellent little handbooks, *The Pupil and The Teacher*, that have been incorporated into our own Christian Nurture Series. The present volume is of considerably greater extent than these and the author states in his preface that "in a sense" it is "a supplement" to these, though independent of them. The whole matter of child training comes into consideration and

the book will be useful for parents quite as truly as for Sunday school teachers. Professor Weigle urges especially the importance of well-trained teachers for religious work.

A Soldier and a Man. By B. G. O'Rorke, D.S.O. Longmans, Green & Co. \$1.00 net.

A sketch of the life and work of Lt. Col. Harry Storr, a fine type of the noble army of English Churchmen who during the great war gave their lives for humanity and country. There is a prefatory note by the Archbishop of York and also several appendices in the way of reprints of articles on the religious problems of war and reconstruction, written by Col. Storr during his days of service. The subject of the sketch was lay secretary of the Church of England Men's Society.

How to Teach the Life of Christ. Standard Course in Teacher Training. Issued under direction of the Department of Religious Education. Morehouse Publishing Co. Paper, 70 cts.

An exceedingly practical manual for the use of teachers, especially those who use the Christian Nurture Series. The cumulative recognition of the unique Personality of Jesus Christ until we see in Him the Incarnate Son of God is well treated in its successive stages.

In *The Eastern Question and Its Solution*, Dr. Morris Jastrow has given us the benefit of his long and careful studies of the Near East, past and present. Believing it to be one of the most pressing of modern problems, as it was of ancient times, he points out how diplomacy has failed and that mandates do not afford a satisfactory solution; He shows with effectiveness how and why the Eastern peoples must be educated to stand upon their own feet. Certainly, if they are ever to make contributions to civilization such as they did in the olden days, they must break loose from the present blighting and devitalizing dependence on other stronger nations who so far have not shown themselves to be competent guardians. Certainly they must not depend upon Turkey, which, where it has not exploited, has neglected and has at all times acted with supreme indifference to the higher or for that matter to any calls of decency and civilization. Dr. Jastrow urges with real eloquence the substitution of the spirit of international coöperation such as won the war for the sham pretenses of trusteeship which have so nearly wrecked not only the Near East but Europe and the world. (Philadelphia: J. B. Lippincott Co. \$1.50 net.)

In *Travelling Public Campaigns* we have an admirably compact contribution to a new form of American publicity by E. G. and M. S. Routzahn. These two "peddlers" of good news and new views have put their joint experiences into permanent form for the benefit of those who are interested in the new order of affairs. They show how the itinerant trader has always been a bearer of news, but that we are now becoming familiar with a new kind of peddler, whose pack contains new ideas and useful information, not goods. He goes about the country representing departments of national and state governments and private organizations. His trade is in the interest of better citizenship and health, not profits. The mode of traveling has progressed from wagons to trains and from trains to motor trucks. The wares are helps to better crops, better homes, better health. Accounts of some 130 educational tours by train, auto truck, motor cycle, trolley car, wagon, and even by house boat are drawn upon in assembling this review. The appendix includes concise information on all of these tours. The book is published by the Russell Sage Foundation.

FULL OF THE MOST uncommon sense is a new book, *Old at Forty or Young at Sixty*, written by Robert S. Carroll, M.D., medical director at Highland Hospital, Asheville, N. C., and author of several other books on phases of right living. Dr. Carroll actually wants us to live sane lives; to eat sensible things, to avoid narcotics, to exercise and do it properly, to live like reasonable beings. Naturally most of us will rebel. We won't do it. We will help to fill hospitals at Asheville and elsewhere and so at least minister to the comfort of those who run the said hospitals. But if anybody really cares to discover, even academically, how he, or his neighbor, might choose between being "old at forty" or "young at sixty" he might profitably read this book. [Macmillan Co., \$2.25.]

Why Should I Support the Church?

I. BECAUSE—

my Church is doing a big COMMUNITY SERVICE everywhere.

At St. Luke's, Racine, the parish house is building the future manhood and womanhood of my city. It houses:

Two Boy Scout troops of sixty-four boys.

A choir of forty boys and men.

An active group of high school lads.

A group of young girls. A large group of employed girls.

A busy Woman's Auxiliary group.

Young men's athletics. Parish and community gatherings of all kinds.

My church also affords a place for monthly services and meetings for the DEAF PEOPLE of my city, a considerable and most worthy group.

And a place for services for Armenians who have a colony of over four hundred in Racine. This is constructive Americanization.

This all means heat, light, and upkeep. I can't do this work myself, but I believe in it thoroughly and will underwrite my share.

II. BECAUSE—

my Church is supplying a positive RELIGIOUS EDUCATION.

In Racine, my Church school is growing and filling a big need. I believe that the children ought to have a religious training that is in no sense inferior to their secular training. My church offers a training in character and service that means everything to future manhood and womanhood. I want my children to have and to know the very best. I want other children who can't afford it to have the same opportunities.

I can't teach them myself, but I believe in the work thoroughly and will underwrite my share.

III. BECAUSE—

my Church ministers to SPIRITUAL NEEDS and is always open to afford a loving contact with my God and my Saviour.

I want my children and other children to have the privilege of baptism and confirmation and worship.

I want the privilege of my Communion as my Food of Life which my Saviour has left for me and for all men and without which I cannot truly live.

I want Christian burial by the Church when I am called Home, and it is not fair to expect others to preserve this privilege for me.

I want my Church to stand ready always to minister to the spiritual needs of anyone who may ask for it, whether he belongs to the Church or not.

I want my Church kept open and adequately manned so that she can perform her full duty to the community.

I cannot give all my time to the Church, but I believe in her thoroughly and will underwrite my share.

IV. BECAUSE—

my Church represents ME in the MISSION FIELDS.

My Saviour said: "Go, teach ALL nations." I am not ready to go myself, but I can make it possible for others to go. My membership in the Church demands a big interest in her extension.

I am interested in the splendid work my Church is doing:

Among American Indians and negroes.

Among American seamen.

In our schools for mountain whites.

In Alaska, Hawaii, the Philippines, and everywhere the American flag is flying.

Also, in foreign lands where we Americans have a large responsibility.

The Church is MYSELF in all these places and I believe she should be in position to seize every opportunity to teach the wonderful truth of a Living Saviour.

I believe in it thoroughly and will underwrite my share. . . .

AFTER ALL—

EVERYTHING I have and ALL that I am belongs to God.

I am accountable as His steward. When I leave this earth, I shall take with me only WHAT I AM, not what I have.

I am bigger in the eyes of God, of my fellow man, and of myself for what I GIVE to life than for what I TAKE out of it.

"God so loved the world that He GAVE His only begotten Son."

This is my example of LOVE and SERVICE.

ST. LUKE'S CHURCH,
Racine, Wisconsin
THE REV.
HARWOOD STURTEVANT,
Rector.

[NOTE. — These five parallel columns are the reproduction of a leaflet circulated in the Nation-wide Campaign in St. Luke's parish, Racine, Wis. (Rev. Harwood Sturtevant, rector). They seem to form an almost ideal presentation of their subject-matter, so far as it can be included in the pages of a circular. —EDITOR L. C.]

A Pagan Panic

By the Rev. Montgomery H. Throop

WHEN the professed enemies of Christianity are alarmed at the progress which it is making, the Church may well be encouraged as to its missionary work and redouble its efforts. The following is from an article on how to counteract Christian propaganda which recently appeared in the *China Times*, a Chinese newspaper, and was translated for the *Chinese Recorder*:

"The influence of Christianity is increasingly felt in China. Christians increase in number. Those who embrace the old superstitions, with the exception of monks, priests, and nuns, do not have to undergo any form of initiation and consequently can renounce their religions and regain their freedom at any time. But those who accept the new superstition must submit to a rite of initiation. After having received baptism one becomes a Christian. Just as the Buddhist monks eternally are monks after having been burned on the head, so are Christians always Christians after having received baptism. I have seen many persons join a Church and have never seen anyone leave a Church. Not only so, but after one identifies oneself with a Church his children and children's children all become Christians at birth. If such a state of affairs should continue, most of our people would become monks of this new type by heritage. The influence of Christianity in the West is decreasing from the 100th degree to zero, but in China it is increasing in the reverse order, from zero to the 100th degree. So, in advocating democracy, we must try to spread popular education, reconstruct art, and at the same *lessen the influence of religion*. There are many now who, in their promotion of the new culture, also help to promote the new superstition; and so Christianity becomes a vital problem of to-day."

The author of this diatribe is now studying in America. Would that he were brought into touch with some earnest Christians, and came to know the Gospel as the power of God unto salvation! The conversion of one such student is an appreciable step forward in the winning of China for Christ. But whether we Americans take advantage of these opportunities lying at our doorstep or not, whether the victory of the cross is hastened or delayed on our account, the movement has already gathered such momentum that it will overcome every obstacle and reach the destined goal, as this opponent of the faith testifies.

IN THE early years of his ministry, the late Dr. John Watson, known in literature as Ian Maclaren, determined to preach without manuscript. He would take into the pulpit but a single sheet of paper containing a few notes. Sometimes his memory would fail and he would say: "Friends, this is not very clear. It was clear in my study on Saturday, but now I will begin again." His congregation was very sympathetic, showing not the least impatience. One Sunday morning at the close of his sermon a gaunt highland elder said to him: "When you are not remembering your sermon, just give out a psalm, and we will be singing while you are taking a rest, for we are all loving you and praying for you." Many years afterward, Dr. Watson, then an eminent minister known widely in two hemispheres, declared: "I am in the ministry to-day because of the tenderness and charity of those country folk, those perfect gentlemen and Christians!"—*Exchange*.

Church Kalendar



- Jan. 1—Saturday. Circumcision. New Year's Day.
- " 2—Second Sunday after Christmas.
- " 6—Thursday. Epiphany.
- " 9—First Sunday after Epiphany.
- " 16—Second Sunday after Epiphany.
- " 23—Septuagesima Sunday.
- " 25—Tuesday. Conversion of S. Paul.
- " 30—Sexagesima Sunday.
- " 31—Monday.

CALENDAR OF COMING EVENTS

- Jan. 23—Dallas Dioc. Conv., Holy Cross Church, Paris, Texas.
- " —Nevada Dist. Conv., Reno.
- " —North Texas Dist. Conv., St. Andrew's Church, Amarillo.
- " 25—Southern Virginia Dioc. Conv., St. Paul's Church, Newport News.
- " 25—Milwaukee Dioc. Conv., All Saints' Cathedral, Milwaukee.
- " —Chicago Dioc. Conv., Cathedral SS. Peter and Paul, Chicago.
- " —Fond du Lac Dioc. Conv., St. Paul's Cathedral, Fond du Lac, Wis.
- " —Missouri Dioc. Conv., Christ Church Cathedral, St. Louis.
- " —Pittsburgh Dioc. Conv., Christ Church (Allegheny), Pittsburgh, Pa.
- " —Southern Ohio Dioc. Conv., Trinity Church, Columbus.
- " —Idaho Dist. Conv.
- " —San Joaquin Dist. Conv., Church of the Saviour, Hanford, Cal.
- " —Erie Dioc. Conv., St. Paul's Cathedral, Erie, Pa.
- " 26—Arkansas Dioc. Conv., St. John's Church, Fort Smith.
- " —Indianapolis Dioc. Conv.
- " —Los Angeles Dioc. Conv., St. Paul's Pro-Cathedral, Los Angeles.
- " —Louisiana Dioc. Conv., Christ Church Cathedral, New Orleans.
- " —Marquette Dioc. Conv.
- " —New York Spec. Dioc. Conv., Cathedral of St. John the Divine, New York City.
- Feb. 1—California Dioc. Conv., Grace Cathedral, San Francisco.
- " —Lexington Dioc. Conv., Christ Church Cathedral, Lexington, Ky.
- " —Olympia Dioc. Conv.
- " —New Mexico Dist. Conv., Church of the Good Shepherd, Silver City.
- " —Sacramento Dioc. Conv., Santa Rosa, California.
- 2—Oregon Dioc. Conv., Portland.
- " —Northern Indiana Dioc. Conv., Trinity Church, Logansport.
- " —Washington Dioc. Conv., St. Stephen's Church, Wash.
- Undated February Convention
- " —Colorado Dioc. Conv., St. John's Church, Denver.

Personal Mention

THE Rev. WM. FRANK ALLEN becomes rector of Christ Church, Towanda, Pa., on February 1st.

THE Rev. CYRIL E. BENTLEY resigned St. Luke's Church, Lincoln, N. C., on January 1st and has become executive secretary of the diocese of Atlanta, with headquarters in St. Philip's Tower, Washington and East Hunter streets, Atlanta, Ga., where he should hereafter be addressed.

THE Rev. EDWARD T. BROWN should be addressed at P. O. Box 703, Reno, Nevada.

THE Rev. WYATT BROWN, Litt.D., rector of St. Michael and All Angels' parish, Baltimore, Md., may now be addressed at the new rectory, 4210 Wickford road, Roland Park.

THE Rev. ALFRED DU DOMAINE is now vicar of St. Katherine's Church, Owen, Wis.

THE Rev. GEORGE H. ELLIOTT has just become rector of Christ Church, Somerville, Mass.

THE Rev. E. W. FOULKES has resigned Christ Church, Rochdale, Mass., and become priest in charge of New Milford and Great Bend, Pa., to begin on February 1st.

THE Rev. WILLIAM GARNER was instituted as rector of St. Paul's parish, Navasota, Texas, on the First Sunday after Christmas, the Bishop of Texas officiating.

THE Rev. ROBERT A. GOODWIN, rector of Christ Church, Winchester, Va., has accepted the position of principal of the Kuling School for the children of missionaries, at Kuling, China, to take effect April 1st. Mr. Goodwin, for years a missionary in Anking, expects to sail about the middle of February.

THE Rev. WILLIAM GRAINGER's resignation of the rectorate of Christ Church, Quincy, Mass., takes effect February 1st, when he assumes charge of St. Luke's Church, Easthampton, L. I.

THE Rev. J. W. GUNN, rector of Emmanuel Church, Kellogg, Idaho, has accepted a call to St. Peter's Church, La Grande, Eastern Oregon, and began his residence there the first Sunday in January.

THE Rev. E. W. HALLECK, rector of St. Stephen's Church, Louisville, has accepted a call to St. John's Church, Globe, Arizona, and expects to take charge the first Sunday in March.

THE Rev. MUSGRAVE F. HILTON, formerly rector of St. John's Church, Saugus, Mass., now residing at Telford, Parkstone, Dorset, England, has accepted a call to return to the Saugus rectorate, and will assume the duty some time in the spring.

THE Rev. FRANK W. HENRY has accepted work at Minneapolis, Kansas.

THE Rev. SAMUEL HODGKISS should still be addressed at Christ Church, Sheffield, Mass.

THE Rev. JOHN JOHNSON of Salem, N. Y., has accepted a call to St. Luke's Church, Catskill, to go into effect March 1st.

THE Rev. WYTHE LEIGH KINSOLVING should be addressed at 311 South Jackson street, Jackson, Mich.

THE Very Rev. EDMUND R. LAINE, Jr., will be instituted as Dean of St. Luke's Cathedral, Portland, Maine, on February 2nd.

ARCHDEACON ALEXANDER R. MITCHELL of Charleston, S. C., has accepted a call to St. Andrew's and St. James' Churches, Greenville, and expects to take charge on Quinquagesima Sunday. Mr. Mitchell established these churches when he was rector of Christ Church, Greenville, some years ago.

THE Rev. FRANK NIKEL has been appointed vicar of Trinity Church, Waupun, Wis. He began his duties on January 16th.

THE Rev. H. I. OBERHOLTZER will go to California for six months on advice of physicians. His address will be 411 Isabel street, Los Angeles.

THE Rev. THEODORE PARTRICK, Jr., has accepted a call to Grace Church, Plymouth; St. David's parish, Creswell; and St. Andrew's, Columbia, N. C. Mr. Partrick will reside in Plymouth. He will continue to serve as editor of the *Mission Herald*, the diocesan paper, and its office of publication will be changed to Plymouth.

THE Rev. HENRY QUIMBY has accepted a call to St. John's Church, Lowell, Mass.

THE permanent address of the Rev. GEORGE F. ROSENMUELLER is 2904 Pine avenue, Berkeley, Cal.

THE Rev. HERBERT SCOTT SMITH will have charge for the remainder of the winter at St. John's Church, Bainbridge, Ga.

THE Rev. JAMES D. STANLEY observed on January 2nd his twentieth anniversary as rector of Christ Church, Indianapolis, Ind.

THE Rev. G. H. STUMER, rector of St. Paul's Church, Owatonna, Minn., has accepted a call to St. John's parish, Mankato, Minn., and enters upon his new duties February 1st.

THE Rev. HOWARD E. THOMPSON, secretary and registrar of the diocese of New Jersey, has accepted election as Honorary Canon of the Pro-Cathedral of the diocese, for missionary work under the Archdeacon. His present regular appointments are Trinity parish, Hightstown, and St. James' parish, Paulsboro. Residence in Woodbury unchanged. Office, 307 Hamilton avenue, Trenton.

THE Rev. JERRY WALLACE of Forrest City, Ark., has accepted a call to Christ Church, Springfield, Ill., and expects to enter upon his new duties the first Sunday in February.

THE Rev. LINDEN HARRIS WHITE has accepted the call to the rectorate of St. Martin's Church, New Bedford, Mass.

THE Rev. OSCAR WOODWARD ZEIGLER, secretary of the Prayer Book League, should be addressed at 511 S. Clinton street, Baltimore, Md.

ORDINATION

PRIEST

VIRGINIA.—On the First Sunday after the Epiphany in St. Paul's Memorial Church, University of Virginia, the Bishop of Virginia advanced the Rev. NOBLE CILLEY POWELL to the sacred order of priests. The sermon was preached by the Rev. Professor Beverley D. Tucker, Jr., D.D., the ordinand was presented by the Very Rev. Berryman Green, D.D., the Litany was said by the Rev. Ben. R. Roller. The Rev. William Clayton Torrence read the Ante-Communion service, with the Rev. Paul D. Bowden as epistoler and the Rev. J. F. W. Feild as gospeler. All the above joined in the laying on of hands. The Bishop as celebrant was assisted by the Very Rev. Berryman Green, D.D. Mr. Powell continues his present work, becoming rector of St. Paul's Memorial Church with residence at University, Virginia.

THE LIVING CHURCH

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

NEW YORK:

E. S. Gorham, 9 and 11 West 45th St. Sunday School Commission, 73 Fifth avenue. Brentano's, Fifth Ave. and East 27th St.

BUFFALO:

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.]

Association Press. New York City.

The Church and Industrial Reconstruction. The Committee on the War and the Religious Outlook.

The University of Chicago Press. Chicago, Ill.

A Harmony of the Synoptic Gospels in Greek. By Ernest DeWitt Burton and Edgar Johnson Goodspeed. Price \$3.00 net.

PAMPHLETS

J. S. Ogilvie Publishing Company. New York. *Threescore Years and Ten.* By the Rev. Charles Josiah Adams, D.D.

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

Rates for advertising in this department as follows:

Death notices inserted free. Brief retreat notices may upon request be given two consecutive insertions free, additional insertions charge 3 cents per word. Memorial matter 3 cents per word. Marriage or Birth notices, \$1.00 each. Other classified advertisements, including wants, opportunities, business notices, etc., 3 cents per word, including name and numbers, initials, address, all of which are counted as words.

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

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

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

DIED

ANNESS.—At Philadelphia, Pa., on December 14th, SAMUEL W. ANNESS. Burial office and requiem at St. Luke's Church, Germantown, on December 17th.

BODINE.—Suddenly at Philadelphia, Pa., on January 4th, RACHEL ALICE, widow of the Rev. William Budd BODINE, D.D., and daughter of the Rev. Ethan Allen and Elizabeth Ridgely Griffith Allen.

BROOKE.—On December 27th, at Seattle, Wash., ELEANOR, aged 78 years, only daughter and only surviving child of the late Rev. John Thomas BROOKE, D.D., and Louisa Hunter, his wife.

CHAPIN.—At Medicine Lodge, Kansas, on December 14th, MARGARET LUCY, only daughter of Frank B. and Agnes CHAPIN, after many years of patient suffering, beloved by the entire community.

Funeral services at St. Mark's Church, Medicine Lodge, on December 16th, with the vicar, the Rev. Alfred Miller, in charge, assisted by the Rev. M. L. Kain, an old friend of the family.

Eternal rest grant unto her, O Lord, and let light perpetual shine upon her!

HITCHCOCK.—At New Vernon, N. J., on his 80th birthday, January 8th, ANTHONY WAYNE HITCHCOCK, husband of Ida A. Eaton Hitchcock. Funeral services at St. Peter's Church, Morristown, N. J., on January 12th. Interment at Clinton cemetery, Irvington, N. J.

LANDON.—Entered into rest on the 19th day of December, FLORENCE FITZHUGH, wife of Dr. H. B. LANDON, and daughter of the late Dr. D. H. and Anne Frisby Dana Fitzhugh. She had been a consistent communicant and faithful worker in the organizational life of Trinity parish, Bay City, Mich., since 1886; and, fortified by the rites of the Church, she died in the communion of the Catholic Church, in the confidence of a certain faith, and in the comfort of a reasonable, religious, and holy hope.

MARRBURG.—Entered into rest, December 28th, MARY HEWLETT, beloved wife of Theodore H. MARRBURG; daughter of the late Frederick K. and Mary J. Edwards.

MEMORIAL

FANNY HELEN BLAKE

Miss FANNY HELEN BLAKE died at her home in Fletcher, Henderson county, North Carolina, July 28th, 1920, at the age of seventy-eight. She was born in the North Carolina mountains, where her parents, Mr. and Mrs. Danial Blake of Charleston, South Carolina, came for the summers, making their home there after the war of 1861.

She was present at the consecration, in 1859, of Calvary Church, near Fletcher; and most of her life was spent in Calvary parish. This church was built by means of the liberal donations of money and land from her parents and their neighbors. While yet a girl, she herself added thirteen acres to the property. She also gave the parish school-house; and here she taught for many years. Those who came under her guidance will always feel her uplifting and strengthening influence.

For a number of years she was superintendent of the Sunday school, which was always held whether or not there were the Sunday services.

One of the first members of the Woman's Auxillary, often its president as well as secretary and treasurer, the society owes much to her long and faithful service in it. Miss Fanny Blake was one of the pioneers in the Church's missionary work in Western North Carolina.

One of the strong characters of the neighborhood, an earnest and devout Churchwoman, and with a love in her heart for mankind, she gave her life for the growth of the Church, and for the people of her beautiful mountain land.

It was fitting as a close to her life's work that she should leave an endowment of \$5,000 to her parish, representing at least a third of her estate, and should give additional acres to the Church property.

"Greater love hath no man than this, that a man lay down his life for his friends."
"Enter thou into the joy of thy Lord."

CAROLINE MARSHALL DYSART

CAROLINE MARSHALL DYSART, beloved sister of the Rev. John Dysart, D.D., rector of St. John's Church, entered into rest December 8th, at Dubuque, Iowa.

Miss Dysart was widely known in educational and woman's club work, and as educational secretary of the Woman's Auxillary in the diocese of Iowa. She was incurably ill for two years prior to her death, but bore the long period of suffering with wonderful fortitude and cheerfulness.

"For God hath marked each sorrowing day,
And numbered every secret tear;
And Heaven's long age of bliss shall pay
For all His children suffer here."

ROGERS ISRAEL

(Memorial Minute adopted after the funeral in the Chapter House)

The bishops and clergy assembled for the purpose of doing honor to their brother and father in God, ROGERS ISRAEL, Bishop of Erie, unite in the following expression of their heartfelt appreciation of his life and character:

First of all we offer the people of the diocese of Erie sincere sympathy in the loss of a wise, diligent, and devoted chief shepherd. For ten years he has led his flock with a faithful and true heart, and ruled them prudently with all his power. He was a man of broad vision, of deep sensibilities, of a great and good purpose, and of a consistent life. His strong influence has made itself felt throughout the length and breadth of his diocese, and has been made manifest in the growth and increase of the work committed to his care. In the House of Bishops also and in the general Church he was more and more highly esteemed.

We express our sympathy also with the community of which he had wonderfully made himself so prominent a citizen. With the civic and public welfare he identified himself as an enthusiastic helper. His voice was always heard on the side of justice and righteousness. In the moral advancement of the city he was ever an inspiring leader.

We put on record our admiration of his noble example in assuming the patriotic duty of serving as chaplain in the American Expeditionary Forces during the war. His valor and self-sacrifice, his spiritual ministrations to many a needy soul, his inspiring addresses, his varied experiences on battlefields, in hospitals and camps, will not be forgotten in the day when the Master commends those who have ministered to Him in the persons of His brethren.

We cannot forbear to make mention of his Christian fortitude and sublime patience in the great sorrow of his life—a sorrow which endeared him to all who knew him; and the example of his endurance giving courage and comfort to many another bereaved heart.

We congratulate the diocese of Erie that the record of its first bishop thus brings to it such honor, and we pray that the diocese may be enriched more and more, and that clergy and people may be enabled to follow ever more closely the sacred example thus given of consecration to the service of our Lord and to the good of men.

"Faithful unto death," this our brother, we know, hath received the crown of life.

ROGERS ISRAEL

The members of the Standing Committee of the diocese of Erie assembled at a special meeting to take action upon the death of the Rt. Rev. ROGERS ISRAEL, D.D., S.T.D., the first Bishop of the diocese of Erie, herewith express and record their profound sorrow because of the unexpected death of their beloved Bishop; their keen sense of the great loss which the

members of this Committee, the whole diocese, and the entire American Church sustain in his demise; and their devout thanksgiving for the wonderfully devoted life of this priest of the Lord and minister of God, at home and abroad.

To human eyes Bishop Israel's death will seem untimely; but God knows best; and so men must bow to His infinite wisdom and love. Men live not in minutes but in deeds; and the life of this man of God was crowded with good words and good works "for all sorts and conditions of men," here and across the sea. He must have finished the work that God gave to him to do; and so God took him unto Himself and those gone on before, into the rest and peace and blessedness of Paradise.

A great heart, full of sympathy, helpfulness, and love, grieved by a sore bereavement, has ceased to beat here; but we are sure that the soul of our dear Bishop rejoices in the nearer presence of God and of the sainted souls especially near and dear; and that he has entered upon the higher ministrations in "the temple not made with hands but eternal in the heavens." So we "sorrow not as men without hope", though our heartstrings are torn and we are dismayed at our terrible loss, but we cherish high and certain hopes of our beloved Bishop's eternal gain, of his great sorrow assuaged, and of his beatific vision. We sincerely pray that the God of all comfort may grant the sorrowing relatives resignation and peace, and that "the God of Peace who brought again from the dead our Lord Jesus Christ," may grant him eternal peace and that light perpetual may shine upon him. And we devoutly thank Almighty God for the great heart, the choice spirit, and the beneficent life of Rogers Israel, as man, as priest, and as bishop of the Church of God.

POSITIONS OFFERED

CLERICAL

THE RECTOR OF A CITY CHURCH solicits correspondence with a married deacon or priest, with a view to sharing with him the arduous duties of a large parish. Correspondents need not be young but must be competent and active. The certainty of a progressive work and the prospect of a good rectory home is offered. Write, giving all particulars. B-304, care LIVING CHURCH, Milwaukee, Wis.

UNMARRIED PRIEST TO ACT AS assistant and choirmaster in parish in large city in the Mid-West 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, care LIVING CHURCH, Milwaukee, Wis.

UNMARRIED PRIEST AS ASSISTANT IN Catholic parish in eastern city. Work includes opportunity for developing a country mission. Clergy house life. Address E-6312, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

YOUNG WOMEN FROM REFINED CHURCH families can generally find congenial employment as clerks, stenographers, etc., or in bindery work, under best working conditions, with plenty of light and air, and with proper remuneration, at MOREHOUSE PUBLISHING CO., 1801-1811 Fond du Lac avenue, Milwaukee, Wis.

Get on our waiting list!

POSITIONS WANTED

CLERICAL

UNMARRIED PRIEST, THIRTY-FIVE, good reader, speaker, executive, experienced as rector, Cathedral Canon, curate, desires city parish, promising city mission, or curacy. Strongly recommended for successful work in all places served. Would accept locum tenency. Location optional—but East or South preferred. Address B-309, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, AGE 35 YEARS, MARRIED, desires parish or missions; energetic, musical, and preacher. Ready for work at once. Address PRESBYTER-306, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

CHURCH EXECUTIVE. A MAN OF mature years; a Churchman from his youth; well known among bishops and clergy, lay reader of long standing; spent his life in financial circles. Capable of taking charge of Sunday school work, and in other ways assuming cares as general help in a parish; offers his services as an Executive. Address VESTRYMEN'S HELPER-299, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST CHOIRMASTER NOW engaged, communicant, single, thoroughly qualified, open for position; fond of boys, successful trainer, tone, discipline. Essentials: modern organ, field for voice, piano, organ, choral society. References, present rector, others. Address **RECITALIST-307**, care **LIVING CHURCH**, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER OF prominent city church desires parish with boy or mixed choir. Applicant is Churchman with excellent references and has reputation of maintaining fine standard of choral music. Address **CAPBELLA-310**, care **LIVING CHURCH**, Milwaukee, Wis.

COMPANION'S POSITION WANTED BY young Southern lady, to lady of culture and means. Highest references given and expected. Address **COMPANION-295**, **LIVING CHURCH**, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS. COMPARISON OF THE record of performance of Austin organs with those of other firms is the strongest point in securing new Austin contracts. Inquiry from users elicits invariably words of esteem and approval. Whether instruments are of great size or small, the same enduring character of construction is seen. **AUSTIN ORGAN Co.**, Woodland street, Hartford, Conn.

CATHEDRAL STUDIO—ENGLISH CHURCH embroideries and materials—Stoles with crosses \$7; plain \$5.50; handsome gift stoles \$12 up. Burse and vell \$15 and \$20. Surplices and exquisite altar linens. **L. V. MACKRILLE**, 2604 Thirty-sixth street N. W., Washington, D. C. Tel. Clev. 1915.

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

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

WANTED—SIX OR MORE COPIES, "Church Hymnal" (Hutchins). Edition A or B, with music. May be used, but must be in first class condition. Will pay 50c per copy delivered. **REV. A. N. McEVoy**, Hillsdale, Mich.

FOR SALE—ANY NUMBER UP TO 100 OF Abridged New Hymnal (Best 100 Hymns). Used, but in first class condition. 15c copy, plus postage. **REV. A. N. McEVoy**, Hillsdale, Mich.

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

UNLEAVENED BREAD—INCENSE

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

PRIEST'S HOSTS: PEOPLE'S PLAIN AND stamped wafers (round). **St. EDMUND'S GUILD**, 179 Lee street, Milwaukee, Wis.

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

CLERICAL OUTFITS

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

BOARDING—ATLANTIC CITY

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

BOARDING—CONNECTICUT

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

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 EAST FOURTH street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting-room, gymnasium, roof garden. Terms, \$6 per week, including meals. Apply to the **SISTER IN CHARGE**.

ROOM AND BOARD

WANTED—NEAR COLUMBIA University, New York, February 1st, furnished room or room and board by a young Churchwoman studying at the University. Address **P-311**, care **LIVING CHURCH**, Milwaukee, Wis.

TO RENT—PHILADELPHIA

FURNISHED APARTMENT IN WEST Philadelphia from February 1st. Opposite a park, twenty minutes from city hall. 5 rooms, bath and porch; electric light, heat, hot water. \$70 monthly. Address **M. E. S.**, 1224 South Forty-fifth street, Philadelphia. Tel. Woodland 1764 M.

HOSPITAL—NEW YORK

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

SCHOOL FOR NURSES

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

MERCHANDISE WANTED

WANTED: COPIES OF BATTERSON'S *Manual of Plainsong*, new or second-hand. State quantity and price. **Rev. FRDERICK C. GRANT**, 125 East Twenty-sixth street, Chicago.

MISCELLANEOUS

LOOSE LEAF BOOKS. A GENUINE leather Cover, Loose Leaf Memo book. 50 Sheets paper. Your name Stamped in Gold on Cover. Postpaid 50 cents. **LOOSE LEAF BOOK Co.**, Box 6, Sta. L, New York City, Dept. 22.

KID GLOVE, SEEDLESS GRAPEFRUIT— the finest Grapefruit that grows. Sweet, very thin skinned, and almost seedless. Shipped to your address **F. O. B. Coconut Grove**. \$2.75 per half box, \$5.00 per box. **B. W. SOPER**, Coconut Grove, Florida.

CHURCH SERVICES

CATHEDRAL OF ST. JOHN THE DIVINE
Amsterdam avenue and 111th street, New York.
Sundays: 8, 10, 11 A. M., 4 P. M.
Week-days: 7:30 A. M., 5 P. M. (choral).

CATHEDRAL SS. PETER AND PAUL
Washington Blvd. and Peoria St., Chicago.
(Five minutes from the Loop via Madison St. cars.)
Sunday, Holy Communion 7:30, 8:30, and 11:00.
Week-days, Holy Communion, 7:00 A. M.
Preacher, Jan. 23rd, Rev. E. F. Sabin.
Preacher, Jan. 30th, Rev. S. Walker.

ST. CHRYSOSTOM'S CHURCH
1424 North Dearborn street, Chicago
The Rev. Norman Hutton, S.T.D., rector.
The Rev. Robert B. Kimber, B.D., associate.
Sunday Services:
8:00 A. M., Holy Communion.
11:00 A. M., Morning Prayer.
4:30 P. M., Evening Prayer.

CHRIST CHURCH, CHICAGO
65th street and Woodlawn avenue
Sundays, 7:30, 9:30, 11 A. M.
Choral evensong 7:45 P. M.
Work-days, 7:30 A. M., Thursdays, 6:30 A. M.
Rev. Hubert J. BUCKINGHAM, rector.

ST. PAUL'S CHURCH

Key West, Florida.
Only City in U. S. which has never seen frost.
Sundays: 8 and 11 A. M., 7:30 P. M.
Rev. C. R. D. CRITTENTON, rector.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

The newer features of the Brotherhood's 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 a copy of the Brotherhood's official magazine, *St. Andrew's Cross*, and samples of other general literature of the Brotherhood, will be forwarded.

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

LOANS, GIFTS, AND GRANTS

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

SISTERS OF THE HOLY NATIVITY

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

CHURCH WOMAN'S LEAGUE FOR PATRIOTIC SERVICE

8 West Forty-seventh street, New York: Student group at home Saturday afternoons, 4 to 6 o'clock. All students and strangers welcome.

RETREAT

PHILADELPHIA.—A retreat for women will be held on Thursday, January 27th, under the auspices of the Society of the Companions of the Holy Cross at St. Clement's Church, Twentieth and Cherry streets, Philadelphia. Conductor, Rev. Fr. McClethen. All desiring to attend please notify **SECRETARY**, 2222 Spruce street, Philadelphia, Pa.

APPEAL

555 ENROLLED; 289 TURNED AWAY AT LAWRENCEVILLE, VA.

These knocked at the doors of the St. Paul School, but their voices were not heard. They came and were sent back. They begged to be saved from ignorance. They cried in vain for admission, but there was no help for them. "We are crowded," was the reply. "We have three in a bed in many instances," was the answer to "Can't you just take me?" Every room is filled; every bed taken, and even the class rooms are over-crowded.

Thoroughly awakened by the educational influences of the war, applications came from communities seldom reached, and the students seem more determined than ever. Though told before coming to St. Paul's that they could not possibly gain admittance, still a very large number came. To 289 we had to say "no".

Pathetic as this is, the present status of the 555 at St. Paul's is more deserving of serious thought.

In order that the school might be able to curtail its previous obligations, the management has determined that no deficit should be incurred within this fiscal year and, consequently, proceeded to eliminate further courses of instruction, viz., printing, blacksmithing, and wheelwrighting; and the budget for the year, adopted by its board of trustees and approved by the American Church Institute for Negroes, was as low as they thought it could be made consistent with its standing; but, in spite of this, the school is facing the worst financial strain it has experienced in its whole existence.

This state of affairs is due almost entirely to the incompletion of the Nation-wide Campaign. If the school could receive a third of its expectation from this source, she would suffer no financial anxiety.

As a result of the Campaign St. Paul's received last year \$13,000—namely, \$10,000 from the Institute and \$3,000 from the dioceses of Southern and Southwestern Virginia—as increased revenue, in direct result of the move-

ment: but increased cost of operation and deficits in this and past years render this amount inadequate.

St. Paul's finds itself in a three-cornered struggle: (a) Obligation and honor to its students and teachers; (b) cut off from support of its friends by the general scheme of the Nation-wide Movement; (c) temporary failure, at least, to realize fully from the Nation-wide Campaign. There is now but one way open. St. Paul's has conformed to every method known to her to economize, even to the point of threatening seriously the standard which has required so many years to attain. The Church cannot afford to allow her to break faith with teachers and students. She must pay her teachers for this year's work and carry out her obligations to the students.

To do otherwise would be a calamity to the Church and a wound upon the character of St. Paul's too serious to be considered. Unless the school receives material help soon, it cannot hope to ward off the impending embarrassment. Those who may not be fully acquainted with the worth of St. Paul's to the Church, the race, and American citizenship, we respectfully refer to the Presiding Bishop and Council of the Church, the Department of Education, Washington, Foundation Organizations and Societies of Research, as well as the Department of Education of the state.

JAMES S. RUSSELL,
Principal.

INFORMATION BUREAU



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

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

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

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

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

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

HASTENING EVOLUTION

PUT A BOY born of gentle white parents among Indians, and he will grow up like an Indian.

Let the child born of criminal parents have a setting of morality, integrity, and love, and the chances are that he will not grow into a criminal, but into an upright man.

If a child with a vicious temper be placed in an environment of peace and quiet, the temper will change.

I am as certain of those great truths as I am of the great truths in the plant world. Put a plant into close quarters, without sunshine and room to grow normally, and you'll get a hoodlum plant!

The only place hoodlums grow is in dark, dry, cramped surroundings. Change those surroundings, put a little love and care and sunshine into their lives, and you get opposite results. LUTHER BURBANK in *Association Men*.

ROYALTY VALIDATES ACT OF ENGLISH NATIONAL ASSEMBLY

Giving Force of Law — Opening House of Commons to Clergy? — Christmas in London — Opposition to Divorce Bill

The Living Church News Bureau
London, December 31, 1920

THE first measure passed by the National Assembly of the Church of England received the royal assent two days before Christmas (Thursday, December 23rd), and accordingly now has the force and effect of an act of Parliament, by virtue of the provisions of the Enabling Act.

This constitutes a new experiment in the way of speedy legislation, and it is interesting to note its stages. (1) It was introduced on October 21st by report of a committee of the National Assembly. (2) On November 15th "general approval" (which is equivalent to second reading) was passed in the Assembly. (3) On November 16th revision (which may be likened to the committee stage) and final approval were passed in Assembly. (4) On November 25th the measure was laid before the ecclesiastical committee of the Houses of Parliament, and approved by them. (5) On December 2nd the measure was laid before both Houses of Parliament. (6) The House of Lords, by resolution, on December 9th, directed the measure to be presented to the King. (7) On December 16th the House of Commons passed a similar resolution. (8) Royal assent given on December 23rd, or practically two months only from the introduction of the measure.

It need hardly be recalled that this was simply a one-clause measure of a non-contentious character, merely declaring the power of convocations to make canons to amend the constitutions of their Lower Houses, thus setting at rest a question as to which doubts have now and then been raised. For a contentious measure more time would doubtless be required.

SHALL CLERGY BE ELIGIBLE TO HOUSE OF COMMONS?

The supporters of the proposed bill to enable clergymen to become members of the House of Commons are again preparing for a trial of strength, and Mr. J. F. Green, M.P., will introduce the bill at the beginning of the next session.

Prebendary Gough of St. Paul's Cathedral says he considers it right that the second great speaking profession next to lawyers should have the privilege of representing the people in Parliament. "The present state of things flouts all democratic principles," he declares. "You say to the constituents: 'You may choose anyone you like, men or women, except criminals, lunatics, or parsons!' It would be a very good thing to permit parsons to become M.P.'s and to give to the state the fruits of their knowledge and experience."

On the other hand, Capt. Barron, Secretary of the Church Association, says: "Instead of being an apostle of peace, as befits the office of pastor, the clergyman will become a creator of political strife, and will make himself an object of suspicion among his parishioners." The Church Association has not been very prominent of late years, and here, maybe, is an opportunity for a fresh campaign!

CHRISTMAS IN LONDON

The festival of Christmas was celebrated quietly in London, but with a distinct note of thankfulness for a more hopeful outlook than has been the case for the last six years. St. Paul's Cathedral and Westminster Abbey were filled with earnest congregations, and, as is customary, the sermons on Christmas morning were preached in each instance by the Deans. The carol service at Westminster Abbey is now a time honored institution on Holy Innocents' Day, and this year again attracted a large gathering, of which a very fair proportion was composed of children, who listened with delight to the rendering of their favorite carols, interspersed with others, less well known but of singular beauty. The clergy and choir went in procession round the Abbey, the choristers singing the traditional carol, "A Child this Day is Born," on the way down the nave, and Sir F. Bridges' "Welcome Yule" at the west doors. Hundreds of childish trebles rang out from all parts of the abbey almost drowning the adult voices, in singing the ancient melody, "It came upon the midnight clear". A most touching rendering of the Coventry carol, beginning, "Lullaby, Lullaby, Thou tiny little Child", brought the service to a conclusion, in words that for more than five hundred years have commemorated the Massacre of the Holy Innocents.

On Christmas night, in Worcester Cathedral, there was a departure from the usual service, six short lessons being read from the lectern, the first by a chorister, the second by a lay clerk, the third by the Cathedral schoolmaster, the Rev. Cuthbert Creighton, the fourth by the choirmaster, the fifth by Canon Watson, and the last by the Dean. Between each two lessons the choir sang a number of carols, both ancient and modern. This delightful observance of the feast took the place of the customary performance by the choir of extracts from the *Messiah*; and, judging by the manifest appreciation of the large congregation, the innovation met with approval.

OPPOSITION TO DIVORCE BILL

Churchmen in the Southwark diocese have shown their condemnation of Lord Buckmaster's divorce bill in a most emphatic manner, and in the New Year there is a strong possibility of a strenuous campaign against its proposals. At the recent Diocesan Church Conference, over which Bishop Garbett presided, a resolution was passed condemning the proposals of the bill, which, if they became law, it was declared, would be subversive of public morality and destructive of family life.

Bishop Garbett has expressed himself in very strong terms regarding the proposed bill. It seemed to him perfectly clear, he said in his address to the Conference, that Churchmen and Churchwomen will have to show firm opposition to the measure. "There is no compromise in the matter," he declared. "If the bill passes the House of Commons it does not affect the law of the Church in the slightest degree. But if we are told that the price of our resistance will be the loss of the Establishment—then we must pay the price. On no conditions, and in no circumstances, can we acquiesce in the proposals contained in Lord Buckmaster's bill." Bishop Garbett has issued an urgent appeal to Churchpeople, and especially women, to urge their members of Parlia-

ment to oppose the measure when next it comes before the House of Commons.

TO PRESERVE MILTON'S PARISH CHURCH

Efforts are being made for the preservation of the historic church of St. Giles, Cripplegate, where the poet Milton was a worshipper, and whose tomb is in the church. Some rather startling evidence in the shape of falling masonry forced upon the church

authorities the fact that some of the mouldings of the arches over the nave are getting loose, and the surveyor's closer examination during the past few weeks has confirmed this fact. The surveyor will present his full report next week, and means of protecting the interior and exterior of the church, and safeguarding the worshippers and the numerous visitors, will be decided and acted upon.

GEORGE PARSONS.

TORONTO MINISTERS ACCEPT LAMBETH UNITY CONDITIONS

With But Three Dissentients — Bishop White Famine Relief Commissioner in Honan — Two Prominent Laymen Dead

The Living Church News Bureau
January 14, 1921

THE Lambeth Appeal to all Christian people on the reunion question is, on the whole, meeting with a very favorable reception in Canada amongst other communions. The General Ministerial Association of Toronto has just passed the following resolution:

"The association deeply appreciates the good will and the truly catholic spirit which animate the Appeal, and reciprocates these sentiments with the utmost cordiality. The association recognizes the loftiness and nobility of the vision which has risen before the assembled bishops of a Church genuinely Catholic, loyal to all truth, and gathering into its fellowship all who profess and call themselves Christians, within whose visible unity all the treasures of faith and order bequeathed as a heritage from the past to the present shall be possessed in common and made serviceable to the whole body of Christ. For the realization of that ideal the association longs and prays.

"The association accepts the four conditions stated by the bishops as essential to the visible unity of the Church, viz., the Holy Scriptures, the Nicene Creed, the two Sacraments of Baptism and Holy Communion, a ministry acknowledged by every part of the Church as possessing not only the inward call of the spirit, but also the commission of Christ and the authority of the whole body; and the association moreover believes that no serious difficulty need be experienced in the acceptance of a 'representative' and constitutional episcopacy, subject to differences of interpretation as to its origin and significance.

"Furthermore the association, recognizing that the history of all Christian Churches has shown the principle of development in successive adaptations to changing conditions, believes that the rising national spirit in Canada and the great and urgent problems that demand united action call for the union of denominations that have been hitherto separate and for earnest endeavor to realize the ideal of a Church which shall be at once Catholic and national, and which shall meet both the timeless needs of men and the special needs of the Canadian people.

"The association is confident that, in such a Church, liberty could be found for every variety of belief and worship that is consistent with the Christian spirit."

There were three dissentients, two Baptists and one Church of Christ (Disciples) representative.

Bishop White Appointed Famine Relief Commissioner for Honan

At the request of the Chinese Government, Bishop White of the Canadian Church missionary diocese of Honan has been appointed commissioner of famine relief work in the province of Honan. Throughout Canada an appeal for the Chinese relief fund was made in all of our churches last Sunday. Bishop White estimates that \$6.00 is needed to keep alive each sufferer till April. The Rev. G. E. Simmons, our missionary at Kaifeng, has been made treasurer of the relief fund in Honan.

Passing of the Father of the General Synod

One of the great lay leaders of the Church of England in Canada has passed away in the person of Charles Jenkins of Petrolia. At the funeral service at Christ Church, Petrolia, the Bishop of Huron in the course of his address paid the following tribute:

"His great contribution to the general life of the Church was, of course, the formation of the General Synod. That lifted him out of the category of ordinary men, and marked him out as a great statesman, and he will take his place in history as one of the great constructive statesmen of the Church. For the General Synod was practically his child. Humanly speaking, his vision conceived it. His money paid for the publicity that was necessary in the moulding of public opinion. His advocacy of it in our own and other synods and with individuals secured its adoption. In this respect he stands alone.

"Few people have an adequate idea of the extent of his service to the Church in Canada. For about forty years he represented this parish in the synod. For nearly the same time he was member of the provincial synod, and he was a member of the General Synod from its beginning. He was a member of the executive committee of the diocese and of numerous subsidiary committees. He was also a member of the board of management of the Missionary Society since its formation in 1902. His services, therefore, were great in the length of time over which they were spread. They were also great in the amount of time that he devoted to the Church every year. To my knowledge he gave during the last fifteen years over five weeks every year to the work of the Church. He took a keen and constructive part in the compilation of our Hymn Book and in the revision of the Prayer Book. His excellent taste as to both the words and the sentiments appropriate in hymns, and the fact that he was a musician of no mean ability, made him a most valuable member of the Hymnal Compilation Committee. The revision of the Prayer Book was the last work on which he was engaged, and he enjoyed that work perhaps the best of all, because it gave him an opportunity to participate in the-

ological discussion in which, like most Scotchmen, he took a keen delight. From what has been said it is obvious that in all synods and committees he was by no means a sleeping member. His part was never perfunctory but active, courageous, and devoted. It was his peculiar gift to illuminate every subject with flashes of original light. He always penetrated beneath the surface and dealt with principles rather than with form and details. Time and again do I remember when a debate had degenerated into trivialities, through the play of lesser minds, how he would rescue it and lift it up by recalling us to the principles at stake. Thus his contribution to every debate was fresh, original, and helpful."

And of Judge Macdonald

The death of Judge Macdonald, of Brockville, Ont., at the ripe age of 79, removes another familiar layman from the synods of the Church on earth. He was for many years treasurer of the General Synod as well as a member of many of its important committees. Foremost in all good works and devoted to the principles of the Church, he will be greatly missed.

The Governor General Entertains a Sunday School

The Governor General of Canada and the Duchess of Devonshire recently entertained the officers, teachers, and pupils of St. Bartholomew's Sunday school, Ottawa, at Rideau Hall. The Rev. F. H. Brewin, the rector, and Mrs. Brewin accompanied them. About 200 members of the school were present. There was a beautifully lighted Christmas tree from which gifts were distributed. All the members of the vice-regal staff assisted at the entertainment.

Miscellaneous Items of Church News

The Rev. Dr. F. J. Foakes Jackson, fellow of Jesus College, Cambridge, and now a professor of the Union Theological Seminary, New York, lectured at Toronto University on January 8th, on English Social Life in East Anglia. On the following day he preached in St. James' Cathedral, Toronto.

Archdeacon McIntosh, rector of St. James' Church, Guelph, was elected one of the school trustees for that city on New Year's Day.

By a somewhat curious coincidence the Rev. W. A. McGonigle, Rural Dean of Bamforth and Vicar of Ellingham, Northumberland, England, and his brother, the Rev. T. G. McGonigle, Rural Dean of Aurora and rector of Newmarket, Ont., have recently and within a few days of one another been installed as honorary canons, the one in Newcastle Cathedral, and the other in that of Toronto.

The Rev. C. E. Jeakins, rector of St. Jude's Church, Brantford, Ont., has been elected chairman of the Brantford board of education.

The Rev. Walter White, of St. Luke's, Peterboro, has been appointed rector of St. Mark's, Parkdale, Toronto, and will take charge on February 1st.

On Sunday morning, January 2nd, the Bishop of Edmonton conferred on Captain the Rev. C. Carruthers the honorary canonry established to develop the spirit of mission in the diocese.

The Rev. William Askey has been elected rector of Christ Church, Saskatoon, in succession to the Rev. E. Hodson.

A mission for all the parishes in the city of Calgary will be held in the Pro-Cathedral from February 21st to 28th. The Rev. C. R. Bickerstith, of the Community of the Resurrection, Mirfield, England, will be the missionary.

HISTORIC FLAG ENTRUSTED TO TRINITY PARISH, NEW YORK

In Impressive Service - Morton Memorial Service - Churches and the Unemployed

New York Office of The Living Church
11 West 45th Street
New York, January 17, 1921

A UNIQUE and impressive ceremony was held in the Chapel of St. Cornelius the Centurion, Governors Island, on Sunday afternoon, January 9th, when the regimental color of the King's Royal Rifle Corps of London (originally the Royal American Regiment, 60th Foot) was presented to the rector, churchwardens, and vestrymen of Trinity Church, New York, by the officers and men of the corps.

At three o'clock a detachment of United States infantry proceeded to the chaplain's quarters to receive the color with military honors and escort it to the chapel. In the procession it was flanked by the American national ensign and the 22nd Infantry regimental flag.

Seats were provided in the chapel for the commanding general and his guests, visiting officers of the army and navy, Trinity corporation, descendants of officers of the Royal American Regiment, representatives of uniformed organizations, and patriotic military societies, officers on duty at Governors Island, and their families.

The three flags were then met at the west door by the rector, vestry, clergy, and choir, and escorted up the middle aisle.

The Rev. Dr. Edmund Banks Smith, vicar of St. Cornelius' Chapel and post chaplain, sang a shortened form of evening prayer. The lesson (Romans 8: 18) was read by the Rev. Dr. William Montague Geer. After the third collect, an anthem was sung. The bidding prayer was then read, and prayers for Parliament and Congress, and a commemoration of the faithful departed, closed this section of the service.

This interesting deed of gift was then read:

"LONDON.

"16, St. James' Street, S. W. 1.

"The officers and men of the King's Royal Rifle Corps have the honor to request that the accompanying regimental color which was presented to the 1st Battalion in 1788, under its original name of the Royal American Regiment, may be taken in charge by the rector, churchwardens, and vestrymen of Trinity Church, New York, and be deposited in the Chapel of St. Cornelius the Centurion, Governors Island, in memory of the fact that Governors Island was the depot of the regiment from 1756 to 1783, and Trinity Church that in which the officers and men habitually worshipped.

"It is hoped also that this color may serve as a memento of the fact that the Royal American Regiment and the regiments of New York fought shoulder to shoulder not only during the many years of warfare which ended in the conquest of New France and the subjection of the Indian tribes bordering on the Great Lakes; but also, after the lapse of a century and a half, against a common enemy in a more terrible European contest.

"GRENFELL, Field Marshal
Colonel Commandant, King's Royal Rifles."

"May 29, 1920.

The Rev. Dr. William T. Manning, rector of Trinity Church, New York, formally re-

ceived the color presented by Mr. Emile A. Hart, great grandson of General Aaron Hart, Commissary to General Sir Jeffery Amherst of the Royal American Regiment.

Mr. Hart said:

"Sole witness that we have to the surrender of Louisbourg, Quebec, and Montreal, all three won partly by the prowess and bravery of the Royal Americans; may thou rest in peace in this sacred House of God until thou art no more."

After the color had been carried to the high altar and solemnly blessed, the choir and congregation, supported by the regimental band and organ, sang with thrilling effect, "O God, our help in ages past."

The color having been hung over the high altar, the British and the American national anthems were played by the band. Prayers and the benediction were followed by the singing of "Our fathers' God to Thee", and "Two Empires by the Sea".

As an instrumental postlude the band

played *The March of the First Battalion, 60th Regiment*, General Haldimand's, composed in 1780, and inscribed to the Right-Hon. Lady Amherst. The composition is a perfect specimen of march music of the period—quite Handelian in melody and harmony.

During the service the following cable message was received by the Signal Corps and read in the chapel:

"BOURNEMOUTH, Jan. 9, 1921.

"Rev. Banks Smith,
"Headquarters Eastern Dept.,
"Governors Island, N. Y.

"The King highly appreciates invitation and hopes that ceremony may further strengthen ties of friendship between British and American armies. Rifles all ranks with you in spirit.

FIELD MARSHALL LORD GRENFELL"

Among those present were Major General Robert Lee Bullard, commanding the 2nd Corps Area; Major General H. K. Bethel, British military attaché, representing Ambassador Sir Auckland Geddes; and the Marquis Carisbrooks, cousin of King George.

The Royal American Regiment was established in 1756 by order of King George II.

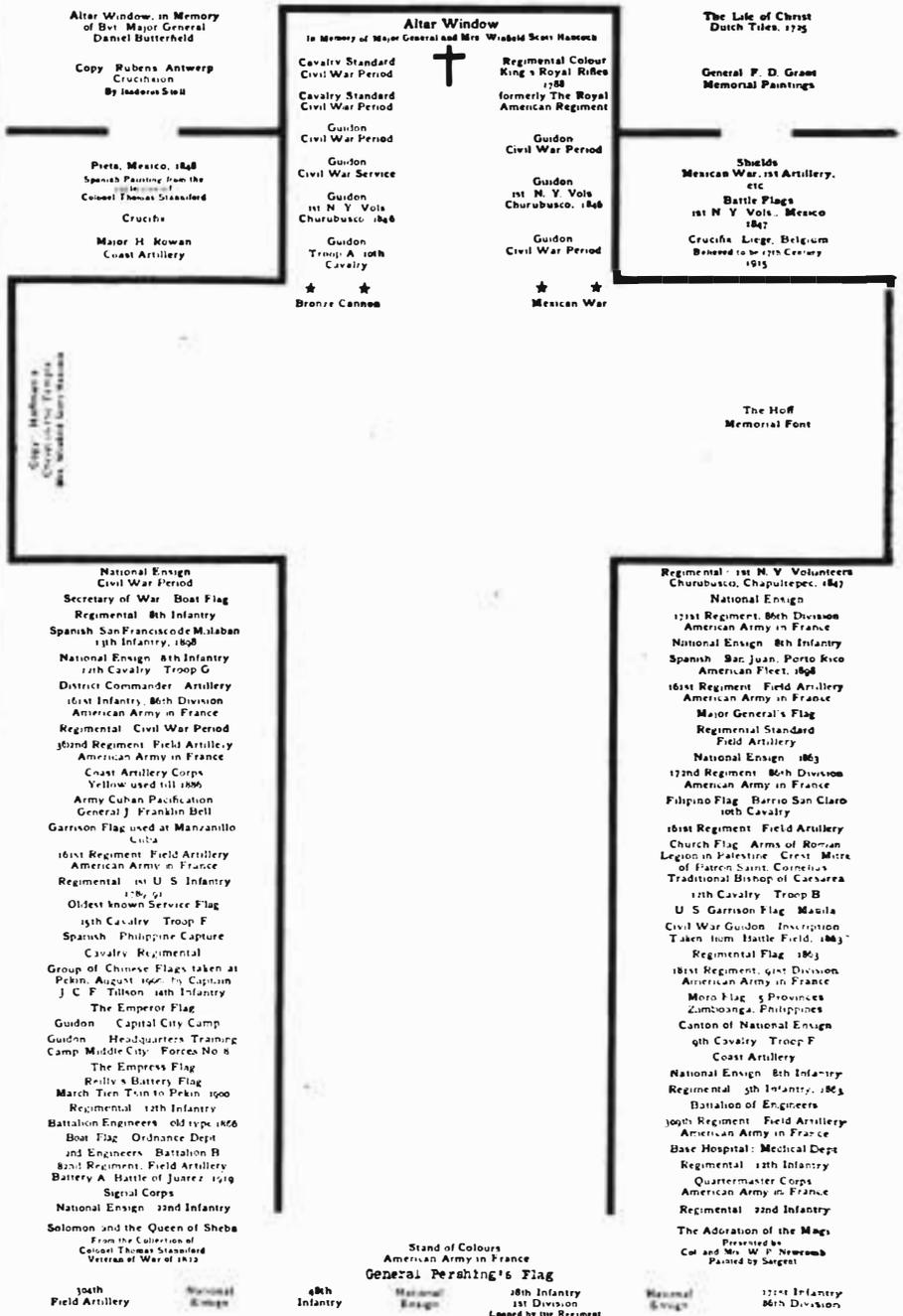


DIAGRAM OF BATTLE FLAGS, PAINTINGS, AND MEMORIALS In the Chapel of St. Cornelius the Centurion (Trinity Parish), Governors Island, New York Harbor

It was officered by "foreigners" recruited entirely in what now are the states of Maryland, Virginia, and Pennsylvania. Its object was to meet the advances of the Indians by a combination of the training of experienced soldiers and the experience and woodcraft of scouts. The regiment had an honorable record. It was in engagements at Bushy Run, Pa., under Col. Henri Bouquet; at Louisburg in 1758, at Quebec in 1759, and later at Montreal and Charleston. Following the fall of Quebec in 1759 and the capture of Montreal by the British the then regimental commander, Col. Haldimand, was selected as military governor of Montreal.

The historic colors were carried by the regiment in Canada, in Jamaica, and to the Cape of Good Hope. In 1818 they became the property of Lieut.-Col. Alexander Andrews, the commanding officer. A descendant of his later presented the colors to Col. Walter Holbeck, a succeeding commander,



COLOR OF KING'S ROYAL RIFLE CORPS
Now in Chapel of St. Cornelius the Centurion,
Governor's Island

and Col. Holbeck's widow presented the colors to the regiment, now known as the King's Royal Rifles. It was through the courtesy of Col. Butler, commanding officer of the King's Royal Rifles, and Field Marshal Grenfell, colonel commandant, that the colors are now returned to America to be hung in the chapel of Governors Island, where the regiment was stationed in the early days of its existence.

IN MEMORY OF LEVI P. MORTON

On Sunday afternoon, January 9th, services memorial for the late Levi Parsons Morton, former vice-president of the United States, Governor of New York and financier, were held in the Cathedral of St. John the Divine. The Rev. Dr. Charles L. Slattery, rector of Grace Church, preached, and addresses were made by Elihu Root and the Very Rev. Dr. Howard C. Robbins, Dean of the Cathedral.

In the large congregation were representatives from business, political, and patriotic organizations with which Mr. Morton had at some time in his long life been associated.

Following the service there was a dedication of a communion rail in memory of Mrs. Morton, the gift of Mrs. William Corcoran Eustis.

THE UNEMPLOYED AT TRINITY AND AT
ST. MARK'S

One hundred and forty-one men out of employment marched to Trinity Church on

Sunday morning, January 9th, and attended service.

After the service Dr. Manning addressed the men and said:

"I just want to take this opportunity to give you my personal good wishes and to say how glad we all are to have you at this service this morning.

"Everybody is welcome at Trinity. It is everybody's church. This door stands open 365 days a year. But we do feel a special welcome for you, because just now you are in rather a hard place. We certainly are going to lend a hand and do all we can for you.

"I hope very soon every one of you will have work, as work is what you want."

A hot dinner awaited the men in St. Mark's Chapel, to which they marched from Trinity.

There were about 250 men at a meeting the same evening where Dr. Guthrie, rector of St. Mark's, led in the singing of hymns and then spoke on Walt Whitman. One of his assistants said after the service that about ten men a day were being placed in positions found for them. In the meantime the jobless are sleeping in St. Mark's Chapel and eating either there or in a bread line at the church.

"We must have more money for food," said Dr. Guthrie last evening. "Our cash is going like smoke with some twelve hundred men to feed every day. It is important work, for these same men could very easily be turned into an angry mob if they went without food and shelter very long. There are 180,000 unemployed in Greater New York and the public must do something about it."

CHURCH CLUB

The January meeting of the Church club will be held in the club rooms, 53 East fifty-sixth street, on January 25th, the evening before the special diocesan convention, at 8:30 o'clock. The meeting will be a memorial to David Hummel Greer, Bishop and Doctor.

The Rev. Dr. Charles Lewis Slattery, guest of the evening, will give an account of Bishop Greer as he has learned to know him in writing his biography, soon to be published. Members may bring guests, including ladies.

THE SPECIAL CONVENTION

On Wednesday, January 26th, seventeenth anniversary of the consecration of Bishop Greer, there will be a special diocesan convention at the Cathedral of St. John the Divine for the election of a bishop. Bishop Lines will officiate at the opening service, and Bishop Lloyd will preach.

It is likely that the business session will be held in Synod Hall, and the public may be admitted.

MISSIONARY SOCIETY MEETS

The Junior Clergy Missionary Society met by invitation at the Episcopal Orphans' Home on January 11th. Missionary Litany at 12:30 preceded luncheon and a business meeting. The Rev. James Sheerin, superintendent of the Home, gave an admirable address on The Church in the Institution. Contrasting some old time methods used in orphanages with the humane and effective discipline and home-training of to-day, he was interrupted frequently by applause.

NEW RECTOR AT NEW ROCHELLE

The Rev. Paul Gordon Favour, elected rector of Trinity Church, New Rochelle, assumed his new duties on Sunday, January 2nd, succeeding the Rev. Charles F. Canedy, D.D., who retired on November 1st after a forty-four years' rectorate. Mr. Favour, a graduate of Dartmouth and of Andover, a graduate student in Andover and Cambridge

Theological Seminaries, began his ministerial career as pastor of the Littleton Congregational Church and from 1910 to 1917 was pastor of the Prospect Hill Congregational Church, Somerville, Mass. During the war he served as chaplain and after his discharge from the military service he was special preacher at St. Bartholomew's, New York City. He also was pastor of St. Bartholomew's parish house and chapel. Mr. Favour was ordained priest by Bishop Brewster in November 1920.

Trinity Church was founded by the Huguenots and traces an unbroken history back to 1689. In 1714 Queen Anne conferred a royal patent upon the church and presented a sterling communion service, still a precious possession. In 1763 George III issued a royal charter of incorporation to "The Ministers and Members of Trinity Church at New Rochelle". Governor Clinton confirmed the charter in 1793.

LENT AT THE CHURCH MISSIONS HOUSE

The Chapel at the Church Missions House, 281 Fourth avenue, is a place to which Church people are always welcomed whenever the opportunity presents itself to them to come and worship.

During Lent there is a daily celebration of the Holy Communion at 9 o'clock. Every day, as usual, there are noon-day prayers, with addresses by Bishop Gailor and the executive secretaries as follows: Bishop Gailor, Ash Wednesday and the following Friday; Dr. Wood, February 18th and 23rd; Dean Lathrop, February 25th and March 9th; Mr. Franklin, March 2nd and 4th; Dr. Milton, March 11th and 16th; the Rev. Mr. Gibson, March 18th and 23rd.

ST. ANDREW'S, HARLEM

St. Andrew's, Harlem, is welcoming congregations that increase every week, and the new rector, the Rev. Albert E. Ribourg, D.D., has won ardent friends.

The drive to extinguish the burdensome debt of \$85,000 so long hanging over has raised practically \$64,000. By canvassing wealthy laymen and women of the diocese and beyond, it is hoped to secure consecration of the beautiful fane, and institution of the new rector, before Lent, among the first official acts of the new Bishop of New York.

C. A. I. L. DISTRIBUTES LAMBETH REPORT

As a result of a resolution passed on December 13th, when the executive committee met in Bishop Burch's office, the Church Association for the Advancement of Labor is sending out to officials and editors of labor organizations a copy of the Lambeth Conference report on Industrial Relations. Bishop Burch, president of the society, was in the chair at this meeting, and heartily approved the motion by the Rev. Charles K. Gilbert, chairman of the organized labor committee, that the report be sent out, with the permission of the Department of Social Service.

A NATIVITY PLAY

On the feast of the Holy Innocents the members of St. George's School, Williamsbridge (Rev. D. S. Agnew, rector), took part in a play showing the Nativity, arranged by Mr. W. H. Jones. The caste was made up of members of the older classes. The scenes and lighting effects were built and arranged under direction of the rector by members of the class of 1922. Sunday schools may secure this play by writing to St. George's Church, East 219th street, Williamsbridge, New York City.

LARGE GIFT FOR WESTMINSTER ABBEY

It was announced on Thursday, January 13th, that the Carnegie Endowment for In-

ternational Peace had received from the Very Rev. Herbert E. Ryle, Dean of Westminster, a message of thanks for the gift of £10,000 toward the restoration of Westminster Abbey. The letter, made public by Dr. Nicholas Murray Butler, chairman of the division of intercourse and education of the endowment, said:

"I do not know how to express in any adequate terms my profound gratitude for

the splendid and munificent generosity with which you and the Carnegie trustees have contributed to our Westminster Abbey restoration fund. Your gift has come with a delightful and most gratifying suddenness, and speaking on behalf of the old abbey I am proud that the Carnegie trustees should have been willing to identify its cause with the sacred object of promoting international peace."

nounced for this thirty-third annual meeting.

Dinner will be served at 6:30. The speakers, the Rev. Clifford G. Twombly and the Rev. John W. Suter, Jr., both will speak on *The Hope of the Church in the Diocese*.

ARCHDEACON BASKERVILL IN MASSACHUSETTS

The Ven. E. L. Baskervill of South Carolina was the speaker at a special mass meeting in St. Bartholomew's (colored) Church, Cambridge, yesterday, in the interests of mission work in his diocese. Educational work under Archdeacon Baskervill, Bishop Guerry says, "has steadily grown since he became archdeacon. He believes thoroughly in industrial training for his race and has succeeded in introducing industrial features into all of our parochial schools. He holds up a high standard for himself and for his people."

Mr. Baskervill spoke in Grace Church, New Bedford, last Friday evening, and will make an address on Monday to the Woman's Auxiliary of All Saints' Church, Brookline, and on Thursday afternoon to the branch of this society at the Church of the Advent. He will address the diocesan Woman's Auxiliary of Western Massachusetts at Springfield on Friday.

GIFT FROM CONGREGATIONALISTS

Congregationalists contributed to the parish house fund of St. Mark's Church, Fall River. Speaking in detail of the sale which netted \$2,511.62, Mr. Findlay said:

"The Mystery Table was true to its name. Not until the last night did the people have any idea that a gift of \$750 from the Sarah Brayton Trust Fund was to be announced. In a very real sense this gift comes to us from the First Congregational Church, because the trustees of this fund are for the most part, if not all, Congregationalists. This gift is very significant."

The union meeting of the Fall River branches of the Girls' Friendly Society will be held in the Church of the Ascension on January 25th at 8:00 o'clock. The Rev. Dr. Simon Blinn Blunt will preach. Members from the six branches will form the choir. **RALPH M. HARPER.**

DEAN ROUSMANIERE ON THE MESSAGE OF FELLOWSHIP

As a Christian Duty — Appeal for the Unemployed — Death of W. H. Bent

The Living Church News Bureau
Boston, January 17, 1921

STRENGTHENING many lonely and hard pressed men and women by the assurance of Christian fellowship" is an ideal to which Dean Rousmaniere would have the Cathedral give some practical expression. This ideal was a part of his annual message to the Cathedral congregation. Before giving this, Dean Rousmaniere gave some encouraging statistics relative to the work of the Cathedral during the past year.

He said: "The attendance on Sundays is larger than in 1919, and the total for the year, Sundays and week days, is about 300 more than in 1919, namely 140,329. The number of services on Sundays in 1920 was 273, on week-days 786. The Friday class in Personal Religion has had this winter an average attendance of 183. . . . As to the organizations of the Cathedral, I call your attention to the Council, which meets once a month. The meetings are full of life and vigor and spontaneity. The experience and ability of such a group is one of the chief assets of the Cathedral to-day. Each month discloses some new opportunity to the Cathedral, and we are now equipped to study it and to direct the energy of our people in this new direction, as well as to maintain effectively the older and more conservative methods of service to the community. . . ."

"I have come to believe that a greater message of fellowship is needed. If we could invite our evening congregation to a great room in the crypt after service, where they could meet one another and many of the more habitual worshippers at the Cathedral together with the members of the staff, we should be strengthening many lonely and hard pressed men and women by the assurance of Christian fellowship, extending the influence of the Cathedral over numbers of occasional and irregular worshippers, and doing our part to restore to the Church the respect of the unchurched."

APPEAL FOR THE UNEMPLOYED

The Family Welfare Society of Boston (formerly the Associated Charities) is out with an appeal to the Churches in behalf of the unemployed. It especially asks for three things: (1) Report of opportunities for day work at odd jobs to the nearest district offices of the society; (2) volunteer workers to supplement the work of the paid staff (a training class for such workers will be held beginning next Thursday); (3) contributions towards the financial support of the society.

DEATH OF WILLIAM H. BENT

One of Massachusetts' most prominent laymen, William Henry Bent of Taunton, died on January 13th. He was born on January 2, 1839. His father, born in Milton in 1810, graduated at Harvard College in 1831, later became a clergyman of the Church.

William H. Bent was educated as a civil engineer. When he was seventeen years old, in 1856, he entered the extensive machinery works of William Mason, in Taunton, and had been connected with them ever since, except for a short time after the panic of 1857, when that business was temporarily suspended. He became chief executive officer of the works at the death of Mr. Mason in 1883. The corporation employs in good times, about one thousand men, chiefly in building cotton machinery.

Mr. Bent served as vestryman of St. Thomas' Church, Taunton, for sixty years, for twenty-eight of which he was warden, and for many years he had been a delegate to the diocesan convention. He was a member of the diocesan board of missions and other important committees.

EPISCOPALIAN CLUB

The Episcopalian Club on next Monday evening, January 24th, at the Somerset Hotel will listen to the singing of its newly formed glee club under the leadership of Reginald J. Brown. Two speakers are an-

PENNSYLVANIA'S REPORT ON THE NATION-WIDE CAMPAIGN

Shows Large Increase in Missionary Gifts — Prominent Churchmen Visit Philadelphia

The Living Church News Bureau
Philadelphia, January 17, 1921

AS a result of the Nation-wide Campaign the diocese of Pennsylvania shows an increase in missionary offerings during the past year approximating \$200,000, according to the financial report submitted to the Executive Council at its meeting on January 13th.

The report states that at the beginning of the year a number of churches had shown indifference to the Nation-wide Campaign; but by the end of the year there had been a marked change in this respect, and almost all the churches took some part in the Campaign.

In approximately half the parishes personal house-to-house canvasses were made.

The treasurer's report shows that approximately \$625,000 was contributed by the people of the diocese for all forms of mis-

sionary work. Included in this were certain so-called "specials". This year for the first time such direct gifts were reported by the missions and institutions receiving them, and credit therefore was given to the parishes of the contributors.

It is difficult to compare this figure with gifts for missions in 1919 because for that year there was no verified list of individual contributions. It has been estimated however that approximately \$425,000 was contributed for missions in the diocese during 1919.

The gain in missionary offerings therefore resulting from the Nation-wide Campaign is about \$200,000.

Roughly speaking, of this \$200,000, \$50,000 has been applied to general missions, and \$130,000 to diocesan institutions.

The largest increases in appropriations to local institutions were \$40,000 to the Episcopal Hospital and \$20,000 to the City Mission. The new executive office of the diocese has cost \$20,000.

A large portion of this increased support for diocesan institutions was from designated gifts.

CONSECRATION OF CHURCH OF THE REDEEMER, ELGIN, ILL.

Marks Triumph Over Many Discouragements — Woman's Auxiliary and Church Service League — In Epiphany Parish

The Living Church News Bureau }
Chicago, January 17, 1921 }

JUST seven years ago, the Rev. J. M. Johnson became rector of the Church of the Redeemer, Elgin. A year later, under his consecrated leadership, a concerted effort was begun to cancel the debt on the church property. After a year's successful work the congregation undertook to build the present parish house, when 120 men in four months did volunteer work equivalent to \$4,000. The men were encouraged by

debt is the crowning triumph of their record of achievement. They have accomplished such results because everyone helps. The spirit of the people is shown by the fact that there are 243 pledges for parish support and only 276 communicants.

The Bishop's sermon was on Faith, which the people and their rector had exemplified so nobly in their work of the past seven years.

The Bishop showed how the whole warp and woof of family, social, and business life depends upon faith.

"We are asked to give to the starving children of Europe. We are asked to contribute to the aid of many whom we know nothing about and whose condition we cannot investigate, but we give our money to these causes because we have faith in the people who administer. We give to Eur-

Although this gain is gratifying it must be admitted that Pennsylvania is still far from reaching the goal set for her, which is \$1,320,000.

As the diocese faces the obligations of the new year grave problems present themselves. The Church has lost by death some of its largest individual contributors. But both the diocese and many of its parishes are organized more perfectly than ever before. The cumulative effect of the Nationwide Campaign is being more widely felt.

New emphasis is being laid on missionary education. The laity are showing greater initiative.

In addition, a new constructive plan to enable the diocese to reach its goal has been proposed by Mr. George Wharton Pepper. The essence of this plan is the formation of a non-parochial organization to include the entire diocese, the members of which shall pledge themselves to contribute their share of the missionary budget. This programme is now under consideration.

No technical apportionment was made for the parishes during 1920, but each parish was asked to give for missions two and one half times what it gave in 1919. Twenty-four parishes were successful in reaching this standard. Five of these were city parishes and the remaining nineteen rural.

The largest amount contributed for missionary work during the year by any one parish was \$58,537 by St. Paul's Church, Chestnut Hill.

Other large givers were St. Martins-in-the-Fields, \$37,724; St. James', \$27,067; St. Mark's, \$25,559; and Holy Trinity, \$24,802.

PROMINENT CHURCHMEN VISIT PHILADELPHIA

The Rev. Dr. William T. Manning, rector of Trinity Church, New York, was the preacher at the annual service of the Free and Open Church Association in St. James' Church, Philadelphia, on Sunday, January 16th.

The Bishop of Western New York is one of the speakers at the eighth annual public meeting of the Public Charities Association of Pennsylvania on January 18th. Bishop Brent will speak on Fellowship, the Basis of Service. Justice Schaffer, late Attorney General of Pennsylvania, will make an address upon The State Constitution and the Social Welfare. All citizens are invited to attend this annual meeting, which is known as "Citizens' Night".

Bishop Tucker of Kyoto, Japan, will address a meeting in the Witherspoon Hall on the evening of February 14th. He will also speak to the members of the Woman's Auxiliary of the diocese at the Church House on January 19th at 3 o'clock. The Bishop will discuss the Eastern situation and will tell of the Church's work in Japan.

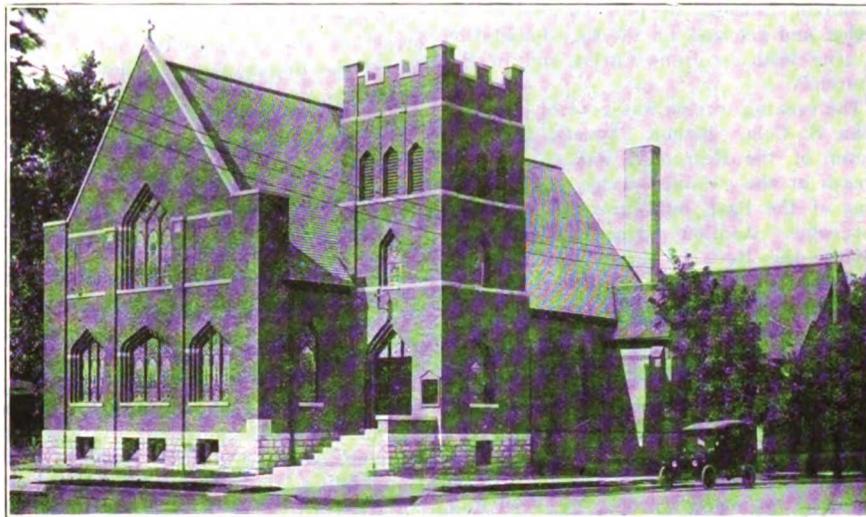
CLERICAL BROTHERHOOD

The clergy of the city are afforded many opportunities for fellowship. Among these are the weekly Monday morning meetings of the Clerical Brotherhood at the Church House. Last Monday the Irish Question, pro and con, was presented by the Rev. Frederick A. Warden.

On January 17th Director Ernest L. Trustin of the municipal government speaks on The Functions of a Municipal Welfare Department. On the following week, January 24th, Mr. A. G. Ridgeway will give Fifty Reasons Why America and Great Britain Must Rule the World. On January 31st Spiritual Healing will be presented by the Rev. Harry St. Clair Hathaway.

MISCELLANEOUS ITEMS

The Italian missions in Kensington was dedicated by Bishop Rhinelander on Sunday, January 16th. The mission will be known as St. Mary of the Annunciation. The Rev. Silvio Biagini is priest in charge.



CHURCH OF THE REDEEMER, ELGIN, ILL.

the women, who served luncheon every night.

This building of the parish house was a venture of faith. Only one pledge of \$50 was on hand when the work was begun.

The women then paid for the entire redecoration and carpeting of the church.

And after three weeks' use, the building was destroyed by fire.

The handsome new church is the result of the faith and self-sacrificing earnestness of this small congregation.

Two years ago the congregation, undaunted by their difficulties, and discouragements, pledged themselves to clear off the debt on the church and parish house, which amounted then to \$9,000. They commenced the drive which had its climax in the services of consecration held on Sunday, January 9th. Bishop Anderson officiated and preached at 11 o'clock. The rector acted as deacon at the celebration, and the Rev. L. B. Hastings as sub-deacon. John H. Houghton was senior acolyte. Mr. George W. Hancock, acting for the officers of the parish, presented the instrument of donation. The rector read the sentence of consecration, and delivered it to the Bishop, who completed the service.

In taking order for the consecration Bishop Anderson said:

"The Church of the Redeemer has set a high mark for the rest of us to follow. The people pride themselves that they have never failed in anything they have undertaken. The consecration of their church free from

ope's starving children because we have faith in Herbert Hoover to use the money rightfully.

"Not only charities and philanthropies depend upon faith, but business also depends upon faith, you will have no dealings with a man unless you are satisfied that he is honest and reliable. Credit is all a matter of faith. Family life is a matter of faith. Society is a matter of faith. According to the Bible, faith knows no limitations—it can move mountains. If you haven't got faith in each other, family life won't last a week. If you haven't got faith in God, the bottom drops out of everything.

"We live in a world of mystery. We look upon the past and are mystified. We cannot comprehend or understand the infinite years that have preceded us. The best and wisest of us live in a world of mystery. Yet I will gamble all I have upon Jesus Christ.

"As the body without the spirit is dead, so faith without works is dead also. If people have faith in Jesus Christ they will show it in their lives and practice. . . .

"During the reaction following the war, there has also been a moral reaction. During the war, I stood aloof when I heard men predicting what wonderful things the war would do for religion. War is hell. No good can be expected of it. It only serves to drag religion deeper into the mire."

Condemning the national politics of the last two years for the present condition of America, the Bishop said that never be-

fore in history had any nation suffered such degradation and debasement of high ideals.

"We entered the war with high ideals. On the high plane of those ideals we marched to victory. The fruits of the victory were there for the picking, and instead of picking them our political mirrors got to quibbling and squabbling while the world was bleeding.

"I have taken absolutely no part in the politics of the last two years. My conception of politics is as far above the politics of the last campaign as the Milky Way is above the stinking sewer.

"Business is less honest to-day. Business houses formerly conservative are now highly speculative. It has also been demonstrated that people are less reliable. The only way to remedy these conditions is to get back honesty and reliability. If we are plumbers, we must wipe joints clean. If we are carpenters, we must drive nails straight. If we are employers we must pay for an honest day's work, and if we are employees we must render an honest day's service.

"I am not lugubrious or blue but I believe that people must be awakened to the situation and highly resolve, like the great Abraham Lincoln, to pull themselves together and get back on the sure foundation of true faith in Jesus Christ and in His Church."

The evening service was read by the Rev. John S. Cole. Bishop Fawcett, a former rector of the Redeemer, was expected to preach at the evening service, on The Lessons of the Past, but unfortunately could not come. Another former rector of the parish, the Rev. J. H. Dennis, was the preacher. He congratulated the parish on its achievement.

The parish dinner was held on Thursday, January 13th. The Rev. Dr. Newell, who conducted the campaign to cancel the church debt, two years ago, and Bishop Griswold were speakers. The Rev. J. B. Martin brought the greetings of the Elgin ministerial association. A purse was given to the rector by the senior warden, Mr. Fred Roff, on behalf of the congregation.

On Sunday, January 16th at 11:00 A. M., the Suffragan Bishop administered Confirmation and preached. The climax of this service was the renewal of the baptismal vows, when the Bishop Coadjutor asked the questions of the baptismal covenant, and the congregation, all standing, responded in unison. In the evening the Bishop of Springfield delivered the closing message of the festival.

Many remember him as a devoted communicant of this parish, and the record of his father, Judge Sherwood, for many years senior warden, is written large in parish history.

WOMAN'S AUXILIARY AND CHURCH SERVICE LEAGUE

The latest meeting of the diocesan Woman's Auxiliary was held on January 12th in Washington Hall. The meeting marked an epoch in the history of the Auxiliary in this diocese, being the first meeting of the Church Service League in Chicago. Bishop Anderson, the chief speaker, answered the question, "What does the Church Service League mean?" As usual he gave a clear analysis and a forceful exposition. Miss Grace Lindley made a special trip from New York to tell of The Church Service League at Work. And Mrs. Herman Butler, president of the League in this diocese, told of the extent of local work. The Church Service League here includes the Church Periodical Club, the Daughters of the King, the Girls' Friendly Society, the Woman's Auxiliary, and "all women interested in service for others!"

The annual meeting of the Woman's Auxiliary will be held on January 27th, at St. James' Church, Chicago.

EPIPHANY'S RECTOR LECTURES ON LONDON

The Rev. Herbert W. Prince, rector of the Church of the Epiphany, has just completed a new lecture, London To-day: The Heart of an Empire, which he delivered for the first time on January 13th, before the West End Woman's Club. The lecture is illustrated with sixty-five splendid slides, many of them from pictures brought from England last summer by Mr. Prince, some as recent as the unveiling of the "Cenotoph", the National memorial to an unknown British soldier.

DEATH OF OLD EPIPHANY PARISHIONER

Mr. Alexander J. De Soland, a member of the Church of the Epiphany, Chicago, since 1912, died on December 15th and was buried on December 20th, at Graceland Cemetery. Mr. De Soland was a man of remarkable experience in Europe before coming to the United States in 1876. He was a native of Denmark, entering the army there and graduating from the military school at Copenhagen with the rank of lieutenant. He was in France at the outbreak of the Franco-Prussian war, and served the French General Clancy as aide-de-camp. On coming to this country, he became a railroad man, and spent the rest of his life in the state of Illinois. He was always active in the work of the Church, for some years senior warden at Trinity Church, Rock Island, and a delegate to the General Convention in 1901.

DEDICATION OF MEMORIAL TABLET AT WINNETKA

There was dedicated at Christ Church, Winnetka (Rev. E. A. Gerhard, rector), in the afternoon of the First Sunday after the Epiphany, a tablet in memory of Francis Stockbridge Houghteling, who was listed for many years with other members of the Houghteling family among the devoted communicants of the parish. Made by Gorham, it has the following inscription:

"With grateful thanks to God for the beloved memory of
FRANCIS STOCKBRIDGE HOUGHTELING
Who was born February 4th, 1882, and entered
into life eternal, October 18th, 1918."

DEATH OF REV. S. J. YUNDT

The death of the Rev. Samuel J. Yundt, rector of Grace Church, Galena, occurred on January 3rd, of heart failure. He was 77 years old. Bishop Anderson had the funeral service on January 4th at Galena, and was assisted by the Rev. F. E. Bernard of Freeport. After the service, the body was taken to Chippewa Falls, Wis., for burial. Mr. Yundt had been in the diocese of Chicago since 1888, coming from the diocese of Quincy. In June he would have celebrated the fiftieth anniversary of his ordination.

Mrs. Yundt died on December 23rd, only eleven days earlier than her husband.

H. B. GWYN.

DEATH OF REV. G. W. G. VAN WINKLE

THE REV. G. W. G. VAN WINKLE, a retired priest of the diocese of Montana, died in Columbus, in that diocese, on January 3rd.

George Washington Goss Van Winkle was born in Bergam county, N. J., in 1849, the son of Simeon and A. Margaret Van Winkle. Graduated from the General Theological Seminary, in 1873 he was ordered deacon by Bishop Huntington, and Bishop Odenheimer advanced him to the priesthood in 1874. He married Zerrella W. Pilkington

in 1874. He worked in New York and Pennsylvania in the earlier days of his ministry.

Funeral services and interment occurred on January 5th, Bishop Faber officiating, assisted by the Rev. F. B. Lewis, the Rev. C. P. Burnett, and Archdeacon Hooker.

PAROCHIAL MISSIONS

THE BISHOP and clergy of Nebraska conducted preaching missions in nearly thirty missions and parishes during October, with very evident usefulness in many places.

Archdeacon Webber on January 6th closed a mission in Trinity Church, Cranford, N. J. (Rev. Kenneth S. Martin, rector).

The Rev. Herbert Parrish commenced a six days' mission in St. Luke's Church, Roselle, N. J., the Rev. C. S. Wood, rector, on January 9th.

The Rev. W. M. Purce preached a well attended mission at St. Mark's Church, Anamosa, Iowa, from January 3rd to 9th.

The Rev. Fathers Huntington and Mayo, O.H.C., will conduct a mission in St. George's Church, Utica, N. Y., from February 24th to March 6th.

Canon Reade of St. Paul's Cathedral, Cincinnati, conducted a five days' preaching mission at St. James' Church, Cincinnati, beginning January 9th.

A parochial mission is being conducted at St. John's Church, Buffalo (Rev. Walter Lord) every day from January 10th to 23rd by the Rev. McVeigh Harrison and the Rev. R. J. Orum, both members of the Order of the Holy Cross.

The Bishop Suffragan of Western New York will conduct a mission at Grace Church, Buffalo (Rev. John Ward, rector) for one week beginning January 22nd.

CONFERENCE OF CHURCH WORKERS IN COLLEGES AND UNIVERSITIES

THE ANNUAL conference of Church workers in the large state and independent universities and colleges was held at the Edgewater Beach Hotel, Chicago, from January 10th to 12th. Sixty-two members were present, eight being Churchmen. Seven religious bodies were represented, and the members came from twenty-three institutions in twenty-two states. The matters discussed, vital to every college minister, ranged from matters of finance to recruiting for distinctly Church callings.

The devotions that opened each session were inspiring, showing the glory of the college pastor's lot. Amongst the leaders of these short services were two of our priests—the Rev. John M. Page and the Rev. Richard Read.

The Rev. Paul Micou, chairman of a commission to report on the connection between this and other conferences on and off of the Campus, suggested various means of conserving the results of the conference, and different ways in which they could be brought before members of the Churches.

A new commission appointed to study the Church dormitory problem includes three Churchmen, because it was felt that our Church had had most experience in this work.

Not the least important phase of the conference was the group meeting of Churchmen at lunch on Tuesday, when distinctly Church problems were discussed.

As it is felt that these conferences are of the greatest possible benefit, it has been

arranged to enlarge the group to include Church workers in state universities, colleges, and teachers' colleges, and independent schools like Harvard and Yale. As these types of institutions are more or less similar, the conference can add a considerable contribution to the solution of their problems.

The next meeting of this conference will be in Chicago in January 1922.

BISHOP McKIM IN CHARGE OF NEW DISTRICT

THE PRESIDING BISHOP has appointed the Bishop of Tokyo to be his substitute in episcopal charge of the new missionary district of Tohoku, Japan, until the vacancy is filled.

BISHOP ISRAEL'S LAST ILLNESS AND HIS FUNERAL

ABOUT TWO WEEKS before Christmas Bishop Israel was taken ill with what the doctors call "shingles", a very unpretentious title, to be sure—writes a correspondent—but a result of the breaking down of the nerves; or, as the physician put it, of "burning the candle at both ends"!

To his great disappointment Bishop Israel was not able to officiate in his Cathedral on Christmas Day, and shortly after became so seriously affected that all visitors were denied. He was removed to Hamot hospital on January 8th, where it was hoped he would be more amenable to doctor's orders, and at the same time have a nurse. His condition was normal up to early Sunday night, when his heart gave way, and a second attack followed the first in quick succession.

Dean Van Meter administered the Holy Communion to him on Monday morning. The Dean and Archdeacon Aigner were both present at the Bishop's death, and at the very last they said the prayer of committal and a blessing.

A preliminary service at the episcopal residence on Thursday, January 13th, was conducted by Bishop Whitehead, Dean Van Meter, and Archdeacon Aigner. Members of the Cathedral chapter were the active pallbearers. The body was conveyed to the Cathedral, where it lay in state until noon on Friday, the day of the funeral. A guard of honor composed of two clergymen and two soldier boys was on duty continuously. There were requiem celebrations on Thursday and Friday.

The burial office began at two o'clock with a procession through the Cathedral. The choir headed by a crucifer was followed by all the clergy of the diocese, visiting clergy, a representative of the Greek Church, and Bishops Garland, Ferris, Johnson of Colorado, Brent, Vincent, and Whitehead. The Rev. W. W. Ridgeway of the Cathedral was master of ceremonies. Bishop Garland said the sentences, Bishop Brent read the lessons, Bishop Vincent said the creed and prayers, Bishop Whitehead read the prayer of committal and gave the blessing. The procession, headed by a vested crucifer flanked on either side by a color bearer, took its way to the cemetery up the main street, the hearse surrounded by a military guard of honor from the veterans of foreign wars. Interment was in the Cathedral plot prepared some years ago as a burial place for the bishops of Erie, and where Bishop Israel's wife was the first to be buried. Bishop Ferris said prayers at the grave, Bishop Whitehead gave the committal and blessing. Bishop Brent, former chaplain-general of the American Expeditionary forces, read the ritual of the veterans of foreign wars, made a short address on the life and character of Bishop Israel, and

gave the final benediction. A firing squad from Billy Simpson Post gave a rifle salute over the grave, and a bugler of the Legion blew taps.

The bishops and other clergy gathered in the chapter house after the burial and passed the memorial minute which may be found in the obituary column.

Bishop Israel was greatly beloved throughout his diocese. In the city of Erie he was identified with many charitable and other organizations and his gentle and engaging disposition had made friends among all sorts and conditions, as was mutely attested by the great multitude unable to get into the Cathedral which lined the streets as the procession passed along.

HELP NEEDED AT KEY WEST

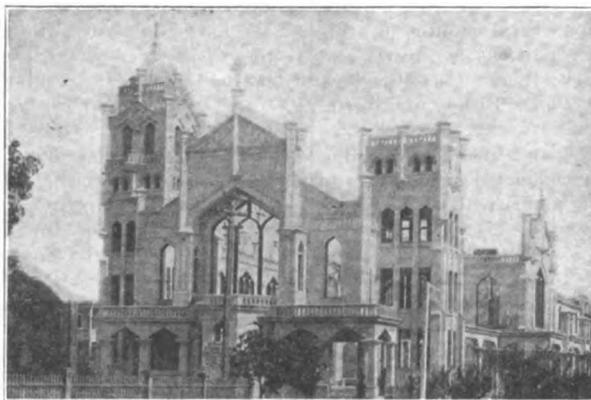
HELP IS NEEDED for St. Paul's Church, Key West, Fla. The beautiful church building is shown in the accompanying illustration. Some months ago the edifice was damaged by a hurricane to the extent

and deep devotional insight, sang with a freedom and joy which reflected itself in the attitude of the congregation.

Dean Rogers made the address of welcome, sympathetically noting the value of the occasion in breaking down estrangements, when differences would no longer divide but by their very existence—generously regarded—contribute points of interest and contact.

The Rev. Demetri Darin, rector of All Saints' Russian Church, delivered an address of congratulation in both English and Russian. It was a thrilling moment when laying aside the language of his adoption—which he speaks fluently—he spoke to his own Russian people, pointing hopefully to the time when not only Orthodox and Anglicans but all Christian people might be united once more in visible and living brotherhood. Mr. Geronimos, former president of the Greek community of Detroit, spoke in English both to and on behalf of his people.

Bishop Williams made the closing address. Referring to the world-wide movement



ST. PAUL'S CHURCH, KEY WEST, FLA.

of some \$10,000. The local congregation has not been able to bear the expense, and about \$8,000 is needed. The church will then be out of debt and will be consecrated. The rector is the Rev. C. R. D. Crittenton.

The importance of work at Key West will be readily understood. A new tourist hotel with 400 rooms was opened January 1st.

UNION SERVICE WITH THE ORTHODOX OF DETROIT

ON THE afternoon of Sunday, January 2nd, St. Paul's Cathedral, Detroit, was crowded to the doors, the congregation overflowing behind the choir stalls and filling transept and chapel, in response to the Bishop's invitation to clergy and congregations of the Eastern Churches to join in a service of intercession.

The service opened with a procession, the crucifer and choir being followed first by the Anglican clergy, next by clergy from the three Russian, the Greek, the Carpathian Russian, and the Syrian Orthodox Church. The Archimandrite of the Greek Church accompanied the Dean of the Cathedral, followed by the Bishop of the diocese. The Orthodox clergy, in festival vestments, occupying the sanctuary, the candles being lighted on the altar, proceeded to celebration of the Great Vespers of the Russian Church. Copies of the service translated into English, from Miss Isabel Hapgood's service book, were in the hands of the congregation. The entire congregation remained standing, after the manner of the Orthodox, during the whole time of Vespers. It is impossible to speak of the beauty of the singing. The choir, in the hands of a Church musician of great skill

towards fellowship, he showed how this was affecting the Church. Many voices were calling for Christian reunion, seeing in it the basis and hope for all other fellowships. This work was accomplishing itself by two methods. There was the method of formal and constitutional approach. This was the method of conferences, of the discussion of "positions" restoring unity from the outside. There was the even more necessary work, restoring unity from the inside, of restoring living, personal fellowship. This service was an instance of the latter method of approach.

The service was planned on behalf of the Christian Americanization work of the diocesan Department of Religious Education, of which the Rev. Wm. L. Torrance is chairman, he acting as master of ceremonies.

THE BROTHERHOOD AND THE MINISTRY

IT IS generally conceded that there is a great dearth of candidates for the sacred ministry. The Brotherhood of St. Andrew, always responding loyally to calls for any special service, considers that the situation is one in which the laity are or should be even more interested than the bishops and clergy, for it affects them first.

The Brotherhood now purposes through its diocesan and local assemblies to organize sixty or more meetings for men and older boys on the afternoon or evening of Washington's Birthday, and the directors of chapters, as well as other Churchmen in localities where there are no assemblies, are invited to join in the plan. At these meetings able speakers will present a definite and ringing call to the ministry.

An endeavor will be made to have large

numbers of young men attend, and cards will be distributed among them, to be signed by those taking special interest. The names, addresses, and ages thus secured will be sent to the Department of Religious Education and to the Committee on Recruiting Men for the Ministry. The Brotherhood desires to place itself in this plan readily at the disposal of the bishops and to cooperate cordially with the clergy and laity.

Details of these meetings will be left largely to the committee in charge at each centre; but they should include a direct presentation of the call to the ministry by a special preacher; intercessory prayer that suitable candidates may present themselves; and also a conference (whose chairman shall be a clergyman) where full discussion may take place.

It is the wish of the Brotherhood as an organization to be as useful as possible in this plan; but it is also hoped that general interest will greatly overflow the membership of the Brotherhood.

BISHOP OVERS BACK TO AFRICA

AFTER SPENDING several months in this country telling of conditions in Liberia and the Church's work there, the Rt. Rev. William H. Overs, Ph.D., Bishop of Liberia, sailed for Africa on Saturday, January 15th, going by way of England. On the preceding day Bishop Gailor conducted a special farewell service in the Church Missions House chapel, with celebration of the Holy Communion.

Miss Lois M. Ford, of St. John's parish, York, Pa., appointed a missionary to Liberia, sailed on the same ship with Bishop Overs.

FINANCING THE WORLD CONFERENCE

THE PRELIMINARY Conference held at Geneva last August in preparation for the World Conference on Faith and Order, appointed a continuation committee, charged with furthering the movement and preparing for even greater conference.

Almost all the expense of the World Conference movement and of the meeting at Geneva has been met by the gifts of two Americans, father and son. But it is not well that a world movement should be so supported.

The continuation committee has been provided with money to begin its work. It remained in session at Geneva for a few days to plan and start its work, but can make only tentative efforts until it is assured of money equal to its task. It is estimated that \$60,000 will be needed from the start, and that, when the time comes for the first session of the World Conference, that sum will need to be multiplied.

Immediate and generous gifts are therefore asked, in the hope that every Church in every land, however distressed, will wish to have some share in this great undertaking. Bishop Brent, chairman of the committee, and Robert H. Gardiner, its secretary, have sent out a letter of appeal.

BISHOP BRENT CHARACTERIZES CELLAR-SALOONISTS

BISHOP BRENT spoke at a watch-night service in St. Paul's Church, Buffalo, N. Y. Referring to those whose wealth has enabled them to "stock up" on intoxicants, contrary to the spirit of the prohibition amendment, the Bishop said:

"Because of their privileged position in society and the unequal administration of justice these people can do, and do, that

which brings their companions in transgression, the bootlegger and his victim, into the criminal court. They are a liability to the community and not an asset. They are promoters of crime and disloyal citizens, contributing to the forces that aim to destroy the commonwealth.

"An enlightened conscience ought to recognize this uncomfortable truth without outside prompting, but the thoughtlessness of youth, social degeneracy, and the self-excusing spirit of privilege blind men to the gravity of their offense. There is much apprehension on our part over the crimes of violence on persons and property that are increasingly prevalent. Merely to save our self-respect and prevent our being hypocrites, if from no higher motive, it is essential that we who inveigh against crime should not be in the criminal class."

HIGH LIGHTS IN THE MISSION FIELD

DR. CLAUDE M. LEE, physician in charge of St. Andrew's Hospital, Wusih, China, has an encouraging report about present conditions and future outlook:

"We have got the hospital organization in better condition than ever before and have a nursing school, with regular classes, going. We are training nurses for our own use only, yet they are getting a course of instruction which will enable them to take the China Nurses' Association examinations. The laboratory is in good shape and we do considerable work for the Chinese doctors in town who practise foreign medicine. Our inpatients this year will not show much of an increase because we have not the room to take in more; but we are doing twice as much surgery this year and are finding it much easier to get patients to consent to urgent abdominal operations."

St. Andrew's is the only foreign Hospital in a city of fully 300,000 people. Even with that condition, Wusih is widely recognized as one of the most progressive cities in Central China. Dr. Lee has as his assistant Dr. Walter H. J. Pott, son of Dr. Pott of St. John's University. Both are eager for the Church to provide funds that will make decided enlargement of the hospital work possible.

Bishop Graves and the staff of medical missionaries in Shanghai are gradually developing plans for amalgamation of St. Luke's Hospital for men and St. Elizabeth's for women, hoping in the near future to build one large hospital. Probably not less than \$1,000,000 will be needed to carry out the plan in full. An initial gift of \$10,000 has just been made by an American layman.

Nearly fifty years ago our pioneer missionaries in Osaka, Japan, bought a piece of property in a section that has developed very largely along business lines, and become entirely unsuitable for St. Barnabas' Hospital, long associated with the name of Dr. Henry Luning, our first, and for many years our only, medical missionary in Japan. The property has recently been sold at a greatly advanced price, larger than the total amount originally paid for the site, for all buildings the Church has ever erected in Osaka, and for maintaining all our missionaries who have ever worked in Osaka. A new site has been purchased and buildings will be erected in the near future for a comparatively small but thoroughly equipped and well administered institution. Dr. J. A. McSparran who went out about three years ago to take charge of medical work in Osaka, is returning to this country to study the latest developments in hospital construction.

Evangelistic work in the district of Kyoto in 1920 was more encouraging than ever.

Bishop Tucker says early in 1920 "our lay people started a forward movement. They are keeping it up vigorously. We have had over 100% more confirmations this year than we had last. This is remarkable when one considers how much there has been in the political and international situation to create obstacles for Christian work."

RESIGNATION OF DEAN POTTER

THE VERY REV. LESLIE F. POTTER, for two years Dean of St. Mark's Pro-Cathedral, Grand Rapids, Mich., has tendered his resignation. Under the terms of the dissolution he remains in office till July 1st, and will then receive an honorarium of \$2,400, with the use of the rectory during the summer. Dean Potter came to St. Mark's on January 1, 1919, from St. Simon's, Chicago, with which he had been connected since 1913. During his administration St. Mark's has enjoyed a steady growth both spiritually and in numbers. He has been deputy to four General Conventions and has served in other positions of responsibility and honor. Plans for the future of the Dean and the parish have not been announced.

DEATH OF REV. W. F. LIVINGSTON

THE REV. WILLIAM F. LIVINGSTON, for twenty-seven years rector of St. Matthew's Church, Hallowell, Maine, is dead after three years' illness. He was born in Sivas, Turkey, on July 5, 1862, the son of a Congregational missionary, William Livingston, and Martha Evarts (Tracy) Livingston. He received his degree at Williams College, class of 1884, and was a member of the Zeta Psi fraternity. He was graduated from Hartford Theological Seminary in 1887, took a graduate course at Union Theological Seminary, and was ordained deacon in 1893, and priest at St. Mark's Church, Augusta, Maine, in 1894, by the Rt. Rev. Henry A. Neely, then Bishop of Maine.

He at once assumed duties as rector of St. Matthew's Church, Hallowell. Later, for many years, he had charge of the mission at Richmond, and when the chapel of St. Barnabas on the east side of the Kennebec River, at Augusta, was organized, he was placed in charge of it. Mr. Livingston was active in other ways in the diocese, serving as secretary from 1906 to 1917, and for about fifteen years he was assistant state librarian.

Mr. Livingston contributed to current magazines, chiefly on historical and genealogical subjects, and was considered an authority on data connected with the Putnam family. His story of *The Homes and Haunts of Israel Putnam* appeared in 1891. He was a descendant of General Putnam.

In December 1890, Mr. Livingston married Margaret V. Farrington, daughter of Colonel E. C. Farrington of Fryeburg. She died in 1914. He leaves one daughter, Margaret Livingston, of Boston; a sister, Alice Livingston, of Lynnfield Centre, and a brother, Stephen Tracy Livingston, of Thompson, Conn.

DEATH OF REV. C. E. JONES

THE REV. CARLOS E. JONES, late rector of Iron River and Crystal Falls, Michigan, died at the home of his parents in Independence, Iowa, on January 13th, death being due to heart failure. Mr. Jones was graduated from Trinity College, Hartford, and the Berkeley Divinity School, was ordained to the priesthood in 1908, and served as rector at Lamar, Iowa, and Wauwatosa,

Wis., and as curate at St. Mark's, New Britain, and St. Stephen's Providence, R. I. At the latter place he was priest in charge for several months after the resignation of Dr. Fiske.

Funeral services were held from St. James' Church, Independence, on January 17th.

BISHOP McCORMICK AGAIN RE-APPOINTED TO STATE OFFICE

THE BISHOP of Western Michigan has been reappointed by Governor Groesbeck as a member of the Michigan State Board of Corrections and Charities. Bishop McCormick's original appointment came from Governor Osborn, and at the expiration of his first term he was re-appointed for eight years by Governor Ferris, and the present renewal on the part of the recently inaugurated Governor is for another full term of eight years.

For the last ten years, in which the Bishop has served as chairman, the activities of the board have been extended in many directions and its efficiency has been greatly developed.

WITH THE DEPARTMENT OF MISSIONS

AT ITS meeting on January 11th, the Department of Missions received a message from the Bishop of Western Missouri announcing that, beginning with January 1st, the diocese would prosecute its diocesan missionary work without aid. The Department adopted a message of congratulation. Western Michigan took similar action a few months ago.

Provision was made for certain property payments in Porto Rico and the Virgin Islands. In the latter case, the payment was made to reimburse the diocese of Antigua for gifts made in years past by the English missionary societies "on condition that the property should be for use of the Church of England". In view of the fact that jurisdiction in the Virgin Islands has now been transferred to the Church in the United States, it was deemed proper that the diocese of Antigua should be reimbursed in the amount of £160.

Bishop Huntington outlined a plan for a simple summer school for Chinese teachers of elementary boys' schools. This plan was approved. The Executive Secretary will endeavor to secure \$200 in special gifts to meet the expense.

Bishop Graves was authorized to erect a residence for Chinese clergymen at Zangzok and steps were taken to provide payment for land already secured upon which to erect a church and a school, the gift of Mr. and Mrs. Mortimer Matthews of Southern Ohio.

With great regret, the Department accepted the resignation of Miss Steva L. Dodson as a member of the staff of the district of Shanghai. Miss Dodson has served with rare ability for 32 years. The Department adopted the following minute: "The Department of Missions having learned from Bishop Graves of the retirement of Miss Steva L. Dodson as principal of St. Mary's Hall, Shanghai, records its admiration of and gratitude for Miss Dodson's long, devoted, and successful service on behalf of the young women of China. To her patience, high standards, and executive ability the present St. Mary's is chiefly due. The Department of Missions believes that the Church in the United States can best show its appreciation of Miss Dodson's self-denying and useful life in China by speedily giving St. Mary's Hall the new equipment

it needs. The Department will endeavor to urge this upon the Church."

The Department expressed approval of the endeavor to make the medical school of St. John's University the basis for a union medical school through which the medical candidates of a number of mission boards whose work is in the lower Yangtse valley might receive proper training. St. John's is the oldest medical school in China, with a long and honorable list of graduates. It had expected to retire from the field within the next year or two as all other medical schools there have already done, because of the announced plans of the China Medical Board to establish a great school and hospital in Shanghai. The recent decision of the board to abandon its plan makes it necessary for St. John's to go on. Bishop Graves, Dr. Pott, and our physicians connected with the medical school and with St. Luke's and St. Elizabeth's hospitals, recognizing that it would be difficult if not impossible for our own mission to meet fully the growing requirements, raised the question whether it would be practicable to invite other missions to join in establishing and maintaining a union medical school.

Preliminary consideration was given to plans to observe the centennial of the Domestic and Foreign Missionary Society in the autumn of this year. These plans include publication of a Centennial History, production of a historical moving picture film, and preparation of a pageant and a centennial celebration in every parish and mission, probably on Sunday, October 30th. For such meetings it is proposed to provide a form of service and data for a historical address; and, that the commemoration may be accompanied by some permanent achievement, to try to enroll at least 100 new missionaries before the end of 1922. Probably also, endeavor will be made to secure funds to complete a number of important building enterprises, with the understanding that each building will contain a tablet, citing its erection as a part of the celebration of the centennial. The Department approved of tentative plans and adopted a recommendation requesting the Council to make adequate appropriation.

The Department learned of the death of the Rev. Ching Chang Wu of the district of Shanghai. Mr. Wu, one of the earlier generation of Chinese clergy, like many others who have served faithfully in the ministry in China, was led to become a Christian as a boy in the school established in Shanghai and for many years directed by Miss Lydia Mary Fay. He received his academic education at St. John's University and its theological department. After serving in various stations, he was transferred to the important city of Zangzok and for a number of years was efficient associate of the Rev. R. C. Wilson.

The Department gave some consideration to the work among the negroes of the South and plans for greater unification of its administration, and more adequate support.

Miss Gertrude Lester has been appointed missionary teacher in the Cathedral School, Havana. Some years ago, Miss Lester served as a missionary at Guantanamo. Later she became connected with one of the sugar plantations in southern Cuba where her work was under the direction of the Bishop of Cuba though her support was provided by the plantation company. Miss Lester now returns to her former connection as a regular member of the mission staff.

The Department of Missions has accepted the resignation of the Rev. Thomas C. Henningsen as a member of the Philippine mission. He went to the field in 1916.

At the request of Bishop Graves, Mr.

Illuminated Book Plate

A BEAUTIFUL FRONTISPIECE with your name and ornamentation illuminated in gold and colors, for your Bible, Prayerbook or Hymnal. Send for Sample. CARLE H. SCHAFER STUDIOS, Niles, Mich.

THE SPIRIT OF MISSIONS

Is the logical point of contact between the Church at home and our army of workers in the field. If you are not already a subscriber, the present issue is a good one with which to begin; if you are a regular reader, be a missionary yourself and make it known to others in your parish.

THE SPIRIT OF MISSIONS

"The Best Missionary Magazine Published" 281 Fourth Avenue, New York City

Church Music

By A. S. DUNCAN-JONES, M.A., Perpetual Curate of St. Mary the Virgin, Primrose Hill, London. Cloth, \$1.35. Postage about 10 cts.

This is the latest volume in the Handbooks of Catholic Faith and Practice, Second Series. It is intended as a work of practical assistance to "the parish priest who is conscious of his responsibility but who realizes that he is handling a delicate and thorny matter." It is "a humble contribution" in that "hinterland of disputable ground" between priest and choir-master, the choice of music. It is eminently practical.

Contents: Foreword—Of Music in Church—Of Catholic Music—Of National Music—Of Clergy, Choir, and People—Last Word.

Check up on the other volumes of this valuable series. Every Churchly library should have a good selection of them.

Handbooks of Catholic Faith and Practice

Edited by the Rev. W. J. SPARROW SIMPSON, D.D.

SECOND SERIES

The Eucharistic Sacrifice. By the Rev. Darwell Stone, D.D. \$1.40.

Broad Church Theology: Its Limitations and Defects. By the Rev. W. J. Sparrow Simpson, D.D. \$1.35.

FIRST SERIES

EACH VOLUME \$1.15.

Reunion. By the Rev. S. L. Ollard.

The Missionary Question. A General Survey. By the Rev. M. R. Newbolt.

The Virgin Birth of Our Lord. By the Rev. Leonard Prestige.

The Episcopate and the Reformation. By the Rev. Professor J. P. Whitney, B.D.

The Place of the Latt in the Church. By W. J. Sparrow Simpson, G. Bayfield Roberts, Gordon Crosse, N. P. Williams.

The Place of Women in the Church. A series of papers as follows: The Teaching of St. Paul as to the Position of Women, Rev. Canon Goudge; Ministrations of Women in Church, Rev. Dr. Darwell Stone; The Ministry of Women and the Tradition of the Church, Rev. Dr. W. J. Sparrow Simpson; The Claim of the Priesthood for Women, Lady Henry Somerset; The Ordination of Women, Geraldine E. Hodgson; The Medical Ministry of Women, Mary Scharlieb, M.D.; The Religious Life for Women, Mrs. Romanes; Younger Women and the Church, Miss E. K. Sanders.

Catholic or Roman Catholic. By the Rev. T. J. Hardy, M.A.

Conscience of Sin: Six Lenten Sermons. By the Rev. T. A. Lacey, M.A.

Defects in English Religion. By the Rev. J. N. Figgis, D.D.

Recent French Tendencies. By the Rev. G. C. Rawlinson, M.A.

The Prayer of Consecration. By the Rev. W. J. Sparrow Simpson, D.D.

The Reserved Sacrament. By the Rev. Darwell Stone, D.D.

The Sacrament of Penance. By the Rev. H. U. Whelpton, M.A.

MOREHOUSE PUBLISHING CO.

1801-1811 Fond du Lac Avenue MILWAUKEE, WIS.

Robert A. Magill has been appointed missionary in the district of Shanghai for evangelistic work. Mr. Magill is now a student at the Theological Seminary, is to be ordained to the diaconate in June as a candidate from the diocese of Virginia, and will sail for China late in the summer.

BEQUESTS

ST. ANDREW'S CHURCH, Onondaga Valley, N. Y., recently received a legacy of nearly \$8,000 from the late Mrs. Reed. This has been added to the church building fund.

A BEQUEST of \$1,000 has been made for the sustenance fund of St. Mary's Church, Blair, Neb. (Rev. E. A. Marsh, rector).

MISS NITA BEMENT of Wymore, Neb., has bequeathed \$1,000 to Bishop Shayler for such work as he shall determine; \$500 to St. Luke's Church, Wymore, Neb., and \$500 to the Bishop Clarkson Memorial Hospital at Omaha.

MEMORIALS AND GIFTS

ALL SAINTS' CHURCH, Fulton, N. Y., received at Christmas a solid silver paten, given by Frank Betts and family in memory of his wife, Mrs. Inez Betts.

AT THE early Eucharist on the First Sunday after the Epiphany in St. Thomas' Church, Hamilton, N. Y. (Rev. Samuel F. Burhans, rector), a pair of Eucharistic candlesticks was blessed as a gift by the children of Morrell J. Kinney, in memory of a loving father.

ON SUNDAY, January 9th, a walnut alms basin was dedicated in St. Luke's Church, Columbus, N. J., by the rector, the Rev. Charles A. Behringer. The gift is from Richard H. Page, Mrs. William W. Smith, and Miss Elizabeth B. Page, in memory of their parents, Richard Henry Page, M.D., and Elizabeth French Page.

LATE GIFTS to St. John's Church, Cornwall, N. Y., included a carved oak litany desk, given by Mrs. H. L. Winter, in memory of her father and mother, and the material for a purple altar frontal, worked by Miss Marie Taylor; a gold embossed Prayer Book, given by Mr. and Mrs. Fred Leach, in memory of their son George Leach; and a white altar frontal, given by another communicant.

AT THE midnight service on Christmas day in St. Stephen's Church, Escanaba, Mich. (Rev. A. I. Ernest Boss, rector), the rector blessed two brass altar vases, presented to the church by St. Catherine's Guild: two brass alms basins, presented by the Church school; two cruets, the gift of the altar guild; and a silver bread box, the gift of Mr. and Mrs. F. C. Barnhart.

ALBANY

RICHARD H. NELSON, D.D., Bishop

Anniversary Observance

JANUARY 6th marked the fifteenth anniversary of the rectorship of the Rev. Roeliff H. Brooks at St. Paul's Church, Albany. The wardens and vestrymen held a reception for the rector and his wife in the parish house. In token of appreciation the parishioners presented Mr. Brooks with a silver loving cup filled with gold coins.

CENTRAL NEW YORK

CHARLES T. OLMSTED, D.D., Bishop
CHARLES FISKE, D.D., Bp. Coadj.

Greeks and Russians Make Communion at Fulton Church—Bishop Fiske on A Priest's Reading—Woman's Auxiliary

AT ALL SAINTS' CHURCH, Fulton (Rev. George C. Gruman, rector), the midnight Eucharist on Christmas Eve was attended by a large number of Greeks and Russians, who, by special authorization of their bishop, made their Communion. Their presence resulted in the largest number of communions in the history of the parish. Largely as the fruit of a three day sale by the women of the parish, but aided by special contributions, \$1,000 was paid to reduce the mortgage.

BISHOP FISKE at the January meeting of the Syracuse clericus gave a helpful and suggestive address on A Priest's Reading. He urged the great necessity of study and gave a suggestive list of books, especially urging a serious pre-Lenten self-examination as to Bible reading and study.

THE CHILDREN of Emmanuel Sunday School, East Syracuse (Rev. J. F. Root, deacon in charge), presented a Christmas cantata in the parish house, the first public use of the building, which has not yet been dedicated. The girls' club of the parish has made a first payment of \$50 on a new piano. The parish has resolved on a new departure and will send no statements to parishioners. If a man's conscience will allow him to default it is felt that sending him a bill will be of little avail.

THE WOMAN'S AUXILIARY of the second district at their annual meeting in Grace Church, Utica, on January 7th, elected Miss Rosalie Meyer president and Miss Clara Shippy, secretary. Mrs. Goodale, diocesan president, gave an address. The report showed \$1,100 raised by the district, beside \$269.71 for the U. T. O., and thirty boxes valued at \$1,694.30 sent to the Rutherford Associated Missions in North Carolina.

THE REV. T. RAYMOND JONES is resigning the rectorship of St. Paul's parish, Endicott, held for several years in conjunction with that of All Saints', Johnson City. The Endicott parish has become self-supporting and the Rev. Roderic Pierce, curate under Mr. Jones, will be advanced to the rectorship, with an increase of \$300 in salary. The year has been marked by extension of the work of the parish aid society, development of a troop of Boy Scouts, organization of a vested boys' choir, completion of a rectory, improvement of parish buildings and grounds, and installation of a pipe organ. This is the fourth mission parish to attain self-support in the past two years.

A REUNION service for those confirmed in Trinity Church, Utica, or at St. Paul's Chapel, Deerfield, under the rector of Trinity, was held on Sunday, January 9th, to form a Trinity Confirmation Association with object akin to that of a college alumni association.

CONNECTICUT

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

Knights of Washington

THE ANNUAL CONVENTION of the Knights of Washington will be held at All Saints' Church, Meriden, on February 22nd.

DALLAS

ALEXANDER C. GARRETT, D.D., Bishop
HARRY T. MOORE, D.D., Bp. Coadj.

Portrait of Bishop Garrett

AT ST. ANDREW'S CHURCH, Fort Worth, before the annual parish meeting on Jan-

Heaton, Butler & Bayne Glass Stainers

By Appointment to the Late
King Edward VII

Stained Glass Mosaics
Church Decorations
Memorial Brasses, etc.

Designs and Estimates on application to
Heaton, Butler & Bayne (N. Y.), Ltd.
437 Fifth Ave., Knabe Building, N. Y.

SPAULDING & CO.

Representing the Gorham Co.'s
Ecclesiastical Department

Church Furnishings

In Gold, Silver, Bronze, and Brass
Memorial Windows and Work in
Marble and Wood given Special
Attention

Send for Our New Catalogue

Michigan Ave. and Van Buren St.
CHICAGO

THE WITNESS

A National Church Weekly

Edited by

Bishop Irving P. Johnson

Not glossed paper, but all of the important news,
an article or two, and a Johnson editorial for \$1.50 a
year. Special club rates.

"The most for the least money"

Address: CIRCULATION

6219 Cottage Grove Avenue, Chicago

MÖLLER PIPE ORGANS

The highest grade instruments. In twenty-seven hundred churches. Every organ designed and built for the church and service for which it is to be used. References: St. Bartholomew's, New York, United States Military Academy, West Point, New York, or any other church using the Möller Organ. Booklet on request.

M. P. MÖLLER, Esq., Esq., Esq., Esq.

KIMBALL PIPE ORGANS

Have been built in hundreds
of the prominent churches
throughout the United States

Every phase of organ building is given the most careful consideration. Correspondence invited.

W. W. KIMBALL COMPANY
Established 1857 Kimball Hall, CHICAGO
Eastern Office: 507 5th Ave., N. Y.

Memorial Windows

When the noble craft known as Stained Glass is before you for consideration, you will be greatly interested in seeing photographs of my recent windows—Some of them are in the form of color-photographic transparencies.

Charles J. Cornick New Britain, Ct.

Beautiful MEMORIAL TABLETS

in untarnishable Brass and Bronze are designed and executed by F. OSBORNE & CO. Ltd., 27, Eastcastle St., LONDON W. 1, ENGLAND.

Send for Booklet 56

ALTAR ORNAMENTS of finest craftsmanship.

uary 10th, Mrs. C. O. Harper presented to the Church a large radiotone portrait of the venerable Bishop Garrett, now in his 89th year, blind, and in the forty-seventh year of his episcopate. An excellent likeness of the Bishop in his robes from a recent sitting, is etched in 14-carat gold on a steel plate, mounted on a tablet frame of genuine mahogany with a name plate of solid gold beneath. The rector, the Rev. E. H. Eckel, accepted this gift on behalf of vestry and parishioners.

EAST CAROLINA

THOMAS C. DARST, D.D., Bishop

Nation-wide Campaign—The Bishop's Anniversary—Church School Institutes

THE DIOCESE finished its first year of the Nation-wide Campaign by paying in \$70,000 of its \$81,000 pledge to the diocesan treasurer. The eastern part of North Carolina has suffered severely this fall owing to the low price of farm products. This accounts in large measure for the shortage, but it is believed that the pledges will ultimately be paid in full. At the request of the Presiding Bishop and Council, Bishop Darst will spend February in Rhode Island and Western Massachusetts speaking for the Nation-wide Campaign.

ON THE EPIPHANY Bishop Darst's sixth anniversary was commemorated at a service in St. James' Church, Wilmington, all the city clergy and congregations taking part.

THE DEPARTMENT OF RELIGIOUS EDUCATION is planning two Church school institutes for January—a four-day institute beginning on the 18th—at St. James' Church, Wilmington, and one beginning on the 25th at St. Peter's Church, Washington. Miss Mabel Lee Cooper, a provincial worker, will assist in these institutes. All of the clergy and many delegates from the parishes will attend. The Rev. George W. Day, D.C.L., and the Rev. A. M. Blackford, chairman and secretary of the Department of Religious Education, have been the moving spirits in this plan for betterment of the Church schools.

IOWA

THEODORE N. MORRISON, D.D., Bishop
HARRY S. LONGLEY, D.D., Bp. Coadj.

A Preaching Mission—Illness of Dean Hare—Proposed Federation of Churches

TRINITY CHURCH, Iowa City, will have a week's preaching mission conducted by Bishop Remington of South Dakota, following his visit to the State University on January 16th. Professor Charles Robbins, at a Sunday morning class for students in Trinity Church, will give a course on Christianity and Current Social Problems.

DEAN HARE of Trinity Cathedral, Davenport, has been very ill for some weeks and is not expected to resume his pastoral duties for some time.

IN A letter to the clergy of the diocese, Bishop Morrison has expressed himself freely concerning the proposed Federation of Churches for Iowa and commended the programme for its organization in Des Moines on January 17th and 18th.

"Of course," writes the Bishop, "you understand the difficulties we labor under when seeking cooperation with the Church Federation. We must be loyal to the Church to which we belong, to her order, ministry, and sacraments, but we certainly stand necessarily and inevitably related to other Christian bodies. . . . I am in sympathy with the aims and, so far as I am informed, with the method of cooperation proposed."

KANSAS

JAMES WISE, D.D., Bishop

A Community Farewell

A COMMUNITY DINNER given under the auspices of the chamber of commerce was a striking demonstration of Emporia's regard for the Rev. Carl W. Nau, who succeeds Bishop-elect Mize as rector of St. Paul's Church, Kansas City, Kansas. All creeds and classes were represented. Said the Emporia Gazette:

"Carl Nau served his community from five different angles. He served his Church and congregation. He worked in the ministerial association to help all the Churches of the town. He was chaplain of the American Legion. He helped the soldiers at home and abroad as chairman of the county Red Cross, and as a member of the board of education he served the children of the town."

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

An Honored Parishioner

GRACE CHURCH PARISH, Jamaica, on December 28th, kept the 80th birthday of one of its members, Col. William S. Cogswell. He has been a vestryman for over forty-five years, and in 1882 was elected warden. Since 1880 he has attended every diocesan convention, and has been a deputy to every General Convention since 1907. Since formation of the Second Province he has been a delegate at every synod. Vestrymen and others gave him a gold-headed cane and a set of resolutions on his anniversary.

MILWAUKEE

WILLIAM W. WEBB, D.D., Bishop

Sisters of St. Mary—Nation-wide Campaign

THE NATION-WIDE COMMITTEE in the diocese, meeting last week, elected Mr. Fred C. Best, of the First Wisconsin Trust Co., diocesan treasurer of the fund in place of Mr. Robert Camp, resigned. Reports from all parts of the diocese indicate a probable annual income of about \$66,000 for Nation-wide and diocesan purposes, distributed about equally between them in the proportion determined in advance.

ON FRIDAY of last week, at the convent of the Sisters of St. Mary, Kenosha, the Bishop of Milwaukee installed Sister Mary Sylvia as Mother Provincial for the Western province. Sister Mary Sylvia comes from work in the Philippines and succeeds Sister Mary Maud, whose continued illness compels her to retire. Sister Celestine will have charge of Kemper Hall.

MISSISSIPPI

THEODORE D. BRATTON, D.D., Bishop
WM. MERCER GREEN, D.D., Bp. Coadj.

Diocesan Council—Boy Scouts—Reception to Bishop and Mrs. Green

THE COUNCIL of the diocese meets on January 18th and 19th in St. Andrew's parish, Jackson, instead of in St. Stephen's parish, Indianola, as appointed, the Bishop having changed the place of assembly because present conditions in the Delta render a meeting there inadvisable.

THE BISHOP COADJUTOR held a mission of several days' duration at Tupelo early in January.

BOY SCOUT TROOP No. 1, of St. Andrew's parish, Jackson, January 12th entertained Troop No. 5 of a leading Methodist congregation, and Troop No. 6, of St. Peter's



CHURCH VESTMENTS

Cassocks, Surplices, Stoles

EMBROIDERIES

Silks, Cloths, Fringes

CLERICAL SUITS

Hats, Rabats, Collars

COX SONS & VINING

72 Madison Ave., New York



MENEELY BELL CO.

TROY, N.Y.

AND

190 BROADWAY, NEW YORK

BELLS

Memorial Bells

A SPECIALTY
Have Supplied 32,000

McShane's

CHURCH
CHIME
PEAL Bells

McSHANE
BELL FOUNDRY CO.

Baltimore, Md., U.S.A. ESTABLISHED 1856



**Church Furnishings
in Gold, Silver, and Brass**

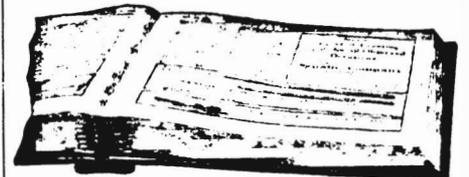
**CHURCH and
CHANCEL
FURNITURE**

Write for Catalogue
For Episcopal Churches

W. & E. SCHMIDT CO.

308 Third Street

MILWAUKEE, WIS.



**File Your Copies of
THE LIVING CHURCH**

and other papers or magazines, in the new

Slip-in Binder

Holds from one to twenty-six copies securely, and every copy and page opens out perfectly flat as shown above.

No Punching Necessary

Papers can be taken out instantly at any point without disturbing the others.

Made in black book cloth, with heavy black canvas on the back for extra strength.

Name of paper lettered in gold without extra charge.

PRICE \$1.50 POSTPAID

CENTRAL SUPPLY CO
GARY & FRONT STS. WHEATON, ILL.

Roman Catholic parish. The boys, at any rate, find it quite possible to "get together".

CHURCH PEOPLE in Meridian during Christmas week tendered Bishop and Mrs. Green a reception largely attended by parishioners and others. Meridian is happy in the return of the Bishop Coadjutor and his family to the city of his former parish.

THE OKOLONA Industrial School, a negro institution, has been taken over as one of the schools under charge of the American Church Institute for Negroes. Bishop Bratton was enthusiastically received on a recent visit when formal announcement was made of this step. The principal of the school is preparing for confirmation.

MONTANA

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

Diocese Secures House for Suffragan Bishop

THE DIOCESE has at last succeeded in buying in Billings a house for Bishop Fox, and after some six weeks of patient waiting in a hotel he has moved in and is getting settled. The house is very desirable, well located, well built, convenient, in good condition, and with good grounds.

NEBRASKA

ERNEST V. SHAYLER, D.D., Bishop

Girls' Friendly Society—Christmas Tableaux—Bishop Shayler Speaks to Non-Anglicans

SIX BRANCHES of the Girls' Friendly Society have been established by Miss Marsh, travelling secretary of the society.

ONE HUNDRED girls of Brownell Hall, the diocesan school, presented tableaux of the Annunciation, Nativity, Coming of the Magi, and the Presentation in the Temple at All Saints' Church, Omaha, on the Monday before Christmas.

WORKING FOR closer unity among Christian people the Bishop has spoken at the First Methodist Church and at the Ministerial Federation in Omaha, dwelling at each place upon the Lambeth Conference Appeal to all Christian people. On January 7th (old Christmas Day), the Bishop assisted in the Holy Liturgy at St. Nicholas' Serbian Orthodox Church and preached the sermon. At their request he wished every member of the congregation a Merry Christmas by making the sign of the Cross upon their foreheads with holy oil duly consecrated by their priest, the Rev. Father Porobich.

NEWARK

EDWIN S. LINES, D.D., Bishop
WILSON R. STEARLY, D.D., Bp. Coadj.

Noon-Day at the Cathedral

NOON-DAY SERVICES have been inaugurated at Trinity Cathedral, Military Park, to provide opportunity for people of any creed, color or race, to spend a few moments daily, Saturday excepted, in prayer, and in hearing special music and brief addresses.

OHIO

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

Woman's Auxiliary

AT AN EPIPHANY PARTY given in the Cathedral on January 7th, by the Woman's Auxiliary, a paper by Mrs. H. C. Wood brought out Epiphany customs and traditions in different countries in interesting manner. The guests then partook of tea

served by the ladies of Christ Church. A "Twelfth Night" cake lit with twelve tiny candles brought interesting prophecies to the lucky winners of its unusual contents, and a rare bit of poetry read by the Dean told of future good or ill fortune. At a short business session before the programme Mrs. Knapp suggested more workers in planning meetings and conferences, and a definite Cleveland region. Accordingly, a committee was elected to confer with the officers.

THE MONTHLY CONFERENCE of the Auxiliary for December was held in Trinity Cathedral, the Church Periodical Club being the topic. Mrs. D. W. Conrey, head of the club, told of its needs and good work. The Rev. Mr. Trickett gave an illuminating talk about our foreign neighbors and his experience with and among them, telling how much some of them had accomplished in but a few short years and how they are ever stretching out their hands for friendship and fellowship.

TEXAS

GEORGE H. KINSOLVING, D.D., Bishop
CLINTON S. QUIN, D.D., Bp. Coadj.

New Rectory for Marlin

ON JANUARY 10th work was begun on a new and modern rectory for St. John's parish, Marlin, to be completed in three months, a two-story seven-room bungalow type, stuccoed, with French casement windows, at a cost of \$10,000. The plans were prepared by Architect E. Hill Turnock of Elkhart, Indiana, father-in-law of the Rev. William Wesley Daup, rector since October 1st. Mr. Daup has been presented with an automobile for his work in Mart, twenty miles distant.

VIRGINIA

WILLIAM C. BROWN, D.D., Bishop
Richmond Clericus—Diocesan Quota Overpaid by \$6,575.11

AT THE ANNUAL MEETING for the election of officers, the Rev. John J. Gravatt, D.D., rector of Holy Trinity Church, was elected president of the Richmond Clericus for 1921, and the Rev. J. H. Gibboney, rector of Epiphany Church, was elected secretary.

REPORTS FROM the treasurer of the diocese show that \$276,575.11 was given by the parishes and congregations during 1920 to apply on the year's Nation-wide Campaign quota of \$270,000. While reports of the canvass for 1921 have been received from just two-thirds of the parishes, it seems assured that as much will be given in 1921.

WASHINGTON

ALFRED HARDING, D.D., Bishop

A New Publication—Recruiting for the Ministry—Greek Priests in Anglican Service

WASHINGTON'S newest publication, *Passin' Through*, made its debut on Christmas Eve in a holiday number distributed exclusively among inmates of jail, work-house, and reformatory. With eight pages of up-to-date newspaper features, treated humorously in the main, the paper provided an unexpected Christmas entertainment for several hundred prisoners. Charles C. Foster, general superintendent of penal institutions and former well known newspaper man, is suspected of being the editor. Among contributors are: Attorney General Mitchell Palmer, Cardinal Gibbons, Judge Ashley M. Gould, and Bishop Harding.

WHEN THE Commission on Recruiting for the Ministry recently met in Washington.



NOW READY!

The Living Church Annual for 1921

Always invaluable. Always intelligent. Aims to be at least 97 per cent. accurate in addresses, etc.

Its Cyclopedia of the preceding Year is the story of what the Church has accomplished in twelve months, in so far as that story can be reduced to writing.

Portraits of eleven newly consecrated Bishops—being high-water mark for a single year.

The recent re-organization of the Church and of its official work, and the federation of women's societies in the Church Service League, make the **Annual** more necessary than ever.

The Lectionary for 1921, set forth by the Joint Commission for that year only, is an essential in every parish.

Prices: Paper, 85 Cents. Cloth, \$1.15.

Postage about 20 Cents.

Published by

MOREHOUSE PUBLISHING CO.

1801-1811 Fond du Lac Ave., MILWAUKEE, WIS.

its topic, The Supply of Suitable Men for the Ministry, was considered under three heads: (1) The condition of the supply— which indicates a decided decrease; (2) the cause; and (3) the cure. A letter which appears on another page of this issue was addressed to all the bishops. The commission holds its next meeting in New York.

AS REQUESTED by the House of Bishops, special services of supplication for the Holy Eastern Orthodox Church were held at the National Cathedral on January 2nd, both morning and afternoon. At the morning service the sermon was preached in English by the Rev. G. Polyzoides, archimandrite, who offered in Greek the prayer set forth by the Presiding Bishop. There was special Russian music at both services. The preacher at evensong was the Rev. W. C. Emhardt, Ph.D. Representatives from the Russian embassy, the Greek and Serbian legations, and the Armenian Church were present.

WESTERN NEBRASKA

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

New Rectory at Arapahoe— A Form of Proselyting?

THE NEW RECTORY at Arapahoe has been completed.

IN THE Valentine Deanery our Church has no building and has been using the Methodist edifice. The Methodist parson recently refused to allow our people to worship there. For some reason he has relented and has invited our congregation back, but refuses to allow our clergy to officiate.

WESTERN NEW YORK

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

At St. Luke's Church, Jamestown

ST. LUKE'S PARISH, Jamestown (Rev. R. N. Willcox, rector), has an active men's club, which recently invited the Rev. B. Talbot Rogers, D.D., to tell something of last year's mission to the Eastern Churches and the Old Catholics of Europe. Bishop Overs resided in the neighborhood during his stay in America, and several times preached in St. Luke's. On the Second Sunday after Christmas many Greeks attended St. Luke's Church to be present at a celebration of the Holy Eucharist by the

Educational

MATRICULATION DAY at St. John's College, Greeley, Colorado, January 6th, began with an early Eucharist, followed by a second service at which Dean Bonell celebrated. Four men matriculated. St. John's is overflowing, two men being obliged to room in a class room of Trinity Church. Plans are on foot to build an addition in the spring. The students issue a monthly paper, *The Theologue*. The college has a four years' course, combining theology and arts.

THE BERKELEY Divinity School opened after the Christmas vacation on January 5th at evensong, with a corporate communion the following morning. Chapel services during the heart of the winter are being held in the oratory arranged in the Williams Memorial Library. The exquisite altar with its complete hangings, designed under the personal direction of the Rev. Dr. Percy Dearmer, when he was associated with the school, has been set up, and is most devotional and fitting. It is a pure and correct example of the early English model.

DEAN LADD, of the Berkeley Divinity School, Middletown, Conn., has appointed the Very Rev. John W. Nichols, Dean of the Theological Department of St. John's University, Shanghai, China, as lecturer in Theology for the coming term. Dean Nichols will begin his course at Berkeley with the opening of the new term on January 31st.

The Magazines

THE USUAL elaborate preparations are being made for the Lenten Offering Number of the *Spirit of Missions*, dated for February. This year, as last, the reader will take a picture journey around the world (forty-six pages) visiting some of the many places in which the Church is working. This year also, as in the past four years, the Presiding Bishop sends a stirring message to the children. Writing from "Camp Gailor" on the feast of the Epiphany he reminds the boys and girls that it is the Epiphany which emphasizes the true blessedness of Christmas and urges them to do their very best in this special effort which helps in the manifestation of Christ to the world. Bishop Tuttle signs himself, "Your proud general".

Lent begins so early this year that a special request is made by the publishers that orders for this Lenten Offering Number will be sent to them at once. Owing to the high cost of all materials they will print only enough copies to fill the orders received. Those who are late, therefore, are likely to be left out. Last year orders were received for 120,000 copies of the corresponding issue.

PERSONS WHO become intoxicated three times yearly will have their photographs posted in saloons and police stations, according to legislation passed by the Senate and Lower House of Paraguay!—*Friends' Intelligencer*.

NINETY-THREE PER CENT. of the revenue received by the Government of the United States will be spent this year on *past and future wars*. Out of more than five and one-half billions of dollars which will be poured into the Treasury, *three per cent.* will be spent for normal purposes, three per cent. for public works, and one per cent. for agriculture, education, and commerce.—*Dr. Edward B. Rosa*.

THEOLOGICAL SEMINARIES

New York

General Theological Seminary
CHELSEA SQUARE, NEW YORK

The Academic year begins on the last Wednesday in September.
Special Students admitted and Graduate Courses for Graduates of other Theological Seminaries.
The requirements for admission and other particulars can be had from THE DEAN, Chelsea Square, New York City.

Virginia

The Protestant Episcopal Theological Seminary in Virginia

The ninety-seventh session opened Wednesday, September 17, 1919. Special students admitted. For catalogues and other information, address THE DEAN, Theological Seminary, Alexandria, Va

COLLEGES AND SCHOOLS FOR BOYS

New York

ST. STEPHEN'S COLLEGE

Founded in 1860

An undergraduate college of Arts and Literature, with degrees of B.A. and Litt.B.
Unanimously endorsed by both houses of General Convention. Authorized college of Province of New York and New Jersey.
Scholarship vouchered for by the Education Dept., State of New York.
Fees, \$450, covering all expenses.
Write the President, BERNARD IDDINGS BELL, Annandale-on-Hudson, N. Y.

DEACONESSES' TRAINING SCHOOLS

New York

The New York Training School for Deaconesses

Prepares Women for Religious Work as Deaconesses, Missionaries, or Trained Workers in Religious Education and Social Service. Address

Deaconess Dahlgren or Deaconess Gillespy
St. Faith's House,
419 West 110th Street, New York

COLLEGES AND SCHOOLS FOR GIRLS

Iowa

Saint Katharine's School
Davenport, Iowa

Under the care of the Sisters of St. Mary. Healthful and beautiful situation high on the bluffs overlooking the Mississippi. School recommended by Eastern Colleges.
Address
The Sister Superior

Missouri

MISS WHITE'S SCHOOL FOR GIRLS

Boarding and Day Departments
4188 Lindell Boulevard, St. Louis, Mo.
Opens September 15, 1920. The Reverend J. Boyd Cozz, Rector of Trinity Church, St. Louis, Chaplain
Address Mary Josephine White, A.B., A.M., Principal

New Hampshire

St. Mary's School

Concord, New Hampshire

A homelike school for girls. College preparatory and General Courses. Thirty-fifth year opens Sept. 15. MISS LADD, Principal.

New York

Saint Mary's School
Mount Saint Gabriel

PEEKSKILL-ON-THE-HUDSON, N. Y.
Boarding School for Girls

Under the charge of the Sisters of Saint Mary. College Preparatory and General Courses. New modern fire-proof building. Extensive recreation grounds. Separate attention given to young children. For catalogue address THE SISTER SUPERIOR.

ST. AGNES' SCHOOL FOR GIRLS— Albany, N. Y

Upper School for College Preparatory and Specially arranged Individual Courses. Lower School for Younger Girls. Offers special rates to daughters of Army and Navy officers. RT. REV. R. H. NELSON, President of Board of Trustees; MATILDA GRAY, Head Mistress of School.

Wisconsin

MILWAUKEE-DOWNER SEMINARY

MILWAUKEE, WIS. On campus of Milwaukee-Downer College. An accredited college preparatory school for girls and finishing school for those not entering college. Music, Art, Domestic Science, Athletics. Catalogue S-15.

To Keep Every Family In Touch



The aim of *The Church at Work* is not only to give information of the work of the Church to everyone in the Church but also to keep everyone in touch with the work.

It is the only medium through which the whole Church can be reached, and it would be hard to overestimate the value to the Church and the work of the Church if *The Church at Work* could be established as a universal medium in the Church.

If it has failed so far to become a universal medium, it is because in some parishes the paper is not thoroughly distributed, being handed out at a service or left in a pile at the Church door or perhaps not distributed at all.

In order to avoid unnecessary waste, the Department of Publicity has been obliged to give notice that after the February issue shipments of the paper will not be made to those parishes in which the paper does not have thorough distribution.

The method of distribution in the parish is of course determined by the rector, but it is hoped that eventually every rector will decide that the best method of distribution is by adult visitors who deliver the papers personally to the homes of the parish. The reports from the field indicate that the great majority of parishes have adopted this method.

Two Questions

- a. WHY DISTRIBUTE *The Church at Work* THOROUGHLY?
 1. Because it is the official paper of the Presiding Bishop and Council.
 2. Because it will carry the story of the work of the whole Church to all the people of the Church.
 3. Because it will keep the indifferent and uninformed in touch with the work.
 4. Because where the paper is not distributed its underlying purpose is defeated.
- b. WHY DISTRIBUTE BY ADULT VISITORS?
 1. Because boys and girls cannot establish PERSONAL CONTACT.
 2. Because mailing cannot establish PERSONAL CONTACT.
 3. Because distribution at a service cannot establish PERSONAL CONTACT with those who do not attend.
 4. Because leaving the papers at the Church door to be picked up does not establish PERSONAL CONTACT with anybody.

**Do you want *The Church at Work* to continue to come to your parish?
Have you asked the rector how you can help in this distribution?**

Presiding Bishop and Council of the Protestant Episcopal Church
Publicity Department, 281 Fourth Avenue, New York City